

Hadith Sunan Imam Tirmidhi



English

Hadith Imam Tirmidzi

ABOMINATION IS THE KEY TO PRAYER

Hadith Imam Tirmidzi Number 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ ح وَحَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ عَنْ مُضْعَبِ بْنِ سَعْدٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ هَنَادٌ فِي حَدِيثِهِ إِلَّا بِطَهُورٍ قَالَ أَبُو عِيسَى هَذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ وَفِي الْبَابِ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَأَبُو الْمَلِيحِ بْنُ أُسَامَةَ اسْمُهُ عَامِرٌ وَيُقَالُ زَيْدُ بْنُ أُسَامَةَ بْنِ عُمَيْرٍ الْهُدَلِيُّ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us [Abu Awanah] from [Simak bin Harb]: and narrated to us [Hannad], he said: narrated to us [Waki'] from [Israil] from [Simak] from [Mush'ab bin Sa'd] from [Ibn Umar] from the Prophet, may Allah's peace be upon him, he said: "The prayer performed without purification will not be accepted, and charity from stolen wealth will not be accepted." Hannad mentioned in his narration: "without purification." Abu Isa said: "This hadith is the most authentic and best in this chapter." In this chapter there are also narrations from Abu Al-Malih from his father, and from Abu Hurairah and Anas. And Abu Al-Malih bin Usamah's name is Amir: he is also called Zaid bin Usamah bin Umair Al-Hudhali.

Hadith Corroboration

Imam Ahmad : 957, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650

Imam Bukhari : 132, 134, 171, 207, 1915, 6440

Imam Muslim : 328, 329, 330, 540

Imam Abu Dawud : 54, 55, 56, 150, 523, 3564

Imam Tirmidzi : 1, 3, 4, 54, 71, 221, 3439

Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477

Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 272, 276, 506, 507

Imam Darimi : 651, 683, 684

REWARDS OF ABOVEMENT AND REMOVAL OF SINS

Hadith Imam Tirmidzi Number 2

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَرَارُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ أَوْ نَحْوِ هَذَا وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ عَنْ

أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو صَالِحٍ وَالِدُ سُهَيْلٍ هُوَ أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ وَأَبُو هُرَيْرَةَ اخْتَلَفَ فِي اسْمِهِ فَقَالُوا عَبْدُ شَمْسٍ وَقَالُوا عَبْدُ اللَّهِ بْنُ عَمْرِو وَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَهُوَ الْأَصَحُّ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ بْنِ عَفَّانَ وَثَوْبَانَ وَالضَّنَابِجِيِّ وَعَمْرِو بْنِ عَبْسَةَ وَسَلْمَانَ وَعَبْدُ اللَّهِ بْنُ عَمْرِو وَالضَّنَابِجِيِّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصَّدِيقِ لَيْسَ لَهُ سَمَاعٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللَّهِ رَحَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الطَّرِيقِ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ وَالضَّنَابِجِيُّ بْنُ الْأَعْسَرِ الْأَحْمَسِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقَالُ لَهُ الضَّنَابِجِيُّ أَيْضًا وَإِنَّمَا حَدِيثُهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ فَلَا تَقْتَتِلُنَّ بَعْدِي

Narrated to us [Ishaq bin Musa Al-Anshari], he said: narrated to us [Ma'n bin Isa Al-Qazzaz], he said: narrated to us [Malik bin Anas]. From another chain: and narrated to us [Qutaibah] from [Malik] from [Suhail bin Abi Salih] from his father from [Abu Hurairah]: the Messenger of Allah, may Allah's peace be upon him, said: "When a Muslim—or a believer—performs ablution and washes his face, every sin he committed with his eyes comes out with the water, or with the last drop of water. When he washes his hands, every sin committed by his hands comes out with the water, or with the last drop of water, until he emerges free of sin." Abu Isa said: "This is a hasan sahih hadith, namely the narration of Malik from Suhail from his father from Abu Hurairah. Abu Salih, the father of Suhail, is Abu Salih As-Samman, and his name is Dhakwan. The name of Abu Hurairah himself is disputed: some say 'Abd Shams, some say 'Abdullah bin 'Amr, and the like. Muhammad bin Isma'il said: 'The most correct is the latter.'" Abu Isa said: "In this chapter there are also narrations from 'Uthman bin 'Affan, Thawban, Ash-Shunabihi, 'Umar bin Abasah, Salman, 'Abdullah bin 'Amr, and Ash-Shunabihi who narrated from Abu Bakr As-Siddiq—though he did not hear directly from the Messenger of Allah, may Allah's peace be upon him. His name is 'Abdurrahman bin 'Usaylah, nicknamed Abu 'Abdullah. He set out to meet the Messenger of Allah, may Allah's peace be upon him, but the Prophet had passed away while he was still en route. He has narrated several hadiths from the Prophet, may Allah's peace be upon him. Ash-Shunabi Ibn Al-A'sar Al-Ahmassi was a Companion of the Prophet, may Allah's peace be upon him: he is also called Ash-Shunabihi. The hadith he narrated is: 'I heard the Prophet, may Allah's peace be upon him, say: "I shall make my Ummah numerous, so never kill one another after I am gone."'"

Hadith Corroboration
Imam Ahmad : 7677
Imam Muslim : 360
Imam Nasa'i : 102
Imam Malik : 55, 56
Imam Darimi : 712

ABOMINATION IS THE KEY TO PRAYER (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 3

حَدَّثَنَا قُتَيْبَةُ وَهَنَّاذُ وَحُمُودُ بْنُ غِيْلَانَ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ قَالَ أَبُو عِيسَى هَذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ هُوَ صَدُوقٌ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ قَالَ أَبُو عِيسَى وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ كَانَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَالْحُمَيْدِيُّ يَحْتَجُّونَ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ قَالَ مُحَمَّدٌ وَهُوَ مُقَارِبُ الْحَدِيثِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ

Narrated to us [Qutaibah], [Hannad] and [Mahmud bin Ghaylan]: they said: narrated to us [Waki'] from [Sufyan]. From another chain: narrated to us [Muhammad bin Bashir], he said: narrated to us [Abdurrahman bin Mahdi], he said: narrated to us [Sufyan] from [Abdullah bin Muhammad bin 'Aqil] from [Muhammad Ibn Al-Hanafiyyah] from [Ali] from the Prophet, may Allah's peace be upon him, he said: "The key to prayer is purification: its prohibition is the takbir: and its permission is the salam." Abu Isa said: "This hadith is the most authentic and best in this chapter. 'Abdullah bin Muhammad bin 'Aqil is trustworthy, though some scholars have questioned his memory. I heard Muhammad bin Isma'il say: 'Ahmad bin Hanbal, Ishaq bin Ibrahim and Al-Humaydi used the hadiths of 'Abdullah bin Muhammad bin 'Aqil as evidence. Muhammad said: Their eras were close.' In this chapter there are also narrations from Jabir and Abu Sa'id."

Hadith Corroboration

Imam Ahmad : 957, 957, 1019, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650
 Imam Bukhari : 132, 134, 171, 207, 1915, 6440
 Imam Muslim : 328, 329, 330, 540
 Imam Abu Dawud : 54, 55, 56, 56, 150, 523, 523, 3564
 Imam Tirmidzi : 1, 3, 3, 4, 4, 54, 71, 221, 221, 3439
 Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477
 Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 271, 272, 272, 276, 506, 507
 Imam Darimi : 651, 683, 684, 684

THE KEY TO HEAVEN IS PRAYER

Hadith Imam Tirmidzi Number 4

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ زَنْجَوَيْهِ الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ عَنْ أَبِي يَحْيَى الْقَتَّاتِ عَنْ مُجَاهِدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ

Narrated to us [Abu Bakr Muhammad bin Zanjawayh Al-Baghdadi]—and more than one narrator—said: narrated to us [Husayn bin Muhammad], he said: narrated to us [Sulayman bin Qarm] from [Abu Yahya Al-Qattat] from [Mujahid] from [Jabir bin 'Abdullah], may Allah be pleased with both of them: the Messenger of Allah, may Allah's peace be upon him, said:

"The key to Paradise is prayer, and the key to prayer is ablution."

Hadith Corroboration

Imam Ahmad : 957, 957, 957, 1019, 1019, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 14135, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650

Imam Bukhari : 132, 134, 171, 207, 1915, 6440

Imam Muslim : 328, 329, 330, 540

Imam Abu Dawud : 54, 55, 56, 56, 56, 150, 523, 523, 523, 3564

Imam Tirmidzi : 1, 3, 3, 3, 4, 4, 4, 54, 71, 221, 221, 221, 3439

Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477

Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 271, 271, 272, 272, 272, 276, 506, 507

Imam Darimi : 651, 683, 684, 684, 684

PRAYER WHEN ENTERING THE TOILET

Hadith Imam Tirmidzi Number 5

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ قَالَ شُعْبَةُ وَقَدْ قَالَ مَرَّةً أُخْرَى أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبْثِ أَوْ الْخُبْثِ وَالْخُبَائِثِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ أَرْقَمَ وَجَابِرٍ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ وَحَدِيثُ زَيْدِ بْنِ أَرْقَمَ فِي إِسْنَادِهِ اضْطِرَابٌ رَوَى هِشَامُ الدَّسْتَوَائِيُّ وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ فَقَالَ سَعِيدٌ عَنْ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ عَنْ زَيْدِ بْنِ أَرْقَمَ وَقَالَ هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ وَرَوَاهُ شُعْبَةُ وَمَعْمَرٌ عَنْ قَتَادَةَ عَنْ النَّضْرِ بْنِ أَنَسٍ فَقَالَ شُعْبَةُ عَنْ زَيْدِ بْنِ أَرْقَمَ وَقَالَ مَعْمَرٌ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى سَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ يُحْتَمَلُ أَنْ يَكُونَ قَتَادَةُ رَوَى عَنْهُمَا جَمِيعًا

Narrated to us [Qutaibah] and [Hannad]: they said: narrated to us [Waki'] from [Shu'bah] from ['Abdul 'Aziz bin Suhayb] from [Anas bin Malik]: Whenever the Prophet, may Allah's peace be upon him, was about to enter the lavatory he would say: "ALLAHUMMA INNI A'UDHU BIKA." Shu'bah said: "At another time he would say: A'UDHU BIKA MIN AL-KHUBTHI WA AL-KHABA'ITH or AL-KHUBUTSI WA AL-KHABA'ITH." Abu Isa said: "In this chapter there are also narrations from 'Ali, Zayd bin Arqam, Jabir and Ibn Mas'ud." Abu Isa said: "The hadith of Anas is the most authentic and best in this chapter. The chain of Zayd bin Arqam contains confusion. This hadith was also narrated by Hisham Ad-Dastuwa'i and Sa'id bin Abi 'Arubah from Qatadah. Sa'id narrated it from Al-Qasim bin 'Awf Ash-Shaybani from Zayd bin Arqam: Hisham Ad-Dastuwa'i narrated it from Qatadah from Zayd bin Arqam: while Shu'bah and Ma'mar narrated it from Qatadah from An-Nadr bin Anas. Shu'bah mentioned it from Zayd bin Arqam: Ma'mar mentioned it from An-Nadr bin Anas from his father from the Prophet, may Allah's peace be upon him. I asked Muhammad about these narrations, and he replied: 'It is still possible that Qatadah narrated from both.'"

Hadith Corroboration

Imam Ahmad : 11509, 11545, 13488, 18525, 18526, 21296

Imam Bukhari : 139, 5847

Imam Muslim : 563

Imam Abu Dawud : 4

PRAYER WHEN ENTERING THE TOILET (OTHER VERSION)

Hadith Imam Tirmidzi Number 6

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin 'Abdah Ad-Dulabi Al-Basri], he said: narrated to us [Hammad bin Zayd] from ['Abdul 'Aziz bin Suhayb] from [Anas bin Malik]: "Whenever the Prophet, may Allah's peace be upon him, entered the lavatory he would say: ALLAHUMMA INNI A'UDHU BIKA MIN AL-KHUBUTSI WA AL-KHABA'ITH." Abu Isa said: "This is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 11509, 11545, 13488, 18525, 18526, 21296
Imam Bukhari : 139, 5847
Imam Muslim : 563
Imam Abu Dawud : 4
Imam Tirmidzi : 5, 6
Imam Nasa'i : 19
Imam Ibnu Majah : 294
Imam Darimi : 667

PRAYER AFTER LEAVING THE TOILET

Hadith Imam Tirmidzi Number 7

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ غُفْرَانُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَى اسْمُهُ غَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيُّ وَلَا نَعْرِفُ فِي هَذَا الْبَابِ إِلَّا حَدِيثَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Isma'il], he said: narrated to us [Malik bin Isma'il] from [Isra'il bin Yunus] from [Yusuf bin Abi Burdah] from his father from ['A'ishah], may Allah be pleased with her: "Whenever the Prophet, may Allah's peace be upon him, came out of the lavatory he would say: GHUFRAANAK." Abu Isa said: "This hadith is hasan gharib: we know it only through the narration of Isra'il from Yusuf bin Abi Burdah. Abu Burdah bin Abi Musa's name is 'Amir bin 'Abdullah bin Qays Al-Ash'ari. In this chapter we know only the hadith of 'A'ishah, may Allah be pleased with her, from the Prophet, may Allah's peace be

upon him."

Hadith Corroboration
Imam Ahmad : 24063
Imam Abu Dawud : 28
Imam Tirmidzi : 7
Imam Ibnu Majah : 296, 297
Imam Darimi : 677

PROHIBITION FACING THE QIBLA WHEN DEFECATING

Hadith Imam Tirmidzi Number 8

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَا حِيضَ قَدْ بُنِيَتْ مُسْتَقْبَلِ الْقِبْلَةِ فَتَنَحَّرَفْنَا عَنْهَا وَنَسْتَغْفِرُ اللَّهَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءِ الزُّبَيْدِيِّ وَمَعْقِلِ بْنِ أَبِي الْهَيْثَمِ وَيُقَالُ مَعْقِلُ بْنُ أَبِي مَعْقِلٍ وَأَبِي أُمَامَةَ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ حُنَيْفٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أَيُّوبَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ وَأَبُو أَيُّوبَ اسْمُهُ خَالِدُ بْنُ زَيْدٍ وَالزُّهْرِيُّ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ عَبْدِ اللَّهِ بْنِ شِهَابٍ الزُّهْرِيُّ وَكُنْيَتُهُ أَبُو بَكْرٍ قَالَ أَبُو الْوَلِيدِ الْمَكِّيُّ قَالَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ إِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا إِنَّمَا هَذَا فِي الْفَيَافِي وَأَمَّا فِي الْكُنُفِ الْمَبْنِيَّةِ لَهُ رُخْصَةٌ فِي أَنْ يَسْتَقْبِلَهَا وَهَكَذَا قَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ إِنَّمَا الرُّخْصَةُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اسْتِدْبَارِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ وَأَمَّا اسْتِقْبَالُ الْقِبْلَةِ فَلَا يَسْتَقْبِلُهَا كَأَنَّهُ لَمْ يَرِ فِي الصَّحَرَاءِ وَلَا فِي الْكُنُفِ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ

Narrated to us [Sa'id bin 'Abdurrahman Al-Makhzumi], he said: narrated to us [Sufyan bin 'Uyaynah] from [Az-Zuhri] from ['Ata' bin Yazid Al-Laythi] from [Abu Ayyub Al-Ansari]: The Messenger of Allah, may Allah's peace be upon him, said: "When you relieve yourselves, do not face the Qibla nor turn your backs to it—whether defecating or urinating. Rather, face east or west." Abu Ayyub said: "When we arrived in Sham we found their lavatories built facing the Qibla, so we turned away from them and sought Allah's forgiveness." Abu Isa said: "In this chapter there are also narrations from 'Abdullah bin Al-Harith bin Jaz' Az-Zubaydi, Ma'qil bin Abi Al-Haytham—also called Ma'qil bin Abi Umamah—Abu Hurairah and Sahl bin Hunayf." Abu Isa said: "In this chapter the hadith of Abu Ayyub is the best and most authentic. Abu Ayyub's name is Khalid bin Zayd: Az-Zuhri's name is Muhammad bin Muslim bin 'Ubaydillah bin Shihab Az-Zuhri, nicknamed Abu Bakr." Abu Al-Walid Al-Makki said: Abu 'Abdullah Muhammad bin Idris Ash-Shafi'i said: "The meaning of the Prophet's words 'Do not face the Qibla nor turn your backs to it when defecating or urinating' applies in open areas. As for inside enclosed buildings, there is leniency to face the Qibla." Ishaq bin Ibrahim said the same. Ahmad bin Hanbal, may Allah have mercy on him, said: "The

leniency granted by the Prophet, may Allah's peace be upon him, when defecating or urinating is only for turning one's back to it: facing it remains prohibited." It seems Imam Ahmad did not differentiate between open desert and enclosed buildings regarding facing the Qibla.

Hadith Corroboration

Imam Ahmad : 7064, 7064, 7064, 7064, 7064, 22414, 22414, 22414, 22414, 22414, 22424, 22424, 22424, 22424, 22424, 22435, 22435, 22435, 22435, 22457, 22457, 22457, 22457, 22457, 22457, 22474, 22474, 22474, 22474, 22476, 22476, 22476, 22476

Imam Bukhari : 141, 141, 141, 141, 141, 380, 380, 380, 380, 380

Imam Muslim : 388, 388, 388, 388, 388, 389, 389, 389, 389, 389

Imam Abu Dawud : 8, 8, 8, 8, 8

Imam Tirmidzi : 8, 8, 8, 8, 8

Imam Nasa'i : 20, 20, 20, 20, 20, 21, 21, 21, 21, 21, 22, 22, 22, 22, 22, 22, 40, 40, 40, 40, 40

Imam Malik : 406, 406, 406, 406, 406, 407, 407, 407, 407, 407

Imam Darimi : 662, 662, 662, 662, 662, 663, 663, 663, 663, 663

CHANGE IN PRACTICE OF FACING THE QIBLA WHEN URINATING

Hadith Imam Tirmidzi Number 9

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبَانَ
بْنِ صَالِحٍ عَنْ مُجَاهِدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ تَخَيَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بَبُولٍ فَرَأَيْتُهُ
قَبْلَ أَنْ يُقْبِضَ بِعَامٍ يَسْتَقْبِلُهَا وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ وَعَائِشَةَ وَعَمَّارِ بْنِ يَاسِرٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ فِي
هَذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Bashar] and [Muhammad bin Al-Muthanna]: both said: narrated to us [Wahb bin Jarir], he said: narrated to us my father from [Muhammad bin Ishaq] from ['Aban bin Salih] from [Mujahid] from [Jabir bin 'Abdullah]: "The Prophet, may Allah's peace be upon him, forbade facing the Qibla while urinating, yet I saw him a year before his death facing the Qibla." In this chapter there are also narrations from Abu Qatadah, 'A'ishah and 'Ammar bin Yasir. Abu Isa said: "In this chapter the hadith of Jabir is hasan gharib." This hadith was also narrated by [Ibn Lahi'ah] from [Abu Zubayr] from [Jabir] from [Abu Qatadah] that he saw the Prophet, may Allah's peace be upon him, urinating while facing the Qibla. [Qutaibah] narrated it to us thus: "Ibn Lahi'ah narrated to us." The hadith of Jabir from the Prophet, may Allah's peace be upon him, is more authentic than that of Ibn Lahi'ah, for Ibn Lahi'ah is weak according to the hadith scholars: Yahya bin Sa'id Al-Qattan and others weakened him due to his memory.

Hadith Corroboration

Imam Ahmad : 17166, 22538

Imam Abu Dawud : 12

Imam Ibnu Majah : 316, 320

THE WEAKNESS OF THE HADITH CONCERNING Urination ON THE QIBLAT

Hadith Imam Tirmidzi Number 10

وَقَدْ رَوَى هَذَا الْحَدِيثَ ابْنُ لَهْيَعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ أَبِي قَتَادَةَ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبُولُ مُسْتَقْبِلَ الْقِبْلَةِ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهْيَعَةَ وَحَدِيثُ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحُّ مِنْ حَدِيثِ ابْنِ لَهْيَعَةَ وَابْنُ لَهْيَعَةَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ

And this hadith has been narrated by [Ibn Lahi'ah], from [Abu Az-Zubair], from [Jabir], from [Abu Qatadah], that he saw the Prophet, may Allah's peace be upon him, urinating while facing the Qibla." [Qutaibah] narrated this to us, saying: "Ibn Lahi'ah narrated to us." The hadith of Jabir narrated from the Prophet, may Allah's peace be upon him, is more authentic (sahih) than the hadith of Ibn Lahi'ah, because Ibn Lahi'ah is weak according to the hadith scholars: Imam Yahya bin Sa'id Al-Qaththan and others declared him weak (dha'if) due to his memory.

THE PROPHET CANCELS FACING THE DIRECTION OF SHAM

Hadith Imam Tirmidzi Number 11

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ ابْنِ عُمَرَ قَالَ رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَاجَتِهِ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْكَعْبَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said: narrated to us [‘Abdah bin Sulayman] from [‘Ubaydullah bin ‘Umar] from [Muhammad bin Yahya bin Habban] from his uncle [Wasi’ bin Habban] from [Ibn ‘Umar]: "One day I climbed onto the roof of Hafsa's house and saw the Prophet, may Allah's peace be upon him, relieving himself facing Sham while turning his back to the Ka'bah." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 4377, 4388
Imam Bukhari : 2871

THE PROPHET DIDN'T PEE STANDING UP

Hadith Imam Tirmidzi Number 12

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ الْمُقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا قَاعِدًا قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَبُرَيْدَةَ وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ وَحَدِيثُ عُمَرَ إِنَّمَا رُوِيَ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَأَنَا أَبُولُ قَائِمًا فَقَالَ يَا عُمَرُ لَا تَبُلْ قَائِمًا فَمَا بُلْتُ قَائِمًا بَعْدُ قَالَ أَبُو عِيسَى وَإِنَّمَا رَفَعَ هَذَا الْحَدِيثَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْمُخَارِقِ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعَفَهُ أَيُّوبُ السَّخْتِيَانِيُّ وَتَكَلَّمَ فِيهِ وَرَوَى عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مَا بُلْتُ قَائِمًا مُنْذُ أَسَلَمْتُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ وَحَدِيثُ بُرَيْدَةَ فِي هَذَا غَيْرُ مُحْفُوظٍ وَمَعْنَى النَّهْيِ عَنِ الْبَوْلِ قَائِمًا عَلَى التَّأْدِيبِ لَا عَلَى التَّحْرِيمِ وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ إِنَّ مِنَ الْجَفَاءِ أَنْ تَبُولَ وَأَنْتَ قَائِمٌ

Narrated to us [‘Ali bin Hujr], he said: informed us [Sharik] from [Al-Miqdam bin Shurayh] from his father from [‘A’ishah]: "Whoever tells you that the Prophet, may Allah’s peace be upon him, urinated while standing—do not believe him: he only urinated while sitting." In this chapter there are also narrations from ‘Umar, Buraydah and ‘Abdurrahman bin Hasanah. Abu Isa said: "The hadith of ‘A’ishah is the best and most authentic in this chapter. The hadith of ‘Umar is narrated via ‘Abdul Karim bin Abil-Mukhariq from Nafi’ from Ibn ‘Umar from ‘Umar: ‘The Prophet, may Allah’s peace be upon him, saw me urinating while standing and said: “O ‘Umar, do not urinate standing.” Thereafter I never urinated standing again.’ The one who raised this hadith to the Prophet is only ‘Abdul Karim bin Abil-Mukhariq, and he is weak according to the hadith scholars. Abu Ayyub As-Sikhtiyani also weakened and criticised him." ‘Ubaydullah narrated from Nafi’ from Ibn ‘Umar: "‘Umar, may Allah be pleased with him, said: ‘I have never urinated standing since I embraced Islam.'" This narration is more authentic than that of ‘Abdul Karim. The hadith of Buraydah in this chapter is not mahfuz. The prohibition of urinating while standing concerns etiquette, not absolute prohibition. It is narrated from ‘Abdullah bin Mas’ud: "It is among the worst manners to urinate while standing."

Hadith Corroboration
 Imam Abu Dawud : 13, 20
 Imam Tirmidzi : 12, 14
 Imam Nasa'i : 29, 30
 Imam Ibnu Majah : 303, 304, 305, 340
 Imam Darimi : 664

PEE WHILE STANDING

Hadith Imam Tirmidzi Number 13

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِمًا فَأَتَتْهُ بِوَضُوءٍ فَذَهَبَتْ لِأَتَاخَرَهُ عَنْهُ فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقْبِيهِ فَتَوَضَّأَ وَمَسَحَ عَلَى خَفَيْهِ قَالَ أَبُو عِيسَى وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكِيعًا يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ الْأَعْمَشِ ثُمَّ قَالَ وَكِيعٌ هَذَا أَصَحُّ حَدِيثٍ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْحِ وَسَمِعْتُ أَبَا عَمَّارَ الْحُسَيْنِ بْنَ حُرَيْثٍ يَقُولُ سَمِعْتُ وَكِيعًا فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَكَذَا رَوَى مَنْصُورٌ وَعُبَيْدَةُ الصَّبِيُّ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ مِثْلَ رِوَايَةِ الْأَعْمَشِ وَرَوَى حَمَّادُ بْنُ أَبِي سُلَيْمَانَ وَعَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ أَصَحُّ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْبَوْلِ قَائِمًا قَالَ أَبُو عِيسَى وَعَبِيدَةُ بْنُ عَمْرِو السَّلْمَانِيُّ رَوَى عَنْهُ إِبْرَاهِيمُ التَّخَعِّي وَعَبِيدَةُ مِنْ كِبَارِ التَّابِعِينَ يُرَوَى عَنْ عَبِيدَةَ أَنَّهُ قَالَ أَسْلَمْتُ قَبْلَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَنَتَيْنِ وَعَبِيدَةُ الضَّبِّي صَاحِبُ إِبْرَاهِيمَ هُوَ عُبَيْدَةُ بْنُ مُعْتَبٍ الضَّبِّي وَيُكْنَى أَبَا عَبْدِ الْكَرِيمِ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Al-A'mash] from [Abu Wa'il] from [Hudhayfah]: "The Prophet, may Allah's peace be upon him, went to a rubbish dump of a people and urinated while standing. I moved away, but he called me until I stood behind him. Then he performed ablution and wiped over his leather socks." Abu Isa said: "I heard Al-Jarud say: 'I heard Waki' narrate this hadith from Al-A'mash, then Waki' said: "This is the most authentic hadith narrated from the Prophet, may Allah's peace be upon him, concerning wiping over leather socks." I also heard Abu 'Ammar Al-Husayn bin Hurayth say: I heard Waki' mention the same.'" Abu Isa said: "Mansur and 'Ubaydah Ad-Dulabi narrated it from Abu Wa'il from Hudhayfah exactly as Al-A'mash did. Hammad bin Abi Sulayman and 'Asim bin Bahdalah narrated it from Abu Wa'il from Al-Mughirah bin Shu'bah from the Prophet, may Allah's peace be upon him. But the hadith of Abu Wa'il from Hudhayfah is the most authentic. Some scholars have given leniency for urinating while standing." Abu Isa said: "Ibrahim An-Nakha'i narrated from 'Abidah bin 'Amr As-Salmani—and 'Abidah is among the senior Tabi'in. It is reported that 'Abidah said: 'I embraced Islam two years before the Prophet, may Allah's peace be upon him, passed away.' 'Ubaydah Ad-Dulabi was a companion of Ibrahim, namely 'Ubaydah bin Mu'attib Ad-Dulabi, nicknamed Abu 'Abdul Karim."

Hadith Corroboration

Imam Ahmad : 17448, 22157, 22162, 22255, 22324, 22331

Imam Bukhari : 217, 218, 219, 2291

Imam Muslim : 402

Imam Abu Dawud : 21

Imam Tirmidzi : 13

Imam Nasa'i : 18, 26, 27, 28

Imam Ibnu Majah : 301, 302

THE PROPHET DID NOT LIFT THE CLOTH WHEN DEFENDING Hadith Imam Tirmidzi Number 14

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ الْمَلَائِيُّ عَنْ الْأَعْمَشِ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ قَالَ أَبُو عِيسَى هَكَذَا رَوَى مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ الْأَعْمَشِ عَنْ أَنَسٍ هَذَا الْحَدِيثَ وَرَوَى وَكِيعٌ وَأَبُو يَحْيَى الْحِمَّانِيُّ عَنْ الْأَعْمَشِ قَالَ قَالَ ابْنُ عُمَرَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ وَكَلَّا الْحَدِيثَيْنِ مُرْسَلٌ وَيُقَالُ لَمْ يَسْمَعْ الْأَعْمَشُ مِنْ أَنَسٍ وَلَا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ نَظَرَ إِلَى أَنَسٍ بْنِ مَالِكٍ قَالَ رَأَيْتُهُ يُصَلِّي فَذَكَرَ عَنْهُ حِكَايَةً فِي الصَّلَاةِ وَالْأَعْمَشُ اسْمُهُ سُلَيْمَانُ بْنُ مِهْرَانَ أَبُو مُحَمَّدٍ الْكَاهِلِيُّ وَهُوَ مَوْلَى

لَهُمْ قَالَ الْأَعْمَشُ كَانَ أَبِي حَمِيلاً فَوَرَّثَهُ مَسْرُوقٌ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us ['Abdus-Salam bin Harb Al-Mula'i] from [Al-A'mash] from [Anas]: "Whenever the Prophet, may Allah's peace be upon him, wished to relieve himself he would not lift his garment until it nearly touched the ground." Abu Isa said: "Muhammad bin Rabi'ah narrated this hadith from Al-A'mash from Anas. Waki' and Abu Yahya Al-Himmani narrated from Al-A'mash: 'Ibn 'Umar said: "Whenever the Prophet, may Allah's peace be upon him, wished to relieve himself he would not lift his garment until it nearly touched the ground."' Both narrations are mursal. It is also said that Al-A'mash did not hear from Anas nor from any Companion of the Prophet, may Allah's peace be upon him. He saw Anas bin Malik and said: 'I saw Anas praying,' then narrated about prayer from him. Al-A'mash's name is Sulayman bin Mihran Abu Muhammad Al-Kahili: he was a freed slave of Banu Kahil. Al-A'mash said: 'My father had a child in the womb that was later inherited by Masruq.'"

Hadith Corroboration

Imam Abu Dawud : 13, 20

Imam Tirmidzi : 12, 14

Imam Nasa'i : 29, 30

Imam Ibnu Majah : 303, 304, 305, 340

Imam Darimi : 664

PROHIBITION TO TOUCH THE genitals WITH THE RIGHT HAND

Hadith Imam Tirmidzi Number 15

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَمَسَّ الرَّجُلُ ذَكَرَهُ يَمِينِهِ فِي هَذَا الْبَابِ عَنْ عَائِشَةَ وَسَلْمَانَ وَأَبِي هُرَيْرَةَ وَسَهْلٍ بْنِ حُنَيْفٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو قَتَادَةَ الْأَنْصَارِيُّ اسْمُهُ الْحَارِثُ بْنُ رَبِيعٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ كَرِهُوا إِلَّا سِتْنَجَاءَ بِالْيَمِينِ

Narrated to us [Muhammad bin Abi 'Umar Al-Makki], he said: narrated to us [Sufyan bin 'Uyaynah] from [Ma'mar] from [Yahya bin Abi Kathir] from ['Abdullah bin Abi Qatadah] from his father: "The Prophet, may Allah's peace be upon him, forbade a man from touching his private part with his right hand." In this chapter there are also narrations from 'A'ishah, Salman, Abu Hurairah and Sahl bin Hunayf. Abu Isa said: "This hadith is hasan sahih." Abu Qatadah Al-Ansari's name is Al-Harith Ar-Rabi'i. The scholars apply this hadith as makruh to perform istinja' with the right hand.

Hadith Corroboration

Imam Ahmad : 7064, 7102, 18275, 18604, 19096, 21484, 21495, 21522, 21584, 21588, 21595, 21603, 22590, 22592, 22595, 22599, 22604, 25081

Imam Bukhari : 149, 150, 5199

Imam Muslim : 385, 386, 392, 393, 394

Imam Abu Dawud : 6, 7, 29, 30, 31

Imam Tirmidzi : 15, 16

Imam Nasa'i : 24, 25, 40, 41, 47, 48, 49

Imam Ibnu Majah : 306, 307, 308, 309, 312

Imam Darimi : 671, 672, 2030

PROCEDURES FOR DEFENSE ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 16

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ قِيلَ لِسَلْمَانَ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ فَقَالَ سَلْمَانُ أَجَلْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بَغَائِطٍ أَوْ بَوْلٍ وَأَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَجَابِرٍ وَخَلَّادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى وَحَدِيثُ سَلْمَانَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ رَأَوْا أَنَّ الْإِسْتِنْجَاءَ بِالْحِجَارَةِ يُجْزِئُ وَإِنْ لَمْ يَسْتَنْجِ بِالْمَاءِ إِذَا أَنْقَى أَثَرَ الْغَائِطِ وَالْبَوْلِ وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Al-A'mash] from [Ibrahim] from [Abdurrahman bin Yazid]: "Did your Prophet, may Allah's peace be upon him, teach you everything—even how to relieve yourselves?" Salman replied: "Yes. He forbade us from facing the Qibla when defecating or urinating, from performing istinja' with the right hand, from using fewer than three stones for istinja', and from using dung or bones." In this chapter there are also narrations from 'A'ishah, Khuzaimah bin Thabit, Jabir, Khallad bin As-Sa'ib from his father. Abu Isa said: "In this chapter the hadith of Salman is hasan sahih. This is the view of most scholars among the Companions of the Prophet, may Allah's peace be upon him, and those after them. They held that istinja' with stones suffices even without water, provided the stones remove the impurity. This view is held by Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 3770, 4203, 6923, 7042, 7064, 7102, 7102, 7140, 7405, 7419, 7731, 7818, 8257, 8323, 8368, 8483, 8668, 8843, 9590, 9862, 10300, 13614, 14757, 16786, 16787, 18063, 18064, 18217, 18218, 18221, 18275, 18604, 19096, 20853, 20858, 20867, 20874, 21484, 21495, 21522, 21584, 21588, 21595, 21603, 22590, 22590, 22592, 22592, 22595, 22595, 22599, 22599, 22604, 22604, 23627, 23863, 25081

Imam Bukhari : 149, 150, 151, 152, 156, 157, 3571, 5199

Imam Muslim : 348, 350, 352, 385, 385, 386, 386, 387, 392, 393, 394

Imam Abu Dawud : 6, 6, 7, 7, 29, 30, 31, 32, 36, 37

Imam Tirmidzi : 15, 16, 16, 17, 18, 26

Imam Nasa'i : 24, 25, 39, 40, 40, 41, 41, 42, 43, 44, 47, 48, 49, 49, 87, 88

Imam Ibnu Majah : 306, 307, 308, 309, 309, 310, 311, 312, 312, 332, 400, 403

Imam Malik : 30, 31, 52

Imam Darimi : 660, 668, 669, 671, 672, 672, 697, 2030

PROHIBITION OF USING ANIMAL DEATS FOR ISTINJA'

Hadith Imam Tirmidzi Number 17

حَدَّثَنَا هَنَادٌ وَقُتَيْبَةُ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ فَالْخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ فَقَالَ التَّمِسْ لِي ثَلَاثَةَ أَحْجَارٍ قَالَ فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى

الرَّوْثَةَ وَقَالَ إِنَّهَا رُكْسَقَال أَبُو عِيسَى وَهَكَذَا رَوَى قَيْسُ بْنُ الرَّبِيعِ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي
عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ نَحْوَ حَدِيثِ إِسْرَائِيلَ وَرَوَى مَعْمَرٌ وَعَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَقَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ
اللَّهِ وَرَوَى زُهَيْرٌ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ وَرَوَى
زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ وَهَذَا حَدِيثٌ
فِيهِ اضْطِرَابٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ
سَأَلْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ هَلْ تَذْكُرُ مِنْ عَبْدِ اللَّهِ شَيْئًا قَالَ لَا قَالَ أَبُو عِيسَى سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ
الرَّحْمَنِ أَيْ الرُّوَايَاتِ فِي هَذَا الْحَدِيثِ عَنْ أَبِي إِسْحَقَ أَصَحُّ فَلَمْ يَقْضِ فِيهِ بِشَيْءٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَلَمْ
يَقْضِ فِيهِ بِشَيْءٍ وَكَأَنَّهُ رَأَى حَدِيثَ زُهَيْرٍ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ
أَشْبَهَ وَوَضَعَهُ فِي كِتَابِ الْجَامِعِ قَالَ أَبُو عِيسَى وَأَصَحُّ شَيْءٍ فِي هَذَا عِنْدِي حَدِيثُ إِسْرَائِيلَ وَقَيْسٍ عَنْ أَبِي
إِسْحَقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ لِأَنَّ إِسْرَائِيلَ أَثْبَتَ وَأَحْفَظَ لِحَدِيثِ أَبِي إِسْحَقَ مِنْ هَؤُلَاءِ وَتَابَعَهُ عَلَى
ذَلِكَ قَيْسُ بْنُ الرَّبِيعِ قَالَ أَبُو عِيسَى وَسَمِعْتُ أَبَا مُوسَى مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ
مَهْدِيٍّ يَقُولُ مَا فَاتَنِي الَّذِي فَاتَنِي مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ إِلَّا لَمَّا اتَّكَلْتُ بِهِ عَلَى إِسْرَائِيلَ
لَأَنَّهُ كَانَ يَأْتِي بِهِ أَتَمَّ قَالَ أَبُو عِيسَى وَزُهَيْرٌ فِي أَبِي إِسْحَقَ لَيْسَ بِذَلِكَ لِأَنَّ سَمَاعَهُ مِنْهُ بِآخِرَةٍ قَالَ وَسَمِعْتُ
أَحْمَدَ بْنَ الْحَسَنِ التِّرْمِذِيَّ يَقُولُ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ إِذَا سَمِعْتَ الْحَدِيثَ عَنْ زَائِدَةَ وَزُهَيْرٍ فَلَا تُبَالِي
أَنْ لَا تَسْمَعَهُ مِنْ غَيْرِهِمَا إِلَّا حَدِيثَ أَبِي إِسْحَقَ وَأَبُو إِسْحَقَ اسْمُهُ عَمْرُو بْنُ عَبْدِ اللَّهِ السَّيِّعِيُّ الْهَمْدَانِيُّ وَأَبُو
عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ لَمْ يَسْمَعْ مِنْ أَبِيهِ وَلَا يُعْرِفُ اسْمُهُ

Narrated to us [Hannad] and [Qutaibah]: both said: narrated to us [Waki'] from [Isra'il] from [Abu Ishaq] from [Abu 'Ubaydah] from ['Abdullah]: The Prophet, may Allah's peace be upon him, went out to relieve himself and said: "Find me three stones." Abu 'Ubayd said: "So I brought him two stones and a piece of dried dung. He took the two stones, threw away the dung and said: 'It is impure.'" Abu Isa said: "Qays bin Ar-Rabi' narrated this hadith from Abu Ishaq from Abu 'Ubaydah from 'Abdullah exactly as Isra'il did. Ma'mar and 'Ammar bin Ruzayq narrated it from Abu Ishaq from Alqamah from 'Abdullah: Zuhayr narrated it from Abu Ishaq from 'Abdurrahman Ibn Al-Aswad from his father Al-Aswad bin Yazid from 'Abdullah. But this hadith contains confusion." Narrated to us [Muhammad bin Bashir Al-'Abdi], he said: narrated to us [Muhammad bin Ja'far], he said: narrated to us [Shu'bah] from ['Amr bin Murrah]: "Do you recall anything from 'Abdullah?" He replied: "No." Abu Isa said: "I asked 'Abdullah bin 'Abdurrahman: 'Which narration is most authentic in this hadith of Abu Ishaq?' He gave no answer. I also asked Muhammad: he gave no answer." It seems he considered the narration of Zuhayr from Abu Ishaq from 'Abdurrahman Ibn Al-Aswad from his father from 'Abdullah to be similar, and placed it in Al-Jami'. Abu Isa said: "In my view the most authentic in this chapter is the narration of Isra'il and Qays from Abu Ishaq from Abu 'Ubaydah from 'Abdullah, because Isra'il was stronger and more precise in the

hadiths of Abu Ishaq than others, and Qays bin Ar-Rabi' supports him." Abu Isa said: "I heard Abu Musa Muhammad Ibn Al-Muthanna say: I heard 'Abdurrahman bin Mahdi say: 'I did not lose anything from the hadiths of Sufyan Ath-Thawri from Abu Ishaq except what I retained from Isra'il, for he narrated it more perfectly.' The narration of Zuhayr from Abu Ishaq is not like that, for he heard it at the end of his life." He said: "I heard Ahmad Ibn Al-Hasan At-Tirmidhi say: I heard Ahmad bin Hanbal say: 'When you hear a hadith from Za'idah or Zuhayr, be content even if you do not hear it from others—except the hadiths of Abu Ishaq.' Abu Ishaq's name is 'Amr bin 'Abdullah As-Sabi'i Al-Hamdani. Abu 'Ubaydah bin 'Abdullah bin Mas'ud did not hear from his father, and his own name is unknown."

Hadith Corroboration

Imam Ahmad : 3770, 4203, 6923, 7042, 7102, 7140, 7405, 7419, 7731, 7818, 8257, 8323, 8368, 8483, 8668, 8843, 9590, 9862, 10300, 13614, 14757, 16786, 16787, 18063, 18064, 18217, 18218, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863

Imam Bukhari : 151, 152, 156, 157, 3571

Imam Muslim : 348, 350, 352, 385, 386, 387

Imam Abu Dawud : 6, 7, 32, 36, 37

Imam Tirmidzi : 16, 17, 18, 26

Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 87, 88

Imam Ibnu Majah : 309, 310, 311, 312, 332, 400, 403

Imam Malik : 30, 31, 52

Imam Darimi : 660, 668, 669, 672, 697

DO NOT REST WITH ANIMAL DUNG AND BONES

Hadith Imam Tirmidzi Number 18

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادَ إِخْوَانَكُمْ مِنَ الْجِنِّ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَسَلْمَانَ وَجَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَغَيْرُهُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ الْحَدِيثَ بِطَوْلِهِ فَقَالَ الشَّعْبِيُّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادَ إِخْوَانَكُمْ مِنَ الْجِنِّ وَكَأَنَّ رِوَايَةَ إِسْمَاعِيلَ أَصَحُّ مِنْ رِوَايَةِ حَفْصِ بْنِ غِيَاثٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

Narrated to us [Hannad], he said: narrated to us [Hafsh bin Ghiyath] from [Dawud bin Abi Hind] from [Ash-Sha'bi] from [Alqamah] from ['Abdullah bin Mas'ud]: The Messenger of Allah, may Allah's peace be upon him, said: "Do not perform istinja' with dung or bones, for they are the food of your brothers among the jinn." In this chapter there are also narrations from Abu Hurairah, Salman, Jabir and Ibn 'Umar. Abu Isa said: "Isma'il bin Ibrahim and others narrated this hadith from Dawud bin Abi Hind from Ash-Sha'bi from Alqamah from 'Abdullah: that he was with the Prophet, may Allah's peace be upon him, on the Night of Power... (a long hadith). Ash-Sha'bi said: The Prophet, may Allah's peace be upon him, said: 'Do not perform istinja' with dung or bones, for they are the food of your brothers among the jinn.' It seems the narration of Isma'il is more authentic than that of Hafsh bin Ghiyath.

The scholars act upon this hadith. There are also narrations in this chapter from Jabir and Ibn 'Umar, may Allah be pleased with both of them."

Hadith Corroboration

Imam Ahmad : 3770, 4203, 6923, 7042, 7102, 7140, 7405, 7419, 7731, 7818, 8257, 8323, 8368, 8483, 8668, 8843, 9590, 9862, 10300, 13614, 14757, 16786, 16787, 18063, 18064, 18217, 18218, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863

Imam Bukhari : 151, 152, 156, 157, 3571

Imam Muslim : 348, 350, 352, 385, 386, 387

Imam Abu Dawud : 6, 7, 32, 36, 37

Imam Tirmidzi : 16, 17, 18, 26

Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 87, 88

Imam Ibnu Majah : 309, 310, 311, 312, 332, 400, 403

Imam Malik : 30, 31, 52

Imam Darimi : 660, 668, 669, 672, 697

COMMAND TO PURIFY WITH WATER

Hadith Imam Tirmidzi Number 19

حَدَّثَنَا قُتَيْبَةُ وَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ الْبَصْرِيُّ قَالَا حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ قَالَتُمُزْنَ أَرْوَاجَكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُهُوْنِي الْبَاب عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَأَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ الْإِسْتِنْجَاءَ بِالْمَاءِ وَإِنْ كَانَ الْإِسْتِنْجَاءُ بِالْحِجَارَةِ يُجْزَى عَنْهُمْ فَإِنَّهُمْ اسْتَحَبُّوا الْإِسْتِنْجَاءَ بِالْمَاءِ وَرَأَوْهُ أَفْضَلَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Qutaibah] and [Muhammad bin 'Abdul Malik bin Abi Ash-Shawarib Al-Basri]: both said: narrated to us [Abu 'Awanah] from [Qatadah] from [Mu'adah] from ['A'ishah]: "Instruct your husbands to wash the private parts with water: I am shy to tell them, yet the Messenger of Allah, may Allah's peace be upon him, did so." In this chapter there are also narrations from Jarir bin 'Abdullah Al-Bajali, Anas and Abu Hurairah. Abu Isa said: "This hadith is hasan sahih. The people of knowledge act upon it: they prefer washing with water even though istinja' with stones is valid in their view, and they regard water as superior. This view is held by Sufyan Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad and Ishaq."

Hadith Corroboration

Imam Tirmidzi : 19, 19

Imam Nasa'i : 46, 46

COVERING THE URINARY PLACE WHEN URINATION

Hadith Imam Tirmidzi Number 20

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ فَأَبْعَدَ فِي الْمَذْهَبِ قَالَ

وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ وَأَبِي قَتَادَةَ وَجَابِرٍ وَيَحْيَى بْنِ عُبَيْدٍ عَنْ أَبِيهِ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَبِلَالِ بْنِ الْحَارِثِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَرْتَادُ لِبَوْلِهِ مَكَانًا كَمَا يَرْتَادُ مَنْزِلًا وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيُّ

Narrated to us [Muhammad bin Bashir], he said: narrated to us [‘Abdul Wahhab Ath-Thaqafi] from [Muhammad bin ‘Amr] from [Abu Salamah] from [Al-Mughirah bin Shu’bah]: "I was travelling with the Prophet, may Allah’s peace be upon him: he went far away to relieve himself." In this chapter there are also narrations from ‘Abdurrahman bin Abi Qurad, Abu Qatadah, Jabir, Yahya bin ‘Ubayd from his father, Abu Musa, Ibn ‘Abbas and Bilal bin Al-Harith. Abu Isa said: "This hadith is hasan sahih. It is also narrated from the Prophet, may Allah’s peace be upon him, that he would screen himself when urinating as one screens a house. Abu Salamah’s name is ‘Abdullah bin ‘Abdurrahman bin ‘Awf Az-Zuhri."

Hadith Corroboration
 Imam Ahmad : 8483, 16906
 Imam Abu Dawud : 10, 32
 Imam Tirmidzi : 20
 Imam Ibnu Majah : 332, 333, 334
 Imam Darimi : 660, 661

PROHIBITION OF URINATION IN THE BATHING PLACE

Hadith Imam Tirmidzi Number 21

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى مَرْدَوَيْهِ قَالَا أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبُولَ الرَّجُلُ فِي مُسْتَحَمِّهِ وَقَالَ إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ قَالِ فِي الْبَابِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَشْعَثَ بْنِ عَبْدِ اللَّهِ وَيُقَالُ لَهُ أَشْعَثُ الْأَعْمَى وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَوْلَ فِي الْمَغْتَسَلِ وَقَالُوا عَامَّةُ الْوَسْوَاسِ مِنْهُ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ ابْنُ سِيرِينَ وَقِيلَ لَهُ إِنَّهُ يُقَالُ إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ فَقَالَ رَبُّنَا اللَّهُ لَا شَرِيكَ لَهُ وَقَالَ ابْنُ الْمُبَارَكِ قَدْ وَسَّعَ فِي الْبَوْلِ فِي الْمَغْتَسَلِ إِذَا جَرَى فِيهِ الْمَاءُ قَالَ أَبُو عِيسَى حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ عَنْ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ

Narrated to us [‘Ali bin Hujr] and [Ahmad bin Muhammad bin Musa Al-Mardawayh]: both said: informed us [‘Abdullah Ibn Al-Mubarak] from [Ma’mar] from [Ash’ath bin ‘Abdullah] from [Al-Hasan] from [‘Abdullah bin Mughaffal]: The Prophet, may Allah’s peace be upon him, forbade a person from urinating in his bathing place and said: "Most waswas (whispers) come from it." He said: "In this chapter there is also a narration from one of the Companions of the Prophet, may Allah’s peace be upon him." Abu Isa said: "This hadith is gharib: we know it as marfu’ only through Ash’ath bin ‘Abdullah, also called Ash’ath Al-A’ma." Some scholars deem it makruh to urinate in the bathing place, saying: "Most waswas

come from it." Others give leniency, among them Ibn Sirin. When told: "Most waswas come from it," he replied: "Our Lord is Allah: He has no partner." Ibn Al-Mubarak said: "There is leniency to urinate in the bathing place if the water is flowing." Abu Isa said: "Ahmad bin 'Abdah Al-'Amuli narrated it to us from Hibban from 'Abdullah Ibn Al-Mubarak."

Hadith Corroboration
Imam Ahmad : 19654

RECOMMENDATIONS TO PRAY EVERY TIME YOU WILL PRAY Hadith Imam Tirmidzi Number 22

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِلَاهُمَا عِنْدِي صَحِيحٌ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ وَحَدِيثُ أَبِي هُرَيْرَةَ إِنَّمَا صَحَّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ وَأَمَّا مُحَمَّدُ بْنُ إِسْمَاعِيلَ فَرَعَمَ أَنَّ حَدِيثَ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدٍ أَصَحُّ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِّيقِ وَعَلِيٍّ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَحُذَيْفَةَ وَزَيْدِ بْنِ خَالِدٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنُ عَمْرٍو وَابْنِ عُمَرَ وَأُمُّ حَبِيبَةَ وَأَبِي أُمَامَةَ وَأَبِي أَيُّوبَ وَتَمَّامُ بْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ حَنْظَلَةَ وَأُمُّ سَلَمَةَ وَوَائِلَةُ بْنُ الْأَسْقَعِ وَأَبِي مُوسَى

Narrated to us [Abu Kurayb], he said: narrated to us ['Abdah bin Sulayman] from [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurairah]: The Messenger of Allah, may Allah's peace be upon him, said: "Were it not burdensome upon my Ummah, I would certainly command them to use the siwak every time they pray." Abu Isa said: "This hadith is also narrated by [Muhammad bin Ishaq] from [Muhammad bin Ibrahim] from [Abu Salamah] from [Zayd bin Khalid] from the Prophet, may Allah's peace be upon him." In my view both the narration of Abu Salamah from Abu Hurairah and from Zayd bin Khalid from the Prophet, may Allah's peace be upon him, are sahih, because the hadith is not narrated by a single chain from Abu Hurairah from the Prophet, may Allah's peace be upon him, but through another chain, so the narration of Abu Hurairah becomes sahih. Muhammad bin Isma'il claimed that the narration of Abu Salamah from Zayd bin Khalid is more sahih. Abu Isa said: "In this chapter there are also narrations from Abu Bakr As-Siddiq, 'Ali, 'A'ishah, Ibn 'Abbas, Hudhayfah, Zayd bin Khalid, Anas, 'Abdullah bin 'Amr, Ibn 'Umar, Umm Habibah, Abu Ayyub, Tamam bin 'Abbas, 'Abdullah bin Handhalah, Umm Salamah, Wathilah Al-Asqa' and Abu Musa."

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147

Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898
 Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324
 Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53
 Imam Tirmidzi : 22, 23, 152, 2413, 2681
 Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606
 Imam Ibnu Majah : 282, 283, 284, 285, 286, 287, 288, 289, 290
 Imam Malik : 131, 132, 133
 Imam Darimi : 656, 678, 679, 680, 681, 682

COMMAND TO SIWAK BEFORE PRAYER

Hadith Imam Tirmidzi Number 23

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْلَا أَنِّي أَشُقُّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَا خَرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ قَالَ فَكَانَ زَيْدُ بْنُ خَالِدٍ يَشْهَدُ الصَّلَاةَ فِي الْمَسْجِدِ وَسِوَاكُهُ عَلَى أُذُنِهِ مَوْضِعَ الْقَلَمِ مِنْ أُذُنِ الْكَاتِبِ لَا يَقُومُ إِلَى الصَّلَاةِ إِلَّا أُسْتَنَّ ثُمَّ رَدَّهُ إِلَى مَوْضِعِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said: narrated to us [‘Abdah bin Sulayman] from [Muhammad bin Ishaq] from [Muhammad bin Ibrahim] from [Abu Salamah] from [Zayd bin Khalid Al-Juhani]: I heard the Messenger of Allah, may Allah’s peace be upon him, say: "Were it not burdensome upon my Ummah, I would command them to use the siwak every time they pray, and I would delay the ‘Isha’ prayer until one-third of the night." Zayd bin Khalid attended prayer in the mosque with his siwak placed behind his ear like a scribe’s pen: he would not stand for prayer until he used the siwak first, then put it back. Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147
 Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898
 Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324
 Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53
 Imam Tirmidzi : 22, 23, 152, 2413, 2681
 Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606
 Imam Ibnu Majah : 282, 283, 284, 285, 286, 287, 288, 289, 290
 Imam Malik : 131, 132, 133
 Imam Darimi : 656, 678, 679, 680, 681, 682

Manners after waking up

Hadith Imam Tirmidzi Number 24

حَدَّثَنَا أَبُو الْوَلِيدِ أَحْمَدُ بْنُ بَكَّارٍ الدَّمَشْقِيُّ يُقَالُ هُوَ مِنْ وَلَدِ بُسْرِ بْنِ أَرْطَاةٍ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ

التَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ فِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ الشَّافِعِيُّ وَأَحَبُّ لِكُلِّ مَنْ اسْتَيْقَظَ مِنَ النَّوْمِ قَائِلُهُ كَانَتْ أَوْ غَيْرَهَا أَنْ لَا يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا فَإِنْ أَدْخَلَ يَدَهُ قَبْلَ أَنْ يَغْسِلَهَا كَرِهْتُ ذَلِكَ لَهُ وَلَمْ يُفْسِدْ ذَلِكَ الْمَاءَ إِذَا لَمْ يَكُنْ عَلَى يَدِهِ نَجَاسَةٌ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ مِنَ اللَّيْلِ فَأَدْخَلَ يَدَهُ فِي وَضُوئِهِ قَبْلَ أَنْ يَغْسِلَهَا فَأَعْجَبُ إِلَيَّ أَنْ يُهْرِيقَ الْمَاءَ وَقَالَ إِسْحَقُ إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ بِاللَّيْلِ أَوْ بِالنَّهَارِ فَلَا يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا

Narrated to us [Abul-Walid Ahmad bin Bakkar Ad-Dimashqi]—some say he is a descendant of Busr bin Artah, a Companion of the Prophet, may Allah's peace be upon him—he said: narrated to us [Al-Walid bin Muslim] from [Al-Awza'i] from [Az-Zuhri] from [Sa'id Ibn Al-Musayyab] and [Abu Salamah] from [Abu Hurairah] from the Prophet, may Allah's peace be upon him: "When one of you awakens from sleep, let him not dip his hand into a vessel until he pours water over it two or three times, for he does not know where his hand spent the night." In this chapter there are also narrations from Ibn 'Umar, Jabir and 'A'ishah. Abu Isa said: "This hadith is hasan sahih. Ash-Shafi'i said: 'I love that everyone who awakens from sleep—whether daytime or otherwise—refrain from dipping his hand into his wudu water until he washes it first: I dislike him dipping it before washing. Yet it does not render the water impure so long as no filth is on his hand.' Ahmad bin Hanbal said: 'If someone awakens at night and dips his hand into wudu water before washing it, I would be astonished if he discarded that water.' Ishaq said: 'If someone awakens at night or day, let him not dip his hand into wudu water until he washes it.'"

Hadith Corroboration

Imam Ahmad : 6981, 7129, 7204, 7283, 7481, 7835, 8231, 8607, 8776, 8870, 9491, 9615, 9710, 10092, 10184

Imam Muslim : 416, 417

Imam Abu Dawud : 94, 95

Imam Tirmidzi : 24

Imam Nasa'i : 1, 161, 437

Imam Ibnu Majah : 387, 388, 389

Imam Malik : 33

Imam Darimi : 759

READING BASMALAH WHEN PERFORMING ABBREVIATION

Hadith Imam Tirmidzi Number 25

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَبِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ قَالَا حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ أَبِي ثِقَالٍ الْمُرِّيِّ عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطٍ عَنْ جَدَّتِهِ عَنْ أَبِيهَا قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا وَضوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ قَالِ فِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ وَأَنَسٍ قَالَ أَبُو عِيسَى قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لَا أَعْلَمُ فِي هَذَا الْبَابِ

حَدِيثًا لَهُ إِسْنَادٌ جَيِّدٌ وَقَالَ إِسْحَقُ إِنَّ تَرَكَ التَّسْمِيَةَ عَامِدًا أَعَادَ الْوُضُوءَ وَإِنْ كَانَ نَاسِيًا أَوْ مُتَأَوَّلًا أَجْزَأُهُ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ أَبُو عِيسَى وَرَبَاحُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَدَّتِهِ عَنْ أَبِيهَا وَأَبُوهَا سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ وَأَبُو ثِقَالٍ الْمُرِّيَّ اسْمُهُ ثُمَامَةُ بْنُ حُصَيْنٍ وَرَبَاحُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ أَبُو بَكْرٍ بْنُ حُوَيْطٍ مِنْهُمْ مَنْ رَوَى هَذَا الْحَدِيثَ فَقَالَ عَنْ أَبِي بَكْرٍ بْنُ حُوَيْطٍ فَنَسَبَهُ إِلَى جَدِّهِ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ عِيَاضٍ عَنْ أَبِي ثِقَالٍ الْمُرِّيَّ عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطٍ عَنْ جَدَّتِهِ بِنْتِ سَعِيدِ بْنِ زَيْدٍ عَنْ أَبِيهَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Narrated to us [Nashr bin 'Ali Al-Jahdami] and [Bishr bin Mu'adh Al-'Aqadi]: they said: narrated to us [Bishr Ibn Al-Mufaddal] from ['Abdurrahman bin Harmalah] from [Abu Tsifal Al-Murri] from [Rabah bin 'Abdurrahman bin Abi Sufyan bin Huwaytib] from his grandmother from her father: I heard the Messenger of Allah, may Allah's peace be upon him, say: "There is no wudu for one who does not mention Allah's name (upon commencing wudu)." In this chapter there are also narrations from 'A'ishah, Abu Sa'id, Abu Hurairah, Sahl bin Sa'd and Anas. Abu Isa said: "Imam Ahmad bin Hanbal said: 'I know no hadith in this chapter with a jayyid chain.' Ishaq said: 'If he deliberately omits the basmalah, he must repeat his wudu: but if he forgets or misinterprets, his wudu remains valid.' Muhammad bin Isma'il said: 'The best hadith in this chapter is that of Rabah bin 'Abdurrahman.'" Abu Isa said: "Rabah bin 'Abdurrahman narrated from his grandmother from her father. Her father's name is Sa'id bin Zayd bin 'Amr bin Nufayl: Abu Tsifal Al-Murri's name is Thumamah bin Husayn: Rabah bin 'Abdurrahman's name is Abu Bakr bin Huwaytib. Some narrate this hadith and say: 'From Abu Bakr bin Huwaytib,' attributing it to his grandfather." Narrated to us [Al-Hasan bin 'Ali Al-Hulwani], he said: narrated to us [Yazid bin Harun] from [Yazid bin 'Iyad] from [Abu Tsifal Al-Murri] from [Rabah bin 'Abdurrahman bin Abi Sufyan bin Huwaytib] from his grandmother bint Sa'id bin Zayd from her father from the Prophet, may Allah's peace be upon him, with a similar hadith.

Hadith Corroboration

Imam Ahmad : 9050, 10943, 10944, 16054, 21621, 22152, 25894, 25896

Imam Abu Dawud : 92, 93

Imam Tirmidzi : 25

Imam Ibnu Majah : 391, 392, 393, 394

Imam Darimi : 688

RECOMMENDATIONS TO PUT WATER IN YOUR NOSE WHEN YOU MAKE WUDHU

Hadith Imam Tirmidzi Number 26

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَجَرِيرٌ عَنْ مَنْصُورٍ عَنْ هَلَالِ بْنِ يَسَافٍ عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَانْتِثِرْ وَإِذَا اسْتَجَمَرْتَ فَأَوْتِرْ قَالَ وَفِي الْبَابِ عَنْ عُثْمَانَ

وَلَقِيطُ بْنُ صَبْرَةَ وَابْنُ عَبَّاسٍ وَالْمِقْدَامُ بْنُ مَعْدِي كَرِبَ وَوَائِلُ بْنُ حُجْرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ سَلَمَةَ بْنِ قَيْسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيمَنْ تَرَكَ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ فَقَالَتْ طَائِفَةٌ مِنْهُمْ إِذَا تَرَكَهُمَا فِي الْوُضُوءِ حَتَّى صَلَّى أَعَادَ الصَّلَاةَ وَرَأَوْا ذَلِكَ فِي الْوُضُوءِ وَالْجَنَابَةِ سَوَاءً وَبِهِ يَقُولُ ابْنُ أَبِي لَيْلَى وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ أَحْمَدُ الْإِسْتِنْشَاقُ أَوْكَدُ مِنَ الْمَضْمَضَةِ قَالَ أَبُو عِيسَى وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ يُعِيدُ فِي الْجَنَابَةِ وَلَا يُعِيدُ فِي الْوُضُوءِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضُ أَهْلِ الْكُوفَةِ وَقَالَتْ طَائِفَةٌ لَا يُعِيدُ فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ لِأَنََّّهُمَا سُنَّةٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَحِبُّ الْإِعَادَةُ عَلَى مَنْ تَرَكَهُمَا فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ فِي آخِرَةِ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us [Hammad bin Zayd] and [Jarir] from [Mansur] from [Hilal bin Yasaf] from [Salamah bin Qays]: The Messenger of Allah, may Allah's peace be upon him, said: "When you perform wudu, sniff water into your nose: and when you perform istijmar, use an odd number." In this chapter there are also narrations from 'Uthman, Laqit bin Sabirah, Ibn 'Abbas, Al-Miqdam bin Ma'dikarib, Wa'il bin Hujr and Abu Hurairah. Abu Isa said: "The hadith of Salamah bin Qays is hasan sahih. Scholars differ regarding one who omits rinsing the mouth and sniffing water. One group says: 'If he omits them and prays, he must repeat the prayer.' They hold this for both wudu and ghusl from janabah: among them are Ibn Abi Layla, 'Abdullah Ibn Al-Mubarak, Ahmad and Ishaq. Ahmad stressed sniffing more in wudu. Abu Isa said: 'Another group holds it obligatory only in ghusl from janabah, not wudu'—the view of Sufyan Ath-Thawri and some Kufans. Yet another group says it is neither obligatory in wudu nor ghusl, being sunnah: omitting them requires no repetition—the view of Malik and Ash-Shafi'i's new opinion."

Hadith Corroboration

Imam Ahmad : 393, 395, 402, 550, 995, 1137, 1255, 1279, 2291, 3770, 4203, 6923, 6923, 6999, 7042, 7102, 7140, 7405, 7405, 7419, 7419, 7731, 7731, 7818, 7847, 8223, 8257, 8323, 8368, 8483, 8668, 8843, 8843, 9590, 9862, 10300, 10300, 13614, 14757, 15785, 15836, 15850, 15864, 15872, 15876, 16558, 16786, 16787, 17469, 17469, 18063, 18063, 18064, 18064, 18217, 18217, 18218, 18218, 18221, 18221, 20853, 20858, 20867, 20874, 22590, 22592, 22595, 22599, 22604, 23627, 23863, 23956, 24239, 25774
 Imam Bukhari : 137, 151, 152, 155, 156, 156, 157, 157, 159, 179, 180, 184, 185, 192, 3052, 3571
 Imam Muslim : 331, 332, 346, 347, 348, 348, 349, 350, 350, 351, 352, 385, 386, 387
 Imam Abu Dawud : 6, 7, 32, 36, 37, 121, 122, 2019
 Imam Tirmidzi : 16, 17, 18, 26, 26, 45, 718
 Imam Nasa'i : 39, 40, 41, 42, 43, 44, 49, 83, 84, 85, 86, 87, 87, 88, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 114
 Imam Ibnu Majah : 309, 310, 311, 312, 332, 397, 398, 399, 400, 400, 401, 402, 403, 403, 428
 Imam Malik : 30, 30, 31, 31, 52
 Imam Darimi : 660, 668, 669, 672, 690, 693, 696, 697, 697, 703, 740

PROCEDURES FOR ABLUTION ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 27

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدٍ فَعَلَ ذَلِكَ ثَلَاثًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَدِيثٌ

حَسَنٌ غَرِيبٌ وَقَدْ رَوَى مَالِكٌ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ يَحْيَى وَلَمْ يَذْكُرُوا هَذَا الْحَرْفَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَضَمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدٍ وَإِنَّمَا ذَكَرَهُ خَالِدُ بْنُ عَبْدِ اللَّهِ وَخَالِدُ بْنُ عَبْدِ اللَّهِ ثَقَّةٌ حَافِظٌ عِنْدَ أَهْلِ الْحَدِيثِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ مِنْ كَفِّ وَاحِدٍ يُجْزِئُ وَقَالَ بَعْضُهُمْ تَفْرِيقُهُمَا أَحَبُّ إِلَيْنَا وَقَالَ الشَّافِعِيُّ إِنَّ جَمْعَهُمَا فِي كَفِّ وَاحِدٍ فَهُوَ جَائِزٌ وَإِنْ فَرَّقَهُمَا فَهُوَ أَحَبُّ إِلَيْنَا

Narrated to us [Yahya bin Musa], he said: narrated to us [Ibrahim bin Musa Ar-Razi], he said: narrated to us [Khalid bin 'Abdullah] from ['Amr bin Yahya] from his father from ['Abdullah bin Zayd]: "I saw the Prophet, may Allah's peace be upon him, rinse his mouth and sniff water from one handful, doing so three times." In this chapter there is a narration from 'Abdullah bin 'Abbas. Abu Isa said: "The hadith of 'Abdullah bin Zayd is hasan gharib. It is also narrated by [Malik], [Ibn 'Uyaynah] and others from ['Amr bin Yahya], but they omit: 'The Prophet, may Allah's peace be upon him, rinsed and sniffed from one handful.' Only Khalid bin 'Abdullah mentions it. Hadith scholars regard Khalid bin 'Abdullah as trustworthy and of excellent memory. Some scholars hold that rinsing and sniffing from one handful is valid: others prefer separating them. Ash-Shafi'i said: 'Combining them in one hand is valid, but separating them is preferred.'"

Hadith Corroboration
Imam Ahmad : 951, 15876
Imam Ibnu Majah : 397, 398, 399

INTERRUPTING THE BEARD DURING ABLUTION

Hadith Imam Tirmidzi Number 28

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ أَبِي أُمَيَّةَ عَنْ حَسَّانَ بْنِ بِلَالٍ قَالَ رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ فَقِيلَ لَهُ أَوْ قَالَ فَقُلْتُ لَهُ أَتُخَلِّلُ لِحْيَتَكَ قَالَ وَمَا يَمْنَعُنِي وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَلِّلُ لِحْيَتَهُ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ حَسَّانَ بْنِ بِلَالٍ عَنْ عَمَّارٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ وَعَائِشَةَ وَأُمِّ سَلَمَةَ وَأَنَسٍ وَابْنِ أَبِي أَوْفَى وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى وَسَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ قَالَ ابْنُ عُيَيْنَةَ لَمْ يَسْمَعْ عَبْدُ الْكَرِيمِ مِنْ حَسَّانَ بْنِ بِلَالٍ حَدِيثَ التَّخْلِيلِ

Narrated to us [Ibn Abi 'Umar], he said: narrated to us [Sufyan bin 'Uyaynah] from ['Abdul Karim bin Abi Al-Mukhariq Abu Umayyah] from [Hassan bin Hilal]: "I saw 'Ammar bin Yasir perform wudu and interlace his beard. He was asked—or I asked him: 'Why do you interlace your beard?' He replied: 'What prevents me, when I saw the Messenger of Allah, may Allah's peace be upon him, interlace his beard?'" Narrated to us [Ibn Abi 'Umar], he said: narrated

to us [Sufyan bin 'Uyaynah] from [Sa'id bin Abi 'Arubah] from [Qatadah] from [Hassan bin Hilal] from ['Ammar] from the Prophet, may Allah's peace be upon him, with the same hadith. In this chapter there are also narrations from 'Uthman, 'A'ishah, Umm Salamah, Anas, Ibn Abi Awfa and Abu Ayyub. Abu Isa said: "I heard Ishaq bin Mansur say: I heard Ahmad bin Hanbal say: Ibn 'Uyaynah said: 'Abdul Karim did not hear the hadith of interlacing the beard from Hassan bin Bilal.'"

Hadith Corroboration

Imam Ahmad : 458

Imam Muslim : 1374

Imam Abu Dawud : 120, 124

Imam Tirmidzi : 28, 29

Imam Ibnu Majah : 423, 424, 425, 426, 427

INTERRUPTING THE BEARD ACCORDING TO UTHMAN

Hadith Imam Tirmidzi Number 29

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ عَنْ عَامِرِ بْنِ شَقِيقٍ عَنْ أَبِي وَائِلٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ لِحْيَتَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ عَامِرِ بْنِ شَقِيقٍ عَنْ أَبِي وَائِلٍ عَنْ عُثْمَانَ قَالَ أَبُو عِيسَى وَقَالَ بِهَذَا أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ رَأَوْا تَخْلِيلَ اللَّحْيَةِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَقَالَ أَحْمَدُ إِنَّ سَهًا عَنْ تَخْلِيلِ اللَّحْيَةِ فَهُوَ جَائِزٌ وَقَالَ إِسْحَاقُ إِنَّ تَرْكَهُ نَاسِيًا أَوْ مُتَاوَلًا أَجْزَأُهُ وَإِنْ تَرَكَهُ عَامِدًا أَعَادَ

Narrated to us [Yahya bin Musa], he said: narrated to us ['Abdurrazzaq] from [Isra'il] from ['Amir bin Shafiq] from [Abu Wa'il] from ['Uthman bin 'Affan]: The Prophet, may Allah's peace be upon him, interlaced his beard. Abu Isa said: "This hadith is hasan sahih." Muhammad bin Isma'il said: "The most authentic hadith in this chapter is that of 'Amir bin Shafiq from Abu Wa'il from 'Uthman." Abu Isa said: "This view is held by most scholars among the Companions of the Prophet, may Allah's peace be upon him, and those after them: it is also held by Imam Ash-Shafi'i. Ahmad said: 'If he forgets to interlace his beard, there is no harm.' Ishaq said: 'If he omits it due to forgetfulness or misinterpretation, it is valid: but if deliberate, he must repeat.'"

Hadith Corroboration

Imam Ahmad : 458

Imam Muslim : 1374

Imam Abu Dawud : 120, 124

Imam Tirmidzi : 28, 29

Imam Ibnu Majah : 423, 424, 425, 426, 427

HOW TO WIPE THE HEAD DURING ABLUTION

Hadith Imam Tirmidzi Number 30

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَزَّازُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِمَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ مُعَاوِيَةَ وَالْمِقْدَامِ بْنِ مَعْدِي كَرَبَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Ishaq bin Musa Al-Ansari], he said: narrated to us [Ma'n bin 'Isa Al-Qazzaz], he said: narrated to us [Malik bin Anas] from ['Amr bin Yahya] from his father from ['Abdullah bin Zayd]: The Messenger of Allah, may Allah's peace be upon him, wiped his head with both hands, moving them forward and backward: he began at the front of his head, drew them to the nape, then returned them to the starting point, then washed his feet. Abu Isa said: "In this chapter there are narrations from Mu'awiyah, Al-Miqdam bin Ma'dikarib and 'A'ishah." Abu Isa said: "The hadith of 'Abdullah bin Zayd is the most authentic and best in this chapter. This view is held by Ash-Shafi'i, Ahmad and Ishaq."

Hadith Corroboration
Imam Ahmad : 15843
Imam Ibnu Majah : 430

WIPE THE HEAD TWICE ACCORDING TO THE HADITH Hadith Imam Tirmidzi Number 31

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ الرَّبِيعِ بْنِتِ مُعَوِّذِ ابْنِ عَفْرَاءَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهِ مَرَّتَيْنِ بَدَأَ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدِّمِهِ وَبِأُذُنَيْهِ كِلْتَاهِمَا ظُهُورَهُمَا وَبُطُونَهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَحَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَصَحُّ مِنْ هَذَا وَأَجُودُ إِسْنَادًا وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْكُوفَةِ إِلَى هَذَا الْحَدِيثِ مِنْهُمْ وَكِيعُ بْنُ الْجَرَّاحِ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us [Bishr Ibn Al-Mufaddal] from ['Abdullah bin Muhammad bin 'Aqil] from [Ar-Rabi' bint Mu'awwidh bin 'Afra']: The Prophet, may Allah's peace be upon him, wiped his head twice, beginning from the back to the front, and also wiped both ears—outer and inner. Abu Isa said: "This hadith is hasan: yet the hadith of 'Abdullah bin Zayd has a more authentic and better chain. Some Kufans act upon this hadith, among them Waki' Ibn Al-Jarrah."

WIPE THE HEAD ONE TIME ACCORDING TO THE HADITH Hadith Imam Tirmidzi Number 32

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ ابْنِ عَجْلَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ الرَّبِيعِ بْنِتِ مُعَوِّذِ

ابْنُ عَفْرَاءَ أَنَّهَا رَأَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ قَالَتْ مَسَحَ رَأْسَهُ وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ وَصَدَعِيهِ وَأُذُنِيهِ مَرَّةً وَاحِدَةً قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَدَّ طَلْحَةَ بْنِ مُصَرِّفٍ بْنِ عَمْرِو قَالَ أَبُو عِيسَى وَحَدِيثُ الرُّبَيْعِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ بِرَأْسِهِ مَرَّةً وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ وَبِهِ يَقُولُ جَعْفَرُ بْنُ مُحَمَّدٍ وَسُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ رَأَوْا مَسَحَ الرَّأْسِ مَرَّةً وَاحِدَةً حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنْ مَسْحِ الرَّأْسِ أَيجزى مَرَّةً فَقَالَ إِي وَاللَّهِ

Narrated to us [Qutaibah], he said: narrated to us [Bakr bin Mudar] from [Ibn 'Ajlan] from ['Abdullah bin Muhammad bin 'Aqil] from [Ar-Rabi' bint Mu'awwidh bin 'Afra']: She saw the Prophet, may Allah's peace be upon him, perform wudu and said: "He wiped the front and back of his head, both temples, and both ears once." In this chapter there are also narrations from 'Ali and the grandfather of Talhah bin Musarrif bin 'Amr. Abu Isa said: "The hadith of Ar-Rabi' is hasan sahih. This hadith is narrated through multiple chains to the Prophet, may Allah's peace be upon him, that he wiped his head once. It is widely practised by most Companions and those after them. Ja'far bin Muhammad, Sufyan Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad and Ishaq hold that wiping the head once suffices." Narrated to us [Muhammad bin Mansur Al-Makki], he said: I heard Sufyan bin 'Uyaynah say: I asked Ja'far bin Muhammad about wiping the head: 'Is one wipe sufficient?' He replied: 'Yes, by Allah.'

Hadith Corroboration

Imam Ahmad : 144, 146, 550, 831, 966, 1296, 1968, 2291, 2913, 15106, 15845, 15869, 17381, 25782, 25786

Imam Bukhari : 137, 153

Imam Abu Dawud : 102, 104, 106, 109, 110, 111, 113, 118, 119, 120

Imam Tirmidzi : 32, 40

Imam Nasa'i : 79, 100, 101

Imam Ibnu Majah : 397, 399, 405, 406, 429, 430, 431, 437, 438, 439

Imam Darimi : 693, 705

USING NEW WATER TO WIPE THE HEAD

Hadith Imam Tirmidzi Number 33

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ حَبَّانَ بْنِ وَاسِعٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلٍ يَدِيهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى ابْنُ لَهْيَعَةَ هَذَا الْحَدِيثَ عَنْ حَبَّانَ بْنِ وَاسِعٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلٍ يَدِيهِ وَرَوَايَةُ عَمْرِو بْنِ الْحَارِثِ عَنْ حَبَّانَ أَصَحُّ لِأَنَّهُ قَدْ رَوَى مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَغَيْرِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ أَخَذَ لِرَأْسِهِ مَاءً جَدِيدًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ رَأْوًا أَنْ يَأْخُذَ لِرَأْسِهِ مَاءً جَدِيدًا

Narrated to us [‘Ali bin Khashram], he said: informed us [‘Abdullah bin Wahb], he said: narrated to us [‘Amr Ibn Al-Harith] from [Habban bin Wasi’] from his father from [‘Abdullah bin Zayd]: He saw the Prophet, may Allah’s peace be upon him, perform wudu and wipe his head with water that was not the excess from his hands. Abu Isa said: "This hadith is hasan sahih." [Ibn Lahi’ah] narrated it from [Habban bin Wasi’] from his father from [‘Abdullah bin Zayd]: The Prophet, may Allah’s peace be upon him, wiped his head with water that was not the remainder from his hands. The narration of ‘Amr Ibn Al-Harith from Habban is more authentic, being supported by multiple chains. This hadith from ‘Abdullah bin Zayd and others states that the Prophet, may Allah’s peace be upon him, took fresh water to wipe his head. It is widely practised by most scholars: they hold that he took fresh water for wiping the head.

Hadith Corroboration
Imam Ahmad : 15845, 15862

RUB YOUR HEAD AND BOTH EARS

Hadith Imam Tirmidzi Number 34

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ الرُّبَيْعِ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَرُونَ مَسْحَ الْأُذُنَيْنِ ظُهُورَهُمَا وَبُطُونَهُمَا

Narrated to us [Hannad], he said: narrated to us [‘Abdullah bin Idris] from [Muhammad bin ‘Ajlan] from [Zayd bin Aslam] from [‘Ata’ bin Yasar] from [Ibn ‘Abbas]: The Prophet, may Allah’s peace be upon him, wiped his head and both ears—outer and inner. Abu Isa said: "In this chapter there is also a narration from Ar-Rabi’." Abu Isa said: "The hadith of Ibn ‘Abbas is hasan sahih. It is widely practised by scholars: they hold that both ears—outer and inner—are wiped."

Hadith Corroboration
Imam Ibnu Majah : 436
Imam Darimi : 702

WIPE THE EARS WHEN PERFORMING ABBREVIATION

Hadith Imam Tirmidzi Number 35

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِنَانِ بْنِ رَبِيعَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ وَقَالَ الْأُذُنَانِ مِنَ الرَّأْسِ قَالَ أَبُو عِيسَى قَالَ

قُتِبَتْهُ قَالَ حَمَّادٌ لَا أَذْرِي هَذَا مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مِنْ قَوْلِ أَبِي أُمَامَةَ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَائِمِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مَا أَقْبَلَ مِنَ الْأُذُنَيْنِ فَمِنْ الْوَجْهِ وَمَا أَذْبَرَ فَمِنْ الرَّأْسِ قَالَ إِسْحَقُ وَأَخْتَارُ أَنْ يَمْسَحَ مُقَدَّمَهُمَا مَعَ الْوَجْهِ وَمُؤَخَّرَهُمَا مَعَ رَأْسِهِ وَقَالَ الشَّافِعِيُّ هُمَا سُنَّةٌ عَلَى حَيَالِهِمَا يَمَسَحُهُمَا بِمَاءٍ جَدِيدٍ

Narrated to us [Qutaibah], he said: narrated to us [Hammad bin Zayd] from [Sinan bin Rabi'ah] from [Shahr bin Hawshab] from [Abu Umamah]: The Prophet, may Allah's peace be upon him, performed wudu: he washed his face three times, his hands three times, wiped his head and said: "The two ears are part of the head." Abu Isa said: Qutaibah said that Hammad said: "I do not know whether this is the Prophet's, may Allah's peace be upon him, wording or Abu Umamah's." Abu Isa said: "In this chapter there is also a narration from Anas." He added: "This hadith's chain is not in order. Yet it is practised by most scholars among the Companions and those after them: the ears are part of the head. This view is held by Sufyan Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad and Ishaq. Others hold that the front of the ears belongs to the face and the back to the head. Ishaq said: 'I prefer wiping the front with the face and the back with the head.' Ash-Shafi'i said: 'Both are sunnah: he wiped them with fresh water.'"

Hadith Corroboration

Imam Ahmad : 380, 522, 834, 884, 901, 951, 1136, 1137, 1280, 8223, 21189, 21278, 25774

Imam Bukhari : 155, 159, 409, 1798

Imam Muslim : 331, 332

Imam Abu Dawud : 96, 97, 98, 99, 100, 101, 102, 103, 105, 107, 108, 114, 116

Imam Tirmidzi : 35, 41, 45

Imam Nasa'i : 80, 82, 83, 84, 89, 90, 91, 92, 93, 94, 95

Imam Ibnu Majah : 398, 407, 408, 409, 410, 411, 412, 413, 416, 450

INTERRUPTING FINGERS DURING ABLUTION

Hadith Imam Tirmidzi Number 36

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي هَاشِمٍ عَنْ عَاصِمِ بْنِ لَقِيطٍ بْنِ صَبْرَةَ عَنْ أَبِيهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَخَلَّلْ الْأَصَابِعَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَالْمُسْتَوْرِدِ وَهُوَ ابْنُ شَدَّادٍ الْفَهْرِيُّ وَأَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يُخَلَّلُ أَصَابِعُ رِجْلَيْهِ فِي الْوُضُوءِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ قَالَ إِسْحَقُ يُخَلَّلُ أَصَابِعُ يَدَيْهِ وَرِجْلَيْهِ فِي الْوُضُوءِ وَأَبُو هَاشِمٍ اسْمُهُ إِسْمَاعِيلُ بْنُ كَثِيرٍ الْمَكِّيُّ

Narrated to us [Qutaibah] and [Hannad]: they said: narrated to us [Waki'] from [Sufyan] from [Abu Hashim] from ['Asim bin Laqit bin Sabirah] from his father: The Prophet, may Allah's peace be upon him, said: "When you perform wudu, interlace your fingers." In this

chapter there are also narrations from Ibn 'Abbas, Al-Mustawrid (Ibn Shaddad Al-Fihri) and Abu Ayyub Al-Ansari. Abu Isa said: "This hadith is hasan sahih. Scholars act upon it: interlacing the toes in wudu. This view is held by Ahmad and Ishaq." Ishaq said: "In wudu he interlaced the fingers of hands and feet." Abu Hashim's real name is Isma'il bin Kathir Al-Makki.

Hadith Corroboration

Imam Ahmad : 15786, 17172, 17324, 17330

Imam Abu Dawud : 123, 127

Imam Tirmidzi : 36, 37, 38, 718

Imam Nasa'i : 113

Imam Ibnu Majah : 440, 441, 442, 443

Imam Darimi : 699

INTERRUPTING FINGERS DURING ABLUTION

Hadith Imam Tirmidzi Number 37

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ وَهُوَ الْجَوْهَرِيُّ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأْتَ فَخَلَّلْ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ibrahim bin Sa'id Al-Jawhari], he said: narrated to us [Sa'd bin 'Abdul Hamid bin Ja'far], he said: narrated to us ['Abdurrahman bin Abi Az-Zinad] from [Musa bin 'Uqbah] from [Salih], freed slave of At-Taw'amah, from [Ibn 'Abbas]: The Messenger of Allah, may Allah's peace be upon him, said: "When you perform wudu, interlace the fingers of both hands and feet." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration

Imam Ahmad : 15786, 17172, 17324, 17330

Imam Abu Dawud : 123, 127

Imam Tirmidzi : 36, 37, 38, 718

Imam Nasa'i : 113

Imam Ibnu Majah : 440, 441, 442, 443

Imam Darimi : 699

RUBBING TOES WITH LITTLE TOES

Hadith Imam Tirmidzi Number 38

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ الْفَهْرِيِّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ ذَلِكَ أَصَابِعَ رِجْلَيْهِ يَخْنَصِرُ هَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ

Narrated to us [Qutaibah], he said: narrated to us [Ibn Lahi'ah] from [Yazid bin 'Amr] from [Abu 'Abdurrahman Al-Hubuli] from [Al-Mustawrid bin Shaddad Al-Fihri]: "I saw the Prophet, may Allah's peace be upon him, perform wudu and rub between his toes with his little finger." Abu Isa said: "This hadith is hasan gharib: we know it only through Ibn

Lahi'ah."

Hadith Corroboration

Imam Ahmad : 15786, 17172, 17324, 17330

Imam Abu Dawud : 123, 127

Imam Tirmidzi : 36, 37, 38, 718

Imam Nasa'i : 113

Imam Ibnu Majah : 440, 441, 442, 443

Imam Darimi : 699

WOE FOR HEELS THAT ARE NOT WASHED WITH ABBREVIATION WATER

Hadith Imam Tirmidzi Number 39

حَدَّثَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ هُوَ ابْنُ جَزْءِ الزُّبَيْدِيِّ وَمُعَيْقِبٍ وَخَالِدِ بْنِ الْوَلِيدِ وَشُرْحَبِيلِ ابْنِ حَسَنَةَ وَعَمْرٍو بْنِ الْعَاصِ وَيَزِيدَ بْنِ أَبِي سُفْيَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ وَيْلٌ لِلْأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ قَالَ وَفَقَهُ هَذَا الْحَدِيثُ أَنَّهُ لَا يَجُوزُ الْمَسْحُ عَلَى الْقَدَمَيْنِ إِذَا لَمْ يَكُنْ عَلَيْهِمَا خُفَّانِ أَوْ جَوْرَبَانِ

Narrated to us [Qutaibah], he said: narrated to us ['Abdul 'Aziz bin Muhammad] from [Suhayl bin Abi Salih] from his father from [Abu Hurairah]: The Prophet, may Allah's peace be upon him, said: "Woe to the heels from the Fire." In this chapter there are also narrations from 'Abdullah bin 'Amr, 'A'ishah, Jabir bin 'Abdullah, Ibn Al-Harith (Ibn Jaz' Az-Zubaydi), Mu'ayqib, Khalid Ibn Al-Walid, Shurahbil bin Hasanah, 'Amr Ibn Al-'As and Yazid bin Abi Sufyan. Abu Isa said: "The hadith of Abu Hurairah is hasan sahih." It is narrated from the Prophet, may Allah's peace be upon him: "Woe to the heels and the inner soles from the Fire." Abu Isa said: "The fiqh of this hadith: one may not wipe the feet unless wearing khufs or socks."

Hadith Corroboration

Imam Ahmad : 15, 6242, 6518, 6589, 6617, 6681, 6806, 6825, 7046, 7459, 7482, 8685, 8897, 8915, 8936, 9186, 9642, 9711, 9858, 10054, 13873, 14437, 14662, 14691, 14963, 17045, 23403, 23537, 23669, 24411, 25017

Imam Bukhari : 58, 94, 158, 160

Imam Muslim : 353, 354, 355, 356, 357, 358

Imam Abu Dawud : 89

Imam Tirmidzi : 39

Imam Nasa'i : 109, 110

Imam Ibnu Majah : 444, 445, 446, 447, 448

Imam Darimi : 700, 701

PERFORMING ABUNDANCE ONCE, TWICE, OR THREE TIMES

Hadith Imam Tirmidzi Number 40

حَدَّثَنَا أَبُو كُرَيْبٍ وَهَنَّادٌ وَقُتَيْبَةُ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ح قَالَ وَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَجَابِرٍ وَبُرَيْدَةَ وَأَبِي رَافِعٍ وَابْنِ الْفَاكِهِ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ وَرَوَى رِشْدِينَ بْنُ سَعْدٍ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ الصَّحَّاحِ بْنِ شُرَحْبِيلَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً قَالَ وَلَيْسَ هَذَا بِشَيْءٍ وَالصَّحِيحُ مَا رَوَى ابْنُ عَجَلَانَ وَهَيْشَامُ بْنُ سَعْدٍ وَسُفْيَانُ الثَّوْرِيُّ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Kurayb], [Hannad] and [Qutaibah]: they said: narrated to us [Waki'] from [Sufyan]. From another chain: narrated to us [Muhammad bin Bashshar], he said: narrated to us [Yahya bin Sa'id], he said: narrated to us [Sufyan] from [Zayd bin Aslam] from ['Ata' bin Yasar] from [Ibn 'Abbas]: "The Prophet, may Allah's peace be upon him, performed wudu washing each limb once." In this chapter there are also narrations from 'Umar, Jabir, Buraydah, Abu Rafi' and Ibn Al-Fakih. Abu Isa said: "The hadith of Ibn 'Abbas is the best and most authentic in this chapter. Rishdin bin Sa'd and others narrated it from Ad-Dahhak bin Shurahbil from Zayd bin Aslam from his father from 'Umar bin Al-Khattab: "The Prophet, may Allah's peace be upon him, performed wudu washing each limb once." Abu Isa said: "But this is incorrect: the authentic narration is that of [Ibn 'Ajlan], [Hisham bin Sa'd], [Sufyan Ath-Thawri] and ['Abdul 'Aziz bin Muhammad] from [Zayd bin Aslam] from ['Ata' bin Yasar] from [Ibn 'Abbas] from the Prophet, may Allah's peace be upon him."

Hadith Corroboration

Imam Ahmad : 144, 146, 550, 831, 966, 1296, 1968, 2291, 2913, 15106, 15845, 15869, 17381, 25782, 25786

Imam Bukhari : 137, 153

Imam Abu Dawud : 102, 104, 106, 109, 110, 111, 113, 118, 119, 120

Imam Tirmidzi : 32, 40

Imam Nasa'i : 79, 100, 101

Imam Ibnu Majah : 397, 399, 405, 406, 429, 430, 431, 437, 438, 439

Imam Darimi : 693, 705

PERFORM ABSTRACT TWICE

Hadith Imam Tirmidzi Number 41

حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتٍ عَنْ ثَوْبَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ هُوَ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ ثَوْبَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ وَهُوَ إِسْنَادٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَمَّامٌ عَنْ غَامِرِ الْأَحْوَلِ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا

Narrated to us [Abu Kurayb] and [Muhammad bin Rafi']: they said: narrated to us [Zayd bin

Hubab] from [‘Abdurrahman bin Thabit bin Thawban], he said: narrated to me [‘Abdullah Ibn Al-Fadl] from [‘Abdurrahman bin Hurmuz]—known as Al-A’raj—from [Abu Hurairah]: "The Prophet, may Allah’s peace be upon him, performed wudu washing each limb twice." Abu Isa said: "In this chapter there is also a narration from Jabir." Abu Isa added: "This hadith is hasan gharib: we know it only through Ibn Thawban from ‘Abdullah bin Al-Fadl, and its chain is hasan sahih." Abu Isa said: "[Hammam] narrated from [‘Amir Al-Ahwal] from [‘Ata’] from [Abu Hurairah]: The Prophet, may Allah’s peace be upon him, performed wudu washing each limb three times."

Hadith Corroboration

Imam Ahmad : 380, 522, 834, 884, 901, 951, 1136, 1137, 1280, 7538, 8223, 15843, 15845, 15869, 21189, 21278, 25774

Imam Bukhari : 154, 155, 159, 409, 1798

Imam Muslim : 331, 332

Imam Abu Dawud : 96, 97, 98, 99, 100, 101, 102, 103, 105, 107, 108, 114, 116, 117

Imam Tirmidzi : 35, 41, 41, 45

Imam Nasa'i : 80, 82, 83, 84, 89, 90, 91, 92, 93, 94, 95, 98

Imam Ibnu Majah : 398, 407, 408, 409, 410, 411, 412, 413, 416, 425, 432, 450

PERFORM ABUNDANCE THREE TIMES

Hadith Imam Tirmidzi Number 42

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي حَيَّةَ عَنْ عَلِيٍّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ وَعَائِشَةَ وَالرَّبِيعِ وَابْنِ عُمَرَ وَأَبِي أُمَامَةَ وَأَبِي رَافِعٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَمُعَاوِيَةَ وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَبِي بَنِ كَعْبٍ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ رِضْوَانُ اللَّهِ عَلَيْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّ الْوُضُوءَ يُجْزَى مَرَّةً مَرَّةً وَمَرَّتَيْنِ أَفْضَلُ وَأَفْضَلُهُ ثَلَاثٌ وَلَيْسَ بَعْدَهُ شَيْءٌ وَقَالَ ابْنُ الْمُبَارَكِ لَا آمَنُ إِذَا زَادَ فِي الْوُضُوءِ عَلَى الثَّلَاثِ أَنْ يَأْتِمَ وَقَالَ أَحْمَدُ وَإِسْحَقُ لَا يَزِيدُ عَلَى الثَّلَاثِ إِلَّا رَجُلٌ مُبْتَلًى

Narrated to us [Muhammad bin Bashshar], he said: narrated to us [‘Abdurrahman bin Mahdi] from [Sufyan] from [Abu Ishaq] from [Abu Hayyah] from [‘Ali]: "The Prophet, may Allah’s peace be upon him, performed wudu washing each limb three times." Abu Isa said: "In this chapter there are also narrations from ‘Uthman, ‘A’ishah, Ar-Rabi’, Ibn ‘Umar, Abu Umamah, Abu Rafi’, ‘Abdullah bin ‘Amr, Mu’awiyah, Abu Hurairah, Jabir bin ‘Abdullah bin Zayd, and Ubayy bin Ka’b." Abu Isa said: "The hadith of ‘Ali is the most authentic and best in this chapter, for the narrations from Imam ‘Ali come through multiple chains." Scholars act upon this hadith: wudu is valid once, better twice, and best three times: anything beyond three has no added virtue. Ibn Al-Mubarak said: "I fear sin for one who exceeds three washings." Ahmad and Ishaq said: "Only one afflicted with waswas exceeds three."

Hadith Corroboration

Imam Bukhari : 190

Imam Tirmidzi : 42, 43, 44, 404

Imam Ibnu Majah : 404

PERFORMING WUDLU ONCE, TWICE, OR THREE TIMES

Hadith Imam Tirmidzi Number 43

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا شَرِيكَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ حَدَّثَكَ جَابِرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلَاثًا ثَلَاثًا قَالَ نَعَمْ قَالَ أَبُو عِيسَى وَرَوَى وَكِيعٌ هَذَا الْحَدِيثَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ حَدَّثَكَ جَابِرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً قَالَ نَعَمْ وَحَدَّثَنَا بِذَلِكَ هَنَادٌ وَقُتَيْبَةُ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ شَرِيكَ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا عَنْ ثَابِتٍ نَحْوِ رِوَايَةِ وَكِيعٍ وَشَرِيكَ كَثِيرُ الْغَلَطِ وَثَابِتُ بْنُ أَبِي صَفِيَّةٍ هُوَ أَبُو حَمَزَةَ الثَّمَالِيُّ

Narrated to us [Isma'il bin Musa Al-Fazari], he said: narrated to us [Sharik] from [Thabit bin Abi Safiyyah], he said: I asked [Abu Ja'far]: "Did [Jabir] tell you that the Prophet, may Allah's peace be upon him, performed wudu once, twice, and three times?" He replied: "Yes." Abu Isa said: "[Waki'] narrated this from [Thabit bin Abi Safiyyah]: I asked [Abu Ja'far]: 'Did [Jabir] tell you the Prophet performed wudu once?' He said: 'Yes.' [Hannad] and [Qutaibah] narrated the same from [Waki']." Abu Isa said: "This version is more authentic than Sharik's, for it is supported by other chains. The wording of Thabit matches Waki's. Sharik made many mistakes. Thabit bin Abi Safiyyah is Abu Hamzah Ath-Thumali."

Hadith Corroboration

Imam Bukhari : 190, 190

Imam Tirmidzi : 42, 42, 43, 43, 44, 44, 404, 404

Imam Ibnu Majah : 404, 404

TOTAL NUMBERS IN ABOMINATION

Hadith Imam Tirmidzi Number 44

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ وَمَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَكَرَنِي غَيْرُ حَدِيثٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ بَعْضَ وُضُوئِهِ مَرَّةً وَبَعْضَهُ ثَلَاثًا وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ لَمْ يَرَوْا بَأْسًا أَنْ يَتَوَضَّأَ الرَّجُلُ بَعْضَ وُضُوئِهِ ثَلَاثًا وَبَعْضَهُ مَرَّتَيْنِ أَوْ مَرَّةً

Narrated to us [Muhammad bin Abi 'Umar], he said: narrated to us [Sufyan bin 'Uyaynah] from ['Amr bin Yahya] from his father from ['Abdullah bin Zayd]: "The Prophet, may Allah's peace be upon him, performed wudu: he washed his face three times, his arms twice each, and wiped his head and feet twice each." Abu Isa said: "This hadith is hasan sahih. Other reports state the Prophet sometimes performed wudu once and sometimes three times. Scholars grant leniency: one may perform wudu three times on one occasion and once on

another."

Hadith Corroboration
Imam Bukhari : 190
Imam Tirmidzi : 42, 43, 44, 404
Imam Ibnu Majah : 404

PROCEDURES FOR WUDHU OF THE PROPHET MUHAMMAD SAW Hadith Imam Tirmidzi Number 45

حَدَّثَنَا هَنَّادٌ وَقُتَيْبَةُ قَالََا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي حَيَّةَ قَالَ رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا ثُمَّ مَضَمَّ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا وَذِرَاعَيْهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهْوَرِهِ فَشَرِبَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ أَحَبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طَهْوَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ عُثْمَانَ وَعَبْدِ اللَّهِ بْنِ زَيْدٍ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالرَّبِيعِ وَعَبْدِ اللَّهِ بْنِ أَنَيْسٍ وَعَائِشَةَ رِضْوَانُ اللَّهِ عَلَيْهِمْ حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ قَالََا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ خَيْرٍ ذَكَرَ عَنْ عَلِيٍّ مِثْلَ حَدِيثِ أَبِي حَيَّةَ إِلَّا أَنَّ عَبْدَ خَيْرٍ قَالَ كَانَ إِذَا فَرَغَ مِنْ طَهْوَرِهِ أَخَذَ مِنْ فَضْلِ طَهْوَرِهِ بِكَفِّهِ فَشَرِبَهُ قَالَ أَبُو عَيْسَى حَدِيثُ عَلِيٍّ رَوَاهُ أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ أَبِي حَيَّةَ وَعَبْدِ خَيْرٍ وَالْحَارِثِ عَنْ عَلِيٍّ وَقَدْ رَوَاهُ زَائِدَةُ بْنُ قُدَامَةَ وَغَيْرُ وَاحِدٍ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ حَدِيثَ الْوُضُوءِ بِطَوِيلِهِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ فَأَخْطَأَ فِي اسْمِهِ وَاسْمِ أَبِيهِ فَقَالَ مَالِكُ بْنُ عُرْفُطَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ قَالَ وَرَوَى عَنْ أَبِي عَوَّانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ قَالَ وَرَوَى عَنْهُ عَنْ مَالِكِ بْنِ عُرْفُطَةَ مِثْلَ رِوَايَةِ شُعْبَةَ وَالصَّحِيحُ خَالِدُ بْنُ عَلْقَمَةَ

Narrated to us [Hannad] and [Qutaibah]: they said: narrated to us [Abul-Ahwash] from [Abu Ishaq] from [Abu Hayyah]: "I saw 'Ali perform wudu: he washed his palms thoroughly, rinsed his mouth three times, sniffed water three times, washed his face three times, his forearms three times, wiped his head once, washed his feet to the ankles, then stood, took the leftover water and drank it while standing. He said: 'I wished to show you how the Messenger of Allah, may Allah's peace be upon him, performed wudu.'" In this chapter there are narrations from 'Uthman, 'Abdullah bin Zayd, Ibn 'Abbas, 'Abdullah bin 'Amr, Ar-Rabi', 'Abdullah bin Unays, and 'A'ishah. Narrated to us [Qutaibah] and [Hannad]: they said: narrated to us [Abul-Ahwash] from [Abu Ishaq] from ['Abdu Khayr] from ['Ali] with the same hadith, except that 'Abdu Khayr said: "When 'Ali finished purifying himself, he scooped the leftover water with his palm and drank it." Abu Isa said: "The hadith of 'Ali is narrated by [Abu Ishaq Al-Hamdani] from ['Abdu Khayr] and [Al-Harith] from 'Ali: also by [Za'idah bin Qudamah] and others from [Khalid bin 'Alqamah] from ['Abdu Khayr] from 'Ali (the complete wudu hadith). This hadith is hasan sahih." Abu Isa said: "Shu'bah narrated from Khalid bin 'Alqamah but erred in the name: 'Malik bin 'Urfutah from 'Abdu Khayr from 'Ali.'

Abu 'Awanah narrated from Khalid bin 'Alqamah from 'Abdu Khayr from 'Ali: some say Malik bin 'Urfutah as Shu'bah did. The correct name is Khalid bin 'Alqamah."

Hadith Corroboration

Imam Ahmad : 380, 393, 395, 402, 522, 550, 834, 884, 901, 951, 995, 1136, 1137, 1137, 1255, 1279, 1280, 2291, 6923, 6999, 7405, 7419, 7731, 7847, 8223, 8223, 8843, 10300, 15785, 15836, 15850, 15864, 15872, 15876, 16558, 17469, 17469, 18063, 18064, 18217, 18218, 18221, 21189, 21278, 23956, 24239, 25774, 25774

Imam Bukhari : 137, 155, 155, 156, 157, 159, 159, 179, 180, 184, 185, 192, 409, 1798, 3052

Imam Muslim : 331, 331, 332, 332, 346, 347, 348, 349, 350, 351

Imam Abu Dawud : 96, 97, 98, 99, 100, 101, 102, 103, 105, 107, 108, 114, 116, 121, 122, 2019

Imam Tirmidzi : 26, 35, 41, 45, 45, 718

Imam Nasa'i : 80, 82, 83, 83, 84, 84, 85, 86, 87, 88, 89, 89, 90, 90, 91, 91, 92, 92, 93, 93, 94, 94, 95, 95, 96, 97, 98, 99, 100, 101, 102, 114

Imam Ibnu Majah : 397, 398, 398, 399, 400, 401, 402, 403, 407, 408, 409, 410, 411, 412, 413, 416, 428, 450

Imam Malik : 30, 31

Imam Darimi : 690, 693, 696, 697, 703, 740

PURIFY BEFORE ABLUTION

Hadith Imam Tirmidzi Number 46

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهِ السَّلِيمِيُّ الْبَصْرِيُّ قَالَا حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاءَنِي جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِذَا تَوَضَّأْتَ فَانْتَضِحْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ مُنْكَرُ الْحَدِيثِ وَفِي الْبَابِ عَنْ أَبِي الْحَكَمِ بْنِ سُفْيَانَ وَابْنِ عَبَّاسٍ وَزَيْدِ بْنِ حَارِثَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَقَالَ بَعْضُهُمْ سُفْيَانُ بْنُ الْحَكَمِ أَوْ الْحَكَمُ بْنُ سُفْيَانَ وَاضْطَرَبُوا فِي هَذَا الْحَدِيثِ

Narrated to us [Nashr bin 'Ali Al-Jahdami] and [Ahmad bin Abi 'Ubaydillah As-Salimi Al-Basri]: both said: narrated to us [Abu Qutaybah Salam bin Qutaybah] from [Al-Hasan bin 'Ali Al-Hashimi] from ['Abdurrahman Al-A'raj] from [Abu Hurairah]: The Prophet, may Allah's peace be upon him, said: "Jibril came to me and said: 'O Muhammad, when you perform wudu, perfect it.'" Abu Isa said: "This hadith is gharib." He added: I heard Muhammad say: "Al-Hasan bin 'Ali Al-Hashimi is munkar al-hadith." In this chapter there are narrations from Abul-Hakam bin Sufyan, Ibn 'Abbas, Zayd bin Harithah, Abu Sa'id Al-Khudri (some say Sufyan bin Al-Hakam or Al-Hakam bin Sufyan): the narrators differ.

IMPROVING PRAYERS AND WAITING FOR PRAYERS

Hadith Imam Tirmidzi Number 47

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكَ الرِّبَاطُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ نَحْوَهُ وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ فَذَلِكَ الرِّبَاطُ فَذَلِكَ

الرِّبَاطُ فَذَلِكَ الرِّبَاطُ ثَلَاثًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعَبِيدَةَ وَيُقَالُ عُبَيْدَةُ بْنُ عَمْرٍو وَعَائِشَةُ وَعَبْدُ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيُّ وَأَنَسٌ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجَهَنِّي الْحَرَقِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [‘Ali bin Hujr], he said: informed us [Isma’il bin Ja’far] from [Al-‘Ala’ bin ‘Abdurrahman] from his father from [Abu Hurairah]: The Messenger of Allah, may Allah’s peace be upon him, said: "Shall I not show you what erases sins and raises ranks?" They replied: "Yes, O Messenger of Allah." He said: "Perfecting wudu in difficult conditions, many steps to the mosque, and awaiting prayer after prayer—that is ribat." Narrated to us [Qutaibah], he said: narrated to us [‘Abdul ‘Aziz bin Muhammad] from [Al-‘Ala’] with the same hadith. Qutaibah added: "That is ribat, that is ribat, that is ribat"—three times. Abu Isa said: "In this chapter there are narrations from ‘Ali, ‘Abdullah bin ‘Amr, Ibn ‘Abbas, ‘Ubaydah (or ‘Abidah) bin ‘Amr, ‘A’ishah, ‘Abdurrahman bin ‘A’ish Al-Hadrami, and Anas." Abu Isa said: "The hadith of Abu Hurairah is the best and sahih in this chapter. Al-‘Ala’ bin ‘Abdurrahman is Ibn Ya’qub Al-Juhani Al-Huraqi, trustworthy according to hadith scholars."

Hadith Corroboration

Imam Ahmad : 7404, 7654, 7678, 9269

Imam Muslim : 369

Imam Tirmidzi : 47

Imam Nasa'i : 143

Imam Ibnu Majah : 421, 768

Imam Malik : 348

Imam Darimi : 694

DRYING WITH A CLOTH AFTER ABLUTION

Hadith Imam Tirmidzi Number 48

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ بْنُ الْجَرَّاحِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ زَيْدِ بْنِ حُبَابٍ عَنْ أَبِي مُعَاذٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِرْقَةٌ يُنَشِّفُ بِهَا بَعْدَ الْوُضُوءِ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ لَيْسَ بِالْقَائِمِ وَلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ شَيْءٌ وَأَبُو مُعَاذٍ يَقُولُونَ هُوَ سُلَيْمَانُ بْنُ أَرْقَمَ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ

Narrated to us [Sufyan bin Waki’ bin Al-Jarrah], he said: narrated to us [‘Abdullah bin Wahb] from [Zayd bin Hubab] from [Abu Mu’adh] from [Az-Zuhri] from [‘Urwah] from [‘A’ishah]: "The Messenger of Allah, may Allah’s peace be upon him, had a cloth he used to dry himself after wudu." Abu Isa said: "The hadith of ‘A’ishah is not strong: there is no sahih hadith from the Prophet in this chapter. Abu Mu’adh is Sulayman bin Arqam, weak according to hadith scholars." Abu Isa said: "In this chapter there is also a narration from Mu’adh bin Jabal."

WIPE THE FACE WITH A CLOTH AFTER ABLUTION

Hadith Imam Tirmidzi Number 49

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعُمٍ عَنْ عُثْبَةَ بْنِ حُمَيْدٍ عَنْ عُبَادَةَ بْنِ نُسَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِظَرْفِ ثَوْبِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَإِسْنَادُهُ ضَعِيفٌ وَرِشْدِينُ بْنُ سَعْدٍ وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنُ أَنْعُمٍ الْأَفْرِيقِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ فِي التَّمْنُدْلِ بَعْدَ الْوُضُوءِ وَمَنْ كَرِهَهُ إِنَّمَا كَرِهَهُ مِنْ قَبْلِ أَنَّهُ قِيلَ إِنَّ الْوُضُوءَ يُوزَنُ وَرُوي ذَلِكَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَالزُّهْرِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا جَرِيرٌ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُجَاهِدٍ عَنِّي وَهُوَ عِنْدِي ثِقَةٌ عَنْ ثَعْلَبَةَ عَنْ الزُّهْرِيِّ قَالَ إِنَّمَا كَرِهَ الْمُنْدِيلُ بَعْدَ الْوُضُوءِ لِأَنَّ الْوُضُوءَ يُوزَنُ

Narrated to us [Qutaibah], he said: narrated to us [Rishdin bin Sa'd] from ['Abdurrahman bin Ziyad bin An'um] from ['Utbah bin Humayd] from ['Ubadah bin Nusayy] from ['Abdurrahman bin Ghanm] from [Mu'adh bin Jabal]: "I saw the Prophet, may Allah's peace be upon him, wipe his face with the edge of his garment after wudu." Abu Isa said: "This hadith is gharib and weak in chain. Rishdin bin Sa'd and 'Abdurrahman bin Ziyad bin An'um Al-Ifriqi are weak. Some Companions and later scholars permitted wiping leftover wudu water: those who disliked it did so on the view that wudu water will be weighed on the Scale. This is reported from Sa'id Ibn Al-Musayyab and Az-Zuhri." Narrated to us [Muhammad bin Humayd Ar-Razi], he said: narrated to us [Jarir]: "'Ali bin Mujahid—whom I regard trustworthy—narrated to me from Tha'labah from Az-Zuhri: 'Wiping leftover wudu is disliked because it will be weighed.'"

PRAYER AFTER ABOLITION

Hadith Imam Tirmidzi Number 50

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عِمْرَانَ الثَّعْلَبِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رِبِيعَةَ بْنِ يَزِيدَ الدَّمَشَقِيِّ عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ وَأَبِي عُثْمَانَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ قَدْ خُولِفَ زَيْدُ بْنُ حُبَابٍ فِي هَذَا الْحَدِيثِ قَالَ وَرَوَى عَبْدُ اللَّهِ بْنُ صَالِحٍ وَغَيْرُهُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رِبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ عُمَرَ وَعَنْ رِبِيعَةَ عَنْ أَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ عُمَرَ وَهَذَا حَدِيثٌ فِي إِسْنَادِهِ اضْطِرَابٌ وَلَا يَصِحُّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ كَبِيرُ شَيْءٍ قَالَ مُحَمَّدٌ وَأَبُو

إِدْرِيسَ لَمْ يَسْمَعْ مِنْ عُمَرَ شَيْئًا

Narrated to us [Ja'far bin Muhammad bin 'Imran Ath-Tha'labi Al-Kufi], he said: narrated to us [Zayd bin Hubab] from [Mu'awiyah bin Salih] from [Rabi'ah bin Yazid Ad-Dimashqi] from [Abu Idris Al-Khawlani] and [Abu 'Uthman] from ['Umar bin Al-Khattab]: The Messenger of Allah, may Allah's peace be upon him, said: "Whoever performs wudu perfectly then recites: ASHHADU AN LAA ILAAHA ILLALLAAH WAHDAHU LAA SHAREEKA LAH, WA ASHHADU ANNA MUHAMMADAN 'ABDUHU WA RASOOLUH, ALLAAHUMMAJ'ALNEE MINAT-TAWWAABEENA WAJ'ALNEE MINAL-MUTATAHHIREEN, all eight gates of Paradise will open for him: he may enter whichever he wishes." Abu Isa said: "In this chapter there are narrations from Anas and 'Uqbah bin 'Amir." Abu Isa said: "The hadith of 'Umar is disputed by Zayd bin Hubab. ['Abdullah bin Salih] and others narrated from [Mu'awiyah bin Salih] from [Rabi'ah bin Yazid] from [Abu Idris] from ['Uqbah bin 'Amir] from ['Umar]: Rabi'ah also narrated from [Abu 'Uthman] from [Jubayr bin Nufayr] from ['Umar]. The chain contains idtirab: there is no sahih hadith from the Prophet in this chapter." Muhammad said: "Abu Idris did not hear from 'Umar."

Hadith Corroboration

Imam Ahmad : 116, 13291, 16676, 16723, 16752

Imam Muslim : 345

Imam Tirmidzi : 50

Imam Nasa'i : 148

Imam Ibnu Majah : 462

Imam Darimi : 710

USE OF WATER IN ABLUTION AND BATHING

Hadith Imam Tirmidzi Number 51

وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي رِيحَانَةَ عَنْ سَفِينَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِقَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَأَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ سَفِينَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو رِيحَانَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَطَرٍ وَهَكَذَا رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالْمُدِّ وَالْغُسْلَ بِالصَّاعِ وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ لَيْسَ مَعْنَى هَذَا الْحَدِيثِ عَلَى التَّوَقُّي أَنَّهُ لَا يَجُوزُ أَكْثَرُ مِنْهُ وَلَا أَقَلُّ مِنْهُ وَهُوَ قَدْرُ مَا يَكْفِي

Narrated to us [Ahmad bin Mani'] and ['Ali bin Hujr]: both said: narrated to us [Isma'il bin 'Ulayyah] from [Abu Rayhanah] from [Safinah]: "The Prophet, may Allah's peace be upon him, performed wudu with one mud of water and ghusl with one sa'." Abu Isa said: "In this chapter there are narrations from 'A'ishah, Jabir, and Anas bin Malik." Abu Isa said: "The hadith of Safinah is hasan sahih. Abu Rayhanah's name is 'Abdullah bin Matar." Scholars hold that one mud suffices for wudu and one sa' for ghusl. Ash-Shafi'i, Ahmad, and Ishaq said: "This is not a strict limit: more or less is permissible according to need."

Hadith Corroboration

Imam Ahmad : 12378, 13732, 14448, 20921, 23750, 23751, 23866, 24652, 24783, 24784, 24925, 25189

Imam Bukhari : 194

Imam Muslim : 490, 492

Imam Abu Dawud : 84, 85, 87

AVOID CAUTIONS IN WUDLU WATER

Hadith Imam Tirmidzi Number 52

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ عَنْ عُتَيْبِ بْنِ ضَمْرَةَ السَّعْدِيِّ عَنْ أَبِي بِنِ كَعْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلْوُضُوءِ شَيْطَانًا يُقَالُ لَهُ الْوَلَهَانُ فَاتَّقُوا وَسْوَاسَ الْمَاءِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي بِنِ كَعْبٍ حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ عِنْدَ أَهْلِ الْحَدِيثِ لِأَنَّا لَا نَعْلَمُ أَحَدًا أَسَنَدَهُ غَيْرَ خَارِجَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ الْحَسَنِ قَوْلُهُ وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ وَخَارِجَةُ لَيْسَ بِالْقَوِيٍّ عِنْدَ أَصْحَابِنَا وَضَعَفَهُ ابْنُ الْمُبَارَكِ

Narrated to us [Muhammad bin Bashshar], he said: narrated to us [Abu Dawud At-Tayalisi], he said: narrated to us [Kharijah bin Mus'ab] from [Yunus bin 'Ubayd] from [Al-Hasan] from ['Utayy bin Damurah As-Sa'di] from [Ubayy bin Ka'b] from the Prophet, may Allah's peace be upon him: "Every wudu has a devil called Al-Walhan: beware of waswas concerning water." In this chapter there are narrations from 'Abdullah bin 'Amr and 'Abdullah bin Mughaffal. Abu Isa said: "The hadith of Ubayy bin Ka'b is gharib and not strong: we know no one who raised it except Kharijah. It is also narrated from Al-Hasan as mawquf. There is no sahih hadith from the Prophet in this chapter. Our colleagues regard Kharijah as weak: Ibn Al-Mubarak weakened him."

Hadith Corroboration
Imam Ibnu Majah : 415

PERFORMING ABBREVIATION BEFORE PRAYER

Hadith Imam Tirmidzi Number 53

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ طَاهِرًا أَوْ غَيْرَ طَاهِرٍ قَالَ قُلْتُ لِأَنَسٍ فَكَيْفَ كُنْتُمْ تَصْنَعُونَ أَنْتُمْ قَالَ كُنَّا نَتَوَضَّأُ وَضُوءًا وَاحِدًا قَالَ أَبُو عِيسَى وَحَدِيثُ حُمَيْدٍ عَنْ أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْمَشْهُورُ عِنْدَ أَهْلِ الْحَدِيثِ حَدِيثُ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ عَنْ أَنَسٍ وَقَدْ كَانَ بَعْضُ أَهْلِ الْعِلْمِ يَرَى الْوُضُوءَ لِكُلِّ صَلَاةٍ اسْتِحْبَابًا لَا عَلَى الْوُجُوبِ

Narrated to us [Muhammad bin Humayd Ar-Razi], he said: narrated to us [Salamah Ibn Al-

Fadl] from [Muhammad bin Ishaq] from [Humayd] from [Anas]: "The Prophet, may Allah's peace be upon him, performed wudu before every prayer, whether pure or not." Humayd asked Anas: "What did you do?" He replied: "We prayed all prayers with one wudu." Abu Isa said: "Humayd's narration from Anas is hasan gharib from this angle, but the famous version is 'Amr bin 'Amir Al-Ansari's. Some scholars recommend wudu for every prayer, not obligate it."

PERFORM ABSTRACT FOR EVERY PRAYER

Hadith Imam Tirmidzi Number 54

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ
عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ عِنْدَ كُلِّ
صَلَاةٍ قُلْتُ فَأَنْتُمْ مَا كُنْتُمْ تَصْنَعُونَ قَالَ كُنَّا نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ نُحِثْ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثٌ حُمَيْدٍ عَنْ أَنَسٍ حَدِيثٌ جَيِّدٌ غَرِيبٌ حَسَنٌ

Narrated to us [Muhammad bin Bashshar], he said: narrated to us [Yahya bin Sa'id] and [Abdurrahman Ibn Mahdi]: they said: narrated to us [Sufyan bin Sa'id] from [Amr bin Amir Al-Ansari]: I heard [Anas bin Malik] say: "The Prophet, may Allah's peace be upon him, performed wudu for every prayer." I asked: "What did you do?" He replied: "We prayed all prayers with one wudu as long as it remained valid." Abu Isa said: "This hadith is hasan sahih: Humayd's from Anas is good but gharib hasan." It is narrated from Ibn Umar from the Prophet: "Whoever performs wudu while pure, Allah records ten good deeds for him." [Al-Ifriqi] narrated from [Abu Ghutaif] from [Ibn Umar] from the Prophet: [Al-Husayn bin Hurayth Al-Marwazi] narrated the same from [Muhammad bin Yazid Al-Wasiti] from [Al-Ifriqi]—weak chain. Ali bin Al-Madini said: Yahya bin Sa'id Al-Qattan said: "When this hadith was mentioned to Hisham bin Urwah, he replied: 'A chain of the easterners.'" Abu Isa said: "I heard Ahmad bin Al-Hasan say: I heard Ahmad bin Hanbal say: 'I have never seen anyone with my own eyes like Yahya bin Sa'id Al-Qattan.'"

Hadith Corroboration

Imam Ahmad : 957, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650
Imam Bukhari : 132, 134, 171, 207, 1915, 6440
Imam Muslim : 328, 329, 330, 540
Imam Abu Dawud : 54, 55, 56, 150, 523, 3564
Imam Tirmidzi : 1, 3, 4, 54, 71, 221, 3439
Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477
Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 272, 276, 506, 507
Imam Darimi : 651, 683, 684

THE PRINCIPITY OF PERFORMING WUDHU IN A STATE OF HOLINESS

Hadith Imam Tirmidzi Number 55

وَقَدْ رَوَيْ فِي حَدِيثٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ تَوَضَّأَ عَلَى طَهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ

عَشْرَ حَسَنَاتٍ قَالَ وَرَوَى هَذَا الْحَدِيثَ الْأَفْرِيقِيُّ عَنْ أَبِي غُظَيْفٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمُرُوزِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ الْأَفْرِيقِيِّ وَهُوَ إِسْنَادٌ ضَعِيفٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ذَكَرَ لَهُشَامُ بْنُ عُزْوَةَ هَذَا الْحَدِيثُ فَقَالَ هَذَا إِسْنَادٌ مَشْرِقِيٌّ قَالَ سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ

It has been narrated in a hadith from Ibn 'Umar, from the Prophet, may Allah's peace be upon him, that he said: "Whoever performs wudu while in a state of purity, Allah will record for him ten good deeds." He said: "[Al-Afriqi] narrated this hadith from [Abu Ghuthaif], from [Ibn 'Umar], from the Prophet, may Allah's peace be upon him. [Al-Husain bin Huraitis Al-Marwazi] narrated to us similarly, that [Muhammad bin Yazid Al-Wasithi] narrated to us from [Al-Afriqi], and its isnad is weak. 'Ali bin Al-Madini said: 'Yahya bin Sa'id Al-Qaththan said: 'When this hadith was mentioned to Hisham bin 'Urwah, he replied, "This is an isnad of the Eastern people." 'Abu Isa said: 'I heard Ahmad bin Al-Hasan say: 'I heard Ahmad bin Hanbal say: 'I have never seen anyone with my own two eyes like Yahya bin Sa'id Al-Qaththan.'"

Hadith Corroboration
Imam Abu Dawud : 57

PERFORM ALL PRAYERS WITH ONE ABOMINATION Hadith Imam Tirmidzi Number 56

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَلَمَّا كَانَ عَامَ الْفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَيْهِ فَقَالَ عُمَرُ إِنَّكَ فَعَلْتَ شَيْئًا لَمْ تَكُنْ فَعَلْتَهُ قَالَ عَمْدًا فَعَلْتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى هَذَا الْحَدِيثَ عَلِيُّ بْنُ قَادِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَزَادَ فِيهِ تَوَضَّأَ مَرَّةً مَرَّةً قَالَ وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ أَيْضًا عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَرَوَاهُ وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَكِيعٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ مَا لَمْ يُجِدْثْ وَكَانَ بَعْضُهُمْ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ اسْتِحْبَابًا وَإِرَادَةً الْفَضْلِ وَيُرَوَى عَنِ الْأَفْرِيقِيِّ عَنْ أَبِي غُظَيْفٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ عَلَى طَهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ وَهَذَا إِسْنَادٌ ضَعِيفٌ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالْعَصْرَ بِوُضُوءٍ وَاحِدٍ

Narrated to us [Muhammad bin Bashshar], he said: narrated to us [‘Abdurrahman bin Mahdi] from [Sufyan] from [‘Alqamah bin Marthad] from [Sulayman bin Buraydah] from his father: "The Prophet, may Allah’s peace be upon him, performed wudu for every prayer. On the day of the conquest of Makkah he prayed all prayers with one wudu and wiped over his khufs. ‘Umar said: ‘You have done what you never did before.’ He replied: ‘I did it deliberately.’" Abu Isa said: "This hadith is hasan sahih." [‘Ali bin Qadim] narrated from [Sufyan Ath-Thawri] adding: "The Messenger of Allah performed wudu washing each limb once." [Sufyan Ath-Thawri] also narrated from [Muharib bin Dithar] from [Sulayman bin Buraydah] from the Prophet that he performed wudu for every prayer. [Waki’] narrated from [Sufyan] from [Muharib] from [Sulayman bin Buraydah] from his father. [‘Abdurrahman bin Mahdi] and others narrated from [Sufyan] from [Muharib bin Dithar] from [Sulayman bin Buraydah] from the Prophet—mursal, more authentic than Waki’'s. Scholars act upon it: the Prophet prayed multiple prayers with one wudu if unbroken. Some renew wudu for every prayer for extra virtue. The weak narration from Al-Ifriqi from Abu Ghutaif from Ibn ‘Umar from the Prophet: "Whoever performs wudu while pure, Allah records ten good deeds for him" is weak. In this chapter there is a narration from Jabir bin ‘Abdullah that the Prophet prayed Zuhr and ‘Asr with one wudu.

Hadith Corroboration
 Imam Nasa'i : 133
 Imam Ibnu Majah : 502, 503
 Imam Darimi : 657

BATHING WITH A WOMAN IN ONE VESSEL

Hadith Imam Tirmidzi Number 57

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعَثَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَ
 حَدَّثَنِي مَيْمُونَةُ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ أَنْ لَا بَأْسَ أَنْ يَغْتَسِلَ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ
 قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَأَنْسٍ وَأُمِّ هَانِيٍّ وَأُمِّ صُبَيَّةَ الْجُهَنِيَّةِ وَأُمِّ سَلَمَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَأَبُو
 الشَّعَثَاءِ اسْمُهُ جَابِرُ بْنُ زَيْدٍ

Narrated to us [Ibn Abi ‘Umar], he said: narrated to us [Sufyan bin ‘Uyaynah] from [‘Amr bin Dinar] from [Abu Ash-Sha’ta’] from [Ibn ‘Abbas]: "[Maymunah] said to me: ‘I once bathed with the Messenger of Allah, may Allah’s peace be upon him, from one vessel while junub.’" Abu Isa said: "This is hasan sahih. Most fuqaha permit a man and woman to bathe from one vessel. In this chapter there are narrations from ‘Ali, ‘A’ishah, Anas, Umm Hani’, Umm Subayyah Al-Juhaniyyah, Umm Salamah, and Ibn ‘Umar." Abu Isa said: "Abu Ash-Sha’ta’'s name is Jabir bin Zayd."

Hadith Corroboration
 Imam Ahmad : 13740, 22887, 23031, 23213, 23830, 24076, 24211, 24212, 24220, 24225, 24406, 24415, 24430, 24582, 24751, 25290, 25455, 25487
 Imam Bukhari : 255, 256, 290
 Imam Muslim : 479, 484, 485, 497, 498
 Imam Abu Dawud : 70, 206, 219

USING THE REMAINING WATER AFTER WOMEN BATHING

Hadith Imam Tirmidzi Number 58

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سُليْمَانَ التَّيْمِيِّ عَنْ أَبِي حَاجِبٍ عَنْ رَجُلٍ مِنْ بَنِي غِفَارٍ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَضْلِ طَهُورِ الْمَرْأَةِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ أَبُو عِيسَى وَكَرِهَ بَعْضُ الْفُقَهَاءِ الْوُضُوءَ بِفَضْلِ طَهُورِ الْمَرْأَةِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ كَرِهَا فَضْلَ طَهُورِهَا وَلَمْ يَرَيَا بِفَضْلِ سُورِهَا بَأْسًا

Narrated to us [Mahmud bin Ghaylan], he said: narrated to us [Waki'] from [Sufyan] from [Sulayman At-Taymi] from [Abu Hajib] from a man of Banu Ghifar: "The Messenger of Allah, may Allah's peace be upon him, forbade using a woman's leftover bath water." In this chapter there is also a narration from 'Abdullah bin Sarjis. Abu Isa said: "Some fuqaha deem it makruh to perform wudu with a woman's leftover purification water. This is the view of Ahmad and Ishaq: they dislike the water she used for purification, not water remaining in the vessel."

PROHIBITION OF WUDHU WITH WOMEN'S LEFT WATER

Hadith Imam Tirmidzi Number 59

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ عَاصِمٍ قَالَ سَمِعْتُ أَبَا حَاجِبٍ يُحَدِّثُ عَنْ الْحَكَمِ بْنِ عَمْرِو الْغِفَارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ أَوْ قَالَ بِسُورِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو حَاجِبٍ اسْمُهُ سَوَادَةُ بْنُ عَاصِمٍ وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ وَلَمْ يَشْكُ فِيهِ مُحَمَّدُ بْنُ بَشَّارٍ

Narrated to us [Muhammad bin Bashshar] and [Muhammad bin Ghaylan]: they said: narrated to us [Abu Dawud] from [Shu'bah] from ['Asim]: I heard [Abu Hajib] narrate from [Al-Hakam bin 'Amr Al-Ghifari]: The Prophet, may Allah's peace be upon him, forbade a man from performing wudu with a woman's leftover purification water—or he said: "water remaining in her vessel." Abu Isa said: "This is hasan. Abu Hajib's name is Sawadah bin 'Asim." Muhammad bin Bashshar narrated: "The Messenger of Allah forbade a man from performing wudu with a woman's leftover purification water"—without doubt.

PURITY OF LEFTOVER BATHING WATER

Hadith Imam Tirmidzi Number 60

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَا غَتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَفْنَةٍ فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَوَضَّأَ مِنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُبًا فَقَالَ إِنَّ الْمَاءَ لَا يُجْنِبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَالشَّافِعِيِّ

Narrated to us [Qutaibah], he said: narrated to us [Abu Al-Ahwash] from [Simak bin Harb] from [‘Ikrimah] from [Ibn ‘Abbas]: "Some wives of the Prophet, may Allah’s peace be upon him, bathed in one vessel. When the Messenger of Allah intended to perform wudu from it, they said: ‘O Messenger of Allah, we are junub.’ He replied: ‘Water does not become junub.’" Abu Isa said: "This hadith is hasan sahih, followed by Sufyan Ath-Thawri, Malik, and Ash-Shafi’i."

Hadith Corroboration
Imam Ahmad : 1998, 2435
Imam Abu Dawud : 62
Imam Nasa'i : 323
Imam Ibnu Majah : 364

THE PURITY OF WELL WATER

Hadith Imam Tirmidzi Number 61

حَدَّثَنَا هَنَّادٌ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ بْنِ خَدِيجٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَنْتَوَضَّأُ مِنْ بَيْرٍ بُضَاعَةٌ وَهِيَ بَيْرٌ يُلْقَى فِيهَا الْحَيْضُ وَالْحُومُ الْكِلَابِ وَالتَّنُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ جَوَّدَ أَبُو أُسَامَةَ هَذَا الْحَدِيثَ فَلَمْ يَرَوْا أَحَدًا حَدِيثَ أَبِي سَعِيدٍ فِي بَيْرٍ بُضَاعَةٌ أَحْسَنَ مِمَّا رَوَى أَبُو أُسَامَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ

Narrated to us [Hannad], [Al-Hasan bin ‘Ali Al-Khallal], and others: they said: narrated to us [Abu Usamah] from [Al-Walid bin Kathir] from [Muhammad bin Ka’b] from [‘Ubaydullah bin ‘Abdullah bin Rafi’ bin Khadij] from [Abu Sa’id Al-Khudri]: Someone asked: "O Messenger of Allah, may we perform wudu from the well of Budha’ah into which menstrual rags, dog

flesh, and carrion are thrown?" The Messenger of Allah replied: "Water is pure: nothing renders it impure." Abu Isa said: "This hadith is hasan. Abu Usamah regarded it good: no narration of Abu Sa'id about Budha'ah is better than Abu Usamah's. It is narrated through several chains from Abu Sa'id. In this chapter there are narrations from Ibn 'Abbas and 'A'ishah."

Hadith Corroboration

Imam Ahmad : 1996, 1998, 2435, 2668, 10696, 10827, 11388, 11391

Imam Abu Dawud : 62

Imam Nasa'i : 323, 324, 325

THE MEASURE OF WATER THAT IS NOT CONTAINED WITH UNCLEAN Hadith Imam Tirmidzi Number 62

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ الزُّبَيْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُسْأَلُ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ مِنَ الْأَرْضِ وَمَا يَنْوِبُهُ مِنَ السَّبَاعِ وَالذَّوَابِّ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْحَبْثُ قَالَ عَبْدَةُ قَالَ مُحَمَّدُ بْنُ إِسْحَقَ الْقُلَّةُ هِيَ الْجَرَارُ وَالْقُلَّةُ الَّتِي يُسْتَقَى فِيهَا قَالَ أَبُو عِيسَى وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالُوا إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ مَا لَمْ يَتَغَيَّرَ رِيحُهُ أَوْ طَعْمُهُ وَقَالُوا يَكُونُ نَحْوًا مِنْ خَمْسِ قِرْبَ

Narrated to us [Hannad], he said: narrated to us ['Abdah] from [Muhammad bin Ishaq] from [Muhammad bin Ja'far bin Az-Zubayr] from ['Ubaydullah bin 'Abdullah bin 'Umar] from [Ibn 'Umar]: "I heard the Messenger of Allah, may Allah's peace be upon him, asked about water in the wilderness frequented by beasts and animals. He replied: 'When water reaches two qullahs, it carries no filth.'" 'Abdah said: Muhammad bin Ishaq said: "Qullah is large jars: two qullahs is drinking water." Abu Isa said: "This is the view of Ash-Shafi'i, Ahmad, and Ishaq: water reaching two qullahs is not rendered impure unless taste, colour, or smell changes—approximately five qirbahs."

Hadith Corroboration

Imam Ahmad : 4376, 4572, 4721

Imam Abu Dawud : 58

Imam Nasa'i : 52, 326

Imam Darimi : 725, 726

PROHIBITION OF URINATION IN STILL WATER Hadith Imam Tirmidzi Number 63

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghaylan], he said: narrated to us [‘Abdurrazzaq] from [Ma‘mar] from [Hammam bin Munabbih] from [Abu Hurairah] from the Prophet, may Allah’s peace be upon him: "None of you should urinate in still water and then perform wudu from it." Abu Isa said: "This is hasan sahih. In this chapter there is also a narration from Jabir."

Hadith Corroboration

Imam Ahmad : 7213, 7213, 7285, 7285, 7529, 7529, 7839, 7839, 8202, 8202, 8385, 8752, 9224, 9224, 9609, 9988, 9988, 10421, 10421, 10472, 10472, 14141, 14250, 16398, 19654, 19660, 19660, 22051

Imam Bukhari : 232

Imam Muslim : 423, 424, 425, 426, 426

Imam Abu Dawud : 25, 26, 63, 64, 64

Imam Tirmidzi : 63, 63

Imam Nasa'i : 35, 36, 57, 57, 58, 220, 220, 221, 238, 329, 329, 393, 393, 394, 394, 395, 395, 396, 396, 397

Imam Ibnu Majah : 300, 337, 338, 339, 339, 597, 597

Imam Darimi : 724

SEA WATER PURITY

Hadith Imam Tirmidzi Number 64

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح وَحَدَّثَنَا الْأَنْصَارِيُّ إِسْحَقُ بْنُ مُوسَى حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ مِنْ آلِ ابْنِ الْأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَزْكِبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَتَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُورُ مَاؤُهُ الْحُلُّ مَيِّتُهُ قَالِ فِي الْبَابِ عَنْ جَابِرٍ وَالْفِرَاسِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَابْنُ عَبَّاسٍ لَمْ يَرَوْا بِأَسَا بِمَاءِ الْبَحْرِ وَقَدْ كَرِهَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءَ بِمَاءِ الْبَحْرِ مِنْهُمْ ابْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو هُوَ نَارٌ

Narrated to us [Qutaibah] from [Malik]. From another chain: narrated to us [Al-Ansari Ishaq bin Musa], he said: narrated to us [Ma‘n], he said: narrated to us [Malik] from [Shafwan bin Sulaym] from [Sa‘id bin Salamah] of the family of Ibn Al-Azraq, that [Al-Mughirah bin Abi Burdah] of Banu ‘Abd Ad-Dar informed him that he heard [Abu Hurairah] say: A man asked the Prophet, may Allah’s peace be upon him: "O Messenger of Allah, we sail the sea carrying little water: if we use it for wudu we will thirst. May we perform wudu with seawater?" The Messenger of Allah replied: "Its water is pure and its dead is lawful." In this chapter there are narrations from Jabir and Al-Firasi. Abu Isa said: "This hadith is hasan sahih, followed by most fuqaha among the Companions: Abu Bakr, ‘Umar, and Ibn ‘Abbas permitted purification with seawater. Some Companions disliked it: Ibn ‘Umar and ‘Abdullah bin ‘Amr. ‘Abdullah bin ‘Amr said: ‘It is fire.’"

Hadith Corroboration

Imam Ahmad : 14481, 14481, 22017, 22017

Imam Abu Dawud : 76, 76

TORTURE IN THE GRAVE FOR NOT PURIFYING FROM URINE AND NAMIMAH

Hadith Imam Tirmidzi Number 65

حَدَّثَنَا هَنَّاْدٌ وَفُتَيْبَةُ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ قَالَ سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى قَبْرَيْنِ فَقَالَ إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالتَّمِيمَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي مُوسَى وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ وَزَيْدِ بْنِ ثَابِتٍ وَأَبِي بَكْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى مَنْصُورٌ هَذَا الْحَدِيثَ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ طَاوُسٍ وَرِوَايَةُ الْأَعْمَشِ أَصَحُّ قَالَ وَسَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ الْبَلْخِيِّ مُسْتَمْلِي وَكِيعٍ يَقُولُ سَمِعْتُ وَكِيعًا يَقُولُ الْأَعْمَشُ أَحْفَظُ لِإِسْنَادِ إِبْرَاهِيمَ مِنْ مَنْصُورٍ

Narrated to us [Hannad], [Qutaibah], and [Abu Kurayb]: they said: narrated to us [Waki'] from [Al-A'mash]: I heard [Mujahid] narrate from [Tawus] from [Ibn 'Abbas]: The Prophet, may Allah's peace be upon him, passed two graves and said: "Both are tormented, not for major sins: one for not shielding himself while urinating, the other for tale-carrying." Abu Isa said: "This hadith is hasan sahih." [Mansur] narrated from [Mujahid] from [Ibn 'Abbas] without mentioning Tawus: Al-A'mash's version is more authentic. Abu Bakr bin Abi Al-Balkhi—who had Waki' read to him—said: "Al-A'mash was more precise with Ibrahim's chains than Mansur."

Hadith Corroboration
Imam Ahmad : 1877, 19479, 19516
Imam Bukhari : 209, 211, 1273, 1289, 5592, 5595
Imam Muslim : 439
Imam Abu Dawud : 19
Imam Tirmidzi : 65
Imam Nasa'i : 31, 2041, 2042
Imam Ibnu Majah : 341, 343
Imam Darimi : 732

BOYS' URINE IS DROPPED WITH WATER, GIRLS ARE WASHED

Hadith Imam Tirmidzi Number 66

حَدَّثَنَا فُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ قَيْسٍ بِنْتِ مُحْصَنٍ قَالَتْ دَخَلْتُ بِابْنِ لِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَأْكُلِ الطَّعَامَ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَرَسَّهُ عَلَيْهِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَزَيْنَبَ وَلُبَابَةَ بِنْتِ الْحَارِثِ وَهِيَ أُمُّ الْفَضْلِ بْنِ عَبَّاسٍ بْنِ

عَبْدِ الْمُطَّلِبِ وَأَبِي السَّمْحِ وَعَبْدِ اللَّهِ بْنِ عَمْرِو وَأَبِي لَيْلَى وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلَ أَحْمَدَ وَإِسْحَقَ قَالُوا يُنْضَحُ بَوْلُ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ وَهَذَا مَا لَمْ يَطْعَمَا فَإِذَا طَعَمَا غُسِلَا جَمِيعًا

Narrated to us [Qutaibah] and [Ahmad bin Mani']: they said: narrated to us [Sufyan bin 'Uyaynah] from [Az-Zuhri] from ['Ubaydillah bin 'Abdullah bin 'Utbah] from [Umm Qays bint Mihshan]: "I came to the Messenger of Allah, may Allah's peace be upon him, with my infant son who had not yet eaten food. The child urinated on him. The Prophet called for water and sprinkled it over the urine." In this chapter there are narrations from 'Ali, 'A'ishah, Zaynab, Lubabah bint Al-Harith (Umm Al-Fadl bint Al-'Abbas bin 'Abdul Muthallib), Abu As-Samh, 'Abdullah bin 'Amr, Abu Layla, and Ibn 'Abbas. This is the view of many scholars among the Companions, the Tabi'in, and later generations, including Ahmad and Ishaq: the urine of an infant boy is sprinkled, while that of an infant girl is washed—if neither has eaten solid food. Once they have eaten food, both must be washed.

Hadith Corroboration
Imam Ahmad : 25756

THE LAW FOR DRINKING CAMEL MILK AND Urine, THE LAW FOR Apostasy Hadith Imam Tirmidzi Number 67

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا حُمَيْدٌ وَقَتَادَةُ وَثَابِتٌ عَنْ أَنَسٍ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا فَبَعَثَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَقَتَلُوا رَاعِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَأْفَوْا الْإِبِلَ وَارْتَدُّوا عَنْ الْإِسْلَامِ فَأَتَى بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ وَسَمَرَ أَعْيُنَهُمْ وَأَلْقَاهُمْ بِالْحَرَّةِ قَالَ أَنَسٌ فَكُنْتُ أَرَى أَحَدَهُمْ يَكُدُّ الْأَرْضَ بِفِيهِ حَتَّى مَاتُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا لَا بَأْسَ بِبَوْلِ مَا يُؤْكَلُ لَحْمُهُ

Narrated to us [Al-Hasan bin Muhammad Az-Za'farani], he said: narrated to us ['Affan bin Muslim], he said: narrated to us [Hammad bin Salamah], he said: narrated to us [Humaid], [Qatadah], and [Thabit] from [Anas]: "Some people of 'Uraynah came to Madinah but could not adapt to its climate. The Messenger of Allah, may Allah's peace be upon him, sent them to the zakat camels and said: 'Drink their milk and urine.' They killed the Prophet's shepherd, drove off the camels, and apostatised. When brought before the Prophet, he cut their hands and feet alternately, gouged their eyes, and left them in the scorching Harrah." Anas said: "I saw one of them collapse, biting the sand until they died." Hammad may have said: "He bit the earth with his mouth until they died." Abu Isa said: "This hadith is hasan sahih and is narrated through other chains from Anas. Most scholars hold that the urine of

animals whose flesh is lawful is pure."

EYE CONDITION OF HUDUD VICTIMS

Hadith Imam Tirmidzi Number 68

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ إِنَّمَا سَمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْيُنَهُمْ لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرَّعَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا ذَكَرَهُ غَيْرَ هَذَا الشَّيْخُ عَنْ يَزِيدَ بْنِ زُرَيْعٍ وَهُوَ مَعْنَى قَوْلِهِ {وَالْجُرُوحُ قِصَاصٌ} وَقَدْ رَوَى عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ إِنَّمَا فَعَلَ بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا قَبْلَ أَنْ تَنْزَلَ الْحُدُودُ

Narrated to us [Al-Fadl bin Sahl Al-A'raj Al-Baghdadi], he said: narrated to us [Yahya bin Ghaylan], he said: narrated to us [Yazid bin Zuray'], he said: narrated to us [Sulayman At-Taymi] from [Anas bin Malik]: "The Prophet, may Allah's peace be upon him, gouged their eyes because they had gouged the shepherd's eyes." Abu Isa said: "This hadith is gharib: we know it only through this shaykh from Yazid bin Zuray'. It accords with the verse: 'And wounds have retribution.' Muhammad bin Sirin narrated that the Prophet did this before the revelation of the hudud verses."

Hadith Corroboration

Imam Ahmad : 11600, 12178, 12207, 12276, 12354, 12468, 12572

Imam Bukhari : 226, 1405, 2795, 3244, 3871, 3872, 5253, 5254, 5286, 6304, 6305, 6306, 6307, 6390

Imam Muslim : 3162, 3163, 3164

Imam Abu Dawud : 3798, 3799, 3801

Imam Tirmidzi : 68

Imam Nasa'i : 303, 304, 3958, 3959, 3960, 3961, 3962, 3963, 3964, 3965, 3966, 3967, 3968, 3969, 3970, 3971, 3972, 3974, 3975

Imam Ibnu Majah : 2568, 2569, 3494

CAUSES THAT VOID WUDHU

Hadith Imam Tirmidzi Number 69

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] and [Hannad]: they said: narrated to us [Waki'] from [Shu'bah] from [Suhayl bin Abi Salih] from his father from [Abu Hurayrah]: The Messenger of Allah, may Allah's peace be upon him, said: "There is no wudu except due to sound or smell." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 8944, 9241, 9712, 14959

Imam Ibnu Majah : 508, 509

CONDITIONS FOR VALID ABOVE WUDLU AFTER GETTING WIND

Hadith Imam Tirmidzi Number 70

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ أَحَدُكُمْ فِي الْمَسْجِدِ فَوَجَدَ رِيحًا بَيْنَ أَلْيَتَيْهِ فَلَا يَخْرُجُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَعَلِيِّ بْنِ طَلْقٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ الْعُلَمَاءِ أَنْ لَا يَجِبُ عَلَيْهِ الْوُضُوءُ إِلَّا مِنْ حَدَثٍ يَسْمَعُ صَوْتًا أَوْ يَجِدُ رِيحًا وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِذَا شَكَّ فِي الْحَدَثِ فَإِنَّهُ لَا يَجِبُ عَلَيْهِ الْوُضُوءُ حَتَّى يَسْتَيْقِنَ اسْتِيقَانًا يَقْدِرُ أَنْ يَخْلِفَ عَلَيْهِ وَقَالَ إِذَا خَرَجَ مِنْ قُبُلِ الْمَرْأَةِ الرِّيحُ وَجَبَ عَلَيْهَا الْوُضُوءُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ

Narrated to us [Qutaibah], he said: narrated to us ['Abdul 'Aziz bin Muhammad] from [Suhayl bin Abi Salih] from his father from [Abu Hurayrah]: The Messenger of Allah, may Allah's peace be upon him, said: "If one of you is in the mosque and feels wind between his buttocks, let him not leave until he hears a sound or smells an odour." In this chapter there are narrations from 'Abdullah bin Zayd, 'Ali bin Talq, 'A'ishah, Ibn 'Abbas, Ibn Mas'ud, and Abu Sa'id. Abu Isa said: "This hadith is hasan sahih. Scholars hold that wudu is not required until sound or smell is perceived. 'Abdullah Ibn Al-Mubarak said: 'If one doubts whether he has broken wudu, he need not renew it until certain enough to swear by it.' He also said: 'If sound exits a woman's private part, wudu is obligatory.' This is the view of Ash-Shafi'i and Ahmad."

OBLIGATION TO PERFORM ABBREVIATION BEFORE PRAYER

Hadith Imam Tirmidzi Number 71

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghaylan], he said: narrated to us ['Abdurrazzaq], he said: informed us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurayrah] from the Prophet, may Allah's peace be upon him: "Allah does not accept the prayer of one who is in a state of hadath until he performs wudu." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 957, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650

Imam Bukhari : 132, 134, 171, 207, 1915, 6440

Imam Muslim : 328, 329, 330, 540

Imam Abu Dawud : 54, 55, 56, 150, 523, 3564

Imam Tirmidzi : 1, 3, 4, 54, 71, 221, 3439

Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477

Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 272, 276, 506, 507

Imam Darimi : 651, 683, 684

SLEEPING SITTING DOES NOT INVALIDATE WUDLU

Hadith Imam Tirmidzi Number 72

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى كُوفِيٌّ وَهَنَّادٌ وَمُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ الْمَلَائِيُّ عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ وَهُوَ سَاجِدٌ حَتَّى غَطَّ أَوْ نَفَخَ ثُمَّ قَامَ يُصَلِّي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ نِمْتَ قَالَ إِنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا عَلَى مَنْ نَامَ مُضْطَجِعًا فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ قَالَ أَبُو عِيسَى وَأَبُو خَالِدٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Isma'il bin Musa] of Kufah, [Hannad], and [Muhammad bin 'Ubayd Al-Muharibi] with the same meaning: they said: narrated to us ['Abdussalam bin Harb Al-Mula'i] from [Abu Khalid Ad-Dalani] from [Qatadah] from [Abul-'Aliyah] from [Ibn 'Abbas]: He saw the Prophet, may Allah's peace be upon him, sleeping in prostration until he snored, then rise and pray. I said: "O Messenger of Allah, you slept!" He replied: "Wudu is obligatory only for one who sleeps lying down, for lying down relaxes all joints." Abu Isa said: "Abu Khalid's name is Yazid bin 'Abdurrahman." In this chapter there are narrations from 'A'ishah, Ibn Mas'ud, and Abu Hurayrah.

Hadith Corroboration
Imam Abu Dawud : 174
Imam Malik : 34

SLEEPING SITTING DOES NOT INVALIDATE WUDLU

Hadith Imam Tirmidzi Number 73

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَامُونَ ثُمَّ يَقُومُونَ فَيُصَلُّونَ وَلَا يَتَوَضَّئُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَسَمِعْتُ صَالِحَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ عَمَّنْ نَامَ قَاعِدًا مُعْتَمِدًا فَقَالَ لَا وَضُوءَ عَلَيْهِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى حَدِيثَ ابْنِ عَبَّاسٍ سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ أَبَا الْعَالِيَةِ وَلَمْ يَرْفَعْهُ وَاخْتَلَفَ الْعُلَمَاءُ فِي الْوُضُوءِ مِنَ النَّوْمِ فَرَأَى أَكْثَرُهُمْ أَنْ لَا يَجِبَ عَلَيْهِ الْوُضُوءُ إِذَا نَامَ قَاعِدًا أَوْ قَائِمًا حَتَّى يَنَامَ مُضْطَجِعًا وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَأَحْمَدُ قَالَ بَعْضُهُمْ إِذَا نَامَ حَتَّى غَلِبَ عَلَى عَقْلِهِ وَجَبَ عَلَيْهِ الْوُضُوءُ وَبِهِ يَقُولُ إِسْحَقُ وَقَالَ الشَّافِعِيُّ مَنْ نَامَ قَاعِدًا فَرَأَى رُؤْيَا أَوْ زَالَتْ مَقْعَدَتُهُ لَوْ سَنَّ النَّوْمَ فَعَلَيْهِ الْوُضُوءُ

Narrated to us [Muhammad bin Bashshar], he said: narrated to us [Yahya bin Sa'id] from [Shu'bah] from [Qatadah] from [Anas bin Malik]: "The Companions of the Prophet, may Allah's peace be upon him, would sleep, then rise and pray without renewing wudu." Abu

Isa said: "This hadith is hasan sahih." He said: I heard Salih bin 'Abdullah say: I asked 'Abdullah Ibn Al-Mubarak about one who sleeps sitting deliberately: he replied: "He need not renew wudu." Abu Isa said: "Sa'id bin 'Arubah narrated Ibn 'Abbas's hadith from Qatadah without mentioning Abul-'Aliyah or raising it to the Prophet. Scholars differ on wudu due to sleep. Some say it is not required if sitting or standing until one lies down—this is the view of Ath-Thawri, Ibn Al-Mubarak, and Ahmad. Others say wudu is required if consciousness is lost—this is Ishaq's view. Ash-Shafi'i said: 'If one sleeps until dreaming or until his seat shifts, wudu is required.'"

Hadith Corroboration
Imam Ahmad : 13431

Perform ablution after eating food touched by fire Hadith Imam Tirmidzi Number 74

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ وَلَوْ مِنْ ثَوْرٍ أَقْطِقَالَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَا أَبَا هُرَيْرَةَ أَنْتَوَضَأُ مِنَ الدَّهْنِ أَنْتَوَضَأُ مِنَ الْحَمِيمِ قَالَ فَقَالَ أَبُو هُرَيْرَةَ يَا ابْنَ أَخِي إِذَا سَمِعْتَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَضْرِبْ لَهُ مَثَلًا قَالَ وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وَأُمِّ سَلَمَةَ وَزَيْدِ بْنِ ثَابِتٍ وَأَبِي طَلْحَةَ وَأَبِي أَيُّوبَ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ مِمَّا غَيَّرَتِ النَّارُ وَأَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ عَلَى تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

Narrated to us [Ibn Abi 'Umar], he said: narrated to us [Sufyan bin 'Uyaynah] from [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurayrah]: The Messenger of Allah, may Allah's peace be upon him, said: "Perform wudu after eating anything touched by fire, even dried milk." Abu Salamah said: Ibn 'Abbas asked him: "O Abu Hurayrah, must we perform wudu after eating ghee or drinking warm water?" Abu Salamah said: Abu Hurayrah replied: "O nephew, when you hear a hadith from the Messenger of Allah, do not draw analogies." Abu Isa said: "In this chapter there are narrations from Umm Habibah, Umm Salamah, Zayd bin Thabit, Abu Salamah, Abu Ayyub, and Abu Musa." Some scholars hold wudu obligatory after food altered by fire, but most Companions, Tabi'in, and later scholars do not require it.

Hadith Corroboration
Imam Ahmad : 7287, 7350, 9154, 9691, 9814, 10138, 10428, 20615, 20655, 20660, 20668, 20673, 20680, 23439, 25499, 25553, 25554, 25557, 26131, 26138
Imam Muslim : 528, 529, 530
Imam Abu Dawud : 166
Imam Nasa'i : 171, 172, 173, 174, 175, 179, 180, 181
Imam Ibnu Majah : 478, 479, 480

THE LAW OF ABLUTION AFTER EATING

Hadith Imam Tirmidzi Number 75

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ سَمِعَ جَابِرًا قَالَ قَالَ سُفْيَانُ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَتْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ فَذَبَحَتْ لَهُ شَاةً فَأَكَلَ وَأَتَتْهُ بِقِنَاعٍ مِنْ رُطْبٍ فَأَكَلَ مِنْهُ ثُمَّ تَوَضَّأَ لِلظُّهْرِ وَصَلَّى ثُمَّ انْصَرَفَ فَأَتَتْهُ بِعُلَالَةٍ مِنْ عُلَالَةِ الشَّاةِ فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأْ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِيقِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَأَبِي رَافِعٍ وَأُمِّ الْحَكَمِ وَعَمْرِو بْنِ أُمِّيَّةٍ وَأُمِّ غَامِرٍ وَسُوَيْدِ بْنِ الثُّعْمَانِ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى وَلَا يَصِحُّ حَدِيثُ أَبِي بَكْرٍ فِي هَذَا الْبَابِ مِنْ قِبَلِ إِسْنَادِهِ إِنَّمَا رَوَاهُ حُسَامُ بْنُ مِصْكٍ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بَكْرٍ الصَّدِيقِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّحِيحُ إِنَّمَا هُوَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَكَذَا رَوَاهُ الْحَفَاطُ وَرُؤْيٍ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ عَطَاءُ بْنُ يَسَارٍ وَعِكْرِمَةُ وَمُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ وَعَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَغَيْرُ وَاحِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي بَكْرٍ الصَّدِيقِ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلَ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ رَأَوْا تَرَكَ الْوُضُوءَ مِمَّا مَسَّتِ النَّارُ وَهَذَا آخِرُ الْأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ هَذَا الْحَدِيثُ نَاسِخٌ لِلْحَدِيثِ الْأَوَّلِ حَدِيثِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ

Narrated to us [Ibn Abi 'Umar], he said: narrated to us [Sufyan bin 'Uyaynah]: narrated to us [Abdullah bin Muhammad bin 'Aqil]—he heard [Jabir]: [Sufyan] said: and narrated to us [Muhammad Ibn Al-Munkadir] from [Jabir]: "The Messenger of Allah, may Allah's peace be upon him, went out with me to an Ansari woman. She slaughtered a goat for him: he ate it. She brought fresh dates: he ate them. He performed wudu for Zuhr, prayed, left, then returned. She served the leftover goat: he ate it and prayed 'Asr without renewing wudu." In this chapter there are narrations from Abu Bakr, Ibn 'Abbas, Abu Hurayrah, Ibn Mas'ud, Abu Rafi', Umm Al-Hakam, 'Amr bin Umayyah, Umm 'Amir, Suwayd bin An-Nu'man, and Umm Salamah. Abu Isa said: "Abu Bakr's hadith in this chapter is not sound in chain. It is narrated by Husayn bin Mishak from Ibn Sirin from Ibn 'Abbas from Abu Bakr from the Prophet—but the sahih version is from Ibn 'Abbas directly from the Prophet, as preserved by the huffaz. It is also narrated from Ibn Sirin from Ibn 'Abbas from the Prophet, and by 'Ata' bin Yasar, 'Ikrimah, Muhammad bin 'Amr bin 'Ata, 'Ali bin 'Abdullah bin 'Abbas, and many others from Ibn 'Abbas without mentioning Abu Bakr. This is the most authentic. Most scholars among the Companions, Tabi'in, and later generations act upon it: wudu is not required after food touched by fire. This is the last of two matters from the Prophet, apparently abrogating the earlier hadith requiring wudu after food touched by fire."

THE LAW ON WUDLU DUE TO EATING CAMEL AND GOAT MEAT Hadith Imam Tirmidzi Number 76

حَدَّثَنَا هَنَادُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى
عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوُضُوءِ مِنَ لَحْمِ الْإِبِلِ فَقَالَ تَوَضَّؤُوا مِنْهَا
وَسُئِلَ عَنِ الْوُضُوءِ مِنَ لَحْمِ الْغَنَمِ فَقَالَ لَا تَتَوَضَّؤُوا مِنْهَا قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَأُسَيْدِ بْنِ حُضَيْرٍ
قَالَ أَبُو عِيسَى وَقَدْ رَوَى الْحَجَّاجُ بْنُ أَرْطَاةٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى عَنْ أُسَيْدِ بْنِ حُضَيْرٍ وَالصَّحِيحُ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَهُوَ قَوْلُ أَحْمَدَ
وَإِسْحَاقَ وَرَوَى عُبَيْدَةُ الصَّبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّازِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ ذِي الْغُرَّةِ
الْجُهَنِيِّ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ هَذَا الْحَدِيثَ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةٍ فَأَخْطَأَ فِيهِ وَقَالَ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ وَالصَّحِيحُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّازِيِّ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ إِسْحَاقُ صَحَّ فِي هَذَا الْبَابِ حَدِيثَانِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَدِيثُ الْبَرَاءِ وَحَدِيثُ جَابِرِ بْنِ سَمُرَةَ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ
التَّابِعِينَ وَغَيْرِهِمْ أَنَّهُمْ لَمْ يَرَوْا الْوُضُوءَ مِنَ لَحْمِ الْإِبِلِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Al-A'mash] from [Abdullah bin 'Abdullah Ar-Razi] from [Abdurrahman bin Abi Layla] from [Al-Barra' bin 'Azib]: The Messenger of Allah, may Allah's peace be upon him, was asked about wudu after eating camel meat: he replied: "Perform wudu." He was asked about goat meat: he replied: "Do not perform wudu." In this chapter there are narrations from Jabir bin Samurah and Usayd bin Hudayr. Abu Isa said: "Al-Hajjaj bin Artah narrated from 'Abdullah bin 'Abdullah from 'Abdurrahman bin Abi Layla from Usayd bin Hudayr, but the correct version is from Al-Barra' bin 'Azib. This is the view of Ahmad and Ishaq. 'Ubaydah Ad-Dabbi narrated from 'Abdullah bin 'Abdullah Ar-Razi from 'Abdurrahman bin Abi Layla from Dhul-Ghurrah Al-Juhani. Hammad bin Salamah narrated from Al-Hajjaj bin Artah but erred: 'Abdullah bin 'Abdurrahman bin Abi Layla from his father from Usayd bin Hudayr.' The authentic chain is 'Abdullah bin 'Abdullah Ar-Razi from 'Abdurrahman bin Abi Layla from Al-Barra' bin 'Azib. Ishaq said: 'Two sahih hadiths in this chapter: Al-Barra's and Jabir bin Samurah's.' This is the view of Ahmad and Ishaq. Some Tabi'in and others held no wudu is required after camel meat—this is Sufyan Ath-Thawri's and the Kufans' view."

Hadith Corroboration

Imam Ahmad : 17805, 18309, 18310, 18664

Imam Abu Dawud : 156

Imam Ibnu Majah : 487, 489, 490

ABUNDANCE AFTER TOUCHING THE GENITALIA

Hadith Imam Tirmidzi Number 77

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَسَّ ذَكَرَهُ فَلَا يَصَلِّ حَتَّى يَتَوَضَّأَ قَالَ وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ وَأَرْوَى ابْنَةُ أَنَيْسٍ وَعَائِشَةُ وَجَابِرٌ وَزَيْدُ بْنُ خَالِدٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ مِثْلَ هَذَا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ بُسْرَةَ وَرَوَى أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ مَرْوَانَ عَنْ بُسْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا بِذَلِكَ إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا أَبُو أُسَامَةَ بِهِذَا وَرَوَى هَذَا الْحَدِيثُ أَبُو الزِّنَادِ عَنْ عُرْوَةَ عَنْ بُسْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ بُسْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ الْأَوْزَاعِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ قَالَ مُحَمَّدٌ وَأَصْحُ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ بُسْرَةَ وَقَالَ أَبُو زُرْعَةَ حَدِيثُ أُمِّ حَبِيبَةَ فِي هَذَا الْبَابِ صَحِيحٌ وَهُوَ حَدِيثُ الْعَلَاءِ بْنِ الْحَارِثِ عَنْ مَكْحُولٍ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ وَقَالَ مُحَمَّدٌ لَمْ يَسْمَعْ مَكْحُولٌ مِنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ وَرَوَى مَكْحُولٌ عَنْ رَجُلٍ عَنْ عَنبَسَةَ غَيْرَ هَذَا الْحَدِيثِ وَكَأَنَّهُ لَمْ يَرِ هَذَا الْحَدِيثَ صَحِيحًا

Narrated to us [Ishaq bin Manshur], he said: narrated to us [Yahya bin Sa'id Al-Qattan] from [Hisham bin 'Urwah], he said: informed me my father from [Busrah bint Safwan]: The Prophet, may Allah's peace be upon him, said: "Whoever touches his private part must not pray until he performs wudu." In this chapter there are narrations from Umm Habibah, Abu Ayyub, Abu Hurayrah, Arwa bint Unays, 'A'ishah, Jabir, Zayd bin Khalid, and 'Abdullah bin 'Amr. Abu Isa said: "This hadith is hasan sahih. It is narrated by more than one from Hisham bin 'Urwah from his father from Busrah. Abu Usamah also narrated from Hisham from his father from Marwan from Busrah from the Prophet: Ishaq bin Manshur narrated the same from Abu Usamah. It is also narrated by Abu Az-Zinad from 'Urwah from Busrah from the Prophet: 'Ali bin Hujr narrated to us from 'Abdurrahman bin Abi Az-Zinad from his father from 'Urwah from Busrah from the Prophet. This is the view of more than one Companion and Tabi'i, followed by Al-Awza'i, Ash-Shafi'i, Ahmad, and Ishaq." Muhammad said: "The most authentic hadith in this chapter is Busrah's." Abu Zur'ah said: "Umm Habibah's hadith is also sahih: Al-'Ala' Ibn Al-Harith from Makhul from 'Anbasah bin Abi Sufyan from Umm Habibah." Muhammad said: "Makhul did not hear from 'Anbasah bin Abi Sufyan." 'Anbasah narrated from a man other than this hadith, yet it is considered sahih.

Hadith Corroboration
Imam Ahmad : 26030, 26032
Imam Abu Dawud : 154
Imam Nasa'i : 442
Imam Darimi : 718

THE LAW OF ABSTRACT DUE TO TOUCHING THE GENITALIA

Hadith Imam Tirmidzi Number 78

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرِ عَنْ قَيْسِ بْنِ طَلْقِ بْنِ عَلِيٍّ هُوَ الْحَنْفِيُّ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهَلْ هُوَ إِلَّا مُضْغَةٌ مِنْهُ أَوْ بَضْعَةٌ مِنْهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعْضُ التَّابِعِينَ أَنَّهُمْ لَمْ يَرَوْا الْوُضُوءَ مِنْ مَسِّ الذَّكَرِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ وَابْنِ الْمُبَارَكِ وَهَذَا الْحَدِيثُ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيُّوبُ بْنُ عُتْبَةَ وَمُحَمَّدُ بْنُ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقِ عَنْ أَبِيهِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي مُحَمَّدِ بْنِ جَابِرٍ وَأَيُّوبَ بْنِ عُتْبَةَ وَحَدِيثُ مُلَازِمِ بْنِ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرِ أَصَحُّ وَأَحْسَنُ

Narrated to us [Hannad], he said: narrated to us [Mulazim bin 'Amru] from ['Abdullah bin Badr] from [Qays bin Talq bin 'Ali Al-Hanafi] from his father from the Prophet, may Allah's peace be upon him: "The private part is merely a piece of flesh." In this chapter there is also a narration from Abu Umamah. Abu Isa said: "More than one Companion and some Tabi'in held no wudu is required for touching the private part—this is the view of the Kufans and Ibn Al-Mubarak. This is the best hadith in the chapter. It is narrated by Ayyub bin 'Utbah and Muhammad bin Jabir from Qays bin Talq from his father, but some scholars question Muhammad bin Jabir and Ayyub bin 'Utbah. Mulazim bin 'Amru's version from 'Abdullah bin Badr is more authentic."

Hadith Corroboration
Imam Nasa'i : 165

KISSING YOUR WIFE DOES NOT INVALIDATE WUDLU

Hadith Imam Tirmidzi Number 79

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ وَأَبُو كُرَيْبٍ وَأَخْمَدُ بْنُ مَنِيعٍ وَمُحَمَّدُ بْنُ غِيلَانَ وَأَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ قَالَ قُلْتُ مَنْ هِيَ إِلَّا أَنْتِ قَالَ فَضَحِكْتُ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ نَحْوُ هَذَا عَنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ قَالُوا لَيْسَ فِي الْقُبْلَةِ وَضُوءٌ وَقَالَ مَالِكُ بْنُ أَنَسٍ وَالْأَوْزَاعِيُّ وَالشَّافِعِيُّ وَأَخْمَدُ وَإِسْحَاقُ فِي الْقُبْلَةِ وَضُوءٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَإِنَّمَا تَرَكَ أَصْحَابُنَا حَدِيثَ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا لِأَنَّهُ لَا يَصِحُّ عَنْهُمْ لِحَالِ الْإِسْنَادِ قَالَ وَ سَمِعْتُ أَبَا بَكْرٍ الْعَطَّارَ الْبَصْرِيَّ يَذْكُرُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ ضَعَّفَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هَذَا الْحَدِيثَ

جَدًّا وَقَالَ هُوَ شَبَهُ لَا شَيْءَ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُضَعِّفُ هَذَا الْحَدِيثَ وَقَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ وَقَدْ رَوَى عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ وَهَذَا لَا يَصِحُّ أَيْضًا وَلَا نَعْرِفُ لِإِبْرَاهِيمَ التَّيْمِيِّ سَمَاعًا مِنْ عَائِشَةَ وَلَيْسَ يَصِحُّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ شَيْءٌ

Narrated to us [Qutaibah], [Hannad], [Abu Kurayb], [Ahmad bin Mani'], [Mahmud bin Ghaylan], and [Abu 'Ammar Al-Husayn bin Hurayth]: they said: narrated to us [Waki'] from [Al-A'mash] from [Habib bin Abi Thabit] from ['Urwah] from ['A'ishah]: "The Prophet, may Allah's peace be upon him, kissed one of his wives, then went out to pray without renewing wudu." 'Urwah said: "That must have been you." She laughed. Abu Isa said: "More than one Companion and Tabi'i narrated this hadith. Sufyan Ath-Thawri and the Kufans held no wudu is required for kissing. Malik bin Anas, Al-Awza'i, Ash-Shafi'i, Ahmad, and Ishaq held kissing requires wudu—this is the view of more than one scholar among the Companions and Tabi'in. Our colleagues abandoned 'A'ishah's hadith due to weakness in its chain. Abu Isa said: I heard Abu Bakr Al-Aththar Al-Basri quote 'Ali Ibn Al-Madini: 'Yahya bin Sa'id Al-Qattan weakened this hadith, saying: "It is as if it were nothing." I heard Muhammad bin Isma'il weaken it: Habib bin Abi Thabit did not hear from 'Urwah.' Ibrahim At-Taymi narrated from 'A'ishah that the Prophet kissed her without renewing wudu, but this is also unsound—we do not know Ibrahim At-Taymi heard from 'A'ishah. There is no sahih hadith from the Prophet in this chapter."

Hadith Corroboration
Imam Ahmad : 24584, 24585
Imam Abu Dawud : 153
Imam Ibnu Majah : 495

ABUNDANCE AFTER VOMITING Hadith Imam Tirmidzi Number 80

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ وَهُوَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ الْكُوفِيُّ وَإِسْحَقُ بْنُ مَنْصُورٍ قَالَ أَبُو عُبَيْدَةَ حَدَّثَنَا وَقَالَ إِسْحَقُ أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنِي أَبِي عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيِّ عَنْ يَعِيشَ بْنِ الْوَلِيدِ الْمَخْزُومِيِّ عَنْ أَبِيهِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ فَتَوَضَّأَ فَلَقِيتُ ثَوْبَانَ فِي مَسْجِدِ دِمَشْقَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ صَدَقَ أَنَا صَبَبْتُ لَهُ وَضُوءَهُ قَالَ أَبُو عِيسَى وَقَالَ إِسْحَقُ بْنُ مَنْصُورٍ مَعْدَانُ بْنُ طَلْحَةَ قَالَ أَبُو عِيسَى وَابْنُ أَبِي طَلْحَةَ أَصَحُّ قَالَ أَبُو عِيسَى وَقَدْ رَأَى غَيْرَ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ مِنَ التَّابِعِينَ الْوُضُوءَ مِنَ الْقَيْءِ وَالرَّعَافِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ فِي الْقَيْءِ وَالرَّعَافِ وَضُوءٌ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَقَدْ جَوَّدَ

حُسَيْنُ الْمُعَلَّمُ هَذَا الْحَدِيثَ وَحَدِيثُ حُسَيْنٍ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَرَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فَأَخْطَأَ فِيهِ فَقَالَ عَنْ يَعِيشَ بْنِ الْوَلِيدِ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي الدَّرْدَاءِ وَلَمْ يَذْكُرْ فِيهِ الْأَوْزَاعِيَّ وَقَالَ عَنْ خَالِدِ بْنِ مَعْدَانَ وَإِنَّمَا هُوَ مَعْدَانُ بْنُ أَبِي طَلْحَةَ

Narrated to us [Abu 'Ubaydah bin Abi As-Safar (Ahmad bin 'Abdullah Al-Hamdani Al-Kufi)]. [Ishaq bin Manshur] said: narrated to us [Abu 'Ubaydah]. Ishaq said: informed us ['Abdu As-Samad bin 'Abdul Warith], he said: narrated to me my father from [Husayn Al-Mu'allim] from [Yahya bin Abi Kathir], he said: narrated to me ['Abdurrahman bin 'Amr Al-Awza'i] from [Ya'ish Ibn Al-Walid Al-Makhzumi] from his father from [Ma'dan bin Abi Talhah] from [Abu Darda']: The Messenger of Allah, may Allah's peace be upon him, vomited, broke his fast, and performed wudu. Abu Darda' said: "I met Thawban in the Damascus mosque and told him: he said: 'True—I poured the wudu water for him.'" Ishaq bin Manshur said: "Ma'dan bin Talhah." Abu Isa said: "Ibn Abi Talhah is more correct." Abu Isa said: "More than one Companion and Tabi'i held wudu is required after vomiting or nosebleed—this is the view of Sufyan Ath-Thawri, Ibn Al-Mubarak, Ahmad, and Ishaq. Others held no wudu is required—this is Malik's and Ash-Shafi'i's view. Husayn Al-Mu'allim regarded this hadith good: it is the best in the chapter. Ma'mar narrated from Yahya bin Abi Kathir but erred: 'From Ya'ish Ibn Al-Walid from Khalid bin Ma'dan from Abu Darda', omitting Al-Awza'i and naming Khalid instead of Ma'dan bin Abi Talhah."

Hadith Corroboration

Imam Ahmad : 20712, 21338, 21347, 26230

Imam Abu Dawud : 2033

Imam Darimi : 1665

THE LAW OF ABOMINATION WITH THE PROPHET

Hadith Imam Tirmidzi Number 81

حَدَّثَنَا هَنَادٌ حَدَّثَنَا شَرِيكَ عَنْ أَبِي فَرَازَةَ عَنْ أَبِي زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَأَلَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي إِدَاوَتِكَ فَقُلْتُ نَبِيذٌ فَقَالَ تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ قَالَ فَتَوَضَّأَ مِنْهُ قَالَ أَبُو عِيسَى وَإِنَّمَا رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي زَيْدٍ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو زَيْدٍ رَجُلٌ مُجْهُولٌ عِنْدَ أَهْلِ الْحَدِيثِ لَا تُعْرَفُ لَهُ رِوَايَةٌ غَيْرُ هَذَا الْحَدِيثِ وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالنَّبِيذِ مِنْهُمْ سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُتَوَضَّأُ بِالنَّبِيذِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ إِسْحَقُ إِنَّ ابْتِلَى رَجُلٌ بِهِذَا فَتَوَضَّأَ بِالنَّبِيذِ وَتَيَمَّمَ أَحَبُّ إِلَيَّ قَالَ أَبُو عِيسَى وَقَوْلُ مَنْ يَقُولُ لَا يُتَوَضَّأُ بِالنَّبِيذِ أَقْرَبُ إِلَى الْكِتَابِ وَأَشْبَهُهُ لِأَنَّ اللَّهَ تَعَالَى قَالَ { فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا }

Narrated to us [Hannad], he said: narrated to us [Sharik] from [Abu Fazara] from [Abu Zayd] from ['Abdullah bin Mas'ud]: The Prophet, may Allah's peace be upon him, asked me: "What is in your bucket?" I replied: "Nabidh." He said: "Good dates and pure water," and performed wudu with it. Abu Isa said: "This hadith is known only from Abu Zayd from

'Abdullah from the Prophet. Abu Zayd is unknown to hadith scholars: he is known only for this hadith. Some scholars permit wudu with nabidh—Sufyan Ath-Thawri and others. Others forbid it—Ash-Shafi'i, Ahmad, and Ishaq. Ishaq said: 'If forced, perform wudu with nabidh, but I prefer tayammum.' Saying 'wudu with nabidh is forbidden' is closer to the Qur'an: 'If you find no water, seek clean earth.'"

Hadith Corroboration
Imam Ahmad : 4069, 4074

GARLAND WITH WATER AFTER DRINKING MILK

Hadith Imam Tirmidzi Number 82

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَمَضْمَضَ وَقَالَ إِنَّ لَهُ دَسْمًا قَالَ وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْمَضْمَضَةَ مِنَ اللَّبَنِ وَهَذَا عِنْدَنَا عَلَى الْإِسْتِحْبَابِ وَلَمْ يَرِ بَعْضُهُمُ الْمَضْمَضَةَ مِنَ اللَّبَنِ

Narrated to us [Qutaibah], he said: narrated to us [Al-Layth] from ['Uqayl] from [Az-Zuhri] from ['Ubaydillah bin 'Abdullah] from [Ibn 'Abbas]: "The Prophet, may Allah's peace be upon him, drank milk, called for water, rinsed his mouth, and said: 'It contains fat.'" In this chapter there are narrations from Sahl bin Sa'd As-Sa'idi and Umm Salamah. Abu Isa said: "This hadith is hasan sahih. Some scholars require rinsing after milk: we regard it sunnah. Some do not even recommend it."

Hadith Corroboration
Imam Ahmad : 1850, 1903, 2893, 2957, 3357
Imam Bukhari : 204
Imam Muslim : 537
Imam Abu Dawud : 168
Imam Nasa'i : 187

RESPONDING TO GREETINGS WHEN URINATION

Hadith Imam Tirmidzi Number 83

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ عَنْ سُفْيَانَ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا يُكْرَهُ هَذَا عِنْدَنَا إِذَا كَانَ عَلَى الْغَائِطِ وَالْبَوْلِ وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ ذَلِكَ وَهَذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ الْمُهَاجِرِ بْنِ قُنْفُذٍ وَعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ وَعَلْقَمَةَ بْنِ الْفُغَوَاءِ وَجَابِرٍ وَالْبَرَاءِ

Narrated to us [Nashr bin 'Ali] and [Muhammad bin Bashshar]: both said: narrated to us

[Abu Ahmad Muhammad bin ‘Abdullah Az-Zubayri] from [Sufyan] from [Ad-Dahhak bin ‘Uthman] from [Nafi’] from [Ibn ‘Umar]: "A man greeted the Prophet, may Allah’s peace be upon him, while he was urinating: the Prophet did not reply." Abu Isa said: "This hadith is hasan sahih. Among us, replying to salam while urinating or defecating is makruh, as some scholars explain. This is the best hadith in the chapter. In this chapter there are narrations from Al-Muhajir bin Qunfudh, ‘Abdullah bin Hanzhalah, ‘Alqamah bin Al-Afra’, Jabir, and Al-Barra’."

Hadith Corroboration
 Imam Ahmad : 19835, 20953
 Imam Bukhari : 325
 Imam Muslim : 555
 Imam Abu Dawud : 15
 Imam Tirmidzi : 83, 2644
 Imam Nasa'i : 37, 38
 Imam Ibnu Majah : 347
 Imam Darimi : 2527

HOW TO WASH VESSELS LICKED BY DOGS AND CATS

Hadith Imam Tirmidzi Number 84

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَيُّوبَ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يُغْسَلُ الْإِنَاءُ إِذَا وَلَعَ فِيهِ الْكَلْبُ سَبْعَ مَرَّاتٍ أَوْ لَا هُنَّ أَوْ أَخْرَاهُنَّ بِالتُّرَابِ وَإِذَا وَلَعَتْ فِيهِ الْهَرَّةُ غُسِلَ مَرَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَلَمْ يُذَكَّرْ فِيهِ إِذَا وَلَعَتْ فِيهِ الْهَرَّةُ غُسِلَ مَرَّةً وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ

Narrated to us [Sawwar bin ‘Abdullah Al-‘Anbari], he said: narrated to us [Al-Mu’tamir bin Sulayman], he said: I heard [Ayyub] narrate from [Muhammad bin Sirin] from [Abu Hurayrah] from the Prophet, may Allah’s peace be upon him: "If a dog licks a vessel, wash it seven times, one (or the last) with soil. If a cat licks it, one wash suffices." Abu Isa said: "This hadith is hasan sahih. This is the view of Ash-Shafi’i, Ahmad, and Ishaq. It is narrated through other chains from Abu Hurayrah without the cat clause. In this chapter there is also a narration from ‘Abdullah bin Mughaffal."

Hadith Corroboration
 Imam Ahmad : 7043, 7135, 7286, 7348, 7801, 8369, 8804, 9119, 9146, 9549, 9831, 9862, 9948, 10190, 16190, 19657
 Imam Bukhari : 167
 Imam Muslim : 418, 419, 420, 421, 422
 Imam Abu Dawud : 65, 66, 67
 Imam Tirmidzi : 84
 Imam Nasa'i : 63, 64, 65, 66, 333, 334, 335, 336, 337
 Imam Ibnu Majah : 357, 358, 359, 360
 Imam Malik : 60
 Imam Darimi : 730

THE SANCTION OF CATS' DRINKING WATER

Hadith Imam Tirmidzi Number 85

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ وَكَانَتْ عِنْدَ ابْنِ أَبِي قَتَادَةَ أَنْ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا قَالَتْ فَسَكَبْتُ لَهُ وَضُوءًا قَالَتْ فَجَاءَتْ هِرَّةٌ تَشْرَبُ فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَأَوْنِي أَنْظُرُ إِلَيْهِ فَقَالَ أَتَعْجَبِينَ يَا بِنْتَ أَخِي فَقُلْتُ نَعَمْ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا لَيَسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ أَوْ الطَّوَافَاتِ وَقَدْ رَوَى بَعْضُهُمْ عَنْ مَالِكٍ وَكَانَتْ عِنْدَ أَبِي قَتَادَةَ وَالصَّحِيحُ ابْنُ أَبِي قَتَادَةَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ لَمْ يَرَوْا بِسُورِ الْهَرَّةِ بَأْسًا وَهَذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَقَدْ جَوَّدَ مَالِكٌ هَذَا الْحَدِيثَ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ وَلَمْ يَأْتِ بِهِ أَحَدٌ أَتَمَّ مِنْ مَالِكٍ

Narrated to us [Ishaq bin Musa Al-Ansari], he said: narrated to us [Ma'n], he said: narrated to us [Malik bin Anas] from [Ishaq bin 'Abdullah bin Abi Talhah] from [Humayd bint 'Ubayd bin Rifa'ah] from [Kabsyah bint Ka'b bin Malik]—wife of Ibn Abi Qatadah—that [Abu Qatadah] entered. Kabsyah said: "I poured water for him: a cat came and drank. Abu Qatadah tilted the vessel for it." Kabsyah said: "He saw me watching and said: 'Surprised, niece?' I said: 'Yes.' He said: 'The Messenger of Allah said: "Cats are not impure: they circulate among you."'" Some narrate from Malik that she was Abu Qatadah's wife, but correctly she was Ibn Abi Qatadah's wife. In this chapter there are narrations from 'A'ishah and Abu Hurayrah. Abu Isa said: "This hadith is hasan sahih. Most scholars among the Companions, Tabi'in, and later generations—Ash-Shafi'i, Ahmad, Ishaq—hold a cat's leftover water is pure. This is the best hadith in the chapter. Malik regarded Ishaq bin 'Abdullah bin Abi Talhah's narration good: none perfected it except Malik."

Hadith Corroboration

Imam Ahmad : 21490, 21535, 21586, 21587

Imam Abu Dawud : 68, 69

Imam Tirmidzi : 85

Imam Nasa'i : 67, 338

Imam Ibnu Majah : 361, 362, 363

Imam Malik : 38

Imam Darimi : 729

WIPE KHUF AFTER Urinating

Hadith Imam Tirmidzi Number 86

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ فَقِيلَ لَهُ أَتَفْعَلُ هَذَا قَالَ وَمَا يَمْنَعُنِي وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ قَالَ

إِبْرَاهِيمُ وَكَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ لِأَنَّ إِسْلَامَهُ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ هَذَا قَوْلُ إِبْرَاهِيمَ يَعْني كَانَ يُعْجِبُهُمْ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَحُذَيْفَةَ وَالْمُغِيرَةَ وَبِلَالٍ وَسَعْدٍ وَأَبِي أَيُّوبَ وَسَلْمَانَ وَبُرَيْدَةَ وَعَمْرٍو بْنِ أُمَيَّةَ وَأَنَسٍ وَسَهْلٍ بْنِ سَعْدٍ وَيَعْلَى بْنِ مُرَّةَ وَعُبَادَةَ بْنِ الصَّامِتِ وَأُسَامَةَ بْنِ شَرِيكَ وَأَبِي أُمَامَةَ وَجَابِرٍ وَأُسَامَةَ بْنِ زَيْدٍ وَابْنَ عُبَادَةَ وَيُقَالُ ابْنُ عِمَارَةَ وَأَبِي بْنُ عِمَارَةَ قَالَ أَبُو عِيسَى وَحَدِيثُ جَرِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Al-A'mash] from [Ibrahim] from [Hammam Ibn Al-Harith]: "[Jarir bin 'Abdullah] urinated, performed wudu, and wiped over his khufs. He was asked: 'Why do this?' He replied: 'What prevents me? I saw the Messenger of Allah do it.'" Ibrahim said: "People marvelled at Jarir's hadith because he embraced Islam after Surah Al-Ma'idah was revealed." In this chapter there are narrations from 'Umar, 'Ali, Hudhayfah, Al-Mughirah, Bilal, Sa'd, Abu Ayyub, Salman, Buraydah, 'Amr bin Umayyah, Anas, Sahl bin Sa'd, Ya'la bin Murrah, 'Ubadah bin As-Samit, Usamah bin Sharik, Abu Umamah, Jabir, Usamah bin Zayd, Ibn 'Ubadah (or Ibn 'Umarah), and Ubayy bin 'Imarah. Abu Isa said: "Jarir's hadith is hasan sahih."

Hadith Corroboration

:
 Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597
 Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375
 Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415
 Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139
 Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556
 Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129
 Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554
 Imam Malik : 64, 65, 66, 67, 68
 Imam Darimi : 704, 707, 708, 709

WIPENING THE KHUF AFTER THE DESCRIPTIONS OF THE AL-MAIDAH LETTER

Hadith Imam Tirmidzi Number 87

وَيُرَوَّى عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ فَقُلْتُ لَهُ أَقْبَلَ الْمَائِدَةَ أَمْ بَعْدَ الْمَائِدَةِ فَقَالَ مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ زِيَادٍ التِّرْمِذِيُّ عَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ جَرِيرٍ قَالَ وَرَوَى بَقِيَّةُ عَنْ إِبْرَاهِيمَ بْنِ أَدْهَمَ عَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ جَرِيرٍ وَهَذَا حَدِيثٌ مُفَسَّرٌ لِأَنَّ بَعْضَ مَنْ أَنْكَرَ الْمَسْحَ عَلَى الْخُفَيْنِ تَأَوَّلَ أَنَّ مَسْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُفَيْنِ كَانَ قَبْلَ نُزُولِ الْمَائِدَةِ وَذَكَرَ جَرِيرٌ فِي حَدِيثِهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَيْنِ بَعْدَ نُزُولِ الْمَائِدَةِ

Narrated from [Shahr bin Hawshab]: "I saw [Jarir bin 'Abdullah] perform wudu and wipe

over his khufs. I asked him: he said: 'I saw the Prophet do it.' I asked: 'Before or after Al-Ma'idah?' He replied: 'I embraced Islam only after Al-Ma'idah.'" [Qutaibah] narrated: narrated to us [Khalid bin Ziyad At-Tirmidhi] from [Muqatil bin Hayyan] from [Shahr bin Hawshab] from [Jarir]. [Baqiyyah] narrated from [Ibrahim bin Adham] from [Muqatil bin Hayyan] from [Shahr bin Hawshab] from [Jarir]. This hadith is clear: those who denied wiping over khufs claimed the Prophet did it before Al-Ma'idah, but Jarir states he saw it after.

Hadith Corroboration

:
 Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597
 Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375
 Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415
 Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139
 Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556
 Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129
 Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554
 Imam Malik : 64, 65, 66, 67, 68
 Imam Darimi : 704, 707, 708, 709

THE LAW ON WIPENING THE KHUF

Hadith Imam Tirmidzi Number 88

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ لِلْمُسَافِرِ ثَلَاثَةٌ وَلِلْمُقِيمِ يَوْمٌ وَذَكَرَ عَنْ يَحْيَى بْنِ مَعِينٍ أَنَّهُ صَحَّ حَدِيثُ خُزَيْمَةَ بْنِ ثَابِتٍ فِي الْمَسْحِ وَأَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ اسْمُهُ عَبْدُ بْنُ عَبْدِ وَيُقَالُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي بَكْرَةَ وَأَبِي هُرَيْرَةَ وَصَفْوَانَ بْنِ عَسَّالٍ وَعَوْفٍ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَجَرِيرٍ

Narrated to us [Qutaibah], he said: narrated to us [Abu 'Awanah] from [Sa'id bin Masruq] from [Ibrahim At-Taymi] from ['Amr bin Maymun] from [Abu 'Abdullah Al-Jadali] from [Khuzaymah bin Thabit] from the Prophet, may Allah's peace be upon him: Asked about wiping over khufs, he replied: "Three days for the traveller, one day for the resident." Yahya bin Ma'in authenticated Khuzaymah bin Thabit's hadith on wiping khufs. Abu 'Abdullah Al-Jadali's name is 'Abd bin 'Abd, also called 'Abdurrahman bin 'Abd. Abu Isa said: "This hadith is hasan sahih. In this chapter there are narrations from 'Ali, Abu Bakrah, Abu Hurayrah, Safwan bin 'Assal, 'Awf bin Malik, Ibn 'Umar, and Jarir."

Hadith Corroboration

:
 Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597
 Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375
 Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415
 Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139
 Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

TIME LIMIT FOR WIPENING THE KHUF Hadith Imam Tirmidzi Number 89

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَاصِمِ بْنِ أَبِي الْجُودِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى الْحَكَمُ بْنُ عُتَيْبَةَ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ التَّخَعِي عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ وَلَا يَصِحُّ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يُحْيَى بْنُ سَعِيدٍ قَالَ شُعْبَةُ لَمْ يَسْمَعْ إِبْرَاهِيمَ التَّخَعِي مِنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ حَدِيثَ الْمَسْحِ وَقَالَ زَائِدَةُ عَنْ مَنْصُورٍ كُنَّا فِي حُجْرَةِ إِبْرَاهِيمَ التَّيْمِيِّ وَمَعَنَا إِبْرَاهِيمُ التَّخَعِي فَحَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيُّ قَالَ أَبُو عِيسَى وَهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنَ الْفُقَهَاءِ مِثْلَ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا يَمْسَحُ الْمُقِيمُ يَوْمًا وَلَيْلَةً وَالْمُسَافِرُ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ أَنَّهُمْ لَمْ يُوقِفُوا فِي الْمَسْحِ عَلَى الْخُفَّيْنِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ قَالَ أَبُو عِيسَى وَالتَّوَقُّيْتُ أَصَحُّ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ صَفْوَانَ بْنِ عَسَّالٍ أَيْضًا مِنْ غَيْرِ حَدِيثِ عَاصِمٍ

Narrated to us [Hannad], he said: narrated to us [Abu Al-Ahwash] from [‘Asim bin Abi An-Nujud] from [Zirr bin Hubaysh] from [Safwan bin ‘Assal]: "When travelling, the Messenger of Allah, may Allah’s peace be upon him, ordered us not to remove khufs for three days and nights except in janabah, but to wipe after defecation, urination, or sleep." Abu Isa said: "This hadith is hasan sahih. Al-Hakam bin ‘Utbah and Hammad narrated from Ibrahim An-Nakha’i from Abu ‘Abdullah Al-Jadali from Khuzaymah bin Thabit—this is not sahih." ‘Ali Ibn Al-Madini said: Yahya bin Sa’id said Shu’bah said: "Ibrahim An-Nakha’i did not hear the khuf hadith from Abu ‘Abdullah Al-Jadali." Za’idah narrated from Mansur: "We were in Ibrahim At-Taymi’s room with Ibrahim An-Nakha’i: Ibrahim At-Taymi narrated from ‘Amr bin Maymun from Abu ‘Abdullah Al-Jadali from Khuzaymah bin Thabit from the Prophet on wiping khufs." Muhammad bin Isma’il said: "The best hadith in this chapter is Safwan bin ‘Assal Al-Muradi’s." Abu Isa said: "This is the view of most scholars among the Companions, Tabi’in, and later fuqaha—Sufyan Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi’i, Ahmad, Ishaq: one day and night for residents, three days and nights for travellers. Some scholars set no time limit—Malik bin Anas. The time-limited view is more authentic." Safwan bin ‘Assal narrated this hadith through chains other than ‘Asim’s.

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

WIPE ABOVE AND BELOW THE KHUF

Hadith Imam Tirmidzi Number 90

حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ أَخْبَرَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ رَجَاءِ بْنِ حَيَّوَةَ عَنْ كَاتِبِ الْمُغِيرَةِ
عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ قَالَ أَبُو عِيسَى وَهَذَا قَوْلُ غَيْرِ
وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنَ الْفُقَهَاءِ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ
وَإِسْحَاقُ وَهَذَا حَدِيثٌ مَعْلُومٌ لَمْ يُسْنِدْهُ عَنْ ثَوْرِ بْنِ يَزِيدَ غَيْرُ الْوَلِيدِ بْنِ مُسْلِمٍ قَالَ أَبُو عِيسَى وَسَأَلْتُ أَبَا
زُرْعَةَ وَمُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَا لَيْسَ بِصَحِيحٍ لِأَنَّ ابْنَ الْمُبَارَكِ رَوَى هَذَا عَنْ ثَوْرٍ عَنْ
رَجَاءِ بْنِ حَيَّوَةَ قَالَ حَدَّثْتُ عَنْ كَاتِبِ الْمُغِيرَةِ مُرْسَلٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُذَكِّرْ فِيهِ الْمُغِيرَةَ

Narrated to us [Abul-Walid Ad-Dimashqi], he said: narrated to us [Al-Walid bin Muslim], he said: informed me [Thawr bin Yazid] from [Raja' bin Haywah] from [Al-Mughirah's scribe] from [Al-Mughirah bin Shu'bah]: "The Prophet, may Allah's peace be upon him, wiped the top and bottom of his khufs." Abu Isa said: "This is the view of more than one Companion, Tabi'i, and later fuqaha—Malik, Ash-Shafi'i, Ishaq. The hadith is problematic: only Al-Walid bin Muslim raises it to Thawr bin Yazid. I asked Abu Zur'ah and Muhammad bin Isma'il: both said: 'Not sahih—Ibn Al-Mubarak narrated from Thawr from Raja' bin Haywah mursal from the Prophet, omitting Al-Mughirah.'"

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

HOW TO WIPE THE TOP OF THE KHUF

Hadith Imam Tirmidzi Number 91

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ عَلَى ظَاهِرِهِمَا قَالَ أَبُو عِيسَى حَدِيثُ الْمُغِيرَةِ حَدِيثٌ حَسَنٌ وَهُوَ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنِ الْمُغِيرَةِ وَلَا نَعْلَمُ أَحَدًا يَذْكُرُ عَنْ عُرْوَةَ عَنِ الْمُغِيرَةِ عَلَى ظَاهِرِهِمَا غَيْرَهُ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَحْمَدُ قَالَ مُحَمَّدٌ وَكَانَ مَالِكُ بْنُ أَنَسٍ يُشِيرُ بِعَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ

Narrated to us [‘Ali bin Hujr] he said: narrated to us [‘Abdurrahman bin Abi Az-Zinad] from his father from [‘Urwah bin Az-Zubayr] from [Al-Mughirah bin Shu’bah] he said: "I saw the Prophet (peace be upon him) wipe the tops of his two khufs." Abu Isa said: "The hadith of Al-Mughirah is hasan: namely the narration of ‘Abdurrahman bin Abi Az-Zinad from his father from ‘Urwah from Al-Mughirah. We know no one who narrated from ‘Urwah from Al-Mughirah the wording ‘the tops of his two khufs’ except him. This is the view of most scholars. Sufyan Ath-Thawri and Ahmad also hold it." Muhammad said: "Malik bin Anas pointed to ‘Abdurrahman bin Abi Az-Zinad."

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

WIPE SOCKS AND SANDALS

Hadith Imam Tirmidzi Number 92

حَدَّثَنَا هَنَادٌ وَمُحَمَّدُ بْنُ غِيلَانَ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ عَنْ هُزَيْلِ بْنِ شَرَحْبِيلَ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَتَوْضَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجُورَيْنِ وَالنَّعْلَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا يَمْسَحُ عَلَى الْجُورَيْنِ وَإِنْ لَمْ تَكُنْ نَعْلَيْنِ إِذَا كَانَا نَحْيَيْنِ قَالَ وَفِي الْبَابِ عَنْ أَبِي مُوسَى قَالَ أَبُو عِيسَى سَمِعْتُ صَالِحَ بْنَ مُحَمَّدٍ التِّرْمِذِيَّ قَالَ سَمِعْتُ أَبَا مُقَاتِلَ السَّمَرَقَنْدِيَّ يَقُولُ دَخَلْتُ عَلَى أَبِي حَنِيفَةَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَعَلِيهِ جُورَبَانِ فَمَسَحَ عَلَيْهِمَا ثُمَّ قَالَ فَعَلْتُ الْيَوْمَ شَيْئًا لَمْ أَكُنْ

أَفْعَلُهُ مَسَحْتُ عَلَى الْجُورَيْنِ وَهُمَا غَيْرُ مُنْعَلَيْنِ

Narrated to us [Hannad] and [Mahmud bin Ghaylan] both said: narrated to us [Waki'] from [Sufyan] from [Abu Qays] from [Huzayl bin Shurahbil] from [Al-Mughirah bin Shu'bah] he said: "The Prophet (peace be upon him) performed wudu and wiped over his two socks and his two sandals." Abu Isa said: "This hadith is hasan sahih. Many scholars hold this view. Sufyan Ath-Thawri, Ibnul Mubarak, Syafi'i, Ahmad and Ishaq also hold it. They said: 'One may wipe over thick socks even if they are not sandals.'" Abu Isa said: "In this chapter there is also a narration from Abu Musa." Abu Isa said: I heard Salih bin Muhammad At-Tirmidzi say: I heard Abu Muqatil As-Samarqandi say: "I visited Abu Hanifah during his fatal illness. He asked for water, performed wudu while wearing socks, wiped over them and said: 'Today I did what I never did before: I wiped over socks that were not sandals.'"

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

WIPE THE IMAMAH (SURBAN) AND KHUF

Hadith Imam Tirmidzi Number 93

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ الْحَسَنِ عَنْ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْخَفَّيْنِ وَالْعِمَامَةِ قَالَ بَكْرٌ وَقَدْ سَمِعْتُهُ مِنْ ابْنِ الْمُغِيرَةِ قَالَ وَذَكَرَ مُحَمَّدُ بْنُ بَشَّارٍ فِي هَذَا الْحَدِيثِ فِي مَوْضِعٍ آخَرَ أَنَّهُ مَسَحَ عَلَى نَاصِيَّتِهِ وَعِمَامَتِهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ ذَكَرَ بَعْضُهُمُ الْمَسْحَ عَلَى النَّاصِيَةِ وَالْعِمَامَةِ وَلَمْ يَذْكُرْ بَعْضُهُمُ النَّاصِيَةَ وَسَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ قَالَ وَفِي الْبَابِ عَنْ عَمْرِو بْنِ أُمَيَّةَ وَسَلْمَانَ وَثَوْبَانَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَأَنَسٌ وَبِهِ يَقُولُ الْأَوْزَاعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا يَمْسَحُ عَلَى الْعِمَامَةِ وَقَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ لَا يَمْسَحُ عَلَى الْعِمَامَةِ إِلَّا بِرَأْسِهِ مَعَ الْعِمَامَةِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ

قَالَ أَبُو عِيسَى وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ سَمِعْتُ وَكَيْعَ بْنَ الْجَرَّاحِ يَقُولُ إِنَّ مَسْحَ عَلَى الْعِمَامَةِ يُجْزِئُهُ
لِلْأَثَرِ

Narrated to us [Muhammad bin Bashshar] he said: narrated to us [Yahya bin Sa'id Al-Qattan] from [Sulayman At-Taymi] from [Bakr bin 'Abdullah Al-Muzani] from [Al-Hasan] from [Ibnul Mughirah bin Shu'bah] from his father he said: "The Prophet (peace be upon him) performed wudu and wiped over his khufs and his turban." [Bakr] said: "I heard it from Ibnul Mughirah." The narrator said: Muhammad bin Bashshar mentioned elsewhere that he wiped his forelock and his turban. This hadith is also narrated through other chains from Al-Mughirah bin Shu'bah: some include "forelock and turban," others omit it. I heard Ahmad Ibnul Hasan say: I heard Ahmad bin Hanbal say: "I have never seen anyone like Yahya bin Sa'id Al-Qattan with my own eyes." In this chapter there are narrations from 'Amru bin Umayyah, Salman, Tsauban and Abu Umamah. Abu Isa said: "The hadith of Al-Mughirah bin Shu'bah is hasan sahih. Many scholars among the Companions—Abu Bakar, 'Umar and Anas—acted upon it. Al-Awza'i, Ahmad and Ishaq also hold it. They said: 'One may wipe over the turban.' Many Companions and Tabi'in said: 'One may not wipe the turban unless he wipes the head and the turban.' This is the view of Sufyan Ath-Thawri, Malik bin Anas, Ibnul Mubarak and Syafi'i." Abu Isa said: I heard Al-Jarud bin Mu'adh say: I heard Waki' Ibnul Jarrah say: "If he wipes only the turban it suffices, for that is the Sunnah."

Hadith Corroboration

:
Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597
Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375
Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415
Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139
Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556
Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129
Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554
Imam Malik : 64, 65, 66, 67, 68
Imam Darimi : 704, 707, 708, 709

WIPENING THE KHUF AND IMAMAH

Hadith Imam Tirmidzi Number 94

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ الْأَعْمَشِ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ
عُجْرَةَ عَنْ بِلَالٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ وَالْحِمَارِ

Narrated to us [Hannad] he said: narrated to us ['Ali bin Mushir] from [Al-A'mash] from [Al-Hakam] from ['Abdurrahman bin Abu Layla] from [Ka'b bin 'Ujrah] from [Bilal] he said: "The Prophet (peace be upon him) wiped over a pair of khufs and a turban."

Hadith Corroboration

:
Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

PROCEDURES FOR TAKING A JUNUB BATH

Hadith Imam Tirmidzi Number 95

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ هُوَ الْقُرَشِيُّ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ قَالَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ السُّنَّةُ يَا ابْنَ أَخِي قَالَ وَسَأَلْتُهُ عَنْ الْمَسْحِ عَلَى الْعِمَامَةِ فَقَالَ أَمَسَّ الشَّعَرَ الْمَاءَ

Narrated to us [Qutaibah bin Sa'id] he said: narrated to us [Bishr bin Al-Mufaddal] from ['Abdurrahman bin Ishaq Al-Qurashi] from [Abu 'Ubaydah bin Muhammad bin 'Ammar bin Yasir] he said: "I asked [Jabir bin 'Abdullah] about wiping over khufs: he replied: 'It is the Sunnah, O nephew.' I asked him about wiping the turban: he replied: 'Wet the hair with water.'"

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

HOW TO TAKE A JUNUB BATH THE PROPHET

Hadith Imam Tirmidzi Number 96

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَأَغْتَسَلَ مِنَ الْجَنَابَةِ فَأَكْفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ فَعَسَلَ كَفَّيْهِ ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَأَفَاضَ عَلَى فَرْجِهِ ثُمَّ ذَلِكَ بِيَدِهِ الْحَائِظِ أَوْ الْأَرْضِ ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Al-A'mash] from [Salim bin Abu Al-Ju'd] from [Kurrayb] from [Ibnu 'Abbas] from his aunt [Maymunah] she said: "I placed bathwater for the Prophet (peace be upon him). He poured from the vessel with his left hand onto his right, washed his palms twice, inserted his hand, poured over his private parts, rubbed his hand on the wall or ground, rinsed his mouth and nostrils, washed his face and elbows, poured water over his head three times, poured over his whole body, stepped aside and washed his feet." Abu Isa said: "This hadith is hasan sahih. In this chapter there are narrations from Ummu Salamah, Jabir, Abu Sa'id, Jubair bin Mut'im and Abu Hurairah."

Hadith Corroboration

Imam Ahmad : 2663, 7111, 13599, 13673, 13740, 13908, 14225, 14447, 14448, 14490, 14522, 16149, 16177, 16183, 23293, 23507, 23559, 23697, 23956, 24210, 24239, 24376, 24802, 24944, 24961, 25016, 25571, 25611, 25612, 25625
 Imam Bukhari : 240, 241, 246, 247, 248, 249, 250, 251, 252, 254, 257, 258, 264, 265, 267, 272
 Imam Muslim : 474, 475, 476, 477, 478, 493, 494, 495, 496
 Imam Abu Dawud : 207, 208, 209, 210, 211, 213, 214
 Imam Tirmidzi : 96, 97
 Imam Nasa'i : 243, 244, 245, 246, 247, 248, 249, 250, 252, 253, 254, 415, 416, 417, 418, 419, 420, 421, 422, 423, 425, 427
 Imam Ibnu Majah : 263, 264, 265, 266, 566, 567, 568, 569, 570, 571, 572
 Imam Malik : 89, 91
 Imam Darimi : 706, 740, 741, 744, 1128

PROCEDURES FOR JUNUB BATHING (OTHER VERSIONS)

Hadith Imam Tirmidzi Number 97

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ فَعَسَلَ يَدَيْهِ قَبْلَ أَنْ يَدْخُلَهُمَا الْإِنَاءَ ثُمَّ غَسَلَ فَرْجَهُ وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يُشْرِبُ شَعْرَةَ الْمَاءِ ثُمَّ يَحْنِي عَلَى رَأْسِهِ ثَلَاثَ حَثِيَّاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ أَنَّهُ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يَفْرِغُ عَلَى رَأْسِهِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُفِيضُ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ ثُمَّ يَغْسِلُ قَدَمَيْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَالُوا إِنْ انْغَمَسَ الْجُنُبُ فِي الْمَاءِ وَلَمْ يَتَوَضَّأْ أَجْزَأُهُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Ibnu Abu 'Umar] he said: narrated to us [Sufyan bin 'Uyaynah] from [Hisham bin 'Urwah] from his father from ['Aisyah] she said: "When the Messenger of Allah (peace be upon him) intended to bathe from janabah, he washed his hands before inserting them into the vessel, washed his private parts, performed wudu as for prayer, ran water through his hair, then poured three handfuls over his head." Abu Isa said: "This hadith is hasan sahih. Scholars prefer this for the janabah bath: perform wudu as for prayer, pour three handfuls over the head, then pour over the body and wash the feet. Scholars act upon it: if one in janabah immerses fully even without wudu, it suffices. This is the view of Syafi'i, Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 2663, 7111, 13599, 13673, 13740, 13908, 14225, 14447, 14448, 14490, 14522, 16149, 16177, 16183, 23293, 23507, 23559, 23697, 23956, 24210, 24239, 24376, 24802, 24944, 24961, 25016, 25571, 25611, 25612, 25625
 Imam Bukhari : 240, 241, 246, 247, 248, 249, 250, 251, 252, 254, 257, 258, 264, 265, 267, 272
 Imam Muslim : 474, 475, 476, 477, 478, 493, 494, 495, 496
 Imam Abu Dawud : 207, 208, 209, 210, 211, 213, 214
 Imam Tirmidzi : 96, 97

THE LAW OF BECOMING PURE FROM MENSTRUATION WITHOUT REMOVING THE HAIR TIE

Hadith Imam Tirmidzi Number 98

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضَفَرٍ رَأْسِي أَفَأَنْقُضُهُ لِعُغْسِلِ الْجَنَابَةَ قَالَ لَا إِنَّمَا يَكْفِيكَ أَنْ تَحْتِثِينَ عَلَى رَأْسِكَ ثَلَاثَ حَتَيَاتٍ مِنْ مَاءٍ ثُمَّ تُفِيضِينَ عَلَى سَائِرِ جَسَدِكَ الْمَاءَ فَتَطْهَرِينَ أَوْ قَالَ فَإِذَا أَنْتِ قَدْ تَطَهَّرْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْمَرْأَةَ إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ فَلَمْ تَنْقُضْ شَعْرَهَا أَنَّ ذَلِكَ يُجْزئُهَا بَعْدَ أَنْ تُفِيضَ الْمَاءَ عَلَى رَأْسِهَا

Narrated to us [Ibnu Abu 'Umar] he said: narrated to us [Sufyan] from [Ayyub bin Musa] from [Sa'id Al-Maqburi] from ['Abdullah bin Rafi'] from [Ummu Salamah] she said: "O Messenger of Allah, I tightly braid my hair—must I undo it for the janabah bath?" He replied: "No: pour three handfuls over your head, then pour over your body and you are pure," or he said: "you are purified." Abu Isa said: "This hadith is hasan sahih. Many scholars act upon it: a woman bathing from janabah need not undo her hair if water reaches the body."

Hadith Corroboration

Imam Ahmad : 13740, 22887, 23031, 23213, 23830, 24076, 24211, 24212, 24220, 24225, 24406, 24415, 24430, 24582, 24751, 25290, 25455, 25487

Imam Bukhari : 255, 256, 290

Imam Muslim : 479, 484, 485, 497, 498

Imam Abu Dawud : 70, 206, 219

Imam Tirmidzi : 57, 98

Imam Nasa'i : 230, 233, 241, 409, 413

Imam Ibnu Majah : 595, 596

Imam Malik : 90

Imam Darimi : 742, 743, 1126

UNDER EVERY SHEET OF HAIR IS JUNUB

Hadith Imam Tirmidzi Number 99

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهِ قَالَ حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ فَاغْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشَرَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ الْحَارِثِ بْنِ وَجِيهِ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ وَهُوَ شَيْخٌ لَيْسَ بِذَلِكَ وَقَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ وَقَدْ تَقَرَّدَ بِهِذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ دِينَارٍ وَيُقَالُ الْحَارِثُ بْنُ وَجِيهِ

Narrated to us [Nashr bin 'Ali] he said: narrated to us [Al-Harith bin Wajih] he said: narrated to us [Malik bin Dinar] from [Muhammad bin Sirin] from [Abu Hurairah] from the Prophet (peace be upon him) he said: "Beneath every hair is janabah: wash the hair and cleanse the skin." In this chapter there are narrations from 'Ali and Anas. Abu Isa said: "The hadith of Al-Harith bin Wajih is gharib: we know it only from him. He is a weak shaykh, yet many narrated from him: he alone narrated this from Malik bin Dinar. He is sometimes called Al-Harith bin Wajih, sometimes Ibnu Wajbah."

Hadith Corroboration
Imam Abu Dawud : 216
Imam Ibnu Majah : 589

DO NOT PERFORM ABLUTION AFTER BATHING

Hadith Imam Tirmidzi Number 100

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى حَدَّثَنَا شَرِيكَ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَهَذَا قَوْلٌ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ أَنْ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ

Narrated to us [Isma'il bin Musa] he said: narrated to us [Sharik] from [Abu Ishaq] from [Al-Aswad] from ['Aisyah] she said: "The Prophet (peace be upon him) did not perform wudu after bathing." Abu Isa said: "This hadith is hasan sahih." Abu Isa said: "Many Companions and Tabi'in held no wudu is required after bathing."

Hadith Corroboration
Imam Ahmad : 23253, 24417, 24961, 25016
Imam Nasa'i : 252, 427
Imam Ibnu Majah : 572

OBLIGATION TO TAKE A BATH AFTER SEXUAL INTERCOURSE

Hadith Imam Tirmidzi Number 101

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَغْتَسَلْنَا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَرَافِعِ بْنِ خَدِيجٍ

Narrated to us [Abu Musa Muhammad bin Al-Mutsanna] he said: narrated to us [Al-Walid bin Muslim] from [Al-Awza'i] from ['Abdurrahman bin Al-Qasim] from his father from ['Aisyah] she said: "When the two circumcised parts meet, bathing becomes obligatory. I did it with the Messenger of Allah (peace be upon him) and we bathed." In this chapter there are narrations from Abu Hurairah, 'Abdullah bin 'Umar and Rafi' bin Khadij.

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

OBLIGATION TO BATHE IF CIRCUMCISION MEETS CIRCUMCISION

Hadith Imam Tirmidzi Number 102

حَدَّثَنَا هَنَّاذٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ قَالَ أَبُو عَيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَقَدْ رَوِيَ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعَائِشَةُ وَالْفُقَهَاءُ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا إِذَا التَقَى الْخِتَانَانِ وَجَبَ الْغُسْلُ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Sufyan] from ['Ali bin Zaid] from [Sa'id bin Al-Musayyib] from ['Aisyah] she said: The Prophet (peace be upon him) said: "When one circumcised part passes the other, bathing is obligatory." Abu Isa said: "The hadith of 'Aisyah is hasan sahih." He said: "It is narrated through many chains from 'Aisyah: 'When one circumcised part passes the other, bathing is obligatory.' This is the view of most scholars among the Companions—Abu Bakar, 'Umar, 'Utsman, 'Ali and 'Aisyah—and later fuqaha: Sufyan Ath-Thawri, Syafi'i, Ahmad and Ishaq. They said: 'When the circumcised parts meet, bathing is obligatory.'"

Hadith Corroboration

Imam Ahmad : 6383, 6900, 8220, 8744, 9702, 10326, 10329, 21035, 23075, 23514, 23673, 23767, 23886, 24120, 24714, 24832, 25086

Imam Bukhari : 282

Imam Muslim : 522, 526, 526, 527

Imam Abu Dawud : 186

Imam Tirmidzi : 101, 102

Imam Nasa'i : 191, 192

Imam Ibnu Majah : 600, 602, 603

Imam Malik : 92, 93, 94, 95, 96

Imam Darimi : 754

BATHING BECAUSE OF DREAMS WAS A RELIEF IN THE BEGINNING OF ISLAM

Hadith Imam Tirmidzi Number 103

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ أَبِي بِنِ كَعْبٍ قَالَ إِنَّمَا كَانَ الْمَاءُ مِنَ الْمَاءِ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ ثُمَّ نَهِيَ عَنْهَا حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا كَانَ الْمَاءُ مِنَ الْمَاءِ فِي أَوَّلِ الْإِسْلَامِ ثُمَّ نُسِخَ بَعْدَ ذَلِكَ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبِي بِنِ كَعْبٍ وَرَافِعُ بْنُ خَدِيجٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ عَلَى أَنَّهُ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فِي الْفَرْجِ وَجَبَ عَلَيْهِمَا الْغُسْلُ وَإِنْ لَمْ يُنْزِلَا

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Abdullah bin Al-Mubarak] he said: informed us [Yunus bin Yazid] from [Az-Zuhri] from [Sahl bin Sa'd] from [Ubayy bin Ka'b] he said: "Bathing due to emission was a concession at the beginning of Islam, then forbidden." Narrated to us [Ahmad bin Mani'] he said: narrated to us [Abdullah bin Al-Mubarak] he said: informed us [Ma'mar] from [Az-Zuhri] with this chain similarly. Abu Isa said: "This hadith is hasan sahih. Bathing due to emission was only early in Islam, then prohibited." Many narrated it from Companions, including Ubayy bin Ka'b and Rafi' bin Khudayj. Many scholars act upon it: if a man penetrates his wife, bathing is obligatory even without emission.

Hadith Corroboration

Imam Ahmad : 10813, 10882, 11010, 22431, 22472

Imam Nasa'i : 199

Imam Ibnu Majah : 601

Imam Darimi : 751

THE EXISTENCE OF WATER (BATHING) BECAUSE OF WATER (SEMEN) IN A DREAM

Hadith Imam Tirmidzi Number 104

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْجَحَافِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّمَا الْمَاءُ مِنَ الْمَاءِ فِي الْإِحْتِلَامِ قَالَ أَبُو عِيسَى سَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكِيعًا يَقُولُ لَمْ نَجِدْ هَذَا الْحَدِيثَ إِلَّا عِنْدَ شَرِيكِ قَالَ أَبُو عِيسَى وَأَبُو الْجَحَافِ اسْمُهُ دَاوُدُ بْنُ أَبِي عَوْفٍ وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ حَدَّثَنَا أَبُو الْجَحَافِ وَكَانَ مَرْضِيًّا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ بْنِ عَقَّانَ وَعَلِيِّ بْنِ أَبِي طَالِبٍ وَالزُّبَيْرِ وَطَلْحَةَ وَأَبِي أَيُّوبَ وَأَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْمَاءُ مِنَ الْمَاءِ

Narrated to us [Ali bin Hujr] he said: informed us [Sharik] from [Abu Al-Jahhaf] from [Ikrimah] from [Ibnu 'Abbas] he said: "Bathing due to emission in a dream." Abu Isa said: I heard Al-Jarud say: I heard Waki' say: "We know this hadith only from Sharik." Abu Isa said: "Abu Al-Jahhaf's name is Dawud bin Abu 'Awf." It is also narrated from Sufyan Ath-Thawri: he said: "Abu Al-Jahhaf narrated to us—he is acceptable." Abu Isa said: "In this chapter there are narrations from 'Utsman bin 'Affan, 'Ali bin Abu Thalib, Az-Zubair, Thalhah, Abu Ayyub and Abu Sa'id from the Prophet (peace be upon him): 'Water is due to water.'"

Hadith Corroboration

Imam Ahmad : 254, 420, 428, 10813, 10882, 11010, 12582, 20176, 20185, 20186, 20187, 22431, 22431, 22472, 23469, 24999, 25295, 25367, 25397, 25869

Imam Bukhari : 127, 173, 174, 273, 283, 284, 3081, 5626, 5656

Imam Muslim : 468, 469, 470, 471, 472, 518, 519, 521, 523, 524

Imam Abu Dawud : 185, 187, 204, 205

Imam Tirmidzi : 104, 104, 105, 113

Imam Nasa'i : 195, 196, 197, 198, 199

Imam Ibnu Majah : 498, 592, 593, 594, 598, 599, 601

Imam Malik : 101, 102, 103, 104, 105, 106

Imam Darimi : 751, 751, 752, 753, 755, 756, 757, 758

TAKE A BATH FOR THOSE WHO GET SOMETHING WET

Hadith Imam Tirmidzi Number 105

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْحَيَّاطُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ هُوَ الْعُمَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ
اِحْتِلَامًا قَالَ يَغْتَسِلُ وَعَنْ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَمْ يَجِدْ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ
اللَّهِ هَلْ عَلَى الْمَرْأَةِ تَرَى ذَلِكَ غُسْلٌ قَالَ نَعَمْ إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ قَالَ أَبُو عِيسَى وَإِنَّمَا رَوَى هَذَا الْحَدِيثُ
عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ حَدِيثَ عَائِشَةَ فِي الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ اِحْتِلَامًا وَعَبْدُ اللَّهِ
بْنُ عُمَرَ ضَعَفَهُ يَحْيَى بْنُ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ فِي الْحَدِيثِ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ إِذَا اسْتَيْقَظَ الرَّجُلُ فَرَأَى بِلَّةً أَنَّهُ يَغْتَسِلُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَحْمَدَ
وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ إِنَّمَا يَجِبُ عَلَيْهِ الْغُسْلُ إِذَا كَانَتْ الْبِلَّةُ بِلَّةً نُظْفَةً وَهُوَ قَوْلُ الشَّافِعِيِّ
وَإِسْحَاقَ وَإِذَا رَأَى اِحْتِلَامًا وَلَمْ يَرَ بِلَّةً فَلَا غُسْلَ عَلَيْهِ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Hammad bin Khalid Al-Khayyat] from ['Abdullah bin 'Umar Al-'Umari] from ['Ubaydullah bin 'Umar] from [Al-Qasim bin Muhammad] from ['Aisyah] she said: "The Messenger of Allah (peace be upon him) was asked about a man who finds wetness but remembers no dream—he replied: 'He must bathe.' Asked about a man who dreams but finds nothing—he replied: 'He need not bathe.' Ummu Salamah asked: 'O Messenger of Allah, must a woman who dreams likewise bathe?' He replied: 'Yes—women are counterparts of men.'" Abu Isa said: "The narrators of 'Aisyah's hadith about finding wetness without recalling a dream are 'Abdullah bin 'Umar from 'Ubaydullah bin 'Umar, but Yahya bin Sa'id weakened 'Abdullah bin 'Umar's memory. Many Companions and Tabi'in held: if a man awakens finding wetness, he must bathe. This is the view of Sufyan Ath-Thawri and Ahmad. Some Tabi'in said: bathing is required only if it is semen—this is Syafi'i's and Ishaq's view. If one dreams but finds nothing, no bath is required."

Hadith Corroboration

Imam Ahmad : 12582, 12582, 22431, 23469, 23469, 24999, 24999, 25295, 25295, 25367, 25367, 25397, 25397, 25869, 25869

Imam Bukhari : 127, 127, 273, 273, 3081, 3081, 5626, 5626, 5656, 5656

Imam Muslim : 468, 468, 469, 470, 471, 471, 472

Imam Abu Dawud : 204, 205, 205

Imam Tirmidzi : 104, 105, 105, 113, 113

MADZI REQUIRES WUDLU, MANI REQUIRES BATHING

Hadith Imam Tirmidzi Number 106

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ الْبَلْخِيُّ حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَذْيِ فَقَالَ مِنَ الْمَذْيِ الْوُضُوءُ وَمِنَ الْمَنِيِّ الْغُسْلُ قَالَ وَفِي الْبَابِ عَنِ الْمُقْدَادِ بْنِ الْأَسْوَدِ وَأَبِي بَنْ كَعْبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ مِنَ الْمَذْيِ الْوُضُوءُ وَمِنَ الْمَنِيِّ الْغُسْلُ وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ وَبِهِ يَقُولُ سُفْيَانُ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Muhammad bin 'Amru As-Sawwaq Al-Balkhi] he said: narrated to us [Hushaym] from [Yazid bin Abu Ziyad]: and [Mahmud bin Ghaylan] said: narrated to us [Husayn Al-Ju'fi] from [Za'idah] from [Yazid bin Abu Ziyad] from ['Abdurrahman bin Abu Layla] from ['Ali] he said: "I asked the Prophet (peace be upon him) about madhi: he replied: 'Madhi requires wudu: semen requires bathing.'" In this chapter there are narrations from Al-Miqdad bin Al-Aswad and Ubayy bin Ka'b. Abu Isa said: "This hadith is hasan sahih. It is also narrated through other chains from 'Ali bin Abu Thalib from the Prophet: 'Madhi requires wudu: semen requires bathing.'" This is the view of most scholars among the Companions, Tabi'in and later generations. Sufyan, Syafi'i, Ahmad and Ishaq also hold it."

Hadith Corroboration
Imam Ahmad : 584, 961, 1121

ENOUGH WUDLU FOR MADZI, SPRAYING WATER FOR CLOTH

Hadith Imam Tirmidzi Number 107

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ سَعِيدِ بْنِ عُبَيْدٍ هُوَ ابْنُ السَّبَّاقِ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً وَعَنَاءً فَكُنْتُ أَكْثَرُ مِنْهُ الْغُسْلَ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلْتُهُ عَنْهُ فَقَالَ إِنَّمَا يُجْزِيكَ مِنْ ذَلِكَ الْوُضُوءُ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ قَالَ يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهِ ثَوْبَكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ فِي الْمَذْيِ مِثْلَ هَذَا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَذْيِ يُصِيبُ الثَّوْبَ فَقَالَ بَعْضُهُمْ لَا يُجْزِي إِلَّا الْغُسْلُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَقَ وَقَالَ بَعْضُهُمْ يُجْزِيهِ التَّنْضِيعُ

وَقَالَ أَحْمَدُ أَرْجُو أَنْ يُجْزِئَهُ التَّضْحُ بِالْمَاءِ

Narrated to us [Hannad] he said: narrated to us [‘Abdah] from [Muhammad bin Ishaq] from [Sa’id bin ‘Ubayd Ibn As-Sabbaq] from his father from [Sahl bin Hunaif] he said: "I frequently emitted madhi due to exertion and bathed often for it. I mentioned it to the Messenger of Allah (peace be upon him): he said: ‘Wudu suffices.’ I asked: ‘O Messenger of Allah, what about clothing it touches?’ He replied: ‘A handful of water—sprinkle the affected part.’" Abu Isa said: "This hadith is hasan sahih. We know it only from Muhammad bin Ishaq on madhi. Scholars differ on madhi on clothing: some say bathe—this is Syafi’i’s and Ishaq’s view: others say sprinkle. Ahmad said: ‘I hope sprinkling suffices.’"

Hadith Corroboration
Imam Ahmad : 15406
Imam Abu Dawud : 180
Imam Nasa'i : 154
Imam Ibnu Majah : 499
Imam Darimi : 717

MADZI JUST HAS TO BE DIPPED IN WATER, NOT WASHED

Hadith Imam Tirmidzi Number 108

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ صَافَ عَائِشَةَ صَيْفٌ فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ صَفْرَاءَ فَنَامَ فِيهَا فَاحْتَلَمَ فَاسْتَحْيَا أَنْ يُرْسَلَ بِهَا وَبِهَا أَثَرُ الْإِحْتِلَامِ فَغَمَسَهَا فِي الْمَاءِ ثُمَّ أَرْسَلَ بِهَا فَقَالَتْ عَائِشَةُ لِمَ أَفْسَدَ عَلَيْنَا ثَوْبَنَا إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرُكَهُ بِأَصَابِعِهِ وَرُبَّمَا فَرَكَتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنَ الْفُقَهَاءِ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ يُجْزِئُهُ الْفَرْكُ وَإِنْ لَمْ يُغْسَلْ وَهَكَذَا رَوَى عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَائِشَةَ مِثْلَ رِوَايَةِ الْأَعْمَشِ وَرَوَى أَبُو مَعْشَرَ هَذَا الْحَدِيثَ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ وَحَدِيثُ الْأَعْمَشِ أَصَحُّ

Narrated to us [Hannad] he said: narrated to us [Abu Mu’awiyah] from [Al-A’mash] from [Ibrahim] from [Hammam bin Al-Harith] he said: "A guest stayed with ‘Aisyah. She gave him a yellow blanket. He had a wet dream, felt shy to return it stained with semen, so he soaked it and returned it. ‘Aisyah said: ‘Why did he ruin our cloth? Scraping with fingers would suffice—I scraped the Messenger of Allah’s cloth with my fingers.’" Abu Isa said: "This hadith is hasan sahih. This is the view of some Companions, Tabi’in and later fuqaha—Sufyan Ath-Thawri, Syafi’i, Ahmad and Ishaq: for semen on clothing, scraping suffices even without washing. It is narrated similarly from Mansur from Hammam bin Al-Harith from ‘Aisyah, like Al-A’mash’s. Abu Ma’shar narrated from Ibrahim from Al-Aswad from ‘Aisyah, but Al-A’mash’s is more authentic."

JUST SCRAPPING THE SEMEN REMAINS ON THE CLOTH

Hadith Imam Tirmidzi Number 109

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَمْرِو بْنِ مَيْمُونٍ بْنِ مِهْرَانَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَائِشَةَ أَنَّهَا غَسَلَتْ مَنِيًّا مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَحَدِيثُ عَائِشَةَ أَنَّهَا غَسَلَتْ مَنِيًّا مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِمُخَالَفٍ لِحَدِيثِ الْفَرَكِ لِأَنَّهُ وَإِنْ كَانَ الْفَرَكُ يُجْزَى فَقَدْ يُسْتَحَبُّ لِلرَّجُلِ أَنْ لَا يَرَى عَلَى ثَوْبِهِ أَثَرَهُ قَالَ ابْنُ عَبَّاسٍ الْمَنِيُّ بِمَنْزِلَةِ الْمُخَاطِ فَأَمِطْهُ عَنْكَ وَلَوْ بِإِذْخِرَةٍ

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Abu Mu'awiyah] from ['Amru bin Maymun bin Mihran] from [Sulayman bin Yasar] from ['Aisyah] that she washed semen from the Messenger of Allah's clothing. Abu Isa said: "This hadith is hasan sahih. In this chapter there is also a narration from Ibnu 'Abbas. 'Aisyah's washing semen does not contradict scraping—scraping suffices, yet one may dislike visible traces. Ibnu 'Abbas said: 'Semen is like mucus—remove it even with idhkhir.'"

Hadith Corroboration

Imam Ahmad : 23076, 23242, 24831, 25191

SLEEPING IN JUNUB WITHOUT TOUCHING WATER

Hadith Imam Tirmidzi Number 110

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَامُ وَهُوَ جُنُبٌ وَلَا يَمَسُّ مَاءً حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَذَا قَوْلُ سَعِيدِ بْنِ الْمُسَيَّبِ وَغَيْرِهِ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَوَضَّأُ قَبْلَ أَنْ يَنَامَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ وَقَدْ رَوَى عَنْ أَبِي إِسْحَقَ هَذَا الْحَدِيثَ شُعْبَةُ وَالثَّوْرِيُّ وَغَيْرُ وَاحِدٍ وَيَرَوْنَ أَنَّ هَذَا غَلَطٌ مِنْ أَبِي إِسْحَقَ

Narrated to us [Hannad] he said: narrated to us [Abu Bakr bin 'Ayyash] from [Al-A'mash] from [Abu Ishaq] from [Al-Aswad] from ['Aisyah] she said: "The Messenger of Allah (peace be upon him) slept in janabah without touching water." Narrated to us [Waki'] from [Sufyan] from [Abu Ishaq] similarly. Abu Isa said: "This is the statement of Sa'id bin Al-Musayyib and others." More than one narrated from Al-Aswad from 'Aisyah that the Prophet performed wudu before sleeping—this is more authentic than Abu Ishaq's from Al-Aswad. Shu'nah, Ath-Thawri and others narrated from Abu Ishaq and regarded it as his error.

Hadith Corroboration

Imam Ahmad : 23655, 23982, 24208

SLEEPING JUNUB WITH ABBREVIATION

Hadith Imam Tirmidzi Number 111

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَامُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ نَعَمْ إِذَا تَوَضَّأَ قَالَ وَفِي الْبَابِ عَنْ عَمَّارٍ وَعَائِشَةَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا إِذَا أَرَادَ الْجُنُبُ أَنْ يَنَامَ تَوَضَّأَ قَبْلَ أَنْ يَنَامَ

Narrated to us [Muhammad bin Al-Mutsanna] he said: narrated to us [Yahya bin Sa'id] from ['Ubaydullah bin 'Umar] from [Nafi'] from [Ibnu 'Umar] from ['Umar] that he asked the Prophet (peace be upon him): "May one of us sleep in janabah?" He replied: "Yes, if he performs wudu." In this chapter there are narrations from 'Ammar, 'Aisyah, Jabir, Abu Sa'id and Ummu Salamah. Abu Isa said: "'Umar's hadith is the best and most authentic in this chapter. Sufyan Ath-Thawri, Ibnul Mubarak, Ahmad and Ishaq held: one in janabah who wishes to sleep should perform wudu."

Hadith Corroboration

Imam Ahmad : 90, 100, 160, 224, 229, 289, 4433, 4693, 4812, 5062, 5240, 5521, 5882, 11097, 22954, 23416, 23467, 23572, 23575, 23727, 23728, 23736, 23801, 23821, 24407, 24419, 24420, 24466, 24487, 24630, 24692, 24810, 25036, 25137, 25179

Imam Bukhari : 277, 278, 279, 280, 281

Imam Muslim : 460, 461, 462, 463, 464

Imam Abu Dawud : 191, 192, 193, 194, 1846

Imam Tirmidzi : 111, 131, 557

Imam Nasa'i : 255, 256, 257, 258, 259, 260, 262

Imam Ibnu Majah : 577, 578, 584, 585, 586

Imam Malik : 97, 98, 99

Imam Darimi : 750, 1988

MUSLIM PEOPLE ARE NOT IMMUNITY

Hadith Imam Tirmidzi Number 112

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ وَهُوَ جُنُبٌ قَالَ فَأَنْبَجَسْتُ أَيُّ فَانْحَنَسْتُ فَانْحَنَسْتُ ثُمَّ جِئْتُ فَقَالَ أَتَيْتُ أَوْ أَتَيْتُ دَهَبْتُ قُلْتُ إِنِّي كُنْتُ جُنُبًا قَالَ إِنَّ الْمُسْلِمَ لَا يَنْجُسُ قَالَ وَفِي الْبَابِ عَنْ حُدَيْفَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ فَانْحَنَسْتُ يَعْنِي تَنَحَّيْتُ عَنْهُ وَقَدْ رَخَّصَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ فِي مُصَافَحَةِ الْجُنُبِ وَلَمْ يَرَوْا بِعَرَقِ الْجُنُبِ وَالْحَائِضِ بَأْسًا

Narrated to us [Ishaq bin Manshur] he said: narrated to us [Yahya bin Sa'id Al-Qattan] he said: narrated to us [Humayd At-Tawil] from [Bakr bin 'Abdullah Al-Muzani] from [Abu Rafi'] from [Abu Hurairah] that the Prophet (peace be upon him) met him while he was in janabah.

Abu Hurairah said: "I slipped away and bathed, then returned." He asked: "Where were you?" or "Where did you go?" I replied: "I was in janabah." He said: "A Muslim is never impure." In this chapter there are narrations from Hudzaifah and Ibnu 'Abbas. Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. 'I slipped away' means 'I distanced myself.' More than one scholar permitted shaking hands with one in janabah and saw no prohibition regarding sweat of one in janabah or a menstruating woman."

Hadith Corroboration

Imam Ahmad : 6913, 8610, 9704, 22178, 22326

Imam Bukhari : 274, 276

Imam Muslim : 556, 557

Imam Abu Dawud : 199, 200

Imam Tirmidzi : 112

Imam Nasa'i : 267, 268, 269

Imam Ibnu Majah : 527, 528

WOMEN MUST TAKE A BATH IF THEY HAVE A WET DREAM

Hadith Imam Tirmidzi Number 113

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ بِنْتُ مِلْحَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ تَغْنِي غُسْلًا إِذَا هِيَ رَأَتْ فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ قَالَ نَعَمْ إِذَا هِيَ رَأَتْ الْمَاءَ فَلْتَغْتَسِلْ قَالَتْ أُمُّ سَلَمَةَ قُلْتُ لَهَا فَضَحَّتِ النِّسَاءُ يَا أُمَّ سُلَيْمٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ أَنَّ الْمَرْأَةَ إِذَا رَأَتْ فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ فَأَنْزَلَتْ أَنَّ عَلَيْهَا الْغُسْلَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سُلَيْمٍ وَخَوْلَةَ وَعَائِشَةَ وَأَنَسٍ

Narrated to us [Ibnu Abu 'Umar] he said: narrated to us [Sufyan bin 'Uyaynah] from [Hisham bin 'Urwah] from his father from [Zainab binti Abu Salamah] from [Ummu Salamah] she said: "Ummu Sulaim binti Milhan came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, Allah is not shy of the truth—must a woman bathe if she has a wet dream like a man?' He replied: 'Yes, if she sees fluid.' Ummu Salamah said: I asked Ummu Sulaim: 'You have exposed women's secrets!'" Abu Isa said: "This hadith is hasan sahih. Most fuqaha hold: if a woman has a wet dream and emits fluid, she must bathe. This is the view of Sufyan Ath-Thawri and Syafi'i." He said: "In this chapter there are narrations from Ummu Sulaim, Khaulah, 'Aisyah and Anas."

Hadith Corroboration

Imam Ahmad : 12582, 12582, 22431, 23469, 23469, 24999, 24999, 25295, 25295, 25367, 25367, 25397, 25397, 25869, 25869

Imam Bukhari : 127, 127, 273, 273, 3081, 3081, 5626, 5626, 5656, 5656

Imam Muslim : 468, 468, 469, 470, 471, 471, 472

Imam Abu Dawud : 204, 205, 205

Imam Tirmidzi : 104, 105, 105, 113, 113

Imam Nasa'i : 195, 195, 196, 196, 197, 197, 198, 198

Imam Ibnu Majah : 592, 592, 593, 593, 594

Imam Malik : 101, 102, 103, 104, 105, 105, 106, 106

Imam Darimi : 751, 755, 756, 757, 758

TOUCHING WIFE DURING JUNUB

Hadith Imam Tirmidzi Number 114

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ حُرَيْثٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ رَبَّمَا اغْتَسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْجَنَابَةِ ثُمَّ جَاءَ فَاسْتَدْفَأَ بِي فَضَمَمْتُهُ إِلَيَّ وَلَمْ أَغْتَسِلْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ بَأْسٌ وَهُوَ قَوْلٌ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ وَالتَّابِعِينَ أَنَّ الرَّجُلَ إِذَا اغْتَسَلَ فَلَا بَأْسَ بِأَنْ يَسْتَدْفِيَ بِامْرَأَتِهِ وَيَنَامَ مَعَهَا قَبْلَ أَنْ تَغْتَسِلَ الْمَرْأَةُ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Hurait] from [Asy-Sya'bi] from [Masruq] from ['Aisyah] she said: "The Prophet (peace be upon him) bathed from janabah, then came to warm himself: I embraced him while I had not bathed." Abu Isa said: "This chain is sound. Many scholars among the Companions and Tabi'in held: if the man has bathed, he may warm himself with his wife and sleep with her before she bathes. This is the view of Sufyan Ath-Thawri, Syafi'i, Ahmad and Ishaq."

DUST AS A PURIFICATION TOOL WHEN THERE IS NO WATER

Hadith Imam Tirmidzi Number 115

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ عَمْرِو بْنِ بُجْدَانَ عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدْ الْمَاءَ عَشْرَ سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ بَشْرَتِهِ فَإِنَّ ذَلِكَ خَيْرٌ قَالَ مُحَمَّدٌ فِي حَدِيثِهِ إِنَّ الصَّعِيدَ الطَّيِّبَ وَضُوءُ الْمُسْلِمِ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ عَمْرِو بْنِ بُجْدَانَ عَنْ أَبِي ذَرٍّ وَقَدْ رَوَى هَذَا الْحَدِيثَ أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ عَنْ أَبِي ذَرٍّ وَلَمْ يُسَمِّهِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ أَنَّ الْجُنُبَ وَالْحَائِضَ إِذَا لَمْ يَجِدَا الْمَاءَ تَيَمَّمَا وَصَلَّيَا وَيُرَوَّى عَنْ ابْنِ مَسْعُودٍ أَنَّهُ كَانَ لَا يَرَى التَّيَمُّمَ لِلْجُنُبِ وَإِنْ لَمْ يَجِدْ الْمَاءَ وَيُرَوَّى عَنْهُ أَنَّهُ رَجَعَ عَنْ قَوْلِهِ فَقَالَ يَتَيَمَّمُ إِذَا لَمْ يَجِدْ الْمَاءَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Muhammad bin Bashshar] and [Mahmud bin Ghaylan] they said: narrated to us [Abu Ahmad Az-Zubairi] he said: narrated to us [Sufyan] from [Khalid Al-Hadzdza'] from [Abu Qilabah] from ['Amru bin Bujdan] from [Abu Dzar] that the Messenger of Allah (peace be upon him) said: "Pure earth is a Muslim's means of purification even if he finds no water for ten years. When he finds water, let him touch it to his skin—it is better." Mahmud added: "Pure earth is a Muslim's means of purification." In this chapter there are narrations from Abu Hurairah, 'Abdullah bin 'Amru and 'Imran bin Hushain. Abu Isa said: "More than one narrated from Khalid Al-Hadzdza' from Abu Qilabah from 'Amru bin Bujdan from Abu Dzar."

Ayyub narrated from Abu Qilabah from a man of Banu 'Amir from Abu Dzar without naming him." Abu Isa said: "This hadith is hasan sahih. Most fuqaha hold: one in janabah or menstruation who finds no water should perform tayammum and pray. It is narrated from Ibnu Mas'ud that one in janabah may not perform tayammum even without water, but he later retracted and said: 'He may not perform tayammum if he finds no water.' This is the view of Sufyan Ath-Thawri, Malik, Syafi'i, Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 17603, 17607, 17608, 17611, 18125, 18130, 18721, 20407, 20587

Imam Bukhari : 326, 327, 328, 329, 330, 331, 332, 333, 334, 335

Imam Muslim : 552, 553

Imam Abu Dawud : 274, 275, 281, 282

Imam Tirmidzi : 115

Imam Nasa'i : 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322

Imam Ibnu Majah : 562, 563

WOMEN MUST HAVE A BATH AND A WUDLU AFTER EVERY PRAYER

Hadith Imam Tirmidzi Number 116

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ قَالَ لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلْتَ الْحَيْضَةَ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرْتَ فَاعْسِلِي عَنْكَ الدَّمَ وَصَلِّ قَالَ أَبُو مُعَاوِيَةَ فِي حَدِيثِهِ وَقَالَ تَوْضِئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ أَنَّ الْمُسْتَحَاضَةَ إِذَا جَاوَزَتْ أَيَّامَ أَقْرَائِهَا اغْتَسَلَتْ وَتَوَضَّأَتْ لِكُلِّ صَلَاةٍ

Narrated to us [Hannad] he said: narrated to us [Waki'] and ['Abdah] and [Abu Mu'awiyah] from [Hisyam bin 'Urwah] from his father from ['Aisyah] she said: "Fatimah binti Hubaisy came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I bleed with istihadlah and never become pure: shall I abandon prayer?' He replied: 'No, that is only a vein's blood, not menstrual blood. When your menses arrive, abandon prayer: when they end, bathe, wash the blood away, then pray.'" Abu Mu'awiyah said in his narration: "Perform wudu for every prayer until that time returns." He said: "In this chapter there is also a narration from Ummu Salamah." Abu Isa said: "The hadith of 'Aisyah is hasan sahih. This is the view of more than one scholar among the Companions and Tabi'in. Sufyan Ath-Thawri, Malik, Ibnul Mubarak and Syafi'i also hold it: a mustahadlah who exceeds her usual menses should bathe once, then perform wudu for every prayer."

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497
 Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770
 Imam Malik : 122, 123, 124, 125, 126
 Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

PROCEDURES FOR PURIFICATION FOR ISTIHADHAH WOMEN

Hadith Imam Tirmidzi Number 117

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْمُسْتَحَاضَةِ تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّي حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ تَفَرَّدَ بِهِ شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقُلْتُ عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِيهِ عَنْ جَدِّهِ جَدُّ عَدِيِّ مَا اسْمُهُ فَلَمْ يَعْرِفْ مُحَمَّدٌ اسْمَهُ وَذَكَرْتُ لِمُحَمَّدٍ قَوْلَ يَحْيَى بْنِ مَعِينٍ أَنَّ اسْمَهُ دِينَارٌ فَلَمْ يَعْصِبْ بِهِ وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي الْمُسْتَحَاضَةِ إِنْ اغْتَسَلَتْ لِكُلِّ صَلَاةٍ هُوَ أَحْوْطُ لَهَا وَإِنْ تَوَضَّأَتْ لِكُلِّ صَلَاةٍ أَجْزَأُهَا وَإِنْ جَمَعَتْ بَيْنَ الصَّلَاتَيْنِ بَغُسْلٍ وَاحِدٍ أَجْزَأُهَا

Narrated to us [Qutaibah] he said: narrated to us [Syarik] from [Abu Al-Yaqzhan] from ['Adi bin Tsabit] from his father from his grandfather from the Prophet (peace be upon him) that he said regarding a woman with istihadlah: "Let her abandon prayer on the days she used to menstruate, then bathe and perform wudu for every prayer, fast and pray." ['Ali bin Hujr] informed us that [Syarik] informed him of a hadith of similar meaning. Abu Isa said: "This hadith is narrated by Syarik alone, not through Abu Al-Yaqzhan." He said: "I asked Muhammad about this hadith: I said: "Adi bin Tsabit from his father from his grandfather—who is the grandfather?" Muhammad did not know his name. Then I mentioned to Muhammad Yahya bin Ma'in's statement that his name is Dinar, but he paid no attention." Ahmad and Ishaq said regarding a mustahadlah: "If she bathes for every prayer time that is more cautious: if she performs wudu for every prayer time it is valid: if she combines two prayers with one bath that too is valid."

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346
 Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896
 Imam Muslim : 501, 502, 503, 504, 505
 Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264
 Imam Tirmidzi : 116, 117, 118, 119
 Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497
 Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770
 Imam Malik : 122, 123, 124, 125, 126
 Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

FATWA FOR WOMEN EXPERIENCING HEAVY MENSTRUAL BLOOD

Hadith Imam Tirmidzi Number 118

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَفْتِيهِ وَأُخْبِرُهُ فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَأْمُرُنِي فِيهَا قَدْ مَنَعَنِي الصَّيَّامَ وَالصَّلَاةَ قَالَ أَنْعَتْ لِكَ الْكُرْسُفِ فَإِنَّهُ يُذْهَبُ الدَّمُ قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ فَتَلَجَّمِي قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ فَاتَّخِذِي ثَوْبًا قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ إِنَّمَا أَتُجَّ نَجًّا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَامُرُكِ بِأَمْرَيْنِ أَيُّهُمَا صَنَعْتَ أَجْزَأَ عَنْكَ فَإِنْ قَوَيْتَ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ فَقَالَ إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ فَتَحِيضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ ثُمَّ اغْتَسَلِي فَإِذَا رَأَيْتِ أَنَّكَ قَدْ طَهُرْتَ وَاسْتَنْقَأْتَ فَصَلِّيْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً أَوْ ثَلَاثًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا وَصُومِي وَصَلِّيْ فَإِنَّ ذَلِكَ يُجْزِئُكَ وَكَذَلِكَ فَافْعَلِي كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهَرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطَهْرِهِنَّ فَإِنْ قَوَيْتِ عَلَى أَنْ تُؤَخَّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ ثُمَّ تَغْتَسِلِينَ حِينَ تَطْهَرِينَ وَتُصَلِّينَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ تُؤَخَّرِينَ الْمَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِي وَتَغْتَسِلِينَ مَعَ الصُّبْحِ وَتُصَلِّينَ وَكَذَلِكَ فَافْعَلِي وَصُومِي إِنْ قَوَيْتِ عَلَى ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَعْجَبُ الْأَمْرَيْنِ إِلَيَّ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ وَابْنُ جُرَيْجٍ وَشَرِيكَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ عَمِّهِ عِمْرَانَ عَنْ أُمِّهِ حَمْنَةَ إِلَّا أَنَّ ابْنَ جُرَيْجٍ يَقُولُ عُمَرُ بْنُ طَلْحَةَ وَالصَّحِيحُ عِمْرَانُ بْنُ طَلْحَةَ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي الْمُسْتَحَاضَةِ إِذَا كَانَتْ تَعْرِفُ حَيْضَهَا بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ وَإِقْبَالِهِ أَنْ يَكُونَ أَسْوَدَ وَإِدْبَارُهُ أَنْ يَتَغَيَّرَ إِلَى الصُّفْرِ فَالْحُكْمُ لَهَا عَلَى حَدِيثِ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ وَإِنْ كَانَتْ الْمُسْتَحَاضَةُ لَهَا أَيَّامٌ مَعْرُوفَةٌ قَبْلَ أَنْ تُسْتَحَاضَ فَإِنَّهَا تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَتُصَلِّيْ وَإِذَا اسْتَمَرَّ بِهَا الدَّمُ وَلَمْ يَكُنْ لَهَا أَيَّامٌ مَعْرُوفَةٌ وَلَمْ تَعْرِفِ الْحَيْضَ بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ فَالْحُكْمُ لَهَا عَلَى حَدِيثِ حَمْنَةَ بِنْتِ جَحْشٍ وَكَذَلِكَ قَالَ أَبُو عُبَيْدٍ وَقَالَ الشَّافِعِيُّ الْمُسْتَحَاضَةُ إِذَا اسْتَمَرَّ بِهَا الدَّمُ فِي أَوَّلِ مَا رَأَتْ قَدَامَتْ عَلَى ذَلِكَ فَإِنَّهَا تَدْعُ الصَّلَاةَ مَا بَيْنَهَا وَبَيْنَ خَمْسَةِ عَشَرَ يَوْمًا فَإِذَا طَهُرَتْ فِي خَمْسَةِ عَشَرَ يَوْمًا أَوْ قَبْلَ ذَلِكَ فَإِنَّهَا أَيَّامُ حَيْضٍ فَإِذَا رَأَتْ الدَّمَ أَكْثَرَ مِنْ خَمْسَةِ عَشَرَ يَوْمًا فَإِنَّهَا تَقْضِي صَلَاةَ أَرْبَعَةِ عَشَرَ يَوْمًا ثُمَّ تَدْعُ الصَّلَاةَ بَعْدَ ذَلِكَ أَقَلَّ مَا

تَحِيضُ النِّسَاءِ وَهُوَ يَوْمٌ وَلَيْلَةٌ قَالَ أَبُو عِيسَى وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي أَقَلِّ الْحَيْضِ وَأَكْثَرِهِ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ أَقَلُّ الْحَيْضِ ثَلَاثَةٌ وَأَكْثَرُهُ عَشْرَةٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَأْخُذُ ابْنُ الْمُبَارَكِ وَرُوي عَنْهُ خِلَافُ هَذَا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ عَطَاءُ بْنُ أَبِي رَجَاحٍ أَقَلُّ الْحَيْضِ يَوْمٌ وَلَيْلَةٌ وَأَكْثَرُهُ خَمْسَةٌ عَشَرَ يَوْمًا وَهُوَ قَوْلُ مَالِكٍ وَالْأَوْزَاعِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَأَبِي عُبَيْدٍ

Narrated to us [Muhammad bin Bashshar] he said: narrated to us [Abu 'Amir Al-'Aqadi] he said: narrated to us [Zuhair bin Muhammad] from ['Abdullah bin Muhammad bin 'Aqil] from [Ibrahim bin Muhammad bin Thalhah] from his uncle ['Imran bin Thalhah] from his mother [Hamnah binti Jahsy] she said: "I bled heavily and profusely with menses, so I went to the Prophet (peace be upon him) to inform him and seek his ruling. I found him in my sister Zainab binti Jahsy's house. I said: 'O Messenger of Allah, I bleed heavily and profusely: it prevents me from prayer and fasting—what do you command?' He replied: 'Use cotton, for it will absorb the blood.' I said: 'The blood is more than that.' He said: 'Plug it with a cloth.' I said: 'It gushes forth.' He said: 'Take a rag.' I said: 'It is heavier and more profuse.' Thereupon the Messenger of Allah (peace be upon him) said: 'I shall command you with two things: whichever you do will suffice, and if you can do both you know best.' He said: 'It is a kick from Satan, so menstruate six or seven days in Allah's knowledge, then bathe. When you see you are pure and clean, pray twenty-four or twenty-three nights and their days, fast and pray—that will suffice you. Do likewise as menstruating and pure women do for their menses and purity times. If you can delay Zuhr and hasten 'Asr, then bathe when pure and pray Zuhr and 'Asr together: then delay Maghrib and hasten 'Isha', bathe and combine the two prayers—do so. Bathe at dawn and pray. Do likewise, and fast if you are able.' Then the Messenger of Allah (peace be upon him) said: 'Those two are what I love most for you.'" Abu Isa said: "This hadith is hasan sahih. ['Ubaydullah bin 'Amru Ar-Raqi], [Ibnu Juraij] and [Syarik] narrated from ['Abdullah bin Muhammad bin 'Aqil] from [Ibrahim bin Muhammad bin Thalhah] from his uncle ['Imran] from his mother [Hamnah]. Only Ibnu Juraij mentioned 'Umar bin Thalhah: the correct is 'Imran bin Thalhah." He said: "I asked Muhammad about this hadith: he said it is hasan sahih. Ahmad bin Hanbal also said: 'This hadith is hasan sahih.'" Ahmad and Ishaq said regarding a mustahadlah: "If she knows her menses.....then her ruling is as in the hadith of Fatimah binti Abu Hubaisy. If a woman with istihadlah has known days before istihadlah, she abandons prayer on those menses days, then bathes and performs wudu for every prayer: she may pray. If blood continues and she has no known days, or does not distinguish menses by coming and going, her ruling is the hadith of Hamnah binti Jahsy. Abu 'Ubaid said the same. Syafi'i said: 'If a mustahadlah's blood flows continuously from the first sighting, she abandons prayer for fifteen days. But if she is pure within fifteen days or before, that is her menses. If she sees blood beyond fifteen days, she makes up prayer for fourteen days, then abandons prayer for the shortest usual menses—one day and night.'" Abu Isa said: "Scholars differ on the shortest and longest menses. Some say: 'Shortest is three days, longest ten.' This is the view of Sufyan Ath-Thawri, Ibnul Mubarak and the people of Kufah. Others like 'Atha' bin Abu Rabah said: 'Shortest is one day and night, longest fifteen days.' This is the view of Malik, Al-Awza'i, Syafi'i, Ahmad, Ishaq and Abu 'Ubaid."

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497

Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770

Imam Malik : 122, 123, 124, 125, 126

Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

ISTIHADLAH WOMEN HAVE TO SHOWER EVERY TIME YOU PRAY

Hadith Imam Tirmidzi Number 119

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ اسْتَفْتَتْ أُمُّ حَبِيبَةَ ابْنَةَ جَحْشٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ فَقَالَ لَا إِنَّمَا ذَلِكَ عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ قَالَ قُتَيْبَةُ قَالَ اللَّيْثُ لَمْ يَذْكُرْ ابْنُ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أُمَّ حَبِيبَةَ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ وَلَكِنَّهُ شَيْءٌ فَعَلَتْهُ هِيَ قَالَ أَبُو عِيسَى وَيُرَوَّى هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ الْمُسْتَحَاضَةُ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ وَرَوَى الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ

Narrated to us [Qutaibah] he said: narrated to us [Al-Laits] from [Ibnu Syihab] from ['Urwah] from ['Aisyah] that she said: "Ummu Habibah binti Jahsy sought a ruling from the Messenger of Allah (peace be upon him): she said: 'I have istihadlah and am never pure: must I abandon prayer?' He replied: 'No, that is only a vein's blood: bathe and pray.' So Ummu Habibah used to bathe for every prayer." Qutaibah said: "Al-Laits said: 'Ibnu Syihab did not mention that the Messenger of Allah (peace be upon him) commanded Ummu Habibah to bathe for every prayer: rather, she did it herself.'" Abu Isa said: "This hadith is also narrated from Az-Zuhri, from 'Amrah, from 'Aisyah: she said: 'Ummu Habibah binti Jahsy sought a ruling from the Messenger of Allah (peace be upon him).' Some scholars say a mustahadlah should bathe for every prayer." [Al-Awza'i] narrated from [Az-Zuhri] from ['Urwah] and ['Amrah] from ['Aisyah].

Hadith Corroboration

Imam Ahmad : 23382, 23397, 23849, 23943, 24222, 24368, 24500, 24675, 24812, 26094, 26175, 26346

Imam Bukhari : 221, 295, 298, 299, 300, 309, 314, 316, 319, 1896

Imam Muslim : 501, 502, 503, 504, 505

Imam Abu Dawud : 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264

Imam Tirmidzi : 116, 117, 118, 119

Imam Nasa'i : 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 3497

Imam Ibnu Majah : 612, 613, 614, 615, 616, 617, 618, 619, 1770

Imam Malik : 122, 123, 124, 125, 126

Imam Darimi : 761, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894

THERE IS NO NEED TO MAKE QADHA FOR PRAYERS MISSED DUE TO MENSTRUATION

Hadith Imam Tirmidzi Number 120

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ مُعَاذَةَ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ أَتَقْضِي إِحْدَانَا صَلَاتَهَا أَيَّامَ حَيْضِهَا فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ فَلَا تُؤْمَرُ بِقَضَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَائِشَةَ مِنْ غَيْرِ وَجْهِ أَنَّ الْحَائِضَ لَا تَقْضِي الصَّلَاةَ وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ لَا اخْتِلَافَ بَيْنَهُمْ فِي أَنَّ الْحَائِضَ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ

Narrated to us [Qutaibah] he said: narrated to us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Mu'adzah] that a woman asked ['Aisyah]: she said: "Must one of us make up prayers missed during menses?" She replied: "Are you a Haruriyyah (Kharijite)? Among us (the Prophet's wives) some had menses, yet were not commanded to make them up." Abu Isa said: "This hadith is hasan sahih. It is also narrated from 'Aisyah through other chains that a menstruating woman need not make up prayers. This is the view of most fuqaha: there is no disagreement that she makes up fasts but not prayers."

Hadith Corroboration

Imam Ahmad : 22908, 23492, 23519, 23957, 24345

Imam Bukhari : 310

Imam Muslim : 506, 507, 508

Imam Abu Dawud : 229

Imam Tirmidzi : 120, 717

Imam Nasa'i : 379

Imam Ibnu Majah : 623, 1660

Imam Darimi : 962, 963, 967, 968, 969, 970

MENSTRUATING WOMEN AND JUNUB PEOPLE SHOULD NOT READ THE QUR'AN

Hadith Imam Tirmidzi Number 121

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَالْحَسَنُ بْنُ عَرَفَةَ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقْرَأُ الْجُنُبُ وَلَا الْحَائِضُ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلَ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا لَا تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ مِنَ الْقُرْآنِ شَيْئًا إِلَّا طَرَفَ الْآيَةِ وَالْحَرْفَ وَنَحْوَ ذَلِكَ وَرَخَّصُوا لِلْجُنُبِ وَالْحَائِضِ فِي التَّسْبِيحِ وَالتَّهْلِيلِ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ إِنَّ إِسْمَاعِيلَ بْنَ عَيَّاشٍ يَرَوِي عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ أَحَادِيثَ مَنَاقِيرَ كَأَنَّهُ ضَعَّفَ رِوَايَتَهُ عَنْهُمْ فِيمَا يَنْفَرِدُ بِهِ وَقَالَ إِنَّمَا حَدِيثُ

إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ أَهْلِ الشَّامِ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ إِسْمَاعِيلُ بْنُ عَيَّاشٍ أَصْلَحُ مِنْ بَقِيَّةٍ وَلِبَقِيَّةٍ أَحَادِيثُ
مَنَاكِيرُ عَنْ الثَّقَاتِ قَالَ أَبُو عِيسَى حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ قَالَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ ذَلِكَ

Narrated to us [Ali bin Hujr] and [Al-Hasan bin Arafah], both said: narrated to us [Isma'il bin Ayyasy] from [Musa bin Uqbah] from [Nafi'] from [Ibnu Umar], from the Prophet (peace be upon him): "A menstruating woman and a person in major impurity must not recite anything from the Qur'an." He said: "In this chapter there is also a narration from Ali." Abu Isa said: "We know this hadith only through Isma'il bin Ayyasy from Musa bin Uqbah from Nafi' from Ibnu Umar from the Prophet (peace be upon him): 'A person in major impurity and a menstruating woman must not recite anything from the Qur'an.' This is the view of most scholars among the Companions, the Successors and later scholars: Sufyan Ats-Tsauri, Ibnul-Mubarak, Syafi'i, Ahmad and Ishaq. They said: 'A menstruating woman and a person in major impurity must not recite anything from the Qur'an except the end of a verse or one letter or the like. Yet they give leniency to a person in major impurity and a menstruating woman to say tasbih (Subhanallah) and tahlil (La ilaha illallah).' I heard Muhammad bin Isma'il say: 'Many munkar reports have been narrated by Isma'il bin Ayyasy from the people of Hijaz and the people of Iraq: it seems he weakened the reports of Isma'il bin Ayyasy from them when he is alone. But the reports of Isma'il bin Ayyasy are from the people of Sham.' Ahmad bin Hambal said: 'Isma'il bin Ayyasy is better than Baqiyyah because Baqiyyah has munkar reports that he narrated from trustworthy people.' Abu Isa said: 'Ahmad bin Al-Hasan has told me, he said: I heard Ahmad bin Hambal say the same.'"

Hadith Corroboration
Imam Tirmidzi : 121
Imam Ibnu Majah : 588
Imam Darimi : 973, 977, 980

THE LAW OF BECOMING PURE FROM MENSTRUATION WITHOUT REMOVING THE HAIR TIE

Hadith Imam Tirmidzi Number 122

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ
قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حِضَّتْ يَأْمُرُنِي أَنْ أَتَزَرَّتُمْ يُبَاشِرُنِي قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ
وَمَيْمُونَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Bundar], he said: narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Manshur] from [Ibrahim] from [Al-Aswad] from [A'isyah], she said: "When I was menstruating, The Messenger of Allah (peace be upon him) ordered me to wear a waist-wrapper, then he fondled me." He said: "In this chapter there are also narrations from Ummu Salamah and Maimunah." Abu Isa said: "This hadith of A'isyah is hasan sahih. This is the view of many scholars among the Companions of the Prophet (peace be upon him) and the Tabi'in. This view is also held by Syafi'i, Ahmad and Ishaq."

DEALING WITH MENSTRUATIONAL WOMEN WHILE EATING

Hadith Imam Tirmidzi Number 123

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ
عَنْ الْعَلَاءِ بْنِ الْحَارِثِ عَنْ حَرَامِ بْنِ مُعَاوِيَةَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ مُوَائِلَةَ الْحَائِضِ فَقَالَ وَابِكُلَّهَا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ سَعْدٍ
حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ لَمْ يَرَوْا بِمُوَائِلَةَ الْحَائِضِ بَأْسًا وَاخْتَلَفُوا فِي فَضْلِ وَضُوءِهَا
فَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ وَكَرِهَ بَعْضُهُمْ فَضَلَ طَهُورُهَا

Narrated to us [Abbas Al-'Anbari] and [Muhammad bin Abd Al-A'la], they said: narrated to us [Abdurrahman bin Mahdi], he said: narrated to us [Mu'awiyah bin Shalih] from [Al-'Ala' bin Al-Harits] from [Haram bin Mu'awiyah] from his uncle [Abdullah bin Sa'd], he said: "I asked the Prophet (peace be upon him) about eating together with a menstruating woman, so he said: Eat with her." He said: "In this chapter there are also narrations from A'isyah and Anas." Abu Isa said: "The hadith narrated by Abdullah bin Sa'd is hasan gharib. This is the view of the majority of scholars: they hold that eating together with a menstruating woman is permissible. Yet they differ about the leftover of her wudu water: some give leniency and some dislike it."

Hadith Corroboration
Imam Ahmad : 21467
Imam Ibnu Majah : 643

MENSTRUATING WOMEN MAY TAKE SOMETHING FROM THE MOSQUE

Hadith Imam Tirmidzi Number 124

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ الْأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَتْ لِي
عَائِشَةُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاوليني الخُمْرَةَ مِنَ الْمَسْجِدِ قَالَتْ قُلْتُ إِنِّي حَائِضٌ قَالَ إِنَّ
حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمرَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ
صَحِيحٌ وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا فِي ذَلِكَ بِأَنْ لَا بَأْسَ أَنْ تَتَنَاوَلَ الْحَائِضُ شَيْئًا مِنَ
الْمَسْجِدِ

Narrated to us [Qutaibah], he said: narrated to us [Ubaidah bin Humaid] from [Al-A'masy] from [Tsabit bin Ubaid] from [Al-Qasim bin Muhammad], he said: [A'isyah] said to me: "The Messenger of Allah (peace be upon him) once said to me: Hand me the small mat from the mosque. Then I said: I am menstruating. He said: Your menstrual blood is not in your hand."

He said: "In this chapter there are also narrations from Ibnu Umar and Abu Hurairah." Abu Isa said: "This hadith of A'isyah is hasan sahih. This is the view of the majority of scholars and we do not know of any disagreement among them that a menstruating woman may take something from inside the mosque."

Hadith Corroboration

Imam Ahmad : 5126, 18237, 21467, 22913, 23145, 23261, 23298, 23554, 23650, 23998, 24205, 24397, 24501, 24502, 24553, 24738, 24782, 24890, 25060

Imam Bukhari : 286, 287, 288, 290, 1888, 1889, 1890, 1905, 5470, 6994

Imam Muslim : 445, 446, 447, 448, 449, 450, 451, 452, 453, 454

Imam Abu Dawud : 226, 227, 228, 2112

Imam Tirmidzi : 124

Imam Nasa'i : 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 374, 375, 376, 377, 380, 381, 382, 383, 384, 385, 386

Imam Ibnu Majah : 624, 625, 626, 643, 1768

Imam Malik : 109, 120

Imam Darimi : 1040, 1041, 1042, 1044, 1047, 1048, 1049, 1050, 1051, 1053, 1055, 1056, 1057, 1058

KAFARAH HAVING SEX WITH A MENSTRUATION WOMAN

Hadith Imam Tirmidzi Number 125

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَبَهْرُ بْنُ أَسَدٍ قَالُوا حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حَكِيمِ الْأَثَرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبْرِهَا أَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى لَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ حَكِيمِ الْأَثَرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ عَلَى التَّغْلِيظِ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى حَائِضًا فَلْيَتَصَدَّقْ بِدِينَارٍ فَلَوْ كَانَ إِثْنَانُ الْحَائِضُ كُفْرًا لَمْ يُؤْمَرْ فِيهِ بِالْكَفَّارَةِ وَضَعَفَ مُحَمَّدٌ هَذَا الْحَدِيثَ مِنْ قِبَلِ إِسْنَادِهِ وَأَبُو تَمِيمَةَ الْهُجَيْمِيُّ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ

Narrated to us [Bundar], he said: narrated to us [Yahya bin Sa'id], [Abdurrahman bin Mahdi] and [Bahz bin Asad], they said: narrated to us [Hammad bin Salamah] from [Hakim Al-Atsram] from [Abu Tamimah Al-Hujaimi] from [Abu Hurairah], from the Prophet (peace be upon him): "Whoever sleeps with a menstruating woman or sleeps with a woman from her rear or visits a fortune-teller, then he has disbelieved in what was revealed to Muhammad (peace be upon him)." Abu Isa said: "We know this hadith only through the hadith of Hakim Al-Atsram. The meaning of this hadith according to the scholars is only to make it heavy. It has been narrated from the Prophet (peace be upon him): 'Whoever sleeps with a menstruating woman, let him give charity of one dinar.' If sleeping with a menstruating woman were disbelief, he would not be ordered to give charity as expiation. Yet Muhammad weakened this hadith from its chain. And the name of Abu Tamimah Al-Hujaimi is Tharif bin Mujalid."

Hadith Corroboration

Imam Ahmad : 620, 620, 6419, 6419, 6672, 6672, 6673, 6673, 7359, 7359, 8176, 8176, 8922, 8922, 9356, 9356, 9779, 9779, 9816, 9816, 20848, 20848, 20852, 20852, 20855, 20855, 20862, 20862, 20869, 20869

Imam Abu Dawud : 1847, 1847, 3405, 3405

Imam Tirmidzi : 125, 125

Imam Ibnu Majah : 631, 631, 1913, 1913, 1914, 1914

REVENGE FOR SEX WITH A MENSTRUATION WOMAN

Hadith Imam Tirmidzi Number 126

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ خُصَيْفٍ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ قَالَ يَتَصَدَّقُ بِنِصْفِ دِينَارٍ

Narrated to us [Ali bin Hujr], he said: informed us [Syarik] from [Khushaim] from [Miqsam] from [Ibnu Abbas], from the Prophet (peace be upon him) about a man who approaches his wife who is menstruating: "Whoever approaches his wife who is menstruating, let him give charity of half a dinar."

Hadith Corroboration

Imam Ahmad : 1928, 2015, 2091, 2329, 2464, 2652, 2700, 2840, 3253

Imam Abu Dawud : 230, 231, 232, 1853, 1854

Imam Tirmidzi : 126

Imam Nasa'i : 287, 367

Imam Ibnu Majah : 632, 642

Imam Darimi : 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098

REVENGE BASED ON THE COLOR OF MENstrual BLOOD

Hadith Imam Tirmidzi Number 127

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ أَبِي حَمْزَةَ السُّكَّرِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ دَمًا أَحْمَرَ فِدِينَارٌ وَإِذَا كَانَ دَمًا أَصْفَرَ فَنِصْفُ دِينَارٍ قَالَ أَبُو عِيسَى حَدِيثُ الْكَفَّارَةِ فِي إِثْنَانِ الْحَائِضِ قَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ مَوْقُوفًا وَمَرْفُوعًا وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ قَالَ ابْنُ الْمُبَارَكِ يَسْتَغْفِرُ رَبَّهُ وَلَا كَفَّارَةَ عَلَيْهِ وَقَدْ رُوِيَ نَحْوُ قَوْلِ ابْنِ الْمُبَارَكِ عَنْ بَعْضِ التَّابِعِينَ مِنْهُمْ سَعِيدُ بْنُ جُبَيْرٍ وَإِبْرَاهِيمُ التَّخِيعِيُّ وَهُوَ قَوْلُ عَامَّةِ عُلَمَاءِ الْأَمْصَارِ

Narrated to us [Al-Husain bin Hurait], he said: informed us [Al-Fadl bin Musa] from [Abu Hamzah As-Sukkari] from [Abdul Karim] from [Miqsam] from [Ibnu Abbas], from the Prophet (peace be upon him): "If that blood is red in colour, then its charity is one dinar, and if its colour is yellowish, half a dinar." Abu Isa said: "The hadith that speaks about the charity for sleeping with a menstruating woman is narrated from Ibnu Abbas both in marfu' and mauquf form. This is the statement of some scholars. And this view is also taken by Ahmad and Ishaq. Ibnul-Mubarak said: Let him ask forgiveness from his Lord and there is no expiation. A statement like that of Ibnul-Mubarak is also narrated from Sa'id bin Jubair and Ibrahim An-Nakha'i. And this is the statement of most scholars of the world."

HOW TO CLEAN MENSTRUAL BLOOD FROM CLOTHES

Hadith Imam Tirmidzi Number 128

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الثَّوْبِ يُصِيبُهُ الدَّمُ مِنَ الْحَيْضَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُتِّيهِ ثُمَّ اقْرُصِيهِ بِالْمَاءِ ثُمَّ رُشِّيهِ وَصَلِّي فِيهِ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُمِّ قَيْسٍ بِنْتِ مُحْصَنِ قَالَ أَبُو عِيسَى حَدِيثُ أَسْمَاءَ فِي غَسْلِ الدَّمِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الدَّمِ يَكُونُ عَلَى الثَّوْبِ فَيُصَلَّى فِيهِ قَبْلَ أَنْ يَغْسِلَهُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ إِذَا كَانَ الدَّمُ مِقْدَارَ الدَّرْهِمِ فَلَمْ يَغْسِلْهُ وَصَلَّى فِيهِ أَعَادَ الصَّلَاةَ وَقَالَ بَعْضُهُمْ إِذَا كَانَ الدَّمُ أَكْثَرَ مِنْ قَدْرِ الدَّرْهِمِ أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَلَمْ يُوجِبْ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ عَلَيْهِ الْإِعَادَةَ وَإِنْ كَانَ أَكْثَرَ مِنْ قَدْرِ الدَّرْهِمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَقَالَ الشَّافِعِيُّ يَجِبُ عَلَيْهِ الْعَسْلُ وَإِنْ كَانَ أَقَلَّ مِنْ قَدْرِ الدَّرْهِمِ وَشَدَّدَ فِي ذَلِكَ

Narrated to us [Ibnu Abu Umar], he said: narrated to us [Sufyan bin Uyainah] from [Hisyam bin Urwah] from [Fathimah binti Al-Mundzir] from [Asma binti Abu Bakr], she said: "A woman asked the Prophet (peace be upon him) about clothing that is hit by menstrual blood, so The Messenger of Allah (peace be upon him) answered: Scrape that cloth, then wet it and wash it with water, then pray with it." He said: "In this chapter there are also narrations from Abu Hurairah and Ummu Qais binti Mihshan." Abu Isa said: "The hadith of Asma about washing menstrual blood is hasan sahih." The scholars have differed regarding blood that hits clothing then it is worn for prayer before being washed. Some scholars from the Tabi'in said: "If that blood is the size of a dirham, then he wears it before washing it, he must repeat his prayer." While others said: "If the blood is larger than the size of one dirham, then he must repeat his prayer." This view is held by Sufyan Ats-Tsauri and Ibnul-Mubarak. Yet some other scholars from the Tabi'in and others do not oblige repeating the prayer even though the blood is more than a dirham coin. This view is held by Ahmad and Ishaq. Syafi'i said: "It must be washed even though the blood is less than the size of a dirham coin." And he firmly held to that.

Hadith Corroboration
Imam Nasa'i : 291, 391
Imam Ibnu Majah : 621
Imam Darimi : 998

PERIOD OF WOMEN GIVING BIRTH

Hadith Imam Tirmidzi Number 129

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ أَبُو بَدْرٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِي سَهْلٍ عَنْ مَسَّةَ الْأَزْدِيَّةِ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَتْ التُّفَسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ يَوْمًا

فَكُنَّا نَظْلِي وَجُوهَنَا بِالْوَرَسِ مِنَ الْكَلْفِقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ عَنْ مُسَّةَ الْأَزْدِيَّةِ عَنْ أُمِّ سَلَمَةَ وَاسْمُ أَبِي سَهْلٍ كَثِيرُ بْنُ زِيَادٍ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ وَأَبُو سَهْلٍ ثِقَةٌ وَلَمْ يَعْرِفْ مُحَمَّدٌ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ عَلَى أَنَّ التُّفْسَاءَ تَدْعُ الصَّلَاةَ أَرْبَعِينَ يَوْمًا إِلَّا أَنْ تَرَى الطُّهْرَ قَبْلَ ذَلِكَ فَإِنَّهَا تَغْتَسِلُ وَتُصَلِّي فَإِذَا رَأَتْ الدَّمَ بَعْدَ الْأَرْبَعِينَ فَإِنَّ أَكْثَرَ أَهْلِ الْعِلْمِ قَالُوا لَا تَدْعُ الصَّلَاةَ بَعْدَ الْأَرْبَعِينَ وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَيُرَوَّى عَنْ الْحَسَنِ الْبَصْرِيِّ أَنَّهُ قَالَ إِنَّهَا تَدْعُ الصَّلَاةَ خَمْسِينَ يَوْمًا إِذَا لَمْ تَرَ الطُّهْرَ وَيُرَوَّى عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَالشَّعْبِيِّ سِتِينَ يَوْمًا

Narrated to us [Nashr bin Ali Al-Jahdlami], he said: narrated to us [Syuja' bin Al-Walid Abu Badr] from [Ali bin Abdul A'la] from [Abu Sahl] from [Mussah Al-Azdiah] from [Ummu Salamah], she said: "In the time of The Messenger of Allah (peace be upon him) women who had just given birth sat in confinement for forty days, we smeared our faces with wars (a type of plant) because of the black colour." Abu Isa said: "This is a gharib hadith, we know it only through the hadith of Abu Sahl from Mussah Al-Azdiah from Ummu Salamah." And the name of Abu Sahl is Katsir bin Ziyad. In this matter Muhammad bin Isma'il said: "Ali bin Abdul A'la and Abu Sahl are trustworthy people." And Muhammad knew this hadith only through the hadith of Abu Sahl. The Companions of the Prophet (peace be upon him), the Tabi'in and those after them have agreed that a woman who has just given birth may leave prayer for forty days unless she becomes pure before that, then she must bathe and pray. If she sees blood after forty days, then some scholars said: "She may not leave prayer after forty days." This is the view of most fuqaha such as Sufyan Ats-Tsauri, Ibnul-Mubarak, Syafi'i, Ahmad and Ishaq. It is also narrated from Al-Hasan Al-Bashri, he said: "A woman who has just given birth does not pray for fifty days if she does not see that she is pure." It is also narrated from 'Atha bin Abu Rabah and Asy-Sya'bi: that is sixty days.

Hadith Corroboration
 Imam Ahmad : 25350, 25372, 25378, 25420
 Imam Abu Dawud : 267
 Imam Ibnu Majah : 640
 Imam Darimi : 940, 942

WIFE'S TURN IN ONE BATH

Hadith Imam Tirmidzi Number 130

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ

مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ أَنْ لَا بَأْسَ أَنْ يَعُودَ قَبْلَ أَنْ يَتَوَضَّأَ وَقَدْ رَوَى مُحَمَّدُ بْنُ يُوسُفَ هَذَا عَنْ سُفْيَانَ فَقَالَ عَنْ أَبِي عُرْوَةَ عَنْ أَبِي الْخَطَّابِ عَنْ أَنَسٍ وَأَبُو عُرْوَةَ هُوَ مَعْمَرُ بْنُ رَاشِدٍ وَأَبُو الْخَطَّابِ قَتَادَةُ بْنُ دِعَامَةَ قَالَ أَبُو عِيسَى وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ سُفْيَانَ عَنْ ابْنِ أَبِي عُرْوَةَ عَنْ أَبِي الْخَطَّابِ وَهُوَ خَطَّاءُ وَالصَّحِيحُ عَنْ أَبِي عُرْوَةَ

Narrated to us [Bundar Muhammad bin Basysyar], he said: narrated to us [Abu Ahmad], he said: narrated to us [Sufyan] from [Ma'mar] from [Qatadah] from [Anas], he said: "The Prophet (peace be upon him) once visited all his wives with one bath." He said: "In this chapter there is also a narration from Abu Rafi'." Abu Isa said: "This hadith is hasan sahih that the Prophet (peace be upon him) visited all his wives with one bath." This is the view of many scholars, among them Al-Hasan Al-Bashri, that a person is not problematic to repeat (intercourse) even though he has not performed wudu. [Muhammad bin Yusuf] narrated this hadith from [Sufyan], Abu Urwah said from Abu Al-Khatthab, from [Anas], Abu Urwah he is Ma'mar bin Rasyid, and Abu Al-Khatthab is Qatadah bin Di'amah. Abu Isa said: "Some of them narrated from Muhammad bin Yusuf from Sufyan from Ibnu Abu Urwah from Abu Al-Khatthab."

Hadith Corroboration

Imam Ahmad : 11508, 12171, 12179, 12240, 12458, 12459, 12499, 12876, 13018, 13156, 13595, 24251

Imam Bukhari : 259, 260, 262, 275, 4680, 4814

Imam Muslim : 467, 2056, 2057, 2058

Imam Abu Dawud : 188

Imam Tirmidzi : 130

Imam Nasa'i : 263, 264, 414, 428, 2656, 2657, 3147

Imam Ibnu Majah : 581, 582

Imam Darimi : 746, 747

RECOMMENDATION TO PERFORM ABUNDANCE BEFORE REPEATING HUSBAND AND WIFE RELATIONSHIP

Hadith Imam Tirmidzi Number 131

حَدَّثَنَا هَنَادٌ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا قَالَ وَفِي الْبَابِ عَنْ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ عُمَرَ بْنِ الْخَطَّابِ وَقَالَ بِهِ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ قَبْلَ أَنْ يَعُودَ وَأَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مَالِكٍ بْنِ سِنَانٍ

Narrated to us [Hannad], he said: narrated to us [Hafsh bin Ghiyats] from ['Ashim Al Ahwal] from [Abu Al Mutawakkil] from [Abu Sa'id Al Khudri] from the Prophet (peace be upon him), he said: "If one of you approaches his wife and wishes to repeat, let him perform wudu between the two." He said: "In this chapter there is also a narration from Umar." Abu Isa said: "The hadith narrated by Abu Sa'id is hasan sahih. This is the view of Umar bin Al Khaththab. Many scholars also hold this view: they say: 'If a man has intercourse with his

wife and wishes to repeat, let him perform wudu first.' The name of Abu Al Mutawakkil is Ali bin Dawud. The name of Abu Sa'id Al Khudri is Sa'd bin Malik bin Sinan."

Hadith Corroboration
Imam Ahmad : 10735, 10795
Imam Muslim : 466
Imam Abu Dawud : 190
Imam Tirmidzi : 131
Imam Nasa'i : 262
Imam Ibnu Majah : 580

TAYAMUM FOR FACE AND PALM

Hadith Imam Tirmidzi Number 132

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ قَالَ أَقِيمَتِ الصَّلَاةُ فَأَخَذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ وَكَانَ إِمَامَ قَوْمِهِ وَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أُقِيمَتِ الصَّلَاةُ وَوَجَدَ أَحَدُكُمْ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَثَوْبَانَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَى مَالِكُ بْنُ أَنَسٍ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُ وَاحِدٍ مِنَ الْخُفَاطِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ وَرَوَى وَهَيْبٌ وَغَيْرُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ قَالَ لَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ يَجِدُ شَيْئًا مِنَ الْغَائِطِ وَالْبَوْلِ وَقَالَ إِنْ دَخَلَ فِي الصَّلَاةِ فَوَجَدَ شَيْئًا مِنْ ذَلِكَ فَلَا يَنْصَرِفُ مَا لَمْ يَشْغَلْهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا بَأْسَ أَنْ يُصَلِّيَ وَبِهِ غَائِطٌ أَوْ بَوْلٌ مَا لَمْ يَشْغَلْهُ ذَلِكَ عَنْ الصَّلَاةِ

Narrated to us [Hannad bin As Sari], he said: narrated to us [Abu Mu'awiyah] from [Hisyam bin Urwah] from [his father] from [Abdullah bin Al Arqam], he said: "Iqamah was called: he took a man's hand and placed him forward though he was imam for his people. He said: 'I heard The Messenger of Allah (peace be upon him) say: "If prayer is established and one of you needs the toilet, let him relieve himself first."' He said: "In this chapter there are also narrations from 'Aisyah, Abu Hurairah, Tsauban and Abu Umamah." Abu Isa said: "The hadith of Abdullah bin Al Arqam is hasan sahih. Thus [Malik bin Anas] and [Yahya bin Sa'id Al Qaththan] and many memorisers narrated from [Hisyam bin Urwah] from [his father] from [Abdullah bin Al Arqam]. [Wuhaib] and others narrated from [Hisyam bin Urwah] from [his father] from [a man] from [Abdullah bin Al Arqam]. This is the view of more than one Companion of the Prophet (peace be upon him) and Tabi'in. Ahmad and Ishaq hold this view: they say: 'Let no one pray while needing to relieve himself.' They also say: 'If he has started prayer, he need not break it unless it disturbs him.' Some scholars say: 'One may pray while needing to relieve himself as long as it does not disturb his prayer.'"

Hadith Corroboration
Imam Abu Dawud : 81

FABRIC CONTAMINATED WITH SOIL DIRT

Hadith Imam Tirmidzi Number 133

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أُمِّ وَلَدٍ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَتْ قُلْتُ لِأُمِّ سَلَمَةَ إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأُمِشِّي فِي الْمَكَانِ الْقَذِيرِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطْهَرُهُ مَا بَعْدَهُ فَقَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَتَوَضَّأُ مِنَ الْمَوْطِ قَالَ أَبُو عِيسَى وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا إِذَا وَطِئَ الرَّجُلُ عَلَى الْمَكَانِ الْقَذِيرِ أَنَّهُ لَا يَجِبُ عَلَيْهِ غَسْلُ الْقَدَمِ إِلَّا أَنْ يَكُونَ رَطْبًا فَيَغْسِلَ مَا أَصَابَهُ قَالَ أَبُو عِيسَى وَرَوَى عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أُمِّ وَلَدٍ لِهَوْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أُمِّ سَلَمَةَ وَهُوَ وَهْمٌ وَلَيْسَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ابْنٌ يُقَالُ لَهُ هُوْدٌ وَإِنَّمَا هُوَ عَنْ أُمِّ وَلَدٍ لِبِرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أُمِّ سَلَمَةَ وَهَذَا الصَّحِيحُ

Narrated tous [Abu Raja' Qutaibah], he said: narrated to us [Malik bin Anas] from [Muhammad bin Umarah] from [Muhammad bin Ibrahim] from [a slave-woman of Abdurrahman bin Auf], she said: "I said to [Ummu Salamah]: 'I am a woman whose garment trails and I walk in filthy places.' She said: 'The Messenger of Allah (peace be upon him) said: "What comes after purifies it.'"" He said: "In this chapter there is also a narration from Abdullah bin Mas'ud: he said: 'I was with The Messenger of Allah (peace be upon him) in a filthy place and we did not perform wudu.'"" Abu Isa said: "More than one scholar holds this view: they say: 'One who steps on filth need not wash his feet unless the filth is wet: then he should remove its trace.' [Abdullah bin Al Mubarak] also narrated this hadith from [Malik bin Anas] from [Muhammad bin Umarah] from [Muhammad bin Ibrahim] from [a slave-woman of Hud bin Abdurrahman bin Auf] from [Ummu Salamah]. But there is doubt in it because Abdurrahman bin Auf had no son named Hud. It is the narration from a slave-woman of Ibrahim bin Abdurrahman bin Auf from Ummu Salamah: that is correct."

Hadith Corroboration

Imam Ahmad : 25283

Imam Abu Dawud : 326

Imam Ibnu Majah : 524

Imam Malik : 41

TAYAMMUM WITH ONE STRIKE

Hadith Imam Tirmidzi Number 134

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنْ عَمَارِ بْنِ يَاسِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ بِالتَّيْمُمِ لِلْوُجْهِ وَالْكَفَّيْنِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَمَارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ

عَنْ عَمَّارٍ مِنْ غَيْرِ وَجْهِ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَلِيٌّ وَعَمَّارٌ وَابْنُ عَبَّاسٍ وَغَيْرِ وَاحِدٍ مِنَ التَّابِعِينَ مِنْهُمْ الشَّعْبِيُّ وَعَطَاءٌ وَمَكْحُولٌ قَالُوا التَّيْمُمُ ضَرْبَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ ابْنُ عُمَرَ وَجَابِرٌ وَإِبْرَاهِيمُ وَالْحَسَنُ قَالُوا التَّيْمُمُ ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَمَّارٍ فِي التَّيْمُمِ أَنَّهُ قَالَ لِلْوَجْهِ وَالْكَفَّيْنِ مِنْ غَيْرِ وَجْهِ وَقَدْ رُوِيَ عَنْ عَمَّارٍ أَنَّهُ قَالَ تَيَمَّمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَنَاكِبِ وَالْأَبَاطِ فَضَعَّفَ بَعْضُ أَهْلِ الْعِلْمِ حَدِيثَ عَمَّارٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّيْمُمِ لِلْوَجْهِ وَالْكَفَّيْنِ لَمَّا رُوِيَ عَنْهُ حَدِيثُ الْمَنَاكِبِ وَالْأَبَاطِ قَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ بْنُ مُحَمَّدٍ الْخَنْظَلِيُّ حَدِيثُ عَمَّارٍ فِي التَّيْمُمِ لِلْوَجْهِ وَالْكَفَّيْنِ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ عَمَّارٍ تَيَمَّمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَنَاكِبِ وَالْأَبَاطِ لَيْسَ هُوَ بِمُخَالِفٍ لِحَدِيثِ الْوَجْهِ وَالْكَفَّيْنِ لِأَنَّ عَمَّارًا لَمْ يَذْكُرْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ بِذَلِكَ وَإِنَّمَا قَالَ فَعَلْنَا كَذَا وَكَذَا فَلَمَّا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهُ بِالْوَجْهِ وَالْكَفَّيْنِ فَاثْتَهَى إِلَى مَا عَلَّمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَجْهِ وَالْكَفَّيْنِ وَالِدَلِيلُ عَلَى ذَلِكَ مَا أَفْتَى بِهِ عَمَّارٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّيْمُمِ أَنَّهُ قَالَ الْوَجْهِ وَالْكَفَّيْنِ فِي هَذَا دَلَالَةٌ أَنَّهُ انْتَهَى إِلَى مَا عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُ إِلَى الْوَجْهِ وَالْكَفَّيْنِ قَالَ وَسَمِعْتُ أَبَا زُرْعَةَ عُبَيْدَ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ يَقُولُ لَمْ أَرَ بِالْبَصْرَةِ أَحْفَظَ مِنْ هَؤُلَاءِ الثَّلَاثَةِ عَلِيٌّ بْنُ الْمَدِينِيِّ وَابْنُ الشَّاذْكُونِيِّ وَعَمْرُو بْنُ عَلِيٍّ الْفَلَاسِ قَالَ أَبُو زُرْعَةَ وَرَوَى عَفَّانُ بْنُ مُسْلِمٍ عَنْ عَمْرٍو بْنِ عَلِيٍّ حَدِيثًا

Narrated to us [Abu Hafsh 'Amru bin Ali Al Falas], he said: narrated to us [Yazid Ibnu Zurai'], he said: narrated to us [Sa'id] from [Qatadah] from [Azrah] from [Sa'id bin Abdurrahman bin Abza] from [his father] from ['Ammar bin Yasir], he said: "The Prophet (peace be upon him) ordered him to strike once for face and palms." He said: "In this chapter there are also narrations from 'Aisyah and Ibnu Abbas." Abu Isa said: "The hadith of Ammar is hasan sahih. It is narrated from Ammar through many chains. This is the view of more than one Companion: among them Ali, 'Ammar, Ibnu Abbas and many Tabi'in such as Asy Sya'bi, 'Atha` and Makhul: they say: 'Tayammum is one strike for face and palms.' Ahmad and Ishaq hold this. Some scholars such as Ibnu Umar, Jabir, Ibrahim and Al Hasan say: 'Tayammum is one strike for face and one strike for palms to elbows.' Sufyan Ats Tsauri, Malik, Ibnul Mubarak and Syafi'i hold this. The hadith on tayammum: 'for face and palms' is also narrated from Ammar through another chain. It is narrated from 'Ammar: 'We tayammum-ed with the Prophet (peace be upon him) up to shoulders and armpits.' Some scholars weaken the hadith of 'Ammar from the Prophet (peace be upon him) on face and palms when another narration from him mentions up to shoulders and armpits. Ishaq bin Ibrahim bin Makhlad Al Hanzhali said: 'The hadith of 'Ammar on tayammum for face and palms is hasan sahih. The hadith: "We tayammum-ed up to shoulders and armpits" does not contradict it because 'Ammar did not say the Prophet ordered it: he only said: "We did this." When he asked the Prophet (peace be upon him), he ordered face and palms: so it ends with

what The Messenger of Allah taught him: face and palms. The proof is what 'Ammar gave as fatwa from the Prophet (peace be upon him): "face and palms." Thus the proof is what the Prophet taught: face and palms.' He said: 'I heard Abu Zur'ah bin Abdul Karim say: "I have never seen in Basrah three with better memory than Ali bin Al Madini, Ibnu Asy Syadzakuni and 'Amru bin Ali Al Fallas." Abu Zur'ah said: "Affan bin Muslim narrated a hadith from 'Amru bin Ali.'""

TAYAMUM BASED ON THE QURAN

Hadith Imam Tirmidzi Number 135

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْقُرَشِيِّ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنِ التَّيْمُمِ فَقَالَ إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ حِينَ ذَكَرَ الْوُضُوءَ { فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ } وَقَالَ فِي التَّيْمُمِ { فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ } وَقَالَ { وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا } فَكَانَتْ السُّنَّةُ فِي الْقَطْعِ الْكَفَّيْنِ إِنَّمَا هُوَ الْوَجْهُ وَالْكَفَّانِ يَعْنِي التَّيْمُمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَزِيٌّ صَحِيحٌ

Narrated to us [Yahya bin Musa], he said: narrated to us [Sa'id bin Sulaiman], he said: narrated to us [Husyaim] from [Muhammad bin Khalid Al Qurasyi] from [Daud bin Hushain] from [Ikrimah] from [Ibnu Abbas] that he was asked about tayammum, so he answered: "Allah said in His Book about wudu: '(wash your faces and hands to elbows),' and about tayammum: '(wipe your faces and hands).' Then: '(the male thief and female thief, cut off their hands).' By Sunnah the hand is cut at the palms: so tayammum is face and palms." Abu Isa said: "This hadith is sahih gharib."

PROHIBITION OF READING THE QUR'AN IN A JUNUB STATE

Hadith Imam Tirmidzi Number 136

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَعُقْبَةُ بْنُ خَالِدٍ قَالَا حَدَّثَنَا الْأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عَلِيٍّ قَالَكَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرَأُ الْقُرْآنُ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٌّ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ قَالُوا يَقْرَأُ الرَّجُلُ الْقُرْآنَ عَلَى غَيْرِ وَضُوءٍ وَلَا يَقْرَأُ فِي الْمُصْحَفِ إِلَّا وَهُوَ طَاهِرٌ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Abu Sa'id Abdullah bin Sa'id Al Asyaji], he said: narrated to us [Hafsh bin Ghiyats] and [Uqbah bin Khalid], they said: narrated to us [Al A'masy] and [Ibnu Abu Laila] from ['Amru bin Murrah] from [Abdullah bin Salamah] from [Ali], he said: "The Messenger of Allah (peace be upon him) recited the Qur'an in every state except major impurity." Abu Isa said: "The hadith of Ali is hasan sahih. Many scholars among the Companions and Tabi'in

hold this: 'One may recite Qur'an without wudu but not in major impurity.' Sufyan Ats Tsauri, Syafi'i, Ahmad and Ishaq hold this."

Hadith Corroboration
Imam Ahmad : 593, 604, 799, 1068
Imam Abu Dawud : 198
Imam Tirmidzi : 136
Imam Nasa'i : 265, 266

WASHING OFF DIRT IN THE MOSQUE

Hadith Imam Tirmidzi Number 137

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ دَخَلَ أَغْرَابِيُّ الْمَسْجِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَصَلَّى فَلَمَّا فَرَغَ قَالَ اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ تَحَجَّرْتَ وَاسِعًا فَلَمْ يَلْبَثْ أَنْ بَالَ فِي الْمَسْجِدِ فَأَسْرَعَ إِلَيْهِ النَّاسُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْرَيْقُوا عَلَيْهِ سَجَلًا مِنْ مَاءٍ أَوْ دَلُّوا مِنْ مَاءٍ ثُمَّ قَالَ إِنَّمَا بُعِثْتُمْ مُيسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ قَالَ سُفْيَانُ وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ هَذَا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ وَوَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَدْ رَوَى يُونُسُ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Ibnu Abu Umar] and [Sa'id bin Abdurrahman Al Makhzumi], they said: narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah], he said: "A Bedouin entered the mosque while the Prophet (peace be upon him) was praying: he prayed, then supplicated: 'O Allah, have mercy on me and Muhammad and no one else.' The Prophet (peace be upon him) turned and said: 'You have restricted what is vast.' Then he urinated in the mosque: people rushed to him, but the Prophet said: 'Pour a bucket of water over it' or 'a pail of water.' Then: 'You were sent to make things easy, not difficult.'" [Sa'id] said: "[Sufyan] said: 'Yahya bin Sa'id narrated to me from [Anas bin Malik] the like.'" He said: "In this chapter there are narrations from Abdullah bin Mas'ud, Ibnu Abbas and Watsilah bin Al Asqa'." Abu Isa said: "This hadith is hasan sahih: some scholars act on it. Ahmad and Ishaq hold this. [Yunus] narrated it from [Az Zuhri] from [Ubaidullah bin Abdullah] from [Abu Hurairah]."

Hadith Corroboration
Imam Ahmad : 6957, 7469, 10129
Imam Bukhari : 5551
Imam Abu Dawud : 748
Imam Tirmidzi : 137
Imam Nasa'i : 1201, 1202
Imam Ibnu Majah : 522, 523

PRAYER TIMES BASED ON JIBRIL'S ACTIONS

Hadith Imam Tirmidzi Number 138

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَيْعَةَ عَنْ حَكِيمِ بْنِ حَكِيمٍ وَهُوَ ابْنُ عَبَّادٍ بْنِ حُنَيْفٍ أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأَوَّلَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتْ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرَّمَ الطَّعَامَ عَلَى الصَّائِمِ وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْقَتِ الْعَصْرِ بِالْأَمْسِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلِهِ ثُمَّ صَلَّى الْمَغْرِبَ لَوْقَتِهِ الْأَوَّلِ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ صَلَّى الصُّبْحَ حِينَ أَصْفَرَتِ الْأَرْضُ ثُمَّ التَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَبُرَيْدَةَ وَأَبِي مُوسَى وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ وَأَبِي سَعِيدٍ وَجَابِرٍ وَعَمْرٍو بْنِ حَزْمٍ وَالْبَرَاءِ وَأَنَسٍ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَّنِي جِبْرِيلُ فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عَبَّاسٍ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ لَوْقَتِ الْعَصْرِ بِالْأَمْسِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ مُحَمَّدٌ أَصَحُّ شَيْءٍ فِي الْمَوَاقِيتِ حَدِيثُ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَدِيثُ جَابِرٍ فِي الْمَوَاقِيتِ قَدْ رَوَاهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرٍو بْنُ دِينَارٍ وَأَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Hannad bin As Sari], he said: narrated to us [Abdurrahman bin Abu Az Zinad] from [Abdurrahman bin Al Harits bin Ayyasy bin Abu Rabi'ah] from [Hakim bin Hakim] - that is Ibnu Abbad bin Hunaif -, he said: informed me [Nafi' bin Jubair bin Muth'im], he said: informed me [Ibnu Abbas] that the Prophet (peace be upon him) said: "Jibril (peace be upon him) led me in prayer twice at the Ka'bah. First: Zuhr when the shadow was like a sandal-strap: Asr when every shadow equalled its object: Maghrib when the sun set and the fasting person breaks: Isha when the red twilight vanished: Subuh when dawn rose and food became forbidden for the fasting. Second time: Zuhr when every shadow equalled its object - exactly yesterday's Asr time: Asr when every shadow was twice its object: Maghrib as before: late Isha after one-third of the night: Subuh when the earth brightened. Then Jibril turned to me and said: 'O Muhammad, this is the timing of the Prophets before you: prayer is between these two times.'" Abu Isa said: "In this chapter there are narrations from Abu Hurairah, Buraidah, Abu Musa, Abu Mas'ud Al Anshari, Abu Sa'id, Jabir, 'Amru bin Hazm, Al Bara and Anas." Informed me [Ahmad bin Musa], he said:

informed us [Abdullah bin Al Mubarak], he said: informed us [Husain bin Ali bin Husain], he said: informed me [Wahb bin Kaisan] from [Jabir bin Abdullah] from The Messenger of Allah (peace be upon him): "Jibril led me..." - then he mentioned the like of Ibn Abbas' hadith in meaning, but did not mention "for yesterday's Asr." Abu Isa said: "This hadith is hasan sahih gharib. Ibn Abbas' hadith is hasan sahih. Muhammad said: 'The soundest report on prayer times is Jabir's from the Prophet (peace be upon him).' Jabir's hadith on prayer times is narrated by ['Atha bin Abu Rabah], [Amru bin Dinar] and [Abu Az Zubair] from [Jabir bin Abdullah] from the Prophet (peace be upon him) like Wahb bin Kaisan's narration from Jabir from the Prophet (peace be upon him)."

Hadith Corroboration
 Imam Ahmad : 2920, 3151, 10819
 Imam Abu Dawud : 332

BEGINNING AND END LIMITS OF PRAYER TIMES

Hadith Imam Tirmidzi Number 139

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا وَإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الظُّهْرِ حِينَ تَزُولُ الشَّمْسُ وَآخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ وَإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفَرُّ الشَّمْسُ وَإِنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ حِينَ تَغْرُبُ الشَّمْسُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الْأَفُقُ وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ الْآخِرَةِ حِينَ يَغِيبُ الْأَفُقُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى وَ سَمِعْتُ مُحَمَّدًا يَقُولُ حَدِيثُ الْأَعْمَشِ عَنْ مُجَاهِدٍ فِي الْمَوَاقِيتِ أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ عَنِ الْأَعْمَشِ وَحَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ خَطَأً أَخْطَأَ فِيهِ مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي إِسْحَقَ الْفَرَارِيِّ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ قَالَ كَانَ يُقَالُ إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا فَذَكَرَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ عَنِ الْأَعْمَشِ نَحْوَهُ بِمَعْنَاهُ

Narrated to us [Hannad], he said: narrated to us [Muhammad Ibnu Fudlail] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: "The Messenger of Allah (peace be upon him) said: 'Every prayer has a first and last time. Zuhr begins when the sun declines and ends when Asr enters: Asr begins when it enters and ends when the sun yellows: Maghrib begins at sunset and ends when red twilight vanishes: Isha begins when red vanishes and ends at midnight: Subuh begins at dawn and ends at sunrise.'" He said: "In this chapter there is a narration from Abdullah bin Amru." Abu Isa said: "I heard Muhammad say: 'Al A'masy from Mujahid on prayer times is sounder than Muhammad bin Fudlail from Al A'masy: Muhammad bin Fudlail made a mistake.' Narrated to us [Abu Usamah] from [Abu Ishaq Al Fazari] from [Al A'masy] from [Mujahid]." He said: "Sometimes it is said: 'Prayer has a first and last time' - then he mentioned the like of Muhammad bin Fudlail from Al A'masy in meaning."

Hadith Corroboration

EXPLANATION OF PRAYER TIMES FROM THE PROPHET Hadith Imam Tirmidzi Number 140

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَالْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ وَأَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ أَقِمْ مَعَنَا إِنْ شَاءَ اللَّهُ فَأَمَرَ بِلَالًا فَأَقَامَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ أَمَرَهُ فَأَقَامَ حِينَ زَالَتْ الشَّمْسُ فَصَلَّى الظُّهْرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَهُ مِنَ الْعَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ وَأَنْعَمَ أَنْ يُبْرَدَ ثُمَّ أَمَرَهُ بِالْعَصْرِ فَأَقَامَ وَالشَّمْسُ آخِرَ وَقْتِهَا فَوْقَ مَا كَانَتْ ثُمَّ أَمَرَهُ فَأَخَّرَ الْمَغْرِبَ إِلَى قُبَيْلِ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ قَالَ أَيْنَ السَّائِلُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ الرَّجُلُ أَنَا فَقَالَ مَوَاقِيتُ الصَّلَاةِ كَمَا بَيْنَ هَذَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ قَالَ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ أَيْضًا

Narrated to us [Ahmad bin Mani'] and [Al Hasan bin Ash Shabbah Al Bazzar] and [Ahmad bin Muhammad bin Musa] with one meaning. They said: "Narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan Ats Tsauri] from [Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father], he said: 'A man came to the Prophet (peace be upon him) and asked about prayer times, so he said: "Pray with us these two days - in sya Allah." He ordered Bilal for iqamah at dawn: then at decline for Zuhr: then when the sun was white and high for Asr: then at sunset for Maghrib: then when red vanished for Isha. Next day: iqamah when bright for Subuh: waited till cool for Zuhr: near end for Asr: delayed Maghrib till red nearly gone: after one-third night for Isha. Then: "Where is the questioner?" He said: "Here." He said: "Prayer times are between these two."' Abu Isa said: "This hadith is hasan gharib sahih." He said: "[Syu'bah] also narrated it from [Alqamah bin Martsad]."

Hadith Corroboration
Imam Ahmad : 11676
Imam Nasa'i : 516

DAWN PRAYER AT THE BEGINNING OF DARKNESS AND THE PROVISIONS OF DHUHR PRAYER Hadith Imam Tirmidzi Number 141

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتُ إِنَّ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النَّسَاءُ قَالَ الْأَنْصَارِيُّ

فَيَمُرُّ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعَرَفْنَ مِنَ الْغَلَسِو قَالَ قُتَيْبَةُ مُتَلَفِّعَاتٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَنَسٍ وَقَيْلَةَ بِنْتِ مُحَرَّمَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ نَحْوَهُ وَهُوَ الَّذِي اخْتَارَهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ يَسْتَحِبُّونَ التَّغْلِيْسَ بِصَلَاةِ الْفَجْرِ

Narrated to us [Qutaibah] from [Malik bin Anas], he said: and narrated to us [Al Anshari], he said: narrated to us [Ma'n], he said: narrated to us [Malik] from [Yahya bin Sa'id] from [Amrah] from ['Aisyah], she said: "The Messenger of Allah shallallahu 'alaihi wasallam prayed Subuh, then the believing women left (to their homes)." Al Anshari said: "Those women passed wrapped in unsewn cloths so they could not be recognised." And Qutaibah mentioned the wording mutalaffifat (wrapped in cloaks). He said: "In this chapter there are also narrations from Ibnu Umar, Anas and Qailah binti Makhramah." Abu Isa said: "The hadith of 'Aisyah is hasan sahih. [Az Zuhri] also narrated it from [Urwah] from ['Aisyah] in the same way. This view is held by many scholars among the Companions of the Prophet (peace be upon him) such as Abu Bakar, Umar and those after them among the Tabi'in. Syafi'i, Ahmad and Ishaq also hold this view. They loved to pray Fajr while it was still dark."

Hadith Corroboration
Imam Ahmad : 24282
Imam Bukhari : 820
Imam Muslim : 1022
Imam Abu Dawud : 359
Imam Nasa'i : 542
Imam Malik : 3

DELAYING THE DAWN PRAYER FOR A BIGGER OPPORTUNITY FOR REWARDS

Hadith Imam Tirmidzi Number 142

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ هُوَ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَيْدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَسْفَرُوا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ قَالَ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ قَالَ وَرَوَاهُ مُحَمَّدُ بْنُ عَجَلَانَ أَيْضًا عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَأَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ الْإِسْفَارَ بِصَلَاةِ الْفَجْرِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ مَعْنَى الْإِسْفَارِ أَنْ يَضَحَ الْفَجْرُ فَلَا يُشَكُّ فِيهِ وَلَمْ يَرَوْا أَنَّ مَعْنَى الْإِسْفَارِ تَأْخِيرُ الصَّلَاةِ

Narrated to us [Hannad], he said: narrated to us [Abdah] - that is Ibnu Sulaiman - from [Muhammad bin Ishaq] from ['Ashim bin Umar bin Qatadah] from [Mahmud bin Labid] from [Rafi' bin Khadij], he said: "I heard The Messenger of Allah shallallahu 'alaihi wasallam say:

'Pray Subuh when the light has spread, for it brings greater reward.'" He said: "[Syu'bah] and [Ats Tsauri] narrated this hadith from [Muhammad bin Ishaq]." He said: "This hadith was also narrated by [Muhammad bin 'Ajlani] from ['Ashim bin Umar bin Qatadah]." He said: "In this chapter there are also narrations from Abu Barzah Al Aslami, Jabir and Bilal." Abu Isa said: "The hadith of Rafi' bin Khadij is hasan sahih. More than one scholar among the Companions of the Prophet (peace be upon him) and the Tabi'in held the view that Subuh should be prayed when the day has brightened. Sufyan Ats Tsauri held this view. Syafi'i, Ahmad and Ishaq said that the meaning of isfar is when the dawn has become bright. There is no doubt that they did not mean delaying the prayer."

Hadith Corroboration
 Imam Ahmad : 16641, 16648, 22527
 Imam Nasa'i : 545, 546
 Imam Darimi : 1191

IMMEDIATELY IMPLEMENT THE DUHUR PRAYER BY THE PROPHET

Hadith Imam Tirmidzi Number 143

حَدَّثَنَا هَنَّاذُ بْنُ السَّرِيِّ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا مِنْ أَبِي بَكْرٍ وَلَا مِنْ عُمَرَ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَخَبَّابٍ وَأَبِي بَرزَةَ وَابْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَأَنَسٍ وَجَابِرِ بْنِ سَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يُحْيَى بْنُ سَعِيدٍ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جُبَيْرٍ مِنْ أَجْلِ حَدِيثِهِ الَّذِي رَوَى عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ قَالَ يُحْيَى وَرَوَى لَهُ سُفْيَانُ وَزَائِدَةُ وَلَمْ يَرِ يُحْيَى بِحَدِيثِهِ بِأَسَا قَالَ مُحَمَّدٌ وَقَدْ رَوَى عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ الظُّهْرِ

Narrated to us [Hannad bin As Sari], he said: narrated to us [Waki'] from [Sufyan] from [Hakim bin Jubair] from [Ibrahim] from [Al Aswad] from ['Aisyah], she said: "I never saw anyone hasten Zuhur more than The Messenger of Allah shallallahu 'alaihi wasallam, nor Abu Bakar, nor Umar." He said: "In this chapter there are also narrations from Jabir bin Abdullah, Khabbab, Abu Barzah, Ibnu Mas'ud, Zaid bin Tsabit, Anas and Jabir bin Samrah." Abu Isa said: "The hadith of 'Aisyah is hasan. This is the view taken by the scholars among the Companions of the Prophet (peace be upon him) and those after them. Ali Al Madini said: 'Yahya bin Sa'id said: "Syu'bah criticised Hakim bin Jubair because of the hadith he narrated from Ibnu Mas'ud from the Prophet (peace be upon him): "Whoever asks people while he is not in need..."' Yahya said: 'Sufyan narrated this hadith and Zaidah also narrated it: Yahya saw no problem in this hadith.' Muhammad said: 'It has been narrated from Hakim bin Jubair from Aisyah from the Prophet (peace be upon him) regarding hastening Zuhur.'"

Hadith Corroboration
 Imam Ahmad : 23887, 24625

DHUHR PRAYER AFTER SUN SET

Hadith Imam Tirmidzi Number 144

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهُوَ أَحْسَنُ حَدِيثٍ فِي هَذَا الْبَابِ وَفِي الْبَابِ عَنْ جَابِرٍ

Narrated to us [Al Hasan bin Ali Al Hulwani], he said: informed us [Abdurrazzaq], he said: informed us [Ma'mar] from [Az Zuhri], he said: informed me [Anas bin Malik], he said: "The Messenger of Allah shallallahu 'alaihi wasallam prayed Zuhur when the sun had declined." Abu Isa said: "This hadith is hasan sahih, and this hadith is the best hadith in this chapter. In this chapter there is also a narration from Jabir."

Hadith Corroboration
Imam Ahmad : 12182

ADVICE TO DELAY DHUHUR PRAYER WHEN THE WEATHER IS VERY HOT

Hadith Imam Tirmidzi Number 145

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي ذَرٍّ وَابْنِ عُمَرَ وَالْمُغِيرَةَ وَالْقَاسِمِ بْنِ صَفْوَانَ عَنْ أَبِيهِ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ وَرَوَى عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا وَلَا يَصِحُّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ تَأْخِيرَ صَلَاةِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَاقَ قَالَ الشَّافِعِيُّ إِنَّمَا الْإِبْرَادُ بِصَلَاةِ الظُّهْرِ إِذَا كَانَ مَسْجِدًا يَنْتَابُ أَهْلُهُ مِنَ الْبُعْدِ فَأَمَّا الْمُصَلِّي وَحْدَهُ وَالَّذِي يُصَلِّي فِي مَسْجِدٍ قَوْمِهِ فَالَّذِي أَحَبُّ لَهُ أَنْ لَا يُؤَخَّرَ الصَّلَاةُ فِي شِدَّةِ الْحَرِّ قَالَ أَبُو عِيسَى وَمَعْنَى مَنْ ذَهَبَ إِلَى تَأْخِيرِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ هُوَ أَوْلَى وَأَشْبَهُ بِالِاتِّبَاعِ وَأَمَّا مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ أَنَّ الرُّخْصَةَ لِمَنْ يَنْتَابُ مِنَ الْبُعْدِ وَالْمَشَقَّةَ عَلَى النَّاسِ فَإِنَّ فِي حَدِيثِ أَبِي ذَرٍّ مَا يَدُلُّ عَلَى خِلَافِ مَا قَالَ الشَّافِعِيُّ قَالَ أَبُو ذَرٍّ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَذَّنَ بِلَالٌ بِصَلَاةِ الظُّهْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ أَبْرِدْ ثُمَّ أَبْرِدْ فَلَوْ كَانَ الْأَمْرُ عَلَى مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ لَمْ يَكُنْ لِلْإِبْرَادِ فِي ذَلِكَ الْوَقْتِ مَعْنَى لَا جَمَاعَتِهِمْ فِي السَّفَرِ وَكَانُوا لَا يَحْتَاجُونَ أَنْ يَنْتَابُوا مِنَ الْبُعْدِ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Sa'id bin Al Musayyib] and [Abu Salamah] from [Abu Hurairah], he said: "The Messenger of Allah

(peace be upon him) said: 'When the day is very hot, wait until it cools for prayer, for the intense heat is from the blast of Jahannam.'" He said: "In this chapter there are also narrations from Abu Sa'id, Abu Dzar, Ibnu Umar, Al Mughirah, Al Qasim bin Shofwan from his father, Abu Musa, Ibnu Abbas and Anas." He said: "It is also narrated from Umar from the Prophet (peace be upon him) on this matter, but that narration is not sahih." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. A group of scholars prefer to delay Zuhr when the sun is extremely hot. Ibnul Mubarak, Ahmad and Ishaq hold this view." Syafi'i said: "Delaying Zuhr until it cools is permitted if the mosque causes people to overheat because it is far. As for one praying alone or in his local mosque, I prefer he prays even if the sun is extremely hot." Abu Isa said: "Those who delay Zuhr when the sun is hot – that is more virtuous and in accordance with the Sunnah." As for Syafi'i's view that the concession is for those far away and in difficulty, the hadith of Abu Dzar contains evidence against what Syafi'i said. Abu Dzar said: "We were with the Prophet (peace be upon him) on a journey: Bilal called adzan for Zuhr, so the Prophet said: 'O Bilal, wait until it cools.' If following Syafi'i's view, there would be no point in waiting because they were already gathered on the journey and did not have to struggle from far away.

Hadith Corroboration

Imam Ahmad : 6833, 6948, 7161, 7295, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10187, 10640, 11066, 11072, 11073, 11145, 17479, 17587, 17588, 20412, 20468, 20553, 22039

Imam Bukhari : 502, 503, 504, 505, 3019

Imam Muslim : 972, 973, 974, 975, 976, 978

Imam Abu Dawud : 340, 341

Imam Tirmidzi : 145

Imam Nasa'i : 496, 497

Imam Ibnu Majah : 669, 670, 671, 672, 673

Imam Malik : 24, 25, 26

Imam Darimi : 1181

WAITING FOR COLD FOR DHUHR PRAYER

Hadith Imam Tirmidzi Number 146

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ وَمَعَهُ بِلَالٌ فَأَرَادَ أَنْ يُقِيمَ فَقَالَ أَبْرِدْ ثُمَّ أَرَادَ أَنْ يُقِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْرِدْ فِي الظُّهْرِ قَالَ حَتَّى رَأَيْنَا فِيءَ الثَّلُولِ ثُمَّ أَقَامَ فَصَلَّى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوا عَنِ الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Dawud Ath Thayalisi], he said: informed us [Syu'bah] from [Muhajir Abu Al Hasan] from [Zaid bin Wahb] from [Abu Dzar], he said: "The Messenger of Allah (peace be upon him) was on a journey with Bilal: Bilal wanted to call iqamah, so he said: 'Wait until it cools,' Bilal wanted to call iqamah again, so The Messenger of Allah (peace be upon him) said: 'Wait until it cools for Zuhr.'" Abu Dzar said: "Until we could see the shadows," then Bilal called iqamah and he prayed. Then The Messenger of Allah (peace be upon him) said: "The intense heat is from the blast of Jahannam, so cool it for prayer." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 6833, 6948, 6949, 7161, 7295, 7397, 7495, 7874, 8229, 8545, 8742, 8763, 8825, 8967, 9576, 9577, 10102, 10134, 10187, 10640, 11066

Imam Bukhari : 502, 503, 504, 505, 506, 593, 3019, 3020

Imam Muslim : 972, 973, 974, 975, 976, 977, 978, 979, 4094

Imam Abu Dawud : 340, 341

Imam Tirmidzi : 145, 146, 2517

Imam Nasa'i : 496, 497

Imam Ibnu Majah : 669, 670, 671, 672, 673, 3410, 3463

Imam Malik : 24, 25, 26, 1486, 1487

Imam Darimi : 1181, 2650, 2722

ASR PRAYER WHEN THE SUN IS STILL HIGH

Hadith Imam Tirmidzi Number 147

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا وَلَمْ يَظْهَرْ الْفَيْءُ مِنْ حُجْرَتِهَا قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي أُرْوَى وَجَابِرٍ وَرَافِعِ بْنِ خَدِيجٍ قَالَ وَيُرْوَى عَنْ رَافِعٍ أَيْضًا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَأْخِيرِ الْعَصْرِ وَلَا يَصِحُّ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَعَائِشَةُ وَأَنَسٌ وَغَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ تَعْجِيلَ صَلَاةِ الْعَصْرِ وَكَرَهُوا تَأْخِيرَهَا وَبِهِ يَقُولُ عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Urwah] from ['Aisyah] that she said: "The Messenger of Allah (peace be upon him) prayed Asr while sunlight entered her chamber and no shadow had yet appeared in her chamber." He said: "In this chapter there are also narrations from Anas, Abu Arwa, Jabir and Rafi' bin Khadij." He said: "It is also narrated from Rafi' from the Prophet (peace be upon him) about delaying Asr, but that narration is not sahih." Abu Isa said: "The hadith of 'Aisyah is hasan sahih." This is the view chosen by some scholars among the Companions: among them Umar, Abdullah bin Mas'ud, 'Aisyah, Anas and some Tabi'in - hastening Asr and disliking delaying it. Ibnul Mubarak, Syafi'i, Ahmad and Ishaq hold this.

Hadith Corroboration

Imam Ahmad : 22966, 23415, 24455, 24504, 25174

Imam Bukhari : 511, 512, 513, 2872

Imam Muslim : 961, 962, 963

Imam Abu Dawud : 344

Imam Tirmidzi : 147

Imam Nasa'i : 501

Imam Ibnu Majah : 675

THE MEANING OF THE ASAR PRAYER WHICH IS WAITED UNTIL THE SHADOW IS VISIBLE

Hadith Imam Tirmidzi Number 148

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَقَالَ قُومُوا فَصَلُّوا الْعَصْرَ قَالَ فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَتَقَرَّرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ja'far] from [Ala bin Abdurrahman] that after Zuhr he entered upon [Anas bin Malik] at his home in Basrah - his house was beside the mosque. He said: "Stand and pray Asr." Al 'Ala bin Abdurrahman said: "We stood and prayed: after prayer we left. He said: 'I heard The Messenger of Allah (peace be upon him) say: "That is the prayer of the hypocrite: he sits waiting for the sun until it is between the two horns of Satan, then he stands and pecks four times, remembering Allah only little."'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 9122, 9719, 10457, 11561, 12051, 12462, 13099, 20311, 20312, 20313, 20314

Imam Bukhari : 617

Imam Muslim : 987, 1041

Imam Abu Dawud : 350, 467

Imam Tirmidzi : 148

Imam Nasa'i : 507, 834

Imam Ibnu Majah : 789

Imam Malik : 459

Imam Darimi : 1242

THE DIFFERENCE IN THE TIME OF DHUHR AND ASAR PRAYERS BETWEEN THE PROPHET AND THE COMPANIONS

Hadith Imam Tirmidzi Number 149

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ وَأَنْتُمْ أَشَدُّ تَعْجِيلًا لِلْعَصْرِ مِنْهُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ إِسْمَاعِيلَ ابْنِ عَلِيَّةَ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمِّ سَلَمَةَ نَحْوَهُ وَوَجَدْتُ فِي كِتَابِي أَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ جُرَيْجٍ وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْبَصْرِيُّ قَالَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَهَذَا أَصَحُّ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ulayyah] from [Ayyub] from [Ibnu Abu Mulaikah] from [Ummu Salamah] that she said: "The Messenger of Allah (peace be upon him) hastened Zuhr more than you, and you hasten Asr more than he did." Abu Isa said: "This hadith is also narrated from [Isma'il bin Ulayyah] from [Ibnu Juraij] from [Ibnu Abu Mulaikah] from [Ummu Salamah] the same. In my father's book: 'Ali bin Hujr informed me from [Isma'il bin Ibrahim] from [Ibnu Juraij], and Bisyr bin Mu'adz Al Bashri narrated to us from [Isma'il bin Ulayyah] from [Ibnu Juraij] with this chain as in the hadith. This is more sahih."

Hadith Corroboration

MAGHRIB PRAYER TIME BEFORE SUNSETS

Hadith Imam Tirmidzi Number 150

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَالصُّنَابِيَّ وَيَزِيدَ بْنِ خَالِدٍ وَأَنَسٍ وَرَافِعِ بْنِ خَدِيجٍ وَأَبِي أَيُّوبَ وَأُمِّ حَبِيبَةَ وَعَبَّاسَ بْنِ عَبْدِ الْمُطَّلِبِ وَابْنَ عَبَّاسٍ وَحَدِيثُ الْعَبَّاسِ قَدْ رُوِيَ مَوْفُوفًا عَنْهُ وَهُوَ أَصَحُّ وَالصُّنَابِيَّ لَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَاحِبُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو عِيسَى حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ اخْتَارُوا تَعْجِيلَ صَلَاةِ الْمَغْرِبِ وَكَرَهُوا تَأْخِيرَهَا حَتَّى قَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ لِمُصَلَاةِ الْمَغْرِبِ إِلَّا وَقْتُ وَاحِدٍ وَذَهَبُوا إِلَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ صَلَّى بِهِ جِبْرِيلُ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ

Narrated to us [Qutaibah], he said: narrated to us [Hatim bin Isma'il] from [Yazid bin Abu Ubaid] from [Salamah bin Al Akwa'], he said: "The Messenger of Allah (peace be upon him) prayed Maghrib when the sun had set and was no longer visible." He said: "In this chapter there are narrations from Jabir Ash Shunabihi, Yazid bin Khalid, Anas, Rafi' bin Khadij, Abu Ayyub, Ummu Habibah, Abbas bin Abdul Muthallib and Ibnu Abbas. The hadith of Al Abbas is narrated from him as mauquf, and that is more sahih. Ash Shunabihi never heard from the Prophet (peace be upon him): he is a Companion of Abu Bakar (may Allah be pleased with him)." Abu Isa said: "The hadith of Salamah bin Al Akwa' is hasan sahih. This is the view of most scholars among the Companions and Tabi'in. They prefer hastening Maghrib and dislike delaying it. Some scholars say: 'Maghrib has only one time.' They hold to the hadith of the Prophet (peace be upon him) when led by Jibril. Ibnul Mubarak and Syafi'i hold this."

Hadith Corroboration
Imam Muslim : 1006
Imam Ibnu Majah : 680

PRAYER AT NIGHT WHEN THE MOON SET

Hadith Imam Tirmidzi Number 151

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ ثَابِتٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَا نَا أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةِ حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ أَبِي عَوَانَةَ بِهَذَا

الإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ عَنْ أَبِي بَشِيرٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ وَلَمْ يَذْكُرْ فِيهِ هُشَيْمٌ عَنْ بَشِيرِ بْنِ ثَابِتٍ وَحَدِيثُ أَبِي عَوَانَةَ أَصَحُّ عِنْدَنَا لِأَنَّ يَزِيدَ بْنَ هَارُونَ رَوَى عَنْ شُعْبَةَ عَنْ أَبِي بَشِيرٍ نَحْوَ رِوَايَةِ أَبِي عَوَانَةَ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], he said: narrated to us [Abu Awanah] from [Abu Bisyr] from [Basyir bin Tsabit] from [Habib bin Salim] from [An Nu'man bin Basyir], he said: "I am the most knowledgeable about the time of this prayer: The Messenger of Allah (peace be upon him) prayed it when the moon set on the third night." Narrated to us [Abu Bakr Muhammad bin Aban], he said: narrated to us [Abdurrahman bin Mahdi] from [Abu Awanah] with this chain as in the hadith. Abu Isa said: "[Husyaim] narrated this hadith from [Abu Bisyr] from [Habib bin Salim] from [An Nu'man bin Basyir] but did not mention Basyir bin Tsabit. Abu Awanah's narration is more sahih to us because [Yazid bin Harun] narrated from [Syu'bah] from [Abu Bisyr] like Abu Awanah's."

Hadith Corroboration
Imam Ahmad : 17689
Imam Nasa'i : 525, 526

RECOMMENDATIONS TO END THE ISHA PRAYER UNTIL A THIRD OF THE NIGHT

Hadith Imam Tirmidzi Number 152

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهَا قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَرَزَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَزَيْدِ بْنِ خَالِدٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَغَيْرِهِمْ رَأَوْا تَأْخِيرَ صَلَاةِ الْعِشَاءِ الْآخِرَةَ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ

Narrated to us [Hannad], he said: narrated to us [Abdah] from [Ubaidullah bin Umar] from [Sa'id Al Maqburi] from [Abu Hurairah], he said: "The Messenger of Allah (peace be upon him) said: 'Were it not difficult for my Ummah, I would order them to delay Isha until one-third or half the night.'" He said: "In this chapter there are narrations from Jabir bin Samrah, Jabir bin Abdullah, Abu Barzah, Ibnu Abbas, Abu Sa'id Al Khudri, Zaid bin Khalid and Ibnu Umar." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. Most scholars among the Companions, Tabi'in and others prefer delaying Isha. Ahmad and Ishaq hold this."

Hadith Corroboration
Imam Ahmad : 1825, 4594, 5434, 7040, 7105, 7200, 10209, 16418, 20695
Imam Bukhari : 6698
Imam Muslim : 1009, 1015
Imam Abu Dawud : 42, 43
Imam Nasa'i : 528, 529, 531, 533, 3100
Imam Ibnu Majah : 682, 683

TABOO FROM SLEEPING BEFORE AND AFTER ISHA PRAYER

Hadith Imam Tirmidzi Number 153

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَوْفٌ قَالَ أَحْمَدُ وَحَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ هُوَ الْمُهَلَّبِيُّ وَإِسْمَاعِيلُ ابْنُ عَلِيَّةٍ جَمِيعًا عَنْ عَوْفٍ عَنْ سَيَّارِ بْنِ سَلَامَةَ هُوَ أَبُو الْمِنْهَالِ الرِّيَّاحِيُّ عَنْ أَبِي بَرَزَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنَسٍ قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي بَرَزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ أَكْثَرُ أَهْلِ الْعِلْمِ النَّوْمَ قَبْلَ صَلَاةِ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَكْثَرُ الْأَحَادِيثِ عَلَى الْكَرَاهِيَةِ وَرَخَّصَ بَعْضُهُمْ فِي النَّوْمِ قَبْلَ صَلَاةِ الْعِشَاءِ فِي رَمَضَانَ وَسَيَّارُ بْنُ سَلَامَةَ هُوَ أَبُو الْمِنْهَالِ الرِّيَّاحِيُّ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husyaim], he said: informed us [Auf]. [Ahmad] said: And narrated to us [Abbad bin Abbad] - that is Al Muhallabi - and [Isma'il bin Ulayyah] narrated from [Auf] from [Sayyar bin Salamah] - he is Abu Al Minhal Ar Riyahi - from [Abu Barzah], he said: "The Prophet (peace be upon him) disliked sleeping before Isha and talking after it." He said: "In this chapter there are narrations from 'Aisyah, Abdullah bin Mas'ud and Anas." Abu Isa said: "The hadith of Abu Barzah is hasan sahih. Most scholars dislike sleeping before Isha and talking after it: others permit it. Ibnul Mubarak said: 'Most hadiths indicate its dislike, though some permit sleeping before prayer in Ramadan.' Sayyar bin Salamah is Abu Al Minhal Ar Riyahi."

Hadith Corroboration
Imam Ahmad : 18945
Imam Bukhari : 535
Imam Darimi : 1393

CONVERSATION AFTER ISYA PRAYER

Hadith Imam Tirmidzi Number 154

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُمَا فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَوْسِ بْنِ حُذَيْفَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيْسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ الْحَسَنُ بْنُ عُبَيْدٍ اللَّهُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ رَجُلٍ مِنْ جُعْفِيٍّ يُقَالُ لَهُ قَيْسٌ أَوْ ابْنُ قَيْسٍ عَنْ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ فِي قِصَّةٍ طَوِيلَةٍ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ فِي السَّمْرِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ فَكَرِهَ قَوْمٌ

مِنْهُمْ السَّمَرُ بَعْدَ صَلَاةِ الْعِشَاءِ وَرَخَّصَ بَعْضُهُمْ إِذَا كَانَ فِي مَعْنَى الْعِلْمِ وَمَا لَا بُدَّ مِنْهُ مِنَ الْحَوَائِجِ وَأَكْثَرُ الْحَدِيثِ عَلَى الرُّخْصَةِ قَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from [Alqamah] from [Umar bin Al Khaththab], he said: "The Messenger of Allah (peace be upon him) conversed with Abu Bakar about Muslim affairs while I was with them." He said: "In this chapter there are narrations from Abdullah bin Amru, Amru bin Hudzaifah and Imran bin Hushain." Abu Isa said: "The hadith of Umar is hasan sahih. [Al Hasan bin Ubaidullah] narrated it from [Ibrahim] from [Alqamah] from a Ju'fi man named [Qais or Ibnu Qais] from [Umar] from the Prophet (peace be upon him) in a long story. Scholars among the Companions, Tabi'in and later differ on talking after late Isha. Some dislike it: others permit it for knowledge or urgent need. Most hadiths permit it." It is narrated from the Prophet (peace be upon him): "No talking except for one who prays or a traveller."

Hadith Corroboration
Imam Ahmad : 173, 222

THE IMPORTANCE OF PRAYING AT THE BEGINNING OF TIME

Hadith Imam Tirmidzi Number 155

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيِّ عَنْ الْقَاسِمِ بْنِ عَنَامٍ عَنْ عَمَّتِهِ أُمِّ فَرَوَةَ وَكَانَتْ مِمَّنْ بَايَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِأَوَّلِ وَقْتِهَا

Narrated to us [Abu 'Ammar Al Husain bin Hurait], he said: narrated to us [Al Fadll bin Musa] from [Abdullah bin Umar Al Umari] from [Al Qasim bin Ghannam] from his aunt [Ummu Farwah] - she pledged to the Prophet (peace be upon him) - that she said: "The Prophet (peace be upon him) was asked: 'Which deed is best?' He answered: 'Prayer at its earliest time.'"

Hadith Corroboration
Imam Ahmad : 3695, 3776, 3798, 3971, 4003, 4022, 4060, 4086, 6314, 16685, 17430, 17485, 20425, 22040, 25854, 25855, 25856, 26204
Imam Bukhari : 496, 2574, 5513, 6980
Imam Muslim : 120, 121, 122, 123
Imam Abu Dawud : 362
Imam Tirmidzi : 155, 1820
Imam Nasa'i : 606, 607
Imam Darimi : 1197

ATTENTION TO PRAYER, BODY AND MARRIAGE

Hadith Imam Tirmidzi Number 156

حَدَّثَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي

طَالِبٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَلِيُّ ثَلَاثٌ لَا تُؤَخِّرُهَا الصَّلَاةُ إِذَا أَنْتَ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدْتَ لَهَا كُفْنًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ

Narrated to us [Qutaibah], he said: narrated to us [Abdullah bin Wahb] from [Sa'id bin Abdullah Al Juhani] from [Muhammad bin Umar bin Ali bin Abu Thalib] from [his father] from [Ali bin Abu Thalib] that the Prophet (peace be upon him) said to him: "Observe three things: do not delay prayer when its time comes, a funeral when present, and marrying a widow when compatible." Abu Isa said: "This hadith is gharib hasan."

Hadith Corroboration
Imam Tirmidzi : 995
Imam Ibnu Majah : 1475

GOD'S PLEASURE AT THE BEGINNING OF PRAYER TIME AND FORGIVENESS AT THE END

Hadith Imam Tirmidzi Number 157

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدَنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ رِضْوَانُ اللَّهِ وَالْوَقْتُ الْآخِرُ عَفْوُ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى ابْنُ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَعَائِشَةَ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ قُرَّةَ لَا يُرْوَى إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيِّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ وَاضْطَرَبُوا عَنْهُ فِي هَذَا الْحَدِيثِ وَهُوَ صَدُوقٌ وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Ya'qub bin Al Walid Al Madani] from [Abdullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: "The Messenger of Allah (peace be upon him) said: 'Allah's pleasure is at the beginning of prayer time: Allah's forgiveness at the end.'" Abu Isa said: "This hadith is gharib: Ibnu Abbas also narrated the like from the Prophet (peace be upon him)." Abu Isa said: "In this chapter there are hadiths from Ali, Ibnu Umar, 'Aisyah and Ibnu Mas'ud." Abu Isa said: "The hadith of Ummu Farwah is known only through Abdullah bin Umar Al Umari: he is not strong according to hadith scholars: narrators from him are mudtarib, though he is saduq. Yahya bin Sa'id commented on his memory."

THE MOST IMPORTANT DEED

Hadith Imam Tirmidzi Number 158

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَزَارِيُّ عَنْ أَبِي يَعْقُورٍ عَنْ الْوَلِيدِ بْنِ الْعِزَّارِ عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ أَيُّ الْعَمَلِ أَفْضَلُ قَالَ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

الصَّلَاةُ عَلَى مَوَاقِيتِهَا قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَبِرُّ الْوَالِدَيْنِ قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَالْجِهَادُ فِي سَبِيلِ
اللَّهِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى الْمَسْعُودِيُّ وَشُعْبَةُ وَسُلَيْمَانُ هُوَ أَبُو إِسْحَقَ الشَّيْبَانِيُّ
وَعَزَّيْرُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ هَذَا الْحَدِيثَ

Narrated to us [Qutaibah], he said: narrated to us [Marwan bin Mu'awiyah Al Fazari] from [Abu Ya'fur] from [Al Walid bin Al 'Aizar] from [Abu 'Amru Asy Syaibani] that a man said to [Ibnu Mas'ud]: "Which deed is best?" He said: "I asked The Messenger of Allah (peace be upon him): he said: 'Prayer on time,' I asked: 'Then what?' He said: 'Kindness to parents,' I asked: 'Then what?' He said: 'Jihad in Allah's path.'" Abu Isa said: "This hadith is hasan sahih. It is narrated by [Al Mas'udi], [Syu'bah], [Sulaiman] - Abu Ishaq Asy Syaibani - and others from [Al Walid bin Al 'Aizar]."

Hadith Corroboration
Imam Tirmidzi : 1820

THE PROPHET DID NOT PERFORM PRAYERS AT THE END OF TIME REGULARLY

Hadith Imam Tirmidzi Number 159

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ إِسْحَقَ بْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ مَا
صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً لَوْ قُتِلَ فِيهَا إِلَّا خَيْرَ مَرَّتَيْنِ حَتَّى قَبَضَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ قَالَ الشَّافِعِيُّ وَالْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ أَفْضَلُ وَمِمَّا يَدُلُّ عَلَى فَضْلِ أَوَّلِ الْوَقْتِ
عَلَى آخِرِهِ اخْتِيَارُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ فَلَمْ يَكُونُوا يَخْتَارُونَ إِلَّا مَا هُوَ أَفْضَلُ وَلَمْ
يَكُونُوا يَدْعُونَ الْفَضْلَ وَكَانُوا يُصَلُّونَ فِي أَوَّلِ الْوَقْتِ قَالَ حَدَّثَنَا بِذَلِكَ أَبُو الْوَلِيدِ الْمَكِّيُّ عَنِ الشَّافِعِيِّ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Khalid bin Yazid] from [Sa'id bin Abu Bilal] from [Ishaq bin Umar] from ['Aisyah], she said: "The Messenger of Allah (peace be upon him) never prayed at the end of its time twice consecutively until Allah took him." Abu Isa said: "This is hasan gharib: its chain is not connected." Syafi'i said: "Prayer at the beginning of time is best. What shows the virtue of early prayer is the choice of the Prophet (peace be upon him), Abu Bakar and Umar - they always prayed early and chose only the best. They never abandoned the best: they always prayed at the beginning of time." He said: "Abu Al Walid Al Makki narrated to us from Syafi'i the same."

Hadith Corroboration
Imam Ahmad : 23473

PROVISIONS FOR DAMAGES FOR LEAVING THE ASAR PRAYER

Hadith Imam Tirmidzi Number 160

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِي تَفُوتُهُ صَلَاةَ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُو فِي الْبَابِ عَنْ بُرَيْدَةَ وَنُوفَلِ بْنِ مُعَاوِيَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ سَالِمٍ عَنْ أَبِيهِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] he said: narrated to us [Al Laits bin Sa'd] from [Nafi'] from [Ibnu Umar] from the Prophet (peace be upon him) he said: "One who misses the 'Asr prayer (in congregation) is like one who has lost his family and wealth." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih. This hadith is also narrated by [Az Zuhri] from [Salim] from his father [Ibnu Umar] from the Prophet (peace be upon him)."

Hadith Corroboration

Imam Ahmad : 4317, 4393, 4574, 4840, 4914, 5061, 5198, 5210, 5519, 5792, 5901, 6038, 6042, 6073, 19270, 19296, 19381, 22534

Imam Bukhari : 519

Imam Muslim : 991, 992

Imam Abu Dawud : 351

Imam Tirmidzi : 160

Imam Nasa'i : 474, 475, 476, 508, 509

Imam Ibnu Majah : 677

Imam Malik : 18

Imam Darimi : 1202, 1203

KEEPING PRAYER ON TIME IN THE FUTURE

Hadith Imam Tirmidzi Number 161

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ أَمْرَاءُ يَكُونُونَ بَعْدِي يُمِيتُونَ الصَّلَاةَ فَصَلِّ الصَّلَاةَ لَوْ قَتَلَهَا فَإِنْ صَلَّيْتَ لَوْ قَتَلَهَا كَأَنَّكَ لَكَ نَافِلَةٌ وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَو فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعُبَادَةَ بْنِ الصَّامِتِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ وَهُوَ قَوْلٌ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُصَلِّيَ الرَّجُلُ الصَّلَاةَ لِمِيقَاتِهَا إِذَا أَخْرَاهَا الْإِمَامُ ثُمَّ يُصَلِّيَ مَعَ الْإِمَامِ وَالصَّلَاةُ الْأُولَى هِيَ الْمَكْتُوبَةُ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ

Narrated to us [Muhammad bin Musa Al Bashri] he said: narrated to us [Ja'far bin Sulaiman Adl Dluba'i] from [Abu Imran Al Jauni] from [Abdullah bin Ash Shamit] from [Abu Dzar] he said: "The Prophet (peace be upon him) said: 'O Abu Dzar the rulers after me will neglect prayer so pray on time. If it is prayed on time you gain nafilah reward if not you have guarded your prayer.'" He said: "In this chapter there is also a narration from Abdullah bin Mas'ud and Ubadah bin Ash Shamit." Abu Isa said: "The hadith of Abu Dzar is hasan sahih. This is the view of many scholars. They prefer a man prays on time if the imam delays then joins the imam. Most scholars hold the early prayer is the obligatory one. Abu Imran Al Jauni's name is Abdul Malik bin Habib."

Hadith Corroboration

Imam Ahmad : 15127, 15137, 20425

Imam Muslim : 1028

QADHA THE PRAYER THAT WAS MISSED DUE TO FORGOTTING OR SLEEPING ASLEEP

Hadith Imam Tirmidzi Number 162

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ قَالَ ذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَوْمَهُمْ عَنِ الصَّلَاةِ فَقَالَ إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي مَرْيَمَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي جُحَيْفَةَ وَأَبِي سَعِيدٍ وَعَمْرِو بْنِ أُمَيَّةَ الضَّمِرِيِّ وَذِي مَخْبَرٍ وَيُقَالُ ذِي مَخْمَرٍ وَهُوَ ابْنُ أَخِي النَّجَاشِيِّ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنْسَاهَا فَيَسْتَيْقِظُ أَوْ يَذْكُرُ وَهُوَ فِي غَيْرِ وَقْتِ صَلَاةٍ عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا فَقَالَ بَعْضُهُمْ يُصَلِّيْهَا إِذَا اسْتَيْقَظَ أَوْ ذَكَرَ وَإِنْ كَانَ عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَالشَّافِعِيِّ وَمَالِكٍ وَقَالَ بَعْضُهُمْ لَا يُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ أَوْ تَغْرُبَ

Narrated to us [Qutaibah] he said: narrated to us [Hammad bin Zaid] from [Tsabit Al Bunani] from [Abdullah bin Rabah Al Anshari] from [Abu Qatadah] he said: "The Companions mentioned to the Prophet (peace be upon him) missing prayer due to sleep he said: 'There is no neglect in sleep neglect is when awake. If one forgets or sleeps let him pray when he remembers.'" He said: "In this chapter there is also a narration from Ibnu Mas'ud Abu Maryam Imran bin Hushain Jubair bin Muth'im Abu Juhaifah Abu Sa'id 'Amru bin Umayyah Adl Dlamri and Dzu Mikhbar also called Dzu Mikhmar -who is the son of the son of An Najasyi-." Abu Isa said: "The hadith of Abu Qatadah is hasan sahih. Scholars differ on one who misses prayer due to sleep or forgetfulness and awakens or remembers after time ends when the sun rises or sets. Some say: 'He prays when he awakens or remembers even if the sun is rising or setting.' This is the view of Ahmad Ishaq Syafi'i and Malik. Others say: 'He may not pray until the sun rises or sets.'"

Hadith Corroboration
Imam Ahmad : 21554
Imam Abu Dawud : 372
Imam Nasa'i : 612
Imam Ibnu Majah : 690

PRAY WHEN YOU REMEMBER AFTER FORGETTING

Hadith Imam Tirmidzi Number 163

حَدَّثَنَا قُتَيْبَةُ وَبِشْرُ بْنُ مُعَاذٍ قَالَا حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا وَفِي الْبَابِ عَنْ سَمُرَةَ وَأَبِي قَتَادَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الصَّلَاةَ قَالَ يُصَلِّيَهَا مَتَى ذَكَرَهَا فِي وَقْتٍ أَوْ فِي غَيْرِ وَقْتٍ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ وَيُرْوَى عَنْ أَبِي بَكْرَةَ أَنَّهُ نَامَ عَنْ صَلَاةِ الْعَصْرِ فَاسْتَيْقَظَ عِنْدَ غُرُوبِ الشَّمْسِ فَلَمْ يُصَلِّ حَتَّى غَرَبَتِ الشَّمْسُ وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى هَذَا وَأَمَّا أَصْحَابُنَا فَذَهَبُوا إِلَى قَوْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Qutaibah] and [Bisyr bin Mu'adz] they said: narrated to us [Abu Awanah] from [Qatadah] from [Anas bin Malik] he said: "The Messenger of Allah (peace be upon him) said: 'Whoever forgets a prayer let him pray when he remembers.'" He said: "In this chapter there is also a narration from Samrah and Abu Qatadah." Abu Isa said: "The hadith of Anas is hasan sahih." It is narrated from Ali bin Abu Thalib that he said about one who forgets prayer he said: "Let him pray whenever he remembers whether in time or out." This is the view of Syafi'i Ahmad bin Hambal and Ishaq. It is narrated from Abu Bakrah that he slept missing 'Asr and awoke after sunset so he did not pray until the sun set. Some Kufans hold this our companions follow what Ali bin Abu Thalib (may Allah be pleased with him) practiced.

Hadith Corroboration
 Imam Ahmad : 10968, 13061, 13345
 Imam Muslim : 1102
 Imam Abu Dawud : 374
 Imam Nasa'i : 609, 615, 616
 Imam Ibnu Majah : 688, 689
 Imam Darimi : 1201

MISSING PRAYERS AND IQAMAT

Hadith Imam Tirmidzi Number 164

حَدَّثَنَا هَنَادٌ حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِنَّ الْمُشْرِكِينَ شَغَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ فَأَمَرَ بِلَالًا فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ لَيْسَ بِإِسْنَادِهِ بَأْسٌ إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ عَبْدِ اللَّهِ وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ فِي الْفَوَائِدِ أَنَّ يُقِيمَ الرَّجُلُ لِكُلِّ صَلَاةٍ إِذَا قَضَاهَا وَإِنْ لَمْ يُقِمْ أَجْزَأُهُ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Hannad] he said: narrated to us [Husyaim] from [Abu Az Zubair] from [Nafi' bin Jubair bin Muth'im] from [Abu Ubaidah bin Abdullah bin Mas'ud] he said: "[Abdullah bin Mas'ud] said: 'The polytheists kept the Messenger of Allah (peace be upon him) from four prayers on the day of Khandaq until night passed as Allah willed. He ordered Bilal to call adhan so Bilal called adhan and iqamah then he prayed Zuhr then Bilal iqamah and he prayed 'Asr then Bilal iqamah and he prayed Maghrib then Bilal iqamah and he prayed

'Isha.'" He said: "In this chapter there is a hadith from Abu Sa'id and Jabir." Abu Isa said: "The hadith of Abdullah has no issue in its chain but Abu Ubaidah did not hear from Abdullah." This is what some scholars prefer for missed prayers: a man calls iqamah for each if making up and if not it suffices. This is Syafi'i's view.

Hadith Corroboration

Imam Ahmad : 2232, 3374, 11772, 21877

Imam Muslim : 970

Imam Abu Dawud : 375

Imam Nasa'i : 516, 600, 618, 656

QADHA PRAYER AT FORBIDDEN TIMES

Hadith Imam Tirmidzi Number 165

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يَوْمَ الْخُنْدَقِ وَجَعَلَ يُسُبُّ كُفَّارَ قُرَيْشٍ قَالَ يَا رَسُولَ اللَّهِ مَا كَذْتُ أُصَلِّيَ الْعَصْرَ حَتَّى تَغْرُبَ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ إِنْ صَلَّيْتُهَا قَالَ فَنَزَلْنَا بُطْحَانَ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَوَضَّأْنَا فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar Bundar] he said: narrated to us [Mu'adz bin Hisyam] he said: narrated to me [my father] from [Yahya bin Abu Katsir] he said: narrated to us [Abu Salamah bin Abdurrahman] from [Jabir bin Abdullah] he said: "During Khandaq 'Umar bin Khaththab cursed the Quraysh disbelievers saying 'O Messenger of Allah I nearly missed 'Asr until sunset!' The Messenger of Allah (peace be upon him) replied: 'By Allah I have not prayed it.' Jabir said: 'We stopped at Buthhan (a valley in Madinah) the Messenger of Allah (peace be upon him) performed wudu and we did then he prayed 'Asr after sunset then Maghrib.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Bukhari : 893, 3803

Imam Muslim : 1000

Imam Tirmidzi : 165

THE MOST IMPORTANT PRAYER IS ASAR

Hadith Imam Tirmidzi Number 166

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو النَّضْرِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ زُبَيْدٍ عَنْ مَرْثَةَ الِهْمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] he said: narrated to us [Abu Dawud Ath Thayalisi] and

[Abu An Nadlr] from [Muhammad bin Thalhah bin Musharrif] from [Zubaid] from [Al Hamdani] from [Abdullah bin Mas'ud] he said: "The Messenger of Allah (peace be upon him) said: 'The middle prayer is 'Asr.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 19270, 19296, 19381
Imam Tirmidzi : 2909

THE MOST IMPORTANT WUSTHA PRAYER IS ASAR ACCORDING TO SAMRAH BIN JUNDAB

Hadith Imam Tirmidzi Number 167

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَعَائِشَةَ وَحَفْصَةَ وَأَبِي هُرَيْرَةَ وَأَبِي هَاشِمٍ بْنِ عُثْبَةَ قَالَ أَبُو عِيسَى قَالَ مُحَمَّدٌ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدِيثُ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ حَدِيثٌ صَحِيحٌ وَقَدْ سَمِعَ مِنْهُ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ فِي صَلَاةِ الْوُسْطَى حَدِيثٌ حَسَنٌ وَهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَقَالَ زَيْدُ بْنُ ثَابِتٍ وَعَائِشَةُ صَلَاةُ الْوُسْطَى صَلَاةُ الظُّهْرِ وَقَالَ ابْنُ عَبَّاسٍ وَابْنُ عُمَرَ صَلَاةُ الْوُسْطَى صَلَاةُ الصُّبْحِ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ قَالَ لِي مُحَمَّدُ بْنُ سِيرِينَ سَلِ الْحَسَنَ مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ فَسَأَلْتُهُ فَقَالَ سَمِعْتُهُ مِنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ أَبُو عِيسَى وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْمَدِينِيِّ عَنْ قُرَيْشِ بْنِ أَنَسٍ بِهَذَا الْحَدِيثِ قَالَ مُحَمَّدٌ قَالَ عَلِيُّ وَسَمَاعُ الْحَسَنِ مِنْ سَمُرَةَ صَحِيحٌ وَاحْتَجَّ بِهَذَا الْحَدِيثِ

Narrated to us [Hannad] he said: narrated to us [Abdah] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samrah bin Jundab] from the Prophet (peace be upon him) that he said: "The middle prayer is 'Asr.'" He said: "In this chapter there is also a narration from Ali Abdullah bin Mas'ud Zaid bin Tsabit 'Aisyah Hafshah Abu Hurairah and Abu Hasyim bin Utbah." Abu Isa said: "Muhammad said: 'Ali bin Abdullah said the hadith of Samrah bin Jundab is hasan sahih and he heard from him.'" Abu Isa said: "The hadith of Samrah that the middle prayer is 'Asr is hasan sahih. This is the view of most scholars among the Companions and others." Zaid bin Tsabit and 'Aisyah said "The middle prayer is Zuhr." Ibnu Abbas and Ibnu Umar said "The middle prayer is Subh." Narrated to us Abu Musa Muhammad bin Al Mutsanna he said: narrated to us Quraisy bin Anas from Habib Ibnu Asy Syahid he said: "Muhammad bin Sirin said: 'Ask Al Hasan from whom he heard the hadith of 'Aqiqah?' so I asked he replied 'I heard it from Samrah bin Jundab.'" Abu Isa said: "Narrated to us Muhammad bin Isma'il he said: narrated to us Ali bin Abdullah bin Al Madini from Quraisy bin Anas with this hadith." Muhammad said: "Ali said: 'Al Hasan's hearing from Samrah is correct and it is based on this hadith.'"

Hadith Corroboration

PROHIBITION OF PRAYERS AFTER FAWN AND ASR Hadith Imam Tirmidzi Number 168

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا مَنُصُورٌ وَهُوَ ابْنُ زَادَانَ عَنْ قَتَادَةَ قَالَ أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَعَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ قَالَ فِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَسَمُرَةَ بْنَ جُنْدَبٍ وَعَبْدَ اللَّهِ بْنَ عَمْرٍو وَمُعَاذِ ابْنِ عَفْرَاءَ وَالضُّنَابِيَّ وَلَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَزَيْدِ بْنِ ثَابِتٍ وَعَائِشَةَ وَكَعْبَ بْنَ مُرَّةٍ وَأَبِي أُمَامَةَ وَعَمْرٍو بْنَ عَبْسَةَ وَيَعْلَى بْنَ أُمَيَّةَ وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ عَنْ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنَّهُمْ كَرِهُوا الصَّلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَبَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَأَمَّا الصَّلَوَاتُ الْفَوَائِثُ فَلَا بَأْسَ أَنْ تُقْضَى بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ قَالَ عَلِيُّ ابْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ قَالَ شُعْبَةُ لَمْ يَسْمَعْ قَتَادَةَ مِنْ أَبِي الْعَالِيَةِ إِلَّا ثَلَاثَةَ أَشْيَاءَ حَدِيثَ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَحَدِيثَ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى وَحَدِيثَ عَلِيٍّ الْقَضَاءُ ثَلَاثَةٌ

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Husaym] he said: informed us [Manshur] -he is Ibnu Zadzan- from [Qatadah] he said: informed us [Abu Al Aliyah] from [Ibnu Abbas] he said: I heard much from the Prophet's Companions like [Umar bin Al Khaththab] and he is most beloved to me "The Messenger of Allah (peace be upon him) forbade prayer after Fajr until sunrise and after 'Asr until sunset." He said: "In this chapter there is also a narration from Ali Ibnu Mas'ud Uqbah bin Amir Abu Hurairah Ibnu Umar Samrah bin Jundab Abdullah bin Amru Mu'adz bin 'Afra` Ash Shunabihi -but he did not hear from the Prophet (peace be upon him)- Salamah bin Al Akwa' Zaid bin Tsabit 'Aisyah Ka'ab bin Murrah Abu Umamah Amru bin Abasah Ya'la bin Umayyah and Mu'awiyah." Abu Isa said: "The hadith of Ibnu Abbas from Umar is hasan sahih. This is the view of most fuqaha among the Companions and later: they disliked prayer after Subh until sunrise and after 'Asr until sunset. But missed prayers may be made up after Subh or 'Asr. Ali bin Al Madini said: 'Yahya bin Sa'id said: 'Syu'bah never heard from Qatadah narrated from Abu Al Aliyah except three hadiths: The hadith of Umar: "The Prophet (peace be upon him) forbade prayer after Subh until sunrise and after 'Asr until sunset." The hadith of Ibnu Abbas from the Prophet (peace be upon him) he said: "One should not say 'I am better than Yahya bin

Mata.'" The hadith of Ali that judges are three types.'"

Hadith Corroboration

Imam Ahmad : 336, 343, 9574, 10037, 10865, 10921, 11060, 11277, 21609, 23320

Imam Bukhari : 547, 549, 553, 5371

Imam Muslim : 1366, 1367

Imam Abu Dawud : 1206

Imam Nasa'i : 469, 558, 559, 563, 565, 569

Imam Ibnu Majah : 1238

Imam Malik : 461

PRAY TWO RAKAT AFTER ASAR AND CROSSING OF OPINIONS

Hadith Imam Tirmidzi Number 169

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّمَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ لِأَنَّهُ أَتَاهُ مَالٌ فَشَغَلَهُ عَنِ الرَّكَعَتَيْنِ بَعْدَ الظُّهْرِ فَصَلَّاهُمَا بَعْدَ الْعَصْرِ ثُمَّ لَمْ يَعُدْ لَهُمَا فِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ وَمَيْمُونَةَ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى بَعْدَ الْعَصْرِ رَكَعَتَيْنِ وَهَذَا خِلَافُ مَا رُوِيَ عَنْهُ أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَحَدِيثُ ابْنِ عَبَّاسٍ أَصَحُّ حَيْثُ قَالَ لَمْ يَعُدْ لَهُمَا وَقَدْ رُوِيَ عَنْ زَيْدِ بْنِ ثَابِتٍ نَحْوُ حَدِيثِ ابْنِ عَبَّاسٍ وَقَدْ رُوِيَ عَنْ عَائِشَةَ فِي هَذَا الْبَابِ رَوَايَاتٌ رُوِيَ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا دَخَلَ عَلَيْهَا بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ وَرُوِيَ عَنْهَا عَنْ أُمِّ سَلَمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَالَّذِي اجْتَمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ عَلَى كَرَاهِيَةِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ إِلَّا مَا اسْتُثْنِيَ مِنْ ذَلِكَ مِثْلُ الصَّلَاةِ بِمَكَّةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ بَعْدَ الطَّوَافِ فَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُخْصَةً فِي ذَلِكَ وَقَدْ قَالَ بِهِ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ الصَّلَاةَ بِمَكَّةَ أَيْضًا بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَبَعْضُ أَهْلِ الْكُوفَةِ

Narrated to us [Qutaibah] he said: narrated to us [Jarir] from ['Atha' bin Sa'ib] from [Sa'id bin Jubair] from [Ibnu Abbas] he said: "The Prophet (peace be upon him) prayed two rak'ahs after 'Asr because he was busy with Muslim property so he missed two rak'ahs after Zuhr. He prayed them after 'Asr and did not repeat it." In this chapter there is also a hadith from 'Aisyah Ummu Salamah Maimunah and Abu Musa." Abu Isa said: "The hadith of Ibnu Abbas is hasan many narrated from the Prophet (peace be upon him) that he prayed two rak'ahs after 'Asr. This contradicts what is narrated from him forbidding prayer after 'Asr until sunset. Ibnu Abbas's hadith is more sahih because it states he did not repeat the two

rak'ahs." A similar hadith is narrated from Zaid bin Tsabit. From 'Aisyah several hadiths say the Prophet (peace be upon him) never entered upon her after 'Asr except he prayed two rak'ahs. From 'Aisyah Ummu Salamah from the Prophet (peace be upon him) forbidding prayer after 'Asr until sunset and after Subh until sunrise. Scholars agree it is disliked after 'Asr until sunset and after Subh until sunrise except exceptions like prayer in Makkah after 'Asr until sunset and after Subh until sunrise after tawaf. It is narrated from the Prophet (peace be upon him) he permitted this. This is the view of some scholars among the Companions and later. Syafi'i Ahmad and Ishaq hold it. Some scholars among the Companions and later disliked prayer after 'Asr and Subh in Makkah. Sufyan Ath Tsauri Malik bin Anas and some Kufans hold this.

Hadith Corroboration
Imam Ahmad : 23639, 23878

PRAYER BETWEEN TWO ADHAN

Hadith Imam Tirmidzi Number 170

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ فَلَمْ يَرِ بَعْضُهُمُ الصَّلَاةَ قَبْلَ الْمَغْرِبِ وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ كَانُوا يُصَلُّونَ قَبْلَ صَلَاةِ الْمَغْرِبِ رُكْعَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ وَقَالَ أَحْمَدُ وَإِسْحَاقُ إِنَّ صَلَاتَهُمَا فَحَسَنٌ وَهَذَا عِنْدَهُمَا عَلَى الْإِسْتِحْبَابِ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Kahmas bin Al Hasan] from [Abdullah bin Buraidah] from [Abdullah bin Mughaffal] from the Prophet (peace be upon him) he said: "Between two adhans there is prayer for who wishes." He said: "In this chapter there is also a narration from Abdullah bin Az Zubair." Abu Isa said: "The hadith of Abdullah bin Al Mughaffal is hasan sahih." Some Companions differed on prayer before Maghrib some held there is no prayer before Maghrib. Many Companions narrated praying two rak'ahs before Maghrib between iqamah and adhan. Ahmad and Ishaq said: "If one prays it is good." They consider it sunnah.

Hadith Corroboration
Imam Ahmad : 16188, 19636, 19651, 19665
Imam Bukhari : 588, 591
Imam Abu Dawud : 1091
Imam Nasa'i : 674
Imam Darimi : 1404

TIME LIMIT FOR PRAYER

Hadith Imam Tirmidzi Number 171

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ وَعَنْ بُسْرِ بْنِ سَعِيدٍ وَعَنْ الْأَعْرَجِ يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ أَصْحَابُنَا وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَهُمْ لِصَاحِبِ الْعُذْرِ مِثْلُ الرَّجُلِ الَّذِي يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنَسَاهَا فَيَسْتَيْقِظُ وَيَذْكُرُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا

Narrated to us [Ishaq bin Musa Al Anshari] he said: narrated to us [Ma'n] he said: narrated to us [Malik bin Anas] from [Zaid bin Aslam] from ['Atha' bin Yasar] and from [Busr bin Sa'id] and from [Al A'raj] they narrated from [Abu Hurairah] that the Prophet (peace be upon him) said: "Whoever catches one rak'ah of Subh before sunrise has caught it. Whoever catches one rak'ah of 'Asr before sunset has caught it." He said: "In this chapter there is also a narration from 'Aisyah." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. This is the view of our companions Syafi'i Ahmad and Ishaq. They hold this applies to one with excuse like missing prayer due to sleep or forgetfulness and awakens or remembers when the sun rises or sets."

Hadith Corroboration

Imam Ahmad : 6918, 6983, 7146, 7148, 7224, 7277, 7341, 7438, 7466, 8230, 8528, 8817, 9538, 9575, 9745, 9946, 23349

Imam Bukhari : 523, 545, 546

Imam Muslim : 954, 955, 956, 957, 958

Imam Abu Dawud : 349, 946

Imam Tirmidzi : 171, 482

Imam Nasa'i : 511, 512, 513, 514, 547, 548, 550, 551, 552, 553, 554, 555, 658, 1408, 2990

Imam Ibnu Majah : 691, 692, 1111, 1112, 1113

Imam Malik : 4, 14, 219

Imam Darimi : 1193, 1194

MULTIPLE PRAYERS WITHOUT EXCUSE

Hadith Imam Tirmidzi Number 172

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَجَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ قَالَ لَابْنِ عَبَّاسٍ مَا أَرَادَ بِذَلِكَ قَالَ أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ رَوَاهُ جَابِرُ بْنُ زَيْدٍ وَسَعِيدُ بْنُ جُبَيْرٍ وَعَبْدُ اللَّهِ بْنُ شَقِيقٍ الْعَقِيلِيُّ وَقَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ هَذَا

Narrated to us [Hannad] he said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Habib bin Abu Tsabit] from [Sa'id bin Jubair] from [Ibnu Abbas] he said: "In Madinah the Messenger of Allah (peace be upon him) combined Zuhr and 'Asr and Maghrib and 'Isha not due to fear or rain." Sa'id said: "It was said to Ibnu Abbas 'What did he intend?' He replied 'He did not want to burden his ummah.'" He said: "In this chapter there is also a hadith from

Abu Hurairah." Abu Isa said: "The hadith of Ibnu Abbas is narrated through several chains: [Jabir bin Zaid] [Sa'id bin Jubair] and [Abdullah bin Syaqqi Al 'Uqaili]. Also narrated other than these from Ibnu Abbas from the Prophet (peace be upon him)."

Hadith Corroboration

Imam Ahmad : 1852, 2156, 3065, 3152, 3223, 4660, 5053, 6069, 14222, 20770, 21004, 21050, 22447, 22469, 22544

Imam Muslim : 1146, 1150, 1151, 1154, 2266, 2268

Imam Abu Dawud : 1023, 1024, 1025

Imam Nasa'i : 597, 602, 2976, 2977, 2979

Imam Malik : 300

MAKING PRAYERS WITHOUT UDUZUR IS CONSIDERED A GREAT SIN Hadith Imam Tirmidzi Number 173

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ حَدِيثٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكِبَايِرِ قَالَ أَبُو عِيسَى وَحَدَّثَ هَذَا أَبُو عَلِيٍّ الرَّحْبِيُّ وَهُوَ حُسَيْنُ بْنُ قَيْسٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعَّفَهُ أَحْمَدُ وَغَيْرُهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنْ لَا يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا فِي السَّفَرِ أَوْ بَعَرَفَةٍ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ فِي الْجُمُعِ بَيْنَ الصَّلَاتَيْنِ لِلْمَرِيضِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي الْمَطَرِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَلَمْ يَرَ الشَّافِعِيُّ لِلْمَرِيضِ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ

Narrated to us [Abu Salamah Yahya bin Khalaf Al Bashri] he said: narrated to us [Al Mu'tamir bin Sulaiman] from [his father] from [Hanasy] from [Ikrimah] from [Ibnu Abbas] from the Prophet (peace be upon him) he said: "Whoever combines two prayers without excuse has approached one of the doors of major sins." Abu Isa said: "Hanasy is Abu Ali Ar Rahabi Husain bin Qais. Hadith scholars hold him weak. Imam Ahmad and others weakened him." This hadith is practiced by scholars: combining two prayers is not allowed except in travel or at 'Arafah. Some Tabi'in permitted combining for the ill. Ahmad and Ishaq hold this. Some scholars say combining only in rain. Syafi'i Ahmad and Ishaq hold this. Syafi'i does not permit the ill to combine.

Hadith Corroboration

Imam Ahmad : 22451

DREAMS ABOUT THE ADZAN AND THE TEACHINGS OF THE PROPHET Hadith Imam Tirmidzi Number 174

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ الثِّمِّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ لَمَّا أَصْبَحْنَا أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ

بِالرُّؤْيَا فَقَالَ إِنَّ هَذِهِ لَرُّؤْيَا حَقٌّ فَقُمَّ مَعَ بِلَالٍ فَإِنَّهُ أُنْذَى وَأَمَدُ صَوْتَا مِنْكَ فَأَلْتِ عَلَيْهِ مَا قِيلَ لَكَ وَلِيُنَادِ بِذَلِكَ قَالَ فَلَمَّا سَمِعَ عُمَرُ بْنُ الْخَطَّابِ نِدَاءَ بِلَالٍ بِالصَّلَاةِ خَرَجَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجُرُّ إِزَارَهُ وَهُوَ يَقُولُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ رَأَيْتُ مِثْلَ الَّذِي قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلِلَّهِ الْحَمْدُ فَذَلِكَ أَثْبَتُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَتَمَّ مِنْ هَذَا الْحَدِيثِ وَأَطْوَلَ وَذَكَرَ فِيهِ قِصَّةَ الْأَذَانِ مَثْنَى وَمَثْنَى وَالْإِقَامَةَ مَرَّةً مَرَّةً وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ ابْنُ عَبْدِ رَبِّهِ وَيُقَالُ ابْنُ عَبْدِ رَبِّ وَلَا نَعْرِفُ لَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا يَصِحُّ إِلَّا هَذَا الْحَدِيثُ الْوَاحِدَ فِي الْأَذَانِ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ ابْنُ عَاصِمِ الْمَازِنِيِّ لَهُ أَحَادِيثٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَمُّ عَبَّادِ بْنِ تَمِيمٍ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi] he said: narrated to us [his father] he said: narrated to us [Muhammad bin Ishaq] from [Muhammad bin Ibrahim Al Harits At Taimi] from [Muhammad bin Abdullah bin Zaid] from [his father] he said: "One morning we came to the Messenger of Allah (peace be upon him) I informed him of my dream he said: 'It is a true dream stand with Bilal his voice is louder and longer convey what was said to you command him to call with it.' Abdullah bin Zaid said: 'When 'Umar bin Al Khatthab heard Bilal's call he came to the Messenger of Allah (peace be upon him) dragging his lower garment saying 'O Messenger of Allah by Him who sent you with truth I dreamed the same as he called.' Abdullah bin Zaid said: 'The Messenger of Allah (peace be upon him) said: 'Praise be to Allah it is more confirming.'"" He said: "In this chapter there is also a narration from Ibnu Umar." Abu Isa said: "The hadith of Abdullah bin Zaid is hasan sahih. [Ibrahim bin Sa'd] narrated this from [Muhammad bin Ishaq] with more complete longer wording. It states adhan twice-twice iqamah once-once." Abdullah bin Zaid is Ibnu Abdu Rabbih also called Ibnu Abdu Rabbi. We know no sahih hadith from him from the Prophet (peace be upon him) except this adhan hadith. Abdullah bin Zaid bin 'Ashim Al Mazini has several hadiths from the Prophet (peace be upon him). He is uncle of 'Abbad bin Tamim.

THE ORIGIN OF ADZAN

Hadith Imam Tirmidzi Number 175

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى وَقَالَ بَعْضُهُمْ اتَّخِذُوا قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ قَالَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَوَّلًا تَبْعُثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ قُمْ فَنادِ بِالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Abu Bakr bin An Nadlr bin Abu An Nadlr] he said: narrated to us [Hajjaj bin Muhammad] he said: [Ibnu Jurair] said: informed us [Nafi'] from [Ibnu Umar] he said:

"When the Muslims came to Madinah they gathered awaiting prayer with no caller. One day they discussed some said 'Use a bell like the Christians' others 'Use a horn like the Jews.' Ibnu Umar said: 'Umar said: 'Why not send a man to call to prayer?' The Messenger of Allah (peace be upon him) said: 'O Bilal stand and call to prayer.'"" Abu Isa said: "This hadith is hasan sahih gharib from Ibnu Umar's hadith."

Hadith Corroboration
Imam Ahmad : 6072
Imam Bukhari : 569
Imam Muslim : 568
Imam Abu Dawud : 4334
Imam Nasa'i : 622

ABU MAHDZURAH'S CALL TO PRAYER

Hadith Imam Tirmidzi Number 176

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْبَصْرِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مُحْذُورَةَ قَالَ أَخْبَرَنِي أَبِي وَجَدِّي جَمِيعًا عَنْ أَبِي مُحْذُورَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْعَدَهُ وَأَلْقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا قَالَ إِبْرَاهِيمُ مِثْلَ أَذَانِنَا قَالَ بِشْرٌ فَقُلْتُ لَهُ أَعِدْ عَلَيَّ فَوَصَفَ الْأَذَانَ بِالْتَّرْجِيعِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي مُحْذُورَةَ فِي الْأَذَانِ حَدِيثٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَعَلَيْهِ الْعَمَلُ بِمَكَّةَ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Biysr bin Mu'adz Al Bashri] he said: narrated to us [Ibrahim bin Abdul Aziz bin Abdul Malik bin Abu Mahdzurah] he said: informed me [my father] and [my grandfather] from [Abu Mahdzurah] he said: "The Messenger of Allah (peace be upon him) seated him and recited to him letter by letter. Ibrahim said: '(Exactly) like our adhan.' Bisyr said: 'I said to him 'Repeat for me!' he described adhan repeated.'" Abu Isa said: "The hadith of Abu Mahdzurah on adhan is sahih. It is also narrated from him through another chain. Makkans practice it much this is Syafi'i's view."

Hadith Corroboration
Imam Nasa'i : 625

ADZAN AND IQAMAT SENTENCES ACCORDING TO ABU MAHDZURAH

Hadith Imam Tirmidzi Number 177

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ عَنْ عَامِرِ بْنِ عَبْدِ الْوَاحِدِ الْأَحْوَلِ عَنْ مَكْحُولٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ عَنْ أَبِي مُحْذُورَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مُحْذُورَةَ اسْمُهُ سَمْرَةُ بْنُ مِعْبَرٍ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا فِي الْأَذَانِ وَقَدْ رُوِيَ عَنْ أَبِي مُحْذُورَةَ أَنَّهُ كَانَ يُفَرِّدُ الْإِقَامَةَ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] he said: narrated to us ['Affan] he said: narrated to us [Hammam] from ['Amir bin Abdul Wahid Al Ahwal] from [Makhul] from

[Abdullah bin Muhairiz] from [Abu Mahdzurah] that the Prophet (peace be upon him) taught him adhan nineteen phrases iqamah seventeen phrases." Abu Isa said: "This hadith is hasan sahih Abu Mahdzurah's name is Samrah bin Mi'yar." Many scholars follow this on adhan. It is narrated from Abu Mahdzurah that he said iqamah one phrase each.

Hadith Corroboration

Imam Ahmad : 25991

Imam Nasa'i : 626

Imam Darimi : 1171

NUMBER OF NUMBERS IN ADZAN AND IQAMAH

Hadith Imam Tirmidzi Number 178

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَيَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ مِرْبَلَالُ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَحَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَبِهِ يَقُولُ مَالِكٌ
وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Qutaibah] he said: narrated to us [Abdul Wahhab Ats Tsaqfi] and [Yazid bin Zurai'] from [Khalid Al Hadza`] from [Abu Qilabah] from [Anas bin Malik] he said: "Bilal was ordered to even phrases in adhan odd in iqamah." In this chapter there is also a narration from Ibnu Umar. Abu Isa said: "The hadith of Anas is hasan sahih. This is the view of some scholars among the Companions and Tabi'in. Malik Syafi'i Ahmad and Ishaq hold it."

Hadith Corroboration

Imam Ahmad : 11563, 12503

Imam Bukhari : 568, 570, 571, 572, 3198

Imam Muslim : 569, 570, 571

Imam Abu Dawud : 428

Imam Nasa'i : 623

Imam Ibnu Majah : 721, 722

Imam Darimi : 1168, 1169

TWICE EXCLAMATION IN THE ADZAN AND IQAMAT

Hadith Imam Tirmidzi Number 179

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ كَانَ أَذَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفْعًا شَفْعًا فِي الْأَذَانِ وَالْإِقَامَةِ قَالَ أَبُو
عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَوَاهُ وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ
حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ وَقَالَ شُعْبَةُ عَنْ عَمْرِو
بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي

لَيْلَى وَعَبْدُ الرَّحْمَنِ بْنِ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الْأَذَانُ مَثْنَى مَثْنَى وَالْإِقَامَةُ مَثْنَى مَثْنَى وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَأَهْلُ الْكُوفَةِ قَالَ أَبُو عِيسَى ابْنُ أَبِي لَيْلَى هُوَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كَانَ قَاضِيَ الْكُوفَةِ وَلَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا إِلَّا أَنَّهُ يَزُورِي عَنْ رَجُلٍ عَنْ أَبِيهِ

Narrated to us [Abu Sa'id Al Asyaji] he said: narrated to us [Uqbah bin Khalid] from [Ibnu Abu Laila] from ['Amru bin Murrah] from [Abdurrahman bin Abu Laila] from [Abdullah bin Zaid] he said: "The Messenger of Allah's (peace be upon him) call was twice-twice in both adhan and iqamah." Abu Isa said: "The hadith of Abdullah bin Zaid is narrated by [Waki'] from [Al A'masy] from ['Amru bin Murrah] from [Abdurrahman bin Abu Laila]. He said: '[The Companions of Muhammad (peace be upon him)] narrated to us that [Abdullah bin Zaid] dreamed of adhan in sleep.' [Syu'bah] narrated from ['Amru bin Murrah] from [Abdurrahman bin Abu Laila] that [Abdullah bin Zaid] dreamed of adhan in sleep. This is more sahih than Ibnu Abu Laila's narration. Abdurrahman did not hear from Abdullah bin Zaid. Some scholars say adhan is twice-twice. Sufyan Ath Tsauri Ibnul Mubarak and Kufans hold this. Abu Isa said: "Ibnu Abu Laila is Muhammad bin Abdurrahman bin Abu Laila a judge in Kufah he did not hear any hadith from his father. He heard from a man narrating from his father."

THE DIFFERENCE BETWEEN ADZAN AND IQAMAT ACCORDING TO JABIR

Hadith Imam Tirmidzi Number 180

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْمُنْعِمِ هُوَ صَاحِبُ السَّقَاءِ قَالَ حَدَّثَنَا يَحْيَى بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وَعَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ يَا بِلَالُ إِذَا أَذَنْتَ فَتَرَسَّلْ فِي أَذَانِكَ وَإِذَا أَقَمْتَ فَاحْذَرْ وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْآكِلُ مِنْ أَكْلِهِ وَالشَّارِبُ مِنْ شُرْبِهِ وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقِضَاءِ حَاجَتِهِ وَلَا تَقُومُوا حَتَّى تَرَوْنِي حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمُنْعِمِ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الْمُنْعِمِ وَهُوَ إِسْنَادٌ مَجْهُولٌ وَعَبْدُ الْمُنْعِمِ شَيْخٌ بَصْرِيٌّ

Narrated to us [Ahmad bin Al Hasan] he said: narrated to us [Al Mu'alla bin Asad] he said: narrated to us [Abdul Mun'im] -owner of vessels- he said: narrated to us [Yahya bin Muslim] from [Al Hasan] and ['Atha'] from [Jabir bin Abdullah] he said: "The Messenger of Allah (peace be upon him) said to Bilal: 'O Bilal when you call adhan prolong it when you iqamah hasten it. Make between adhan and iqamah enough for one eating to finish one drinking to finish one relieving to finish and do not stand until you see me.'" Narrated to us [Abd bin Humaid] he said: narrated to us [Yunus bin Muhammad] from [Abdul Mun'im] with similar hadith." Abu Isa said: "We know Jabir's hadith only through this chain namely from the hadith of Abdul Mun'im whose chain is majhul (unknown). Abdul Mun'im is a Basran shaykh."

BILAL PRONOUNCES THE ADZAN AND THE RED DOME OF THE RASULULLAH

Hadith Imam Tirmidzi Number 181

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ بِلَالَ يُؤَدِّنُ وَيُدَوِّرُ وَيُتْبِعُ فَاهُ هَاهُنَا وَهَاهُنَا وَإِصْبَعَاهُ فِي أُذُنَيْهِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ لَهُ حُمْرَاءُ أَرَاهُ قَالَ مِنْ أَدَمٍ فَخَرَجَ بِلَالٌ بَيْنَ يَدَيْهِ بِالْعَزَّةِ فَرَكَّزَهَا بِالْبَطْحَاءِ فَصَلَّى إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقِيهِمَا قَالَ سُفْيَانُ نَرَاهُ حَبْرَةً قَالَ أَبُو عِيسَى حَدِيثُ أَبِي جُحَيْفَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يَدْخُلَ الْمُؤَدِّنُ إِصْبَعَيْهِ فِي الْأَذَانِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ وَفِي الْإِقَامَةِ أَيْضًا يَدْخُلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَأَبُو جُحَيْفَةَ اسْمُهُ وَهَبُ بْنُ عَبْدِ اللَّهِ السَّوَائِي

Narrated to us [Mahmud bin Ghailan] he said: narrated to us [Abdurrazzaq] he said: informed us [Sufyan Ats Tsauri] from [Aun bin Abu Juhaifah] from [his father] he said: "I saw Bilal calling adhan turning following his mouth here and there his fingers in his ears. The Messenger of Allah (peace be upon him) was in his red dome. I think he said 'Of leather.' Then Bilal came out of the dome carrying a short spear he planted it in open ground. Then the Messenger of Allah (peace be upon him) prayed facing the spear a dog and donkey passed in front. He wore red clothing I seemed to see the gleam of his shins." Sufyan said: "We think the clothing was hibrah (silk and wool garment)." Abu Isa said: "The hadith of Abu Juhaifah is hasan sahih. Scholars practice it they like a mu'adzin putting fingers in ears during adhan. Some scholars say 'During iqamah one is recommended to put fingers in ears.' This is Al Auza'i's view. Abu Juhaifah's name is Wahb bin Abdullah As Suwa'i."

Hadith Corroboration

Imam Ahmad : 1316, 1321, 1325, 4238, 4385, 4452, 5576, 5577, 5979, 6004, 7087, 15508, 17994, 17995, 17997, 18000, 18011, 18018, 22703, 23009

Imam Bukhari : 181, 363, 412, 464, 465, 466, 467, 468, 469, 471, 477, 597, 919, 920, 3289, 3302, 5340, 6789

Imam Muslim : 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 786, 789, 790

Imam Abu Dawud : 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 604, 914

Imam Tirmidzi : 181, 307, 320, 2883

Imam Nasa'i : 466, 738, 739, 740, 742

Imam Ibnu Majah : 931, 932, 933, 1294

Imam Malik : 328

Imam Darimi : 1373, 1374, 1376

TATSWWIB IN THE ADZAN OF THE DAWN PRAYER

Hadith Imam Tirmidzi Number 182

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ بِلَالٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُثَوِّبَنَّ فِي شَيْءٍ مِنَ الصَّلَوَاتِ إِلَّا فِي صَلَاةِ الْفَجْرِ قَالَ

وَفِي الْبَابِ عَنْ أَبِي مُحْذُورَةَ قَالَ أَبُو عِيسَى حَدِيثُ بِلَالٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي إِسْرَائِيلَ الْمَلَائِيِّ وَأَبُو إِسْرَائِيلَ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنَ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ إِنَّمَا رَوَاهُ عَنْ الْحَسَنِ بْنِ عُمَارَةَ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ وَأَبُو إِسْرَائِيلَ اسْمُهُ إِسْمَاعِيلُ بْنُ أَبِي إِسْحَقَ وَلَيْسَ هُوَ بِذَاكَ الْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَفْسِيرِ التَّثْوِيبِ فَقَالَ بَعْضُهُمُ التَّثْوِيبُ أَنْ يَقُولَ فِي أَذَانِ الْفَجْرِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَأَحْمَدَ وَقَالَ إِسْحَقُ فِي التَّثْوِيبِ غَيْرَ هَذَا قَالَ التَّثْوِيبُ الْمَكْرُوهُ هُوَ شَيْءٌ أَحَدَثَهُ النَّاسُ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَدَّنَ الْمُؤَذِّنُ فَاسْتَبْطَأَ الْقَوْمَ قَالَ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَدْ قَامَتِ الصَّلَاةُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ قَالَ وَهَذَا الَّذِي قَالَ إِسْحَقُ هُوَ التَّثْوِيبُ الَّذِي قَدْ كَرِهَهُ أَهْلُ الْعِلْمِ وَالَّذِي أَحَدَثُوهُ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي فَسَّرَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ أَنَّ التَّثْوِيبَ أَنْ يَقُولَ الْمُؤَذِّنُ فِي أَذَانِ الْفَجْرِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ وَهُوَ قَوْلٌ صَحِيحٌ وَيُقَالُ لَهُ التَّثْوِيبُ أَيْضًا وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ وَرَأَوْهُ وَرَوَوْهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ فِي صَلَاةِ الْفَجْرِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ وَرَوِيَ عَنْ مُجَاهِدٍ قَالَ دَخَلْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ مَسْجِدًا وَقَدْ أَدَّنَ فِيهِ وَنَحْنُ نُرِيدُ أَنْ نُصَلِّيَ فِيهِ فَتَوَبَّ الْمُؤَذِّنُ فَخَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ مِنَ الْمَسْجِدِ وَقَالَ اخْرُجْ بِنَا مِنْ عِنْدِ هَذَا الْمُبْتَدِعِ وَلَمْ يُصَلِّ فِيهِ قَالَ وَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ التَّثْوِيبَ الَّذِي أَحَدَثَهُ النَّاسُ بَعْدَ

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Abu Ahmad Az Zubair] he said: narrated to us [Abu Isra'il] from [Al Hakam] from [Abdurrahman bin Abu Laila] from [Bilal] he said: "The Messenger of Allah (peace be upon him) said: 'Do not do tatswib in prayer times except in Subh.'" He said: "In this chapter there is also a narration from Abu Mahdlurah." Abu Isa said: "We know Bilal's hadith only from Abu Isra'il Al Mula'I Abu Isma'il did not hear this from Al Hakam bin Utaibah." He said: "He narrated it from Al Hasan bin Umarah from Al Hakam bin Utaibah. Abu Isma'il's name is Isma'il bin Abu Ishaq. Hadith scholars hold him not strong." Scholars differ on tatswib some say tatswib is saying in Subh adhan ASH SHALATU KHAIRUN MINAN NAUM (prayer is better than sleep). This is Ibnul Mubarak and Ahmad's view. Ishaq has another view on tatswib he said: "Disliked tatswib is what people invented after the Prophet (peace be upon him) if mu'adzin calls adhan people are lazy he says between adhan and iqamah QAD QAAMATISH SHALAT - HAYYA 'ALA ASH SHALAT - HAYYA 'ALAL FALAH (prayer is established come to prayer come to success)." He said: "What Ishaq said is invented tatswib after the Prophet (peace be upon him) disliked by scholars." Ibnul Mubarak and Ahmad interpret tatswib as mu'adzin saying in Subh adhan ASH SHALATU KHAIRUN MINAN NAUM (prayer is better than sleep). This is correct view. This is tatswib as scholars choose. Narrated from Ibnu Umar in Subh adhan he said ASH SHALATU KHAIRUN MINAN NAUM (prayer is better than sleep). Narrated from Mujahid he said: "I entered mosque with Abdullah bin Umar after adhan mu'adzin did tatswib. Abdullah bin Umar left mosque said 'Come out with me from this innovator!' he did not pray in it." He said: "Tatswib Abdullah disliked is invented by people."

ADZAN AND IQAMAH ARE CONNECTED WITH MU'ADZIN Hadith Imam Tirmidzi Number 183

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعُمٍ الْأَفْرِيقِيِّ عَنْ زِيَادِ بْنِ نَعِيمٍ الْحَضْرَمِيِّ عَنْ زِيَادِ بْنِ الْحَارِثِ الصَّدَائِيِّ قَالَا مَرِنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُؤَذِّنَ فِي صَلَاةِ الْفَجْرِ فَأَذَنْتُ فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَا صَدَاءٍ قَدْ أَذَّنَ وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَحَدِيثُ زِيَادٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْأَفْرِيقِيِّ وَالْأَفْرِيقِيُّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعَفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ قَالَ أَحْمَدُ لَا أَكْتُبُ حَدِيثَ الْأَفْرِيقِيِّ قَالَ وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُقَوِّي أَمْرَهُ وَيَقُولُ هُوَ مُقَارِبُ الْحَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّ مَنْ أَذَّنَ فَهُوَ يُقِيمُ

Narrated to us [Hannad] he said: narrated to us [Abdah] and [Ya'la bin Ubaid] from [Abdurrahman bin Ziyad bin An'um Al Afriqi] from [Ziyad bin Nu'aim Al Hadlrami] from [Ziyad bin Al Harits Ash Shudafi] he said: "The Messenger of Allah (peace be upon him) ordered me to call Subh adhan I did. Bilal wanted iqamah the Messenger of Allah (peace be upon him) said: 'Brother Shuda` called adhan he has right to iqamah.'" He said: "In this chapter there is also a narration from Ibnu Umar." Abu Isa said: "We know Ziyad's hadith from Al Afriqi's narration Al Afriqi is weak to hadith scholars. Yahya bin Sa'id bin Al Qaththan and others weakened him." Ahmad said: "I do not write Al Afriqi's hadith." He said: "I saw Muhammad bin Isma'il strengthen his view this is closer to other hadith scholars practice it whoever calls adhan does iqamah."

Hadith Corroboration
Imam Ahmad : 16879, 16880

CONDITIONS FOR ABLUTION TO CALL THE ADZAN Hadith Imam Tirmidzi Number 184

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ يَحْيَى الصَّدَفِيِّ عَنْ الزُّهْرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤَذَّنُ إِلَّا مُتَوَضِّئٌ

Narrated to us [Ali bin Hujr] he said: narrated to us [Al Walid bin Muslim] from [Mu'awiyah bin Yahya Ash Shadafi] from [Az Zuhri] from [Abu Hurairah] from the Prophet (peace be upon him) he said: "None should call adhan except one in wudu." Narrated to us [Yahya bin Musa] he said: narrated to us [Abdullah bin Wahb] from [Yunus] from [Ibnu Syihab] he said: "[Abu Hurairah] said: 'One should not call adhan except in wudu.'" Abu Isa said: "This hadith is more sahih than the first." Abu Isa said: "Abu Hurairah's hadith none marfu` to the

Messenger of Allah (peace be upon him) except Ibnu Wahb this is more sahih than Al Walid Ibnu Muslim's narration. Az Zuhri did not hear from Abu Hurairah. Scholars differ on adhan without wudu first. Some dislike it Syafi'i and Ishaq hold it. Others permit Sufyan Ats Tsauri Ibnul Mubarak and Ahmad hold it."

Hadith Corroboration
Imam Tirmidzi : 185

DIFFERENCES OF OPINION ABOUT ADZAN WITHOUT WUDLU

Hadith Imam Tirmidzi Number 185

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شَهَابٍ قَالَ قَالَ أَبُو هُرَيْرَةَ لَا يُنَادِي بِالصَّلَاةِ إِلَّا مُتَوَضِّئًا أَبُو عِيسَى وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ لَمْ يَرْفَعْهُ ابْنُ وَهْبٍ وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ وَالزُّهْرِيِّ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ عَلَى غَيْرِ وَضُوءٍ فَكَرِهَهُ بَعْضُ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَاقُ وَرَخَّصَ فِي ذَلِكَ بَعْضُ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَأَحْمَدُ

Narrated to us [Yahya bin Musa] he said: narrated to us [Abdullah bin Wahb] from [Yunus] from [Ibnu Syihab] he said: "[Abu Hurairah] said: "It is not appropriate to call the adzan unless one is in wudlu." Abu Isa said: "This hadith is more sahih than the first hadith." Abu Isa said: "And the hadith of Abu Hurairah, no one narrated it as marfu' (raised) to The Messenger of Allah shallallahu 'alaihi wasallam except Ibnu Wahb, but this hadith is more sahih than the hadith narrated by Al Walid Ibnu Muslim. Meanwhile, Az Zuhri also did not hear from Abu Hurairah. The scholars differ regarding the ruling of calling the adzan without performing wudlu beforehand. Some of them deem it makrooh, this opinion is taken by Syafi'i and Ishaq. While others permit it, this opinion is taken by Sufyan Ats Tsauri, bin Al Mubarak and Ahmad."

THE RIGHT TO DETERMINE THE TIME OF IQAMAH BY THE IMAM

Hadith Imam Tirmidzi Number 186

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا إِسْرَائِيلُ أَخْبَرَنِي سِمَاكُ بْنُ حَرْبٍ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ كَانَ مُؤَذِّنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمَهِّلُ فَلَا يُقِيمُ حَتَّى إِذَا رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ سَمُرَةَ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ إِسْرَائِيلَ عَنْ سِمَاكٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَهَكَذَا قَالَ بَعْضُ أَهْلِ الْعِلْمِ إِنَّ الْمُؤَذِّنَ أَمْلَكَ بِالْأَذَانِ وَالْإِمَامُ أَمْلَكَ بِالْإِقَامَةِ

Narrated to us [Yahya bin Musa] he said: narrated to us [Abdurrazzaq] he said: informed us

[Isra'il] he said: informed me [Simak bin Harb] he heard [Jabir bin Samrah] he said: "The Messenger of Allah's (peace be upon him) mu'adzin did not hasten iqamah when he saw the Messenger of Allah (peace be upon him) come out he did it." Abu Isa said: "Jabir bin Samrah's hadith is hasan sahih Isra'il's hadith we know only through this chain." Some scholars say: "Mu'adzin has right to determine adhan time imam iqamah time."

Hadith Corroboration
Imam Ahmad : 19874, 19891, 19934

BILAL'S ADZAN AT NIGHT AND IBNU UMMI MAKTUM'S ADZAN Hadith Imam Tirmidzi Number 187

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَأُنَيْسَةَ وَأَنَسٍ وَأَبِي ذَرٍّ وَسَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ بِاللَّيْلِ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَدَّنَ الْمُؤَدِّنُ بِاللَّيْلِ أَجْزَأَهُ وَلَا يُعِيدُ وَهُوَ قَوْلُ مَالِكٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَدَّنَ بِلَيْلٍ أَعَادَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ بِلَالَ أَدَّنَ بِلَيْلٍ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنَادِيَ إِنَّ الْعَبْدَ نَامَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَالصَّحِيحُ مَا رَوَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَعُذَيْرُهُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ أَنَّ مُؤَدِّنًا لِعُمَرَ أَدَّنَ بِلَيْلٍ فَأَمَرَهُ عُمَرُ أَنْ يُعِيدَ الْأَذَانَ وَهَذَا لَا يَصِحُّ أَيْضًا لِأَنَّهُ عَنْ نَافِعٍ عَنْ عُمَرَ مُنْقَطِعٌ وَلَعَلَّ حَمَّادُ بْنُ سَلَمَةَ أَرَادَ هَذَا الْحَدِيثَ وَالصَّحِيحُ رِوَايَةُ عَبْدِ اللَّهِ وَعُذَيْرٍ وَاحِدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ وَالزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ قَالَ أَبُو عِيسَى وَلَوْ كَانَ حَدِيثُ حَمَّادٍ صَحِيحًا لَمْ يَكُنْ لِهَذَا الْحَدِيثِ مَعْنَى إِذْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَإِنَّمَا أَمَرَهُمْ فِيمَا يُسْتَقْبَلُ وَقَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ وَلَوْ أَنَّهُ أَمَرَهُ بِإِعَادَةِ الْأَذَانِ حِينَ أَدَّنَ قَبْلَ طُلُوعِ الْفَجْرِ لَمْ يَقُلْ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ مَحْفُوظٍ وَأَخْطَأَ فِيهِ حَمَّادُ بْنُ سَلَمَةَ

Narrated to us [Qutaibah] he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Salim] from [his father] that the Prophet (peace be upon him) said: "Bilal calls adhan at night eat drink until hearing Ibnu Ummi Maktum's adhan." Abu Isa said: "In this chapter there is also a narration from Ibnu Mas'ud 'Aisyah Unaisah Anas Abu Dzar and Samrah." Abu Isa said: "Ibnu Umar's hadith is hasan sahih. Scholars differ on night adhan. Some say 'If mu'adzin calls at night it suffices no repeat.' Malik Ibnul Mubarak Ahmad and Ishaq hold it. Others say 'If at night he repeats.' Sufyan Ats Tsauri holds it. Hammad bin Salamah narrated from

Ayyub from Nafi' from Ibnu Umar Bilal called at night the Prophet (peace be upon him) ordered him to call 'The servant slept.' Abu Isa said: "This hadith is not accurate. Sahih is [Ubaidullah bin Umar] and others from [Nafi'] from [Ibnu Umar] the Prophet (peace be upon him) said 'Bilal calls at night eat drink until Ibnu Ummi Maktum's adhan.' Narrated Abdul Aziz bin Abu Rawwad from Nafi' 'Umar's caller called at night he ordered repeat this is not sahih chain broken between Nafi' and 'Umar. Perhaps Hammad bin Salamah meant this. Correct is Ubaidullah and others from Nafi' from Ibnu Umar Az Zuhri from Salim bin Umar the Prophet (peace be upon him) said 'Bilal calls at night.' Abu Isa said: "If Hammad's narration sahih it has no meaning. The Messenger of Allah (peace be upon him) said 'Bilal calls at night' ordering Companions for future. He said 'Bilal calls at night' if ordering repeat for before dawn he would not say 'Bilal calls at night.' Ali bin Al Madini said: 'Hammad bin Salamah's hadith from Ayyub from Nafi' from Ibnu Umar from the Prophet (peace be upon him) is not accurate Hammad erred in it."

Hadith Corroboration

Imam Ahmad : 4323, 4948, 5033, 5064, 5241, 5588, 5777

Imam Bukhari : 582, 585, 587, 2462, 6707

Imam Muslim : 1827, 1828, 1829

Imam Nasa'i : 633, 634

THE LAW ON LEAVING THE MOSQUE AFTER THE ADZAN

Hadith Imam Tirmidzi Number 188

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ أَبِي الشَّعَثَاءِ قَالِ خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا أُذِّنَ فِيهِ بِالْعَصْرِ فَقَالَ أَبُو هُرَيْرَةَ أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَى هَذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنْ لَا يَخْرُجَ أَحَدٌ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ إِلَّا مِنْ عُذْرٍ أَنْ يَكُونَ عَلَى غَيْرِ وُضوءٍ أَوْ أَمْرٍ لَا بُدَّ مِنْهُ وَيُرَوَّى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ يَخْرُجُ مَا لَمْ يَأْخُذِ الْمُؤَذِّنُ فِي الْإِقَامَةِ قَالَ أَبُو عِيسَى وَهَذَا عِنْدَنَا لِمَنْ لَهُ عُذْرٌ فِي الْخُرُوجِ مِنْهُ وَأَبُو الشَّعَثَاءِ اسْمُهُ سُلَيْمٌ بْنُ أَسْوَدَ وَهُوَ وَالِدُ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ وَقَدْ رَوَى أَشْعَثُ بْنُ أَبِي الشَّعَثَاءِ هَذَا الْحَدِيثَ عَنْ أَبِيهِ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Sufyan] from [Ibrahim bin Al Muhajir] from [Abu Asy Sya'tsa`] he said: "After adhan a man left mosque [Abu Hurairah] said: 'This one disobeyed Abu Qasim (peace be upon him).'" Abu Isa said: "In this chapter there is also a narration from Utsman." Abu Isa said: "Abu Hurairah's hadith is hasan sahih. Scholars among Companions and later practice it one may not leave mosque after adhan except excuse like no wudu or other matter." Narrated from Ibrahim An Nakha'i he said: "One may leave mosque until mu'adzin does iqamah." Abu Isa said: "We agree one may leave for excuse." Abu Sya'tsa`'s name is Sulaim bin Aswad he is father of Asy'ats bin Abu Asy Sya'tsa`. [Asy'ats bin Abu Asy Sya'tsa`] narrated this from [his father]."

Hadith Corroboration

Imam Muslim : 1047, 1048

Imam Abu Dawud : 451

ADZAN AND IQAMAH ON THE WAY Hadith Imam Tirmidzi Number 189

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ خَالِدِ الْحِذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ
قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَابْنُ عَمٍّ لِي فَقَالَ لَنَا إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيُؤَمِّكُمَا
أَكْبَرُ كَمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ اخْتَارُوا الْأَذَانَ فِي
السَّفَرِ وَقَالَ بَعْضُهُمْ تُجْزَى الْإِقَامَةُ إِنَّمَا الْأَذَانُ عَلَى مَنْ يُرِيدُ أَنْ يَجْمَعَ النَّاسَ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ وَبِهِ يَقُولُ
أَحْمَدُ وَإِسْحَاقُ

Narrated to us [Mahmud bin Ghailan] he said: narrated to us [Waki'] from [Sufyan] from [Khalid Al Hidza`] from [Abu Qilabah] from [Malik bin Al Huwairits] he said: "I came to the Messenger of Allah (peace be upon him) with my cousin he said to us: 'When traveling call adhan iqamah oldest be imam.'" Abu Isa said: "This hadith is hasan sahih scholars practice it. Adhan in travel is their choice. Some say 'Iqamah suffices adhan to gather people.' First view is more sahih. Ahmad and Ishaq hold it."

Hadith Corroboration
Imam Ahmad : 19625
Imam Bukhari : 2636
Imam Nasa'i : 630, 773
Imam Ibnu Majah : 969

REWARD FOR THOSE WHO CALL THE ADZAN FOR SEVEN YEARS Hadith Imam Tirmidzi Number 190

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا أَبُو ثُمَيْلَةَ حَدَّثَنَا أَبُو حَمْرَةَ عَنْ جَابِرٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَثَوْبَانَ وَمُعَاوِيَةَ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
غَرِيبٌ وَأَبُو ثُمَيْلَةَ اسْمُهُ يَحْيَى بْنُ وَاصِحٍ وَأَبُو حَمْرَةَ السُّكْرِيُّ اسْمُهُ مُحَمَّدُ بْنُ مَيْمُونٍ وَجَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ
صَعَّفُوهُ تَرَكَهُ يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ أَبُو عِيسَى سَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكِيعًا
يَقُولُ لَوْلَا جَابِرُ الْجُعْفِيُّ لَكَانَ أَهْلُ الْكُوفَةِ بِغَيْرِ حَدِيثٍ وَلَوْلَا حَمَادُ لَكَانَ أَهْلُ الْكُوفَةِ بِغَيْرِ فَقْهٍ

Narrated to us [Muhammad bin Humaid Ar Razi] he said: narrated to us [Abu Tumailah] he said: narrated to us [Abu Hamzah] from [Jabir] from [Mujahid] from [Ibnu Abbas] that the Prophet (peace be upon him) said: "Whoever calls adhan seven years seeking Allah's pleasure freed from Hell." Abu Isa said: "In this chapter there is also a hadith from Abdullah

bin Mas'ud Tsauban Mu'awiyah Anas Abu Hurairah and Abu Sa'id." Abu Isa said: "Ibnu Abbas's hadith is gharib. Abu Tumailah's name is Yahya bin Wadlih Abu Hamzah As Sukkari's name is Muhammad bin Maimun. Jabir bin Yazid Al Ju'fi weakened by scholars Yahya bin Sa'id and Abdurrahman bin Mahdi ignore his hadith." Abu Isa said: "I heard Al Jarud say: 'I heard Waki' say: 'Without Jabir Al Ju'fi Kufans would have no hadith. Without Hammad Kufans would have no fiqh.'"

Hadith Corroboration
Imam Ibnu Majah : 719

IMAM AS GUARANTOR AND MU'AZIN AS TRUSTED PERSON

Hadith Imam Tirmidzi Number 191

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو الْأَحْوَصِ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ اللَّهُمَّ ارْشُدِ الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤَدِّينَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَسَهْلِ بْنِ سَعْدٍ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَعَازِرٌ وَاحِدٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ الْأَعْمَشِ قَالَ حَدَّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى نَافِعُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ قَالَ أَبُو عِيسَى وَسَمِعْتُ أَبَا زُرْعَةَ يَقُولُ حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَصَحُّ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى وَسَمِعْتُ مُحَمَّدًا يَقُولُ حَدِيثُ أَبِي صَالِحٍ عَنْ عَائِشَةَ أَصَحُّ وَذَكَرَ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ أَنَّهُ لَمْ يُثَبِّتْ حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَلَا حَدِيثُ أَبِي صَالِحٍ عَنْ عَائِشَةَ فِي هَذَا

Narrated to us [Hannad] he said: narrated to us [Abu Al Ahwash] and [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] he said: "The Messenger of Allah (peace be upon him) said: 'Imam is guarantor mu'adzin trusted. O Allah guide imams forgive mu'adzins.'" Abu Isa said: "In this chapter there is also a narration from 'Aisyah Sahl bin Sa'd and Uqbah bin 'Amir." Abu Isa said: "Abu Hurairah's hadith narrated by [Sufyan Ats Tsauri] [Hafsh bin Ghiyats] and [others] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] from the Prophet (peace be upon him)." [Asbath bin Muhammad] narrated from [Al A'masy] he said: "I was read a hadith from [Abu Shalih] from [Abu Hurairah] from the Prophet (peace be upon him). [Nafi' bin Sulaiman] narrated from [Muhammad bin Abu Shalih] from [his father] from ['Aisyah] from the Prophet (peace be upon him). Abu Isa said: "I heard Abu Zur'ah say: 'Abu Shalih from Abu Hurairah is more sahih than from 'Aisyah.'" Abu Isa said: "I heard Muhammad say: 'Abu Shalih from 'Aisyah is more sahih.' He mentioned from Ali bin Al Madini he did not authenticate Abu Shalih from Abu Hurairah Abu Shalih from 'Aisyah on this issue."

Hadith Corroboration
Imam Ahmad : 6872, 7484, 8554, 8612, 9060, 9112, 9563, 9717, 10252, 21209, 23227

ANSWERING THE ADZAN

Hadith Imam Tirmidzi Number 192

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ ح قَالَ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ وَأَبِي هُرَيْرَةَ وَأُمِّ حَبِيبَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ رَبِيعَةَ وَعَائِشَةَ وَمُعَاذِ بْنِ أَنَسٍ وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى مَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنْ الزُّهْرِيِّ مِثْلَ حَدِيثِ مَالِكٍ وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنْ الزُّهْرِيِّ هَذَا الْحَدِيثَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِوَايَةُ مَالِكٍ أَصَحُّ

Narrated to us [Ishaq bin Musa Al Anshari] he said: narrated to us [Ma'n] he said: narrated to us [Malik] he said: narrated to us [Qutaibah] from [Malik] from [Az Zuhri] from ['Atha' bin Yazid Al Laits] from [Abu Sa'id] he said: "The Messenger of Allah (peace be upon him) said: 'When hearing adhan say what mu'adzin says.'" Abu Isa said: "In this chapter there is also a narration from Abu Rafi' Abu Hurairah Ummu Habibah Abdullah bin 'Amru Abdullah bin Rabi'ah 'Aisyah Mu'adz bin Anas and Mu'awiyah." Abu Isa said: "Abu Sa'id's hadith is hasan sahih. [Ma'mar] and others narrated from [Az Zuhri] like Malik's. [Abdurrahman bin Ishaq] narrated from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] from the Prophet (peace be upon him). Malik's is more sahih."

Hadith Corroboration

Imam Ahmad : 6280, 10597, 11078, 11318, 11428, 16314

Imam Bukhari : 576

Imam Muslim : 576, 577

Imam Abu Dawud : 438, 439

Imam Tirmidzi : 3547

Imam Nasa'i : 667, 671

Imam Ibnu Majah : 710, 712

Imam Malik : 135

Imam Darimi : 1175

YOU CANNOT TAKE WAGES FOR THE ADZAN

Hadith Imam Tirmidzi Number 193

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو زُبَيْدٍ وَهُوَ عَبْتُ بْنُ الْقَاسِمِ عَنْ أَشْعَثَ عَنْ الْحَسَنِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ لَنْ مِنْ آخِرِ مَا عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ اتَّخِذَ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا قَالَ أَبُو عِيسَى حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يَأْخُذَ الْمُؤَذِّنُ عَلَى الْأَذَانِ أَجْرًا وَاسْتَحَبُّوا لِلْمُؤَذِّنِ أَنْ يَحْتَسِبَ فِي أَذَانِهِ

Narrated to us [Hannad] he said: narrated to us [Abu Zubaid] -Abtsar bin Al Qasim- from [Asy'ats] from [Al Hasan] from [Utsman bin Abu Al 'Ash] he said: "Last trust the Messenger of Allah (peace be upon him) gave me appoint mu'adzin not taking wage for adhan." Abu Isa said: "Utsman's hadith is hasan sahih. Scholars dislike mu'adzin taking wage for adhan prefer seeking reward from adhan."

PRAYER AFTER ADZAN

Hadith Imam Tirmidzi Number 194

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ عَنْ حُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ

Narrated to us [Qutaibah] he said: narrated to us [Al Laits] from [Al Hukaim bin Abdullah bin Qais] from [Amir bin Sa'd] from [Sa'd bin Abu Waqash] from the Messenger of Allah (peace be upon him) he said: "Whoever hearing mu'adzin says WA ANA ASYHADU AN LAA ILAAHA ILLAALLAHU WAHDAHUU LAA SYARIKALAH WA ANNA MUHAMMADAN ABDUHU WA RASUULUHU RADLIITU BILLAHI RABBAN WA BI MUHAMMADIN RASUULAN WA BIL ISLAMI DIINAN (I testify no god but Allah Alone no partner Muhammad His servant Messenger I accept Allah Lord Muhammad Messenger Islam religion) his sins forgiven."

Hadith Corroboration
Imam Ahmad : 1482, 14836
Imam Muslim : 579
Imam Abu Dawud : 441
Imam Ibnu Majah : 713

PRAYER WHEN HEARING THE ADZAN TO GET INTERCESSION

Hadith Imam Tirmidzi Number 195

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرِ الْبَغْدَادِيِّ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمَصِيُّ حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ لَا نَعْلَمُ أَحَدًا رَوَاهُ غَيْرُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبُو حَمْزَةَ اسْمُهُ دِينَارٌ

Narrated to us [Muhammad bin Sahl bin 'Askar Al Baghdadi] and [Ibrahim bin Ya'qub] they said: narrated to us [Ali bin Ayyasy Al Himshi] he said: narrated to us [Syu'aib bin Abu Hamzah] he said: narrated to us [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] he said: "The Messenger of Allah (peace be upon him) said: 'Whoever hearing adhan says ALLAHUMMA RABBA HADZIHI AD DA'WATIT TAMMAH WASH SHALAATIL QAA`IMAH AATI MUHAMMADANIL WASIILATA WAL FADLIILAH WAB'ATSHU MAQAAMAN MAHMUUDANILLADZI WA'ADTAH (O Allah Lord this perfect call established prayer grant Muhammad wasilah excellence raise him praised station You promised) gets my intercession on Judgment Day.'"

Hadith Corroboration
 Imam Ahmad : 14092, 14289
 Imam Bukhari : 579, 4350
 Imam Abu Dawud : 445
 Imam Nasa'i : 673
 Imam Ibnu Majah : 714

PRAYER BETWEEN ADZAN AND IQAMAH

Hadith Imam Tirmidzi Number 196

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ وَأَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ الْعَمِيِّ عَنْ أَبِي إِيَّاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ هَذَا

Narrated to us [Mahmud bin Ghailan] he said: narrated to us [Waki'] and [Abdurrazaq] and [Abu Ahmad] and [Abu Nu'aim] they said: narrated to us [Sufyan] from [Zaid Al 'Ammi] from [Abu Iyas Mu'awiyah bin Qurrah] from [Anas bin Malik] he said: "The Messenger of Allah (peace be upon him) said: 'Du'a between adhan iqamah not rejected.'" Abu Isa said: "Anas's hadith is hasan sahih. Also narrated by [Abu Ishaq Al Hamdani] from [Buraid bin Abu Maryam] from the Prophet (peace be upon him) like it."

Hadith Corroboration
 Imam Ahmad : 11755, 12124, 12878, 13174, 23921
 Imam Abu Dawud : 437
 Imam Tirmidzi : 3518, 3519

THE REWARD OF YOUR FIVE TIMELY PRAYERS

Hadith Imam Tirmidzi Number 197

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فَرَضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةٌ أُسْرِي بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا ثُمَّ

نُودِيَ يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهَذِهِ الْخُمْسِ خَمْسِينَ قَالًا وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَبِي ذَرٍّ وَأَبِي قَتَادَةَ وَمَالِكِ بْنِ صَعْصَعَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya An Naisaburi] he said: narrated to us [Abdurrazzaq] he said: informed us [Ma'mar] from [Az Zuhri] from [Anas bin Malik] he said: "On Mi'raj night the Prophet (peace be upon him) obligated fifty prayers reduced to five called 'O Muhammad decree with Me unchanging you get fifty reward for five.'" He said: "In this chapter there is also a hadith from Ubadah bin Ash Shamit Thalhah bin Ubaidullah Abu Dzar Abu Qatadah Malik bin Sha'sha'ah and Abu Sa'id Al Khudri." Abu Isa said: "Anas's hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 12180

FIVE TIME AND FRIDAY PRAYERS AS A REMOVER OF SINS

Hadith Imam Tirmidzi Number 198

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّلَوَاتُ الْخُمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغَشَّ الْكِبَائِرُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنَسٍ وَحَنْظَلَةَ الْأَسَدِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] he said: informed us [Isma'il bin Ja'far] from ['Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] he said: "The Messenger of Allah (peace be upon him) said: 'Five prayers Friday to Friday expiate between them avoiding major sins.'" He said: "In this chapter there is also a narration from Jabir Anas and Handlalah Al Usaid." Abu Isa said: "Abu Hurairah's hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 8358, 8830, 8988, 9895
Imam Muslim : 342, 343, 344
Imam Ibnu Majah : 590

THE ADVANTAGES OF CONGREGATIONAL PRAYER

Hadith Imam Tirmidzi Number 199

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْجَمَاعَةِ تَفْضُلٌ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي بَكْرٍ وَمُعَاذِ بْنِ جَبَلٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ

حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ تَفْضُلُ صَلَاةِ الْجُمُعَةِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً قَالَ أَبُو عِيسَى وَعَامَّةٌ مَنِ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا قَالُوا خَمْسٍ وَعِشْرِينَ إِلَّا ابْنُ عُمَرَ فَإِنَّهُ قَالَ بِسَبْعٍ وَعِشْرِينَ

Narrated to us [Hannad] he said: narrated to us [Abdah] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] he said: "The Messenger of Allah (peace be upon him) said: 'Man's congregation prayer superior twenty-seven degrees to alone.'" He said: "In this chapter there is also a narration from Abdullah bin Mas'ud Ubai bin Ka'ab Mu'adz bin Jabal Abu Sa'id Abu Hurairah and Anas bin Malik." Abu Isa said: "Ibnu Umar's hadith is hasan sahih. Nafi' narrated from Ibnu Umar from the Prophet (peace be upon him) 'Congregation prayer superior twenty-seven degrees to man's alone.' Abu Isa said: "Most narrating from the Prophet (peace be upon him) say 'twenty-five degrees' Ibnu Umar says 'twenty-seven degrees.'"

Hadith Corroboration

Imam Ahmad : 3383, 3386, 3944, 4096, 4201, 4441, 5080, 5518, 5651, 6166, 6888, 7268, 7999, 9483, 9738, 11095, 11103, 23088

Imam Bukhari : 609, 610

Imam Muslim : 1039

Imam Tirmidzi : 200

Imam Nasa'i : 482, 828

Imam Ibnu Majah : 781

Imam Malik : 264

Imam Darimi : 1245, 1246

THE ADVANTAGES OF PRAYING IN CONGREGATION OVER PRAYING ALONE

Hadith Imam Tirmidzi Number 200

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari] he said: narrated to us [Ma'n] he said: narrated to us [Malik] from [Ibnu Syihab] from [Sa'id bin Al Musayyib] from [Abu Hurairah] he said: "The Messenger of Allah (peace be upon him) said: 'Man's congregation prayer superior twenty-five degrees to alone.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3383, 3943, 4441, 7121, 9738, 9769

Imam Bukhari : 611

Imam Muslim : 1035

Imam Abu Dawud : 472

Imam Ibnu Majah : 778, 780, 782

Imam Darimi : 1245, 1246

LEAVING CONGREGATIONAL PRAYERS WITHOUT EXCUSE

Hadith Imam Tirmidzi Number 201

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَتِي أَنْ يَجْمَعُوا حُزْمَ الْحَطَبِ ثُمَّ أَمُرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أُحْرَقَ عَلَى أَقْوَامٍ لَا يَشْهَدُونَ الصَّلَاةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي الدَّرْدَاءِ وَابْنِ عَبَّاسٍ وَمُعَاذِ بْنِ أَنَسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ قَالُوا مَنْ سَمِعَ التَّاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا عَلَى التَّغْلِيظِ وَالتَّشْدِيدِ وَلَا رُخْصَةَ لِأَحَدٍ فِي تَرْكِ الْجَمَاعَةِ إِلَّا مِنْ عُذْرٍ

Narrated to us [Hannad] he said: narrated to us [Waki'] from [Ja'far bin Burqan] from [Yazid bin Al Asham] from [Abu Hurairah] from the Prophet (peace be upon him) he said: "I wish order youths gather firewood order prayer established burn houses of those not attending congregation." Abu Isa said: "In this chapter there is also a narration from Abdullah bin Mas'ud Abu Darda Ibnu Abbas Mu'adz bin Anas and Jabir." Abu Isa said: "Abu Hurairah's hadith is hasan sahih. Narrated from Companions many chains 'Whoever hears adhan not responds no prayer for him.' Some scholars say: 'Strongly emphasized no excuse leaving congregation except excuse.' [Mujahid] said: '[Ibnu Abbas] asked about man fasting day praying night not attending Friday congregation mosque?' he said 'He in Hell.' He said: "Narrated to us [Hannad] he said: narrated to us [Al Muharibi] from [AL Laits] from [Mujahid] he said: 'Meaning not attend Friday congregation hating reducing right.'"

Hadith Corroboration

Imam Ahmad : 7026, 8535, 8549, 9720, 10383, 10539

Imam Bukhari : 608, 2242, 6683

Imam Muslim : 1040, 1043

Imam Abu Dawud : 461, 462

Imam Nasa'i : 839

Imam Ibnu Majah : 783

Imam Malik : 266

THE RULING ON MISSING FRIDAY PRAYERS AND CONGREGATIONAL PRAYERS

Hadith Imam Tirmidzi Number 202

قَالَ مُجَاهِدٌ وَسُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً قَالَ هُوَ فِي النَّارِ قَالَ حَدَّثَنَا بِذَلِكَ هَنَادٌ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ قَالَ وَمَعْنَى الْحَدِيثِ أَنْ لَا يَشْهَدَ الْجَمَاعَةَ وَالْجُمُعَةَ رَغْبَةً عَنْهَا وَاسْتِخْفَافًا بِحَقِّهَا وَتَهَاوُنًا بِهَا

[Mujahid] said: "[Ibnu Abbas] was once asked about a man who fasts during the day and prays during the night, but he does not attend the Jumu'ah prayer and the congregational prayer in the mosque?" he answered, "That person is in the Fire." He said: "That was narrated to us by [Hannad] he said: narrated to us [Al Muharibi] from [AL Laits] from

[Mujahid] he said: "The meaning of this hadith is one should not attend the Jumu'ah prayer and the congregational prayer out of hatred, and diminishing and belittling its right."

CONGREGATIONAL PRAYERS IN THE MOSQUE AFTER PRAYING SOLVEDLY

Hadith Imam Tirmidzi Number 203

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يَعْلَى بْنُ عَظَاءٍ حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ بْنِ الْأَسْوَدِ الْعَامِرِيُّ عَنْ أَبِيهِ قَالَ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهُ فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ قَالَ فَلَمَّا قَضَى صَلَاتَهُ وَانْحَرَفَ إِذَا هُوَ بِرَجُلَيْنِ فِي أُخْرَى الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ فَقَالَ عَلَيَّ بِهِمَا فَجِئَا بِهِمَا تُرَعْدُ فَرَأَيْتُهُمَا فَقَالَ مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمْ نَافِلَةٌ قَالَ وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ الدَّيْلِيِّ وَبِزَيْدِ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى حَدِيثُ يَزِيدَ بْنِ الْأَسْوَدِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا إِذَا صَلَّى الرَّجُلُ وَحْدَهُ ثُمَّ أَدْرَكَ الْجَمَاعَةَ فَإِنَّهُ يُعِيدُ الصَّلَاةَ كُلَّهَا فِي الْجَمَاعَةِ وَإِذَا صَلَّى الرَّجُلُ الْمَغْرِبَ وَحْدَهُ ثُمَّ أَدْرَكَ الْجَمَاعَةَ قَالُوا فَإِنَّهُ يُصَلِّيَاهَا مَعَهُمْ وَيَشْفَعُ بَرَكَةً وَالَّتِي صَلَّى وَحْدَهُ هِيَ الْمَكْتُوبَةُ عِنْدَهُمْ

Narrated to us [Ahmad bin Mani'] he said: narrated to us [Husaym] he said: informed us [Ya'la bin 'Atha`] he said: narrated to us [Jabir bin Yazid bin Al Aswad Al 'Amiri] from [his father] he said: "I Hajj with the Prophet (peace be upon him) prayed Subh with him in Masjid Al Khaif." He said: "When finished Subh turned two men from others not prayed congregation with him. He said: 'Bring them!' brought trembling. He said: 'What prevented praying with us?' they said 'O Messenger of Allah we prayed in our place' he said: 'Do not if prayed in place come to congregation mosque pray with them nafilah for you.'" He said: "In this chapter there is also a narration from Mihjan Ad Dili and Yazid bin Amir." Abu Isa said: "Yazid bin Al Aswad's hadith is hasan sahih many scholars' view. Sufyan Ats Tsauri Syafi'i Ahmad and Ishaq hold it." They said: "If man prayed alone finds congregation repeat with congregation. If prayed Maghrib alone finds congregation pray with them complete his alone fard."

THE PRINCIPITY OF CONGREGATIONAL PRAYERS IN MOSQUES THAT HAVE CONGREGATIONAL PRAYERS

Hadith Imam Tirmidzi Number 204

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ سُلَيْمَانَ النَّاجِيِّ الْبَصْرِيِّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَجَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّكُمْ يَتَجَرُّ عَلَى هَذَا فَقَامَ رَجُلٌ فَصَلَّى

مَعَهُ قَالِ فِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَأَبِي مُوسَى وَالْحَكَمِ بْنِ عُمَيْرٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ مِنَ التَّابِعِينَ قَالُوا لَا بَأْسَ أَنْ يُصَلِّيَ الْقَوْمُ جَمَاعَةً فِي مَسْجِدٍ قَدْ صَلَّى فِيهِ جَمَاعَةً وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَقَالَ آخَرُونَ مِنْ أَهْلِ الْعِلْمِ يُصَلُّونَ فُرَادَى وَبِهِ يَقُولُ سُفْيَانُ وَابْنُ الْمُبَارَكِ وَمَالِكٌ وَالشَّافِعِيُّ يَخْتَارُونَ الصَّلَاةَ فُرَادَى وَسُلَيْمَانُ النَّاجِيُّ بَصْرِيٌّ وَيُقَالُ سُلَيْمَانُ بْنُ الْأَسْوَدِ وَأَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ

Narrated to us [Hannad] he said: narrated to us [Abdah] from [Sa'id bin Abu Arubah] from [Sulaiman An Naji Al Bashri] from [Abu Al Mutawakkil] from [Abu Sa'id] he said: "Man came the Messenger of Allah (peace be upon him) finished prayer he said: 'Who trades (seeks reward) with this?' man stood prayed with him." He said: "In this chapter there is also a narration from Abu Umamah Abu Musa and Al Hakam bin Umair." Abu Isa said: "Abu Sa'id's hadith is hasan not one Companion and Tabi'in view. They said: 'No harm congregation in mosque already had congregation.' Ahmad and Ishaq hold it. Others say 'Pray individually.' Sufyan Ats Tsauri Ibnul Mubarak Malik and Syafi'i hold it prefer individually. Sulaiman An Naji is Basran called Sulaiman bin Al Aswad. Abu Al Mutawakkil's name is Ali bin Dawud."

Hadith Corroboration
Imam Ahmad : 10980, 21283
Imam Darimi : 1333

THE REWARDS OF ISHA AND FEAR PRAYERS IN CONGREGATION Hadith Imam Tirmidzi Number 205

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ حَكِيمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَعُمَارَةَ بْنِ رُوَيْبَةَ وَجُنْدَبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ وَأَبِي بِنِ كَعْبٍ وَأَبِي مُوسَى وَبُرَيْدَةَ قَالَ أَبُو عِيسَى حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ عُثْمَانَ مَوْقُوفًا وَرَوَى مِنْ غَيْرِ وَجْهِ عَنْ عُثْمَانَ مَرْفُوعًا

Narrated to us [Mahmud bin Ghailan] he said: narrated to us [Bisyr bin As Sari] he said: narrated to us [Sufyan] from [Utsman bin Hakim] from [Abdurrahman bin Abu Amrah] from [Utsman bin 'Affan] he said: "The Messenger of Allah (peace and blessings be upon him) said: 'Whoever prays 'Isha congregation gets half night prayer reward whoever prays 'Isha Subh congregation gets full night reward.'" He said: "In this chapter there is also a narration from Ibnu Umar Abu Hurairah Anas Umarah bin Ruwaibah Jundab bin Abdullah bin Sufyan Al Bajali Ubai bin Ka'ab Abu Musa and Buraidah." Abu Isa said: "Utsman's hadith is hasan sahih. Also narrated from Abdurrahman bin Abu Amrah from Utsman mauquf. Also from Utsman marfu` many chains."

THE IMPORTANCE OF DAWN PRAYER

Hadith Imam Tirmidzi Number 206

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْحَسَنِ عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ قَالَ أَبُو عِيسَى حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Yazid bin Harun], he said: informed us [Dawud bin Abu Hind] from [Al Hasan] from [Jundab bin Sufyan] from the Prophet, peace and blessings be upon him, he said: "Whoever prays Fajr is under the protection of Allah, so do not violate the protection of Allah."

Hadith Corroboration
Imam Ahmad : 5632, 18050, 18060, 19254
Imam Muslim : 1050, 1051
Imam Tirmidzi : 2090
Imam Ibnu Majah : 3935, 3936
Imam Darimi : 1390

GOOD NEWS FOR THOSE WHO WALK TO THE MOSQUE IN THE DARKNESS OF THE NIGHT

Hadith Imam Tirmidzi Number 207

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ عَنْ إِسْمَاعِيلَ الْكَحَّالِ عَنْ عَبْدِ اللَّهِ بْنِ أُوَيْسٍ الْخُزَاعِيِّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مَرْفُوعٌ هُوَ صَحِيحٌ مُسْنَدٌ وَمَوْقُوفٌ إِلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُسْنَدْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abbas Al Anbari], he said: narrated to us [Yahya bin Katsir Abu Ghassan Al Anbari] from [Isma'il Al Kahhal] from [Abdullah bin Aus Al Khuza'i] from [Buraidah Al Aslami] from the Prophet, peace and blessings be upon him, he said: "Give glad tidings to those who walk in the darkness of the night to the mosques with perfect light on the Day of Judgment." Abu Isa said: "This hadith is gharib from this chain, but it is marfu' and its sanad is sahih. It only reaches the companion of the Prophet, peace and blessings be upon him, and does not reach the Prophet, peace and blessings be upon him."

Hadith Corroboration
Imam Abu Dawud : 474

POSITION OF MEN'S AND WOMEN'S PRAYER LINE Hadith Imam Tirmidzi Number 208

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أُولَاهَا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي وَعَائِشَةَ وَالْعَرَبَاذِ بْنِ سَارِيَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْأَوَّلِ ثَلَاثًا وَلِلثَّانِي مَرَّةً

Narrated to us [Qutaibah], he said: narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'The best rows for men in prayer are the front ones and the worst are the last. And the best rows for women in prayer are the back ones and the worst are the front ones.'" He said: "In this chapter there are also narrations from Jabir, Ibnu Abbas, Abu Sa'id, Ubai, 'Aisyah, Irbadl bin Sariyah and Anas." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. And it has been narrated that the Prophet, peace and blessings be upon him, sought forgiveness for the people in the first row three times, and the second row twice."

Hadith Corroboration

Imam Ahmad : 7058, 8074, 8130, 8290, 8443, 10698, 13609, 14024, 14628

Imam Muslim : 664

Imam Abu Dawud : 580

Imam Nasa'i : 811

Imam Ibnu Majah : 990, 991

Imam Darimi : 1240

THE IMPORTANCE OF GETTING THE FIRST SHAF AND THE ADZAN Hadith Imam Tirmidzi Number 209

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا فِي التَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا عَلَيْهِ قَالَ حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ نَحْوَهُ

The Prophet, peace and blessings be upon him, said: "If people knew the reward of answering the call to prayer and the first row, then they would not get it except by drawing lots, they would certainly draw lots for it." He said: "[Ishaq bin Musa] narrated that to us from [Ma'n], he said: narrated to us [Malik] from [Sumai] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, as in the hadith. And [Qutaibah] also narrated to us from [Malik] as in that hadith."

Hadith Corroboration
 Imam Ahmad : 6928, 7412, 7679, 8517, 10478
 Imam Bukhari : 580, 2492
 Imam Muslim : 661
 Imam Nasa'i : 537, 665
 Imam Ibnu Majah : 988
 Imam Malik : 136

STRAIGHTNESS OF PRAYER LINES

Hadith Imam Tirmidzi Number 210

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا فَخَرَجَ يَوْمًا فَرَأَى رَجُلًا خَارِجًا صَدْرُهُ عَنِ الْقَوْمِ فَقَالَ لَتُسُونَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وَجُوهِكُمْ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَالْبَرَاءِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ الثُّعْمَانِ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مِنْ تَمَامِ الصَّلَاةِ إِقَامَةُ الصَّفِّ وَرُوي عَنْ عُمَرَ أَنَّهُ كَانَ يُوَكِّلُ رَجُلًا بِإِقَامَةِ الصُّفُوفِ فَلَا يُكَبِّرُ حَتَّى يُخْبَرَ أَنَّ الصُّفُوفَ قَدْ اسْتَوَتْ وَرُوي عَنْ عَلِيٍّ وَعُثْمَانَ أَنَّهُمَا كَانَا يَتَعَاهَدَانِ ذَلِكَ وَيَقُولَانِ اسْتَوُوا وَكَانَ عَلِيٌّ يَقُولُ تَقَدَّمْ يَا فَلَانُ تَأَخَّرْ يَا فَلَانُ

Narrated to us [Qutaibah], he said: narrated to us [Abu Awanah] from [Simak bin Harb] from [An Nu'man bin Basyir], he said: "The Messenger of Allah, peace and blessings be upon him, used to straighten our prayer rows. Then one day he came out and saw a person whose chest protruded ahead of others, he said: 'Straighten your rows or Allah will cause discord among you.'" Imam Tirmidhi said: "In this chapter there are also hadiths from Jabir bin Samrah, Al Barra, Jabir bin Abdullah, Anas, Abu Hurairah and 'Aisyah." Abu Isa said: "The hadith of Nu'man bin Basyir is hasan sahih." It has been narrated from the Prophet, peace and blessings be upon him, that he said: "Part of the perfection of prayer is straightening the rows." It is also narrated from Umar that he ordered some men to straighten the prayer rows, and he did not start takbir until he received news that the rows were straight. It is also narrated from Ali and Utsman that they always paid attention to that. Both said: "Straighten (your prayer rows)." Ali sometimes said: "Advance, O so-and-so, retreat, O so-and-so."

Hadith Corroboration
 Imam Ahmad : 17663, 17674, 17700, 17703, 17712, 17713
 Imam Bukhari : 676
 Imam Muslim : 659, 660
 Imam Abu Dawud : 566, 567
 Imam Tirmidzi : 210
 Imam Nasa'i : 801
 Imam Ibnu Majah : 984

THE POSITION OF THE MOST KNOWLEDGE IS BEHIND THE PRIEST

Hadith Imam Tirmidzi Number 211

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا خَالِدُ الْحَذَاءُ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَلِيَنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنَّهْيِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ قَالَ وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي مَسْعُودٍ وَأَبِي سَعِيدٍ وَالْبَرَاءِ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ لِيَحْفَظُوا عَنْهُ قَالَ وَخَالِدُ الْحَذَاءُ هُوَ خَالِدُ بْنُ مِهْرَانَ يُكْنَى أَبَا الْمُنَازِلِ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ يَقَالُ إِنَّ خَالِدًا الْحَذَاءَ مَا حَدَا نَعْلًا قَطُّ إِنَّمَا كَانَ يَجْلِسُ إِلَى حَدَاءٍ فَنَسِبَ إِلَيْهِ قَالَ وَأَبُو مَعْشَرٍ اسْمُهُ زِيَادُ بْنُ كُلايبٍ

Narrated to us [Nashr bin Ali Al Jahdlami], he said: narrated to us [Yazid bin Zurai'], he said: narrated to us [Khalid Al Hadza`] from [Abu Ma'syar] from [Ibrahim] from [Alqamah] from [Abdullah] from the Prophet, peace and blessings be upon him, he said: "Let those behind me be the most knowledgeable and oldest among you, then after them, then after them. And do not differ lest your hearts differ. And avoid the commotion of markets." He said: "In this chapter there are also narrations from Ubai bin Ka'ab, Abu Mas'ud, Abu Sa'id, Al Bara and Anas." It is also narrated from the Prophet, peace and blessings be upon him, that he preferred those behind him to be the Muhajirin and Anshar, so they could protect him." He said: "Khalid Al Hadza` is Khalid bin Mihran, nicknamed Abu Al Manazil." He said: "I heard Muhammad bin Isma'il say: 'It is said that Khalid Al Hadza` never wore shoes. He used to sit on shoes until he was nicknamed that.'" He said: "Abu Ma'syar's name is Ziyad bin Kulaib."

Hadith Corroboration
Imam Ahmad : 16482
Imam Muslim : 654, 655
Imam Abu Dawud : 577
Imam Tirmidzi : 211
Imam Nasa'i : 798, 803
Imam Ibnu Majah : 966
Imam Darimi : 1238, 1239

PRAYING ALONE BEHIND THE IMAM

Hadith Imam Tirmidzi Number 212

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ هَانِئٍ بْنِ عُرْوَةَ الْمُرَادِيِّ عَنْ عَبْدِ الْحَمِيدِ بْنِ مُحَمَّدٍ قَالَ صَلَّيْنَا خَلْفَ أَمِيرٍ مِنَ الْأُمَرَاءِ فَاضْطَرَرْنَا النَّاسُ فَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ فَلَمَّا صَلَّيْنَا قَالَ أَنَسُ بْنُ مَالِكٍ كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَابِ عَنْ قُرَّةَ بْنِ إِيَّاسٍ الْمُرَزِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَفَّ بَيْنَ السَّوَارِي وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي ذَلِكَ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Sufyan] from [Yahya bin Hani` bin Urwah Al Muradi] from [Abdul Hamid bin Mahmud], he said: "We once prayed behind one of our leaders, then people crowded until we prayed between two pillars. After we finished prayer [Anas bin Malik] said: 'We avoided this during the time of the Messenger of Allah, peace and blessings be upon him.'" He said: "In this chapter there is also a hadith from Qurrah bin Iyas Al Muzani." Abu Isa said: "The hadith of Anas is hasan sahih. Some scholars dislike making prayer rows between pillars. This is the opinion of Imam Ahmad and Ishaq, but some other scholars allow it."

Hadith Corroboration
Imam Ahmad : 11889

THE PERFORMANCE OF PRAYING ALONE BEHIND THE ROW Hadith Imam Tirmidzi Number 213

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ خَذَ زِيَادُ بْنُ أَبِي الْجَعْدِ بِيَدِي وَنَحْنُ بِالرَّقَّةِ فَقَامَ بِي عَلَى شَيْخٍ يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ مِنْ بَنِي أَسَدٍ فَقَالَ زِيَادُ حَدَّثَنِي هَذَا الشَّيْخُ أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ وَالشَّيْخُ يَسْمَعُ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الصَّلَاةَ قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ شَيْبَانَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيْسَى وَحَدِيثُ وَابِصَةَ حَدِيثٌ حَسَنٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَلِّيَ الرَّجُلُ خَلْفَ الصَّفِّ وَخَدَهُ وَقَالُوا يُعِيدُ إِذَا صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ يُجْزِئُهُ إِذَا صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى حَدِيثِ وَابِصَةَ بْنِ مَعْبَدٍ أَيْضًا قَالُوا مَنْ صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ يُعِيدُ مِنْهُمْ حَمَّادُ بْنُ أَبِي سُلَيْمَانَ وَابْنُ أَبِي لَيْلَى وَوَكَيْعٌ وَرَوَى حَدِيثُ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ غَيْرُ وَاحِدٍ مِثْلَ رِوَايَةِ أَبِي الْأَحْوَصِ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ وَابِصَةَ بْنِ مَعْبَدٍ وَفِي حَدِيثِ حُصَيْنٍ مَا يَدُلُّ عَلَى أَنَّ هِلَالَ قَدْ أَدْرَكَ وَابِصَةَ وَاخْتَلَفَ أَهْلُ الْحَدِيثِ فِي هَذَا فَقَالَ بَعْضُهُمْ حَدِيثُ عَمْرِو بْنِ مُرَّةَ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عَمْرِو بْنِ رَاشِدٍ عَنْ وَابِصَةَ بْنِ مَعْبَدٍ أَصَحُّ وَقَالَ بَعْضُهُمْ حَدِيثُ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ وَابِصَةَ بْنِ مَعْبَدٍ أَصَحُّ قَالَ أَبُو عِيْسَى وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ عَمْرِو بْنِ مُرَّةَ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ هِلَالِ بْنِ يَسَافٍ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ وَابِصَةَ

Narrated to us [Hannad], he said: narrated to us [Abu Al Ahwash] from [Hushain] from [Hilal bin Yasaf], he said: Ziyad bin Abu Al Ja'd held my hand when we were in muddy ground (after flooding). Then he took me to a sheikh called [Wabishah bin Ma'bad] from Bani Asad. Ziyad said: "This sheikh narrated to me, once a man prayed alone behind the row, the sheikh heard the Messenger of Allah, peace and blessings be upon him, order the man to repeat his prayer." Abu Isa said: "In this chapter there are also narrations from Ali bin Syaiban and Ibnu Abbas." Abu Isa said: "The hadith of Wabishah is hasan. Some scholars

dislike praying alone behind the imam, they say: 'He must repeat his prayer if done alone behind the imam.' This is the opinion of Ahmad and Ishaq. And some other scholars: 'If he prays alone behind the imam, it suffices.' This is the opinion of Sufyan Ats Tsauro, bin Al Mubarak and Syafi'i. Some Kufah scholars also hold to the hadith of Wabishah bin Ma'bad, they say: 'Whoever prays alone behind the row must repeat his prayer.' Among those who hold this are Hammad bin Sulaiman, Ibnu Abu Laila and Waki'. The hadith of Hushain from Hilal bin Yasaf is narrated from several people, like the narration of Abu Al Ahwash, from Ziyad bin Abu Al Ja'd, from Wabishah bin Ma'bad. In Hushain's hadith there is indication that Hilal met Wabishah. In this there is disagreement among hadith scholars, some say: 'The hadith narrated from 'Amru bin Murrah, from Hilal bin Yasaf, from 'Amru bin Risydin, from Wabishah bin Ma'bad is more sahih.' While others say: 'Hushain's hadith narrated from Hilal bin Yasaf, from Ziyad bin Abu Al Ja'd, from Wabishah bin Ma'bad is more sahih.'" Abu Isa said: "In my opinion this hadith is more sahih than the hadith of Amru bin Murrah. Because that hadith is also narrated from other than Hilal bin Yasaf, from Ziyad bin Abu Al Ja'd, from Wabishah."

Hadith Corroboration
 Imam Ahmad : 17314, 17316, 17317
 Imam Abu Dawud : 584
 Imam Ibnu Majah : 994
 Imam Darimi : 1255

PRAYING ALONE BEHIND THE ROW AND REPEATING THE COMMAND Hadith Imam Tirmidzi Number 214

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عَمْرِو بْنِ رَاشِدٍ عَنْ وَابِصَةَ بْنِ مَعْبَدٍ أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الصَّلَاةَ قَالَ أَبُو عِيسَى وَ سَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكِيعًا يَقُولُ إِذَا صَلَّى الرَّجُلُ خَلْفَ الصَّفِّ وَحْدَهُ فَإِنَّهُ يُعِيدُ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Muhammad bin Ja'far], he said: narrated to us [Syu'bah] from ['Amru bin Murrah] from [Hilal bin Yasaf] from [Amru bin Rasyid] from [Wabishah bin Ma'bad], he said: "A man prayed alone behind the row, so the Prophet, peace and blessings be upon him, ordered him to repeat the prayer." Abu Isa said: "I heard 'Al Jarud say: 'I heard Waki' say: "If a man prays alone behind the row, he must repeat it."

POSITION OF SINGLE MA'MUM ON THE RIGHT SIDE OF THE IMAM Hadith Imam Tirmidzi Number 215

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَنَسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ قَالُوا إِذَا كَانَ الرَّجُلُ مَعَ الْإِمَامِ يَقُومُ عَنْ يَمِينِ الْإِمَامِ

Narrated to us [Qutaibah], he said: narrated to us [Daud bin Abdurrahman Al Aththar] from [Amru bin Dinar] from [Kuraib] servant of Ibnu Abbas from [Ibnu Abbas], he said: "One night I prayed with the Prophet, peace and blessings be upon him, I stood on his left, so the Messenger of Allah, peace and blessings be upon him, held my head from behind and turned it to his right." Abu Isa said: "In this chapter there is also a narration from Anas." Abu Isa said: "The hadith of Ibnu Abbas is hasan sahih. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, and those after them. They say: 'If a man prays with the imam, he should pray on his right.'"

Hadith Corroboration

Imam Ahmad : 1746, 2056, 2087, 2133, 2163, 2211, 2288, 2471, 3004, 3009, 3073, 3153, 3187, 3216, 3260, 3280, 3299, 3310, 12644, 13104, 14262

Imam Bukhari : 114, 135, 177, 656, 657, 658, 684, 686, 812, 937, 1123, 4204, 4205, 4206, 5464, 5841

Imam Muslim : 1055, 1056, 1276, 1278, 1281, 1282, 1285

Imam Abu Dawud : 516, 1151

Imam Tirmidzi : 215

Imam Nasa'i : 438, 797, 833

Imam Ibnu Majah : 963, 965

Imam Darimi : 639

PLACEMENT OF IMAM AND GRAVE PRAYER WITH THREE PEOPLE

Hadith Imam Tirmidzi Number 216

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَا مَرَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنَّا ثَلَاثَةً أَنْ يَتَقَدَّمَ أَحَدُنَا قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَأَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى وَحَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا إِذَا كَانُوا ثَلَاثَةً قَامَ رَجُلَانِ خَلْفَ الْإِمَامِ وَرُوي عَنْ ابْنِ مَسْعُودٍ أَنَّهُ صَلَّى بِعَلْقَمَةَ وَالْأَسْوَدَ فَأَقَامَ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ يَسَارِهِ وَرَوَاهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ تَكَلَّمَ بَعْضُ النَّاسِ فِي إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْمَكِّيِّ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Bundar Muhammad bin Basysyar], he said: narrated to us [Muhammad bin Abu Adi], he said: informed us [Isma'il bin Muslim] from [Al Hasan] from [Samrah bin Jundab], he said: "If we were three, the Messenger of Allah, peace and blessings be upon him, ordered one of us to step forward as imam." Abu Isa said: "In this chapter there are also hadiths from Ibnu Mas'ud, Jabir and Anas bin Malik." Abu Isa said: "The hadith of Samrah is hasan gharib, this hadith is acted upon by scholars. They say: 'If there are three, two stand behind the imam.' It is narrated from Ibnu Mas'ud that he prayed with Alqamah and Al Aswad, one stood on the right and the other on the left. He also narrated from the Prophet, peace and blessings be upon him. And some scholars discuss Isma'il bin Muslim Al

POSITION OF CHILDREN AND WOMEN BEHIND THE PRIEST Hadith Imam Tirmidzi Number 217

حَدَّثَنَا إِسْحَقُ الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْنِهَا لِيُطْعِمَ صَنَعَتْهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ قُومُوا فَلْنُصَلِّ بِكُمْ قَالَ أَنَسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ فَتَضَخَّتْهُ بِالْمَاءِ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَفْتُ عَلَيْهِ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى بِنَا رَكَعَتَيْنِ ثُمَّ انْصَرَفَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا إِذَا كَانَ مَعَ الْإِمَامِ رَجُلٌ وَامْرَأَةٌ قَامَ الرَّجُلُ عَنْ يَمِينِ الْإِمَامِ وَالْمَرْأَةُ خَلْفَهُمَا وَقَدْ احْتَجَّ بَعْضُ النَّاسِ بِهَذَا الْحَدِيثِ فِي إِجَازَةِ الصَّلَاةِ إِذَا كَانَ الرَّجُلُ خَلْفَ الصِّفِّ وَحَدَهُ وَقَالُوا إِنَّ الصِّيِّ لَمْ تَكُنْ لَهُ صَلَاةٌ وَكَأَنَّ أَنَسًا كَانَ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَهُ فِي الصِّفِّ وَلَيْسَ الْأَمْرُ عَلَى مَا ذَهَبُوا إِلَيْهِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَهُ مَعَ الْيَتِيمِ خَلْفَهُ فَلَوْلَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْيَتِيمِ صَلَاةً لَمَا أَقَامَ الْيَتِيمَ مَعَهُ وَلَا أَقَامَهُ عَنْ يَمِينِهِ وَقَدْ رَوَى عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقَامَهُ عَنْ يَمِينِهِ وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ أَنَّهُ إِنَّمَا صَلَّى تَطَوُّعًا أَرَادَ إِدْخَالَ الْبَرَكَةِ عَلَيْهِمْ

Narrated to us [Ishaq Al Anshari], he said: narrated to us [Ma'n], he said: narrated to us [Malik bin Anas] from [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik] that his grandmother (Mulaikah) invited the Messenger of Allah, peace and blessings be upon him, to a meal she cooked. Then he ate and said: "Stand, we will pray." Anas said: "Then I stood on our mat that had turned black from long use. I sprinkled it with water. Then the Messenger of Allah, peace and blessings be upon him, stood on it, I and an orphan boy made a row behind him, and behind us an old woman. He prayed two rak'ahs with us then left." Abu Isa said: "The hadith of Anas is hasan sahih. This hadith is also acted upon by most scholars, they say: 'If the imam is with a man and a woman, the man stands on the imam's right and the woman behind them both.' Some use this hadith as evidence for allowing prayer alone behind the row. They also say: 'A child's prayer is not counted, so it was as if Anas prayed behind the Prophet, peace and blessings be upon him, alone behind the row.' But the matter is not as they understand, because at that time the Prophet placed Anas with the orphan boy behind him. If the Prophet, peace and blessings be upon him, did not count the orphan's prayer, he would not place him with Anas, and would place Anas on his right." It is also narrated from Musa bin Anas, from Anas, that he prayed with the Prophet, peace and blessings be upon him, and he placed him on his right." In this hadith there is evidence that he prayed voluntary prayer with them hoping they get blessing."

Hadith Corroboration

Imam Ahmad : 11890, 12049, 12219, 12448, 13022

Imam Bukhari : 685, 813, 824

THE PRINCIPITY OF GETTING TAKBIR FIRST AND NOT PRODUCING PRAYER

Hadith Imam Tirmidzi Number 218

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ الزُّبَيْدِيِّ عَنْ أَوْسِ بْنِ صَمْعَةَ قَالَ سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا وَلَا يَوْمُ الرَّجُلِ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ قَالَ مُحَمَّدُ بْنُ غَيْلَانَ قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ أَقْدَمُهُمْ سِنًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَنْسِ بْنِ مَالِكٍ وَمَالِكِ بْنِ الْحُوَيْرِثِ وَعَمْرِو بْنِ سَلَمَةَ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا أَحَقُّ النَّاسِ بِالْإِمَامَةِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ وَأَعْلَمُهُمْ بِالسُّنَّةِ وَقَالُوا صَاحِبُ الْمَنْزِلِ أَحَقُّ بِالْإِمَامَةِ وَقَالَ بَعْضُهُمْ إِذَا أَدَانَ صَاحِبُ الْمَنْزِلِ لغيرِهِ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِ وَكَرِهَهُ بَعْضُهُمْ وَقَالُوا السُّنَّةُ أَنْ يُصَلِّيَ صَاحِبُ الْبَيْتِ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَوْمُ الرَّجُلِ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ فَإِذَا أَدَانَ فَارْجُو أَنْ الْإِذْنَ فِي الْكُلِّ وَلَمْ يَرِ بِهِ بَأْسًا إِذَا أَدَانَ لَهُ أَنْ يُصَلِّيَ بِهِ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Al A'masy], he said: and narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Mu'awiyah] and [Abdullah bin Numair] from [Al A'masy] from [Isma'il bin Raja` Az Zubair] from [Aus bin Dlam'aj], he said: "I heard [Abu Mas'ud Al Anshari] say: 'The Messenger of Allah, peace and blessings be upon him, said: "The most entitled to lead a people in prayer is the best in reciting the Qur'an. If equal in recitation, the most knowledgeable of the Sunnah. If equal in Sunnah, the earliest in hijrah. If equal in hijrah, the oldest in age. Let no one lead in the authority of another, and do not sit in his special place in his house except with his permission."'" Mahmud bin Ghailan said: "Ibnu Numair mentioned in his hadith, 'The oldest in age.'" Abu Isa said: "In this chapter there are also narrations from Abu Sa'id Al Khudri, Anas bin Malik, Malik bin Al Huwairits and 'Amru bin Salamah." Abu Isa said: "The hadith of Abu Mas'ud is hasan sahih. This hadith is acted upon by scholars, they say: 'The most entitled to lead is the best in reciting the Qur'an and most knowledgeable of the Sunnah.' They also say: 'The house owner has the right to lead.' Some say: 'If the house owner permits another, it is fine to pray with him.' But others dislike it, saying: 'The Sunnah is the house owner leads.' Imam Ahmad bin Hambal said: 'The statement of the Messenger of

Allah, peace and blessings be upon him: "Let no one lead in the authority of another and do not sit in his special place in his house except with his permission." If he permits, I hope the permission is for all.' Then he allowed leading if permitted by the house owner."

Hadith Corroboration

Imam Ahmad : 12204, 16446, 16472, 16477, 16479, 21308

Imam Muslim : 1078, 1079

Imam Abu Dawud : 494

Imam Tirmidzi : 218

Imam Nasa'i : 772

Imam Ibnu Majah : 970

CLOSURE FOR LONGING PRAYERS AS A PRIEST

Hadith Imam Tirmidzi Number 219

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ وَأَنَسٍ وَجَابِرِ بْنِ سَمُرَةَ وَمَالِكِ بْنِ عَبْدِ اللَّهِ وَأَبِي وَقْدٍ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَبِي مَسْعُودٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ اخْتَارُوا أَنْ لَا يُطِيلَ الْإِمَامُ الصَّلَاةَ مَخَافَةَ الْمَشَقَّةِ عَلَى الضَّعِيفِ وَالْكَبِيرِ وَالْمَرِيضِ قَالَ أَبُو عِيسَى وَأَبُو الزِّنَادِ اسْمُهُ عَبْدُ اللَّهِ بْنُ ذَكْوَانَ وَالْأَعْرَجُ هُوَ عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزٍ الْمَدِينِيُّ وَيُكْنَى أَبَا دَاوُدَ

Narrated to us [Qutaibah], he said: narrated to us [Al Mughirah bin Abdurrahman] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "If one of you leads, lighten it, for among them are the young, old, weak and sick. But if he prays alone, pray as he wishes." Abu Isa said: "In this chapter there are also narrations from Adi bin Hatim, Anas, Jabir bin Samrah, Malik bin Abdullah, Abu Waqid, Utsman bin Abu Al 'Ash, Abu Mas'ud, Jabir bin Abdullah and Ibnu Abbas." The hadith of Abu Hurairah is hasan sahih. This is the opinion of most scholars, they prefer not to prolong prayer fearing burdening the weak, old and sick." Abu Isa said: "Abu Az Zinad's name is Abdullah bin Dzakwan, and Al A'raj is Abdurrahman bin Hurmuz Al Madini, also nicknamed Abu Dawud."

Hadith Corroboration

Imam Ahmad : 7343, 7871, 9915, 15685, 17225

Imam Bukhari : 662

Imam Muslim : 714, 715, 716

Imam Abu Dawud : 673, 674

Imam Tirmidzi : 219

Imam Nasa'i : 814

Imam Malik : 277

LIGHTEN UP PRAYERS HOW A PERSON BECOME AN IMAM

Hadith Imam Tirmidzi Number 220

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخَفِّ النَّاسِ صَلَاةً فِي تَمَامِ قَالِ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ أَبِي عَوَانَةَ وَضَّاحٌ قَالَ أَبُو عِيسَى سَأَلْتُ قُتَيْبَةَ قُلْتُ أَبُو عَوَانَةَ مَا اسْمُهُ قَالَ وَضَّاحٌ قُلْتُ ابْنُ مَنْ قَالَ لَا أَدْرِي كَانَ عَبْدًا لِمَرْأَةٍ بِالْبَصْرَةِ

Narrated to us [Qutaibah], he said: narrated to us [Abu Awanah] from [Qatadah] from [Anas bin Malik], he said: "The Messenger of Allah, peace and blessings be upon him, was the lightest in his prayer though perfect." Abu Isa said: "This hadith is hasan sahih. Abu Awanah's name is Wadldlah." Abu Isa said: "I asked Qutaibah: who is the name of Abu Awanah? He answered: Wadldlah. I asked again: son of whom? He answered: I do not know, in Bashrah he was a slave of a woman."

Hadith Corroboration

Imam Ahmad : 11529, 12273, 12311, 12377, 12652, 12934, 12966, 13418, 13435, 13454, 13498, 14128, 20894, 20902, 20905, 20958

Imam Muslim : 720

Imam Tirmidzi : 220

Imam Nasa'i : 815

Imam Darimi : 1232

PILLARS OF PRAYER

Hadith Imam Tirmidzi Number 221

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ أَبِي سُفْيَانَ طَرِيفِ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ وَلَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِالْحَمْدِ وَسُورَةٍ فِي فَرِيضَةٍ أَوْ غَيْرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ قَالَ وَحَدِيثُ عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي هَذَا أَجُودُ إِسْنَادًا وَأَصَحُّ مِنْ حَدِيثِ أَبِي سَعِيدٍ وَقَدْ كَتَبْتَنَاهُ فِي أَوَّلِ كِتَابِ الْوُضُوءِ وَالْعَمَلِ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ إِنَّ تَحْرِيمَ الصَّلَاةِ التَّكْبِيرُ وَلَا يَكُونُ الرَّجُلُ دَاخِلًا فِي الصَّلَاةِ إِلَّا بِالتَّكْبِيرِ قَالَ أَبُو عِيسَى وَسَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ مُسْتَمْلِيًا وَكِيعٌ يَقُولُ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ لَوْ افْتَتَحَ الرَّجُلُ الصَّلَاةَ بِسَبْعِينَ اسْمًا مِنْ أَسْمَاءِ اللَّهِ وَلَمْ يُكَبِّرْ لَمْ يُجْزِهِ وَإِنْ أَحَدَثَ قَبْلَ أَنْ يُسَلَّمَ أَمْرُهُ أَنْ يَتَوَضَّأَ ثُمَّ يَرْجِعَ إِلَى مَكَانِهِ فَيُسَلِّمَ إِنَّمَا الْأَمْرُ عَلَى وَجْهِهِ قَالَ وَأَبُو نَضْرَةَ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطْعَةَ

Narrated to us [Sufyan bin Waki'], he said: narrated to us [Muhammad bin Al Fudlail] from [Abu Sufyan Tharif As Sa'di] from [Abu Nadlrah] from [Abu Sa'id], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'The opening of prayer is purification, its start is takbir, its end is salam, and prayer is invalid for one who does not recite Al

Hamdulillah (Al Fatihah) and a surah from the Qur'an in obligatory or other prayers.'" Abu Isa said: "This hadith is hasan. In this chapter there are also hadiths from Ali and 'Aisyah." Abu Isa said: "The hadith of Ali bin Abu Thalib in this is better in sanad and more sahih than the hadith of Abu Sa'id, and we have written it at the beginning of the book of wudlu. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, and those after them. This is the opinion of Sufyan Ats Tsauri, bin Al Mubarak, Syafi'i, Ahmad and Ishaq. That the start of prayer is takbir, and one is not considered in prayer except with takbir." Abu Isa said: "I heard Abu Bakar Muhammad bin Abban, the scribe of Waki', say: 'I heard Abdurrahman bin Mahdi say: "If one opens his prayer with seventy names of Allah but does not takbir, his prayer is invalid. And if he breaks purity before salam, I would order him to perform wudlu then return to his place, then salam. The issue is only at the beginning.'" Abu Isa said: "Abu Nadlrah's name is Al Mundzir bin Malik bin Qutha'ah."

Hadith Corroboration

Imam Ahmad : 957, 957, 1019, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 14135, 14135, 15855, 16033, 17396, 19786, 19791, 21828, 21834, 22133, 24650

Imam Bukhari : 132, 134, 171, 207, 1915, 6440

Imam Muslim : 328, 329, 330, 540

Imam Abu Dawud : 54, 55, 56, 56, 150, 523, 523, 3564

Imam Tirmidzi : 1, 3, 3, 4, 4, 54, 71, 221, 221, 3439

Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2477

Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 271, 272, 272, 276, 506, 507

Imam Darimi : 651, 683, 684, 684

SPREADING YOUR FINGERS WHEN TAKBIR

Hadith Imam Tirmidzi Number 222

حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ سَمْعَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ نَشَرَ أَصَابِعَهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ سَمْعَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا وَهَذَا أَصَحُّ مِنْ رِوَايَةِ يَحْيَى بْنِ الْيَمَانِ وَأَخْطَأَ يَحْيَى بْنُ الْيَمَانِ فِي هَذَا الْحَدِيثِ

Narrated to us [Qutaibah] and [Abu Sa'id Al Asyaji], they said: narrated to us [Yahya bin Al Yaman] from [Ibnu Abu Dzib] from [Sa'id bin Sam'an] from [Abu Hurairah], he said: "When takbir for prayer, the Messenger of Allah, peace and blessings be upon him, spread his fingers." Abu Isa said: "The hadith of Abu Hurairah is hasan. This hadith has been narrated through many chains from Ibnu Abu Dzib, from Sa'id bin Sam'an, from Abu Hurairah that the Prophet, peace and blessings be upon him, when entering prayer (takbir), spread his hands. And this is more sahih than the narration of Yahya bin Al Yaman, but Yahya bin Al Yaman erred in this hadith."

STRETCHING OUT HANDS WHEN STANDING FOR PRAYER

Hadith Imam Tirmidzi Number 223

قَالَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا قَالَ أَبُو عِيسَى قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ الْيَمَانِ وَحَدِيثُ يَحْيَى بْنِ الْيَمَانِ خَطَأٌ

Narrated to us [Abdullah bin Abdurrahman], he said: informed us [Ubaidullah bin Abdul Majid Al Hanafi], he said: narrated to us [Ibnu Abu Dzi'b] from [Sa'id bin Sam'an], he said: I heard [Abu Hurairah] say: "When the Messenger of Allah, peace and blessings be upon him, stood for prayer, he spread his hands." Abu Isa said: "Abdullah bin Abdurrahman said: 'This hadith is more sahih than the hadith of Yahya bin Al Yaman. The hadith of Yahya bin Al Yaman is wrong.'"

Hadith Corroboration

Imam Ahmad : 8520, 10086, 10087, 17756, 17944

Imam Abu Dawud : 642

Imam Darimi : 1209, 2579

THE PRINCIPITY OF PRAYING IN CONGREGATIONS FOR FORTY DAYS

Hadith Imam Tirmidzi Number 224

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَنَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ قَالَا حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ عَنْ طُعْمَةَ بْنِ عَمْرِو عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَتْ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ التَّفَاقُقِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَنَسٍ مَوْفُوفًا وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رَوَى سَلَمُ بْنُ قُتَيْبَةَ عَنْ طُعْمَةَ بْنِ عَمْرِو عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَنَسٍ وَإِنَّمَا يُرَوَى هَذَا الْحَدِيثُ عَنْ حَبِيبِ بْنِ أَبِي حَبِيبٍ الْبَجَلِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَوْلُهُ حَدَّثَنَا بِذَلِكَ هَذَا حَدَّثَنَا وَكَيْعٌ عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ حَبِيبِ بْنِ أَبِي حَبِيبٍ الْبَجَلِيِّ عَنْ أَنَسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَرَوَى إِسْمَاعِيلُ بْنُ عَيَّاشٍ هَذَا الْحَدِيثُ عَنْ عُمَارَةَ بْنِ غَزِيَّةٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَهَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَهُوَ حَدِيثُ مُرْسَلٌ وَعُمَارَةُ بْنُ غَزِيَّةٍ لَمْ يُدْرِكْ أَنَسُ بْنُ مَالِكٍ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَبِيبُ بْنُ أَبِي حَبِيبٍ يُكْنَى أَبَا الْكُشَوْنِيِّ وَيُقَالُ أَبُو عُمَيْرَةَ

Narrated to us [Uqbah bin Mukram] and [Nashr bin Ali Al Jahdlami], both said: narrated to us [Abu Qutaibah Salm bin Qutaibah] from [Thu'mah bin 'Amru] from [Habib bin Abu Tsabit] from [Anas bin Malik], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever prays in congregation for forty days attaining the first takbir sincerely for Allah, will be recorded free from two things: free from Hellfire and free from hypocrisy.'" Abu Isa said: "This hadith is narrated from Anas as mauquf, and I do not know anyone who

marfu' it except the hadith narrated by Salm bin Qutaibah, from Thu'mah bin 'Amru, from Habib bin Abu Tsabit, from Anas. However, this hadith is narrated from Habib bin Abu Habib Al Bajali from the statement of Anas bin Malik. Similarly [Hannad] narrated to us from [Waki'] from [Khalid bin Thahman] from [Habib bin Abu Habib Al Bajali] from [Anas] as in the hadith, but he did not marfu' it. And [Isma'il bin Ayyasy] narrated this hadith from [Umarah bin Ghaziyah] from [Anas bin Malik] from [Umar bin Al Khaththab] from the Prophet, peace and blessings be upon him, similar in meaning, but this hadith is not mahfudz, its status is mursal, because Umarah bin Ghaziyah did not meet Anas bin Malik." Muhammad bin Isma'il said: "Habib bin Abu Habib's nickname is Abu Al Kasyutsa, also called Abu Umairah."

IFTITAH PRAYER OF PRAYER

Hadith Imam Tirmidzi Number 225

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ عَلِيِّ بْنِ عَلِيٍّ الرَّفَاعِيِّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ كَبِيرًا ثُمَّ يَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي سَعِيدٍ أَشْهَرُ حَدِيثٍ فِي هَذَا الْبَابِ وَقَدْ أَخَذَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ بِهَذَا الْحَدِيثِ وَأَمَّا أَكْثَرُ أَهْلِ الْعِلْمِ فَقَالُوا بِمَا رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ وَهَكَذَا رَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ وَقَدْ تَكَلَّمَ فِي إِسْنَادِ حَدِيثِ أَبِي سَعِيدٍ كَانَ يَحْيَى بْنُ سَعِيدٍ يَتَكَلَّمُ فِي عَلِيِّ بْنِ عَلِيٍّ الرَّفَاعِيِّ وَقَالَ أَحْمَدُ لَا يَصِحُّ هَذَا الْحَدِيثُ

Narrated to us [Muhammad bin Musa Al Bashari], he said: narrated to us [Ja'far bin Sulaiman Adl Dluba'i] from [Ali bin Ali Ar Rifa'i] from [Abu Al Mutawakkil] from [Abu Sa'id Al Khudri], he said: "When the Messenger of Allah, peace and blessings be upon him, stood for night prayer, he takbir and recited: 'SUBHAANAKA ALLAHUMMA WA BIHAMDIKA WA TABAARAKAS MUKA WA TA'ALA JADDUKA WA LAA ILAAHA ILLAA GHAIIRUKA (Glory to You O Allah, I praise You, Blessed is Your name, Exalted is Your majesty and greatness, there is no god worthy of worship except You),' then recited: 'ALLAHU AKBAR KABIIRA (Allah is Most Great tremendously),' then recited: 'A'UUDZU BILLAHIS SAMI'IL ALIIM MINASY SYAITHANIR RAJIIM MIN HAMZIHIL WA NAFKHIHI WA NAFSIHI (I seek refuge in Allah the All-Hearing, All-Knowing from the accursed Satan, from his madness, puffing and whispering).'" Abu Isa said: "In this chapter there are also narrations from Ali, 'Aisyah, Abdullah bin Mas'ud, Jabir, Jubair bin Muth'im and Ibnu Umar." Abu Isa said: "In this chapter the hadith of Abu Sa'id is the most popular. Some scholars act upon this hadith. But

most of them hold to the hadith narrated from the Prophet, peace and blessings be upon him, that he recited: 'SUBHAANAKA ALLAHUMMA WA BIHAMDIKA WA TABAARAKAS MUKA WA TA'ALA JADDUKA WA LAA ILAAHA ILLAA GHAIIRUKA.' Similarly narrated from Umar bin Al Khaththab and Abdullah bin Mas'ud. This hadith is widely acted upon by most scholars from the tabi'in and those after them. The sanad in Abu Sa'id's hadith was discussed, where Yahya bin Sa'id discussed Ali bin Ali Ar Rifa'i. Imam Ahmad said: 'This hadith is not sahih.'"

Hadith Corroboration
 Imam Ahmad : 11047, 11230
 Imam Abu Dawud : 658, 659
 Imam Tirmidzi : 225, 226
 Imam Nasa'i : 889, 890
 Imam Ibnu Majah : 796, 798
 Imam Darimi : 1211

IFTITAH PRAYER PRAYER (OTHER VERSION)

Hadith Imam Tirmidzi Number 226

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ وَيَحْيَى بْنُ مُوسَى قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَارِثَةَ بْنِ أَبِي الرَّجَالِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَائِشَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَحَارِثَةُ قَدْ تَكَلَّمَ فِيهِ مِنْ قَبْلِ حِفْظِهِ وَأَبُو الرَّجَالِ اسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَدِينِيُّ

Narrated to us [Al Hasan bin Arafah] and [Yahya bin Musa], both said: narrated to us [Abu Mu'awiyah] from [Haritsah bin Abu Ar Rijal] from ['Amrah] from ['Aisyah], she said: "When the Prophet, peace and blessings be upon him, opened prayer he recited: 'SUBHAANAKA ALLAHUMMA WA BIHAMDIKA WA TABAARAKAS MUKA WA TA'ALA JADDUKA WA LAA ILAAHA ILLAA GHAIIRUKA.'" Abu Isa said: "We do not know this hadith from 'Aisyah except from this chain, while Haritsah was discussed regarding his memory. As for Abu Ar Rijal, his name is Muhammad bin Abdurrahman Al Madini."

Hadith Corroboration
 Imam Ahmad : 11047, 11230
 Imam Abu Dawud : 658, 659
 Imam Tirmidzi : 225, 226
 Imam Nasa'i : 889, 890
 Imam Ibnu Majah : 796, 798
 Imam Darimi : 1211

WARNING AGAINST NEW THINGS IN ISLAM

Hadith Imam Tirmidzi Number 227

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا سَعِيدُ بْنُ إِيَاسٍ الْجُرَيْرِيُّ عَنْ قَيْسِ بْنِ عَبَايَةَ عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ سَمِعَنِي أَبِي وَأَنَا فِي الصَّلَاةِ أَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ لِي أَيُّ بَنِي مُحَمَّدٍ

إِيَّاكَ وَالْحَدَّثَ قَالَ وَلَمْ أَرَأَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَبْغَضَ إِلَيْهِ الْحَدَّثَ فِي
 الْإِسْلَامِ يَعْنِي مِنْهُ قَالَ وَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ فَلَمْ
 أَسْمَعْ أَحَدًا مِنْهُمْ يَقُولُهَا فَلَا تَقُلْهَا إِذَا أَنْتَ صَلَّيْتَ فَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ
 اللَّهِ بْنِ مُعْقَلٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ
 أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَغَيْرُهُمْ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ
 وَأَحْمَدُ وَإِسْحَاقُ لَا يَرَوْنَ أَنْ يَجْهَرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالُوا وَيَقُولُهَا فِي نَفْسِهِ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Isma'il bin Ibrahim], he said: narrated to us [Sa'id bin Iyas Al Jurairi] from [Qais bin Abayah] from [Ibnu Abdullah bin Mughaffal], he said: [My father] heard me when I was in prayer, I recited 'BISMILLAAHIIR RAHMAANIR RAHIIM,' then my father said: 'O my son, you have innovated, avoid innovation!' He (my father) said: 'I never saw any companion of the Messenger of Allah, peace and blessings be upon him, hate anything except innovation in Islam.' He said again: 'I prayed with the Prophet, peace and blessings be upon him, Abu Bakar, Umar and Utsman, but I never saw them recite it, so do not recite it. If you pray, recite ALHAMDULILLAHI RABBIL 'AALAMIIN.'" Abu Isa said: "The hadith of Abdullah bin Mughaffal is hasan sahih. This hadith is acted upon by most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them from the tabi'in. This opinion is held by Sufyan Ats Tsauro, bin Al Mubarak, Ahmad and Ishaq. They hold that 'BISMILLAAHIIR RAHMAANIR RAHIIM' is not recited aloud. They say: 'They should recite it in their hearts.'"

READING BASMALAH OUT LOUD

Hadith Imam Tirmidzi Number 228

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ حَمَّادٍ عَنْ أَبِي خَالِدٍ عَنْ ابْنِ
 عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ أَبُو عِيسَى هَذَا
 حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ وَقَدْ قَالَ بِهِدَا عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ
 أَبُو هُرَيْرَةَ وَابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ رَأَوْا الْجَهْرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْمَاعِيلُ بْنُ حَمَّادٍ هُوَ ابْنُ أَبِي سُلَيْمَانَ وَأَبُو خَالِدٍ يَقُولُ هُوَ أَبُو خَالِدٍ الْوَالِئِيُّ وَاسْمُهُ هُرْمُزُ
 وَهُوَ كُوفِيٌّ

Narrated to us [Ahmad bin Abdah Adl Dlabi], he said: narrated to us [Al Mu'tamir bin Sulaiman], he said: narrated to me [Isma'il bin Hammad] from [Abu Khalid] from [Ibnu Abbas], he said: "The Prophet, peace and blessings be upon him, opened his prayer by reciting 'BISMILLAAHIIR RAHMAANIR RAHIIM.'" Abu Isa said: "This hadith's sanad is not strong. Some companions of the Prophet, peace and blessings be upon him, hold to this hadith, among them: Abu Hurairah, Ibnu Umar, Ibnu Abbas and Ibnu Zubair. Also those

after them from the tabi'in, they hold to reciting BISMILLAAHIIR RAHMAANIR RAHIIM aloud. This is the opinion of Syafi'i. Isma'il bin Hammad's name is Ibnu Abu Sulaiman, and Abu Khalid is called Abu Khalid Al Walibi, his name is Hurmuz. He is from Kufah."

OPENING PRAYER WITH AL-FATIHAH

Hadith Imam Tirmidzi Number 229

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَّاتَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ كَانُوا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ الشَّافِعِيُّ إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ مَعْنَاهُ أَنَّهُمْ كَانُوا يَبْدَعُونَ بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ قَبْلَ السُّورَةِ وَلَيْسَ مَعْنَاهُ أَنَّهُمْ كَانُوا لَا يَقْرَأُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَكَانَ الشَّافِعِيُّ يَرَى أَنْ يُبْدَأَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَأَنْ يُجَهَرَ بِهَا إِذَا جُهِرَ بِالْقِرَاءَةِ

Narrated to us [Qutaibah], he said: narrated to us [Abu Awanah] from [Qatadah] from [Anas], he said: "The Messenger of Allah, peace and blessings be upon him, Abu Bakar, Umar and Utsman always opened their prayer with ALHAMDULILLAHI RABBIL 'AALAMIIN." Abu Isa said: "This hadith is hasan sahih. Scholars from the companions of the Prophet, peace and blessings be upon him, tabi'in and those after them act upon this hadith. They open recitation with ALHAMDULILLAHI RABBIL 'AALAMIIN. Imam Syafi'i said: 'The meaning of this hadith is that the Prophet, peace and blessings be upon him, Abu Bakar, Umar and Utsman opened recitation with ALHAMDULILLAHI RABBIL 'AALAMIIN. Meaning they started with Al Fatihah before another surah. This does not mean they did not recite BISMILLAAHIIR RAHMAANIR RAHIIM.' Imam Syafi'i views that one should open with BISMILLAAHIIRAHMAANIRRAHIIM and recite it aloud if the prayer recitation is aloud."

Hadith Corroboration

Imam Ahmad : 11553, 12421, 12630, 12651, 12858, 13185, 13385, 13540, 13563, 22903, 23647, 24438

Imam Bukhari : 701

Imam Muslim : 606, 768

Imam Abu Dawud : 664, 665

Imam Tirmidzi : 229, 2851

Imam Nasa'i : 892, 893

Imam Ibnu Majah : 804, 805, 806

Imam Darimi : 1212

THE OBLIGATION TO READ AL-FATIHAH IN PRAYER

Hadith Imam Tirmidzi Number 230

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي عُمَرَ الْمَكِّيُّ أَبُو عَبْدِ اللَّهِ الْعَدَنِيُّ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ

الرُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنَسٍ وَأَبِي قَتَادَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَجَابِرُ بْنُ عَبْدِ اللَّهِ وَعِمْرَانُ بْنُ حُصَيْنٍ وَغَيْرُهُمْ قَالُوا لَا تُجْزِي صَلَاةٌ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ كُلُّ صَلَاةٍ لَمْ يُقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خَدَاجٌ غَيْرُ تَمَامٍ وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ اخْتَلَفْتُ إِلَى ابْنِ عُيَيْنَةَ ثَمَانِيَةَ عَشَرَ سَنَةً وَكَانَ الْحُمَيْدِيُّ أَكْبَرَ مِنِّي بِسَنَةٍ وَسَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ حَجَجْتُ سَبْعِينَ حَجَّةً مَاشِيًا عَلَى قَدَمَيَّ

Narrated to us [Muhammad bin Yahya bin Abu Umar Al Makki Abu Abdullah Al 'Adani] and [Ali bin Hujr], both said: narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Mahmud Ibnu Ar Rabi'] from [Ubadah bin Shamit] from the Prophet, peace and blessings be upon him, he said: "There is no prayer for one who does not recite Al Fatihah." He said: "In this chapter there are also narrations from Abu Hurairah, 'Aisyah, Anas, Abu Qatadah and Abdullah bin 'Amru." Abu Isa said: "The hadith of Ubadah bin Ash Shamit is hasan sahih. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him. Like Umar bin Al Khatthab, Imran bin Hushain and others. They say: 'Prayer is invalid without reciting Al Fatihah.' Ali bin Abi Thalib said: 'Every prayer without Al Fatihah recited in it is deficient and imperfect.' This opinion is held by bin Al Mubarak, Syafi'i, Ahmad and Ishaq. I heard Ibnu Abu Umar say: 'I differed with Ibnu Abu Umar by eighteen years, while Al Humaidi is one year older than me. I heard Ibnu Abu Umar say: 'I performed Hajj seven times on foot.'"

Hadith Corroboration

Imam Ahmad : 9808, 19814, 21621, 21681, 21687

Imam Bukhari : 714

Imam Muslim : 595, 596

Imam Abu Dawud : 700, 701

Imam Nasa'i : 901, 902

Imam Ibnu Majah : 828

HARDENING THE READING OF AMEN

Hadith Imam Tirmidzi Number 231

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كَهْمِيلٍ عَنْ حُجْرِ بْنِ عَنَبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقَالَ آمِينَ وَمَدَّ بِهَا صَوْتَهُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ وَائِلِ بْنِ حُجْرٍ حَدِيثٌ حَسَنٌ وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنَّ الرَّجُلَ يَرْفَعُ صَوْتَهُ بِالتَّأْمِينِ وَلَا يُخْفِيهَا وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ حُجْرٍ أَبِي الْعَنْبَسِ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقَالَ آمِينَ وَخَفَضَ بِهَا صَوْتَهُ قَالَ أَبُو عِيسَى وَسَمِعْتُ مُحَمَّدًا يَقُولُ حَدِيثُ سُفْيَانَ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ فِي هَذَا وَأَخْطَأَ شُعْبَةُ فِي مَوَاضِعَ مِنْ هَذَا الْحَدِيثِ فَقَالَ عَنْ حُجْرٍ أَبِي الْعَنْبَسِ وَإِنَّمَا هُوَ حُجْرُ بْنُ عَنَبَسٍ وَيُكْنَى أَبَا السَّكَنِ وَزَادَ فِيهِ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ وَلَيْسَ فِيهِ عَنْ عَلْقَمَةَ وَإِنَّمَا هُوَ عَنْ حُجْرِ بْنِ عَنَبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ وَقَالَ وَخَفَضَ بِهَا صَوْتَهُ وَإِنَّمَا هُوَ وَمَدَّ بِهَا صَوْتَهُ قَالَ أَبُو عِيسَى وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدِيثُ سُفْيَانَ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ قَالَ وَرَوَى الْعَلَاءُ بْنُ صَالِحٍ الْأَسَدِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ نَحْوَ رِوَايَةِ سُفْيَانَ قَالَ أَبُو عِيسَى حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ الْأَسَدِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ حُجْرِ بْنِ عَنَبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ

Narrated to us [Bundar Muhammad bin Basysyar], he said: narrated to us [Yahya bin Sa'id] and [Abdurrahman bin Mahdi], both said: narrated to us [Sufyan] from [Salamah bin Kuhail] from [Hujr bin Anbasah] from [Wail bin Hujr], he said: "I heard the Prophet, peace and blessings be upon him, recite: 'GHAIRIL MAGHDLUUBI 'ALAIHIM WA LADLAALLIIN (not the path of those who have earned Your anger, nor of those who have gone astray),' then he said: 'AAMIIN (may Allah grant it),' prolonging his voice." He said: "In this chapter there are also narrations from Ali and Abu Hurairah." Abu Isa said: "The hadith of Wail bin Hujr is hasan. This opinion is widely adopted by scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them. They hold that one should say AMIN aloud and not softly. This opinion is also taken by Imam Syafi'i, Ahmad, and Ishaq. [Syu'bah] also narrated this hadith from [Salamah bin Kuhail] from [Hujr bin 'Anbasah] from [Alqamah bin Wail] from [his father] that the Prophet, peace and blessings be upon him, recited: GHAIRIL MAGHDLUUBI 'ALAIHIM WA LADLAALLIIN (not the path of those who have earned Your anger, nor of those who have gone astray), then he said: 'AAMIIN (may Allah grant it),' and he said it softly." Abu Isa said: "I heard Muhammad say: 'In this matter, the hadith of Sufyan is more sahih than the hadith of Syu'bah. Syu'bah made several mistakes related to this hadith. He said, 'From Hujr bin 'Anbasah,' whereas the intended is Hujr bin 'Anbas, nicknamed Abu As Sakan. In it he added: 'from Alqamah bin Wail,' whereas there is no Alqamah in it. It is only from Hujr bin 'Anbasah, from Wail bin Hujr. And he said, 'Then he said it softly,' whereas the correct is, 'He prolonged his voice.'" Abu Isa said: "I once asked Abu Zur'ah about this hadith, he answered, 'The hadith of Sufyan in this is more sahih than the hadith of Syu'bah.'" He said: "Al 'Ala bin Shalih Al Asadi narrated from Salamah bin Kuhail as the narration of Sufyan." Abu Isa said: "Narrated to us [Abu Bakar Muhammad bin Aban], he said: narrated to us [Abdullah bin Numair], he said: narrated to us [Al 'Ala bin Shalih Al Asadi] from [Salamah bin Kuhail] from [Hujr bin 'Anbas] from [Wail bin Hujr] from the Prophet, peace and blessings be upon him, as the hadith of Sufyan from Salamah bin Kuhail."

Hadith Corroboration

Imam Ahmad : 6890, 7337, 9275, 9305, 9428, 9542, 9765, 10045, 18087, 18088, 18099, 18113

Imam Bukhari : 740, 4115

Imam Muslim : 621, 626

Imam Abu Dawud : 797, 799, 800

Imam Tirmidzi : 231

Imam Nasa'i : 918, 920

Imam Ibnu Majah : 843, 844, 845, 950

Imam Malik : 181

Imam Darimi : 1217, 1218, 1219

SAYING AMEN WITH THE PRIEST

Hadith Imam Tirmidzi Number 232

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib Muhammad bin Al 'Ala`], he said: narrated to us [Zaid bin Hubab], he said: narrated to me [Malik bin Anas], he said: narrated to us [Az Zuhri] from [Sa'id bin Al Musayyib] and [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "If the imam says AAMIIN, then say AAMIIN, for whoever's AAMIIN coincides with the AAMIIN of the angels, his past sins will be forgiven." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih."

Hadith Corroboration

Imam Ahmad : 9541

Imam Bukhari : 738

Imam Muslim : 618

Imam Abu Dawud : 801

Imam Nasa'i : 919

Imam Ibnu Majah : 842

Imam Malik : 180

SAKTAH IN PRAYER BEFORE AND AFTER THE READING OF AL-FATIHAH

Hadith Imam Tirmidzi Number 233

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَسَكَّتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَرَ ذَلِكَ عِمْرَانُ بْنُ حُصَيْنٍ وَقَالَ حَفِظْنَا سَكَّتَةً فَكَتَبْنَا إِلَى أَبِي بِنِ كَعْبٍ بِالْمَدِينَةِ فَكَتَبَ أَبِي أَنَّهُ حَفِظَ سَمُرَةَ قَالَ سَعِيدٌ فَقُلْنَا لِقَتَادَةَ مَا هَاتَانِ السَّكَّتَانِ قَالَ إِذَا دَخَلَ فِي صَلَاتِهِ وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ ثُمَّ قَالَ بَعْدَ ذَلِكَ وَإِذَا قَرَأَ {وَلَا الضَّالِّينَ} قَالَ وَكَانَ يُعْجِبُهُ إِذَا فَرَغَ مِنَ الْقِرَاءَةِ أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفْسُهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ

وَهُوَ قَوْلُ غَيْرٍ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ لِلْإِمَامِ أَنْ يَسْكُتَ بَعْدَمَا يَفْتَتِحُ الصَّلَاةَ وَبَعْدَ الْفَرَاعِ مِنَ الْقِرَاءَةِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَأَصْحَابُنَا

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], he said: narrated to us [Abdul A'la] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samrah], he said: "There are two saktah (pauses without recitation) that I memorized from the Messenger of Allah, peace and blessings be upon him," but this was denied by Imran bin Hushain, then he said: "We memorized only one saktah." So we wrote a letter to [Ubai bin Ka'ab] in Madinah, then Ubai wrote back as memorized by Samrah." Sa'id said: "We asked Qatadah, 'Where are the two saktah?' He answered, 'When he has entered prayer and when finished reciting (Al Fatihah).'" Then he said again, 'When reciting WALADLDLAALLIIN.'" He said: "What made it astonishing is the pause after reciting (Al Fatihah), until his heart felt doubt." He said: "In this chapter there is also a narration from Abu Hurairah." Abu Isa said: "The hadith of Samrah is hasan. This is the opinion taken by more than one scholar. They like the imam to pause briefly after reciting the opening supplication and after finishing (Al Fatihah)." This opinion is also taken by Ahmad, Ishaq, and our companions."

Hadith Corroboration
Imam Ahmad : 19362, 19372
Imam Abu Dawud : 662
Imam Darimi : 1215

PUTTING THE LEFT HAND ON TOP OF THE RIGHT HAND WHEN PRAYING

Hadith Imam Tirmidzi Number 234

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ قَبِيصَةَ بْنِ هُلْبٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَمِّنَا فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِمَا فِي الْبَابِ عَنْ وَائِلِ بْنِ حُجْرٍ وَعُظَيْفِ بْنِ الْحَارِثِ وَابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَسَهْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيْسَى حَدِيثُ هُلْبٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ وَرَأَى بَعْضُهُمْ أَنَّ يَضَعُهَا فَوْقَ الشُّرَّةِ وَرَأَى بَعْضُهُمْ أَنَّ يَضَعُهَا تَحْتَ الشُّرَّةِ وَكُلُّ ذَلِكَ وَاسِعٌ عِنْدَهُمْ وَاسْمُ هُلْبٍ يَزِيدُ بْنُ قُنَافَةَ الطَّائِيُّ

Narrated to us [Qutaibah], he said: narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Qabishah bin Hulb] from [his father], he said: "The Messenger of Allah, peace and blessings be upon him, led us in prayer, then he held his left hand with his right hand." He said: "In this chapter there are also narrations from Wail bin Hujr, Ghuthaif bin Al Harits, Ibnu Abbas, Ibnu Mas'ud, and Sahl bin Sa'd." Abu Isa said: "The hadith of Hulb is hasan. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them. They hold that in prayer one should place his right hand over his left. Some scholars hold that both hands should be placed above the navel. And some others hold that they should be placed below the navel."

According to them, all these opinions are very flexible. As for the name of Hulb, it is Yazid bin Qunafah Ath Thai."

Hadith Corroboration

Imam Ahmad : 14558, 16353, 16354, 18091, 18095, 18111, 18115, 18116, 18118, 18119, 18120, 18121, 20970, 20971, 20972, 21782

Imam Bukhari : 698

Imam Muslim : 608

Imam Abu Dawud : 621, 624, 625, 644, 648, 820

Imam Tirmidzi : 234

Imam Nasa'i : 877, 878, 879, 1248

Imam Ibnu Majah : 801, 802, 803

Imam Malik : 184, 339, 340

Imam Darimi : 1213, 1323

TAKBIR IN EVERY PRAYER MOVEMENT

Hadith Imam Tirmidzi Number 235

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَأَبِي مَالِكٍ الْأَشْعَرِيِّ وَأَبِي مُوسَى وَعِمْرَانَ بْنِ حُصَيْنٍ وَوَائِلِ بْنِ حُجْرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَغَيْرُهُمْ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَعَلَيْهِ عَامَّةُ الْفُقَهَاءِ وَالْعُلَمَاءِ

Narrated to us [Qutaibah], he said: narrated to us [Abu Al Ahwash] from [Abu Ishaq] from [Abdurrahman bin Al Aswad] from [Alqamah], and [Al Aswad] from [Abdullah bin Mas'ud], he said: "The Messenger of Allah, peace and blessings be upon him, Abu Bakar, and Umar said takbir on every descending and rising, on every standing and sitting." He said: "In this chapter there are also hadiths from Abu Hurairah, Anas, Ibnu Umar, Abu Malik Al Asy'ari, Abu Musa, Imran bin Hushain, Wa'il bin Hujr, and Ibnu Abbas." Abu Isa said: "The hadith of Abdullah bin Mas'ud is hasan sahih. This hadith is acted upon by the companions of the Prophet, peace and blessings be upon him, among them Abu Bakar, Umar, Utsman, Ali, and others. And those after them from the tabi'in. This is the opinion of most fuqaha and scholars."

Hadith Corroboration

Imam Ahmad : 3478, 3775, 4004, 4005, 18890

Imam Nasa'i : 1130, 1137, 1302

Imam Malik : 153

Imam Darimi : 1221

TAKBIR WHEN BOWING AND PROSTITUTING

Hadith Imam Tirmidzi Number 236

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرِ الْمَرْوَزِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ ابْنِ جُرَيْجٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكَبِّرُ وَهُوَ يَهْوِيْقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ قَالُوا يُكَبِّرُ الرَّجُلُ وَهُوَ يَهْوِي لِلرُّكُوعِ وَالسُّجُودِ

Narrated to us [Abdullah bin Munir Al Marwazi], he said: I heard [Ali bin Al Hasan] say: informed us [Abdullah bin Al Mubarak] from [Ibnu Juraij] from [Az Zuhri] from [Abu Bakr bin Abdurrahman] from [Abu Hurairah], he said: "The Prophet, peace and blessings be upon him, said takbir when going down (to sujud)." Abu Isa said: "This hadith is hasan sahih. This is the opinion of scholars from the companions of the Prophet, peace and blessings be upon him, and those after them from the tabi'in. They say: 'A man should say takbir when bowing and prostrating.'"

RAISING HANDS WHEN TAKBIR

Hadith Imam Tirmidzi Number 237

حَدَّثَنَا قُتَيْبَةُ وَابْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُجَاذِيَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ وَكَانَ لَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ قَالَ أَبُو عِيْسَى حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا الزُّهْرِيُّ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ أَبِي عُمَرَ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَوَائِلِ بْنِ حُجْرٍ وَمَالِكِ بْنِ الْحُوَيْرِثِ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَأَبِي حُمَيْدٍ وَأَبِي أُسَيْدٍ وَسَهْلِ بْنِ سَعْدٍ وَمُحَمَّدِ بْنِ مَسْلَمَةَ وَأَبِي قَتَادَةَ وَأَبِي مُوسَى الْأَشْعَرِيَّ وَجَابِرٍ وَعُمَيْرِ اللَّيْثِيِّ قَالَ أَبُو عِيْسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيْحٌ وَبِهَذَا يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ ابْنُ عُمَرَ وَجَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبُو هُرَيْرَةَ وَأَنْسٌ وَابْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَغَيْرُهُمْ وَمِنَ التَّابِعِينَ الْحَسَنُ الْبَصْرِيُّ وَعَطَاءٌ وَطَاوُسٌ وَمُجَاهِدٌ وَنَافِعٌ وَسَالِمُ بْنُ عَبْدِ اللَّهِ وَسَعِيدُ بْنُ جُبَيْرٍ وَغَيْرُهُمْ وَبِهِ يَقُولُ مَالِكٌ وَمَعْمَرٌ وَالْأَوْزَاعِيُّ وَابْنُ عُيَيْنَةَ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَدْ ثَبَتَ حَدِيثُ مَنْ يَرْفَعُ يَدَيْهِ وَذَكَرَ حَدِيثَ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ وَلَمْ يَثْبُتْ حَدِيثُ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ حَدَّثَنَا وَهْبُ بْنُ زَمْعَةَ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ وَحَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ كَانَ مَالِكُ بْنُ أَنَسٍ يَرَى رَفَعَ الْيَدَيْنِ فِي الصَّلَاةِ وَقَالَ يَحْيَى وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ كَانَ مَعْمَرٌ يَرَى رَفَعَ الْيَدَيْنِ فِي الصَّلَاةِ وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ كَانَ سُفْيَانُ بْنُ عُيَيْنَةَ وَعُمَرُ بْنُ هَارُونَ وَالنَّضْرُ

بُنْ شَمِيلٍ يَرْفَعُونَ أَيْدِيَهُمْ إِذَا افْتَتَحُوا الصَّلَاةَ وَإِذَا رَكَعُوا وَإِذَا رَفَعُوا رُءُوسَهُمْ

Narrated to us [Qutaibah] and [Ibnu Abu Umar], both said: narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Salim] from [his father], he said: "I saw the Messenger of Allah, peace and blessings be upon him, when opening prayer raise both hands to the level of his shoulders. He also raised his hands when bowing and when raising his head from bowing." Ibnu Umar added in his hadith, "He did not raise his hands between the two sujud." Abu Isa said: "Narrated to us [Al Fadl bin Ash Shabbah Al Baghdadi], he said: narrated to us [Sufyan bin Uyainah], he said: narrated to us [Az Zuhri] as the hadith of Ibnu Abu Umar with this sanad." He said: "In this chapter there are also narrations from Umar, Ali, Wail bin Juhr, Malik bin Al Huwairits, Anas, Abu Hurairah, Abu Humaid, Abu Usaid, Sahl bin Sa'd, Muhammad bin Maslamah, Abu Qatadah, Abu Musa Al Asy'ari, Jabir, and Umair Al Laitsi." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih. This opinion is held by scholars from the companions of the Prophet, peace and blessings be upon him. Like Ibnu Umar, Jabir bin Abdullah, Abu Hurairah, Anas, Ibnu Abbas, and Abdullah Ibnu Az Zubair. Also by others from the tabi'in such as Al Hasan Al Bashri, 'Atha, Thawus, Mujahid, Nafi', Salim bin Abdullah, Sa'id bin Jubair, and others. This opinion is also taken by Malik, Mu'tamar, Al Auza'I, Ibnu Uyainah, Abdullah bin Al Mubarak, Syafi'i, Ahmad, and Ishaq." Abdullah bin Al Mubarak said: "The hadith about raising the hands is affirmed. Then he mentioned the hadith of Az Zuhri, from Salim, from his father. And Ibnu Mas'ud that the Prophet, peace and blessings be upon him, did not raise his head except in the first takbir (takbiratul ihram) is not sahih. This has been narrated to us by Ahmad bin Abdah Al Amuli, he said: narrated to us Wahb bin Zam'ah, from Sufyan bin Abdul Malik, from Abdullah bin Al Mubarak." He said: "And narrated to us Yahya bin Musa, he said: narrated to us Isma'il bin Abu Uwais, he said: 'Malik bin Anas holds (the command) to raise the hands in prayer.'" Yahya said: "Abdurrazaq narrated to us that Ma'mar holds (the command) to raise the hands in prayer." And I heard Al Jarud bin Mu'adz say: "Sufyan bin Uyainah, Umar bin Harun, An Nadlr bin Syumail, they raised their hands when opening prayer (takbiratul ihram), bowing, and when raising their heads."

Hadith Corroboration

Imam Ahmad : 679, 4312, 4445, 5502, 5579, 5899, 18095

Imam Bukhari : 693, 694, 696, 785

Imam Muslim : 586, 587

Imam Abu Dawud : 619, 620, 627, 629, 633, 635

Imam Tirmidzi : 237, 280, 3345

Imam Nasa'i : 866, 867, 868, 1015, 1047, 1049, 1147, 1168, 1169

Imam Ibnu Majah : 848, 852, 854, 1051

Imam Malik : 149, 154

Imam Darimi : 1222, 1322

RAISING HANDS ONLY AT THE BEGINNING OF PRAYER

Hadith Imam Tirmidzi Number 238

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ

مَرَّةً قَالَ فِي الْبَابِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Sufyan] from ['Ashim bin Kulaib] from [Abdurrahman bin Al Aswad] from [Alqamah], he said: "[Abdullah bin Mas'ud] said: 'Would you like me to pray with you in the manner of the prayer of the Messenger of Allah, peace and blessings be upon him?' Then he performed the prayer and did not raise his hands except the first time." He said: "In this chapter there is also a hadith from Al Barra` bin 'Azib." Abu Isa said: "The hadith of Ibnu Mas'ud is hasan. This opinion is acted upon by more than one scholar from the companions of the Prophet, peace and blessings be upon him, and the tabi'in. This is the opinion of Sufyan Ats Tsauri and the people of Kufah."

Hadith Corroboration

Imam Ahmad : 15022, 16299, 25808, 25874, 26054

Imam Bukhari : 1379, 2545, 2910, 5960

Imam Muslim : 1717

Imam Tirmidzi : 2296, 2387

Imam Nasa'i : 2484, 2554, 2555, 2556

Imam Darimi : 1591, 2632

HOLDING THE KNEE DURING PRAYER

Hadith Imam Tirmidzi Number 239

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ قَالَ لَنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِنَّ الرُّكْبَ سُنَّتٌ لَكُمْ فَخُذُوا بِالرُّكْبِ قَالَ وَفِي الْبَابِ عَنْ سَعْدٍ وَأَنَسٍ وَأَبِي حُمَيْدٍ وَأَبِي أُسَيْدٍ وَسَهْلِ بْنِ سَعْدٍ وَمُحَمَّدِ بْنِ مَسْلَمَةَ وَأَبِي مَسْعُودٍ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ لَا اخْتِلَافَ بَيْنَهُمْ فِي ذَلِكَ إِلَّا مَا رُوِيَ عَنْ ابْنِ مَسْعُودٍ وَبَعْضُ أَصْحَابِهِ أَنَّهُمْ كَانُوا يُطَبِّقُونَ وَالتَّطْبِيقُ مَنْسُوخٌ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Abu Bakr bin Ayyasy], he said: narrated to us [Abu Hashin] from [Abu Abdurrahman As Sulami], he said: "[Umar bin Al Khaththab], may Allah be pleased with him, said to us, 'Indeed, the knees are recommended for you to hold, so hold them.'" He said: "In this chapter there are also narrations from Sa'd, Anas, Abu Humaid, Abu Usaid, Sahl bin Sa'd, Muhammad bin Maslamah, and Abu Mas'ud." Abu Isa said: "The hadith of Umar is hasan sahih. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them. They do not differ on this except the hadith narrated by Ibnu Mas'ud and some of his companions. That they brought them close. And according to scholars, bringing close has been abrogated."

Hadith Corroboration

TOUCHING THE PALM ON THE KNEE DURING PRAYER

Hadith Imam Tirmidzi Number 240

قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ كُنَّا نَفْعَلُ ذَلِكَ فَنُهِينَا عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ الْأَكْفَ عَلَى الرُّكْبَيَّالِ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ سَعْدٍ بِهَذَا وَأَبُو حُمَيْدٍ السَّاعِدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ بْنُ الْمُنْذِرِ وَأَبُو أُسَيْدٍ السَّاعِدِيُّ اسْمُهُ مَالِكُ بْنُ رَبِيعَةَ وَأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الْأَسَدِيُّ وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ حَبِيبٍ وَأَبُو يَعْفُورٍ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدٍ بْنُ نِسْطَاسٍ وَأَبُو يَعْفُورٍ الْعَبْدِيُّ اسْمُهُ وَقْدٌ وَيُقَالُ وَقْدَانُ وَهُوَ الَّذِي رَوَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى وَكِلَاهُمَا مِنْ أَهْلِ الْكُوفَةِ

Sa'ad bin Abu Waqash said: "We used to do that, then we were prohibited, and we were ordered to place the palms on the knees." He said: "Narrated to us [Qutaibah], he said: narrated to us [Abu Awanah] from [Abu Ya'fur] from [Mush'ab bin Sa'd] from his father [Sa'd] like this. And Abu Humaid As Sa'idi's name is Abdurrahman bin Sa'd bin Al Mundzir. Abu Usaid As Sa'idi's name is Malik bin Rabi'ah. Abdullah bin Habib, Abu Ya'fur Abdurrahman bin Ubaid bin Nisthas. Abu Ya'fur Al 'Abdi's name is Waqid, also called Waqdan, and he is the one who narrated from Abdullah bin Abu Aufa, both from the people of Kufah."

Hadith Corroboration
Imam Bukhari : 748
Imam Abu Dawud : 734

POSITION OF THE HAND WHEN BOWING

Hadith Imam Tirmidzi Number 241

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنَا عَبَّاسُ بْنُ سَهْلٍ بْنُ سَعْدٍ قَالَا جُمِعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا وَوَتَرَ يَدَيْهِ فَنَحَّاهُمَا عَنْ جَنْبَيْهِمَا قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي حُمَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ أَنَّ يُجَافِيَ الرَّجُلُ يَدَيْهِ عَنْ جَنْبَيْهِ فِي الرُّكُوعِ وَالسُّجُودِ

Narrated to us [Muhammad bin Basysyar Bundar], he said: narrated to us [Abu 'Amir Al 'Aqdi], he said: narrated to us [Fulaih bin Sulaiman], he said: narrated to me [Abbas bin Sahl bin Sa'd], he said: "Abu Humaid, Abu Usaid, Sahl bin Sa'd, and Muhammad bin Maslamah gathered mentioning the prayer of the Messenger of Allah, peace and blessings be upon

him." [Abu Humaid] said: "I am the most knowledgeable of you about the prayer of the Messenger of Allah, peace and blessings be upon him. The Messenger of Allah, peace and blessings be upon him, bowed, then placed his hands on his knees as if grasping his knees. He moved his hands spreading them away from his sides." He said: "In this chapter there is also a narration from Anas." Abu Isa said: "The hadith of Abu Humaid is hasan sahih. This is what is chosen by scholars, that he should place his hands away from his sides when bowing and prostrating."

Hadith Corroboration
Imam Ahmad : 14829, 18110, 21325

TASBIH READING IN RUKUK AND SUJUD

Hadith Imam Tirmidzi Number 242

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ أَبِي ذُئْبٍ عَنْ إِسْحَقَ بْنِ يَزِيدَ الْهَذَلِيِّ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ فَقَالَ وَفِي الْبَابِ عَنْ حُذَيْفَةَ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ عَوْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ لَمْ يَلِقْ ابْنَ مَسْعُودٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ لَا يَنْقُصَ الرَّجُلُ فِي الرُّكُوعِ وَالسُّجُودِ مِنْ ثَلَاثِ تَسْبِيحَاتٍ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ أَسْتَحِبُّ لِلْإِمَامِ أَنْ يُسَبِّحَ خَمْسَ تَسْبِيحَاتٍ لِكَيْ يُدْرِكَ مَنْ خَلْفَهُ ثَلَاثَ تَسْبِيحَاتٍ وَهَكَذَا قَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ

Narrated to us [Ali bin Hujr], he said: informed us [Isa bin Yunus] from [Ibnu Abu Dzi'b] from [Ishaq bin Yazid Al Hudzali] from [Aun bin Abdullah bin Utbah] from [Ibnu Mas'ud] that the Prophet, peace and blessings be upon him, said: "If one of you bows and says in his bowing: SUBHAANA RABBIAL AZHIIM (Glory to my Lord the Most Great) three times, his bowing is perfect. And that is the minimum. Then when prostrating says: SUBHAANA RABBIAL A'LA (Glory to my Lord the Most High) three times, his prostration is perfect. And that is the minimum." He said: "In this chapter there are also hadiths from Hudzaifah and Uqbah bin Amir." Abu Isa said: "The hadith of Ibnu Mas'ud's sanad is not connected, because Aun bin Abdullah bin Utbah did not meet Ibnu Mas'ud. This hadith is acted upon by scholars, that they like one not to reduce the tasbih in bowing and prostration. And it is narrated from Abdullah bin Al Mubarak, he said: 'I prefer the imam to say tasbih five times so that those behind him can say tasbih three times. Ishaq bin Ibrahim also holds this.'"

Hadith Corroboration
Imam Abu Dawud : 737, 752
Imam Nasa'i : 1121, 1647
Imam Ibnu Majah : 878, 880

READINGS IN BOWING AND PROSTITUTION

Hadith Imam Tirmidzi Number 243

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ الْمُسْتَوْرِدِ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَمَا أَتَى عَلَى آيَةِ رَحْمَةٍ إِلَّا وَقَفَ وَسَأَلَ وَمَا أَتَى عَلَى آيَةِ عَذَابٍ إِلَّا وَقَفَ وَتَعَوَّذَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ نَحْوَهُ وَقَدْ رُوِيَ عَنْ حُذَيْفَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّهُ صَلَّى بِاللَّيْلِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Dawud], he said: informed us [Syu'bah] from [Al A'masy], he said: I heard [Sa'd bin Ubaidah] narrate from [Al Mustaurid] from [Shillah bin Zufar] from [Hudzaifah] that he prayed with the Prophet, peace and blessings be upon him, and in his bowing he recited: "SUBHAANA RABBIAL AZHIIM (Glory to my Lord the Most Great)" and in his prostration he said: "SUBHAANA RABBIAL A'LA (Glory to my Lord the Most High)." And he did not pass a verse about mercy without pausing (praying for mercy), and did not pass a verse about punishment without pausing and seeking refuge." Abu Isa said: "This hadith is hasan sahih." And narrated to us [Muhammad bin Basysyar], he said: narrated to us [Abdurrahman bin Mahdi] from [Syu'bah] like that hadith. This hadith is also narrated from Hudzaifah through another chain, that he prayed with the Prophet, peace and blessings be upon him, then he mentioned the hadith."

Hadith Corroboration
Imam Ahmad : 22156, 22254
Imam Abu Dawud : 737
Imam Nasa'i : 1036, 1121
Imam Darimi : 1273

PROHIBITION OF READING AL-QUR'AN VERSES WHEN RUKUK

Hadith Imam Tirmidzi Number 244

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لُبْسِ الْقَسِيِّ وَالْمُعْصَفِرِ وَعَنْ تَخْتُمِ الذَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ كَرَهُوا الْقِرَاءَةَ فِي الرُّكُوعِ وَالسُّجُودِ

Narrated to us [Ishaq bin Musa Al Anshari], he said: narrated to us [Ma'n], he said: narrated to us [Malik bin Anas]. (sanad redirected) Narrated to us [Qutaibah] from [Malik] from [Nafi'] from [Ibrahim bin Hunain] from [his father] from [Ali bin Abu Thalib], he said: "The

Prophet, peace and blessings be upon him, prohibited wearing stiff clothing, dyed clothing, gold rings, and reciting Qur'an verses when bowing." He said: "In this chapter there is also a narration from Ibnu Abbas." Abu Isa said: "The hadith of Ali is hasan sahih. This is the opinion of scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them, that they dislike reciting Qur'an verses when bowing and prostrating."

Hadith Corroboration

Imam Ahmad : 672, 1058, 9671, 16241, 16268, 16297, 16322, 19130

Imam Muslim : 3874, 3875

Imam Abu Dawud : 3525, 3530, 3701

Imam Tirmidzi : 2732

Imam Nasa'i : 1033, 1034, 1106, 5059, 5075, 5081, 5085, 5086, 5094, 5173, 5178, 5223

Imam Ibnu Majah : 3633

Imam Malik : 162

Straighten your back when bowing and prostrating Hadith Imam Tirmidzi Number 245

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ
الْأَنْصَارِيِّ الْبَدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِي صَلَاةٌ لَا يُقِيمُ فِيهَا الرَّجُلُ يَغْنِي صَلْبُهُ فِي
الرُّكُوعِ وَالسُّجُودِ قَالَ وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ شَيْبَانَ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَرِفَاعَةَ الزُّرَقِيِّ قَالَ أَبُو عِيسَى حَدِيثُ
أَبِي مَسْعُودٍ الْأَنْصَارِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنَّ يُقِيمَ الرَّجُلُ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ مَنْ
لَمْ يُقِمِ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ فَصَلَاتُهُ فَاسِدَةٌ لِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِي صَلَاةٌ لَا يُقِيمُ
الرَّجُلُ فِيهَا صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ الْبَدْرِيُّ
اسْمُهُ عُقْبَةُ بْنُ عَمْرِو

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Umarah bin Umair] from [Abu Ma'mar] from [Abu Mas'ud Al Anshari Al Badri], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'One's prayer is not perfect if in bowing and prostration his backbone is not straight.'" He said: "In this chapter there are also narrations from Ali bin Syaiban, Anas, Abu Hurairah, and Rifa'ah Az Zuraqi." Abu Isa said: "The hadith of Abu Mas'ud Al Anshari is hasan sahih. This hadith is acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, and those after them. They hold that one should straighten his backbone when bowing and prostrating." Imam Syafi'i, Ahmad, and Ishaq said: "One who does not straighten his back when bowing and prostrating, his prayer is invalid. This is based on the hadith of the Prophet, peace and blessings be upon him: 'One's prayer is not perfect if in bowing and prostration his backbone is not straight.'" Abu Mu'tamir's name is Abdullah bin Sukhbarah, while Abu Mas'ud Al Anshari Al Badri's name is Uqbah bin 'Amru.

Hadith Corroboration

Imam Ahmad : 11106, 16456, 21591
Imam Bukhari : 785
Imam Abu Dawud : 627, 729, 730
Imam Tirmidzi : 245
Imam Nasa'i : 1017, 1018
Imam Ibnu Majah : 859, 860, 861, 862
Imam Darimi : 1377, 1378, 1379

PRAYERS READ AFTER TAKBIR BOWING

Hadith Imam Tirmidzi Number 246

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونُ حَدَّثَنِي عَمِّي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَابْنِ أَبِي أَوْفَى وَأَبِي جُحَيْفَةَ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ قَالَ يَقُولُ هَذَا فِي الْمَكْتُوبَةِ وَالْتَّطَوُّعِ وَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ يَقُولُ هَذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهَا فِي صَلَاةِ الْمَكْتُوبَةِ قَالَ أَبُو عِيسَى وَإِنَّمَا يُقَالُ الْمَاجِشُونُ لِأَنَّهُ مِنْ وَلَدِ الْمَاجِشُونِ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Dawud Ath Thayalisi], he said: narrated to us [Abdul Aziz bin Abdullah bin Abu Salamah Al Majisyun], he said: narrated to me [my uncle] from [Abdurrahman Al A'raj] from [Ubaidullah bin Abu Rafi'] from [Ali bin Abu Thalib], he said: "When the Messenger of Allah, peace and blessings be upon him, raised his head he said: 'SAMI'AALLAHU LIMAN HAMIDAH RABBANA LAKAL HAMDU MILAS SAMAAWATI WA MILAL ARDLI WA MIL'azza wajalla MA BAINAHUMA WA MILA MA SYITA MIN SYAIIN BA'DU (Allah hears those who praise Him. Our Lord, to You is all praise filling the heavens and the earth, and filling whatever is between them, and filling whatever You will after that).'" He said: "In this chapter there are also narrations from Ibnu Umar, Ibnu Abbas, Ibnu Abu Aufa, Abu Juhaifah, and Abu Sa'id." Abu Isa said: "The hadith of Ali is hasan sahih. Scholars act upon this hadith. This opinion is also taken by Syafi'i. He said: 'One should recite this supplication in both obligatory and voluntary prayers.' Some people of Kufah recite this supplication in voluntary prayers and not in obligatory." Abu Isa said: "He is called Al Majisyun because he is among the children of Al Majisyun."

Hadith Corroboration
Imam Ahmad : 7338, 7905, 9461, 11400, 11401, 12191, 18589, 18690
Imam Bukhari : 693, 696, 753, 757, 761
Imam Muslim : 733, 1082
Imam Abu Dawud : 721
Imam Tirmidzi : 247
Imam Nasa'i : 1053, 1056, 1057, 1058, 1064
Imam Darimi : 1220, 1275, 1276, 1279, 1280

PRAYER TO BE READ WHEN THE PRIEST SAYS SAMI'ALLAHU LIMAN

HAMIDAH

Hadith Imam Tirmidzi Number 247

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سُمَيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَهُ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنْ يَقُولَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ وَيَقُولَ مَنْ خَلْفَ الْإِمَامِ رَبَّنَا وَلَكَ الْحَمْدُ وَبِهِ يَقُولُ أَحْمَدُ وَقَالَ ابْنُ سِيرِينَ وَغَيْرُهُ يَقُولُ مَنْ خَلْفَ الْإِمَامِ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِثْلَ مَا يَقُولُ الْإِمَامُ وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَقُ

Narrated to us [Ishaq bin Musa Al Ashari], he said: narrated to us [Ma'n], he said: narrated to us [Malik] from [Sumai] from [Abu Shalih] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If the imam says: "SAMI'AALLAHU LIMAN HAMIDAH (Allah hears those who praise Him)," then say: "RABBANA WA LAKAL HAMDU (Our Lord, to You is all praise)." For whoever's utterance coincides with the angels', his past sins will be forgiven.'" Abu Isa said: "This hadith is hasan sahih. This hadith is acted upon by some scholars from the companions of the Prophet, peace and blessings be upon him, and those after them. That is, the recommendation for the imam to say: "SAMI'AALLAHU LIMAN HAMIDAH RABBANA WA LAKAL HAMDU (Allah hears those who praise Him. Our Lord, to You is all praise)." Then those behind the imam (followers) say: "RABBANA WA LAKAL HAMDU (Our Lord, to You is all praise)." This opinion is also taken by Imam Ahmad. Ibnu Sirin and others said: 'The follower should say: "SAMI'AALLAHU LIMAN HAMIDAH RABBANA WA LAKAL HAMDU (Allah hears those who praise Him. Our Lord, to You is all praise)" as said by the imam.' This opinion is also taken by Syafi'i and Ishaq.

Hadith Corroboration

Imam Ahmad : 2359, 7338, 7905, 9461, 9543, 11400, 11401, 12191, 18589, 18690

Imam Bukhari : 693, 696, 753, 754, 757, 761, 2989

Imam Muslim : 617, 733, 1082

Imam Abu Dawud : 721, 722

Imam Nasa'i : 1053, 1056

Imam Ibnu Majah : 865, 866, 867

Imam Malik : 183

Imam Darimi : 1220, 1275, 1276, 1280

PUT YOUR KNEE BEFORE YOUR HAND WHEN PROSTRATING

Hadith Imam Tirmidzi Number 248

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ وَعَبْدُ اللَّهِ بْنُ مُنِيرٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ قَالِ زَادَ الْحَسَنُ

بُنْ عَلِيٍّ فِي حَدِيثِهِ قَالَ يَزِيدُ بْنُ هَارُونَ وَلَمْ يَرَوْا شَرِيكَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ إِلَّا هَذَا الْحَدِيثَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُ أَحَدًا رَوَاهُ مِثْلَ هَذَا عَنْ شَرِيكَ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَرَوْنَ أَنَّ يَضَعُ الرَّجُلُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ وَرَوَى هَمَّامٌ عَنْ عَاصِمٍ هَذَا مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ وَائِلَ بْنَ حُجْرٍ

Narrated to us [Salamah bin Syabib] and [Ahmad bin Ibrahim Ad Dauraqi] and [Al Hasan bin Ali Al Hulwani] and [Abdullah bin Munir] and others, they said: narrated to us [Yazid bin Harun], he said: informed us [Syarik] from ['Ashim bin Kulaib] from [his father] from [Wa'il bin Hujr], he said: "I saw the Messenger of Allah, peace and blessings be upon him, when prostrating, place his knees before his hands, and when rising, lift his hands before his knees." He said: "[Al Hasan bin Ali] added in his hadith that [Yazid bin Harun] said: 'Syarik never narrated from 'Ashim bin Kulaib except this hadith.'" Abu Isa said: "This hadith is hasan gharib, and we do not know anyone who narrated a hadith like this from Syarik. This hadith is acted upon by most scholars, they hold that one should place his knees before his hands, and lift his hands before his knees when rising. [Hammam] narrated this hadith from ['Ashim] mursal and did not mention Wa'il bin Hujr in it."

Hadith Corroboration
 Imam Ahmad : 15047, 19104, 19144
 Imam Abu Dawud : 713
 Imam Nasa'i : 1077, 1142
 Imam Ibnu Majah : 872
 Imam Darimi : 1286

LETTING YOUR KNEE LIKE A CAMEL WHEN PROSTRATING

Hadith Imam Tirmidzi Number 249

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْمِدُ أَحَدُكُمْ فَيَبْرُكُ فِي صَلَاتِهِ بَرَكَ الْجَمَلِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمُقْبَرِيُّ ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ

Narrated to us [Qutaibah], he said: narrated to us [Abdullah bin Nafi'], he said [Muhammad bin Abdullah bin Hasan] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], he said: "The Prophet, peace and blessings be upon him, said: 'In prayer, one of you places his knees like a camel kneeling.'" Abu Isa said: "The hadith of Abu Hurairah is gharib, and we do not know it like this from Abu Az Zinad except from this chain. This hadith is also narrated from [Abdullah bin Sa'id Al Maqburi] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. And Yahya bin Sa'id Al Qaththan and others weakened Abdullah bin Sa'id Al Maqburi."

Hadith Corroboration

POSITION OF HANDS AND NOSE WHEN PROSTITUTING

Hadith Imam Tirmidzi Number 250

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ عَنْ أَبِي مُهِمِّدٍ السَّاعِدِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ أَمَكَنَ أَنْفَهُ وَجَبْهَتَهُ مِنَ الْأَرْضِ وَنَحَى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَوَائِلِ بْنِ حُجْرٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي مُهِمِّدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنْ يَسْجُدَ الرَّجُلُ عَلَى جَبْهَتِهِ وَأَنْفِهِ فَإِنْ سَجَدَ عَلَى جَبْهَتِهِ دُونَ أَنْفِهِ فَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ يُجْزِئُهُ وَقَالَ غَيْرُهُمْ لَا يُجْزِئُهُ حَتَّى يَسْجُدَ عَلَى الْجَبْهَةِ وَالْأَنْفِ

Narrated to us [Muhammad bin Basysyar Bundar], he said: narrated to us [Abu 'Amir Al 'Aqdi], he said: narrated to us [Fulaih bin Sulaiman], he said: narrated to me [Abbas bin Sahl] from [Abu Humaid As Sa'idi], he said: "When prostrating, the Prophet, peace and blessings be upon him, pressed his nose and forehead to the ground, kept his hands away from his sides, and placed his palms level with his shoulders." He said: "In this chapter there are also narrations from Ibnu Abbas, Wa'il bin Hujr, and Abu Sa'id." Abu Isa said: "The hadith of Abu Humaid is hasan sahih. Scholars act upon this hadith, that one should press his nose and forehead. If he only presses his forehead and not his nose, some scholars say it suffices. While others say it does not suffice until he prostrates on his nose and forehead."

Hadith Corroboration
Imam Ahmad : 18085

POSITION OF THE FACE WHEN PROSTITUTING

Hadith Imam Tirmidzi Number 251

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الْحُجَّاجِ عَنْ أَبِي إِسْحَاقَ قَالَ قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ أَيْنَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ وَجْهَهُ إِذَا سَجَدَ فَقَالَ بَيْنَ كَفَّيْهِ قَالَ وَفِي الْبَابِ عَنْ وَائِلِ بْنِ حُجْرٍ وَأَبِي مُهِمِّدٍ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ أَنْ تَكُونَ يَدَاهُ قَرِيبًا مِنْ أَدْنَاهُ

Narrated to us [Qutaibah], he said: narrated to us [Hafsh bin Ghiyats] from [Al Hajjaj] from [Abu Ishaq], he said: "I asked [Al Barra bin 'Azib]: 'Where did the Prophet, peace and blessings be upon him, place his face when prostrating?' He answered, 'Between his palms.'" He said: "In this chapter there are also hadiths from Wa'il bin Hujr and Abu Humaid." Abu Isa said: "The hadith of Al Barra is hasan sahih gharib. And this is the choice

of some scholars, that the hands should be close to the ears."

Hadith Corroboration
Imam Ahmad : 18089

PROSTITUTION ON THE SEVEN PARTS OF THE BODY

Hadith Imam Tirmidzi Number 252

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ
الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَرْبَابٍ
وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى
حَدِيثُ الْعَبَّاسِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], he said: narrated to us [Bakr bin Mudlar] from [Ibnu Al Had] from [Muhammad bin Ibrahim] from ['Amir bin Sa'd bin Abu Waqash] from [Al Abbas bin Abdul Muthallib] that he heard the Messenger of Allah, peace and blessings be upon him, say: "When a servant prostrates, he should be on seven parts: face, two palms, two knees, and two feet." He said: "In this chapter there are also narrations from Ibnu Abbas, Abu Hurairah, Jabir, and Abu Sa'id." Abu Isa said: "The hadith of Al Abbas is hasan sahih. This hadith is acted upon by scholars."

Hadith Corroboration
Imam Ahmad : 1672, 1675, 1684
Imam Muslim : 760
Imam Abu Dawud : 757
Imam Nasa'i : 1082, 1087
Imam Ibnu Majah : 875

PROSTRATE ABOVE THE SEVEN BONES WITHOUT HAIRING YOUR HAIR AND CLOTHING

Hadith Imam Tirmidzi Number 253

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], he said: narrated to us [Hammad bin Zaid] from ['Amru bin Dinar] from [Thawus] from [Ibnu Abbas], he said: "The Prophet, peace and blessings be upon him, was commanded to prostrate on seven bones and not to tuck hair or clothing." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 1826, 1839, 2310
Imam Bukhari : 767, 773
Imam Muslim : 755
Imam Abu Dawud : 755, 756
Imam Nasa'i : 1081, 1103

SHOWING THE WHITENESS OF THE ARMPITS WHEN PROSTITUTING Hadith Imam Tirmidzi Number 254

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَقْرَمِ الْخَزَاعِيِّ عَنْ أَبِيهِ قَالَ كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمْرَةٍ فَمَرَّتْ رَكْبَةٌ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصَلِّي قَالَ فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتِي إِبْطِيهِ إِذَا سَجَدَ أَيَّ بَيَاضٍ هَقَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَابْنِ بُحَيْنَةَ وَجَابِرٍ وَأَحْمَرَ بْنِ جَزْءٍ وَمَيْمُونَةَ وَأَبِي مُحَمَّدٍ وَأَبِي مَسْعُودٍ وَأَبِي أُسَيْدٍ وَسَهْلٍ بْنِ سَعْدٍ وَمُحَمَّدَ بْنِ مَسْلَمَةَ وَالْبَرَاءَ بْنَ عَازِبٍ وَعَدِيَّ بْنَ عَمِيرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى وَأَحْمَرُ بْنُ جَزْءٍ هَذَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ حَدِيثٌ وَاحِدٌ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ الْأَقْرَمِ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ دَاوُدَ بْنِ قَيْسٍ وَلَا نَعْرِفُ لِعَبْدِ اللَّهِ بْنِ الْأَقْرَمِ الْخَزَاعِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللَّهِ بْنُ أَرْقَمَ الزُّهْرِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ كَاتِبُ أَبِي بَكْرٍ الصَّدِيقِ

Narrated to us [Abu Kuraib], he said: narrated to us [Abu Khalid Al Ahmar] from [Dawud bin Qais] from [Ubaidullah bin Abdullah bin Al Aqram Al Khuza'i] from [his father], he said: "I was with my father in an open field in Namirah, then a group passed while the Messenger of Allah, peace and blessings be upon him, was standing in prayer." He said: "I saw the white of the inside of his armpits when prostrating." He said: " Wollongong In this chapter there are also narrations from Ibnu Abbas, Ibnu Buhainah, Jabir, Ahmar bin Jazi, Maimunah, Abu Humaid, Abu Mas'udi, Abu Usaid, Sahl bin Sa'd, Muhammad bin Maslamah, Al Barra bin 'Azib, Adi bin 'Amirah, and 'Aisyah." Abu Isa said: "The hadith of Abdullah bin Al Arqam is hasan, we know it only from the hadith of Dawud bin Qais. And we also do not know the narration of Abdullah bin Al Arqam from the Prophet, peace and blessings be upon him, except this hadith. Most scholars from the companions of the Prophet, peace and blessings be upon him, act upon this hadith. While Abdullah bin Al Arqam Az Zuhri himself is a companion of the Prophet, peace and blessings be upon him, and the scribe of Abu Bakar Ash Shiddiq."

Hadith Corroboration
Imam Ahmad : 1969
Imam Nasa'i : 1096
Imam Ibnu Majah : 871

POSITION OF HANDS AND ARMS WHEN PROSTITUTING Hadith Imam Tirmidzi Number 255

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ وَلَا يَفْتَرِشْ ذِرَاعِيَهُ افْتِرَاشَ الْكَلْبِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْلٍ وَأَنَسٍ وَالْبَرَاءِ وَأَبِي حُمَيْدٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ الْإِعْتِدَالَ فِي السُّجُودِ وَيَكْرَهُونَ الْإِفْتِرَاشَ كَافْتِرَاشِ السَّبُعِ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Sufyan] from [Jabir] that the Prophet, peace and blessings be upon him, said: "When one of you prostrates, be balanced, and do not spread his forearms like a dog spreads." He said: "In this chapter there are also hadiths from Abdurrahman bin Syibl, Anas, Al Barra`, Abu Humaid, and 'Aisyah." Abu Isa said: "The hadith of Jabir is hasan sahih. This hadith is acted upon by scholars, they choose balance when prostrating and dislike spreading like wild animals."

Hadith Corroboration
 Imam Ahmad : 13462, 13758, 13865, 14645
 Imam Abu Dawud : 762, 766
 Imam Nasa'i : 1091
 Imam Ibnu Majah : 881

BALANCE WHEN PROSTRATING AND DO NOT SPEND THE ELBOWS Hadith Imam Tirmidzi Number 256

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اغْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعِيَهُ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Dawud], he said: informed us [Syu'bah] from [Qatadah], he said: "I heard [Anas] say: 'The Messenger of Allah, peace and blessings be upon him, said: "Let one of you be balanced when prostrating, do not spread his elbows like a dog."'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 11623, 11706, 12347, 12375, 12522, 12755, 12939, 13390, 13391, 13462, 13583
 Imam Bukhari : 501, 779
 Imam Muslim : 762
 Imam Abu Dawud : 762
 Imam Nasa'i : 1018, 1098
 Imam Ibnu Majah : 882
 Imam Darimi : 1288

PUT BOTH HANDS AND STEEP BOTH FEET STANDING Hadith Imam Tirmidzi Number 257

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا وَهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ

إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِوَضْعِ الْيَدَيْنِ وَنَصْبِ الْقَدَمَيْنِ قَالَ عَبْدُ اللَّهِ وَقَالَ مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِوَضْعِ الْيَدَيْنِ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِوَضْعِ الْيَدَيْنِ وَنَصْبِ الْقَدَمَيْنِ مُرْسَلٌ وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَهَيْبٍ وَهُوَ الَّذِي أَجْمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ وَاخْتَارُوهُ

Narrated to us [Abdullah bin Abdurrahman], he said: informed us [Mu'alla bin Asad], he said: narrated to us [Wuhaib] from [Muhammad bin 'Ajlan] from [Muhammad bin Ibrahim] from ['Amir bin Sa'ad bin Abu Waqqas] from [his father], he said: "The Prophet, peace and blessings be upon him, commanded to attach the hands and erect the feet." Abdullah said: "[Mu'alla bin Asad] said: 'Narrated to us [Hammad bin Mas'adah] from [Muhammad bin 'Ajlan] from [Muhammad bin Ibrahim] from ['Amir bin Sa'd], he said: "The Prophet, peace and blessings be upon him, commanded to attach the hands..." then he mentioned as the hadith, except he did not mention in it, from his father.'" Abu Isa said: "[Yahya bin Sa'id Al Qaththan] and others narrated from [Muhammad bin 'Ajlan] from [Muhammad bin Ibrahim] from ['Amir bin Sa'd], he said: 'The Prophet, peace and blessings be upon him, commanded to attach the hands and erect the feet.' This hadith is mursal, but more sahih than the hadith of Wuhaib. And this is the consensus and choice of scholars."

EQUALIZE THE LENGTH OF THE POINTS OF PRAYER

Hadith Imam Tirmidzi Number 258

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى الْمَرْوَزِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَرِيبًا مِنَ السَّوَاءِ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ahmad bin Muhammad bin Musa Al Mawarzi], he said: informed us [Abdullah bin Al Mubarak], he said: informed us [Syu'bah] from [Al Hakam] from [Abdurrahman bin Abu Laila] from [Al Bara bin 'Azib], he said: "When the Messenger of Allah, peace and blessings be upon him, prayed, his bowing, raising his head from bowing, prostration, and raising his head from prostration were almost equal in length." He said: "In this chapter there is also a narration from Anas. He said: 'Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Muhammad bin Ja'far], he said: narrated to us [Syu'bah] from [Al Hakam] as in the hadith.'" Abu Isa said: "The hadith of Al Bara is hasan sahih. This hadith is acted upon by scholars."

Hadith Corroboration
 Imam Ahmad : 17739, 17781, 17790
 Imam Bukhari : 376, 649, 715, 749, 750, 751, 758, 759, 766, 5782, 6174
 Imam Muslim : 602
 Imam Tirmidzi : 258, 278, 279
 Imam Nasa'i : 1055
 Imam Ibnu Majah : 883
 Imam Darimi : 1299

THE MAKUM FOLLOWS THE PRIEST IN PRAYER

Hadith Imam Tirmidzi Number 259

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ حَدَّثَنَا الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ قَالَكُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَخْنِ رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْجُدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْجُدَ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَمُعَاوِيَةَ وَابْنِ مَسْعَدَةَ صَاحِبِ الْجَيْوشِ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ أَهْلُ الْعِلْمِ إِنَّ مَنْ خَلْفَ الْإِمَامِ إِنَّمَا يَتَّبِعُونَ الْإِمَامَ فِيمَا يَصْنَعُ لَا يَرْكَعُونَ إِلَّا بَعْدَ رُكُوعِهِ وَلَا يَرْفَعُونَ إِلَّا بَعْدَ رَفْعِهِ لَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Abdurrahman bin Mahdi], he said: narrated to us [Sufyan] from [Abu Ishaq] from [Abdullah bin Yazid], he said: narrated to us [Al Bara], and he is not a liar. He said: "When we prayed behind the Messenger of Allah, peace and blessings be upon him, and he raised his head from bowing, none of us bent his back (bowed) until the Messenger of Allah, peace and blessings be upon him, prostrated, then we prostrated." He said: "In this chapter there are also narrations from Anas, Mu'awiyah, Ibnu Mas'adah, and Abu Hurairah." Abu Isa said: "The hadith of Al Bara is hasan sahih. This opinion is taken by scholars, that the follower follows (all) that the imam does, he should not bow until the imam bows and not raise his head until the imam raises his head. And we find no disagreement on this."

Hadith Corroboration
 Imam Ahmad : 17785, 17791, 17910, 17961
 Imam Muslim : 728

HATRED TOWARDS THE POSITION OF REARING BETWEEN TWO PROSTRAINTS

Hadith Imam Tirmidzi Number 260

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ أَحَبُّ لَكَ مَا أَحَبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي لَا

تُفْعَ بَيْنَ السَّجْدَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنْ
الْحَارِثِ عَنْ عَلِيٍّ وَقَدْ ضَعَّفَ بَعْضُ أَهْلِ الْعِلْمِ الْحَارِثَ الْأَعْوَرَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ
يَكْرَهُونَ الْإِقْعَاءَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Abdullah bin Abdurrahman], he said: informed us [Ubaidullah bin Musa], he said: narrated to us [Isra'il] from [Abu Ishaq] from [Al Harits] from [Ali], he said: "The Messenger of Allah, peace and blessings be upon him, said to me: 'O Ali, I love for you what I love for myself, and I hate for you what I hate if it happens to me, so do not kneel between the two prostrations.'" Abu Isa said: "This hadith we do not know from the hadith of Ali except from the narration of Abu Ishaq, from Al Harits, from Ali. However, some scholars weaken Al Harits Al A'war. Many scholars act upon this hadith, that they dislike the kneeling position." Abu Isa said: "In this chapter there are also hadiths from 'Aisyah, Anas, and Abu Hurairah."

SITTING IQA' BETWEEN TWO PROSTRATS

Hadith Imam Tirmidzi Number 261

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ قُلْنَا لِابْنِ
عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ قَالَ هِيَ السُّنَّةُ فَقُلْنَا إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ قَالَ بَلْ هِيَ سُنَّةُ نَبِيِّكُمْ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ مِنْ
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ بِالْإِقْعَاءِ بَأْسًا وَهُوَ قَوْلُ بَعْضِ أَهْلِ مَكَّةَ مِنْ أَهْلِ الْفِقْهِ وَالْعِلْمِ
قَالَ وَأَكْثَرُ أَهْلِ الْعِلْمِ يَكْرَهُونَ الْإِقْعَاءَ بَيْنَ السَّجْدَتَيْنِ

Narrated to us [Yahya bin Musa], he said: narrated to us [Abdurrazzaq], he said: informed us [Ibnu Juraij], he said: informed me [Abu Az Zubair] that he heard [Thawus] say: "We asked [Ibnu Abbas] about sitting Al Iq'a (sitting on the buttocks with thighs and calves erect) on the two palms?" then he answered, "It is sunnah." Then we said: "Indeed, such a posture we consider harsh for a man," he answered, "Rather, it is the sunnah of your prophet, peace and blessings be upon him." He said: "In this chapter there are also narrations from Abdullah bin Mas'ud, Abu Darda, Ibnu Abbas, Mu'adz bin Anas, and Jabir." Abu Isa said: "This hadith is hasan sahih. Some scholars from the companions of the Prophet, peace and blessings be upon him, hold to this hadith, they view that sitting iq'a is permissible. This opinion is taken by some people of Makkah from the fiqh scholars and scholars. He said: "However, most scholars dislike sitting iq'a` between the two prostrations."

Hadith Corroboration
Imam Ahmad : 2708
Imam Abu Dawud : 719

PRAYER BETWEEN TWO PROSTITUTIONS

Hadith Imam Tirmidzi Number 262

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ كَامِلٍ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْخَلَّالُ الْخُلَوَانِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ زَيْدِ بْنِ حُبَابٍ عَنْ كَامِلٍ أَبِي الْعَلَاءِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَهَكَذَا رَوَى عَنْ عَلِيٍّ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ هَذَا جَائِزًا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ كَامِلٍ أَبِي الْعَلَاءِ مُرْسَلًا

Narrated to us [Salamah bin Syabib], he said: narrated to us [Zaid bin Hubab] from [Kamil Abu Al 'Ala] from [Habib bin Abu Tsabit] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: "When sitting between the two prostrations, the Prophet, peace and blessings be upon him, recited the supplication: 'ALLAAHUMMAGHFIRLII WARHAMNII WAJBURNII WAHDINII WARZUQNII (O Allah, forgive me, have mercy on me, suffice me, guide me, and provide for me).'" Narrated to us [Al Hasan bin Ali Al Khallal Al Hulwani], he said: narrated to us [Yazid bin Harun] from [Zaid bin Hubab] from [Kamil Abu Al 'Ala] as in the hadith." Abu Isa said: "This hadith is gharib, and it is narrated similarly from Ali. This opinion is taken by Imam Syafi'i, Ahmad, and Ishaq. They view that it is permissible in both obligatory and voluntary prayers. And some others narrated this hadith from Kamil Abu Al 'Ala` mursala."

Hadith Corroboration

Imam Ahmad : 2745, 25377, 25954

Imam Muslim : 4863, 4864, 4865

Imam Abu Dawud : 652, 724

Imam Ibnu Majah : 888

MAKE PROSTRATING EASIER BY ASKING FOR HELP FROM YOUR KNEE

Hadith Imam Tirmidzi Number 263

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ اشْتَكَيْ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا تَفَرَّجُوا فَقَالَ اسْتَعِينُوا بِالرَّكْبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ اللَّيْثِ عَنْ ابْنِ عَجْلَانَ وَقَدْ رَوَى هَذَا الْحَدِيثَ سُفْيَانُ بْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ عَنْ سُمَيٍّ عَنْ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَكَانَ رِوَايَةً هَؤُلَاءِ أَصَحُّ مِنْ رِوَايَةِ اللَّيْثِ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Sumai] from [Abu Shalih] from [Abu Hurairah], he said: "Some companions of the Prophet, peace and blessings be upon him, complained about the heaviness of prostration to the Prophet, peace and blessings be upon him, if they had to spread (hands). So the Prophet, peace and blessings be upon him,

blessings be upon him, said: '(Ease it) by seeking help from your knees.'" Abu Isa said: "This hadith is gharib, we do not know that it is from the hadith of Abu Shalih, from Abu Hurairah, from the Prophet, peace and blessings be upon him, except from this chain. That is, from the hadith of Al Laits, from Ibnu 'Ajlan." This hadith is also narrated from the chain of [Sufyan bin Uyainah] and several from [Sumai] from [An Nu'man bin Abu Ayyasy] from the Prophet, peace and blessings be upon him, like the hadith. It seems their narration is more sahih than the narration of Al Laits."

Hadith Corroboration
Imam Abu Dawud : 767

SITTING PERFECTLY ON THE ODD RAKAAT

Hadith Imam Tirmidzi Number 264

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ اللَّيْثِيَّ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَكَانَ إِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا قَالَ أَبُو عِيسَى حَدِيثُ مَالِكِ بْنِ الْحُوَيْرِثِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ إِسْحَاقُ وَبَعْضُ أَصْحَابِنَا وَمَالِكٌ يُكْنَى أَبَا سُلَيْمَانَ

Narrated to us [Ali bin Hujr], he said: informed us [Husyaim] from [Khalid Al Hadza`] from [Abu Qilabah] from [Malik Al Huwairits Al Laitsi] that he saw the Prophet, peace and blessings be upon him, perform prayer, when he was in an odd rakaat, he did not rise until sitting perfectly." Abu Isa said: "The hadith of Malik bin Al Huwairits is hasan sahih. This hadith is acted upon by some scholars. This is the opinion of Ishaq and some of our companions. While Malik's nickname is Abu Sulaiman."

Hadith Corroboration
Imam Bukhari : 780
Imam Abu Dawud : 718
Imam Nasa'i : 1140

RISE FROM PRAYER BY STANDING ON THE SOLVED TOES

Hadith Imam Tirmidzi Number 265

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا خَالِدُ بْنُ إِيَّاسَ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ عَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ يَنْهَضَ الرَّجُلُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ وَخَالِدُ بْنُ إِيَّاسَ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ قَالَ وَيُقَالُ خَالِدُ بْنُ إِيَّاسٍ أَيْضًا وَصَالِحٌ مَوْلَى التَّوَّامَةِ هُوَ صَالِحُ بْنُ أَبِي صَالِحٍ وَأَبُو صَالِحٍ اسْمُهُ نَبْهَانُ وَهُوَ مَدَنِيٌّ

Narrated to us [Yahya bin Musa], he said: narrated to us [Abu Awanah], he said: narrated to us [Khalid bin Ilyas] from [Shalih] the servant of At Tauamah, from [Abu Hurairah], he said: "The Prophet, peace and blessings be upon him, rose in prayer supporting on the tips of his toes." Abu Isa said: "The hadith of Abu Hurairah is acted upon by scholars. They hold that a man should rise in his prayer supporting on both feet. And according to hadith scholars, Khalid bin Ilyas is weak." As for Khalid bin Ilyas is also called Khalid bin Iyas. While Shalih the servant of At Tauamah is Shalih bin Abi Shalih. And Abu Shalih's name is Nabhan, from Madinah.

Hadith Corroboration
Imam Ahmad : 11958

TASYAHUD READING

Hadith Imam Tirmidzi Number 266

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدْنَا فِي الرُّكْعَتَيْنِ أَنْ نَقُولَ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ وَأَبِي مُوسَى وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَهُوَ أَصَحُّ حَدِيثٍ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّشَهُّدِ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَقَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ خُصَيْفٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ اخْتَلَفُوا فِي التَّشَهُّدِ فَقَالَ عَلَيْكَ بِتَشَهُّدِ ابْنِ مَسْعُودٍ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi], he said: narrated to us [Ubaidullah Al Asyja'i] from [Sufyan Ats Tsauri] from [Abu Ishaq] from [Al Aswad bin Yazid] from [Abdullah bin Mas'ud], he said: "When we sat in the second rakaat, the Messenger of Allah, peace and blessings be upon him, taught us to recite: 'ATTAAHIYYATU LILLAHAH WASH SHALAAWATU WATH THAYYIBAAT AS SALAAMU 'ALAIKA AYYUHAN-NABIYYU WA RAHMATULLAAHI WA BARAKAATUH, AS SALAAMU 'ALAINA WA 'ALAA 'IBAADILLAAHISH SHAALIHIIN, ASYHADU ANLAA ILAAHA ILLAALLAH, WA ASYHADU ANNA MUHAMMADAN 'ABDUHUU WA RASUULUH (All compliments are for Allah. (Likewise) all prayers and goodness. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His servant and messenger)." He said: "In this chapter there are also narrations from Ibnu Umar, Jabir, Abu Musa, and 'Aisyah." Abu Isa said: "The hadith of [Ibnu Mas'ud] is narrated from him through many chains. In the matter of tasyahud, this hadith is the most sahih from the Prophet, peace and blessings be upon him. And most scholars from the companions of the Prophet, peace and blessings be upon

him, the tabi'in, and those after them have acted upon it. This is the opinion taken by Sufyan Ats Tsauro, bin Al Mubarak, Ahmad, and Ishaq." Narrated to us Ahmad bin Muhammad bin Musa, he said: informed us Abdullah bin Al Mubarak from Ma'mar from Khushaif, he said: "I saw the Prophet, peace and blessings be upon him, in a dream, then I asked, 'O Messenger of Allah, people have differed in the matter of tasyahud!' then he answered: 'Perform tasyahud as Ibnu Mas'ud did.'"

Hadith Corroboration

Imam Ahmad : 2533, 3381, 3683, 3725, 3726, 3739, 3804, 3813, 3945, 3963, 3974, 4078, 4151, 4190

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 610

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 267, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1161, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

TASYAHUD READING (OTHER VERSION)

Hadith Imam Tirmidzi Number 267

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ فَكَانَ يَقُولُ التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الرَّوَّاسِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ وَرَوَى أَيُّمَنُ بْنُ نَابِلٍ الْمَكِّيُّ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ وَهُوَ غَيْرُ مُحْفُوظٍ وَذَهَبَ الشَّافِعِيُّ إِلَى حَدِيثِ ابْنِ عَبَّاسٍ فِي التَّشَهُّدِ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Abu Az Zubair] from [Sa'id bin Jubair] and [Thawus] from [Ibnu Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, taught us tasyahud just as he taught us the Qur'an, he said: 'ATTAHYATUL MUBARAKATUSH SHALAWATUTH THAIYYIBATULILLAH SALAAMUN 'ALAIKA AYYUHAN-NABIYYU WA RAHMATULLAAHI WA BARAKAATUH, SALAAMUN 'ALAINA WA 'ALAA 'IBAADILLAHISH SHALIHIN ASYHADU ANLAA ILAAHA ILLAALLAH, WA ASYHADU ANNA MUHAMMADAN The Messenger of Allah (All blessed compliments are for Allah. (Likewise) all prayers and goodness. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is the servant and messenger of Allah).'" He said: "The hadith of Ibnu Abbas is hasan gharib sahih. [Abdurrahman bin Humaid Ar Ru'asi] also narrated this hadith from [Abu Az Zubair] as the hadith of Al Laits bin Sa'd. And [Aiman bin Nabil Al Makki] narrated this hadith from [Abu Az Zubair] from [Jabir] but its sanad is not preserved. Until Imam Syafi'i holds to the hadith of Ibnu Abbas in the matter of tasyahud."

Hadith Corroboration

Imam Ahmad : 2533, 3381, 3683, 3725, 3726, 3739, 3804, 3813, 3945, 3963, 3974, 4078, 4151, 4190

HIDING THE TASHAHUD

Hadith Imam Tirmidzi Number 268

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ مَنِ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُّدَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ
غَرِيبٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Abu Sa'id Al Asyaj], he said: narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Abdurrahman bin Al Aswad] from [his father] from [Abdullah bin Mas'ud], he said: "He said: 'It is part of sunnah to conceal the tasyahud.'" Abu Isa said: "The hadith of Ibnu Mas'ud is hasan gharib. Scholars act upon this hadith."

Hadith Corroboration

Imam Abu Dawud : 836

POSITION OF FEET DURING TASHAHUD

Hadith Imam Tirmidzi Number 269

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ الْجَرْمِيُّ عَنْ أَبِيهِ عَنْ ابْنِ حُجْرٍ
قَالَ قَدِمْتُ الْمَدِينَةَ قُلْتُ لَا نَظْرَنَ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَلَسَ يَغْنِي لِلتَّشَهُّدِ افْتَرَشَ
رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَنَصَبَ رِجْلَهُ الْيُمْنَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَابْنِ الْمُبَارَكِ

Narrated to us [Abu Kuraib], he said: narrated to us [Abdullah bin Idris], he said: narrated to us ['Ashim bin Kulaib Al Jarimi] from [his father] from [Ibnu Hujr], he said: "When I arrived in Madinah, I said: 'Indeed, I will see how the Messenger of Allah, peace and blessings be upon him, prays. When sitting tasyahud, he spread his left foot and placed his left hand - that is, on his left thigh - and erected his right foot.'" Abu Isa said: "This hadith is hasan sahih. This hadith is acted upon by most scholars. This is the opinion of Sufyan Ats Tsauri, the people of Kufah, and bin Al Mubarak."

POSITION OF THE FEET WHEN TASHAHUD AT THE FINAL TASHAHUD

Hadith Imam Tirmidzi Number 270

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ الْمَدَنِيُّ حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ السَّاعِدِيُّ قَالَا جَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ يَغْنِي لِلتَّشَهُدِ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَكَفَّهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَأَشَارَ بِأَصْبُعِهِ يَغْنِي السَّبَابَةَ قَالَ أَبُو عِيْسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا يَقْعُدُ فِي التَّشَهُدِ الْآخِرِ عَلَى وَرِكَهِ وَاحْتَجُّوا بِحَدِيثِ أَبِي حُمَيْدٍ قَالُوا يَقْعُدُ فِي التَّشَهُدِ الْأَوَّلِ عَلَى رِجْلِهِ الْيُسْرَى وَيَنْصِبُ الْيُمْنَى

Narrated to us [Bundar Muhammad bin Basysyar], he said: narrated to us [Abu 'Amir Al Aqadi], he said: narrated to us [Fulaih bin Sulaiman Al Madani], he said: narrated to me [Abbas bin Sahl As Sa'idi], he said: "Abu Humaid, Abu Usaid, Sahl bin Sa'd, and Muhammad bin Maslamah gathered, they mentioned the prayer of the Messenger of Allah, peace and blessings be upon him. Then [Abu Humaid] said: 'I am the most knowledgeable about the prayer of the Messenger of Allah, peace and blessings be upon him, than all of you. The Messenger of Allah, peace and blessings be upon him, sat tasyahud spreading his left foot and facing the front of his right foot toward the qibla, he placed his right palm on his right knee and his left palm on his left knee. Then he gestured with his finger, that is, the index finger.'" Abu Isa said: "This hadith is hasan sahih. Some scholars hold to this hadith. This is the opinion of Imam Syafi'i, Ahmad, and Ishaq. They said: 'In the final tasyahud, one should sit on his thighs.' They argue with the hadith of Abu Humaid, they said: 'In the final tasyahud, one should sit on his left foot and erect his right foot.'"

SIGN WITH THE FOREFINGER DURING TASHAHUD

Hadith Imam Tirmidzi Number 271

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَيَحْيَى بْنُ مُوسَى وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ وَرَفَعَ إصْبَعَهُ الَّتِي تَلِي الْإِبْهَامَ الْيُمْنَى يَدْعُو بِهَا وَيَدُّهُ الْيُسْرَى عَلَى رُكْبَتِهِ بِاسْطِهَا عَلَيْهِمَا قَالُوا وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَنُصَيْرِ الْحُزَاعِيِّ وَأَبِي هُرَيْرَةَ وَأَبِي حُمَيْدٍ وَوَائِلِ بْنِ حُجْرٍ قَالَ أَبُو عِيْسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ يَخْتَارُونَ الْإِشَارَةَ فِي التَّشَهُدِ وَهُوَ قَوْلُ أَصْحَابِنَا

Narrated to us [Mahmud bin Ghailan] and [Yahya bin Musa] and several others, they said: narrated to us [Abdurrazaq] from [Ma'mar] from [Ubaidullah bin Umar] from [Nafi'] from

[Ibnu Umar], he said: "The Prophet, peace and blessings be upon him, when sitting in prayer, placed his right hand on his knee and raised the finger next to the thumb on the right - meaning the index finger - and supplicated with it. And he placed his left hand on his knee spreading his fingers." He said: "In this chapter there are also narrations from Abudllah Ibnu Az Zubair, Numair Al Khuza'I, Abu Hurairah, Abu Humaid, and Wa'il bin Hujr." Abu Isa said: "The hadith of Ibnu Umar is hasan gharib, we do not know this hadith from Ubaidullah bin Umar except from this chain. Some scholars from the companions of the Prophet, peace and blessings be upon him, and the tabi'in act upon this hadith. They choose to gesture with the index finger during tasyahud. This is the opinion taken by our companions."

Hadith Corroboration

Imam Ahmad : 5079, 5878, 6063, 11958, 14828, 15305, 15306, 15518, 21501

Imam Muslim : 910, 911, 912, 913

Imam Abu Dawud : 837

Imam Nasa'i : 1250, 1252, 1254

Imam Ibnu Majah : 903

Imam Malik : 184

Imam Darimi : 1305

GREETINGS TO THE RIGHT AND LEFT IN PRAYER

Hadith Imam Tirmidzi Number 272

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ قَالَ فِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَابْنِ عُمَرَ وَجَابِرِ بْنِ سَمُرَةَ وَالْبَرَاءِ وَأَبِي سَعِيدٍ وَعَمَّارٍ وَوَائِلِ بْنِ حُجْرٍ وَعَدِيِّ بْنِ عَمِيرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Bundar Muhammad bin Basysyar], he said: narrated to us [Abdurrahman bin Mahdi], he said: narrated to us [Sufyan] from [Abu Ishaq] from [Abu Al Ahwash] from [Abdullah] from the Prophet, peace and blessings be upon him, that he gave salam to the right and left saying: "ASSALAAMU 'ALAIKUM WA RAHMATULLAH, ASSALAAMU 'ALAIKUM WA RAHMATULLAH (Peace and mercy of Allah be upon you)." He said: "In this chapter there are also narrations from Sa'd bin Abu Waqash, Ibnu Umar, Jabir bin Samrah, Al Bara, Abu Sa'id, Ammar, Abu Wail bin Hujr, Adi bin Amirah, and Jabir bin Abdullah." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih. Many scholars from the companions of the Prophet, peace and blessings be upon him, and those after them act upon this hadith. This is the opinion taken by Sufyan Ats Tsauri, bin Al Mubarak, Ahmad, and Ishaq."

Hadith Corroboration

Imam Ahmad : 8523, 23288, 23335, 23657, 24297

Imam Muslim : 1618

Imam Abu Dawud : 2818

Imam Tirmidzi : 272

GREETINGS IN PRAYER ONLY ONCE

Hadith Imam Tirmidzi Number 273

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ أَبُو حَفْصٍ التَّنِيسِيُّ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَةً وَاحِدَةً تَلْقَاءُ وَجْهَهُ يَمِيلُ إِلَى الشَّقِّ الْأَيْمَنِ شَيْئًا قَالِ فِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيسَى وَحَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ زُهَيْرُ بْنُ مُحَمَّدٍ أَهْلُ الشَّامِ يَرَوْنَ عَنْهُ مَنَاكِيرَ وَرِوَايَةَ أَهْلِ الْعِرَاقِ عَنْهُ أَشْبَهُ وَأَصَحُّ قَالَ مُحَمَّدٌ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ كَانَ زُهَيْرُ بْنُ مُحَمَّدٍ الَّذِي كَانَ وَقَعَ عَنْدهُمْ لَيْسَ هُوَ هَذَا الَّذِي يُرَوَى عَنْهُ بِالْعِرَاقِ كَأَنَّهُ رَجُلٌ آخَرُ قَلَبُوا اسْمَهُ قَالَ أَبُو عِيسَى وَقَدْ قَالَ بِهِ بَعْضُ أَهْلِ الْعِلْمِ فِي التَّسْلِيمِ فِي الصَّلَاةِ وَأَصَحُّ الرِّوَايَاتِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمَتَانِ وَعَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ وَرَأَى قَوْمٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ تَسْلِيمَةً وَاحِدَةً فِي الْمَكْتُوبَةِ قَالَ الشَّافِعِيُّ إِنْ شَاءَ سَلَّمَ تَسْلِيمَةً وَاحِدَةً وَإِنْ شَاءَ سَلَّمَ تَسْلِيمَتَيْنِ

Narrated to us [Muhammad bin Yahya An Naisaburi], he said: narrated to us [Amru bin Abu Salamah Abu Hafsh At Tinnisi] from [Zuhair bin Muhammad] from [Hisyam bin Urwah] from [his father] from [Aisyah], she said: "The Messenger of Allah, peace and blessings be upon him, gave salam in his prayer only once, toward his face slightly inclining to the right." He said: "In this chapter there is also a hadith from Sahl bin Sa'd." Abu Isa said: "We do not know the marfu' of the hadith of 'Aisyah except from this chain. Muhammad bin Isma'il said: 'Zuhair bin Muhammad is from Sham, they narrate munkar hadiths from him, while the narrations of the people of Iraq from him are more accurate and sahih.' Muhammad said: 'Ahmad bin Hambal said: "It seems Zuhair bin Muhammad with them is not the Zuhair whose hadiths are taken by the people of Iraq. And it seems he is another person whose name they changed.'" Abu Isa said: "Some scholars hold to this hadith regarding salam in prayer. However, the most sahih narration from the Prophet, peace and blessings be upon him, is two salams, and this is acted upon by most scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them. While some companions of the Prophet, peace and blessings be upon him, and others only with one salam in obligatory prayer. Imam Syafi'i said: 'If he wishes, he may with one salam or two salams.'"

Hadith Corroboration
Imam Ibnu Majah : 908, 909

SHORTENING THE GREETINGS

Hadith Imam Tirmidzi Number 274

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَهَقْلُ بْنُ زِيَادٍ عَنِ الْأَوْزَاعِيِّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالِحَذْفُ السَّلَامِ سُنَّةٌ قَالَ عَلِيُّ بْنُ حُجْرٍ قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ يَعْنِي أَنْ لَا يَمُدَّهُ مَدًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ وَرَوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ التَّكْبِيرُ جَزْمٌ وَالسَّلَامُ جَزْمٌ وَهَقْلٌ يُقَالُ كَانَ كَاتِبَ الْأَوْزَاعِيِّ

Narrated to us [Ali bin Hujr], he said: informed us [Abdullah bin Al Mubarak] and [Hiql bin Ziyad] from [Al Auza'i] from [Qurrah bin Abdurrahman] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah], he said: "Shortening the salam is sunnah." Ali bin Hujr said: "Abdullah bin Al Mubarak said: 'That is, not prolonging it.'" Abu Isa said: "This hadith is hasan sahih. This opinion is preferred by scholars." And it is also narrated from Ibrahim An Nakha'i, that he said, "Takbir and salam are short." It is said that Hiql is the scribe of Al Auza'i."

Hadith Corroboration
Imam Ahmad : 10465

Dhikr after greetings

Hadith Imam Tirmidzi Number 275

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ إِذَا سَلَّمَ لَا يَقْعُدُ إِلَّا مِقْدَارَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ وَفِي الْبَابِ عَنْ ثَوْبَانَ وَابْنِ عُمرَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَالْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى خَالِدُ الْحَذَّاءُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ عَائِشَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ نَحْوَ حَدِيثِ عَاصِمٍ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّسْلِيمِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ وَرَوَى عَنْهُ أَنَّهُ كَانَ يَقُولُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Abu Mu'awiyah] from ['Ashim Al Ahwal] from [Abdullah bin Al Harits] from ['Aisyah], she said: "When the Messenger of Allah, peace and blessings be upon him, finished salam, he did not sit except for the duration of saying: 'ALLAHUMMA ANTAS SALAAM WA MINKAS SALAAM DZAL JALAALI WAL IKRAAM (O Allah, You are Peace and from You is peace, You are the Owner of majesty

and honor).'" Narrated to us [Hannad Ibnu As Sari], he said: narrated to us [Marwan bin Mu'awiyah Al Fazari] and [Abu Mu'awiyah] from ['Ashim Al Ahwal] with similar sanad, he said: "TABAARAKTA YA DZAL JALAALI WAL IKRAM (Blessed are You, O Owner of majesty and honor)." He said: "In this chapter there are also narrations from Tsauban, Ibnu Umar, Ibnu Abbas, Abu Sa'id, Abu Hurairah, and Al Mughirah bin Syu'bah." Abu Isa said: "The hadith of 'Aisyah is hasan sahih. [Khalid] also narrated this hadith from the hadith of 'Aisyah from [Abdullah bin Al Harits] as the narration of 'Ashim. It is narrated from the Prophet, peace and blessings be upon him, that after salam he said: 'LAA ILAAHA ILLAALLAH WAHDAHUU LAA SYARIKALAH LAHUL MULKU WALAHUL HAMDU YUHYII WA YUMIT WA HUWA 'ALA KULLI SYAI'IN QADIIR, ALLAHUMMA LAA MAANI'A LIMA A'THAITA WA LAA MU'THIA LIMAA MANA'TA WA LAA YANFA'U DZAL JADDI MINKAL JADDU (There is no god worthy of worship except Allah alone, no partner for Him. To Him belongs the kingdom and praise. He gives life and death. He is capable of everything. O Allah, none can prevent what You give, none can give what You prevent, and wealth does not benefit its owner from You, for wealth is from You).' It is also narrated from him that the Messenger of Allah said: 'SUBHAANA RABBIKA RABBIL 'IZZATI 'AMMA YASHIFUUN WA SALAAMUN 'ALAL MURSALIIN WAL HAMDULILLAHI RABBIL 'ALAMIIN (Glory to your Lord, the Lord of might, above what they attribute. Peace upon the messengers, and praise to Allah, Lord of the worlds).'"

Hadith Corroboration

Imam Ahmad : 17437, 17456, 17477, 17522

Imam Bukhari : 799, 5855, 6125, 6748

Imam Muslim : 933, 934

Imam Abu Dawud : 1287

Imam Tirmidzi : 275

Imam Nasa'i : 1324, 1325

Imam Ibnu Majah : 869

Imam Darimi : 1315

Dhikr after greetings (other versions)

Hadith Imam Tirmidzi Number 276

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا الْأَوْزَاعِيُّ حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ قَالَ حَدَّثَنِي ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ اللَّهَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَمَّارٍ اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ

Narrated to us [Ahmad bin Muhammad bin Musa], he said: narrated to us [Abdullah bin Al Mubarak], he said: informed us [Al Auza'i], he said: narrated to me [Syaddad Abu 'Ammar], he said: narrated to me [Abu Asma' Ar Rahabi], he said: narrated to me [Tsauban] the servant of the Messenger of Allah, peace and blessings be upon him, he said: "When the Messenger of Allah, peace and blessings be upon him, wanted to leave (go) from his prayer, he sought forgiveness three times. Then he said: 'ALLAHUMMA ANTAS SALAAM WA MINKAS SALAAM TABAARAKTA YA DZAL JALAALI WAL IKRAAM (O Allah, You are Peace and from You is peace, Blessed are You, O Owner of majesty and honor).'" He said: "This

hadith is hasan sahih. Abu 'Ammar's name is Syaddad bin Abdullah."

Hadith Corroboration
Imam Muslim : 931, 932
Imam Abu Dawud : 1292
Imam Nasa'i : 1320, 1321
Imam Ibnu Majah : 914

IMAM PRAYS FROM TWO DIRECTION

Hadith Imam Tirmidzi Number 277

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ قَبِيصَةَ بْنِ هُلْبٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَيَنْصَرِفُ عَلَى جَانِبَيْهِ جَمِيعًا عَلَى يَمِينِهِ وَعَلَى شِمَالِهِوَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ هُلْبٍ حَدِيثٌ حَسَنٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَنْصَرِفُ عَلَى أَيِّ جَانِبَيْهِ شَاءَ إِنْ شَاءَ عَنْ يَمِينِهِ وَإِنْ شَاءَ عَنْ يَسَارِهِ وَقَدْ صَحَّ الْأَمْرَانِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُرَوَّى عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ إِنْ كَانَتْ حَاجَتُهُ عَنْ يَمِينِهِ أَخَذَ عَنْ يَمِينِهِ وَإِنْ كَانَتْ حَاجَتُهُ عَنْ يَسَارِهِ أَخَذَ عَنْ يَسَارِهِ

Narrated to us [Qutaibah], he said: narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Qabishah bin Hulb] from [his father], he said: "The Messenger of Allah, peace and blessings be upon him, led us in prayer, then he left from two sides, sometimes from the right and sometimes from the left." He said: "In this chapter there are also narrations from Abdullah bin Mas'ud, Anas, Abdullah bin 'Amru, and Abu Hurairah." Abu Isa said: "The hadith of Hulb is hasan sahih. This hadith is acted upon by scholars. That is, he leaves from two directions: sometimes right and sometimes left, if he wishes. Both are sahih from the Prophet, peace and blessings be upon him." It is also narrated from Ali bin Abu Thalib that he said: "If his need is from the right, let him leave from the right, and if his need is from the left, let him leave from the left."

COMMAND TO CORRECT IMPAIRED PRAYERS

Hadith Imam Tirmidzi Number 278

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَّادٍ بْنِ رَافِعِ الرَّزْقِيِّ عَنْ جَدِّهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ يَوْمًا قَالَ رِفَاعَةُ وَنَحْنُ مَعَهُ إِذْ جَاءَهُ رَجُلٌ كَالْبَدَوِيِّ فَصَلَّى فَأَخَفَّ صَلَاتَهُ ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَارْجِعْ فَصَلِّ ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَفَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَأْتِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَيُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَخَافَ النَّاسُ وَكَبَّرَ عَلَيْهِمْ أَنْ يَكُونَنَّ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ فَقَالَ الرَّجُلُ فِي آخِرِ ذَلِكَ فَأَرِنِي وَعَلَّمْنِي فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وَأُخْطِئُ فَقَالَ أَجَلٌ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدْ وَأَقِمْ فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ فَاطْمِئِنَّ رَاكِعًا ثُمَّ اعْتَدِلْ قَائِمًا ثُمَّ اسْجُدْ فَاعْتَدِلْ سَاجِدًا ثُمَّ اجْلِسْ فَاطْمِئِنَّ جَالِسًا ثُمَّ قُمْ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ وَإِنْ انْتَقَصَتْ مِنْهُ شَيْئًا انْتَقَصَتْ مِنْ صَلَاتِكَ قَالَ وَكَانَ هَذَا أَهْوَنَ عَلَيْهِمْ مِنَ الْأَوَّلِ أَنَّهُ مَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَمَّارِ بْنِ يَاسِرٍ قَالَ أَبُو عِيسَى حَدِيثُ رِفَاعَةَ بْنِ رَافِعٍ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ رِفَاعَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ

Narrated to us [Ali bin Hujr], he said: informed us [Isma'il bin Ja'far] from [Yahya bin Ali bin Yahya bin Khallad bin Rafi' Az Zuraqi] from [his grandfather] from [Rifa'ah bin Rafi'], he said: "One day the Messenger of Allah, peace and blessings be upon him, was sitting with us - Rifa'ah said: 'We were with him,' - a villager came to him, he prayed and lightened his prayer. Then he left and gave salam to the Messenger of Allah, peace and blessings be upon him. So the Messenger of Allah, peace and blessings be upon him, said to him: 'Return and pray again, for indeed you have not prayed!' then he prayed again two or three times, each time he came and gave salam to the Messenger of Allah, peace and blessings be upon him. But the Messenger of Allah, peace and blessings be upon him, said: 'Return and pray again, for indeed you have not prayed!' so people became afraid and worried that one who lightens prayer means has not prayed. Finally, the villager said: 'Inform and teach me, for I am only a human, sometimes right and sometimes wrong,' he then said: 'Yes, if you want to pray, perform wudu as Allah commanded you, then tasyahud (supplication after wudu) and establish prayer. If you have memorized Qur'an, recite it, if not, recite tahmid, takbir, and tahlil. Then bow calmly, then stand and prostrate calmly, then stand. If you do that, your prayer is perfect, but if you reduce, your prayer is reduced.'" He (the narrator) said: "This is lighter than the first, that whoever reduces something from it, his prayer value is reduced, but not all lost." He said: "In this chapter there are also narrations from Abu Hurairah and Ammar bin Yasir." Abu Isa said: "The hadith of Rifa'ah is hasan sahih. This hadith is also narrated from Rifa'ah through another chain."

Hadith Corroboration

Imam Ahmad : 17739, 17781, 17790

Imam Bukhari : 376, 649, 715, 749, 750, 751, 758, 759, 766, 5782, 6174

Imam Muslim : 602

Imam Tirmidzi : 258, 278, 279

Imam Nasa'i : 1055

Imam Ibnu Majah : 883

Imam Darimi : 1299

INSTRUCTIONS FOR CORRECT PRAYER FOR PEOPLE WHO ARE UNABLE TO PRAY

Hadith Imam Tirmidzi Number 279

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَردَّ عَلَيْهِ السَّلَامَ فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَردَّ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ لَهُ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسَنُ غَيْرَ هَذَا فَعَلَّمَنِي فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَظْمِنَ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَظْمِنَ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَقَدْ رَوَى ابْنُ نُمَيْرٍ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَرِوَايَةُ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ أَصَحُّ وَسَعِيدُ الْمَقْبُرِيُّ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَرَوَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو سَعِيدٍ الْمَقْبُرِيُّ اسْمُهُ كَيْسَانُ وَسَعِيدُ الْمَقْبُرِيُّ يُكْنَى أَبَا سَعْدٍ وَكَيْسَانُ عَبْدٌ كَانَ مُكَاتَبًا لِبَعْضِهِمْ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Yahya bin Sa'id Al Qaththan], he said: narrated to us [Ubaidullah bin Umar], he said: informed me [Sa'id bin Abu Sa'id] from [his father] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, entered the mosque. Then a man entered and performed prayer, then he came giving salam to the Messenger of Allah, peace and blessings be upon him. He returned the salam and said: 'Return and pray, for indeed you have not prayed!' then the man returned and prayed as he did, then he came and gave salam to the Messenger of Allah, peace and blessings be upon him. He returned the salam, then the Messenger of Allah, peace and blessings be upon him, said to: 'Return and pray, for indeed you have not prayed!' until the man repeated it three times, then he said to the Messenger of Allah, 'By the One who sent you with truth, I cannot pray better than this, so teach me!' he then said: 'When you stand for prayer, say takbir. Then recite what is easy for you from the Qur'an, then bow with tuma'ninah (calmly) and stand again until truly upright. Then prostrate with tuma'ninah and rise (sit) until truly upright. Do that in all your prayer.'" Abu Isa said: "This hadith is hasan sahih. He said: '[Ibnu Numair] also narrated this hadith from [Ubaidullah bin Umar] from [Sa'id Al Maqburi] from [Abu Hurairah] except in it he did not mention from Abu Hurairah. And the narration of Yahya bin Sa'id from Abdullah bin Umar is more sahih. While Sa'id Al Maqburi heard this hadith from Abu Hurairah, he narrated from his father, from Abu Hurairah.'" The name of Abu Sa'id Al Maqburi is Kaisan. And Sa'id Al Maqburi is nicknamed Abu Sa'd. Kaisan was formerly their slave who freed himself (by ransom).

Hadith Corroboration

Imam Ahmad : 17739, 17781, 17790

Imam Bukhari : 376, 649, 715, 749, 750, 751, 758, 759, 766, 5782, 6174

Imam Muslim : 602

Imam Tirmidzi : 258, 278, 279

Imam Nasa'i : 1055

PROCEDURE FOR PRAYING OF THE PROPHET MUHAMMAD SAW

Hadith Imam Tirmidzi Number 280

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ سَمِعْتُهُ وَهُوَ فِي عَشْرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ يَقُولُ أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا مَا كُنْتَ أَقْدَمَنَا لَهُ صُحْبَةً وَلَا أَكْثَرَنَا لَهُ إِثْنًا قَالَ بَلَى قَالُوا فَأَعْرِضْ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ وَرَكَعَ ثُمَّ اعْتَدَلَ فَلَمْ يُصَوِّبْ رَأْسَهُ وَلَمْ يَقْنَعْ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَرَفَعَ يَدَيْهِ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى إِلَى الْأَرْضِ سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ جَافَى عِضْدَيْهِ عَنْ إِبْطَيْهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا ثُمَّ اعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ ثُمَّ نَهَضَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ حَتَّى إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ ثُمَّ صَنَعَ كَذَلِكَ حَتَّى كَانَتْ الرَّكْعَةُ الَّتِي تَنْقُضِي فِيهَا صَلَاتُهُ آخِرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَمَعْنَى قَوْلِهِ وَرَفَعَ يَدَيْهِ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ يَعْنِي قَامَ مِنَ الرَّكْعَتَيْنِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ الْخُلَوَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ فَذَكَرَ نَحْوَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ بِمَعْنَاهُ وَزَادَ فِيهِ أَبُو عَاصِمٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هَذَا الْحَرْفَ قَالُوا صَدَقْتَ هَكَذَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى زَادَ أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مُحَمَّدٍ فِي هَذَا الْحَدِيثِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هَذَا الْحَرْفَ قَالُوا صَدَقْتَ هَكَذَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar] and [Muhammad bin Al Mutsanna], they said: narrated to us [Yahya bin Sa'id Al Qaththan], he said: narrated to us [Abdul Hamid bin Ja'far], he said: narrated to us [Muhammad bin 'Amru bin 'Atha] from [Abu Humaid As Sa'idi], he said: "I heard him - at that time he was among ten companions of the Prophet, peace and blessings be upon him, among them Abu Qatadah bin Rib'i - he said: 'I am the

most knowledgeable about the prayer of the Prophet, peace and blessings be upon him, among you.' They said: 'You were not earlier in companionship with him nor more frequent in visiting than us!' he said: 'Indeed,' they said: 'Then tell us!' he said: 'The Messenger of Allah, peace and blessings be upon him, when standing for prayer always upright and balanced then raised both hands level with his shoulders. When he wanted to bow, he raised both hands again level with his shoulders and said ALLAHU AKBAR. Then bowed and balanced, not raising or lowering his head, then placed both hands on knees. Then he said SAMI'A ALLAHU LIMAN HAMIDAH while raising both hands balanced until every bone returned to its place. Then he prostrated with ALLAHU AKBAR, spread both hands away from armpits and flexed his toes. He then folded his left foot and sat on it balanced until every bone returned to its place. Then he prostrated again with ALLAHU AKBAR, then folded his left foot and sat balanced until every bone returned to its place. Then he rose and did the same in the second rakaat. Until when he rose from two prostrations, he raised both hands level with shoulders as when opening prayer (takbiratul ihram). He then did that until the last rakaat, he folded his left foot and sat tawarruk (sitting with buttocks on the floor) then gave salam.'" Abu Isa said: "This hadith is hasan sahih. He said: 'The meaning of his saying, "Until when he rose from two prostrations, he raised both hands," that is, rising from two rakaat of prayer.'" Narrated to us [Muhammad bin Basysyar] and [Al Hasan bin Ali Al Khallal Al Hulwani] and others, they said: narrated to us [Abu 'Ashim An Nabil], he said: narrated to us [Abdul Hamid bin Ja'far], he said: narrated to us [Muhammad bin 'Amru bin 'Atha], he said: I heard [Abu Humaid As Sa'idi] who was among ten companions of the Prophet, peace and blessings be upon him, among them [Abu Qatadah bin Rib'i], then he mentioned as the hadith of Yahya bin Sa'id in meaning. And in the hadith he added: (from Abu 'Ashim from Abdul Hamid bin Ja'far with this letter). They said: 'You are right, thus the Prophet, peace and blessings be upon him, prayed.'" Abu Isa said: "Abu 'Ashim Adl Dlahhak bin Makhlad added in this hadith: from Abdul Hamid bin Ja'far, with this letter. They said: 'You are right, thus the Prophet, peace and blessings be upon him, prayed.'"

Hadith Corroboration

Imam Ahmad : 679, 4312, 4445, 5502, 5579, 5899, 18095

Imam Bukhari : 693, 694, 696, 785

Imam Muslim : 586, 587

Imam Abu Dawud : 619, 620, 627, 629, 633, 635

Imam Tirmidzi : 237, 280, 3345

Imam Nasa'i : 866, 867, 868, 1015, 1047, 1049, 1147, 1168, 1169

Imam Ibnu Majah : 848, 852, 854, 1051

Imam Malik : 149, 154

Imam Darimi : 1222, 1322

READING LETTER IN MORNING PRAYER

Hadith Imam Tirmidzi Number 281

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَمِّهِ قُطَيْبَةَ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ {وَالنَّخْلَ بِاسِقَاتٍ} فِي الرَّكْعَةِ الْأُولَى وَقَالَ فِي الْبَابِ عَنْ عَمْرِو بْنِ حُرَيْثٍ وَجَابِرِ بْنِ سَمُرَةَ وَعَبْدِ اللَّهِ بْنِ السَّائِبِ وَأَيُّ بَرْزَةَ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ قُطَيْبَةَ بْنِ مَالِكٍ

حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الصُّبْحِ بِالْوَاقِعَةِ وَرَوَى عَنْهُ أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ مِنْ سِتِّينَ آيَةً إِلَى مِائَةٍ وَرَوَى عَنْهُ أَنَّهُ قَرَأَ إِذَا الشَّمْسُ كُوِّرَتْ { وَرَوَى عَنْهُ عُمَرُ أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى أَنْ اقْرَأْ فِي الصُّبْحِ بِطَوَالِ الْمُفْصَلِ قَالَ أَبُو عِيسَى وَعَلَى هَذَا الْعَمَلِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ قَالَ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Mis'ar] and [Sufyan] from [Ziyad bin Alaqah] from his uncle [Quthbah bin Malik], he said: "I heard the Messenger of Allah, peace and blessings be upon him, recite: 'WAN-NAKHLA BAASIQAT (and the tall palm trees)' in the first rakaat of Fajr prayer." He said: "In this chapter there is also a narration from 'Amru bin Hurais, Jabir bin Samrah, Abdullah bin As Sa`ib, Abu Barzah, and Ummu Salamah." Abu Isa said: "The hadith of Quthbah bin Malik is hasan sahih. It is narrated from the Prophet, peace and blessings be upon him, that in Fajr prayer he recited Surah Al Waqi'ah." And it is also narrated from him that the Prophet recited: IDZASY SYAMSU KUWWIRAT. And it is narrated from Umar that he wrote a letter to Abu Musa to recite long surahs in Fajr prayer. Abu Isa said: "In this matter, scholars agree to act upon it." This opinion is taken by Sufyan Ats Tsauri, bin Al Mubarak, and Syafi'i."

Hadith Corroboration
Imam Ahmad : 18145
Imam Darimi : 1265

READING THE LETTER IN THE ZUHUR AND ASAR PRAYERS Hadith Imam Tirmidzi Number 282

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالسَّمَاءِ وَالطَّارِقِ وَشِبْهِهِنَّمَا قَالَ وَفِي الْبَابِ عَنْ حَبَّابٍ وَأَبِي سَعِيدٍ وَأَبِي قَتَادَةَ وَزَيْدِ بْنِ ثَابِتٍ وَالْبَرَاءِ بْنِ عَازِبٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الظُّهْرِ قَدْرَ تَنْزِيلِ السَّجْدَةِ وَرَوَى عَنْهُ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً وَفِي الرَّكْعَةِ الثَّانِيَةِ خَمْسَ عَشْرَةَ آيَةً وَرَوَى عَنْهُ عُمَرُ أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى أَنْ اقْرَأْ فِي الظُّهْرِ بِأَوْسَاطِ الْمُفْصَلِ وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ الْقِرَاءَةَ فِي صَلَاةِ الْعَصْرِ كَنَحْوِ الْقِرَاءَةِ فِي صَلَاةِ الْمَغْرِبِ يَقْرَأُ بِقِصَارِ الْمُفْصَلِ وَرَوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ تَعْدِلُ صَلَاةُ الْعَصْرِ بِصَلَاةِ الْمَغْرِبِ فِي الْقِرَاءَةِ وَقَالَ إِبْرَاهِيمُ تُضَاعَفُ صَلَاةُ الظُّهْرِ عَلَى صَلَاةِ الْعَصْرِ فِي الْقِرَاءَةِ أَرْبَعَ مَرَارٍ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Yazid bin Harun], he said: informed us [Hammad bin Salamah] from [Simak bin Harb] from [Jabir bin Samrah], he said: "The Messenger of Allah, peace and blessings be upon him, in Zuhr and Asr prayers recited WAS SAMAI DZATUL BURUJ and WAS SAMAI WATH THARIQ and similar to them." He

said: "In this chapter there is also a narration from Khabbab, Abu Sa'id, Abu Qatadah, Zaid bin Tsabit, and Al Bara' bin 'Azib." Abu Isa said: "The hadith of Jabir bin Samrah is hasan sahih. It is narrated from the Prophet, peace and blessings be upon him, that in Zuhr prayer he recited a surah equivalent to Surah Tanzil (As Sajadah). And it is also narrated from him that the Prophet, peace and blessings be upon him, in the first rakaat of Zuhr recited about thirty verses. While in the second rakaat about fifteen verses. And it is narrated from Umar that he wrote to Abu Musa to recite medium surahs in Zuhr prayer. While some scholars hold that recitation in Asr prayer is like in Maghrib prayer, that is, reciting short surahs. It is narrated from Ibrahim An Nakha'I that he said: "Recitation in Asr and Maghrib is equivalent." Ibrahim said again: "Recitation in Zuhr is four times longer than in Asr."

Hadith Corroboration

Imam Ahmad : 7982, 20077, 20110, 20140

Imam Abu Dawud : 682

Imam Nasa'i : 968, 969

Imam Darimi : 1258

READING LETTER IN MAGHRIB PRAYER

Hadith Imam Tirmidzi Number 283

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ أُمِّهِ أُمِّ الْفَضْلِ قَالَتْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَاصِبٌ رَأْسُهُ فِي مَرَضِهِ فَصَلَّى الْمَغْرِبَ فَقَرَأَ بِالْمُرْسَلَاتِ قَالَتْ فَمَا صَلَّاهَا بَعْدُ حَتَّى لَقِيَ اللَّهَ قَالَ وَفِي الْبَابِ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ وَابْنِ عُمَرَ وَأَبِي أَيُّوبَ وَزَيْدِ بْنِ ثَابِتٍ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ الْفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ فِي الرَّكَعَتَيْنِ كِلْتَاهِمَا وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ وَرُوِيَ عَنْ عُمَرَ أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى أَنْ يَقْرَأَ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَرُوِيَ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ قَالَ وَعَلَى هَذَا الْعَمَلِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ الشَّافِعِيُّ وَذَكَرَ عَنْ مَالِكٍ أَنَّهُ كَرِهَ أَنْ يَقْرَأَ فِي صَلَاةِ الْمَغْرِبِ بِالسُّورِ الطُّوَالِ نَحْوِ الطُّورِ وَالْمُرْسَلَاتِ قَالَ الشَّافِعِيُّ لَا أَكْرَهُ ذَلِكَ بَلْ أَسْتَحِبُّ أَنْ يَقْرَأَ بِهَذِهِ السُّورِ فِي صَلَاةِ الْمَغْرِبِ

Narrated to us [Hannad], he said: narrated to us [Abdah bin Sulaiman] from [Muhammad bin Ishaq] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas] from his mother [Ummul Fadll], she said: "The Messenger of Allah, peace and blessings be upon him, came out to us while his head was bandaged due to illness, then he prayed Maghrib and recited Surah Al Mursalat." Ummu Fadll said: "After that, he did not pray again until he met Allah." He said: "In this chapter there is also a narration from Jubair bin Muth'im, Ibnu Umar, Abu Ayyub, and Zaid bin Tsabit." Abu Isa said: "The hadith of Ummu Fadll is hasan sahih. It is narrated from the Prophet, peace and blessings be upon him, that he recited Surah Al A'raf in Maghrib in the first and second rakaat. And it is also narrated from the

Prophet, peace and blessings be upon him, that he recited Surah Ath Thur." And it is narrated from Umar that he wrote to Abu Musa to recite short surahs in Maghrib prayer. And it is narrated from Abu Bakar that he recited short surahs in Maghrib prayer. He said: "Scholars act upon this hadith. This opinion is also taken by bin Al Mubarak, Ahmad, and Ishaq." Syafi'i said: "It is narrated from Malik that he disliked reciting long surahs in Maghrib like Ath Thur and Al Mursalat." Syafi'i said again: "I do not dislike it, rather I like if that surah is recited in Maghrib prayer."

READING OF THE LETTER IN THE FINAL ISHA' PRAYER

Hadith Imam Tirmidzi Number 284

حَدَّثَنَا عَبْدُهُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ الْآخِرَةَ بِالشَّمْسِ وَضَحَاهَا وَنَحْوَهَا مِنَ السُّورِ قَالَ وَفِي الْبَابِ عَنْ الْبَرَاءِ بْنِ عَازِبٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الْعِشَاءِ الْآخِرَةِ بِالتَّيْنِ وَالزَّيْتُونِ وَرُوِيَ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ كَانَ يَقْرَأُ فِي الْعِشَاءِ بِسُورٍ مِنْ أَوْسَاطِ الْمُفَصَّلِ نَحْوِ سُورَةِ الْمُنَافِقِينَ وَأَشْبَاهِهَا وَرُوِيَ عَنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ أَنَّهُمْ قَرَأُوا بِأَكْثَرِ مِنْ هَذَا وَأَقَلِّ فَكَانَ الْأَمْرُ عِنْدَهُمْ وَاسِعٌ فِي هَذَا وَأَحْسَنُ شَيْءٍ فِي ذَلِكَ مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ بِالشَّمْسِ وَضَحَاهَا وَالتَّيْنِ وَالزَّيْتُونِ

Narrated to us [Abdah bin Abdullah Al Khuza'i Al Bashri], he said: narrated to us [Zaid bin Al Hubab], he said: narrated to us [Husain bin Waqid] from [Abdullah bin Buraidah] from [his father], he said: "The Messenger of Allah, peace and blessings be upon him, in the last Isha prayer recited WASY SYAMSI WA DLHUHAHA and similar surahs." He said: "In this chapter there is also a narration from Al Bara` bin 'Azib and Anas." Abu Isa said: "The hadith of Buraidah is hasan. It is narrated from the Prophet, peace and blessings be upon him, that in the last Isha prayer he recited WATTINI WAZZAITUN. It is narrated from Utsman bin 'Affan that in Isha prayer he recited medium surahs like Surah Al Munafikun and similar surahs." It is also narrated from the companions of the Prophet, peace and blessings be upon him, and the tabi'in that they sometimes recited longer surahs and sometimes shorter, as if this matter is very flexible for them. However, the better is what is narrated from the Prophet, peace and blessings be upon him, that he recited WASY SYAMSI WA DLUHAHA and WATTIINI WAZZAITUUN."

Hadith Corroboration
Imam Ahmad : 21916, 21930
Imam Nasa'i : 530, 989

READING OF WATTIINI WAZZAITUUN IN SIYA` PRAYER

Hadith Imam Tirmidzi Number 285

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْعِشَاءِ الْآخِرَةَ بِالتَّيْنِ وَالرَّيْتُونِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Yahya bin Sa'id Al Asnhari] from [Adi bin Tsabit] from [Al Bara` bin Azib], he said: "The Prophet, peace and blessings be upon him, in the last Isha prayer recited WATTIINI WAZZAITUUN." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 17959
Imam Bukhari : 725
Imam Nasa'i : 530, 991

PROHIBITION OF READING THE QUR'AN BEHIND THE IMAM Hadith Imam Tirmidzi Number 286

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مَكْحُولٍ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ فَثَقُلْتُ عَلَيْهِ الْقِرَاءَةَ فَلَمَّا انْصَرَفَ قَالَ إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِي وَاللَّهِ قَالَ فَلَا تَفْعَلُوا إِلَّا بِأَمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنَسٍ وَأَبِي قَتَادَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ وَرَوَى هَذَا الْحَدِيثُ الزُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ قَالَ وَهَذَا أَصَحُّ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ فِي الْقِرَاءَةِ خَلْفَ الْإِمَامِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ يَرَوْنَ الْقِرَاءَةَ خَلْفَ الْإِمَامِ

Narrated to us [Hannad], he said: narrated to us [Abdah bin Sulaiman] from [Muhammad bin Ishaq] from [Makhul bin Ishaq] from [Mahmud bin Ar Rabi'] from [Ubadah bin Ash Shamit], he said: "The Messenger of Allah, peace and blessings be upon him, performed Fajr prayer, then it appeared heavy for him to recite (the verses). After finishing prayer, he said: 'I know that you recite verses behind me,' Ubadah bin Ash Shamit said: 'We said: "By Allah, yes, O Messenger of Allah." He said: "Do not do it except for reciting Surah Al Fatihah, because one's prayer is not valid without reciting it."'" He said: "In this chapter there is also a narration from Abu Hurairah, 'Aisyah, Anas, Abu Qatadah, and Abdullah bin 'Amru." Abu Isa said: "The hadith of Ubadah is hasan. [Az Zuhri] narrated this hadith from [Mahmud bin Ar Rabi'] from [Ubadah bin Ash Shamit] from the Prophet, peace and blessings be upon him, he said: 'There is no prayer for one who does not recite Fatihatul Kitab (Al Fatihah).'" He said: "This hadith is more sahih. Many scholars from the companions of the Prophet, peace and blessings be upon him, and the tabi'in act upon this hadith, that is, reciting (Qur'an verses) behind the imam." This is the opinion taken by Malik bin Anas, bin Al Mubarak, Syafi'i, Ahmad, and Ishaq. They all permit reciting behind the imam."

THE JUDGMENT FOR READING THE QUR'AN BEHIND THE IMAM Hadith Imam Tirmidzi Number 287

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَكِيمَةَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أَنِفًا فَقَالَ رَجُلٌ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ إِنِّي أَقُولُ مَا لِي أُنَازِعُ الْقُرْآنَ قَالَ فَاَنْتَهَى النَّاسُ عَنْ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ فِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَابْنُ أَكِيمَةَ اللَّيْثِيُّ اسْمُهُ عُمَارَةُ وَيُقَالُ عَمْرُو بْنُ أَكِيمَةَ وَرَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هَذَا الْحَدِيثَ وَذَكَرُوا هَذَا الْحَرْفَ قَالَ قَالَ الزُّهْرِيُّ فَاَنْتَهَى النَّاسُ عَنْ الْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ فِي هَذَا الْحَدِيثِ مَا يَدْخُلُ عَلَى مَنْ رَأَى الْقِرَاءَةَ خَلْفَ الْإِمَامِ لِأَنَّ أَبَا هُرَيْرَةَ هُوَ الَّذِي رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ وَرَوَى أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ فَقَالَ لَهُ حَامِلُ الْحَدِيثِ إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ قَالَ أَقْرَأُ بِهَا فِي نَفْسِكَ وَرَوَى أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُنَادِيَ أَنْ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَاخْتَارَ أَكْثَرُ أَصْحَابِ الْحَدِيثِ أَنْ لَا يَقْرَأَ الرَّجُلُ إِذَا جَهَرَ الْإِمَامُ بِالْقِرَاءَةِ وَقَالُوا يَتَّبِعُ سَكَتَاتِ الْإِمَامِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ خَلْفَ الْإِمَامِ فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ الْقِرَاءَةَ خَلْفَ الْإِمَامِ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ أَنَا أَقْرَأُ خَلْفَ الْإِمَامِ وَالنَّاسُ يَقْرَءُونَ إِلَّا قَوْمًا مِنَ الْكُوفِيِّينَ وَارَى أَنْ مَنْ لَمْ يَقْرَأْ صَلَاتُهُ جَائِزَةٌ وَشَدَّدَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي تَرْكِ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَإِنْ كَانَ خَلْفَ الْإِمَامِ فَقَالُوا لَا تُجْزِي صَلَاةً إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَحَدَّثَنَا أَبُو خَلْفٍ الْإِمَامُ وَذَهَبُوا إِلَى مَا رَوَى عُبَادَةُ بْنُ الصَّامِتِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَرَأَ عُبَادَةُ بْنُ الصَّامِتِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ الْإِمَامِ وَتَأَوَّلَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَاقُ وَغَيْرُهُمَا وَأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ فَقَالَ مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ إِذَا كَانَ وَحْدَهُ

وَاحْتَجَّ بِحَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ حَيْثُ قَالَ مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ فَهَذَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَأَوَّلَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ أَنَّ هَذَا إِذَا كَانَ وَحْدَهُ وَاخْتَارَ أَحْمَدُ مَعَ هَذَا الْقِرَاءَةَ خَلْفَ الْإِمَامِ وَأَنْ لَا يَتْرُكَ الرَّجُلُ فَاتِحَةَ الْكِتَابِ وَإِنْ كَانَ خَلْفَ الْإِمَامِ

Narrated to us [Al Anshari], he said: narrated to us [Ma'n], he said: narrated to us [Malik bin Anas] from [Ibnu Syihab] from [Ibnu Ukaimah Al Laitsi] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, passed from a prayer in which the recitation was loud, then he asked: 'Did any of you recite along with me just now?' then a man said: 'Yes, O Messenger of Allah.' He said: 'Why am I competed in reciting the Qur'an!' Abu Hurairah said: 'So people stopped reciting (together) with the Messenger of Allah in prayers where the Messenger of Allah, peace and blessings be upon him, loudens the recitation. That is, after they heard that rebuke from the Messenger of Allah, peace and blessings be upon him.'" He said: "In this chapter there is also a narration from Ibnu Mas'ud, Imran bin Hushain, and Jabir bin Abdullah." Abu Isa said: "This hadith is hasan. Ibnu Ukaimah Al Laitsi's name is Umarah. Or also called 'Amru bin Ukaimah. Some companions of Az Zuhri also narrated this hadith. And they mentioned exactly as this hadith. He said: 'Az Zuhri said: "People stopped reciting when they heard the rebuke from the Messenger of Allah, peace and blessings be upon him. In this hadith, it is not included for those who hold the permissibility of reciting behind the imam, because Abu Hurairah is the one who narrated this hadith from the Prophet, peace and blessings be upon him. Abu Hurairah narrated from the Prophet, peace and blessings be upon him, that he said: "Whoever performs prayer and does not recite Ummul Qur'an (Al Fatihah) in it, then his prayer is deficient, deficient and not perfect." Then the narrator of the hadith asked: "Behind the imam sometimes I (recite)," he (immediately) said: "Recite it in your heart." Abu Utsman An Nahdi narrated from Abu Hurairah, he said: "The Prophet, peace and blessings be upon him, commanded me to announce to people that there is no prayer for one who does not recite Fatihatul Kitab (Al Fatihah)." So hadith scholars choose the opinion that a man should not recite if the imam loudens the recitation. They said: "They follow (the recitation) when the imam pauses in breaks." Scholars differ on the ruling of reciting behind the imam, most scholars from the companions of the Prophet, peace and blessings be upon him, the tabi'in, and those after them hold the permissibility of reciting behind the imam. This opinion is taken by Malik bin Anas, Abdullah bin Al Mubarak, Syafi'i, Ahmad, and Ishaq. It is narrated from Abdullah bin Al Mubarak that he said: "I recite and people recite behind the imam, except a group from the people of Kufah. But I also hold that one who does not recite, his prayer is still valid. Some scholars are very strict on the issue of (not permitting) leaving the recitation of Fatihatul Kitab in prayer, even if one is behind the imam, they said: "Prayer is not considered valid except with the recitation of Fatihatul Kitab. Whether praying alone or with an imam." They argue with the hadith narrated by Ubadah bin Ash Shamit from the Prophet, peace and blessings be upon him. And Ubadah bin Ash Shamit continued to recite behind the imam after the death of the Prophet, peace and blessings be upon him. And he interpreted the saying of the Prophet, peace and blessings be upon him: "There is no (perfect) prayer for one who does not recite Fatihatul Kitab." This opinion is taken by Syafi'i, Ishaq, and others. As for Imam Ahmad, he said: "The meaning of the saying

of the Prophet, peace and blessings be upon him: 'There is no (perfect) prayer for one who does not recite Fatihatul Kitab,' that is, if praying alone. Then Imam Ahmad argued with the hadith of Jabir bin Abdullah, he said: "Whoever prays one rakaat and does not recite Ummul Qur'an in it, then he has not prayed, except if he prays behind the imam." Imam Ahmad said: "Jabir is a companion of the Prophet, peace and blessings be upon him, (but) he still interpreted the saying of the Prophet, peace and blessings be upon him: 'There is no prayer for one who does not recite Fatihatul Kitab,' that this hadith (applies) if praying alone." However, Imam Ahmad still chooses to recite behind the imam, and a man should not leave (reciting) Fatihatul Kitab even behind the imam."

Hadith Corroboration
Imam Ahmad : 7665, 21844
Imam Malik : 179

THE OBLIGATION TO READ AL-FATIAH IN PRAYER

Hadith Imam Tirmidzi Number 288

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], he said: narrated to us [Ma'n], he said: narrated to us [Malik] from [Abu Nu'aim Wahb bin Kaisan] that he heard [Jabir bin Abdullah] say: "Whoever prays one rakaat and does not recite Ummul Qur'an in it, then he has not prayed, except if he prays behind the imam." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 9928, 21681, 23947, 25152
Imam Abu Dawud : 698
Imam Tirmidzi : 2877
Imam Nasa'i : 899
Imam Malik : 173
Imam Darimi : 1214

THE PRAYER ENTERING THE MOSQUE IS ALLAHUMMAFTAH ABWAABA RAHMATIK AND THE EXIT PRAYER IS ALLAHUMMA INNI AS'ALUKA MIN FADHLIK

Hadith Imam Tirmidzi Number 289

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ لَيْثٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ جَدَّتِهَا فَاطِمَةَ الْكُبْرَى قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِي

ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ قَالَ عَلِيُّ بْنُ حُجْرٍ قَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ بِمَكَّةَ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِهِ قَالَ كَانَ إِذَا دَخَلَ قَالَ رَبِّ افْتَحْ لِي بَابَ رَحْمَتِكَ وَإِذَا خَرَجَ قَالَ رَبِّ افْتَحْ لِي بَابَ فَضْلِكَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي مُحَمَّدٍ وَأَبِي أُسَيْدٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ فَاطِمَةَ حَدِيثٌ حَسَنٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَفَاطِمَةُ بِنْتُ الْحُسَيْنِ لَمْ تُدْرِكْ فَاطِمَةَ الْكُبْرَى إِنَّمَا عَاشَتْ فَاطِمَةَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهُرًا

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ibrahim] from [Laits] from [Abdullah bin Al Hasan] from his mother [Fatimah binti Al Husain] from her grandmother [Fatimah Al Kubra], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'When the Messenger of Allah, peace and blessings be upon him, enters the mosque, he sends shalawat and salam upon Muhammad, then says: "RABBIGHFIRLI DZUNAUBI WAFTAHLI ABWAABA RAHMATIK (O Allah, forgive my sins and open the doors of Your mercy for me)," and when exiting, he also sends shalawat and salam upon Muhammad, then says: "RABBIGHFIRLI DZUNAUBI WAFTAHLI ABWAABA RAHMATIK (O Allah, forgive my sins and open the doors of Your mercy for me)."' [Ali bin Hujr] said: "[Isma'il bin Ibrahim] said: 'I met [Abdullah bin Al Hasan] in Makkah, then I asked him about this hadith. So he narrated the hadith to me, he said: "When entering, he recites: 'RABBIFTAHLI BAABA RAHMATIK (O Allah, open the door of Your mercy),' and when exiting, he recites: 'RABBIFTAHLI BABA FADLLIK (O Allah, open the door of Your grace)."' He said: "In this chapter there is also a narration from Abu Humaid, Abu Usaid, and Abu Hurairah." Abu Isa said: "The hadith of Fatimah is hasan, but its sanad is not connected, because Fatimah binti Al Husain never met Fatimah Al Kubra. Because Fatimah (Al Kubra) only lived a few months after the death of the Prophet, peace and blessings be upon him."

RECOMMENDATIONS FOR TAHIYATUL MOSQUE PRAYERS

Hadith Imam Tirmidzi Number 290

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي أُمَامَةَ وَأَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ وَكَعْبِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ عَجَلَانَ وَعَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ رِوَايَةِ مَالِكِ بْنِ أَنَسٍ وَرَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ هَذَا الْحَدِيثَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَالصَّحِيحُ حَدِيثُ أَبِي قَتَادَةَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَصْحَابِنَا اسْتَحَبُّوا إِذَا دَخَلَ الرَّجُلُ الْمَسْجِدَ أَنْ لَا يَجْلِسَ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ إِلَّا أَنْ يَكُونَ لَهُ عُذْرٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ وَحَدِيثُ سُهَيْلِ بْنِ أَبِي صَالِحٍ خَطَأٌ

أَخْبَرَنِي بِذَلِكَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us [Malik bin Anas] from ['Amir bin Abdullah bin Az Zubair] from ['Amru bin Sulaim Az Zuraqi] from [Abu Qatadah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If one of you enters the mosque, let him pray two rakaat before sitting.'" He said: "In this chapter there is also a narration from Jabir, Abu Umamah, Abu Hurairah, Abu Dzar, and Ka'ab bin Malik." Abu Isa said: "The hadith of Abu Qatadah is hasan sahih. [Muhammad bin 'Ajlan] and others also narrated this hadith from ['Amir bin Abdullah bin Az Zubair] as the narration of Malik bin Anas." Suhail bin Shalih also narrated this hadith from 'Amru bin Sulaim bin Az Zuraqi, from Jabir bin Abdillah, from the Prophet, peace and blessings be upon him. But this hadith's sanad is not preserved. And the hadith of Abu Qatadah is more sahih. Our companions act upon this hadith, they like if one enters the mosque, he does not sit until praying two rakaat, except if there is an excuse. Ali bin Al Madini said: "This hadith of Suhail bin Abu Shalih is wrong. I was informed about that by Ishaq bin Ibrahim from Ali bin Al Madini."

Hadith Corroboration

Imam Ahmad : 13910, 15213, 15214, 21485, 21491, 21533, 21548, 21555, 21600

Imam Bukhari : 425, 1097, 2858

Imam Muslim : 1166, 1167, 1168, 1169, 1170

Imam Abu Dawud : 395

Imam Tirmidzi : 290

Imam Nasa'i : 722

Imam Ibnu Majah : 1002, 1003

Imam Malik : 349, 350

Imam Darimi : 1357

EARTH AS A PLACE OF PROSTRATION AND PURIFICATION

Hadith Imam Tirmidzi Number 291

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمُرُوزِيُّ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَحُذَيْفَةَ وَأَنَسٍ وَأَبِي أُمَامَةَ وَأَبِي ذَرٍّ قَالُوا إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ قَدْ رَوَى عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ رِوَايَتَيْنِ مِنْهُمَا مَنْ ذَكَرَهُ عَنْ أَبِي سَعِيدٍ وَمِنْهُمَا مَنْ لَمْ يَذْكُرْهُ وَهَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ قَالَ وَكَانَ عَامَّةً رِوَايَتِهِ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ رِوَايَةَ الثَّوْرِيِّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَثْبَتَ وَأَصَحُّ مُرْسَلًا

Narrated to us [Ibnu Abu Umar] and [Abu 'Ammar Al Husain bin Hurait Al Marwazi], both

said: narrated to us [Abdul Aziz bin Muhammad] from ['Amru bin Yahya] from [his father] from [Abu Sa'id Al Khudri], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'The entire earth is a mosque except graves and bathrooms.'" Abu Isa said: "In this chapter there is also a hadith from Ali, Abdullah bin 'Amru, Abu Hurairah, Jabir, Ibnu Abbas, Hudzaifah, Anas, Abu Umamah, and Abu Dzar. They said: 'The Prophet, peace and blessings be upon him, said: 'The earth is made for me as a place of prostration and purification.'"" Abu Isa said: "The hadith of Abu Sa'id is narrated from Abdul Aziz bin Muhammad with two narrations: one narration mentions from Abu Sa'id and the other does not. In this hadith there is idtirab (contradiction). [Sufyan Ats Tsauri] narrated this hadith from ['Amru bin Yahya] from [his father] from the Prophet, peace and blessings be upon him, mursal, while [Hammad bin Salamah] narrated it from ['Amru bin Yahya] from [his father] from [Abu Sa'id] from the Prophet, peace and blessings be upon him. [Muhammad bin Ishaq] narrated it from ['Amru bin Yahya] from [his father]. Then he said: 'Most of his narrations are from Abu Sa'id, from the Prophet, peace and blessings be upon him. But in this hadith he does not mention from Abu Sa'id, from the Prophet, peace and blessings be upon him, as if the narration of Ats Tsauri from 'Amru bin Yahya, from his father, from the Prophet, peace and blessings be upon him, is stronger and more sahih mursal.'"

Hadith Corroboration
 Imam Ahmad : 11358, 11362, 11483
 Imam Abu Dawud : 415
 Imam Tirmidzi : 291
 Imam Ibnu Majah : 737, 738
 Imam Darimi : 1354

REWARDS FOR BUILDING A MOSQUE

Hadith Imam Tirmidzi Number 292

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنَسٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَأُمِّ حَبِيبَةَ وَأَبِي ذَرٍّ وَعَمْرِو بْنِ عَبْسَةَ وَوَاثِلَةَ بْنِ الْأَسْقَعِ وَأَبِي هُرَيْرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُحَمَّدُ بْنُ الرَّبِيعِ قَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا غُلَامَانِ صَغِيرَانِ مَدَنِيَّانِ

Narrated to us [Bundar], he said: narrated to us [Abu Bakr Al Hanafi], he said: narrated to us [Abdul Hamid bin Ja'far] from [his father] from [Mahmud bin Labid] from [Utsman bin 'Affan], he said: "I heard the Prophet, peace and blessings be upon him, say: 'Whoever builds a mosque for Allah, then Allah will build something similar for him in paradise.'" He said: "In this chapter there is also a narration from Abu Bakar, Umar, Ali, Abdullah bin Umar, Anas, Ibnu Abbas, 'Aisyah, Ummu Habibah, Abu Dzar, Amru bin Abasah, Watsilah bin Al Asqa', Abu Hurairah, and Jabir bin Abdullah." Abu Isa said: "The hadith of Utsman is hasan sahih. Mahmud bin Labid met the Prophet, peace and blessings be upon him, as did

Mahmud bin Ar Rabi' who also met the Prophet, peace and blessings be upon him, both were young children from Madinah."

Hadith Corroboration

Imam Ahmad : 407, 475, 2050, 6759, 15431, 18623

Imam Muslim : 829, 5298

Imam Ibnu Majah : 727, 728, 729, 730

Imam Darimi : 1356

AWARD FOR BUILDING A MOSQUE

Hadith Imam Tirmidzi Number 293

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ بَنَى لِلَّهِ مَسْجِدًا صَغِيرًا كَانَ أَوْ كَبِيرًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمَنِ مَوْلَى قَيْسٍ عَنْ زِيَادِ الثَّمِيرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

It is narrated from the Prophet, peace and blessings be upon him, that he said: "Whoever builds a mosque for Allah, whether small or large, then Allah will make a house for him in paradise." [Qutaibah] narrated thus to us, he said: narrated to us [Nuh bin Qais] from [Abdurrahman] the servant of Qais from [Ziyad An Numairi] from [Anas] from the Prophet, peace and blessings be upon him, like this."

Hadith Corroboration

Imam Ahmad : 475, 2050, 18623, 26330

Imam Muslim : 829, 5298

Imam Nasa'i : 681

Imam Ibnu Majah : 727, 728, 729, 730

Imam Darimi : 1356

A curse for grave pilgrims who turned it into a mosque

Hadith Imam Tirmidzi Number 294

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَقَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَأَبُو صَالِحٍ هَذَا هُوَ مَوْلَى أُمِّ هَانِئِ بْنِتِ أَبِي طَالِبٍ وَاسْمُهُ بَادَانُ وَيُقَالُ بَادَامُ أَيْضًا

Narrated to us [Qutaibah], he said: narrated to us [Abdul Warits bin Sa'id] from [Muhammad bin Juhadah] from [Abu Shalih] from [Ibnu Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, cursed the visitors of graves, those who make them mosques, and those who install lamps on them." He said: "In this chapter there is also a narration from Abu Hurairah and 'Aisyah." Abu Isa said: "The hadith of Ibnu Abbas is hasan. While Abu Shalih is the servant of Ummu Hani' binti Abu Thalib, his name is Badzan, or also called Badzam."

Ease of sleeping in the mosque Hadith Imam Tirmidzi Number 295

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَكُنَّا نَنَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَنَحْنُ شَبَابٌ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي النَّوْمِ فِي الْمَسْجِدِ قَالَ ابْنُ عَبَّاسٍ لَا يَتَّخِذُهُ مَبِيتًا وَلَا مَقِيلًا وَقَوْمٌ مِنْ أَهْلِ الْعِلْمِ ذَهَبُوا إِلَى قَوْلِ ابْنِ عَبَّاسٍ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abdurrazaq], he said: informed us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar], he said: "In the time of the Messenger of Allah, peace and blessings be upon him, we slept in the mosque, while at that time we were still young." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih. Some scholars give leniency for permitting sleeping in the mosque." Ibnu Abbas said: "Do not make it (the mosque) a place for napping or sleeping at night." And some scholars hold to the saying of Ibnu Abbas.

Hadith Corroboration
 Imam Ahmad : 4378
 Imam Ibnu Majah : 743

PROHIBITION ON RECATING POETRY IN MOSQUES Hadith Imam Tirmidzi Number 296

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَعَنْ الْبَيْعِ وَالِاشْتِرَاءِ فِيهِ وَأَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ قَالَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَجَابِرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ حَدِيثٌ حَسَنٌ وَعَمْرُو بْنُ شُعَيْبٍ هُوَ ابْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ رَأَيْتُ أَحْمَدَ وَإِسْحَقَ وَذَكَرَ غَيْرَهُمَا يَحْتَجُّونَ بِحَدِيثِ عَمْرِو بْنِ شُعَيْبٍ قَالَ مُحَمَّدٌ وَقَدْ سَمِعَ شُعَيْبُ بْنُ مُحَمَّدٍ مِنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ أَبُو عِيسَى وَمَنْ تَكَلَّمَ فِي حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ إِنَّمَا ضَعَفَهُ لِأَنَّهُ يُحَدَّثُ عَنْ صَحِيفَةِ جَدِّهِ كَأَنَّهُمْ رَأَوْا أَنَّهُ لَمْ يَسْمَعْ هَذِهِ الْأَحَادِيثَ مِنْ جَدِّهِ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ وَذَكَرَ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ حَدِيثُ عَمْرِو بْنِ شُعَيْبٍ عِنْدَنَا وَاهٍ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَيْعَ وَالِاشْتِرَاءَ فِي الْمَسْجِدِ وَبِهِ

يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ رُخْصَةً فِي الْبَيْعِ وَالشِّرَاءِ فِي الْمَسْجِدِ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَيْرِ حَدِيثٍ رُخْصَةً فِي إِنْشَادِ الشَّعْرِ فِي الْمَسْجِدِ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Amru bin Syu'aib] from [his father] from [his grandfather] from the Messenger of Allah, peace and blessings be upon him, that he prohibited reciting poetry in the mosque, buying and selling transactions, and forming circles on Friday before prayer time." He said: "In this chapter there is also a hadith from Buraidah, Jabir, and Anas." Abu Isa said: "The hadith of Abdullah bin 'Amru bin Al 'Ash is hasan. 'Amru bin Syu'aib is the son of Muhammad bin Abdullah bin 'Amru bin Al 'Ash." Muhammad bin Isma'il said: "I saw Ahmad and Ishaq -and mentioned others- arguing with the hadith of 'Amru bin Syu'aib." Muhammad said: "Syu'aib bin Muhammad heard from his grandfather, that is, Abdullah bin 'Amru." Abu Isa said: "As for those who discuss the hadith of 'Amru bin Syu'aib and weaken it is because 'Amru bin Syu'aib narrated hadiths from his grandfather's book. As if they saw that 'Amru bin Syu'aib did not hear these hadiths directly from his grandfather." Ali bin Abdullah said: "It is mentioned from Yahya bin Sa'id that he said: 'The hadith of 'Amru bin Syu'aib for us is a weak hadith.'" Some scholars dislike buying and selling in the mosque, and this is the opinion of Ahmad and Ishaq. It is narrated from some scholars from the tabi'in that there is leniency for doing buying and selling in the mosque. And it is also narrated from the Prophet, peace and blessings be upon him, in many hadiths about leniency for reciting poetry in the mosque."

Hadith Corroboration
Imam Nasa'i : 708
Imam Ibnu Majah : 741

THE ADVANTAGES OF QUBA MOSQUE

Hadith Imam Tirmidzi Number 297

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَنَسِ بْنِ أَبِي يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ مَتَرَى رَجُلًا مِنْ بَنِي خُدْرَةَ وَرَجُلًا مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ الْخُدْرِيُّ هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ الْآخَرُ هُوَ مَسْجِدُ قُبَاءٍ فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَقَالَ هُوَ هَذَا يَعْنِي مَسْجِدَهُ وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ حَدَّثَنَا أَبُو بَكْرِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الْأَسْلَمِيِّ فَقَالَ لَمْ يَكُنْ بِهِ بَأْسٌ وَأَخُوهُ أَنَسُ بْنُ أَبِي يَحْيَى أَثْبَتَ مِنْهُ

Narrated to us [Qutaibah], he said: narrated to us [Hatim bin Isma'il] from [Unais bin Abu Yahya] from [his father] from [Sa'id Al Khudri], he said: "A man from Bani Khudrah argued with a man from Bani 'Amru bin Auf about the mosque built on the basis of faith. The man from Bani Khudrah said: 'That is the mosque of the Messenger of Allah, peace and blessings be upon him,' while the man from Bani 'Amru bin Auf said: 'That is the mosque of Quba.' Then they came to the Messenger of Allah, peace and blessings be upon him, to complain

about it, so he said: 'That is this mosque -meaning his mosque-, and in the mosque of Quba there is much goodness.'" Abu Isa said: "This hadith is hasan sahih." He said: "Narrated to us Abu Bakr, from Ali bin Abdullah, he said: 'I asked Yahya bin Sa'id about Muhammad bin Abu Yahya Al Aslami, then he answered: "He is not problematic. His brother is Unais bin Abu Yahya, and he is better than him."'

Hadith Corroboration
Imam Tirmidzi : 3024
Imam Nasa'i : 690

THE REWARD OF PRAYING AT QUBA' MOSQUE IS COMPARABLE TO UMRAH

Hadith Imam Tirmidzi Number 298

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ وَسُفْيَانُ بْنُ وَكَيْعٍ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ حَدَّثَنَا أَبُو الْأَبْرَدِ مَوْلَى بَنِي خَطْمَةَ أَنَّهُ سَمِعَ أُسَيْدَ بْنَ ظُهَيْرٍ الْأَنْصَارِيَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّلَاةُ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ قَالَ وَفِي الْبَابِ عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ أَبُو عِيسَى حَدِيثُ أُسَيْدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُ لِأُسَيْدٍ بْنَ ظُهَيْرٍ شَيْئًا يَصِحُّ غَيْرَ هَذَا الْحَدِيثِ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ وَأَبُو الْأَبْرَدِ اسْمُهُ زِيَادٌ مَدِينِيٌّ

Narrated to us [Muhammad bin Al 'Ala Abu Kuraib] and [Sufyan bin Waki'], both said: narrated to us [Abu Usamah] from [Abdul Hamid bin Ja'far], he said: narrated to us [Abu Al Abrad] the servant of Bani Khathmah, that he heard [Usaid bin Zhuhair Al Anshari] - he is among the companions of the Prophet, peace and blessings be upon him - he narrated from the Prophet, peace and blessings be upon him, that he said: "Prayer in the mosque of Quba has reward equivalent to umrah." He said: "In this chapter there is also a hadith from Sahl bin Hunaif." Abu Isa said: "The hadith of Usaid is hasan gharib, and we do not know any sahih hadith from Usaid bin Zhuhair except this hadith. And we do not know it except from the hadith of Abu Usamah, from Abdul Hamid bin Ja'far. While Abu Al Abrad's name is Ziyad Madini."

Hadith Corroboration
Imam Ibnu Majah : 1401

THE PRINCIPITY OF PRAYING AT THE NABAWI MOSQUE

Hadith Imam Tirmidzi Number 299

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ رِبَاجٍ وَعُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ قَالَ أَبُو عِيسَى وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ

عَنْ عُبَيْدِ اللَّهِ إِثْمًا ذَكَرَ عَنْ زَيْدِ بْنِ رَبَاحٍ عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ اسْمُهُ سَلْمَانٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ وَجْهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَمَيْمُونَةَ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَأَبِي ذَرٍّ

Narrated to us [Al Anshari], he said: narrated to us [Ma'n] from [Malik]. (sanad redirected) and narrated to us [Qutaibah] from [Malik] from [Zaid bin Rabah] from [Ubaidullah bin Abu Abdullah Al Aghar] from [Abu Abdullah Al Aghar] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Prayer in my mosque is better by a thousand times than prayer in other mosques, except the Haram mosque.'" Abu Isa said: "Qutaibah did not mention in his hadith, from Ubaidullah. But he only mentioned from Zaid bin Rabah, from Abu Abdullah Al Aghar, from Abu Hurairah." Abu Isa said: "This hadith is hasan sahih. Abu Abdullah Al Aghar's name is Salman. And this hadith is also narrated from Abu Hurairah through many chains, from the Prophet, peace and blessings be upon him." He said: "In this chapter there is also a narration from Ali, Maimunah, Abu Sa'id, Jubair bin Muth'im, Ibnu Umar, Ubaidullah bin Az Zubair, and Abu Dzar."

Hadith Corroboration

Imam Ahmad : 1519, 4417, 4606, 4906, 4908, 5104, 5517, 6147, 6955, 7108, 7169, 7408, 7409, 7413, 8651, 9628, 9634, 9663, 9731, 9886, 9909, 10070, 14167, 14733, 15533, 16131, 25596, 25605, 25606

Imam Bukhari : 1116

Imam Muslim : 2469, 2470, 2471, 2472, 2473, 2474

Imam Tirmidzi : 299

Imam Nasa'i : 684, 687, 2848, 2849, 2850

Imam Ibnu Majah : 1394, 1395, 1396

Imam Malik : 414

Imam Darimi : 1382, 1383, 1384

THE PRIORITY OF THREE MOSQUES

Hadith Imam Tirmidzi Number 300

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ قَرَعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَشْدُ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَمَسْجِدِ الْأَقْصَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], he said: narrated to us [Sufyan bin Uyainah] from [Abdul Malik bin Umair] from [Qaza'ah] from [Abu Sa'id Al Khudri], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Travel (for worship) is not permitted except to three mosques: the Haram mosque, my mosque, and the Al Aqsa mosque.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

:

Imam Ahmad : 6893, 6951, 7410, 10103, 10618, 10867, 10981, 10991, 11256, 11310, 11314, 11449, 22728, 22730, 25971

Imam Bukhari : 1115, 1122, 1731, 1858

Imam Muslim : 2383, 2475, 2476

Imam Abu Dawud : 1738

Imam Tirmidzi : 300

Imam Nasa'i : 693

Imam Ibnu Majah : 1399, 1400

HOW TO ATTEND PRAYER CALMLY

Hadith Imam Tirmidzi Number 301

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقِيَمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَلَكِنْ ائْتُوهَا وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا فِي الْبَابِ عَنْ أَبِي قَتَادَةَ وَأَبِي بِنِ كَعْبٍ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ ثَابِتٍ وَجَابِرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَشْيِ إِلَى الْمَسْجِدِ فَمِنْهُمْ مَنْ رَأَى الْإِسْرَاعَ إِذَا خَافَ فَوْتَ التَّكْبِيرَةِ الْأُولَى حَتَّى ذُكِرَ عَنْ بَعْضِهِمْ أَنَّهُ كَانَ يُهْرُولُ إِلَى الصَّلَاةِ وَمِنْهُمْ مَنْ كَرِهَ الْإِسْرَاعَ وَاخْتَارَ أَنْ يَمْشِيَ عَلَى تَوَدَّةٍ وَوَقَارٍ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَقَالَا الْعَمَلُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ وَقَالَ إِسْحَقُ إِنْ خَافَ فَوْتَ التَّكْبِيرَةِ الْأُولَى فَلَا بَأْسَ أَنْ يُسْرِعَ فِي الْمَشْيِ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ هَكَذَا قَالَ عَبْدُ الرَّزَّاقِ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], he said: narrated to us [Yazid bin Zurai'], he said: narrated to us [Ma'mar] from [Az Zuhri] from [Abu Salamah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If prayer is established, do not come to it hastily, but come walking and calmly. What you catch, pray it, and what you miss, complete it.'" He said: "In this chapter there is also a narration from Abu Qatadah, Ubai bin Ka'ab, Abu Sa'id, Zaid bin Tsabit, Jabir, and Anas." Abu Isa said: "Scholars differ on walking to the mosque. Some hold that one is encouraged to hasten if fearing missing the first takbir. Until it is mentioned that some of them walked fast when attending prayer. While others hold disliking hurrying to attend prayer. They choose walking calmly and with dignity. This opinion is taken by Ahmad and Ishaq. Both said: 'Acting upon (this) is based on the hadith of Abu Hurairah.' Ahmad said: 'If one fears losing the first takbir, then it is fine to walk hastily.'" Narrated to us [Al Hasan bin Ali Al Khallal], he said: narrated to us [Abdurrazaq], he said: informed us [Ma'mar] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, as the hadith of Abu Salamah from Abu Hurairah with similar meaning. Abdurrazaq said: "The hadith of Abu Sa'id from Abu Hurairah from the Prophet, peace and blessings be upon him, is more sahih than the hadith from Yazid bin Zurai'." Narrated to us [Ibnu Abu Umar], he said: narrated to us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, as the previous hadith."

THE PRINCIPITY OF WAITING FOR PRAYER AT THE MOSQUE

Hadith Imam Tirmidzi Number 302

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَ يَنْتَظِرُهَا وَلَا تَزَالُ الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي الْمَسْجِدِ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحْدِثْ فَقَالَ رَجُلٌ مِنْ حَضَرَمَوْتَ وَمَا الْحَدِيثُ يَا أَبَا هُرَيْرَةَ قَالَ فُسَاءٌ أَوْ ضَرَّاطٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَهْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abdurrazaq], he said: informed us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'One of you will remain in the count of prayer as long as he waits for prayer. And angels will continue to send shalawat as long as one of you is in the mosque, they say: "O Allah, forgive him, O Allah, have mercy on him," that is, as long as he does not invalidate it.' A man from Hadramaut asked: 'O Abu Hurairah, how does he invalidate it?' he answered: 'Farting silently or with sound.'" He said: "In this chapter there is also a narration from Ali, Abu Sa'id, Anas, Abdullah bin Mas'ud, and Sahl bin Sa'd." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih."

Hadith Corroboration
Imam Ahmad : 7296, 7553, 8756, 9917, 10116, 10413, 10461

PRAYING ON A KHUMRAH (SMALL MAT)

Hadith Imam Tirmidzi Number 303

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الْخُمْرَةِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وَابْنِ عُمَرَ وَأُمِّ سُلَيْمٍ وَعَائِشَةَ وَمَيْمُونَةَ وَأُمِّ كَلْثُومِ بِنْتِ أَبِي سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَلَمْ تَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ وَقَالَ أَحْمَدُ وَإِسْحَاقُ قَدْ ثَبَتَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ عَلَى الْخُمْرَةِ قَالَ أَبُو عِيسَى وَالْخُمْرَةُ هُوَ حَصِيرٌ قَصِيرٌ

Narrated to us [Qutaibah], he said: narrated to us [Abu Al Ahwash] from [Simak bin Harb]

from [Ikrimah] from [Ibnu Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, prayed on a khumrah (small mat)." Abu Isa said: "In this chapter there is also a narration from Ummu Habibah, Ibnu Umar, 'Aisyah, Maimunah, Ummu Kultsum binti Abu Salamah bin Abdul Asad -she never heard from the Prophet, peace and blessings be upon him- and Ummu Salamah." Abu Isa said: "The hadith of Ibnu Abbas is hasan sahih. This is the opinion taken by some scholars." Ahmad and Ishaq said: "It is narrated from the Prophet, peace and blessings be upon him, that he prayed on a khumrah." Abu Isa said: "Khumrah is a short mat."

Hadith Corroboration

Imam Ahmad : 2674, 3199, 5402, 5474, 11137, 23658, 24008, 24287, 24567, 25366, 25577, 25618, 25620, 25870

Imam Bukhari : 368

Imam Ibnu Majah : 1018

PRAYING ON A MAT

Hadith Imam Tirmidzi Number 304

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى حَصِيرٍ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَالْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ أَبُو عَيْسَى وَحَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ إِلَّا أَنَّ قَوْمًا مِنْ أَهْلِ الْعِلْمِ اخْتَارُوا الصَّلَاةَ عَلَى الْأَرْضِ اسْتِحْبَابًا وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ

Narrated to us [Nashr bin Ali], he said: narrated to us [Isa bin Yunus] from [Al A'masy] from [Abu Sufyan] from [Jabir] from [Abu Sa'id], he said: "The Prophet, peace and blessings be upon him, prayed on a mat." He said: "In this chapter there is also a narration from Anas and Al Mughirah." Abu Isa said: "The hadith of Abu Sa'id is hasan. This hadith is acted upon by most scholars except a few groups. They prefer praying on the ground as something sunnah." And Abu Sufyan's name is Thalhah bin Nafi'.

Hadith Corroboration

Imam Ahmad : 10649, 11137

Imam Ibnu Majah : 1019

Imam Darimi : 1339

PRAYER ON THE CARPET

Hadith Imam Tirmidzi Number 305

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَالِطُنَا حَتَّىٰ إِنْ كَانَ يَقُولُ لِأَخِي صَغِيرٍ يَا أَبَا عُمَيْرٍ مَا فَعَلَ الثُّغَيْرُ قَالَ وَنُضَحَ بِسَاطٍ لَنَا فَصَلَّىٰ عَلَيْهِمَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ لَمْ يَرَوْا بِالصَّلَاةِ عَلَى الْبِسَاطِ

وَالْطَّنْفَسَةِ بِأَسَا وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَاسْمُ أَبِي التَّيَّاحِ يَزِيدُ بْنُ حُمَيْدٍ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Syu'bah] from [Abu At Tayyah Adl Dluba'i], he said: I heard [Anas bin Malik] say: "The Messenger of Allah, peace and blessings be upon him, always interacted with us, until he said to my brother: 'O Abu Umair, what did Nughair (the name of the bird) do?' Anas said: 'Our carpet was spread, then he prayed on it.'" He said: "In this chapter there is also a narration from Ibnu Abbas." Abu Isa said: "The hadith of Anas is hasan sahih. Many scholars from the companions of the Prophet, peace and blessings be upon him, and those after them act upon this hadith, that they do not mind praying on a carpet or rug. This opinion is taken by Ahmad and Ishaq. While the name of Abu At Tayyah is Yazid bin Humaid."

Hadith Corroboration

Imam Ahmad : 11694, 12604, 12847, 13444, 13557

Imam Bukhari : 5664

Imam Muslim : 4003

Imam Ibnu Majah : 3730

ENJOYING PRAYING IN A FENCED PLACE

Hadith Imam Tirmidzi Number 306

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا الْحَسَنُ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَحِبُّ الصَّلَاةَ فِي الْحَيْطَانِ قَالَ أَبُو عِيسَى حَدِيثُ مُعَاذٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ وَالْحَسَنُ بْنُ أَبِي جَعْفَرٍ قَدْ ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ تَدْرُسٍ وَأَبُو الطُّفَيْلِ اسْمُهُ عَامِرُ بْنُ وَائِلَةَ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Daud], he said: narrated to us [Al Hasan bin Abu Ja'far] from [Abu Az Zubair] from [Abu Ath Thufail] from [Mu'adz bin Jabal], he said: "The Prophet, peace and blessings be upon him, liked to pray in a fenced place." Abu Daud said: "That is, in a garden." Abu Isa said: "The hadith of Mu'adz is gharib, and we do not know it except from the hadith of Al Hasan bin Abu Ja'far, while Al Hasan bin Abu Ja'far has been weakened by Yahya bin Sa'id and others. Abu Zubair's name is Muhammad bin Muslim bin Tadrus, and Abu Tufail's name is 'Amir bin Watsilah."

SUTRAH IN PRAYER

Hadith Imam Tirmidzi Number 307

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُوْخَرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِي مَنْ مَرَّ وَرَاءَ ذَلِكَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَسَهْلِ بْنِ أَبِي حَثْمَةَ وَابْنِ عُمَرَ وَسَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيِّ وَأَبِي جُحَيْفَةَ

وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ طَلْحَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَالُوا سُتْرَةُ
الْإِمَامِ سُتْرَةٌ لِمَنْ خَلْفَهُ

Narrated to us [Qutaibah] and [Hannad], they said: narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Musa bin Thalhah] from [his father], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If one of you has placed (something) like a horse's saddle in front of him, then he does not need to care about who passes behind it.'" He said: "In this chapter there is also a narration from Abu Hurairah, Sahl bin Abu Hatsmah, Ibnu Umar, Sabrah bin Ma'bad Al Juhani, Abu Juhaifah, and 'Aisyah." Abu Isa said: "The hadith of Thalhah is hasan sahih. Scholars act upon this hadith, they say: 'The sutrah (barrier) of the imam is the sutrah for those behind him.'"

Hadith Corroboration

Imam Ahmad : 1316, 1321, 1325, 4238, 4385, 4452, 5576, 5577, 5979, 6004, 7087, 15508, 17994, 17995, 17997, 18000, 18011, 18018, 22703, 23009

Imam Bukhari : 181, 363, 412, 464, 465, 466, 467, 468, 469, 471, 477, 597, 919, 920, 3289, 3302, 5340, 6789

Imam Muslim : 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 780, 781, 786, 789, 790

Imam Abu Dawud : 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 604, 914

Imam Tirmidzi : 181, 307, 320, 2883

Imam Nasa'i : 466, 738, 739, 740, 742

Imam Ibnu Majah : 931, 932, 933, 1294

Imam Malik : 328

Imam Darimi : 1373, 1374, 1376

WHEN THE QIBLA CHANGES IN PRAYER

Hadith Imam Tirmidzi Number 308

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ
زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَارِّ بَيْنَ
يَدَيِ الْمُصَلِّي فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ
لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِمَا قَالَ أَبُو النَّضْرِ لَا أَذْرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً
قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى
وَحَدِيثُ أَبِي جُهَيْمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا أَنْ يَقِفَ
أَحَدُكُمْ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيِ أَخِيهِ وَهُوَ يُصَلِّي وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْمُرُورَ
بَيْنَ يَدَيِ الْمُصَلِّي وَلَمْ يَرَوْا أَنَّ ذَلِكَ يَقْطَعُ صَلَاةَ الرَّجُلِ وَاسْمُ أَبِي النَّضْرِ سَالِمٌ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ الْمَدِينِيِّ

Narrated to us [Ishaq bin Musa Al Anshari], he said: narrated to us Informed us [Ma'n], he said: narrated to us [Malik bin Anas] from [Abu An Nadlr] from [Busr bin Sa'id], he said: "Zaid bin Khalid Al Juhani sent him to Abu Juha'im to ask him about what he had heard from the Prophet, peace and blessings be upon him, regarding someone passing in front of a person praying. So [Abu Juha'im] said: 'The Messenger of Allah, peace and blessings be upon him, said: "If the one passing in front of a person praying knew what would befall him, standing for forty would be better for him than passing in front of him.'"" Abu An Nadlr said:

"I do not know whether he said forty people, or months, or years." Abu Isa said: "In this chapter there is also a narration from Abu Sa'id Al Khudri, Abu Hurairah, Ibnu Umar, and Abdullah bin Umar." Abu Isa said: "The hadith of Abu Juha'im is hasan sahih. It is narrated from the Prophet, peace and blessings be upon him, that he said: 'If one of you stood (waiting) for a hundred years, it would be better than crossing in front of his brother who is praying.' Scholars act upon this hadith, they dislike someone passing in front of a person praying. However, they do not hold that it invalidates one's prayer." And Abu An Nadlr's name is Salim, the servant of Umar bin Ubaidullah Al Madini.

Hadith Corroboration
 Imam Ahmad : 16882
 Imam Bukhari : 480
 Imam Muslim : 785
 Imam Abu Dawud : 601
 Imam Tirmidzi : 308
 Imam Nasa'i : 748
 Imam Malik : 329, 330
 Imam Darimi : 1381

CROSSING IN FRONT OF PEOPLE WHO ARE PRAYING

Hadith Imam Tirmidzi Number 309

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَتَانٍ فَجِئْنَا وَالتَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ بَيْنِي قَالَ فَنَزَلْنَا عَنْهَا فَوَصَلْنَا الصَّفَّ فَمَرَّتْ بَيْنَ أَيْدِيهِمْ فَلَمْ تَقْطَعْ صَلَاتَهُمْ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَالْفَضْلِ بْنِ عَبَّاسٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ قَالُوا لَا يَقْطَعُ الصَّلَاةُ شَيْءٌ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], he said: narrated to us [Yazid bin Zurai'], he said: narrated to us [Ma'mar] from [Az Zuhri] from [Ubaidullah bin Utbah] from [Ibnu Abbas], he said: "I rode behind Fadll on his donkey, then we came while the Messenger of Allah, peace and blessings be upon him, and his companions were performing prayer in Mina." Ibnu Abbas said: "We then dismounted from the donkey and joined the prayer row, the donkey then passed in front of them, but the donkey did not invalidate their prayer (by passing)." Abu Isa said: "In this chapter there is also a narration from 'Aisyah, Fadll bin Abbas, and Ibnu Umar." Abu Isa said: "The hadith of Ibnu Abbas is hasan sahih. Most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them from the tabi'in act upon this hadith. They say: 'Nothing invalidates prayer.' This opinion is taken by Sufyan Ats Tsauri and Syafi'i."

THE EFFECT OF A BLACK DOG CROSSING DURING PRAYER

Hadith Imam Tirmidzi Number 310

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ وَمَنْصُورُ بْنُ زَادَانَ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الرَّجُلُ وَلَيْسَ بَيْنَ يَدَيْهِ كَآخِرَةِ الرَّحْلِ أَوْ كَوَاسِطَةِ الرَّحْلِ قَطَعَ صَلَاتُهُ الْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ وَالْحِمَارُ فَقُلْتُ لِأَبِي ذَرٍّ مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ مِنَ الْأَبْيَضِ فَقَالَ يَا ابْنَ أَخِي سَأَلْتَنِي كَمَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَالْحَكَمِ بْنِ عَمْرِو الْغِفَارِيِّ وَأَبِي هُرَيْرَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَيْهِ قَالُوا يَقْطَعُ الصَّلَاةَ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ قَالَ أَحْمَدُ الَّذِي لَا أَشْكُ فِيهِ أَنَّ الْكَلْبَ الْأَسْوَدَ يَقْطَعُ الصَّلَاةَ وَفِي نَفْسِي مِنَ الْحِمَارِ وَالْمَرْأَةِ شَيْءٌ قَالَ إِسْحَقُ لَا يَقْطَعُهَا شَيْءٌ إِلَّا الْكَلْبُ الْأَسْوَدُ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husyaim], he said: informed us [Yunus bin Ubaid] and [Manshur bin Zadzan] from [Humaid bin Hilal] from [Abdullah bin Ash Shamit], he said: "I heard [Abu Dzar] say: 'The Messenger of Allah, peace and blessings be upon him, said: "If a man prays with nothing in front of him like a saddle or a pack-saddle placed on a mount, then prayer is invalidated by the passing of a black dog, a woman, or a donkey.'" So I asked Abu Dzar: "Why black and not red or white?" He answered: "O my nephew, you have asked me something I asked the Messenger of Allah, peace and blessings be upon him, he said: 'The black dog is a devil.'" He said: "In this chapter there is also a narration from Abu Sa'id, Al Hakam bin 'Amru Al Ghifari, Abu Hurairah, and Anas." Abu Isa said: "The hadith of Abu Dzar is hasan sahih. Some scholars hold to this hadith, they say: 'Prayer is invalidated by the passing of a donkey, a woman, and a dog.' Ahmad said: 'I have no doubt that a black dog invalidates prayer. As for the donkey and woman, there remains doubt in my heart.'"

Hadith Corroboration
Imam Ahmad : 20360

PRAYING USING ONE CLOTH

Hadith Imam Tirmidzi Number 311

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي بَيْتٍ أُمَّ سَلَمَةَ مُشْتَمِلًا فِي ثَوْبٍ وَاحِدٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَنَسٍ وَعَمْرِو بْنِ أَبِي أَسِيدٍ وَأَبِي سَعِيدٍ وَكَيْسَانَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَأُمَّ هَانِئٍ وَعَمَّارِ بْنِ يَاسِرٍ وَطَلْقِ بْنِ عَلِيٍّ وَعَبَادَةَ بْنِ الصَّامِتِ الْأَنْصَارِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنْ

التَّابِعِينَ وَغَيْرِهِمْ قَالُوا لَا بَأْسَ بِالصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ يُصَلِّي الرَّجُلُ فِي ثَوْبَيْنِ

Narrated to us [Qutaibah bin Sa'id], he said: narrated to us [Al Laits] from [Hisyam bin Urwah] from [his father] from [Umar bin Abu Salamah] that he saw the Messenger of Allah, peace and blessings be upon him, pray in the house of Ummu Salamah wrapped in one cloth." Abu Isa said: "In this chapter there is also a narration from Abu Hurairah, Jabir, Salamah bin Al Akwa', Anas, Umar bin Abu Asid, Abu Sa'id, Kaisan, Ibnu Abbas, 'Aisyah, Ummu Hani', 'Ammar bin Yasir, Thalq bin Ali, and Ubadah bin Ash Shamit Al Anshari." Abu Isa said: "The hadith of Umar bin Abu Salamah is hasan sahih. Most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them from the tabi'in and others act upon this hadith. They say: 'It is fine to pray using one cloth. And some scholars say: 'One should pray with two cloths.'"

Hadith Corroboration

Imam Ahmad : 11136, 13606, 13687, 14524, 15737, 15741, 15744, 15748, 15749

Imam Bukhari : 340, 342, 343

Imam Muslim : 802, 803

Imam Nasa'i : 756

Imam Malik : 291

CHANGE OF QIBLATE FROM BAITUL MAQDIS TO KA'BAH

Hadith Imam Tirmidzi Number 312

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمُقَدِّسِ سِتَّةَ أَوْ سَبْعَةِ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ تَعَالَى {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ} فَوَجَّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرُ ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمُقَدِّسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ قَالَ فَاخْرَفُوا وَهُمْ رُكُوعًا وَقَالَ فِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَعُمَارَةَ بْنِ أُوَيْسٍ وَعَمْرُو بْنَ عَوْفٍ الْمُزَنِيِّ وَأَنَسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ كَانُوا رُكُوعًا فِي صَلَاةِ الصُّبْحِ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said: narrated to us [Waki'] from [Isra'il] from [Ishaq] from [Al Bara' bin 'Azib], he said: "When the Messenger of Allah, peace and blessings be upon him, came to Madinah, he prayed facing Baitul Maqdis for six or seventeen months. While the Messenger of Allah, peace and blessings be upon him, liked if he faced the Ka'bah, so Allah revealed the verse: (Indeed We see you turning your face to the sky, so We will turn you to a qiblah that you like. Turn your face toward the Masjidil Haram). So he faced the qiblah, and he liked it." Then a person prayed Asr with him. After that, he passed some people from the Ansar who were bowing in Asr prayer facing Baitul Maqdis, so he said -while testifying- that

he had prayed with the Messenger of Allah, peace and blessings be upon him, and he faced the Ka'bah." Al Bara' said: "So the people turned toward the Ka'bah while bowing." He said: "In this chapter there is also a narration from Ibnu Umar, Ibnu Abbas, 'Umarah bin Aus, 'Amru bin 'Auf Al Muzani, and Anas." Abu Isa said: "The hadith of Al Bara' is hasan sahih and [Sufyan Ats Tsauri] narrated from [Abu Ishaq], narrated to us [Hannad], he said: narrated to us [Waki'] from [Sufyan] from [Abdullah bin Dinar] from [Ibnu Umar], he said: "They were bowing in Fajr prayer." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih."

Qibla DIRECTION BETWEEN EAST AND WEST

Hadith Imam Tirmidzi Number 313

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ مِثْلَهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ قَدْ رَوِيَ عَنْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي مَعْشَرٍ مِنْ قَبْلِ حِفْظِهِ وَاسْمُهُ نَجِيحٌ مَوْلَى بَنِي هَاشِمٍ قَالَ مُحَمَّدٌ لَا أَرَوِي عَنْهُ شَيْئًا وَقَدْ رَوَى عَنْهُ النَّاسُ قَالَ مُحَمَّدٌ وَحَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْمَخْرَمِيِّ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَقْوَى مِنْ حَدِيثِ أَبِي مَعْشَرٍ وَأَصَحُّ

Narrated to us [Muhammad bin Abu Ma'syar], he said: narrated to us [my father], he said: narrated to us [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Between east and west is a qiblah.'" Narrated to us [Yahya bin Musa], he said: narrated to us [Muhammad bin Abu Ma'syar] as in that hadith. Abu Isa said: "The hadith of Abu Hurairah has been narrated from him through several chains." Some scholars have discussed Abu Ma'syar regarding his memory, his name is Najih, a slave of Bani Hasyim. Muhammad said: "I never narrated anything from him. But some people have narrated from him." Muhammad said again: "The hadith of Abdullah bin Ja'far Al Makhrami, from Utsman bin Muhammad Al Akhnasi, from Sa'id Al Maqburi, from Abu Hurairah is stronger and more sahih than the hadith of Abu Ma'syar."

Hadith Corroboration
Imam Ibnu Majah : 1001
Imam Malik : 413

Qibla DIRECTION BETWEEN EAST AND WEST

Hadith Imam Tirmidzi Number 314

حَدَّثَنَا الْحَسَنُ بْنُ بَكْرِ الْمَرْوَزِيُّ حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ الْمَشْرِقِ

وَالْمَغْرِبِ قِبْلَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا قِيلَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْزُمِيُّ لِأَنَّهُ مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةً مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عَبَّاسٍ وَقَالَ ابْنُ عُمَرَ إِذَا جَعَلْتَ الْمَغْرِبَ عَنْ يَمِينِكَ وَالْمَشْرِقَ عَنْ يَسَارِكَ فَمَا بَيْنَهُمَا قِبْلَةً إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ وَقَالَ ابْنُ الْمُبَارَكِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ هَذَا لِأَهْلِ الْمَشْرِقِ وَاخْتَارَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ التَّيَّاسِرَ لِأَهْلِ مَرْوٍ

Narrated to us [Al Hasan Bakr Al Marwazi], he said: narrated to us [Al Mu'alla bin Manshur], he said: narrated to us [Abdullah bin Ja'far Al Makhzumi] from [Utsman bin Muhammad Al Akhnas] from [Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "Between east and west is a qiblah." Abu Isa said: "This hadith is hasan sahih. He is called Abdullah bin Ja'far Al Makhzumi because he is the son of Al Miswar bin Makhramah. It is narrated from more than one companion of the Prophet, peace and blessings be upon him, that he said: 'Between east and west is a qiblah.' Among those who held that view are Umar bin Al Khaththab, Ali bin Abu Thalib, and Ibnu Abbas. Ibnu Umar said: 'If you make west on your right and east on your left, then between them is the qiblah. And thus you have faced the qiblah.' Bin Al Mubarak said: 'Between east and west is a qiblah, and this is for the people of the east.' And Abdullah bin Bin Al Mubarak chose the left direction for the people of Marwa."

Hadith Corroboration
Imam Ibnu Majah : 1001
Imam Malik : 413

PRAYING IN FORBIDDEN PLACES

Hadith Imam Tirmidzi Number 315

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدِ السَّمَّانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةَ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَلَّ { فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثِ السَّمَّانِ وَأَشْعَثُ بْنُ سَعِيدٍ أَبُو الرَّبِيعِ السَّمَّانُ يُضَعَّفُ فِي الْحَدِيثِ وَقَدْ ذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ إِلَى هَذَا قَالُوا إِذَا صَلَّى فِي الْعِيمِ لِغَيْرِ الْقِبْلَةِ ثُمَّ اسْتَبَانَ لَهُ بَعْدَمَا صَلَّى أَنَّهُ صَلَّى لِغَيْرِ الْقِبْلَةِ فَإِنَّ صَلَاتَهُ جَائِزَةٌ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Waki'], he said: narrated to us [Asy'ats bin Sa'id As Samman] from ['Ashim bin Ubaidullah] from [Abdullah bin 'Amir bin Rabi'ah] from [his father], he said: "We were with the Prophet, peace and blessings be upon him, on a journey on a pitch-black night until we did not know where the qiblah was, so each

of us prayed according to his conviction. The next day we informed the Prophet, peace and blessings be upon him, so the verse was revealed: '(So wherever you turn, there is the Face of Allah).' Abu Isa said: "This hadith's sanad is not strong, we do not know it except from the hadith of Asy'ats As Samman, Asy'ats bin Sa'id is Abu Ar Rabi' As Samman, and he is considered weak in hadith. Most scholars agree with the understanding of this hadith, they say: 'If in cloudy weather one prays not facing the qiblah, then learns he prayed not facing the qiblah, his prayer is valid.' This is the opinion taken by Sufyan Ats Tsauri, bin Al Mubarak, Ahmad, and Ishaq."

Hadith Corroboration
Imam Tirmidzi : 2882

PLACES PROHIBITED FOR PRAYER

Hadith Imam Tirmidzi Number 316

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا الْمُقْرِئُ حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ زَيْدِ بْنِ جَبْرِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ فِي الْمَرْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَفِي الْحَمَّامِ وَفِي مَعَاطِنِ الْإِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا سُؤَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ جَبْرِ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي مَرْثَدٍ وَجَابِرٍ وَأَنَسٍ أَبُو مَرْثَدٍ اسْمُهُ كَنَازُ بْنُ حُصَيْنٍ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عُمَرَ إِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَوِيُّ وَقَدْ تَكَلَّمْتُ فِي زَيْدِ بْنِ جَبْرِ مِنْ قَبْلِ حِفْظِهِ قَالَ أَبُو عِيسَى وَزَيْدُ بْنُ جُبَيْرٍ الْكُوفِيُّ أَثْبَتُ مِنْ هَذَا وَأَقْدَمُ وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ وَقَدْ رَوَى اللَّيْثُ بْنُ سَعْدٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَحَدِيثُ دَاوُدَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ اللَّيْثِ بْنُ سَعْدٍ وَعَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ ضَعْفُهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ مِنْهُمْ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Al Muqri`], he said: narrated to us [Yahya bin Ayyub] from [Zaid bin Jabirah] from [Daud bin Al Hushain] from [Nafi'] from [Ibnu Umar], he said: "The Messenger of Allah, peace and blessings be upon him, prohibited prayer in seven places: garbage dump, slaughterhouse, graveyard, middle of the road, public bath, camel resting place, and on top of the Ka'bah." Narrated to us [Ali bin Hujr], he said: narrated to us [Suwaid bin Abdul Aziz] from [Zaid bin Jabirah] from [Daud bin Hushain] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, with a similar meaning." He said: "In this chapter there is also a hadith from Abu Martsad, Jabir, and Anas. Abu Martsad's name is Kannaz bin Hushain." Abu Isa said: "The hadith of Ibnu Umar's sanad is not very strong, because Zaid bin Jabirah has been discussed regarding his memory." Abu Isa said: "Zaid bin Jubair Al Kufi is stronger and earlier than this Zaid bin Jabirah, because he heard from Ibnu Umar. And [Laits bin Sa'ad] narrated this hadith from [Abdullah bin Umar Al Umari] from [Nafi'] from [Ibnu Umar] from [Umar] from

the Prophet, peace and blessings be upon him, with a similar hadith. As for the hadith of Daud from Nafi', from Ibnu Umar, from the Prophet, peace and blessings be upon him, it is more similar and more sahih than the hadith of Laits bin Sa'ad, because Abdullah bin Umar Al Umari has been weakened by some hadith scholars regarding his memory. And among those who weakened him is Yahya bin Sa'id Al Qaththan."

Hadith Corroboration
Imam Ibnu Majah : 738

PRAYING IN THE GOAT STYLE AND THE RUNNING PLACE OF THE CAMEL

Hadith Imam Tirmidzi Number 317

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ أَوْ بَنَحْوِهِ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَالْبَرَاءِ وَسَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيِّ وَعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَصْحَابِنَا وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَحَدِيثُ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ غَرِيبٌ وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ مَوْفُوفًا وَلَمْ يَرْفَعْهُ وَاسْمُ أَبِي حَصِينٍ عُثْمَانُ بْنُ عَاصِمٍ الْأَسَدِيُّ

Narrated to us [Abu Kuraib], he said: narrated to us [Yahya bin Adam] from [Abu Bakar bin Ayyasy] from [Hisyam] from [Ibnu Sirin] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Pray in sheep pens and do not pray in camel resting places.'" Narrated to us [Abu Kuraib], he said: narrated to us [Yahya bin Adam] from [Abu Bakar bin Ayyasy] from [Abu Hashin] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, with a similar or equivalent hadith." He said: "In this chapter there is also a hadith from Jabir bin Samrah, Al Barra`, Sabrah bin Ma'bad Al Juhani, Abdullah bin Mughaffal, Ibnu Umar, and Anas." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. This hadith is acted upon by some of our companions. And this opinion is also taken by Ahmad and Ishaq. While the hadith of Abu Hushain from Abu Shalih, from Abu Hurairah, from the Prophet, peace and blessings be upon him, is gharib. [Isra'il] narrated it from [Abu Hashin] from [Abu Shalih] from [Abu Hurairah] as mauquf and did not marfu' it to the Prophet, peace and blessings be upon him." Abu Hushain's name is Utsman bin 'Ashim Al Asadi.

Hadith Corroboration
Imam Ahmad : 6371, 10203, 16186, 16197, 16712, 17954, 19662
Imam Ibnu Majah : 761

PRAYER IN THE GOAT CAGE

Hadith Imam Tirmidzi Number 318

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو التَّيَّاحِ الضُّبَعِيُّ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Yahya bin Sa'id] from [Syu'bah] from [Abu At Tayyah Adl Dluba'i] from [Anas bin Malik], he said: "The Prophet, peace and blessings be upon him, once prayed in a sheep pen." Abu Isa said: "This hadith is hasan sahih. And Abu At Tayyah Adl Dluba'i's name is Yazid bin Humaid."

PRAYER ON A VEHICLE

Hadith Imam Tirmidzi Number 319

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ آدَمَ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ وَابْنِ عُمَرَ وَأَبِي سَعِيدٍ وَعَامِرِ بْنِ رَبِيعَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا تَعْلَمُ بَيْنَهُمْ اخْتِلَافًا لَا يَرَوْنَ بَأْسًا أَنْ يُصَلِّي الرَّجُلُ عَلَى رَاحِلَتِهِ تَطَوُّعًا حَيْثُ مَا كَانَ وَجْهُهُ إِلَى الْقِبْلَةِ أَوْ غَيْرَهَا

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Waki'] and [Yahya bin Adam], both said: narrated to us [Sufyan] from [Abu Az Zubair] from [Jabir], he said: "The Prophet, peace and blessings be upon him, sent me on an errand, then I came to him while he was praying on his mount facing east, he prostrated lower than his bowing position." He said: "In this chapter there is also a narration from Anas, Ibnu Umar, Abu Sa'id, and Amir bin Rabi'ah." Abu Isa said: "The hadith of Jabir is hasan sahih. This hadith has been narrated from Jabir through many chains. Most scholars act upon this hadith and we find no disagreement among them. They hold that one may perform voluntary prayer on his mount, whether the mount faces the qiblah or otherwise."

Hadith Corroboration

Imam Ahmad : 5946, 12395, 13684, 14028, 15145, 15403

PRAYER ON A CAMEL

Hadith Imam Tirmidzi Number 320

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى

and Ishaq, both say: 'He should start with dinner even if he misses congregational prayer.' Abu Isa said: 'I heard Al Jarud say: "I heard Waki' say about this hadith: 'He should eat dinner first if fearing the food will spoil (go bad/stale).'" The opinion held by some scholars from the companions of the Prophet, peace and blessings be upon him, and others is more rightful to follow, what they intend is that one performs prayer with a heart not preoccupied with something.' It is narrated from Ibnu Abbas that he said: 'We did not perform prayer when something was still in our hearts.'"

Hadith Corroboration

Imam Ahmad : 5544, 11532, 11633, 12932, 13004, 13110, 15924, 15943, 22990, 23112, 24442, 25291, 25375, 25454

Imam Bukhari : 631, 633, 5042, 5043

Imam Muslim : 866, 868

Imam Tirmidzi : 322

Imam Nasa'i : 844

Imam Ibnu Majah : 923, 924, 925

Imam Darimi : 1249, 1250

PUT DINNER FIRST EVEN IF YOU LISTEN TO THE PRIEST

Hadith Imam Tirmidzi Number 322

وَرُوِيَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا وَضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدَءُوا بِالْعِشَاءِ قَالَ وَتَعَثَّى ابْنُ عُمَرَ وَهُوَ يَسْمَعُ قِرَاءَةَ الْإِمَامِ قَالَ حَدَّثَنَا بِذَلِكَ هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ

It is narrated from Ibnu Abbas, from the Prophet, peace and blessings be upon him, that he said: "If dinner is served and iqamah is called, prioritize dinner." He said: "Ibnu Umar ate dinner while hearing the imam's recitation." He said: "Thus [Hannad] narrated to us, he said: narrated to us [Abdah] from [Ubaidullah] from [Nafi'] from [Ibnu Umar]."

Hadith Corroboration

Imam Ahmad : 5544, 11532, 11633, 12932, 13004, 13110, 15924, 15943, 22990, 23112, 24442, 25291, 25375, 25454

Imam Bukhari : 631, 633, 5042, 5043

Imam Muslim : 866, 868

Imam Nasa'i : 844

Imam Ibnu Majah : 923, 924, 925

Imam Darimi : 1249, 1250

THE RULES FOR PRAYING IN A SLEEPING STATE

Hadith Imam Tirmidzi Number 323

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ الْكَلَابِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], he said: narrated to us [Abdah bin Sulaiman Al Kilabi] from [Hisyam bin Urwah] from [his father] from ['Aisyah], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'If one of you feels sleepy while performing prayer, let him go sleep. Because if one of you prays while sleepy, it is possible when intending to seek forgiveness he curses himself.'" He said: "In this chapter there is also a narration from Anas and Abu Hurairah." Abu Isa said: "The hadith of 'Aisyah is hasan sahih."

Hadith Corroboration

Imam Ahmad : 11993, 23152, 24481, 25031

Imam Bukhari : 205

Imam Muslim : 1309

Imam Abu Dawud : 1115

Imam Ibnu Majah : 1360

Imam Malik : 239

Imam Darimi : 1348

REASONS FOR NOT BEING AN IMAM WHEN PRAYING

Hadith Imam Tirmidzi Number 324

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَهَنَادٌ قَالََا حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ بْنِ يَزِيدَ الْعَطَّارِ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ عَنْ أَبِي عَطِيَّةٍ رَجُلٍ مِنْهُمْ قَالَ كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فِي مُصَلَّائِنَا يَتَحَدَّثُ فَحَضَرَتْ الصَّلَاةُ يَوْمًا فَقُلْنَا لَهُ تَقَدَّمَ فَقَالَ لِيَتَقَدَّمَ بَعْضُكُمْ حَتَّى أُحَدِّثَكُمْ لَمْ لَا أَتَقَدَّمُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ زَارَ قَوْمًا فَلَا يَوْمُهُمْ وَلِيَوْمَهُمْ رَجُلٌ مِنْهُمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا صَاحِبُ الْمَنْزِلِ أَحَقُّ بِالْإِمَامَةِ مِنَ الزَّائِرِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَدِنَ لَهُ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِ وَقَالَ إِسْحَقُ بِحَدِيثِ مَالِكِ بْنِ الْحُوَيْرِثِ وَشَدَّدَ فِي أَنْ لَا يُصَلِّيَ أَحَدٌ بِصَاحِبِ الْمَنْزِلِ وَإِنْ أَدِنَ لَهُ صَاحِبُ الْمَنْزِلِ قَالَ وَكَذَلِكَ فِي الْمَسْجِدِ لَا يُصَلِّيَ بِهِمْ فِي الْمَسْجِدِ إِذَا زَارَهُمْ يَقُولُ لِيُصَلِّ بِهِمْ رَجُلٌ مِنْهُمْ

Narrated to us [Mahmud bin Ghailan] and [Hannad], both: narrated to us [Waki'] from [Aban bin Yazid Al Aththar] from [Budail bin Maisarah Al Uqaili] from [Abu 'Athiyyah] -one from Bani Uqail- he said: "[Malik bin Al Huwairits] came to our prayer place to discuss something, then prayer time arrived, we said to him: 'You advance (as imam),' but he answered: 'Let one of you advance as imam until I explain why I do not want to advance. I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever visits a people, let him not be imam for them, but let one of them be imam."'" Abu Isa said: "This hadith is hasan sahih. This hadith is acted upon by many scholars from the companions of the Prophet, peace and blessings be upon him, and those after them. They say: 'The house owner has more right to be imam than the visitor.' While some other scholars say: 'If the host permits, then it is fine for him to be imam.' Ishaq holds based on the hadith of Malik bin Al Huwairits and is firm that one should not pray leading the host even if permitted." And Ishaq also said: "This also applies in the mosque, one should not lead a people he visits. And

he should say: 'Let one of them be imam.'"

Hadith Corroboration
Imam Ahmad : 15049, 19627
Imam Abu Dawud : 504

THE LAW ON LOOKING INTO SOMEONE'S HOUSE WITHOUT PERMISSION AND THE PROVISIONS OF PRAYING WHILE HOLDING IN URINE

Hadith Imam Tirmidzi Number 325

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي حَبِيبُ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي حَيٍّ الْمُؤَدِّنِ الْحَمِصِيِّ عَنْ ثَوْبَانَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِأَمْرٍ أَنْ يَنْظُرَ فِي جَوْفِ بَيْتِ أَمْرٍ حَتَّى يَسْتَأْذِنَ فَإِنْ نَظَرَ فَقَدْ دَخَلَ وَلَا يُؤَمُّ قَوْمًا فَيَخُصُّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ حَقْنُقَالٍ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنِ السَّفَرِيِّ بْنِ نُسَيْرٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي أُمَامَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ هَذَا الْحَدِيثُ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَأَنَّ حَدِيثَ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي حَيٍّ الْمُؤَدِّنِ عَنْ ثَوْبَانَ فِي هَذَا أَجْوَدُ إِسْنَادًا وَأَشْهُرُ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ayyash], he said: narrated to me [Habib bin Shalih] from [Yazid bin Syurahbil] from [Abu Hayy Al Mu'adzin Al Himsh] from [Tsauban] from the Messenger of Allah, peace and blessings be upon him, he said: "It is not lawful for a person to look into another's house until he gets permission, if he still looks (without permission) then he has entered. And one should not lead a people in prayer then specify supplication for himself without including them, if he does so he has betrayed. And one should not perform prayer while holding urine." He said: "In this chapter there is also a narration from Abu Hurairah and Abu Umamah." Abu Isa said: "The hadith of Tsauban is hasan. This hadith is also narrated from [Mu'awiyah bin Shalih] from [As Safar bin Nusair] from [Yazid bin Syuraih] from [Abu Umamah] from the Prophet, peace and blessings be upon him." This hadith is also narrated from [Yazid bin Syuraih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. It seems the hadith of Yazid bin Syuraih, from Abu Hayy Al Mu'adzin, from Tsauban in this matter has a better sanad and is more famous."

Hadith Corroboration
Imam Ahmad : 21381

THE cursing of an unfavorable imam and the law of attending the call to prayer

Hadith Imam Tirmidzi Number 326

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ عَنْ الْفَضْلِ بْنِ دَلْهِمٍ عَنْ الْحَسَنِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ رَجُلٍ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ وَامْرَأَةً بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَرَجُلٌ سَمِعَ حَيَّ عَلَى الْفَلَاحِ ثُمَّ لَمْ يُجِبْ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَطَلْحَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ لَا يَصِحُّ لِأَنَّهُ قَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ الْحَسَنِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ قَالَ أَبُو عِيسَى وَمُحَمَّدُ بْنُ الْقَاسِمِ تَكَلَّمَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ وَضَعَفَهُ وَلَيْسَ بِالْحَافِظِ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُؤَمَّ الرَّجُلُ قَوْمًا وَهُمْ لَهُ كَارِهُونَ فَإِذَا كَانَ الْإِمَامُ غَيْرَ ظَالِمٍ فَإِنَّمَا الْإِثْمُ عَلَى مَنْ كَرِهَهُ وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي هَذَا إِذَا كَرِهَ وَاحِدٌ أَوْ اثْنَانِ أَوْ ثَلَاثَةٌ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِمْ حَتَّى يَكْرَهُهُ أَكْثَرُ الْقَوْمِ

Narrated to us [Abdul A'la bin Washil bin Abdul A'la Al Kufi], he said: narrated to us [Muhammad bin Al Qasim Al Asadi] from [Al Fadl bin Dalham] from [Al Hasan], he said: "I heard [Anas bin Malik] say: 'The Messenger of Allah, peace and blessings be upon him, cursed three people: one who leads a people in prayer while they dislike him, a wife who spends the night while her husband is angry with her, and one who hears the call Hayya 'alal falah (come to success) but does not respond.'" Imam Tirmidzi said: "In this chapter there is also a hadith from Ibnu Abbas, Thalhah, Abdullah bin 'Amru, and Abu Umamah." Abu Isa said: "The hadith of Anas is not sahih, because the hadith is narrated from Al Hasan from the Prophet, peace and blessings be upon him, mursal." Abu Isa said: "Muhammad bin Al Qasim has been discussed and weakened by Imam Ahmad bin Hambal, and he is not a hafiz (strong in memory). Some scholars dislike one leading a people while they dislike him, but if the imam is not unjust then the sin returns to those who dislike him. While in this matter Imam Ahmad and Ishaq hold that if those who dislike are only one, two, or three, then it is fine to lead them except if the dislikers are many."

SEVERE TORTURE FOR DELIBERATE WOMEN AND HATED PRIESTS

Hadith Imam Tirmidzi Number 327

حَدَّثَنَا هَنَادٌ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ قَالَ كَانَ يُقَالُ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ اثْنَانِ امْرَأَةٌ عَصَتْ زَوْجَهَا وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ قَالَ هَنَادٌ قَالَ جَرِيرٌ قَالَ مَنْصُورٌ فَسَأَلْنَا عَنْ أَمْرِ الْإِمَامِ فَقِيلَ لَنَا إِنَّمَا عَنَى بِهَذَا أَيْمَةٌ ظَلَمَتْ فَأَمَّا مَنْ أَقَامَ السُّنَّةَ فَإِنَّمَا الْإِثْمُ عَلَى مَنْ كَرِهَهُ

Narrated to us [Hannad], he said: narrated to us [Jarir] from [Manshur] from [Hilal bin Yasaf] from [Ziyad bin Abu Al Ja'd] from ['Amru bin Al Harits bin Al Mushthaliq], he said: "It is mentioned that the people with the severest punishment on the Day of Judgment are two:

a woman disobedient to her husband and an imam for a people while they hate him." He said: "Hannad said: 'Jarir said: "Manshur said: 'Then we asked about the imam, and it was said to us: "What is meant here is the unjust imam, as for imams who uphold the sunnah, the sin is on those who hate him.'""

Hadith Corroboration

Imam Ahmad : 3377, 3674, 22952, 23417, 23424

THREE PEOPLE WHOSE PRAYERS DO NOT GO BEYOND THEIR EARS Hadith Imam Tirmidzi Number 328

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ حَدَّثَنَا أَبُو غَالِبٍ قَالَ سَمِعْتُ أَبَا
أُمَامَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمُ الْعَبْدُ الْأَبْقَى حَتَّى يَرْجِعَ وَامْرَأَةٌ
بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ وَأَبُو غَالِبٍ اسْمُهُ حَزَّوَرٌ

Narrated to us [Muhammad bin Isma'il], he said: narrated to us [Ali bin Al Hasan], he said: narrated to us [Al Husain bin Al Waqid], he said: narrated to us [Abu Ghalib], he said: "I heard [Abu Umamah] say: 'The Messenger of Allah, peace and blessings be upon him, said: "Three people whose prayer will not pass their ears: a runaway slave until he returns, a wife who spends the night while her husband is angry, and an imam for a people while they dislike him.'"" Abu Isa said: "From this chain, this hadith is hasan gharib. While Abu Ghalib's name is Hazawwar."

THE PRIEST PRAYES IN A SITTING STATE Hadith Imam Tirmidzi Number 329

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ بْنِ مَالِكٍ أَنَّهُ قَالَ خَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
فَرَسٍ فَجُحِشَ فَصَلَّى بِنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ فُعُودًا ثُمَّ انْصَرَفَ فَقَالَ إِنَّمَا الْإِمَامُ أَوْ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ
فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا
سَجَدَ فَاسْجُدُوا وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا فُعُودًا أَجْمَعُونَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَابْنِ عُمَرَ
وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى وَحَدِيثُ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَّ عَنْ فَرَسٍ فَجُحِشَ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هَذَا الْحَدِيثِ مِنْهُمْ جَابِرُ بْنُ عَبْدِ اللَّهِ
وَأُسَيْدُ بْنُ حُضَيْرٍ وَأَبُو هُرَيْرَةَ وَغَيْرُهُمْ وَبِهَذَا الْحَدِيثِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا صَلَّى
الْإِمَامُ جَالِسًا لَمْ يُصَلِّ مَنْ خَلْفَهُ إِلَّا قِيَامًا فَإِنْ صَلَّوْا فُعُودًا لَمْ تُجْزِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Anas bin Malik] that he said: "The Messenger of Allah, peace and blessings be upon him, fell from his horse and was injured. Then he prayed sitting with them. After that he stood and said: 'The imam is only, or he said: 'The imam is made to be followed, if he says takbir then say takbir, if he bows then bow, if he raises his head then raise your heads, if he says: SAMI'AALLAHU LIMAN HAMIDAHU (may Allah hear the one who praises Him) then say: RABBANA WA LAKAL HAMDU (Our Lord, and to You is the praise), if he prostrates then prostrate, and if he prays sitting then all of you pray sitting.'" He said: "In this chapter there is also a narration from 'Aisyah, Abu Hurairah, Jabir, Ibnu Umar, and Mu'awiyah." Abu Isa said: "The hadith of Anas mentioning that the Messenger of Allah, peace and blessings be upon him, fell and was injured is hasan sahih. Some scholars from the companions of the Prophet, peace and blessings be upon him, hold to this hadith. Among them are Jabir bin Abdullah, Usaid bin Hudlair, Abu Hurairah, and others. Ahmad and Ishaq also hold to this hadith. And some scholars say: 'If the imam prays sitting, those behind him do not pray except standing, if they pray sitting their prayer is invalid.' This is the opinion taken by Sufyan Ats Tsauri, Malik bin Anas, bin Al Mubarak, and Syafi'i."

Hadith Corroboration

Imam Ahmad : 6847, 7809, 8146, 8534, 8961, 9069, 9275, 9765, 10960, 11631, 12195, 12598, 13689, 18770, 18801, 23116, 23168, 23260, 23994, 24439

Imam Bukhari : 365, 647, 648, 680, 690, 691, 692, 763, 1046, 1047, 1160, 5226

Imam Muslim : 622, 623, 625, 628

Imam Abu Dawud : 509, 511, 512

Imam Tirmidzi : 329

Imam Nasa'i : 786, 821, 823, 912, 913, 1051

Imam Ibnu Majah : 837, 1227, 1228, 1229

Imam Malik : 280, 281

Imam Darimi : 1228, 1277

PRAYING BEHIND A SICK PRIEST

Hadith Imam Tirmidzi Number 330

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ عَنْ شُعْبَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ أَبِي بَكْرٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ قَاعِدًا قَالَ أَبُو عَيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا وَرُوِيَ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي مَرَضِهِ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَصَلَّى إِلَى جَنْبِ أَبِي بَكْرٍ وَالنَّاسُ يَأْتُمُونَ بِأَبِي بَكْرٍ وَأَبُو بَكْرٍ يَأْتُمُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى خَلْفَ أَبِي بَكْرٍ قَاعِدًا وَرُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى خَلْفَ أَبِي بَكْرٍ وَهُوَ قَاعِدٌ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Syababah bin Sawwar] from [Suyu'bah] from [Nu'a'im bin Abu Hind] from [Abu Wa'il] from [Masruq] from ['Aisyah], she

said: "The Messenger of Allah, peace and blessings be upon him, prayed behind Abu Bakar during the illness that led to his death." Abu Isa said: "The hadith of 'Aisyah is hasan sahih gharib. It is narrated from 'Aisyah that the Prophet, peace and blessings be upon him, said: 'If the imam prays sitting then pray sitting.' And in his narration, the Prophet, peace and blessings be upon him, came out during illness while Abu Bakar was leading people in prayer. Then he prayed beside Abu Bakar, the people followed Abu Bakar, while Abu Bakar himself followed the Prophet, peace and blessings be upon him. And in another narration of 'Aisyah, it is mentioned that the Prophet, peace and blessings be upon him, prayed behind Abu Bakar sitting. And it is narrated by Anas that the Prophet, peace and blessings be upon him, prayed sitting behind Abu Bakar."

Hadith Corroboration
 Imam Ahmad : 13067, 13068, 24096
 Imam Tirmidzi : 331
 Imam Nasa'i : 777

PRAYING BY SITTING BEHIND THE IMAM IS SICK

Hadith Imam Tirmidzi Number 331

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ مُحَمَّدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ
 قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ خَلْفَ أَبِي بَكْرٍ قَاعِدًا فِي ثَوْبٍ مُتَوَشِّحًا بِهِ قَالَ أَبُو عِيسَى
 هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَهَكَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ وَقَدْ رَوَاهُ غَيْرُ
 وَاحِدٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ ثَابِتٍ وَمَنْ ذَكَرَ فِيهِ عَنْ ثَابِتٍ فَهُوَ أَصَحُّ

Narrated to us [Abdullah bin Abu Ziyad], he said: narrated to us [Syababah bin Sawwar], he said: narrated to us [Muhammad bin Thalhah] from [Humaid] from [Tsabit] from [Anas], he said: "When the Messenger of Allah, peace and blessings be upon him, was ill, he prayed sitting behind Abu Bakar while wrapped in a cloth." Abu Isa said: "This hadith is hasan sahih." He said: "This is how [Yahya bin Ayyub] narrated it from [Humaid] from [Tsabit] from [Anas]. And more than one person narrated from Humaid from Anas. But they did not mention in it: from Tsabit. So the hadith that mentions: from Tsabit is more sahih."

Hadith Corroboration
 Imam Ahmad : 11136, 12156, 12962, 13067, 13068, 24096
 Imam Bukhari : 340
 Imam Nasa'i : 777

PROSTRATE SAHWI WITH TWICE PROSJUDES

Hadith Imam Tirmidzi Number 332

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ الشَّعْبِيِّ قَالَ صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَتَنَهَضَ فِي
 الرَّكَعَتَيْنِ فَسَبَّحَ بِهِ الْقَوْمُ وَسَبَّحَ بِهِمْ فَلَمَّا صَلَّى بِقِيَّةِ صَلَاتِهِ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ

حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ بِهِمْ مِثْلَ الَّذِي فَعَلَقَالَ وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَسَعْدٍ وَعَبْدِ اللَّهِ بْنِ بُحَيْنَةَ قَالَ أَبُو عِيسَى حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ أَبُو عِيسَى وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي ابْنِ أَبِي لَيْلَى مِنْ قَبْلِ حِفْظِهِ قَالَ أَحْمَدُ لَا يُحْتَجُّ بِحَدِيثِ ابْنِ أَبِي لَيْلَى وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُ أَبِي لَيْلَى هُوَ صَدُوقٌ وَلَا أُرْوِي عَنْهُ لِأَنَّهُ لَا يَذَرِي صَحِيحَ حَدِيثِهِ مِنْ سَقِيمِهِ وَكُلُّ مَنْ كَانَ مِثْلَ هَذَا فَلَا أُرْوِي عَنْهُ شَيْئًا وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَوَاهُ سُفْيَانُ عَنْ جَابِرٍ عَنْ الْمُغِيرَةِ بْنِ شُبَيْلٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ وَجَابِرُ الْجُعْفِيُّ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْعِلْمِ تَرَكَّهُ يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُمَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا قَامَ فِي الرَّكَعَتَيْنِ مَضَى فِي صَلَاتِهِ وَسَجَدَ سَجْدَتَيْنِ مِنْهُمَا مَنْ رَأَى قَبْلَ التَّسْلِيمِ وَمِنْهُمْ مَنْ رَأَى بَعْدَ التَّسْلِيمِ وَمَنْ رَأَى قَبْلَ التَّسْلِيمِ فَحَدِيثُهُ أَصَحُّ لِمَا رَوَى الزُّهْرِيُّ وَيَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husyaim], he said: informed us [Ibnu Abu Laila] from [Asy Sya'bi], he said: "[Syu'bah bin Al Mughirah] prayed with us, then in the second rak'ah he stood up until the people said SUBHAANAALLAH, and he also said it for them. After prayer he performed sahwi prostration with two prostrations while sitting. After that he told the people that the Messenger of Allah, peace and blessings be upon him, also did as he did." He said: "In this chapter there is also a narration from Uqbah bin Amir, Sa'd, and Abdullah bin Buhainah." Abu Isa said: "The hadith of Al Mughirah bin Syu'bah has been narrated from Al Mughirah through many chains." Abu Isa said: "Some scholars have discussed Ibnu Abu Laila regarding his memory. Ahmad said: 'The hadith of Ibnu Abu Laila cannot be used as proof.' And Muhammad bin Isma'il said: 'Ibnu Abu Laila is a truthful person, but I do not narrate from him because he could not distinguish the sahih hadiths he had. So for anyone like this, I do not take hadiths from him.' This hadith is also narrated from Al Mughirah bin Syu'bah through many chains. [Sufyan] narrated it from [Jabir] from [Al Mughirah bin Syubail] from [Qais bin Abu Hazim] from [Al Mughirah bin Syu'bah]. Jabir Al Ju'fi is also weakened by some scholars. Yahya bin Sa'id, Abdurrahman bin Mahdi, and others abandoned him (did not take hadiths from him)." This hadith is acted upon by scholars, that if a man stands in the second rak'ah he should continue his prayer, then prostrate with two prostrations (sahwi). Among them are those who hold that the prostration is done before salam, and some others hold that the prostration is done after salam. And the opinion that says the prostration is done before salam has a more sahih hadith, because that hadith is narrated from Az Zuhri and Yahya bin Sa'id Al Anshari, from Abdurrahman Al A'raj, from Abdullah bin Buhainah.

Hadith Corroboration
Imam Ahmad : 17506
Imam Tirmidzi : 333
Imam Darimi : 1463

PROCEDURES FOR PROSTRATING SAHWI ACCORDING TO AL

MUGHIRAH BIN SYU'BAH

Hadith Imam Tirmidzi Number 333

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ الْمَسْعُودِيِّ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَلَمَّا صَلَّى رَكَعَتَيْنِ قَامَ وَلَمْ يَجْلِسْ فَسَبَّحَ بِهِ مَنْ خَلْفَهُ فَأَشَارَ إِلَيْهِمْ أَنْ قُومُوا فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَلَّمَ وَسَجَدَ سَجْدَتَيِ السَّهْوِ وَسَلَّم وَقَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdullah bin Abdurrahman], he said: informed us [Yazid bin Harun] from [Al Mas'udi] from [Ziyad bin Ilaqah], he said: "[Al Mughirah bin Syu'bah] prayed with us, after two rak'ahs he stood up directly without sitting. So the people said tasbih (to remind him), but he signaled to them to stand. When prayer was finished, he said salam and performed sahwī prostration with two prostrations, then salam. Then he said: 'Thus the Messenger of Allah, peace and blessings be upon him, did it.'" Abu Isa said: "This hadith is hasan sahih. And this hadith is also narrated through many chains from Al Mughirah bin Syu'bah, from the Prophet, peace and blessings be upon him."

Hadith Corroboration
Imam Ahmad : 17460
Imam Darimi : 1461, 1463

HOW LONG TO SIT IN THE SECOND FIRST RAKA'AT

Hadith Imam Tirmidzi Number 334

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ أَخْبَرَنَا سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قَالَ شُعْبَةُ ثُمَّ حَرَّكَ سَعْدٌ شَفْطَيْهِ بِشَيْءٍ فَأَقُولُ حَتَّى يَقُومَ فَيَقُولُ حَتَّى يَقُومَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ لَا يُطِيلَ الرَّجُلُ الْقُعُودَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ وَلَا يَزِيدَ عَلَى التَّشَهُّدِ شَيْئًا وَقَالُوا إِنَّ زَادَ عَلَى التَّشَهُّدِ فَعَلَيْهِ سَجَدَتَا السَّهْوِ هَكَذَا رُوِيَ عَنِ الشَّعْبِيِّ وَغَيْرِهِ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Abu Dawud] -that is Ath Thalalisi-, he said: narrated to us [Syu'bah], he said: informed us [Sa'd bin Ibrahim], he said: "I heard [Abu Ubaidah bin Abdullah bin Mas'ud] narrate from [his father], he said: 'The Messenger of Allah, peace and blessings be upon him, when sitting in the first part of the second rak'ah, it was as if he was sitting on hot stones.'" Syu'bah said: "Then Sa'd moved his lips (talking) about something, I asked: 'Until he stands?' He answered: 'Until he stands.'" Abu Isa said: "This hadith is hasan. However, Abu Ubaidah never heard from his father."

Scholars act upon this hadith, they prefer that a man should not prolong sitting in the first second rak'ah, and not exceed the length of tasyahud. They say again: "If longer than tasyahud then he must perform sahwi prostration with two prostrations." Thus it is narrated from Asy Sya'bi and others.

Hadith Corroboration

Imam Ahmad : 3474, 3700, 3940, 4157, 4158

Imam Abu Dawud : 844

Imam Nasa'i : 1163

RESPOND TO GREETINGS DURING PRAYER WITH SIGNS

Hadith Imam Tirmidzi Number 335

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ عَنْ ابْنِ عُمَرَ عَنْ صُهَيْبٍ قَالَمَرَرْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِلَيَّ إِشَارَةً وَقَالَ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ إِشَارَةً بِإِصْبَعِهِ قَالِ فِي الْبَابِ عَنْ بِلَالٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَعَائِشَةَ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits bin Sa'd] from [Bukair bin Abdullah bin Al Asyaj] from [Nabil] -owner of the cloak- from [Ibnu Umar] from [Shuhaib], he said: "I passed by the Messenger of Allah, peace and blessings be upon him, while performing prayer, then I greeted him with salam and he replied with a gesture." Ibnu Umar said: "I know nothing except that Shuhaib said: 'Gesturing with his finger.'" He said: "In this chapter there is also a narration from Bilal, Abu Hurairah, Anas, and 'Aisyah."

Hadith Corroboration

Imam Ahmad : 4340, 13825, 14061, 14115, 14256, 14261, 14378, 14642, 17599, 18259, 19833, 19834

Imam Bukhari : 1124, 1140, 3586

Imam Muslim : 839, 840, 841

Imam Abu Dawud : 790, 791

Imam Tirmidzi : 335, 336

Imam Nasa'i : 1173, 1174, 1175, 1176, 1177

Imam Ibnu Majah : 1007, 1008

Imam Malik : 367

Imam Darimi : 1327, 1328

REQUIREMENTS FOR RESPONDING TO GREETINGS DURING PRAYER

Hadith Imam Tirmidzi Number 336

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قُلْتُ لِبِلَالٍ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ كَانَ يُشِيرُ بِيَدِهِ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ صُهَيْبٍ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ عَنْ بُكَيْرٍ وَقَدْ رَوَى عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ عُمَرَ قَالَ قُلْتُ لِبِلَالٍ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ حَيْثُ كَانُوا يُسَلِّمُونَ عَلَيْهِ فِي مَسْجِدِ بَنِي عَمْرِو بْنِ عَوْفٍ قَالَ كَانَ يَرُدُّ إِشَارَةً وَكَلَامًا الْحَدِيثَيْنِ عِنْدِي صَحِيحٌ لِأَنَّ قِصَّةَ

حَدِيثُ صُهَيْبٍ غَيْرُ قِصَّةٍ حَدِيثِ بِلَالٍ وَإِنْ كَانَ ابْنُ عُمَرَ رَوَى عَنْهُمَا فَاحْتَمَلَ أَنْ يَكُونَ سَمِعَ مِنْهُمَا جَمِيعًا

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Waki'], he said: narrated to us [Hisyam bin Sa'd] from [Nafi'] from [Ibnu Umar], he said: "I asked [Bilal]: 'How did the Prophet, peace and blessings be upon him, reply to salam when they greeted him while he was praying?' Bilal answered: 'He gestured with his hand.'" Abu Isa said: "This hadith is hasan sahih, while the hadith of Shuhaib is hasan, and we know it only from the hadith of Laits from Bukair. It is narrated from [Zaid bin Aslam] from [Ibnu Umar], he said: 'I asked Bilal: "What did the Prophet, peace and blessings be upon him, do when they greeted him in the mosque of Bani 'Amru bin Auf?" [Bilal] answered: "He replied by gesturing."'" He said: "Both hadiths in my view are sahih, because the story in Shuhaib's hadith is not the story in Bilal's hadith, and since Ibnu Umar narrated from both, it is possible that he heard from both."

Hadith Corroboration

Imam Ahmad : 4340, 13825, 14061, 14115, 14256, 14261, 14378, 14642, 17599, 18259, 19833, 19834

Imam Bukhari : 1124, 1140, 3586

Imam Muslim : 839, 840, 841

Imam Abu Dawud : 790, 791

Imam Tirmidzi : 335, 336

Imam Nasa'i : 1173, 1174, 1175, 1176, 1177

Imam Ibnu Majah : 1007, 1008

Imam Malik : 367

Imam Darimi : 1327, 1328

TASBIH FOR MEN AND CLAPPING FOR WOMEN DURING PRAYER

Hadith Imam Tirmidzi Number 337

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَهْلِ بْنِ سَعْدٍ وَجَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَقَالَ عَلِيٌّ كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي سَبَّحَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ

Narrated to us [Hannad], he said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Saying tasbih is for men and clapping hands is for women.'" He said: "In this chapter there is also a narration from Ali, Sahl bin Sa'd, Jabir, Abu Sa'id, and Ibnu Umar." Ali said: "If I ask permission from the Prophet, peace and blessings be upon him, while he is praying, he says tasbih." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. This hadith is acted upon by scholars. And this is the opinion taken by Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 6984, 7235, 7857, 8536, 9215, 9304, 9732, 9990, 10186, 10431, 11958, 14223, 14330, 21736, 21750, 21751, 21778

Imam Bukhari : 643, 1126, 1128, 1129, 1142, 1158, 2493, 6653

Imam Muslim : 639, 641

Imam Abu Dawud : 804, 807

Imam Tirmidzi : 337

Imam Nasa'i : 785, 1192, 1193, 1194, 1195, 5318

Imam Ibnu Majah : 1024, 1025

YAWNING IN PRAYER IS FROM SATAN

Hadith Imam Tirmidzi Number 338

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّثَاؤُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظَمْ مَا اسْتَطَاعَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَدَّ عَدِيِّ بْنِ ثَابِتٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ التَّثَاؤُبَ فِي الصَّلَاةِ قَالَ إِبْرَاهِيمُ إِنِّي لَأَرُدُّ التَّثَاؤُبَ بِالتَّحْنُجِّ

Narrated to us [Ali bin Hujr], he said: informed us [Isma'il bin Ja'far] from [Al 'Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "Yawning in prayer is from Satan, if one of you yawns then let him suppress it as much as he can." He said: "In this chapter there is also a narration from Abu Sa'id Al Khudri and his grandfather Adi bin Tsabit." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. Some scholars dislike yawning in prayer. Ibrahim said: 'Indeed, I suppress the desire to yawn by clearing my throat.'"

Hadith Corroboration
Imam Ahmad : 8797, 10895, 11958
Imam Bukhari : 3046
Imam Muslim : 5310, 5313
Imam Tirmidzi : 2670

PRAYER REWARDS ACCORDING TO STATION

Hadith Imam Tirmidzi Number 339

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنَسٍ وَالسَّائِبِ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ بِهَذَا الْإِسْنَادِ إِلَّا أَنَّهُ يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الْمَرِيضِ فَقَالَ صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ حَدَّثَنَا بِذَلِكَ هَذَا حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ حُسَيْنِ الْمُعَلَّمِ بِهَذَا الْحَدِيثِ قَالَ أَبُو عِيسَى وَلَا نَعْلَمُ أَحَدًا رَوَى عَنْ حُسَيْنِ الْمُعَلَّمِ نَحْوَ رِوَايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ وَقَدْ رَوَى أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ

عَنْ حُسَيْنِ الْمُعَلِّمِ نَحْوَ رِوَايَةِ عَيْسَى بْنِ يُونُسَ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي صَلَاةِ التَّطَوُّعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَشْعَثَ بْنِ عَبْدِ الْمَلِكِ عَنْ الْحَسَنِ قَالَ إِنْ شَاءَ الرَّجُلُ صَلَّى صَلَاةَ التَّطَوُّعِ قَائِمًا وَجَالِسًا وَمُضْطَجِعًا وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي صَلَاةِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ جَالِسًا فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يُصَلِّي عَلَى جَنْبِهِ الْأَيْمَنِ وَقَالَ بَعْضُهُمْ يُصَلِّي مُسْتَلْقِيًا عَلَى قَفَاهُ وَرِجْلَاهُ إِلَى الْقِبْلَةِ قَالَ سُفْيَانُ الثَّوْرِيُّ فِي هَذَا الْحَدِيثِ مَنْ صَلَّى جَالِسًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ قَالَ هَذَا لِلصَّحِيحِ وَلِمَنْ لَيْسَ لَهُ عُذْرٌ يَعْنِي فِي التَّوَافِلِ فَأَمَّا مَنْ كَانَ لَهُ عُذْرٌ مِنْ مَرَضٍ أَوْ غَيْرِهِ فَصَلَّى جَالِسًا فَلَهُ مِثْلُ أَجْرِ الْقَائِمِ وَقَدْ رُوِيَ فِي بَعْضِ هَذَا الْحَدِيثِ مِثْلُ قَوْلِ سُفْيَانَ الثَّوْرِيِّ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isa bin Yunus], he said: narrated to us [Husain bin Al Muallim] from [Abdullah bin Buraidah] from [Imran bin Hushain], he said: "I asked the Messenger of Allah, peace and blessings be upon him, about the prayer of a man performed while sitting, so he answered: 'Whoever prays standing is better, whoever prays sitting gets half the reward of one who prays standing, and whoever prays lying down gets half the reward of one who prays sitting.'" He said: "In this chapter there is also a narration from Abdullah bin Amru, Anas bin As Sa'ib, and Ibnu Umar." Abu Isa said: "The hadith of Imran bin Hushain is hasan sahih. This hadith is also narrated from [Ibrahim bin Thahman] with this chain, but he said: from [Imran bin Hushain]. He said: 'I asked the Messenger of Allah, peace and blessings be upon him, about the prayer of a sick person, he then answered: "Pray standing, if unable then pray sitting, and if unable then pray lying down."'" Thus [Hannad] narrated to us, he said: narrated to us [Waki'] from [Ibrahim bin Thahman] from [Husain Al Mu'allim]. Abu Isa said: "We do not know anyone who narrated from Husain Al Mu'allim like the narration of Ibrahim bin Thahman. [Abu Usamah] and many people narrated from [Husain Al Mu'allim] like the narration of Isa bin Yunus. And according to scholars, the meaning of this hadith applies to voluntary prayer." Narrated to us Muhammad bin Basysyar, he said: narrated to us Ibnu Abu Adi from Asy'ats bin Abdul Malik from Al Hasan, he said: "If one wishes, he can perform voluntary prayer standing, sitting, and lying down." Scholars differ regarding the prayer of a sick person who cannot pray sitting. Some scholars say: "He should pray lying on his right side." While some other scholars say: "He should pray supine with his feet facing the qiblah." Sufyan Ats Tsauri said about this hadith: "Whoever prays sitting gets half the reward of one who prays standing." He said: "This applies to a healthy person and one without excuse (i.e., in voluntary prayer). As for one prevented by illness or otherwise who prays sitting, he gets the reward like one standing. And some of this hadith is narrated like Sufyan Ats Tsauri's statement."

Hadith Corroboration
 Imam Ahmad : 19053, 19124, 19132
 Imam Bukhari : 1048, 1049
 Imam Nasa'i : 1642
 Imam Ibnu Majah : 1221

SUNNAH PRAYER SITTING BEFORE THE PROPHET'S RETURN

Hadith Imam Tirmidzi Number 340

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شَهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُبْحَتِهِ قَاعِدًا حَتَّى كَانَ قَبْلَ وَقَاتِهِ بِعَامٍ فَإِنَّهُ كَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرْتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَأَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ حَفْصَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي مِنَ اللَّيْلِ جَالِسًا فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ وَرُوِيَ عَنْهُ أَنَّهُ كَانَ يُصَلِّي قَاعِدًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ قَالَ أَحْمَدُ وَإِسْحَاقُ وَالْعَمَلُ عَلَى كِلَا الْحَدِيثَيْنِ كَأَنَّهُمَا رَأْيَا كِلَا الْحَدِيثَيْنِ صَحِيحًا مَعْمُولًا بِهِمَا

Narrated to us [Al Anshar], he said: narrated to us [Ma'n], he said: narrated to us [Malik bin Anas] from [Ibnu Syihab] from [As Sa'ib bin Yazid] from [Al Muthallib bin Abu Wada'ah As Sahmi] from [Hafshah], the wife of the Prophet, peace and blessings be upon him, she once said: "I never saw the Messenger of Allah, peace and blessings be upon him, pray voluntary prayer sitting until a year before his death. He performed voluntary prayer sitting, reciting the surah slowly until the surah became longer than the longest." He said: "In this chapter there is also a narration from Ummu Salamah and Anas bin Malik." Abu Isa said: "The hadith of Hafshah is hasan sahih. It is narrated from the Prophet, peace and blessings be upon him, that he once prayed night prayer sitting, then when about thirty or forty verses remained he stood and recited again, then bowed. He did the same in the second rak'ah." It is also narrated from him that if the Prophet, peace and blessings be upon him, prayed sitting, when reciting he stood, then bowed and prostrated standing. When he recited sitting, he bowed and prostrated sitting. Ahmad and Ishaq hold that it is permissible to act upon this hadith. It seems they view both hadiths as sahih and permissible to act upon.

Hadith Corroboration
Imam Ahmad : 25238
Imam Muslim : 1212
Imam Nasa'i : 1640
Imam Darimi : 1350

PRAY BY SITTING BY READING THE REST OF THE SURAH

Hadith Imam Tirmidzi Number 341

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshar], he said: narrated to us [Ma'n], he said: narrated to us [Malik]

from [Abu An Nadlr] from [Abu Salamah] from ['Aisyah] that the Prophet, peace and blessings be upon him, once prayed sitting. When about thirty or forty verses of his recitation remained, he stood and recited standing, then bowed and prostrated. He did the same in the second rak'ah." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 23689, 24277
 Imam Bukhari : 1052
 Imam Muslim : 1206
 Imam Abu Dawud : 817
 Imam Nasa'i : 1630
 Imam Malik : 287

PRAYING SITTING AND STANDING ACCORDING TO 'AISYAH

Hadith Imam Tirmidzi Number 342

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا خَالِدٌ وَهُوَ الْحَذَّاءُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ سَأَلْتُهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهِ قَالَتْ كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husyaim], he said: informed us [Khalid] -that is Al Hadzda` - from [Abdullah bin Syaqq] from ['Aisyah], she said: "I asked 'Aisyah about the voluntary prayer of the Messenger of Allah, peace and blessings be upon him. She answered: 'He prayed night prayer for a long time standing and also sitting. If he recited standing then he bowed and prostrated standing, and if he recited sitting then he bowed and prostrated sitting.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 23528, 23547, 23678, 24165, 24799, 24846
 Imam Muslim : 1202, 1203
 Imam Abu Dawud : 818
 Imam Nasa'i : 1628
 Imam Ibnu Majah : 1218

SPEEDING UP PRAYERS WHEN YOU REALIZE THE BABY IS CRYING

Hadith Imam Tirmidzi Number 343

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ إِنِّي لَأَسْمَعُ بُكَاءَ الصَّبِيِّ وَأَنَا فِي الصَّلَاةِ فَأُخَفِّفُ مُحَافَةً أَنْ تُفْتَنَ أُمُّهُ قَالَتْ وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], he said: narrated to us [Marwan bin Mu'awiyah Al Fazari] from [Humaid] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon

him, said: "By Allah, during prayer I once heard a baby's cry, so I shortened the prayer fearing the mother would be disturbed." He said: "In this chapter there is also a narration from Abu Qatadah, Abu Sa'id, and Abu Hurairah." Abu Isa said: "The hadith of Anas is hasan sahih."

Hadith Corroboration

Imam Ahmad : 11624, 11958, 12127, 21556

Imam Bukhari : 666, 668, 669, 821

Imam Muslim : 723

Imam Abu Dawud : 670

Imam Tirmidzi : 343

Imam Nasa'i : 816

Imam Ibnu Majah : 979, 980, 981, 3252

THE OBLIGATION OF WOMEN TO COVER THE AURAT IN PRAYER

Hadith Imam Tirmidzi Number 344

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ عَنْ ابْنِ سِيرِينَ عَنْ صَفِيَّةِ ابْنَةِ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةُ الْحَائِضِ إِلَّا بِخِمَارٍ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَوْلُهُ الْحَائِضُ يَعْنِي الْمَرْأَةَ الْبَالِغَ يَعْنِي إِذَا حَاضَتْ قَالَ أَبُو عِيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْمَرْأَةَ إِذَا أَذْرَكَتْ فَصَلَّتْ وَشَيْءٌ مِنْ شَعْرِهَا مَكْشُوفٌ لَا تَجُوزُ صَلَاتُهَا وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ لَا تَجُوزُ صَلَاةُ الْمَرْأَةِ وَشَيْءٌ مِنْ جَسَدِهَا مَكْشُوفٌ قَالَ الشَّافِعِيُّ وَقَدْ قِيلَ إِنْ كَانَ ظَهْرُ قَدَمَيْهَا مَكْشُوفًا فَصَلَاتُهَا جَائِزَةٌ

Narrated to us [Hannad], he said: narrated to us [Qabishah] from [Hammad bin Salamah] from [Qatadah] from [Ibnu Sirin] from [Shafiyah binti Al Harits] from ['Aisyah], she said: "The prayer of a woman who has menstruated is not valid except with a head covering." He said: "In this chapter there is also a narration from Abdullah bin 'Amru. While the meaning of the Prophet's saying: 'A woman who has menstruated' is a woman who has reached puberty and then menstruates." Abu Isa said: "The hadith of 'Aisyah is hasan sahih. Scholars act upon this hadith, that if a woman who has menstruated prays with her hair visible, her prayer is invalid. This is the opinion taken by Syafi'i, he said: 'A woman's prayer is invalid if any part of her body is visible.' Imam Syafi'i when asked: 'What if the outside of her foot is visible?' he answered: 'Her prayer is valid.'"

Hadith Corroboration

Imam Ahmad : 24012, 24649, 24650, 25028

Imam Ibnu Majah : 647

PROHIBITION OF SADLING (LOWERING CLOTH) IN PRAYER

Hadith Imam Tirmidzi Number 345

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عِيسَى بْنِ سَفْيَانَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ

قَالَتْهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ السَّدْلِ فِي الصَّلَاةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِيسَى بْنِ سَفْيَانَ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّدْلِ فِي الصَّلَاةِ فَكَرِهَ بَعْضُهُمُ السَّدْلَ فِي الصَّلَاةِ وَقَالُوا هَكَذَا تَصْنَعُ الْيَهُودُ وَقَالَ بَعْضُهُمْ إِنَّمَا كَرِهَ السَّدْلَ فِي الصَّلَاةِ إِذَا لَمْ يَكُنْ عَلَيْهِ إِلَّا ثَوْبٌ وَاحِدٌ فَأَمَّا إِذَا سَدَلَ عَلَى الْقَمِيصِ فَلَا بَأْسَ وَهُوَ قَوْلُ أَحْمَدَ وَكَرِهَ ابْنُ الْمُبَارَكِ السَّدْلَ فِي الصَّلَاةِ

Narrated to us [Hannad], he said: narrated to us [Qabishah] from [Hammad bin Salamah] from [Isl bin Sufyan] from ['Atha bin Rabah] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, prohibited sadl (letting the garment touch the ground) in prayer." He said: "In this chapter there is also a narration from Abu Juhaifah." Abu Isa said: "The hadith of Abu Hurairah, we know it from the hadith of 'Atha, from Abu Hurairah as marfu' only from the hadith of Isl bin Sufyan. Scholars differ on the ruling of sadl (letting the garment touch the ground) in prayer, some dislike it, saying: 'That is the act of the Jews.' While some other scholars dislike it if he has no garment except one. But if he does sadl over a shirt, it is fine." This is the opinion taken by Ahmad. While bin Al Mubarak dislikes sadl in prayer.

Hadith Corroboration
Imam Ahmad : 8195, 8227
Imam Abu Dawud : 548

PROHIBITION OF WIPENING ON GRAVEL DURING PRAYER

Hadith Imam Tirmidzi Number 346

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحْ الْخَصْيَ فَإِنَّ الرَّحْمَةَ تَوَاجِهُهُ قَالَ وَفِي الْبَابِ عَنْ مُعَيْقِبٍ وَعَلِيِّ بْنِ أَبِي طَالِبٍ وَحُذَيْفَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَرِهَ الْمَسْحَ فِي الصَّلَاةِ وَقَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً وَاحِدَةً كَأَنَّهُ رُوِيَ عَنْهُ رُخْصَةٌ فِي الْمَرَّةِ الْوَاحِدَةِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi], he said: narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Abu Al Ahwash] from [Abu Dzar] from the Prophet, peace and blessings be upon him, he said: "If one of you performs prayer, let him not wipe gravel (stuck to the forehead) because the mercy of Allah has approached him." He said: "In this chapter there is also a narration from Mu'aiqib, Ali bin Abu Thalib, Hudzaifah, Jabir, and Abdullah." Abu Isa said: "The hadith of Abu Dzar is hasan. It is narrated from the Prophet, peace and blessings be upon him, that he disliked wiping (gravel) in prayer. He said: 'If you must do it, then do it with one wipe.' It is narrated from him that he gave concession for one wipe. This is acted upon by scholars."

Hadith Corroboration

WIPE THE PEbbles in prayer with one swipe Hadith Imam Tirmidzi Number 347

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُعَيْقِبٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَسْحِ الْحَصَى فِي الصَّلَاةِ فَقَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً وَاحِدَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Husain], he said: narrated to us [Al Walid bin Muslim] from [Al Auza'i] from [Yahya bin Abu Katsir], he said: narrated to me [Abu Salamah bin Abdurrahman] from [Mu'ayqib], he said: "I asked the Messenger of Allah, peace and blessings be upon him, about wiping gravel during prayer, so he answered: 'If you must do it, then let it be one wipe only.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 22504, 22505, 22507
Imam Bukhari : 1131
Imam Muslim : 849, 851
Imam Nasa'i : 1179
Imam Ibnu Majah : 1016

BLOWING THE PLACE OF PROSTRATION AND ITS JUDGMENT IN PRAYER Hadith Imam Tirmidzi Number 348

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ أَخْبَرَنَا مَيْمُونُ أَبُو حَمْزَةَ عَنْ أَبِي صَالِحٍ مَوْلَى طَلْحَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامًا لَنَا يُقَالُ لَهُ أَفْلَحُ إِذَا سَجَدَ نَفَخَ فَقَالَ يَا أَفْلَحُ تَرَبَّ وَجْهَكَ قَالَ أَحْمَدُ بْنُ مَنِيعٍ وَكَرِهَ عَبَّادُ بْنُ الْعَوَّامِ النَّفْخَ فِي الصَّلَاةِ وَقَالَ إِنْ نَفَخَ لَمْ يَقْطَعْ صَلَاتُهُ قَالَ أَحْمَدُ بْنُ مَنِيعٍ وَبِهِ نَأْخُذُ قَالَ أَبُو عِيسَى وَرَوَى بَعْضُهُمْ عَنْ أَبِي حَمْزَةَ هَذَا الْحَدِيثَ وَقَالَ مَوْلَى لَنَا يُقَالُ لَهُ رَبَاحٌ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَيْمُونِ أَبِي حَمْزَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ غُلَامٌ لَنَا يُقَالُ لَهُ رَبَاحٌ قَالَ أَبُو عِيسَى وَحَدِيثُ أُمِّ سَلَمَةَ إِسْنَادُهُ لَيْسَ بِذَاكَ وَمَيْمُونُ أَبُو حَمْزَةَ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْعِلْمِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي النَّفْخِ فِي الصَّلَاةِ فَقَالَ بَعْضُهُمْ إِنْ نَفَخَ فِي الصَّلَاةِ اسْتَقْبَلَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُهُمْ يُكْرَهُ النَّفْخُ فِي الصَّلَاةِ وَإِنْ نَفَخَ فِي صَلَاتِهِ لَمْ تَفْسُدْ صَلَاتُهُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Abbad bin Al Awwam], he said:

informed us [Maimun Abu Hamzah] from [Abu Shalih], servant of Thalhah, from [Ummu Salamah], she said: "The Messenger of Allah, peace and blessings be upon him, saw our servant named Aflah, when prostrating he blew (the prostration place). So he said: 'O Aflah, let your face be dusty!'" Ahmad bin Mani' said: "Abbad bin Al Awwam disliked someone blowing in prayer." He said: "If he still blows, his prayer is not invalidated." Ahmad bin Mani' said: "This is the opinion we take." Abu Isa said: "Some of them narrated this hadith from Abu Hamzah. Our servant named Aflah said: Narrated to us [Ahmad bin Abdah Adl Dlabbi], he said: narrated to us [Hammad bin Zaid] from [Maimun Abu Hamzah] as in that hadith with this chain. He said: 'Our servant was called Aflah.'" Abu Isa said: "The hadith of Ummu Salamah's sanad is not strong, Maimun and Abu Hamzah have been weakened by some scholars." Some scholars differ on the ruling of blowing during prayer, some say: "If blowing in prayer, he must start over." This is the opinion of Sufyan Ats Tsauri and the people of Kufah. While others dislike blowing in prayer, if he blows his prayer is not ruined. And this is the opinion of Ahmad and Ishaq.

Hadith Corroboration
Imam Ahmad : 25360, 25519

THE EXTENT OF PUTTING HANDS ON THE STOMACH WHILE PRAYING

Hadith Imam Tirmidzi Number 349

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الْإِخْتِصَارَ فِي الصَّلَاةِ وَكَرِهَ بَعْضُهُمْ أَنْ يَمْشِيَ الرَّجُلُ مُخْتَصِرًا وَالْإِخْتِصَارُ أَنْ يَضَعَ الرَّجُلُ يَدَهُ عَلَى خَاصِرَتِهِ فِي الصَّلَاةِ أَوْ يَضَعَ يَدَيْهِ جَمِيعًا عَلَى خَاصِرَتَيْهِ وَيُرْوَى أَنَّ إِبْلِيسَ إِذَا مَشَى مَشَى مُخْتَصِرًا

Narrated to us [Abu Kuraib], he said: narrated to us [Abu Usamah] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, prohibited a man from praying with hands on hips." He said: "In this chapter there is also a narration from Ibnu Umar." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. Some scholars dislike placing hands on hips in prayer. And some others dislike if a man walks with hands on hips. Ikhtishar means a man placing hands on his hips in prayer. Or placing both hands on both hips. It is narrated that Iblis when walking places hands on hips."

Hadith Corroboration
Imam Ahmad : 8024, 8815
Imam Bukhari : 1144
Imam Muslim : 848
Imam Nasa'i : 880
Imam Darimi : 1392

SHARING HAIR DURING PRAYER AS A SEAT FOR SATAN

Hadith Imam Tirmidzi Number 350

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي رَافِعٍ أَنَّهُ مَرَّ بِالْحَسَنِ بْنِ عَلِيٍّ وَهُوَ يُصَلِّي وَقَدْ عَقَصَ ضَفِيرَتَهُ فِي قَفَاهُ فَحَلَّهَا فَالْتَفَتَ إِلَيْهِ الْحَسَنُ مُغَضَّبًا فَقَالَ أَقْبِلْ عَلَى صَلَاتِكَ وَلَا تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ كِفْلُ الشَّيْطَانِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي رَافِعٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مَعْقُوصٌ شَعْرُهُ قَالَ أَبُو عِيسَى وَعِمْرَانُ بْنُ مُوسَى هُوَ الْقُرَشِيُّ الْمَكِّيُّ وَهُوَ أَخُو أَيُّوبَ بْنِ مُوسَى

Narrated to us [Yahya bin Musa], he said: narrated to us [Abdurrazaq], he said: informed us [Ibnu Juraij] from [Imran bin Musa] from [Sa'id bin Abu Sa'id Al Maqburi] from [his father] from [Abu Rafi'] that he once passed Hasan bin Ali while Hasan was praying. Hasan had bundled his hair and placed it on his nape, but Abu Rafi' loosened it again. So Hasan turned to him angrily. Abu Rafi' said: "Return to prayer and do not be angry, because I heard the Messenger of Allah, peace and blessings be upon him, say: 'That is the sitting place of Satan.'" He said: "In this chapter there is also a narration from Ummu Salamah and Abdullah bin Abbas." Abu Isa said: "The hadith of Abu Rafi' is hasan. This hadith is acted upon by scholars. They dislike a man praying with bundled hair." Abu Isa said: "Imran bin Musa's name is Al Qurasyi Al Makki, he is the brother of Ayyub bin Musa."

CORRECT PRAYER PROCEDURES: TWO RAKAT, TASYAHUD, AND RAISING HANDS

Hadith Imam Tirmidzi Number 351

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ أَخْبَرَنَا عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ ابْنِ الْعَمِيَاءِ عَنْ رَبِيعَةَ بْنِ الْحَارِثِ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ مَثْنَى مَثْنَى تَشْهَدُ فِي كُلِّ رَكْعَتَيْنِ وَتَحْشَعُ وَتَضَرَّعُ وَتَمَسْكُنُ وَتَذَرَّعُ وَتُقْنِعُ يَدَيْكَ يَقُولُ تَرْفَعُهُمَا إِلَى رَبِّكَ مُسْتَقْبِلًا يَبْطُونُهُمَا وَجْهَكَ وَتَقُولُ يَا رَبِّ يَا رَبِّ وَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ كَذَا وَكَذَا قَالَ أَبُو عِيسَى وَقَالَ غَيْرُ ابْنِ الْمُبَارَكِ فِي هَذَا الْحَدِيثِ مَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ قَالَ أَبُو عِيسَى سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ فَأَخْطَأَ فِي مَوَاضِعَ فَقَالَ عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ وَهُوَ عِمْرَانُ بْنُ أَبِي أَنَسٍ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَإِنَّمَا هُوَ عَبْدُ اللَّهِ بْنُ نَافِعٍ ابْنِ الْعَمِيَاءِ عَنْ رَبِيعَةَ بْنِ الْحَارِثِ وَقَالَ شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ الْمُطَّلِبِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَإِنَّمَا هُوَ عَنْ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدٌ وَحَدِيثُ اللَّيْثِ بْنِ سَعْدٍ هُوَ حَدِيثٌ صَحِيحٌ يَعْنِي أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ

Narrated to us [Suwaid bin Nashr], he said: narrated to us [Abdullah bin Al Mubarak], he said: informed us [Al Laits bin Sa'd], he said: informed us [Abdu Rabbih bin Sa'id] from [Imran bin Abu Anas] from [Abdullah bin Nafi' bin Al Amya] from [Rabi'ah Ibnul Harits] from [Al Fadll bin Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Prayer is two rak'ahs two rak'ahs, sitting tasyahud in every two rak'ahs, humble, submissive, calm, and raising both hands.' He said again: 'You raise both hands to your Lord facing the palms to your face. You say: "O Lord, O Lord," and whoever does not do that is like this and like this.'" Abu Isa said: "Besides bin Al Mubarak and others also said about this hadith: 'Whoever does not do like that, his prayer is deficient (imperfect).'" Abu Isa said: "I heard Muhammad bin Isma'il say: 'Syu'bah narrated this hadith from Abdu Rabbih bin Sa'id but he erred in some places. He said: "From Anas bin Abu Anas, he is Imran bin Abu Anas." He said: "From Abdullah bin Al Harits, while he is Abdullah bin Nafi' bin Al Amya, from Rabi'ah bin Al Harits." Syu'bah said from Abdullah bin Al Harits, from Abdul Muthallib, from Al Fadll bin Abbas, from the Prophet, peace and blessings be upon him.'" Muhammad said: "The hadith of Al Laits bin Sa'd is hasan sahih, that is, more sahih than Syu'bah's hadith."

Hadith Corroboration

Imam Ahmad : 1703, 16867, 16868, 16871, 16872

Imam Abu Dawud : 1104

PROHIBITION ON WEAVING FINGERS WHEN GOING TO THE MOSQUE

Hadith Imam Tirmidzi Number 352

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ رَجُلٍ عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وَضُوءَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ قَالَ أَبُو عِيسَى حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَوَاهُ غَيْرٌ وَاحِدٍ عَنْ ابْنِ عَجْلَانَ مِثْلَ حَدِيثِ اللَّيْثِ وَرَوَى شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ وَحَدِيثُ شَرِيكِ غَيْرُ مَحْفُوظٍ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Sa'id Al Maqburi] from [a man] from [Ka'ab bin 'Ujrah] that the Messenger of Allah, peace and blessings be upon him, said: "If one of you performs wudu and perfects it, then goes out to the mosque, let him not interlace his fingers because he is counted in prayer." Abu Isa said: "The hadith of Ka'ab bin 'Ujrah has been narrated from Ibnu 'Ajlan by more than one person, like the hadith of Al Laits." And [Syarik] narrated from [Muhammad bin 'Ajlan] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like this hadith, while Syarik's hadith is not preserved.

Hadith Corroboration

THE MOST IMPORTANT PRAYERS ARE THE LONG STANDING ONE Hadith Imam Tirmidzi Number 353

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّلَاةِ أَفْضَلُ قَالَ طُولُ الْقُنُوتِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ حُبَشٍ وَأَنْسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

Narrated to us [Ibnu Abu Umar], he said: narrated to us [Sufyan bin Uyainah] from [Abu Az Zubair] from [Jabir], he said: "It was once asked to the Prophet: 'What prayer is the best?' He answered: 'Long standing.'" He said: "In this chapter there is also a narration from Abdullah bin Hubsyi and Anas bin Malik from the Prophet, peace and blessings be upon him." Abu Isa said: "The hadith of Jabir bin Abdullah is hasan sahih. This hadith has been narrated from Jabir bin Abdullah through many chains."

Hadith Corroboration
Imam Ibnu Majah : 1411

THE ADVANTAGE OF INCREASING SUJUD Hadith Imam Tirmidzi Number 354

حَدَّثَنَا أَبُو عَمَّارٍ حَدَّثَنَا الْوَلِيدُ قَالَ وَحَدَّثَنَا أَبُو مُحَمَّدٍ رَجَاءُ قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعِيطِيُّ قَالَ حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمَرِيُّ قَالَ لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي اللَّهُ بِهِ وَيُدْخِلُنِي الْجَنَّةَ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ التَفَتَ إِلَيَّ فَقَالَ عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَظَّ عَنْهُ بِهَا خَطِيئَةٌ قَالَ مَعْدَانُ بْنُ طَلْحَةَ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَظَّ عَنْهُ بِهَا خَطِيئَةٌ قَالَ مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمَرِيُّ وَيُقَالُ ابْنُ أَبِي طَلْحَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ وَأَبِي فَاطِمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ثَوْبَانَ وَأَبِي الدَّرْدَاءِ فِي كَثْرَةِ الرُّكُوعِ

وَالسُّجُودِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْبَابِ فَقَالَ بَعْضُهُمْ طُولُ الْقِيَامِ فِي الصَّلَاةِ أَفْضَلُ مِنْ كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ وَقَالَ بَعْضُهُمْ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ أَفْضَلُ مِنْ طُولِ الْقِيَامِ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ قَدْ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا حَدِيثَانِ وَلَمْ يَقْضِ فِيهِ بِشَيْءٍ وَقَالَ إِسْحَاقُ أَمَّا فِي النَّهَارِ فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ وَأَمَّا بِاللَّيْلِ فَطُولُ الْقِيَامِ إِلَّا أَنْ يَكُونَ رَجُلٌ لَهُ جُزْءٌ بِاللَّيْلِ يَأْتِي عَلَيْهِ فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ فِي هَذَا أَحَبُّ إِلَيَّ لِأَنَّهُ يَأْتِي عَلَى جُزْئِهِ وَقَدْ رَجَحَ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ قَالَ أَبُو عِيسَى وَإِنَّمَا قَالَ إِسْحَاقُ هَذَا لِأَنَّهُ كَذَا وَصِفَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ وَوُصِفَ طُولُ الْقِيَامِ وَأَمَّا بِالنَّهَارِ فَلَمْ يُوصَفْ مِنْ صَلَاتِهِ مِنْ طُولِ الْقِيَامِ مَا وَصِفَ بِاللَّيْلِ

Narrated to us [Abu Ammar], he said: narrated to us [Al Walid], he said: and narrated to us [Abu Muhammad Raja], he said: narrated to us [Al Walid bin Muslim] from [Al Auza'i], he said: narrated to me [Al Walid bin Hisyam Al Mu'aithi], he said: narrated to me [Ma'dan bin Thalhah Al Ya'mari], he said: I met [Tsauban], servant of the Messenger of Allah, peace and blessings be upon him, then I asked him: "Show me one deed by which Allah benefits and enters me into paradise," he was silent for a moment, then turned to me and said: "You should prostrate, because I heard the Messenger of Allah, peace and blessings be upon him, say: 'No servant prostrates to Allah once except that with it Allah raises one degree and erases one error.'" [Ma'dan Abu Thalhah] said: "I met [Abu Darda], then I asked him what I had asked Tsauban, so he answered: 'You should prostrate, because I heard the Messenger of Allah, peace and blessings be upon him, say: "No servant prostrates to Allah once except that with it Allah raises one degree and erases one error."'" He said: "Ma'dan bin Thalhah Al Ya'mari is also called Ibnu Abu Thalhah." He said: "In this chapter there is also a narration from Abu Hurairah, Abu Umamah, and Abu Fatimah." Abu Isa said: "The hadith of Tsauban and the hadith of Abu Darda` about many bowings and prostrations are hasan sahih." Scholars differ on this issue, some say: "Long standing in prayer is better than many bowings and prostrations." While others say: "Many bowings and prostrations are better than prolonging standing." Ahmad said: "Two hadiths are narrated from the Prophet, peace and blessings be upon him, but he did not decide." While Ishaq said: "During the day he should many bowings and prostrations. During the night he should prolong standing. Except for one who has another night time (for prayer again), then many bowings and prostrations are preferred. Because he can use that time until he benefits from many bowings and prostrations." Abu Isa said: "Ishaq said this because the Prophet, peace and blessings be upon him, is described as prolonging prayer at night, while during the day he did not prolong like at night."

Hadith Corroboration

Imam Ahmad : 9083, 18623, 20354, 20479, 21336, 21343, 21377, 21406

Imam Muslim : 744, 753, 754

Imam Abu Dawud : 741, 1125

Imam Tirmidzi : 354

Imam Nasa'i : 1125, 1126, 1127, 1128

Imam Ibnu Majah : 1412, 1413, 1414

Imam Darimi : 1425

KILLING SNAKES AND SCORPIONS IN PRAYER

Hadith Imam Tirmidzi Number 355

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْتُلُ الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةَ وَالْعَقْرَبُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي رَافِعٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ قَتْلَ الْحَيَّةِ وَالْعَقْرَبِ فِي الصَّلَاةِ وَقَالَ إِبْرَاهِيمُ إِنَّ فِي الصَّلَاةِ لَشُغْلًا وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ulayyah] -that is Ibnu Ibrahim- from [Ali bin Al Mubarak] from [Yahya bin Abu Katsir] from [Dlamdlam bin Jaus] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, ordered killing two black animals in prayer: snake and scorpion." He said: "In this chapter there is also a narration from Ibnu Abbas and Abu Rafi'." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. Scholars from the companions of the Prophet, peace and blessings be upon him, and others act upon this hadith. This opinion is also taken by Ahmad and Ishaq. While some scholars dislike killing snake and scorpion in prayer. Ibrahim said: 'Indeed, in prayer there is occupation.' The first opinion is more sahih."

Hadith Corroboration

Imam Ahmad : 6881, 7075, 7157, 9734, 9768, 9962, 11958

Imam Abu Dawud : 786

Imam Nasa'i : 1187, 1188

Imam Ibnu Majah : 1235, 3508

Imam Darimi : 1465

SUJUD SAHWI BEFORE GREETINGS

Hadith Imam Tirmidzi Number 356

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الْأَسَدِيِّ حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلَّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Al A'raj] from [Abdullah bin Buhainah Al Asadi], ally of Bani Abdul Muthallib, that the Prophet, peace and blessings be upon him, stood when praying Zuhr which should have been sitting. So when he had finished, he prostrated with two prostrations, he said takbir in each prostration and sat before salam. The people prostrated sahwī two prostrations with him as a substitute for the sitting that he forgot." He said: "In this chapter there is also a narration

SUJUD SAHWI AFTER GREETINGS Hadith Imam Tirmidzi Number 357

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْأَعْلَى وَأَبُو دَاوُدَ قَالَا حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ أَبَا هُرَيْرَةَ وَعَبْدَ اللَّهِ بْنُ السَّائِبِ الْقَارِيَّ كَانَا يَسْجُدَانِ سَجْدَتَيِ السَّهْوِ قَبْلَ التَّسْلِيمِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ بُحَيْنَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الشَّافِعِيِّ يَرَى سَجْدَتَيِ السَّهْوِ كُلَّهُ قَبْلَ السَّلَامِ وَيَقُولُ هَذَا النَّاسِخُ لِغَيْرِهِ مِنَ الْأَحَادِيثِ وَيَذْكُرُ أَنَّ آخِرَ فِعْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى هَذَا وَقَالَ أَحْمَدُ وَإِسْحَاقُ إِذَا قَامَ الرَّجُلُ فِي الرَّكَعَتَيْنِ فَإِنَّهُ يَسْجُدُ سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلَامِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ وَعَبْدُ اللَّهِ ابْنِ بُحَيْنَةَ هُوَ عَبْدُ اللَّهِ بْنُ مَالِكٍ وَهُوَ ابْنُ بُحَيْنَةَ مَالِكُ أَبُوهُ وَبُحَيْنَةُ أُمُّهُ هَكَذَا أَخْبَرَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْمَدِينِيِّ قَالَ أَبُو عِيسَى وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي سَجْدَتَيِ السَّهْوِ مَتَى يَسْجُدُهُمَا الرَّجُلُ قَبْلَ السَّلَامِ أَوْ بَعْدَهُ فَرَأَى بَعْضُهُمْ أَنَّ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُهُمْ يَسْجُدُهُمَا قَبْلَ السَّلَامِ وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَهْلِ الْمَدِينَةِ مِثْلُ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ وَغَيْرِهِمَا وَبِهِ يَقُولُ الشَّافِعِيُّ وَقَالَ بَعْضُهُمْ إِذَا كَانَتْ زِيَادَةٌ فِي الصَّلَاةِ فَبَعْدَ السَّلَامِ وَإِذَا كَانَ نُقْصَانًا فَقَبْلَ السَّلَامِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَقَالَ أَحْمَدُ مَا رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَجْدَتَيِ السَّهْوِ فَيُسْتَعْمَلُ كُلُّهُ عَلَى جِهَتِهِ يَرَى إِذَا قَامَ فِي الرَّكَعَتَيْنِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ فَإِنَّهُ يَسْجُدُهُمَا قَبْلَ السَّلَامِ وَإِذَا صَلَّى الظُّهْرَ خَمْسًا فَإِنَّهُ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَإِذَا سَلَّمَ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ فَإِنَّهُ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَكُلُّهُ يُسْتَعْمَلُ عَلَى جِهَتِهِ وَكُلُّ سَهْوٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذِكْرٌ فَإِنْ سَجَدَتَيِ السَّهْوِ قَبْلَ السَّلَامِ وَقَالَ إِسْحَاقُ نَحْوُ قَوْلِ أَحْمَدَ فِي هَذَا كُلُّهُ إِلَّا أَنَّهُ قَالَ كُلُّ سَهْوٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذِكْرٌ فَإِنْ كَانَتْ زِيَادَةٌ فِي الصَّلَاةِ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَإِنْ كَانَ نُقْصَانًا يَسْجُدُهُمَا قَبْلَ السَّلَامِ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Abdul A'la] and [Abu Dawud], both said: narrated to us [Hisyam] from [Yahya bin Abi Katsir] from [Muhammad bin Ibrahim] that [Abu Hurairah] and [Abdullah bin As Saib Al Qari] prostrated with two prostrations before salam." Abu Isa said: "The hadith of Ibnu Buhainah is hasan sahih. This hadith is acted upon by some scholars. And this is the opinion taken by Syafi'i. He holds that the two sahw prostrations are done before salam. He said: 'This hadith abrogates the other

hadiths, and he also mentioned that this is the last thing done by the Prophet, peace and blessings be upon him.' Ahmad and Ishaq said: 'If someone stands in the second rak'ah then he must prostrate two times before salam based on the hadith of Ibnu Buhainah. And Abdullah Ibnu Buhainah is Abdullah bin Malik. He is Ibnu Bunainah, his father's name is Malik and his mother's name is Buhainah. This is how Ishaq bin Manshur informed me from Ali bin Abdullah bin Al Madini.'" Abu Isa said: "Scholars differ on when one should perform sahwi prostration, before salam or after it. Some of them hold that it is done after salam. This opinion is taken by Sufyan Ats Tsauri and the people of Kufah. While others hold that it is done before salam. This opinion is widely taken by the jurists of Madinah such as Yahya bin Sa'id, Rabi'ah, and others. This opinion is also taken by Imam Syafi'i. Some scholars say: 'If it is an addition then prostration is done after salam, but if it is a deficiency in rak'ahs then before salam.' This opinion is taken by Malik bin Anas. Imam Ahmad said: 'No narration from the Prophet, peace and blessings be upon him, about two sahwi prostrations has been reported, so the hadith is acted upon according to the case accompanying it. If someone stands in the second rak'ah as in the hadith of Ibnu Buhainah then he prostrates two times before salam. If he prays Zuhr five rak'ahs then he prostrates two times after salam. And if he says salam in the second rak'ah in Zuhr or Asr then he prostrates after salam. Each is done according to its case. And every forgetfulness has no narration from the Prophet, peace and blessings be upon him, because the two sahwi prostrations are done before salam.' In this matter Imam Ishaq also says as Imam Ahmad said, except he says: 'And every forgetfulness has no narration from the Prophet, peace and blessings be upon him, if it is an addition in prayer then he prostrates before salam, but if deficiency in rak'ahs then he prostrates before salam.'"

SUJUD SAHWI BECAUSE OF THE EXCESS OF RAKAAT

Hadith Imam Tirmidzi Number 358

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ أَزِيدَ فِي الصَّلَاةِ فَسَجَدَ
سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], he said: informed us [Abdurrahman bin Mahdi], he said: narrated to us [Syu'bah] from [Al Hakam] from [Ibrahim] from [Alqamah] from [Abdullah bin Mas'ud] that the Prophet, peace and blessings be upon him, once prayed Zuhr five rak'ahs. He was asked: 'Was the prayer increased?' so he prostrated two times before salam." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3385, 4016, 4186, 4199

Imam Muslim : 890

Imam Abu Dawud : 857

Imam Ibnu Majah : 1195

Imam Darimi : 1460

SUJUD SAHWI AFTER SPEAKING IN PRAYER

Hadith Imam Tirmidzi Number 359

حَدَّثَنَا هَنَادٌ وَحُمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ
اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ الْكَلَامِ قَالَ وَفِي الْبَابِ عَنْ مُعَاوِيَةَ وَعَبْدِ اللَّهِ بْنِ
جَعْفَرٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Hannad] and [Mahmud bin Ghailan], they said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from [Alqamah] from [Abdullah] that the Prophet, peace and blessings be upon him, performed sahwi prostration with two prostrations after talking." He said: "In this chapter there is also a narration from Mu'awiyah, Abdullah bin Ja'far, and Abu Hurairah."

Hadith Corroboration
Imam Ahmad : 10467
Imam Muslim : 894

SUJUD SAHWI AFTER SALAM (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 360

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَهُمَا بَعْدَ السَّلَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ أَيُّوبُ وَغَيْرُ وَاحِدٍ
عَنْ ابْنِ سِيرِينَ وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا إِذَا
صَلَّى الرَّجُلُ الظُّهْرَ خَمْسًا فَصَلَاتُهُ جَائِزَةٌ وَسَجَدَ سَجْدَتَيِ السَّهْوِ وَإِنْ لَمْ يَجْلِسْ فِي الرَّابِعَةِ وَهُوَ قَوْلُ الشَّافِعِيِّ
وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُهُمْ إِذَا صَلَّى الظُّهْرَ خَمْسًا وَلَمْ يَقْعُدْ فِي الرَّابِعَةِ مِقْدَارَ التَّشَهُّدِ فَسَدَتْ صَلَاتُهُ وَهُوَ
قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husyaim] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, performed two sahwi prostrations after salam." Abu Isa said: "This hadith is hasan sahih. This hadith has been narrated by [Ayyub] and several people from [Ibnu Sirin]. And the hadith of Ibnu Mas'ud is hasan sahih. This hadith is acted upon by some scholars, they say: 'If a man prays Zuhr five rak'ahs then the prayer is valid, and he should perform two sahwi prostrations even if he did not sit in the fourth rak'ah. This is the opinion taken by Imam Syafi'i, Ahmad, and Ishaq. While others say: 'If a man prays Zuhr five rak'ahs and does not sit in the fourth rak'ah for the length of tasyahud, then his prayer is invalid. This is the opinion taken by Sufyan Ats Tsauri and some people of Kufah.'"

Hadith Corroboration
Imam Ahmad : 7070

TASYAHUD IN THE SAHWI PROSTITUTION

Hadith Imam Tirmidzi Number 361

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي أَشْعَثُ عَنْ ابْنِ سِيرِينَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ وَهُوَ عَنْ أَبِي قِلَابَةَ غَيْرَ هَذَا الْحَدِيثِ وَرَوَى مُحَمَّدٌ هَذَا الْحَدِيثَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو وَيُقَالُ أَيْضًا مُعَاوِيَةُ بْنُ عَمْرِو وَقَدْ رَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَهَشِيمٌ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ بِطَوِيلِهِ وَهُوَ حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ فَقَامَ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي التَّشَهُدِ فِي سَجْدَتَيِ السَّهْوِ فَقَالَ بَعْضُهُمْ يَتَشَهَّدُ فِيهِمَا وَيُسَلِّمُ وَقَالَ بَعْضُهُمْ لَيْسَ فِيهِمَا تَشَهُدٌ وَتَسْلِيمٌ وَإِذَا سَجَدَهُمَا قَبْلَ السَّلَامِ لَمْ يَتَشَهَّدْ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَا إِذَا سَجَدَ سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلَامِ لَمْ يَتَشَهَّدْ

Narrated to us [Muhammad bin Yahya An Naisaburi], he said: narrated to us [Muhammad bin Abdullah Al Anshari], he said: informed me [Asy'ats] from [Ibnu Sirin] from [Khalid Al Hadzdza] from [Abu Qilabah] from [Abu Al Muhallab] from [Imran bin Hushain] that the Prophet, peace and blessings be upon him, prayed with the companions then forgot, he then prostrated with two prostrations. After that he did tasyahud and salam." Abu Isa said: "This hadith is hasan gharib. Muhammad bin Sirin narrated a different hadith from Abu Al Muhallab, he is the uncle of Abu Qilabah. While [Muhammad] narrated this hadith from [Khalid Al Hadzdza] from [Abu Qilabah] from [Abu Al Muhallab] and Abu Al Muhallab's name is Abdurrahman bin 'Amru, also called Mu'awiyah bin 'Amru. [Abdul Wahhab Ats Tsaqafi] and [Husyaim] and several people narrated this hadith from [Khalid Al Hadzdza] from [Abu Qilabah] with complete wording. That is the hadith of Imran bin Hushain that the Prophet, peace and blessings be upon him, said salam in the third rak'ah in Asr prayer. Then a man named Hirbaq stood up. Scholars differ regarding tasyahud in the two sahw prostrations. Some of them say: 'One should do tasyahud in those two prostrations then salam.' While others say: 'In those two prostrations there is no tasyahud and salam, if he performs the prostration before salam he does not have to do tasyahud.' This is the opinion taken by Ahmad and Ishaq, both say: 'If someone performs two sahw prostrations before salam then he does not need to do tasyahud.'"

Hadith Corroboration
Imam Ahmad : 9401
Imam Bukhari : 1150
Imam Abu Dawud : 860, 875
Imam Nasa'i : 1219

HOW TO OVERCOME DOUBTS IN PRAYER

Hadith Imam Tirmidzi Number 362

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِيَاذِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي سَعِيدٍ أَحَدًا يُصَلِّي فَلَا يَدْرِي كَيْفَ صَلَّى فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَيْفَ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَالَ وَفِي الْبَابِ عَنْ عُثْمَانَ وَابْنِ مَسْعُودٍ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَعِيدٍ مِنْ غَيْرِ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا شَكَّ أَحَدُكُمْ فِي الْوَاحِدَةِ وَالثَّانَتَيْنِ فَلْيَجْعَلْهُمَا وَاحِدَةً وَإِذَا شَكَّ فِي الثَّانَتَيْنِ وَالثَّلَاثِ فَلْيَجْعَلْهُمَا ثِنْتَيْنِ وَيَسْجُدْ فِي ذَلِكَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا شَكَّ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى فَلْيُعِدْ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Isma'il bin Ibrahim], he said: narrated to us [Hisyam Ad Dastuwa'i] from [Yahya bin Abu Katsir] from [Iyadl] -that is Ibnu Hilal-, he said: "I asked [Abu Sa'id]: 'One of us prays, but he does not know how many rak'ahs he has prayed?' so he answered: 'The Messenger of Allah, peace and blessings be upon him, said: "If one of you prays and does not know how many rak'ahs he has prayed, then let him prostrate two times while he is sitting."'" He said: "In this chapter there is also a narration from Utsman, Ibnu Mas'ud, 'Aisyah, and Abu Hurairah." Abu Isa said: "The hadith of Abu Sa'id is hasan sahih. This hadith is also narrated from Abu Sa'id through another chain. It is narrated from the Prophet, peace and blessings be upon him, that he said: 'If one of you doubts one or two rak'ahs then count one rak'ah, and if doubts two or three then count two rak'ahs then prostrate two times before salam.' This hadith is acted upon by our companions. While some other scholars hold that if someone doubts in his prayer until he does not know how many rak'ahs he has prayed, then he should repeat it."

Hadith Corroboration

Imam Ahmad : 1568, 10660, 11042, 11052, 11075, 11264, 11356, 11367

Imam Muslim : 888

Imam Abu Dawud : 868

Imam Tirmidzi : 364

Imam Ibnu Majah : 1194

SUJUD SAHWI BECAUSE OF SATAN'S WHISPERS

Hadith Imam Tirmidzi Number 363

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلَاتِهِ فَيَلْبِسُ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], he said: narrated to us [Al Laits] from [Ibnu Syihab] from [Abu Salamah] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Indeed Satan comes to one of you when praying, then confuses him until he

does not know how many rak'ahs he has prayed. So if one of you finds something like that, let him prostrate two times while he is prostrating." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 6985, 7369, 7470, 7488, 11476, 11477

Imam Ibnu Majah : 1206

HOW TO OVERCOME DOUBTS IN PRAYER (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 364

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ الْبَصْرِيِّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَقَ عَنْ مَكْحُولٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ وَاحِدَةً صَلَّى أَوْ ثِنْتَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ فَإِنْ لَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Muhammad bin Khalid bin Atsmah Al Bashri], he said: narrated to us [Ibrahim bin Sa'd], he said: narrated to me [Muhammad bin Ishaq] from [Makhul] from [Kuraib] from [Ibnu Abbas] from [Abdurrahman bin Auf], he said: "I heard the Prophet, peace and blessings be upon him, say: 'If one of you doubts in his prayer until he does not know one rak'ah or two rak'ahs that he has done then let him count one rak'ah. If he does not know two or three rak'ahs that he has done then let him count two rak'ahs. And if he does not know three or four rak'ahs that he has done then let him count three rak'ahs. After that prostrate two times before salam.'" Abu Isa said: "This hadith is hasan gharib sahih. This hadith is also narrated from Abdurrahman bin Auf through another chain. [Az Zuhri] narrated it from [Ubaidullah bin Abdullah bin Utbah] from [Abdurrahman bin Auf] from the Prophet, peace and blessings be upon him."

Hadith Corroboration

Imam Ahmad : 1568, 10660, 11052, 11075, 11264, 11356

Imam Muslim : 888

Imam Ibnu Majah : 1194

Imam Malik : 198

SPEAKING IN PRAYER BECAUSE OF FORGETTING

Hadith Imam Tirmidzi Number 365

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ وَهُوَ أَيُّوبُ السَّخْتِيَانِيُّ عَنْ مُحَمَّدِ بْنِ

سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقْصَرْتَ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى اثْنَتَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ فَقَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ عُمَرَ وَذِي الْيَدَيْنِ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْحَدِيثِ فَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ إِذَا تَكَلَّمَ فِي الصَّلَاةِ نَاسِيًا أَوْ جَاهِلًا أَوْ مَا كَانَ فَإِنَّهُ يُعِيدُ الصَّلَاةَ وَاعْتَلُّوا بِأَنَّ هَذَا الْحَدِيثَ كَانَ قَبْلَ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ قَالَ وَأَمَّا الشَّافِعِيُّ فَرَأَى هَذَا حَدِيثًا صَحِيحًا فَقَالَ بِهِ وَقَالَ هَذَا أَصَحُّ مِنَ الْحَدِيثِ الَّذِي رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّائِمِ إِذَا أَكَلَ نَاسِيًا فَإِنَّهُ لَا يَقْضِي وَإِنَّمَا هُوَ رِزْقٌ رَزَقَهُ اللَّهُ قَالَ الشَّافِعِيُّ وَفَرَّقَ هُوَ لَا بَيْنَ الْعَمْدِ وَالنَّسْيَانِ فِي أَكْلِ الصَّائِمِ بِحَدِيثِ أَبِي هُرَيْرَةَ وَقَالَ أَحْمَدُ فِي حَدِيثِ أَبِي هُرَيْرَةَ إِنْ تَكَلَّمَ الْإِمَامُ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ يَرَى أَنَّهُ قَدْ أَكْمَلَهَا ثُمَّ عَلِمَ أَنَّهُ لَمْ يُكْمِلَهَا يُتِمُّ صَلَاتَهُ وَمَنْ تَكَلَّمَ خَلْفَ الْإِمَامِ وَهُوَ يَعْلَمُ أَنَّ عَلَيْهِ بَقِيَّةً مِنَ الصَّلَاةِ فَعَلَيْهِ أَنْ يَسْتَقْبِلَهَا وَاحْتَجَّ بِأَنَّ الْفَرَايِضَ كَانَتْ تُزَادُ وَتُنْقَضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّمَا تَكَلَّمَ ذُو الْيَدَيْنِ وَهُوَ عَلَى يَقِينٍ مِنْ صَلَاتِهِ أَنَّهَا تَمَّتْ وَلَيْسَ هَكَذَا الْيَوْمَ لَيْسَ لِأَحَدٍ أَنْ يَتَكَلَّمَ عَلَى مَعْنَى مَا تَكَلَّمَ ذُو الْيَدَيْنِ لِأَنَّ الْفَرَايِضَ الْيَوْمَ لَا يَزَادُ فِيهَا وَلَا يُنْقَضُ قَالَ أَحْمَدُ نَحْوًا مِنْ هَذَا الْكَلَامِ وَقَالَ إِسْحَقُ نَحْوَ قَوْلِ أَحْمَدَ فِي هَذَا الْبَابِ

Narrated to us [Al Anshar], he said: narrated to us [Ma'n], he said: narrated to us [Malik] from [Ayyub bin Abu Tamimah] -that is Ayyub As Sakhtiyani- from [Muhammad bin Sirin] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, left after performing two rak'ahs. So Dzul Yadaini asked him: 'O Messenger of Allah, was the prayer shortened or did you forget?' The Messenger of Allah, peace and blessings be upon him, then asked: 'Is what Dzul Yadaini said true?' the people answered: 'True,' so the Messenger of Allah, peace and blessings be upon him, stood and prayed two rak'ahs then salam. After that he said takbir and prostrated like his previous prostration or even longer, then takbir and raised his head. After that he prostrated like his previous prostration or even longer." Abu Isa said: "In this chapter there is also a narration from Imran bin Hushain, Ibnu Umar, and Dzul Yadaini." Abu Isa said: "The hadith of Abu Hurairah is hasan sahih. Scholars differ about this hadith, some people of Kufah say: 'If someone speaks in prayer due to forgetfulness, ignorance, or anything, then he should repeat his prayer. They argue that this hadith appeared before speaking in prayer was forbidden. Imam Syafi'i views this hadith as sahih, and he holds to that hadith. Imam Syafi'i said again: 'This hadith is more sahih than the hadith narrated from the Prophet, peace and blessings be upon him, regarding the fasting person: that if he eats due to forgetfulness he does not need to make it up, because it is sustenance given by Allah.' Syafi'i said: 'For the fasting person, they differentiate between one who eats intentionally and one who does not, based on the hadith of Abu Hurairah.' While Imam Ahmad in commenting on the hadith of Abu Hurairah said: 'If an imam speaks about something from his prayer and he is sure he has completed it, then

realizes he has not completed it, then he must complete his prayer. And whoever speaks behind the imam while knowing he still has remaining prayer that he has not done, then he should repeat it. Imam Ahmad argued that obligatory acts during the time of the Messenger of Allah, peace and blessings be upon him, sometimes had excess and sometimes deficiency. Dzul Yadaini spoke because he was sure the prayer was complete, this is not the same as today. One should not speak similar to what Dzul Yadaini said, because obligatory acts today cannot be added or reduced.' In this chapter Ishaq says as Imam Ahmad said.

Hadith Corroboration
Imam Bukhari : 673
Imam Malik : 195

PRAYING WEARING SANDALS

Hadith Imam Tirmidzi Number 366

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ قَالَ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعْمَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ أَبِي حَبِيبَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَمْرٍو بْنُ حُرَيْثٍ وَشَدَّادِ بْنِ أَوْسٍ وَأَوْسِ الثَّقَفِيِّ وَأَبِي هُرَيْرَةَ وَعَطَاءِ رَجُلٍ مِنْ بَنِي شَيْبَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ali bin Hujr], he said: narrated to us [Isma'il bin Ibrahim] from [Sa'id bin Yazid Abu Salamah], he said: I said to [Anas bin Malik]: 'Did the Messenger of Allah, peace and blessings be upon him, ever pray wearing two sandals?' he answered: 'Yes.'" He said: "In this chapter there is also a narration from Abdullah bin Mas'ud, Abdullah bin Abu Habibah, Abdullah bin 'Amru, and 'Amru." Abu Isa said: "The hadith of Anas is hasan sahih. And this hadith is acted upon by scholars."

Hadith Corroboration
Imam Ahmad : 12238, 12497, 15570, 15579, 15581, 15588, 15590, 17986, 18184
Imam Bukhari : 373, 5402
Imam Nasa'i : 767
Imam Ibnu Majah : 1027
Imam Darimi : 1342

QUKUT AT DAWN AND MAGHRIB PRAYERS

Hadith Imam Tirmidzi Number 367

حَدَّثَنَا قُتَيْبَةُ وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا عُذْرٌ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ وَالْمَغْرِبِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَخُفَّافِ بْنِ أَيْمَاءَ بْنِ رَحْصَةَ الْغِفَارِيِّ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ

مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ الْقُنُوتَ فِي صَلَاةِ الْفَجْرِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَقَالَ
أَحْمَدُ وَإِسْحَاقُ لَا يُقْنَتُ فِي الْفَجْرِ إِلَّا عِنْدَ نَازِلَةٍ تَنْزِلُ بِالْمُسْلِمِينَ فَإِذَا نَزَلَتْ نَازِلَةٌ فَلِلْإِمَامِ أَنْ يَدْعُوَ لِلْجُيُوشِ
الْمُسْلِمِينَ

Narrated to us [Qutaibah] and [Muhammad bin Al Mutsanna], both said: narrated to us [Ghundar Muhammad bin Ja'far] from [Syu'bah] from ['Amru bin Murrah] from [Abdurrahman bin Abu Laila] from [Al Bara' bin 'Azib], he said: "The Prophet, peace and blessings be upon him, performed qunut in Subuh and Maghrib prayers." He said: "In this chapter there is also a narration from Ali, Anas, Abu Hurairah, Ibnu Abbas, and Khaffaf bin Aima' bin Rahdlah Al Ghifari." Abu Isa said: "The hadith of Al Bara' is hasan sahih. Scholars differ about qunut in Subuh prayer, some scholars from the companions of the Prophet, peace and blessings be upon him, and others permit qunut in Subuh prayer. This opinion is taken by Imam Malik and Syafi'i. While Imam Ahmad and Ishaq say: 'Qunut is not to be done in Subuh prayer except when there is danger befalling the Muslims. If a calamity befalls the Muslims then the imam must supplicate for the Muslim army.'"

Hadith Corroboration
Imam Ahmad : 17740, 17907
Imam Muslim : 1093
Imam Nasa'i : 5340

THE EXISTENCE OF QUNUT IN THE DAWN PRAYER

Hadith Imam Tirmidzi Number 368

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ قُلْتُ لِأَبِيكَ أَمَا إِنَّكَ قَدْ صَلَّيْتَ
خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ بْنُ أَبِي طَالِبٍ هَاهُنَا بِالْكُوفَةِ نَحْوًا مِنْ
خَمْسِ سِنِينَ أَكَانُوا يَقْنُتُونَ قَالَ أَيْ بُنَيَّ مُحَدَّثُكَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ
أَكْثَرِ أَهْلِ الْعِلْمِ وَقَالَ سُفْيَانُ الثَّوْرِيُّ إِنْ قَنَتَ فِي الْفَجْرِ فَحَسَنٌ وَإِنْ لَمْ يَقْنُتْ فَحَسَنٌ وَاخْتَارَ أَنْ لَا يَقْنُتَ
وَلَمْ يَرَأِ ابْنَ الْمُبَارَكِ الْقُنُوتَ فِي الْفَجْرِ قَالَ أَبُو عِيْسَى وَأَبُو مَالِكٍ الْأَشْجَعِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقٍ بْنُ أَشِيمٍ
حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Yazid bin Harun] from [Abu Qilabah Al Asyja'i], he said: "I once asked [my father]: 'O father, indeed you prayed behind the Messenger of Allah, peace and blessings be upon him, Abu Bakar, Umar, Utsman, and Ali here in Kufah for about five years, did they recite qunut?' he answered: 'O my son, that is a new matter.'" Abu Isa said: "This hadith is hasan sahih. And this hadith is acted upon by many scholars. Sufyan Ats Tsauri said: 'If someone performs qunut in Subuh prayer then it is good, if not then it is also good.' And Sufyan Ats Tsauri prefers not to perform qunut. Likewise Ibnu Al Mubarak, he does not perform qunut in Subuh prayer." Abu Isa said: "Abu Malik Al Asyja'i's name is Sa'd bin Thariq bin Asyyam. Narrated to us [Shalih bin Abdullah], he said: narrated to us [Abu Awanah] from [Abu Malik Al Asyja'i] with the meaning of that

PRAYER AFTER SNEEZING IN PRAYER

Hadith Imam Tirmidzi Number 369

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرَقِيِّ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَطَسْتُ فَقُلْتُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ فَقَالَ مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ فَقَالَ رِفَاعَةُ بْنُ رَافِعٍ ابْنُ عَفْرَاءَ أَنَا يَا رَسُولَ اللَّهِ قَالَ كَيْفَ قُلْتَ قَالَ قُلْتُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ ابْتَدَرَهَا بِضَعَّةٍ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَصْعَدُ بِهَا قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَوَائِلِ بْنِ حُجْرٍ وَعَامِرِ بْنِ رَبِيعَةَ قَالَ أَبُو عِيسَى حَدِيثُ رِفَاعَةَ حَدِيثٌ حَسَنٌ وَكَأَنَّ هَذَا الْحَدِيثَ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّهُ فِي التَّطَوُّعِ لِأَنَّ غَيْرَ وَاحِدٍ مِنَ التَّابِعِينَ قَالُوا إِذَا عَطَسَ الرَّجُلُ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِنَّمَا يَحْمَدُ اللَّهَ فِي نَفْسِهِ وَلَمْ يُوسَّعُوا فِي أَكْثَرِ مِنْ ذَلِكَ

Narrated to us [Qutaibah], he said: narrated to us [Rifa'ah bin Yahya bin Abdullah bin Rifa'ah Az Zuraqi] from his father's uncle [Mu'adz bin Rifa'ah] from [his father], he said: "I once prayed behind the Messenger of Allah, peace and blessings be upon him, then I sneezed and said: 'ALHAMDULILAAHI HAMDAN KATSIRAN THAYYIBAN MUBARAKAN FIHI, MUBARAKAN 'ALAIHI KAMA YUHIBBU RABBUNA WA YARDLA (All praise is for Allah with much good and blessed praise in it and blessed upon it, as our Lord loves and is pleased).'" So when the Messenger of Allah, peace and blessings be upon him, finished prayer, he turned to us and said: "Who spoke during prayer?" no one answered, he then asked again for the second time: "Who spoke in prayer?" no one answered, he then asked for the third time: "Who spoke during prayer?" so Rifa'ah bin Rafi' bin Afra` answered: "I, O Messenger of Allah," he said: "What did you say?" Rifa'ah then answered: "I said: 'ALHAMDULILAAHI HAMDAN KATSIRAN THAYYIBAN MUBARAKAN FIHI, MUBARAKAN 'ALAIHI KAMA YUHIBBU RABBUNA WA YARDLA.'" So the Prophet, peace and blessings be upon him, said: "By the One in Whose hand is my soul, indeed more than thirty angels competed to carry up that statement."

TALKING DURING PRAYER IS FORBIDDEN

Hadith Imam Tirmidzi Number 370

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الْحَارِثِ بْنِ شُبَيْلٍ عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ كُنَّا نَتَكَلَّمُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ يُكَلِّمُ الرَّجُلُ مِنَّا صَاحِبَهُ إِلَى جَنْبِهِ حَتَّى نَزَلَتْ {وَقُومُوا لِلَّهِ قَانِتِينَ} فَأَمَرْنَا بِالسُّكُوتِ وَنُهِينَا عَنِ الْكَلَامِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَمُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ أَرْقَمَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا إِذَا تَكَلَّمَ الرَّجُلُ عَامِدًا فِي الصَّلَاةِ أَوْ نَاسِيًا أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُهُمْ إِذَا تَكَلَّمَ عَامِدًا فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ وَإِنْ كَانَ نَاسِيًا أَوْ جَاهِلًا أَجْزَأَهُ وَبِهِ يَقُولُ الشَّافِعِيُّ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Husayim], he said: informed us [Isma'il bin Abu Khalid] from [Al Harits bin Syubail] from [Abu Amru Asy Syaibani] from [Zaid bin Arqam], he said: "We used to talk behind the Messenger of Allah, peace and blessings be upon him, when praying. One of us would speak to his companion beside him, until the verse descended: (And stand for Allah in your prayer with khusyu'). Then we were ordered to be silent and forbidden to speak (in prayer)." He said: "In this chapter there is also a narration from Ibnu Mas'ud and Mu'awiyah bin Al Hakam." Abu Isa said: "The hadith of Zaid bin Arqam is hasan sahih. Many scholars act upon this hadith, they say: 'If someone speaks in prayer intentionally or due to forgetfulness, then he must repeat his prayer.' This opinion is taken by Sufyan Ats Tsauri, bin Al Mubarak, and the people of Kufah. And some of them say: 'If someone speaks in prayer intentionally then he must repeat his prayer, but if he speaks due to forgetfulness or ignorance then his prayer is sufficient (no need to repeat).' This opinion is taken by Imam Syafi'i."

Hadith Corroboration
Imam Abu Dawud : 812

THE PRINCIPITY OF PRAYER AND ISTIGHFAR AFTER SINNING

Hadith Imam Tirmidzi Number 371

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ عَنْ عَلِيِّ بْنِ رَبِيعَةَ عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَرَارِيِّ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ لِي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهِ وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ} إِلَى آخِرِ الْآيَةِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي الدَّرْدَاءِ وَأَنَسٍ وَأَبِي أُمَامَةَ وَمُعَاذٍ وَوَاثِلَةَ وَأَبِي الْيَسَرِ وَاسْمُهُ كَعْبٌ بْنُ عَمْرِو قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا

الْوَجْهَ مِنْ حَدِيثِ عُثْمَانَ بْنِ الْمُغِيرَةِ وَرَوَى عَنْهُ شُعْبَةُ وَغَيْرُ وَاحِدٍ فَرَفَعُوهُ مِثْلَ حَدِيثِ أَبِي عَوَانَةَ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَمِسْعَرٌ فَأَوْقَفَاهُ وَلَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْ مِسْعَرٍ هَذَا الْحَدِيثُ مَرْفُوعًا أَيْضًا وَلَا نَعْرِفُ لِأَسْمَاءَ بْنِ الْحَكَمِ حَدِيثًا مَرْفُوعًا إِلَّا هَذَا

Narrated to us [Qutaibah], he said: narrated to us [Abu Awanah] from [Utsman bin Al Mughirah] from [Ali bin Rabi'ah] from [Asma` bin Al Hakam Al Fazari], he said: "I heard [Ali] say: 'Indeed I am a man who if I hear a hadith from the Messenger of Allah, peace and blessings be upon him, then with it Allah benefits me as He wills to benefit me. And if one of the companions of the Messenger of Allah narrates a hadith to me, then I ask him to swear, if he swears then I believe him. [Abu Bakar] -he is a truthful person- once narrated to me, he said: "I heard the Messenger of Allah, peace and blessings be upon him, say: 'There is no man who commits a sin, then stands, purifies himself, and prays, then asks forgiveness from Allah except that Allah will forgive him.'" Then he recited this verse: (And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins) until the end of the verse." He said: "In this chapter there is also a narration from Ibnu Mas'ud, Abu Darda`, Anas, Abu Umamah, Mu'adz, and Watsilah. Abu Al Yasar's name is Ka'ab bin Amru." Abu Isa said: "The hadith of Ali is hasan, and we know it from this chain only from the hadith of Utsman bin Al Mughirah. [Syu'bah] and others narrated this hadith from [Utsman bin Al Mughirah], then they marfu' it as in the hadith of Abu Awanah. [Sufyan Ats Tsauri] and [Mis'ar] also narrated it, but both narrated it only as mauquf and did not marfu' it to the Prophet, peace and blessings be upon him. And this hadith has also been narrated from Mis'ar as marfu', and we do not know Asma` bin Al Hakam having a marfu' hadith except this one."

Hadith Corroboration

Imam Ahmad : 2, 46, 53, 3440, 7720, 8131

Imam Muslim : 334

Imam Abu Dawud : 771, 1300

Imam Tirmidzi : 371, 2932

Imam Nasa'i : 146

Imam Ibnu Majah : 1385

Imam Malik : 54

TEACHING PRAYER TO CHILDREN AND RECOMMENDING THOSE WHO LEAVE IT

Hadith Imam Tirmidzi Number 372

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا حَرْمَلَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيُّ عَنْ عَمِّهِ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمُوا الصَّبِيَّ الصَّلَاةَ ابْنُ سَبْعِ سِنِينَ وَاضْرِبُوهُ عَلَيْهَا ابْنُ عَشْرِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالَا مَا تَرَكَ الْغُلَامَ بَعْدَ الْعَشْرِ مِنَ الصَّلَاةِ فَإِنَّهُ يُعِيدُ قَالَ أَبُو عِيسَى وَسَبْرَةُ هُوَ ابْنُ مَعْبَدٍ الْجُهَنِيُّ وَيُقَالُ هُوَ ابْنُ عَوْسَجَةَ

Narrated to us [Ali bin Hujr], he said: informed us [Harmalah bin Abdul Aziz bin Ar Rabi' bin Syabrah Al Juhani] from [Abdul Malik bin Ar Rabi' bin Sabrah] from [his father] from [his grandfather], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Teach prayer to children at the age of seven years, and beat them for leaving prayer at the age of ten years.'" He said: "In this chapter there is also a narration from Abdullah bin 'Amru." Abu Isa said: "The hadith of Sabrah bin Ma'bad Al Juhani is hasan sahih." Some scholars act upon this hadith. And this is the opinion taken by Ahmad and Ishaq. Both say: 'Prayer left by a child who has reached ten years, then he must repeat it.'" Abu Isa said: "Sabrah is Ibnu Ma'bad Al Juhani, he is also called Ibnu Ausajah."

Hadith Corroboration
Imam Darimi : 1395

PRAYER IS VALID EVEN IF YOU HAVE MADE HADATH BEFORE THE GREETING

Hadith Imam Tirmidzi Number 373

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى الْمَلَقُ مَرْدُوَيْهِ قَالَ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنُ أَنْعُمٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ رَافِعٍ وَبَكْرَ بْنَ سَوَادَةَ أَخْبَرَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَحْدَثَ يَغْنِي الرَّجُلُ وَقَدْ جَلَسَ فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلَّمَ فَقَدْ جَازَتْ صَلَاتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَوِيُّ وَقَدْ اضْطَرَبُوا فِي إِسْنَادِهِ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا قَالُوا إِذَا جَلَسَ مِقْدَارَ التَّشَهُّدِ وَأَحْدَثَ قَبْلَ أَنْ يُسَلَّمَ فَقَدْ تَمَّتْ صَلَاتُهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَحْدَثَ قَبْلَ أَنْ يَتَشَهَّدَ وَقَبْلَ أَنْ يُسَلَّمَ أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَقَالَ أَحْمَدُ إِذَا لَمْ يَتَشَهَّدَ وَسَلَّمَ أَجْزَأُهُ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَحْلِيلُهَا التَّسْلِيمُ وَالتَّشَهُّدُ أَهْوَنُ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اثْنَتَيْنِ فَمَضَى فِي صَلَاتِهِ وَلَمْ يَتَشَهَّدَ وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ إِذَا تَشَهَّدَ وَلَمْ يُسَلِّمْ أَجْزَأُهُ وَاحْتَجَّ بِحَدِيثِ ابْنِ مَسْعُودٍ حِينَ عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ فَقَالَ إِذَا فَرَعْتَ مِنْ هَذَا فَقَدْ قَضَيْتَ مَا عَلَيْكَ قَالَ أَبُو عِيسَى وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنُ أَنْعُمٍ هُوَ الْأَفْرِيقِيُّ وَقَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْهُمْ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَأَحْمَدُ بْنُ حَنْبَلٍ

Narrated to us [Ahmad bin Muhammad bin Musa Al Mulaqqab Marduwaih], he said: informed us [Ibnu Al Mubarak], he said: informed us [Abdurrahman bin Ziyad bin An'um] that [Abdurrahman bin Rafi'] and [Bakr bin Sawadah], both informed him, from [Abdullah bin 'Amru], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If hadath occurs, that is to a man, while he has sat at the end of his prayer before salam, then his prayer is valid.'" Abu Isa said: "This hadith's chain is not very strong, and in its chain there is irregularity. Some scholars hold to this hadith, they say: 'If someone has sat for the length of tasyahud then hadath occurs before salam, then his prayer is valid.' While others say: 'If he has hadath before tasyahud and also before salam, then he must repeat his

prayer.' This is the opinion taken by Imam Syafi'i. Imam Ahmad said: 'If someone has not done tasyahud then says salam, the prayer is valid, this is as the saying of the Prophet, peace and blessings be upon him: "(Prayer) its legalization is salam." While tasyahud is lighter, because the Prophet, peace and blessings be upon him, once stood in the second rak'ah and he continued his prayer even though he did not do tasyahud.' While Imam Ishaq bin Ibrahim said: 'If someone does tasyahud then says salam, his prayer is valid,' Ishaq argued with the hadith of Ibnu Mas'ud when he was taught tasyahud by the Prophet, peace and blessings be upon him, he said: 'If you have finished doing this (tasyahud), then your obligation is complete.'" Abu Isa said: "Abdurrahman bin Ziyad bin An'um is Al Afriqi, and he has been weakened by some hadith scholars like Yahya bin Sa'id Al Qaththan and Ahmad bin Hanbal."

PRAYING IN THE TENT WHEN IT RAINED

Hadith Imam Tirmidzi Number 374

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصَابَنَا مَطَرٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَاءَ فَلْيُصَلِّ فِي رَحْلِهِ قَالُوا وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَسَمُرَةَ وَأَبِي الْمَلِيحِ عَنْ أَبِيهِ وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ أَهْلُ الْعِلْمِ فِي الْقُعُودِ عَنِ الْجَمَاعَةِ فِي الْمَطَرِ وَالطَّيْنِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ قَالَ أَبُو عِيسَى سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ رَوَى عَقَّانُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ عَلِيٍّ حَدِيثًا وَقَالَ أَبُو زُرْعَةَ لَمْ نَرِ بِالْبَصْرَةِ أَحْفَظَ مِنْ هَؤُلَاءِ الثَّلَاثَةِ عَلِيٌّ بْنُ الْمَدِينِيِّ وَابْنُ الشَّاذْكُونِيِّ وَعَمْرُو بْنُ عَلِيٍّ وَأَبُو الْمَلِيحِ اسْمُهُ عَامِرٌ وَيُقَالُ زَيْدُ بْنُ أُسَامَةَ بْنُ عُمَيْرٍ الْهُذَلِيُّ

Narrated to us [Abu Hafsh Amru bin Ali Al Bashri], he said: narrated to us [Abu Dawud Ath Thayalisi], he said: narrated to us [Zuhair bin Mu'awiyah] from [Abu Az Zubair] from [Jabir], he said: "We were with the Prophet, peace and blessings be upon him, in a journey then it rained on us. So the Prophet, peace and blessings be upon him, said: 'Whoever wishes may pray in his tent.'" He said: "In this chapter there is also a narration from Ibnu Umar, Samrah, Abu Al Malih from his father, and Abdurrahman bin Samrah." Abu Isa said: "I heard Abu Zur'ah say: 'Affan bin Muslim narrated from 'Amru bin Ali a hadith.' Abu Zur'ah said: 'In Bashrah we have never seen anyone with more memorization: Ali bin Al Madini, Ibnu Asy Syadzakuni, and 'Amru bin Ali.' Abu Al Malih's name is Amir, and also called Zaid bin Usamah bin Umair Al Hudzali."

Hadith Corroboration
Imam Ahmad : 13827, 13979, 14742
Imam Muslim : 1127
Imam Abu Dawud : 899

Dhikr after prayer

Hadith Imam Tirmidzi Number 375

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيِّ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ عَنْ خُصَيْفٍ عَنْ مُجَاهِدٍ وَعِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يُعْتِقُونَ وَيَتَصَدَّقُونَ قَالَ فَإِذَا صَلَّيْتُمْ فَقُولُوا سُبْحَانَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَاللَّهُ أَكْبَرُ أَرْبَعًا وَثَلَاثِينَ مَرَّةً وَلَا إِلَهَ إِلَّا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّكُمْ تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَلَا يَسْبِقُكُمْ مَنْ بَعْدَكُمْ قَالَ وَفِي الْبَابِ عَنْ كَعْبِ بْنِ عُجْرَةَ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَزَيْدِ بْنِ ثَابِتٍ وَأَبِي الدَّرْدَاءِ وَابْنِ عُمَرَ وَأَبِي ذَرٍّ قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ أَيْضًا عَنْ أَبِي هُرَيْرَةَ وَالْمَغِيرَةِ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ خَصْلَتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيُحَمِّدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا وَيُسَبِّحُ اللَّهَ عِنْدَ مَنَامِهِ ثَلَاثًا وَثَلَاثِينَ وَيُحَمِّدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ

Narrated to us [Ishaq bin Ibrahim bin Habib bin Asy Syahid Al Bashri] and [Ali bin Hujr], both said: narrated to us ['Attab bin Basyir] from [Khushaif] from [Mujahid] and [Ikrimah] from [Ibnu Abbas], he said: "The poor people came to the Messenger of Allah, peace and blessings be upon him, and said: 'O Messenger of Allah, the rich pray and fast as we pray and fast, and they have wealth that they can use to free slaves and give charity!' he said: 'If you pray then say: SUBHAANAALLAH thirty-three times, ALHAMDULILLAH thirty-three times, ALLAHU AKBAR thirty-four times, and LAA ILAAHA ILLAALLAH ten times. You will surpass those before you and will not be surpassed by those after you.'" He said: "In this chapter there is also a narration from Ka'ab bin Ujrah, Anas, Abdullah bin Amru, Zaid bin Tsabit, Abu Darda`, Ibnu Umar, and Abu Dzar." Abu Isa said: "The hadith of Ibnu Abbas is hasan gharib. And in this chapter there is also a narration from Abu Hurairah and Al Mughirah. It is narrated from the Prophet, peace and blessings be upon him, that he said: 'Two matters, no Muslim counts them except he will enter paradise: saying subhanallah to Allah after every prayer ten times, praising Allah (tahmid) ten times, and takbir ten times. And saying subhanallah before sleeping thirty-three times, tahmid thirty-three times, and takbir thirty-four times.'"

Hadith Corroboration
Imam Nasa'i : 1336

PRAYING ON A VEHICLE ON MUDDY GROUND Hadith Imam Tirmidzi Number 376

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ حَدَّثَنَا عُمَرُ بْنُ الرَّمَّاحِ الْبَلْخِيُّ عَنْ كَثِيرِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ يَعْلَى بْنِ مَرَّةٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ فَأَنْتَهَوْا إِلَى

مَضِيقٍ وَحَضَرَتْ الصَّلَاةُ فَمَطَرُوا السَّمَاءُ مِنْ فَوْقِهِمْ وَالْبَلَّةُ مِنْ أَسْفَلَ مِنْهُمْ فَأَذَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى رَاحِلَتِهِ وَأَقَامَ أَوْ أَقَامَ فَتَقَدَّمَ عَلَى رَاحِلَتِهِ فَصَلَّى بِهِمْ يَوْمِيَّ إِيْمَاءً يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ تَفَرَّدَ بِهِ عُمَرُ بْنُ الرَّمَّاحِ الْبَلْخِيُّ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِهِ وَقَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَكَذَلِكَ رَوَى عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ صَلَّى فِي مَاءٍ وَطِينٍ عَلَى دَابَّتِهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ

Narrated to us [Yahya bin Musa], he said: narrated to us [Syababah bin Sawwar], he said: narrated to us [Umar bin Ar Rammah Al bakhil] from [Katsir bin Ziyad] from [Amru bin Utsman bin Ya'la bin Murrah] from [his father] from [his grandfather] that they were with the Prophet, peace and blessings be upon him, in a journey, until they reached a narrow path, then prayer time arrived while the sky was raining and the ground was flooded. The Messenger of Allah, peace and blessings be upon him, then called adhan on his mount, then iqamah and advanced forward. After that he prayed with the companions by bowing, he made prostration lower than bowing." Abu Isa said: "This hadith is hasan gharib. Umar bin Ar Ramman Al Bakhil narrated this hadith alone, no other hadith is known except from his hadith, and more than one scholar narrated from him. Likewise it is narrated from Anas bin Malik that he once prayed on his mount on muddy ground. This hadith is acted upon by scholars, and this opinion is also taken by Ahmad and Ishaq."

THE ADVANTAGES OF QIYAMULLAIL

Hadith Imam Tirmidzi Number 377

حَدَّثَنَا قُتَيْبَةُ وَبِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ قَالَا حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَتَكَلَّفُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] and [Bisyr bin Mu'adz Al Aqadi], both said: narrated to us [Abu Awanah] from [Ziyad bin Iqalah] from [Al Mughirah bin Syu'bah], he said: "The Messenger of Allah, peace and blessings be upon him, prayed until his feet swelled, then it was said to him: 'Why do you burden yourself, while your past and future sins have been forgiven?' he said: 'Should I not be a grateful servant?'" He said: "In this chapter there is also a narration from Abu Hurairah and 'Aisyah." Abu Isa said: "The hadith of Al Mughirah bin Syu'bah is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 17488, 17528
 Imam Bukhari : 1062, 4459, 5990
 Imam Muslim : 5044, 5045, 5046
 Imam Ibnu Majah : 1409, 1410

THE FIRST PRACTICE TO BE ACCEPTED ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 378

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الْجُهَنِيُّ حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ حَدَّثَنَا هَمَّامٌ قَالَ حَدَّثَنِي قَتَادَةُ عَنْ الْحَسَنِ عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ قَدِمْتُ الْمَدِينَةَ فَقُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيصًا صَالِحًا قَالَ فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ فَقُلْتُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي جَلِيصًا صَالِحًا فَحَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ قَالَ وَفِي الْبَابِ عَنْ تَمِيمِ الدَّارِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَى بَعْضُ أَصْحَابِ الْحَسَنِ عَنْ الْحَسَنِ عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ غَيْرَ هَذَا الْحَدِيثِ وَالْمَشْهُورُ هُوَ قَبِيصَةُ بْنُ حُرَيْثٍ وَرَوَى عَنْ أَنَسِ بْنِ حَكِيمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا

Narrated to us [Ali bin Nashr bin Ali Al Jahdlami], he said: narrated to us [Sahl bin Hammad], he said: narrated to us [Hammam], he said: narrated to me [Qatadah] from [Al Hasan] from [Hurait bin Qabishah], he said: "I came to Madinah, then I supplicated: 'O Allah, facilitate for me a righteous companion.' Hurait bin Qabishah said: 'Then I befriended [Abu Hurairah], I then said to him: 'Indeed I have asked Allah to provide me with a righteous companion, so narrate to me a hadith that you heard from the Messenger of Allah, peace and blessings be upon him, perhaps with it Allah will benefit me.' So Abu Hurairah said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: "On the Day of Judgment, the first thing Allah will account for a servant's deeds is his prayer, if his prayer is good then he will succeed and be saved, if his prayer is ruined then he will lose and fail. If in his obligatory deeds there is deficiency then the Lord 'azza wajalla says: 'Check, does My servant have voluntary worship that can complete his deficient obligatory worship?' then every deed will be treated like that.'"" He said: "In this chapter there is also a narration from Tamim Ad Dari." Abu Isa said: "The hadith of Abu Hurairah is hasan gharib from this side. This hadith has also been narrated from Abu Hurairah through another chain. Some companions of Al Hasan also narrated another hadith from Al Hasan, from Qabishah bin Hurait. And the more famous is Qabishah bin Hurait. A hadith like this has also been narrated from [Anas bin Hakim] from [Abu Hurairah] from the Prophet, peace and blessings be upon him."

Hadith Corroboration
Imam Ahmad : 16019, 16339, 16342, 22119

THE PRINCIPITY OF RAWATIB SUNNAH PRAYERS

Hadith Imam Tirmidzi Number 379

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُغِيرَةُ بْنُ زِيَادٍ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Muhammad bin Rafi' An Naisaburi], he said: narrated to us [Ishaq bin Sulaiman Ar Razi], he said: narrated to me [Al Mughirah bin Ziyad] from ['Atha] from ['Aisyah], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever maintains performing twelve rak'ahs of voluntary prayer, then Allah will build a house for him in paradise, namely four rak'ahs before Zuhr, two rak'ahs after Zuhr, two rak'ahs after Maghrib, two rak'ahs after Isya, and two rak'ahs before Subuh.'" He said: "In this chapter there is also a narration from Ummu Habibah, Abu Hurairah, Abu Musa, and Ibnu Umar." Abu Isa said: "The hadith of 'Aisyah is hasan gharib from this side, while Mughirah bin Ziyad has been discussed by scholars regarding his memory."

Hadith Corroboration
Imam Ahmad : 22892
Imam Muslim : 1201
Imam Abu Dawud : 1060
Imam Tirmidzi : 379, 380
Imam Nasa'i : 1771, 1772
Imam Ibnu Majah : 1130, 1132

THE PRINCIPITY OF RAWATIB SUNNAH PRAYER (OTHER VERSION) Hadith Imam Tirmidzi Number 380

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا مُؤَمَّلٌ هُوَ ابْنُ إِسْمَاعِيلَ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنبَسَةَ بِنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ قَالَ أَبُو عِيسَى وَحَدِيثُ عَنبَسَةَ عَنْ أُمِّ حَبِيبَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَنبَسَةَ مِنْ غَيْرِ وَجْهِ

Narrated to us [Mahmud bin Ghailan], he said: narrated to us [Muammal] -that is Ibnu Isma'il-, he said: narrated to us [Sufyan Ats Tsauri] from [Abu Ishaq] from [Al Musayyib bin Rafi'] from [Anbasah bin Abu Sufyan] from [Ummu Habibah], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever in a day and night prays twelve rak'ahs of voluntary prayer then Allah will build for him a house in paradise: four rak'ahs before Zuhr, two after it, two after Maghrib, two after Isya, and two before Subuh.'" Abu Isa

said: "The hadith of Anbasah from Ummu Habibah in this chapter is hasan sahih, and this hadith has also been narrated from Anbasah through another chain."

Hadith Corroboration
Imam Ahmad : 22892
Imam Muslim : 1201
Imam Abu Dawud : 1060
Imam Tirmidzi : 379, 380
Imam Nasa'i : 1771, 1772
Imam Ibnu Majah : 1130, 1132

THE ADVANTAGES OF SUNNAH DAWN PRAYERS

Hadith Imam Tirmidzi Number 381

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ التِّرْمِذِيِّ حَدِيثًا

Narrated to us [Shalih bin Abdullah At Tirmidzi], he said: narrated to us [Abu Awanah] from [Qatadah] from [Zurarah bin Afa] from [Sa'd bin Hisyam] from ['Aisyah], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'Two raka'at before Fajr are better than the world and everything in it.'" He said: "In this chapter there is also narration from Ali, Ibnu Umar, and Ibnu Abbas." Abu Isa said: "The hadith of 'Aisyah is hasan sahih. And Imam Ahmad bin Hanbal also narrated a hadith from Shalih bin Abdullah At Tirmidzi."

Hadith Corroboration
Imam Ahmad : 21732, 25083
Imam Muslim : 1193
Imam Nasa'i : 1738

SUNNAH PRAYERS BEFORE FAWN WITH QUL YAA AYYUHAL KAFIRUN AND QUL HUWAALLAHU AHAD

Hadith Imam Tirmidzi Number 382

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَأَبُو عَمَّارٍ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ رَمَقْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَحَفْصَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ إِلَّا مِنْ حَدِيثِ أَبِي أَحْمَدَ وَالْمَعْرُوفُ عِنْدَ النَّاسِ حَدِيثُ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ وَقَدْ رَوَى عَنْ أَبِي أَحْمَدَ عَنْ إِسْرَائِيلَ هَذَا

الْحَدِيثُ أَيْضًا وَأَبُو أَحْمَدَ الرُّبَيْرِيُّ ثَقَّةٌ حَافِظٌ قَالَ سَمِعْتُ بُنْدَارًا يَقُولُ مَا رَأَيْتُ أَحَدًا أَحْسَنَ حِفْظًا مِنْ أَبِي
أَحْمَدَ الرُّبَيْرِيِّ وَأَبُو أَحْمَدَ اسْمُهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ الْكُوفِيُّ الْأَسَدِيُّ

Narrated to us [Mahmud bin Ghailan] and [Abu Ammar], both said: narrated to us [Abu Ahmad Az Zubairi], he said: narrated to us [Sufyan] from [Abu Ishaq] from [Mujahid] from [Ibnu Umar], he said: "I observed the Prophet, peace and blessings be upon him, for one month, he always recited QUL YAA AYYUHAL KAFIRUN and QUL HUWAALLAHU AHAD when performing the two raka'at before Subuh." He said: "In this chapter there is also narration from Ibnu Umar, Ibnu Mas'ud, Anas, Abu Hurairah, Ibnu Abbas, Hafshah, and 'Aisyah." Abu Isa said: "The hadith of Ibnu Umar is hasan. I do not know this hadith from the hadith of Ast Tsauri from Ishaq, except from the hadith of Abu Ahmad. But what is famous according to the people is the hadith of Isra'il, from Abu Ishaq. And this hadith is also narrated from [Abu Ahma], from [Isra'il]. Abu Ahmad is a reliable hadith scholar and hafiz. He said: 'I heard Bundar say: "I have never seen anyone with better memorization than Abu Ahmad Az Zubairi."' And Abu Ahmad's name is Muhammad bin Abdullah bin Az Zubairi Al Kufi Al Asadi."

Hadith Corroboration

Imam Ahmad : 4674, 5433, 5483, 14813, 14814, 20218, 24335

Imam Muslim : 1195

Imam Tirmidzi : 797

Imam Nasa'i : 936, 982, 1710, 1712, 1714, 1718, 1719

Imam Ibnu Majah : 1138

THE RULING ON SPEAKING AFTER DAWN BEFORE THE FAR MORNING PRAYER

Hadith Imam Tirmidzi Number 383

حَدَّثَنَا يُونُسُ بْنُ عِيسَى الْمَرْوَزِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ عَنْ أَبِي النَّضْرِ عَنْ
أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رُكْعَتَيِ الْفَجْرِ فَإِنْ كَانَتْ لَهُ إِلَيَّ حَاجَةٌ كَلَّمَنِي
وَالَا خَرَجَ إِلَى الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ الْكَلَامَ بَعْدَ طُلُوعِ الْفَجْرِ حَتَّى يُصَلِّيَ صَلَاةَ الْفَجْرِ إِلَّا مَا كَانَ مِنْ ذِكْرِ اللَّهِ أَوْ
مِمَّا لَا بُدَّ مِنْهُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Yusuf bin Isa Al Marwazi], he said: narrated to us [Abdullah bin Idris], he said: I heard [Malik bin Anas] from [Abu An Nadlr] from [Abu Salamah] from ['Aisyah], she said: "After the Prophet, peace and blessings be upon him, finished the two raka'at before Subuh, he would talk to me if there was a need, and if not, then he went to the mosque for Subuh prayer." Abu Isa said: "This hadith is hasan sahih. Some scholars from the companions of the Prophet, peace and blessings be upon him, and others dislike talking after the rising of Fajr until performing Subuh prayer, except dhikr to Allah or unavoidable matters. This is the opinion taken by Ahmad and Ishaq."

Hadith Corroboration

THE LAW OF PRAYER AFTER DAWN EXCEPT FOR TWO FADHU RAKAAT Hadith Imam Tirmidzi Number 384

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ قُدَامَةَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي عُلْقَمَةَ عَنْ يَسَارِ مَوْلَى ابْنِ عُمَرَ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ مَعْنَى هَذَا الْحَدِيثِ إِنَّمَا يَقُولُ لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيِ الْفَجْرِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَحَفْصَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ قُدَامَةَ بْنِ مُوسَى وَرَوَى عَنْهُ غَيْرُ وَاحِدٍ وَهُوَ مَا اجْتَمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيِ الْفَجْرِ

Narrated to us [Ahmad bin Abdah Adl Dlabbi], he said: narrated to us [Abdul Aziz bin Muhammad] from [Qudamah bin Musa] from [Muhammad bin Al Hushain] from [Abu Alqamah] from [Yasar] the servant of Ibnu Umar, from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: "There is no prayer after Fajr except two raka'at." The meaning of this hadith is that there is no prayer after the rising of Fajr except the two raka'at of Fajr. He said: "In this chapter there is also narration from Abdullah bin Amru and Hafshah." Abu Isa said: "The hadith of Ibnu Umar is gharib, we know it only from the hadith of Qudamah bin Musa. And more than one person narrated from him, and this is what the scholars agree upon, namely they dislike a man performing prayer after the rising of Fajr except the two raka'at of Fajr."

Hadith Corroboration
Imam Ahmad : 4526
Imam Abu Dawud : 1086

RECOMMENDATION TO LIE ON THE RIGHT SIDE AFTER TWO RAKAAT FADHU PRAYERS Hadith Imam Tirmidzi Number 385

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ رَكَعَتَيِ الْفَجْرِ فَلْيُضْطَجِعْ عَلَى يَمِينِهِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ

عَائِشَةُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى رَكَعَتَيِ الْفَجْرِ فِي بَيْتِهِ اضْطَجَعَ عَلَى يَمِينِهِ وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُفْعَلَ هَذَا اسْتِحْبَابًا

Narrated to us [Bisyr bin Mu'adz Al Aqadi], he said: narrated to us [Abdul Wahid bin Ziyad], he said: narrated to us [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'If one of you finishes the two raka'at of Fajr, let him lie down on his right side.'" He said: "In this chapter there is also narration from 'Aisyah." Abu Isa said: "The hadith of Abu Hurairah is hasan gharib from this chain. It is narrated from 'Aisyah that the Prophet, peace and blessings be upon him, when praying the two raka'at of Fajr at his house, always lay down on his right side. And some scholars recommend this because it is part of the Sunnah."

Hadith Corroboration
Imam Ahmad : 4364, 9000, 24973
Imam Bukhari : 1090
Imam Abu Dawud : 1070
Imam Ibnu Majah : 1188, 1189

PRAYER AFTER IQAMAH

Hadith Imam Tirmidzi Number 386

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَقَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ بُحَيْنَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ سَرَجٍ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى أَيُّوبُ وَوَرْقَاءُ بْنُ عَمْرٍو وَزِيَادُ بْنُ سَعْدٍ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى حَمَّادُ بْنُ زَيْدٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ فَلَمْ يَرْفَعَاهُ وَالْحَدِيثُ الْمَرْفُوعُ أَصَحُّ عِنْدَنَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا أُقِيمَتِ الصَّلَاةُ أَنْ لَا يُصَلِّيَ الرَّجُلُ إِلَّا الْمَكْتُوبَةَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ عِيَّاشُ بْنُ عَبَّاسٍ الْقُتَيْبِيُّ الْمَصْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Rauh bin Ubadah], he said: narrated to us [Zakaria bin Ishaq], he said: narrated to us [Amru bin Dinar], he said: I heard ['Atha bin Yasar] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'When the iqamah has been called, there is no prayer except the obligatory one.'" He said: "In this chapter there is also narration from Ibnu Buhainah, Abdullah bin Amru, Abdullah bin Sarjisy, Ibnu Abbas, and Anas." Abu Isa said: "The hadith of Abu Hurairah is hasan. Thus [Ayyub] and [Warqa bin Umar] and [Ziyad bin Sa'd] and

[Isma'il bin Muslim] and [Muhammad bin Juhadah] narrated from [Amru bin Dinar] from ['Atha' bin Yasar] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. Hammad bin Zaid and Sufyan bin Uyainah narrated this hadith from Amru bin Dinar, but both did not marfu' it. Yet according to us, the marfu' hadith is more sahih. Some scholars act upon this hadith, namely when prayer has been called, a man should not perform any prayer except the obligatory one. This opinion is taken by Sufyan Ats Tsauri, bin Al Mubarak, Syafi'i, Ahmad, and Ishaq. This hadith is also narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, with another chain. [Ayyasy bin Abbas Al Qitbani Al Mishri] narrated it from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like that hadith."

Hadith Corroboration

Imam Ahmad : 8269, 9495, 10280, 10454, 21541, 21565, 21573

Imam Muslim : 1160, 1161

Imam Abu Dawud : 1075

Imam Nasa'i : 855, 856

Imam Ibnu Majah : 1141

Imam Darimi : 1412, 1414

PRAY TWO RAKAT AFTER MAGHRIB

Hadith Imam Tirmidzi Number 387

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ الْبَلْخِيُّ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ جَدِّهِ قَيْسٍ قَالِ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ مَعَهُ الصُّبْحَ ثُمَّ انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَنِي أَصْلِي فَقَالَ مَهْلًا يَا قَيْسُ أَصَلَاتَانِ مَعًا قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَكُنْ رَكَعْتُ رُكْعَتَيِ الْفَجْرِ قَالَ فَلَا إِذْنُ قَالَ أَبُو عِيسَى حَدِيثُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ سَعْدِ بْنِ سَعِيدٍ وَقَالَ سُفْيَانُ بْنُ عُيَيْنَةَ سَمِعَ عَطَاءُ بْنُ أَبِي رَبَاحٍ مِنْ سَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثَ وَإِنَّمَا يُرَوَّى هَذَا الْحَدِيثُ مُرْسَلًا وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ مَكَّةَ بِهَذَا الْحَدِيثِ لَمْ يَرَوْا بَأْسًا أَنْ يُصَلِّيَ الرَّجُلُ الرَّكَعَتَيْنِ بَعْدَ الْمَكْتُوبَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ قَالَ أَبُو عِيسَى وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ وَقَيْسٌ هُوَ جَدُّ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ وَيُقَالُ هُوَ قَيْسُ بْنُ عَمْرِو وَيُقَالُ هُوَ قَيْسُ بْنُ فَهْدٍ وَإِسْنَادُ هَذَا الْحَدِيثِ لَيْسَ بِمُتَّصِلٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ لَمْ يَسْمَعْ مِنْ قَيْسٍ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سَعْدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فَرَأَى قَيْسًا وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ سَعْدِ بْنِ سَعِيدٍ

Narrated to us [Muhammad bin Amru As Sawwaq Al Balkhi], he said: narrated to us [Abdul Aziz bin Muhammad] from [Sa'd bin Sa'id] from [Muhammad bin Ibrahim] from his grandfather [Qais], he said: "The Messenger of Allah, peace and blessings be upon him, came out then iqamah was called, I then prayed Subuh with him. After that the Prophet, peace and blessings be upon him, passed and found me praying, so he said: 'O Qais, wait! Are you performing two prayers with us?' I then answered, 'O Messenger of Allah, indeed I

have not performed the two raka'at before Fajr,' he said: 'Then proceed.'" Abu Isa said: "We do not know the hadith of Muhammad bin Ibrahim like this except from the hadith of Sa'd bin Sa'id." Sufyan bin Uyainah said: "'Atha` bin Rabah heard this hadith from Sa'd bin Sa'id, but this hadith is narrated mursal. Some Makkah scholars hold to this hadith, they say: 'It is fine for someone to pray sunnah two raka'at after the obligatory (Subuh) before sunrise.'" Abu Isa said: "Sa'd bin Sa'id is the brother of Yahya bin Sa'id Al Anshari." He said: "Qais is the grandfather of Yahya bin Sa'id Al Anshari, he is also called Qais bin Amru, or Qais bin Qahd. And the chain of this hadith is not connected, because Muhammad bin Ibrahim At Taimi did not hear from Qais. But some narrated this hadith from Sa'd bin Sa'id, from Muhammad bin Ibrahim that the Prophet, peace and blessings be upon him, came out and saw Qais, and this is more sahih than the hadith of Abdul Aziz from Sa'd bin Sa'id."

PRAY TWO RAKA'ATS BEFORE THE SUN RISE

Hadith Imam Tirmidzi Number 388

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ التَّضَرِّ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهُمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ ابْنِ عُمَرَ أَنَّهُ فَعَلَهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ عَنْ هَمَّامٍ بِهَذَا الْإِسْنَادِ نَحْوَ هَذَا إِلَّا عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ وَالْمَعْرُوفُ مِنْ حَدِيثِ قَتَادَةَ عَنْ التَّضَرِّ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَذْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَذْرَكَ الصُّبْحَ

Narrated to us [Uqbah bin Mukram Al Ammi Al Bashari], he said: narrated to us [Amru bin 'Ashim], he said: narrated to us [Hammam] from [Qatadah] from [An Nadlr bin Anas] from [Basyir bin Nahik] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever has not performed the two raka'at of Fajr, let him perform them after sunrise.'" Abu Isa said: "We do not know this hadith except from this chain. It is narrated from Ibnu Umar that he also did it (performing the two raka'at of Fajr after sunrise). Some scholars act upon this hadith. This opinion is also taken by Sufyan Ats Tsauri, bin Al Mubarak, Syafi'i, Ahmad, and Ishaq." He said: "We do not know anyone who narrated this hadith from Hammam with this chain except Amru bin 'Ashim Al Kilabi. But what is more famous is from the hadith of Qatadah, from An Nadlr bin Anas, from Basyir bin Nahik, from Abu Hurairah, from the Prophet, peace and blessings be upon him, he said: 'Whoever catches one raka'at of Subuh prayer before sunrise, then he has caught Subuh.'"

Hadith Corroboration
Imam Ibnu Majah : 1145

SUNNAH PRAYER OF FOUR RAKAAT BEFORE AND AFTER DHUHR

Hadith Imam Tirmidzi Number 389

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ صُمْرَةَ عَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ قَالَ كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ صُمْرَةَ عَلَى حَدِيثِ الْحَارِثِ وَالْعَمَلِ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ يَخْتَارُونَ أَنْ يُصَلِّيَ الرَّجُلُ قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَقَ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ صَلَاةُ اللَّيْلِ وَالتَّهَارِ مَثْنَى مَثْنَى يَرُونَ الْفَضْلَ بَيْنَ كُلِّ رَكَعَتَيْنِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Abu Amir Al Aqadi], he said: narrated to us [Sufyan] from [Abu Ishaq] from ['Ashim bin Dlamrah] from [Ali], he said: "The Prophet, peace and blessings be upon him, prayed four raka'at before Zuh and two raka'at after it." He said: "In this chapter there is also narration from 'Aisyah and Ummu Habibah." Abu Isa said: "The hadith of Ali is hasan. Abu Bakar Al 'Aththar narrated to us, he said: Ali bin Abdullah said from Yahya bin Sa'id, from Sufyan, he said: 'We know the superiority of the hadith of 'Ashim bin Dlamrah compared to the hadith of Al Harits.' Most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them act upon this hadith. They prefer the opinion that one should perform four raka'at sunnah before Zuh. This opinion is taken by Sufyan Ats Tsauri, bin Al Mubarak, Ishaq, and the people of Kufah. While some scholars say, 'Prayer at night or day is two raka'at two raka'at, and salam every two raka'at. This is the opinion taken by Syafi'i and Ahmad."

Hadith Corroboration
Imam Ahmad : 1193, 5044, 5175, 5498
Imam Bukhari : 885
Imam Abu Dawud : 1061

PRAYER TWO RAKAAT BEFORE AND AFTER DHUHR

Hadith Imam Tirmidzi Number 390

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: "I prayed two raka'at before Zuh and two raka'at after it with the Prophet, peace and blessings be upon him." He said: "In this chapter there is also narration from Ali and 'Aisyah." Abu Isa said: "The hadith of Ibnu Umar is hasan

sahih."

Hadith Corroboration

Imam Ahmad : 4277, 4431, 4881, 5160, 5175, 5480, 5498, 5978

Imam Bukhari : 1099, 1102, 1109

Imam Muslim : 1200

PRAY FOUR RAKA'ATS BEFORE ZHUHR IF NOT ALREADY DONE

Hadith Imam Tirmidzi Number 391

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ اللَّهِ الْعَتَكِيُّ الْمَرْوَزِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلَّاهُنَّ بَعْدَهُمَا أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ قَيْسُ بْنُ الرَّبِيعِ عَنْ شُعْبَةَ عَنْ خَالِدِ الْحَذَّاءِ نَحْوَ هَذَا وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ شُعْبَةَ غَيْرَ قَيْسِ بْنِ الرَّبِيعِ وَقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Abdul Warits bin Ubaidullah Al Ataki Al Marwazi], he said: informed us [Ibnu Al Mubarak] from [Khalid Al Hadzdza] from [Abdullah bin Syaqq] from ['Aisyah], she said: "If the Prophet, peace and blessings be upon him, had not performed the four raka'at before Zuhr, then he performed them after it." Abu Isa said: "This hadith is hasan gharib, we know this hadith from bin Al Mubarak from this chain. [Qais bin Ar Rabi'] narrated it like this from [Syu'bah] from [Khalid bin Hadzdza]. And we do not know anyone who narrated it from Syu'bah except Qais bin Ar Rabi'. It is narrated from Abdurrahman bin Abu Laila from the Prophet, peace and blessings be upon him, like the above hadith."

RECOMMENDED PRAYER FOR FOUR RAKATS BEFORE AND AFTER ZHUHR

Hadith Imam Tirmidzi Number 392

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشُّعَيْثِيِّ عَنْ أَبِيهِ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Ali bin Hujr], he said: informed us [Yazid bin Harun] from [Muhammad bin Abdullah Asy Syua'itsi] from [his father] from [Anbasah bin Abu Sufyan] from [Ummu Habibah], she said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever prays four raka'at before and after Zuhr, Allah will forbid him from entering the Fire.'" Abu Isa said: "This hadith is hasan gharib, and this hadith has also been narrated from another chain."

Hadith Corroboration

Imam Ahmad : 25539, 25547, 26135

RECOMMENDED PRAYER FOR FOUR RAKATS BEFORE AND AFTER ZHUHR

Hadith Imam Tirmidzi Number 393

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ إِسْحَقَ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ التَّنِيسِيُّ الشَّامِيُّ حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ أَخْبَرَنِي الْعَلَاءُ هُوَ ابْنُ الْحَارِثِ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ سَمِعْتُ أُخْتِي أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ يُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ ثِقَةٌ شَامِيٌّ وَهُوَ صَاحِبُ أَبِي أُمَامَةَ

Narrated to us [Abu Bakr Muhammad bin Ishaq Al Baghdadi], he said: narrated to us [Abdullah bin Yusuf Attinnisi Asy Syami], he said: narrated to us [Al Haitam bin Humaid], he said: informed me [Al 'Ala] -namely bin Al Harits- from [Al Qasim Abu Abdurrahman] from [Anbasah bin Abu Sufyan], he said: "I heard my sister, [Ummu Habibah], the wife of the Prophet, peace and blessings be upon him, say: 'I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever maintains four raka'at before Zuhur and four raka'at after it, Allah will forbid him from entering the Fire."'" Abu Isa said: "This hadith is hasan sahih gharib from this chain. And Al Qasim is Ibnu Abdurrahman, his nickname is Abu Abdurrahman, namely the servant of Abdurrahman bin Khalid bin Yazid bin Mu'awiyah. He is a thiqah from the Sham region, and he is a companion of Abu Umamah."

Hadith Corroboration
 Imam Ahmad : 25539, 25547, 26135
 Imam Abu Dawud : 1077
 Imam Tirmidzi : 392, 393
 Imam Nasa'i : 1789, 1790, 1791, 1792, 1793, 1794
 Imam Ibnu Majah : 1150

PRAY FOUR RAKAATS BEFORE ASAR WITH GREETINGS BETWEEN RAKAATS

Hadith Imam Tirmidzi Number 394

حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ هُوَ الْعَقَدِيُّ عَبْدُ الْمَلِكِ بْنُ عَمْرِو حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ

بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثٌ عَلَى حَدِيثٍ حَسَنٌ وَاخْتَارَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْ لَا يُفْصَلَ فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ وَاحْتَجَّ بِهَذَا الْحَدِيثِ وَقَالَ إِسْحَاقُ وَمَعْنَى قَوْلِهِ أَنَّهُ يُفْصَلُ بَيْنَهُنَّ بِالتَّسْلِيمِ يَغْنِي التَّشَهُّدَ وَرَأَى الشَّافِعِيُّ وَأَحْمَدُ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى يَخْتَارَانِ الْفَصْلَ فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ

Narrated to us [Muhammad bin Basysyar], he said: narrated to us [Abu Amir] -namely Al Aqadi Abdul Malik bin Amru- from [Sufyan] from [Abu Ishaq] from ['Ashim bin Dlamrah] from [Ali], he said: "The Prophet, peace and blessings be upon him, performed four raka'at before Asr, and he separated between those four raka'at by giving salam to the muqarrab angels, the Muslims, and the believers who follow him." Abu Isa said: "In this chapter there is also narration from Ibnu Umar and Abdullah bin Amru." Abu Isa said: "The hadith of Ali is hasan sahih. Ishaq bin Ibrahim prefers not to separate between those four raka'at based on this hadith." Ishaq said again, "As for the meaning of his statement, 'separating between the four raka'at with salam,' is with tasyahhud." Imam Syafi'i and Ahmad hold that prayer performed whether night or day is two raka'at two raka'at, and both prefer separation in performing the four raka'at before Asr."

Hadith Corroboration
Imam Abu Dawud : 1080

PRAYER FOR PEOPLE WHO PRAY FOUR RAKAATS BEFORE ASR

Hadith Imam Tirmidzi Number 395

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَمُحَمَّدُ بْنُ غَيْلَانَ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ مِهْرَانَ سَمِعَ جَدَّهُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ أَمْرًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ

Narrated to us [Yahya bin Musa] and [Mahmud Al Gahilan] and [Ahmad bin Ibrahim Ad Dauraqi] and others, they said: narrated to us [Abu Dawud Ath Thayalisi], he said: narrated to us [Muhammad bin Muslim bin Mihran] heard [his grandfather] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "May Allah have mercy on the one who prays four raka'at before Asr." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 5708
Imam Abu Dawud : 1079

PRAY TWO RAKAT AFTER MAGHRIB AND BEFORE DAWN

Hadith Imam Tirmidzi Number 396

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَعْدَانَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ

عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ مَا أَحْصِي مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ مَعْدَانَ عَنْ عَاصِمٍ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], he said: narrated to us [Badal bin Al Muhabbar], he said: narrated to us [Abdul Malik bin Ma'dan] from ['Ashim bin Bahdalah] from [Abu Wa'il] from [Abdullah bin Mas'ud] that he said: "I can no longer count what I heard from the Messenger of Allah, peace and blessings be upon him, he recited QUL YAA AYYUHAL KAAFIRUUN QUL HUWAALLAHU AHAD in the two raka'at after Maghrib and the two raka'at before Subuh." He said: "In this chapter there is also narration from Ibnu Umar." Abu Isa said: "The hadith of Ibnu Mas'ud is hasan gharib, and we know the hadith only from the hadith of Abdul Malik bin Ma'dan, from 'Ashim."

Hadith Corroboration

Imam Ahmad : 4533, 4965, 5440, 5483, 22442

Imam Abu Dawud : 688

Imam Nasa'i : 982

Imam Ibnu Majah : 1156

PRAY TWO RAKAT AFTER MAGHRIB AT THE PROPHET'S HOUSE

Hadith Imam Tirmidzi Number 397

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ قَالَ وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَكَعْبِ بْنِ عُجْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], he said: narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: "I prayed two raka'at after Maghrib with the Prophet, peace and blessings be upon him, in his house." He said: "In this chapter there is also narration from Rafi' bin Khadij and Ka'ab bin Ujrah." Abu Isa said: "The hadith of Ibnu Umar is hasan sahih."

Hadith Corroboration

Imam Ahmad : 4527, 5346

THE TEN RAKA'AT PRAYERS THAT THE PROPHET ALWAYS PERFORMED

Hadith Imam Tirmidzi Number 398

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ

قَالَحَفِظْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ كَانَ يُصَلِّيْهَا بِاللَّيْلِ وَالتَّهَارِ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ الْآخِرَةِ قَالَ وَحَدَّثَنِي حَفْصَةُ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكَعَتَيْنِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Hulwani Al Khallal], he said: narrated to us [Abdurrazaq], he said: informed us [Ma'mar] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: "I preserved from the Messenger of Allah, peace and blessings be upon him, ten raka'at that he always performed whether night or day: two raka'at before Zuhr, two raka'at after it, two raka'at after Maghrib, and two raka'at after the last Isha'." He said: " [Hafshah] narrated to me that he performed two raka'at before Fajr." And this is a hasan sahih hadith. Narrated to us [Al Hasan bin Ali], he said: narrated to us [Abdurrazaq], he said: informed us [Ma'mar telefontic] from [Az Zuhri] from [Salim] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, like that hadith.

THE PRINCIPITY OF SUNNAH PRAYER AFTER MAGHRIB

Hadith Imam Tirmidzi Number 399

حَدَّثَنَا أَبُو كُرَيْبٍ يَعْنِي مُحَمَّدَ بْنَ الْعَلَاءِ الْهَمْدَانِيَّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا عُمَرُ بْنُ أَبِي خَثْعَمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُذِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ عِشْرِينَ رَكَعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ الْحُبَابِ عَنْ عُمَرَ بْنِ أَبِي خَثْعَمٍ قَالَ وَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خَثْعَمٍ مُنْكَرُ الْحَدِيثِ وَضَعْفُهُ جَدًّا

Narrated to us [Abu Kuraib] -namely Muhammad bin Al 'Ala` Al Hamdani, he said: narrated to us [Zaid bin Al Hubab], he said: narrated to us [Umar bin Abu Khats'am] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: 'Whoever performs six raka'at after Maghrib, then does not speak badly between those prayers, it will be counted for him as worship for twelve years.'" Abu Isa said: "It is narrated from 'Aisyah, from the Prophet, peace and blessings be upon him, that he said: 'Whoever prays twenty raka'at after Maghrib, Allah will build for him a house in Paradise.'" Abu Isa said: "The hadith of Abu Hurairah is gharib, we know it only from the hadith of Zaid bin Al Hubab, from Umar bin Khats'am." He said: "I heard Muhammad bin Isma'il say that Umar bin Abdullah bin Abu Khats'am is a munkar al-hadith, and Muhammad bin Isma'il greatly weakened him."

PRAY TWO RAKA'ATS BEFORE AND AFTER ZHUHR, MAGHRIB, ISHA, AND BEFORE FAWN

Hadith Imam Tirmidzi Number 400

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ ثِنْتَيْنِ وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَقَبْلَ الْفَجْرِ ثِنْتَيْنِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Salamah Yahya bin Khalaf], he said: narrated to us [Bisyr bin Al Mufadldlal] from [Khalid Al Hadzdza`] from [Abdullah bin Syaqiq], he said: "I once asked ['Aisyah] about the prayer of the Messenger of Allah, peace and blessings be upon him, so she answered, 'He used to pray two raka'at before Zuhr, two raka'at after it, two raka'at after Maghrib, two raka'at after Isha, and two raka'at before Subuh.'" He said: "In this chapter there is also narration from Ali and Ibnu Umar." Abu Isa said: "The hadith of Abdullah bin Syaqiq from 'Aisyah is hasan sahih."

Hadith Corroboration
Imam Ahmad : 4881, 5044, 5175, 5498, 24829
Imam Bukhari : 885
Imam Abu Dawud : 1061
Imam Nasa'i : 863
Imam Malik : 360
Imam Darimi : 1401

PROCEDURES FOR NIGHT PRAYERS

Hadith Imam Tirmidzi Number 401

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ وَاجْعَلْ آخِرَ صَلَاتِكَ وَتَرَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ صَلَاةَ اللَّيْلِ مَثْنَى مَثْنَى وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, that he said: "Night prayer is two raka'at two raka'at, if you fear the entry of Subuh time, then perform one raka'at witir, and make your last prayer witir." Abu Isa said, in this chapter (there is also narration -trans) from Amru bin 'Abasah, Abu Isa said, the hadith of Ibnu Umar is hasan sahih, according to the scholars, they act upon this hadith, its meaning is night prayer is two raka'at two raka'at, this is also

the statement of Sufyan At Tsauri, Ibnu Mubarrak, As Syafi'i, Ahmad, and Ishaq.

Hadith Corroboration

Imam Ahmad : 4343, 4560, 4616, 4745, 4790, 4851, 4857, 5089, 5142, 5197, 5226, 5246, 5667, 5736, 5893, 5894, 5900, 5976, 6070, 6150

Imam Bukhari : 453, 936, 1069

Imam Muslim : 1239, 1240, 1241, 1252

Imam Abu Dawud : 1103, 1130

Imam Nasa'i : 1649, 1650, 1651, 1653, 1654, 1655, 1656, 1674, 1676, 1677

Imam Ibnu Majah : 1165, 1309, 1310

Imam Malik : 247

THE IMPORTANCE OF NIGHT PRAYER

Hadith Imam Tirmidzi Number 402

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ قَالَ فِي الْبَابِ عَنْ جَابِرٍ وَبِلَالٍ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَأَبُو بَشِيرٍ اسْمُهُ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةٍ وَاسْمُ أَبِي وَحْشِيَّةٍ إِيَّاسٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Abu Bisyr] from [Humaid bin Abdurrahman Al Himyari] from [Abu Hurairah], he said, he said: "The best fasting after fasting in the month of Ramadan is fasting in the month of Muharram and the best prayer after obligatory prayer is night prayer." (The narrator) said, and in this chapter (there is also narration) from Jabir, Bilal, and Abu Umamah. Abu Isa said, the hadith of Abu Hurairah is hasan sahih, Abu Isa said, as for Abu Bisyr his name is Ja'far bin Abu Wahsiyah while the name of Abu Wahsiyah is Wahsiyah Iyas.

Hadith Corroboration

Imam Ahmad : 1253, 1265, 7683, 8008, 8151, 8178, 10494

Imam Muslim : 1982, 1983

Imam Abu Dawud : 2074

Imam Tirmidzi : 402, 671, 672

Imam Nasa'i : 1595, 1596

Imam Ibnu Majah : 732

Imam Darimi : 1440, 1691, 1692, 1693

NUMBER OF RAKAATS OF THE PROPHET'S NIGHT PRAYER

Hadith Imam Tirmidzi Number 403

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا فَقَالَتْ عَائِشَةُ فَقُلْتُ يَا

رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ فَقَالَ يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'an], narrated to us [Malik] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Salamah] that he informed him, that he once asked ['Aisyah] about night prayer in the month of Ramadan, So she ('Aisyah radiallahu 'anha) said, he never added to the number of raka'at whether in Ramadan or other than Ramadan, namely eleven raka'at, he performed them with four raka'at, do not ask about their beauty and length, then he performed four raka'at again, and do not ask about their beauty and length, then he prayed three raka'at. Then 'Aisyah said, O Messenger of Allah, do you sleep before performing witr? So he answered: "O 'Aisyah, indeed my eyes sleep but my heart remains awake." Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 7110, 9280, 22944, 23307
Imam Bukhari : 1079, 3304

NUMBER OF RAKAATS OF THE PROPHET'S NIGHT PRAYER (OTHER VERSION)

Hadith Imam Tirmidzi Number 404

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عَيْسَى حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ
عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ
مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ نَحْوَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n bin Isa], narrated to us [Malik] from [Ibnu Syihab] from ['Urwah] from ['Aisyah] that the Messenger of Allah, peace and blessings be upon him, performed night prayer eleven raka'at with one witr, when he finished, he lay down on his right rib. Narrated to us [Qutaibah] from [Malik] from [Ibnu Syihab] like that, Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 1915, 2830, 2964, 4774, 4880, 22941, 23106, 24125, 24180, 24311, 24911, 25154
Imam Bukhari : 1072, 5835
Imam Muslim : 1215, 1247
Imam Abu Dawud : 1138, 1140, 1156
Imam Nasa'i : 1671, 1672, 1678, 1707
Imam Malik : 242
Imam Darimi : 1535

NUMBER OF RAKAATS OF THE PROPHET'S NIGHT PRAYER (THIRD VERSION)

Hadith Imam Tirmidzi Number 405

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو جَمْرَةَ الضُّبَعِيُّ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ

Narrated to us [Abu Kuraib], he said, narrated to us [Waki'] from [Syu'bah] from [Abu Jamrah Ad Dluba'i] from [Ibnu Abbas], he said, that the Prophet, peace and blessings be upon him, performed night prayer thirteen raka'at. Abu Isa said, this is a hasan sahih hadith, while Abu Jamrah Ad Dluba'i's name is Nashr bin 'Imran Adl Dluba'i.

Hadith Corroboration

Imam Ahmad : 1915, 2830, 2964, 4774, 24125, 24599, 25154

Imam Bukhari : 1072

Imam Muslim : 1217, 1218, 1247, 1283

Imam Abu Dawud : 1142, 1153, 1156, 1158

Imam Ibnu Majah : 1349

NINE RAKAAT NIGHT PRAYER

Hadith Imam Tirmidzi Number 406

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَالْفَضْلِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ الْأَعْمَشِ نَحْوَ هَذَا حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ قَالَ أَبُو عِيسَى وَأَكْثَرُ مَا رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مَعَ الْوَتْرِ وَأَقَلُّ مَا وُصِفَ مِنْ صَلَاتِهِ بِاللَّيْلِ تِسْعَ رَكَعَاتٍ

Narrated to us [Hannad], narrated to us that [Abul Ahwas] from [Al A'masy] from [Ibrahim] from [Al Aswad bin Yazid] from [A'isyah], she said, the Prophet, peace and blessings be upon him, performed night prayer nine raka'at. (The narrator) said, and in this chapter (there is also narration -trans) from Abu Hurairah, Zaid bin Khalid, and Al Fadlal bin Abbas. Abu Isa said, the hadith of A'isyah is a hasan gharib hadith from this chain, [Sufyan Ats Tsauri] has narrated from [Al A'masy] with a hadith of similar meaning to this, [Mahmud bin Ghailan] has narrated thus to us that [Yahya bin Adam] narrated to us from [Sufyan] from [Al A'masy]. Abu Isa said, and the most frequently narrated narration from the Prophet, peace and blessings be upon him, regarding night prayer is thirteen raka'at including witr. And the least mentioned about his night prayer is nine raka'at.

Hadith Corroboration

Imam Ahmad : 23548, 24963

Imam Nasa'i : 1706

Imam Ibnu Majah : 1350

PRAYING TWELVE RAKAATS DURING THE DAY WHEN YOU DON'T HAVE TIME TO PRAY AT NIGHT

Hadith Imam Tirmidzi Number 407

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ النَّوْمُ أَوْ غَلَبَتْهُ عَيْنَاهُ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَسَعْدُ بْنُ هِشَامٍ هُوَ ابْنُ عَامِرٍ الْأَنْصَارِيُّ وَهِشَامُ بْنُ عَامِرٍ هُوَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا عَبَّاسٌ هُوَ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا عَتَّابُ بْنُ الْمُثَنَّى عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ كَانَ زُرَّارَةُ بْنُ أَوْفَى قَاضِي الْبَصْرَةِ وَكَانَ يَوْمٌ فِي بَنِي قُشَيْرٍ فَقَرَأَ يَوْمًا فِي صَلَاةِ الصُّبْحِ {فَإِذَا نُقِرَ فِي النَّاقُورِ فَذَلِكَ يَوْمٌ عَسِيرٌ} خَرَّ مَيِّتًا فَكُنْتُ فِيْمَنْ احْتَمَلَهُ إِلَى دَارِهِ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Zurarah bin Aufa] from [Sa'id bin Hisyam] from ['Aisyah], she said, it was that the Prophet, peace and blessings be upon him, if he missed night prayer due to sleeping or drowsiness, he prayed during the day twelve raka'at. Abu Isa said, this is a hasan sahih hadith. Abu Isa said, Sa'ad bin Hisyam, he is Ibnu 'Amir Al Anshari and Hisyam bin 'Amir, he was one of the companions of the Prophet, peace and blessings be upon him, narrated to us 'Abbas he is Ibnu 'Abdul 'Azhim Al 'Anbari, narrated to us 'Attab bin Mutsanna from Bahs bin Hakim, he said, that Zurarah bin Aufa a qadi in Basrah once led as imam for Bani Qusyair, one day during Subuh prayer he recited the verse FAIDZAA NUQIRA FIN NAAQUUR FADZAALIKA YAUMAIDZIN YAUMUN 'ASIIR (When the trumpet is blown, then that is the time of a difficult day). He fell and fainted, and I was the one who carried him to his house.

Hadith Corroboration
Imam Nasa'i : 1766

PRAYER IN THE LAST THIRD OF THE NIGHT

Hadith Imam Tirmidzi Number 408

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْإِسْكَنْدَرَانِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ قَالَ وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَبِي سَعِيدٍ وَرِفَاعَةَ الْجُهَنِيِّ وَجُبَيْرِ بْنِ مُطْعِمٍ وَابْنِ مَسْعُودٍ وَأَبِي الدَّرْدَاءِ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ أَوْجُهٍ كَثِيرَةٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ عَنْهُ أَنَّهُ قَالَ يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ وَهُوَ أَصَحُّ الرِّوَايَاتِ

Narrated to us [Qutaibah], narrated to us [Ya'qub bin Abdurrahman Al Iskandarani] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that he said: "Allah descends to the lowest heaven every night when the first third of the night has passed, then He says: I am the King, whoever supplicates to Me I will surely answer him, whoever asks of Me I will surely give him and whoever seeks forgiveness from Me I will surely forgive him, and He continues saying that until Fajr dawns." (The narrator) said, and in this chapter (there is also narration -trans) from Ali bin Abu Thalib, Abu Sa'id Al Khudri, Rifa'ah Al Juhani, Jubair bin Muth'im, Ibnu Mas'ud, Abu Darda', and Utsman bin Abul 'Ash. Abu Isa said, the hadith narrated by Abu Hurairah is a has sahih hadith, and this hadith is also narrated from several chains from Abu Hurairah from the Prophet, peace and blessings be upon him, and it is narrated from him that he said: "Allah Azza Wa Jalla descends in the last third of the night." This is the most sahih narration.

Hadith Corroboration

Imam Ahmad : 7196, 7275, 7303, 7460, 9067, 9220, 9922, 10140, 10868, 10959, 13835, 14017, 14219, 15688, 16145, 16147, 17228, 17234, 17237, 22675

Imam Bukhari : 1077, 5846, 6940

Imam Muslim : 1259, 1260, 1261, 1262, 1263, 1264, 1265

Imam Abu Dawud : 1120, 4108

Imam Tirmidzi : 408, 3420

Imam Ibnu Majah : 1356

Imam Malik : 447

Imam Darimi : 1442, 1443, 1444, 1445, 1446

INFORMATION ABOUT READING VERSES WITH LOW AND HIGH VOICES

Hadith Imam Tirmidzi Number 409

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ هُوَ السَّالْحِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ بْنِ أَبِي الْبُنَانِ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرٍ مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَخْفِضُ مِنْ صَوْتِكَ فَقَالَ إِنِّي أَسَمِعْتُ مَنْ نَاجَيْتُ قَالَ أَرْفَعُ قَلِيلًا وَقَالَ لِعُمَرَ مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَرْفَعُ صَوْتَكَ قَالَ إِنِّي أَوْقِظُ الْوَسْطَانَ وَأَطْرُدُ الشَّيْطَانَ قَالَ اخْفِضْ قَلِيلًا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ هَانِئٍ وَأَنْسِ وَأُمِّ سَلَمَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَإِنَّمَا أَسْنَدُهُ يَحْيَى بْنُ إِسْحَاقَ عَنْ حَمَّادِ بْنِ سَلَمَةَ وَأَكْثَرُ النَّاسِ إِنَّمَا رَوَوْا هَذَا الْحَدِيثَ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ مُرْسَلًا

Narrated to us [Mahmud bin Ghailan], narrated to us [Yahya bin Ishaq namely As Salahini], narrated to us [Hammad bin Salamah] from [Tsabit Al Bunani] from [Abdullah bin Rabah Al Anshari] from [Abu Qatadah] that the Prophet, peace and blessings be upon him, said to Abu Bakar: "I passed by you while you were reciting a verse then you lowered your voice." So he (Abu Bakar radliallahu 'anhu) answered, indeed I was making heard the One to Whom I was whispering, he said: "Raise your voice a little." Then he said to Umar: "I passed by you while you were reciting a verse then you raised your voice." So he (Umar RA) answered, indeed I was waking those who were asleep and driving away Satan. Then he said: "Lower your voice a little." (The narrator) said, in this chapter (there is also narration -trans) from A'isyah,

Ummu Hani', Anas, Ummu Salamah, and Ibnu Abbas. Abu Isa said, this hadith is gharib only that the one who musnad it (connected it to the Prophet) is Yahya bin Ishaq from Hammad bin Salamah, whereas most people narrate this hadith from Tsabit from Abdullah bin Rabah as mursal.

THE PROPHET PRACTICES THE NIGHT PRAYER WITH ONE VERSE

Hadith Imam Tirmidzi Number 410

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ عَنْ عَائِشَةَ قَالَتْ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Bakar Muhammad bin Nafi' Al Bashri], narrated to us [Abdush Shamad bin Abdul Warits] from [Isma'I bin Muslim Al Abdi] from [Abul Mutawakkil An Naji] from [A'isyah], she said, the Prophet, peace and blessings be upon him, performed night prayer by reciting one verse from the Qur'an. Abu Isa said, from this chain this hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 20558

READINGS IN NIGHT PRAYERS

Hadith Imam Tirmidzi Number 411

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ سَأَلْتُ عَائِشَةَ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ فَقَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا أَسَرَ بِالْقِرَاءَةِ وَرُبَّمَا جَهَرَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Mu'awiyah bin Shalih] from [Abdullah bin Abu Qais], he said, I asked [A'isyah], how was the recitation of the Prophet, peace and blessings be upon him, during night prayer, did he recite softly or loudly? She answered, all of that he did, sometimes he recited softly and sometimes he recited loudly. I said, all praise is due to Allah who has made ease in this matter. Abu Isa said, that this hadith is hasan sahih gharib.

Hadith Corroboration
Imam Nasa'i : 1644

THE BEST PRAYER IS AT HOME EXCEPT FOR OBLIGATORY PRAYERS

Hadith Imam Tirmidzi Number 412

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هِنْدٍ عَنْ سَالِمِ أَبِي النَّضْرِ عَنْ
بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ صَلَاتِكُمْ فِي بُيُوتِكُمْ إِلَّا
الْمَكْتُوبَةَ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَعَائِشَةَ
وَعَبْدَ اللَّهِ بْنِ سَعْدٍ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ وَقَدْ اخْتَلَفَ
النَّاسُ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَوَى مُوسَى بْنُ عُقْبَةَ وَإِبْرَاهِيمُ بْنُ أَبِي النَّضْرِ عَنْ أَبِي النَّضْرِ مَرْفُوعًا وَرَوَاهُ
مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ وَلَمْ يَرْفَعْهُ وَأَوْقَفَهُ بَعْضُهُمْ وَالْحَدِيثُ الْمَرْفُوعُ أَصَحُّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Abdullah bin Sa'id bin Abu Hindi] from [Salim bin Abu Nadlr] from [Busr bin Sa'id] from [Zaid bin Tsabit] from the Prophet, peace and blessings be upon him, he said: "The best prayer you perform is prayer in your houses except the obligatory prayer." (The narrator) said, in this chapter (there is also narration -trans) from Umar bin Al Khaththab, Jabir bin Abdullah, Abu Sa'id, Abu Hurairah, Ibnu Umar, 'Aisyah, Abdullah bin Sa'ad, and Zaid bin Khalid Al Juhani. Abu Isa said, the hadith narrated by Zaid bin Tsabit is a hasan hadith, and people differ regarding the narration of this hadith, [Musa bin 'Uqbah] and [Ibrahim bin Abu An Nadlr] narrated from [Abu An Nadlar] by marfu' it (raising it to the Prophet, peace and blessings be upon him), whereas Malik bin Anas narrated it from Abu An Nadlr without marfu', and some others mauquf it, whereas the marfu' narration is the most sahih.

Hadith Corroboration
Imam Ahmad : 20637
Imam Malik : 267, 364

PRAY AT HOME AND DON'T MAKE IT A GRAVE

Hadith Imam Tirmidzi Number 413

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], informed us [Abdullah bin Numair] from ['Ubaidillah bin Umar] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "Pray in your houses and do not make them graves." Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 4282, 4424, 5772, 20688
Imam Bukhari : 414, 1114
Imam Muslim : 1296, 1297
Imam Abu Dawud : 879, 1236
Imam Nasa'i : 1580

THE IMPORTANCE OF WITIR PRAYER

Hadith Imam Tirmidzi Number 414

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزُّوْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةٍ الزُّوْفِيِّ عَنْ خَارِجَةَ بْنِ حُذَافَةَ أَنَّهُ قَالَتْ رَجَّحَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ اللَّهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ الْوُتْرُ جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَبُرَيْدَةَ وَأَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ خَارِجَةَ بْنِ حُذَافَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ أَبِي حَبِيبٍ وَقَدْ وَهَمَ بَعْضُ الْمُحَدِّثِينَ فِي هَذَا الْحَدِيثِ فَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزُّرَقِيِّ وَهُوَ وَهَمٌ فِي هَذَا وَأَبُو بَصْرَةَ الْغِفَارِيُّ اسْمُهُ حُمَيْلُ بْنُ بَصْرَةَ وَقَالَ بَعْضُهُمْ جَمِيلُ بْنُ بَصْرَةَ وَلَا يَصِحُّ وَأَبُو بَصْرَةَ الْغِفَارِيُّ رَجُلٌ آخَرُ يَزُورِي عَنْ أَبِي ذَرٍّ وَهُوَ ابْنُ أَخِي أَبِي ذَرٍّ

Narrated to us [Qutaibah], narrated to us [Laits bin Sa'ad] from [Yazid bin Abu Habib] from [Abdullah bin Rasyid Az Zaufi] from [Abdullah bin Abu Murrah Az Zaufi] from [Kharijah bin Hudzafah] that he said, came out to us saying: "Indeed Allah has bestowed upon you a prayer that is better for you than red camels, namely witir prayer, Allah has made its time for you between Isha' prayer until Fajr rises." (The narrator) said, in this chapter, (there is also narration -trans) from Abu Hurairah, Abdullah bin Amr, Buraidah, and Abu Bashrah Al Ghifari a companion of the Messenger of Allah, peace and blessings be upon him. Abu Isa said, the hadith of Kharijah bin Hudzafah is a gharib hadith, we know it only from the hadith of Yazid bin Abu Habib, some hadith scholars are confused in this hadith matter and say from Abdullah bin Rasyid Az Zuraqi, and this narration is inverted, as for Abu Bashroh Al Ghifari his name is Humail bin Bashrah, some others say Jamil bin Bashrah, but this is not correct. As for Abu Bashrah Al Ghifari he is another person, he narrated from Abu Dzar and he is one of the nephews of Abu Dzar.

Hadith Corroboration

Imam Abu Dawud : 1208

Imam Ibnu Majah : 1158

Imam Darimi : 1530

THE LAW OF WITIR PRAYER

Hadith Imam Tirmidzi Number 415

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ عَاصِمِ بْنِ صَمْرَةَ عَنْ عَلِيٍّ قَالَ لَوْ تَرْتَلَيْسَ بِحَتَمٍ كَصَلَاتِكُمُ الْمَكْتُوبَةِ وَلَكِنْ سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِنَّ اللَّهَ وَتَرْتَلَيْسَ الْوُتْرَ فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٍّ حَدِيثٌ حَسَنٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Bakar bin 'Ayyas], narrated to us [Abu

Ishaq] from ['Ashim bin Dlamrah] from [Ali], he said, witr prayer is not obligatory like your obligatory prayer, but it is a sunnah of the Messenger of Allah, peace and blessings be upon him. And he also said, indeed Allah is Witr (One) and loves the witr, so perform witr O people of the Qur'an. (The narrator) said, and in this chapter (there is also narration -trans.) from Ibnu Umar, Ibnu Mas'ud, and Ibnu 'Abbas. Abu Isa said, the hadith of Ali is a hasan hadith.

Hadith Corroboration

Imam Ahmad : 1151, 1162, 1165, 1197, 5613, 7406, 7407, 7555, 9976, 11844

Imam Nasa'i : 1657

Imam Ibnu Majah : 1159, 1160

WITIR PRAYER IS NOT OBLIGATORY BUT SUNNAH

Hadith Imam Tirmidzi Number 416

وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ قَالًا لَوْ تَرْتُلِيَسَ بِحْتَمِ كَهَيْئَةِ الصَّلَاةِ الْمَكْتُوبَةِ وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ وَقَدْ رَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَقَ نَحْوَ رِوَايَةِ أَبِي بَكْرِ بْنِ عَيَّاشٍ

[Sufyan At Tsauri] and others narrated from [Abu Ishaq] from ['Ashim bin Dlamrah] from [Ali], he said, witr prayer is not obligatory like the obligation of fard prayer, but it is a sunnah established by the Messenger of Allah, peace and blessings be upon him. [Muhammad bin Basysyar] narrated to us like that, narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Abu Ishaq] and this is the most sahih hadith from the narration of Abu Bakar bin 'Ayyasy, and [Manshur bin Al Mu'tamir] narrated it from [Abu Ishaq] like the narration of Abu Bakar bin 'Ayasy.

Hadith Corroboration

Imam Ahmad : 617, 722, 801, 883, 1157, 1169

Imam Nasa'i : 1658

WITIR PRAYER BEFORE SLEEPING

Hadith Imam Tirmidzi Number 417

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ عَنْ عِيسَى بْنِ أَبِي عَزَّةَ عَنْ الشَّعْبِيِّ عَنْ أَبِي ثَوْرٍ الْأَزْدِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَا مَرِنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُوتِرَ قَبْلَ أَنْ أَنْامَ قَالَ عِيسَى بْنُ أَبِي عَزَّةَ وَكَانَ الشَّعْبِيُّ يُؤْتِرُ أَوَّلَ اللَّيْلِ ثُمَّ يَنَامُ قَالَ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو ثَوْرٍ الْأَزْدِيُّ اسْمُهُ حَبِيبُ بْنُ أَبِي مُلَيْكَةَ وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنَّ لَا يَنَامُ الرَّجُلُ حَتَّى يُؤْتِرَ

Narrated to us [Abu Kuraib], narrated to us [Yahya bin Zakaria bin Abu Za'idah] from [Isra'il] from [Isa bin Abu Azzah] from [Asy Sya'bi] from [Abu Tsa'ur Al Azdi] from [Abu Hurairah], he said, the Messenger of Allah ordered me to perform witir prayer before sleeping. Isa bin Abu Azzah said, that Asy Sya'bi performed witir at the beginning of the night then slept. (The narrator) said, in this chapter (there is also narration -trans) from Abu Dzar. Abu Isa said, from this chain the hadith of Abu Hurairah is a hasan gharib hadith, as for Abu Tsa'ur Al Azdi his name is Habib bin Abu Mulaikah, some scholars from the companions of the Prophet, peace and blessings be upon him, and those after them prefer that one should not sleep until he performs witir.

TIME OF IMPLEMENTATION OF WITIR PRAYER

Hadith Imam Tirmidzi Number 418

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مُحْضُورَةٌ وَهِيَ أَفْضَلُ حَدَّثَنَا بِذَلِكَ هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ

It is narrated from the Prophet, peace and blessings be upon him, that he said: "Whoever among you fears he cannot wake up at the end of the night, let him perform witir at the beginning of the night, and whoever among you is able to wake up at the end of his night, let him perform witir at the end of the night, because indeed the recitation of the Qur'an at the end of the night is witnessed (by the angels) and it is the best (time)." Narrated with that hadith to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Sufyan] from [Jabir] from the Prophet, peace and blessings be upon him, with that hadith.

Hadith Corroboration

Imam Ahmad : 4774, 13691, 13862, 14218, 14646

Imam Muslim : 1247, 1255, 1256

Imam Ibnu Majah : 1177

WITIR PRAYER TIMES OF THE PROPHET SALLALLAHU 'ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 419

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنَا أَبُو حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ مَسْرُوقٍ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ وَتِرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ مِنْ كُلِّ اللَّيْلِ قَدْ أُوتِرَ أَوَّلُهُ وَأَوْسَطُهُ وَآخِرُهُ فَاَنْتَهَى وَتَرَهُ حِينَ مَاتَ إِلَى السَّحَرِ قَالَ أَبُو عِيسَى أَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الْأَسَدِيُّ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ وَأَبِي قَتَادَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي

اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ الْوُتْرَ مِنْ آخِرِ اللَّيْلِ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Bakar bin 'Ayasy], narrated to us [Abu Hashin] from [Yahya bin Watsab] from [Masruq] that he asked ['Aisyah] about the witir prayer of the Messenger of Allah, peace and blessings be upon him, so she answered, sometimes he performed witir at the beginning of the night, in the middle of the night and sometimes at the end of the night, and near his death he performed witir until near Fajr, Abu Isa said, Abu Hashin his name is 'Utsman bin 'Ashim Al Asadi, (the narrator) said, in this chapter (there is also narration -trans) from Ali, Jabir, Abu Mas'ud Al Anshari, and Abu Qatadah. Abu Isa said, the hadith of 'Aisyah is a hasan sahih hadith, and it is the narration chosen by some scholars namely performing witir at the end of the night.

Hadith Corroboration

Imam Ahmad : 547, 616, 618, 784, 1095, 1152, 1195, 2412, 4966, 16454, 20872, 21309, 23058, 23314, 23550, 23565, 23567, 23611, 23615, 23635, 23826, 24005, 24264, 24513, 24960

Imam Bukhari : 941

Imam Muslim : 465, 1223, 1230, 1231, 1232

Imam Abu Dawud : 195, 1225

Imam Tirmidzi : 419, 2848

Imam Nasa'i : 222, 223, 401, 402, 1622, 1663

Imam Ibnu Majah : 1175, 1176, 1355

Imam Darimi : 1540

THE NUMBER OF RAKA'AT IN THE PROPHET'S WITIR PRAYER

Hadith Imam Tirmidzi Number 420

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثِ عَشْرَةِ رَكْعَةٍ فَلَمَّا كَبِرَ وَضَعَفَ أَوْتَرَ بِسَبْعٍ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَتْ أَبُو عِيسَى حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُتْرُ بِثَلَاثِ عَشْرَةٍ وَإِحْدَى عَشْرَةٍ وَتِسْعٍ وَسَبْعٍ وَخَمْسٍ وَثَلَاثٍ وَوَاحِدَةٍ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ مَعْنَى مَا رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثِ عَشْرَةٍ قَالَ إِنَّمَا مَعْنَاهُ أَنَّهُ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةِ رَكْعَةٍ مَعَ الْوُتْرِ فَتَنَسَّبَتْ صَلَاةُ اللَّيْلِ إِلَى الْوُتْرِ وَرَوَى فِي ذَلِكَ حَدِيثًا عَنْ عَائِشَةَ وَاحْتَجَّ بِمَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَوْتَرُوا يَا أَهْلَ الْقُرْآنِ قَالَ إِنَّمَا عَنِيَ بِهِ قِيَامُ اللَّيْلِ يَقُولُ إِنَّمَا قِيَامُ اللَّيْلِ عَلَى أَصْحَابِ الْقُرْآنِ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Amru bin Murrah] from [Yahya bin Jazzar] from [Ummu Salamah], she said, the Prophet, peace and blessings be upon him, performed witir thirteen raka'at, but when he grew old and weaker he performed witir seven raka'at. (The narrator) said, in this chapter (there is also narration -trans) from A'isyah. Abu Isa said, the hadith of Ummu Salamah is a hasan hadith, that it is narrated from the Prophet, peace and blessings be upon him, that witir prayer is thirteen raka'at, eleven raka'at, nine raka'at, seven raka'at, five raka'at, three raka'at, and one raka'at. Ishaq bin Ibrihim said, the meaning of the hadith narrated that the Prophet, peace and blessings be upon him, performed witir thirteen raka'at, he said that the meaning is the Prophet, peace and blessings be upon him, prayed night prayer thirteen raka'at including

witir, so night prayer is attributed to witir prayer, in that matter a hadith is narrated from A'isyah with evidence of the hadith narrated from the Prophet, peace and blessings be upon him, that he said: "Perform witir O people of the Qur'an!" Ishaq said, that the meaning is night prayer, he said that night prayer for the people of the Qur'an.

Hadith Corroboration

Imam Ahmad : 647, 2604, 22914, 25513

Imam Nasa'i : 1689, 1708

PROCEDURES FOR THE PROPHET'S WITIR PRAYER

Hadith Imam Tirmidzi Number 421

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَتْ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ فَإِذَا أَدَّانَ الْمُؤَذِّنُ قَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ الْوِتْرَ بِخَمْسٍ وَقَالُوا لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ قَالَ أَبُو عِيسَى وَسَأَلْتُ أَبَا مُصْعَبٍ الْمَدِينِيَّ عَنْ هَذَا الْحَدِيثِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِالتَّسْعِ وَالسَّبْعِ قُلْتُ كَيْفَ يُوتِرُ بِالتَّسْعِ وَالسَّبْعِ قَالَ يُصَلِّي مَثْنَى مَثْنَى وَيُسَلِّمُ وَيُوتِرُ بِوَاحِدَةٍ

Narrated to us [Ishaq bin Manshur Al Kausaj], narrated to us [Abdullah bin Numair], narrated to us [Hisyam bin 'Urwah] from [his father] from ['Aisyah], she said, that the night prayer of the Prophet, peace and blessings be upon him, was thirteen raka'at including witir five raka'at, he did not sit except at the end of his raka'at, if a mu'adzin called the adhan, he continued with two light raka'at. (The narrator) said, in this chapter (there is also narration - trans) from Abu Ayub. Abu Isa said, the hadith of 'Aisyah is a hasan sahih hadith, some scholars have narrated from the companions of the Prophet, peace and blessings be upon him, and others that he performed witir five raka'at, they said, he did not sit except after the last raka'at. Abu Isa said, I asked Abu Mush'ab Al Madini about this hadith that the Prophet, peace and blessings be upon him, performed witir nine and seven raka'at. I asked, how did he perform witir nine and seven raka'at? He answered, he prayed two raka'at two raka'at, then he gave salam and witir one raka'at.

Hadith Corroboration

Imam Ahmad : 1915, 2830, 2964, 4646, 4774, 4880, 23106, 24125, 24599, 24746, 25154

Imam Bukhari : 1070

Imam Muslim : 1217, 1247, 1283

Imam Abu Dawud : 1140, 1142, 1146, 1158

Imam Ibnu Majah : 1349

Imam Darimi : 1535

READING LETTER IN THE PROPHET'S WITIR PRAYER

Hadith Imam Tirmidzi Number 422

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثٍ يَفْرَأُ فِيهِنَّ بِتِسْعِ سُورٍ مِنَ الْمُفَصَّلِ يَفْرَأُ فِي كُلِّ رَكْعَةٍ بِثَلَاثِ سُورٍ آخِرُهُنَّ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي أَيُّوبَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى عَنْ أَبِي بِنِ كَعْبٍ وَيُرَوَّى أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا رَوَى بَعْضُهُمْ فَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي وَذَكَرَ بَعْضُهُمْ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى عَنْ أَبِي قَالَ أَبُو عِيسَى وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا وَرَأَوْا أَنَّ يُوتِرَ الرَّجُلُ بِثَلَاثٍ قَالَ سُفْيَانُ إِنْ شِئْتَ أَوْتَرْتَ بِخَمْسٍ وَإِنْ شِئْتَ أَوْتَرْتَ بِثَلَاثٍ وَإِنْ شِئْتَ أَوْتَرْتَ بِرَكْعَةٍ قَالَ سُفْيَانُ وَالَّذِي أَسْتَحِبُّ أَنْ أَوْتِرَ بِثَلَاثِ رَكْعَاتٍ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ كَانُوا يُوتِرُونَ بِخَمْسٍ وَبِثَلَاثٍ وَبِرَكْعَةٍ وَيَرَوْنَ كُلَّ ذَلِكَ حَسَنًا

Narrated to us [Hannad], narrated to us [Abu Bakar bin 'Ayyasy] from [Abu Ishaq] from [Al Harits] from [Ali], he said, that the Prophet, peace and blessings be upon him, performed witir three raka'at, he recited nine surahs connected, in one raka'at he recited three surahs at once, and in the last raka'at he recited QUL HUWALLAHU AHAD. (The narrator) said, in this chapter (there is also narration -trans) from Imaran bin Hushain, 'Aisyah, Ibnu Abbas, Abu Ayyub, Abdurrahman bin Abza from Ubay bin Ka'ab. It is also narrated from Abdurrahman bin Abza from the Prophet, peace and blessings be upon him. This is like what some of them narrated without mentioning from Ubay, and some others mention from Abdurrahman bin Abza from Ubay. Abu Isa said, the scholars from the companions of the Prophet, peace and blessings be upon him, and others hold to this hadith namely one should perform witir three raka'at. Sufyan said, if you wish you may perform witir five raka'at, three raka'at and if you wish, you may perform only one raka'at. Sufyan said, and I recommend performing witir three raka'at, this is the statement of Ibnu Mubarak and the people of Kufah. Narrated to us Sa'id bin Ya'qub At Thalaqani, narrated to us Hammad bin Zaid from Hisyam from Muhammad bin Sirin, he said, they performed witir five raka'at, three raka'at even one raka'at, and they considered all good.

Hadith Corroboration
Imam Ahmad : 640, 647, 2604

SUMMARY OF SUNNAH DAWN PRAYERS

Hadith Imam Tirmidzi Number 423

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَأَلْتُ ابْنَ عُمَرَ فَقُلْتُ أَطِيلُ فِي رَكْعَتَيِ الْفَجْرِ فَقَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ وَكَانَ يُصَلِّي الرَّكْعَتَيْنِ وَالْأَذَانَ فِي أُذُنِهِ

يَعْنِي يُخَفِّفُ قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَجَابِرٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَأَبِي أَيُّوبَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ رَأَوْا أَنْ يَفْصَلَ الرَّجُلُ بَيْنَ الرَّكْعَتَيْنِ وَالثَّالِثَةِ يُوتِرُ بِرَكْعَةٍ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Anas bin Sirin], he said, I asked [Ibnu Umar] saying, I prolong in the two raka'at of Fajr, so he said, it was that the Messenger of Allah, peace and blessings be upon him, performed night prayer two raka'at two raka'at, then witir one raka'at, he performed sunnah (Fajr) two raka'at lightly (quickly) as if the adhan had been heard in his ears. (The narrator) said, in this chapter (there is also narration -trans) from 'Aisyah, Jabir, Fadll bin 'Abbas, Abu Ayyub, and Ibnu Abbas. Abu Isa said, the hadith of Ibnu Umar is a hasan sahih hadith. This hadith is also acted upon by some scholars from the companions of the Prophet, peace and blessings be upon him, and the tabi'in, they hold that one should separate between the second raka'at and the third with witir one raka'at, with it also Malik, Syafi'i, Ahmad, and Ishaq said.

Hadith Corroboration
Imam Ahmad : 4628, 4805
Imam Bukhari : 940
Imam Muslim : 1251
Imam Ibnu Majah : 1164, 1308, 1309

READING LETTER IN WITIR PRAYER

Hadith Imam Tirmidzi Number 424

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْوُتْرِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فِي رَكْعَةٍ رَكْعَةٍ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبَرَى عَنْ أَبِي بِنِ كَعْبٍ وَيُرَوَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَرَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ فِي الْوُتْرِ فِي الرَّكْعَةِ الثَّالِثَةِ بِالْمُعَوِّذَتَيْنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَالَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ أَنْ يَقْرَأَ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ يَقْرَأُ فِي كُلِّ رَكْعَةٍ مِنْ ذَلِكَ بِسُورَةٍ

Narrated to us [Ali bin Hujr], informed us [Syarik] from [Abu Ishaq] from [Sa'id bin Jubair] from [Ibnu Abbas], he said, it was that the Prophet, peace and blessings be upon him, in his witir recited SABBHISMA RABBIKAL A'LA and QUL YAA AYYUHAL KAAFIRUUN and QUL HUWALLAHU AHAD in each of his raka'at. In this chapter (there is also narration -trans) from Ali, 'Aisyah, and Abdurrahman bin Abza from Ubay bin Ka'ab. It is narrated from Abdurrahman bin Abza from the Prophet, peace and blessings be upon him. Abu Isa said, it is narrated from the Prophet, peace and blessings be upon him, that in the third raka'at of

witir he recited QUL HUWALLAHU AHAD. And (the hadith) chosen by most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them is reciting SABBIHISMA RABBIKAL A'LA and QUL YAA AYYUHAL KAAFIRUUN and QUL HUWALLAHU AHAD in each raka'at from those surahs.

Hadith Corroboration

Imam Ahmad : 2585, 2590, 2640, 2755, 3351, 14812, 14813, 14814, 14815, 14816, 14817, 14819, 14820, 14824, 20217, 20218, 24718

Imam Abu Dawud : 947

Imam Tirmidzi : 425

Imam Nasa'i : 1682, 1683, 1684, 1685, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1730, 1731, 1732, 1733, 1734

Imam Ibnu Majah : 1161, 1162, 1163

Imam Darimi : 1539, 1542

READING OF LETTERS AND PRAYERS IN WITIR PRAYER

Hadith Imam Tirmidzi Number 425

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ خُصَيْفٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ قَالَسَأَلْنَا عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَقْرَأُ فِي الْأُولَى بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ وَعَبْدُ الْعَزِيزِ هَذَا هُوَ وَالِدُ ابْنِ جُرَيْجٍ صَاحِبِ عَطَاءٍ وَابْنُ جُرَيْجٍ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ هَذَا الْحَدِيثَ عَنْ عُمَرَ عَنْ عَائِشَةَ عَنْ التَّيِّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ishaq bin Ibrahim bin Habib bin Syahid Al Bashri], narrated to us [Muhammad bin Salamah Al Harrani] from [Khushaif] from ['Abdul Aziz bin Juraij], he said, we asked ['Aisyah] with what did the Messenger of Allah, peace and blessings be upon him, recite in witir? She answered, in the first raka'at he recited SABBIHISMA RABBIKAL 'A'LA, in the second raka'at he recited QUL YAA AYYUHAL KAAFIRUUN and in the third raka'at he recited QUL HUWALLAAHU AHAD and AL MU'AWWIDZATAIN (surah Al Falaq and An Nas). Abu Isa said, this hadith is hasan gharib, he said, 'Abdul Aziz is the father of Ibnu Juraij companion of Atha', and Ibnu Juraij his name is 'Abdul Malik bin Abdul 'Aziz bin Juraij, [Yahya bin Sa'id Al Anshari] narrated this hadith from [Amruah] from ['Aisyah] from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 14812, 14813, 14814, 14824, 20218, 24718

Imam Abu Dawud : 947

Imam Nasa'i : 1405, 1407, 1681, 1682, 1683, 1684, 1710, 1712, 1714, 1718, 1719

Imam Ibnu Majah : 1163

Imam Darimi : 1542

QU'NUT WITIR PRAYER SAID BY THE RASULULLAH

Hadith Imam Tirmidzi Number 426

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي الْخَوَرَاءِ السَّعْدِيِّ قَالَ قَالَ
 الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ اللَّهُمَّ اهْدِنِي
 فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أُعْطِيتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ
 تَقْضِي وَلَا يُفْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى
 هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي الْخَوَرَاءِ السَّعْدِيِّ وَاسْمُهُ رَبِيعَةُ بْنُ شَيْبَانَ وَلَا
 نَعْرِفُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقُنُوتِ فِي الْوُتْرِ شَيْئًا أَحْسَنَ مِنْ هَذَا وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي
 الْقُنُوتِ فِي الْوُتْرِ فَرَأَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْقُنُوتَ فِي الْوُتْرِ فِي السَّنَةِ كُلِّهَا وَاخْتَارَ الْقُنُوتَ قَبْلَ الرُّكُوعِ وَهُوَ
 قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَإِسْحَقُ وَأَهْلُ الْكُوفَةِ وَقَدْ رُوِيَ عَنْ عَلِيٍّ بْنِ أَبِي
 طَالِبٍ أَنَّهُ كَانَ لَا يَقْنُتُ إِلَّا فِي النَّصْفِ الْآخِرِ مِنْ رَمَضَانَ وَكَانَ يَقْنُتُ بَعْدَ الرُّكُوعِ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ
 الْعِلْمِ إِلَى هَذَا وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Abu Ishaq] from [Buraidd bin Abu Maryam] from [Abu Al Khaura' As Sa'di], he said, [Al Hasan bin Ali] radliallahu 'anhuma said, the Messenger of Allah, peace and blessings be upon him, taught me some words that I say in witr prayer, namely ALLAHUMMAHDINI FIIMAN HADAIT, WA'AAFINI FIIMAN 'AFAIT, WATAWALLANII FIIMAN TAWALLAIT, WABAARIK LII FIIMA A'THAIT, WAQINII SYARRAMA QADLAIT, FAINNAKA TAQDLI WALAA YUQDLA 'ALAIK, WAINNAHU LAA YADZILLU MAN WAALAIT, TABAARAKTA RABBANA WATA'AALAIT. (The narrator) said, in this chapter (there is also narration -trans) from Ali. Abu Isa said, this is a hasan hadith, we do not know (its chain of narration) except from this chain, from the hadith of Abu Al Khaura' As Sa'di and his name is Rabi'ah bin Syaiban, we also do not know from the Prophet, peace and blessings be upon him, anything from qunut witr better than this. The scholars differ regarding the issue of qunut witr, Abdullah bin Mas'ud holds that qunut witr is performed every year, some scholars prefer to perform qunut before ruku' among them is the statement of Sufyan At Tsauri, Ibnu Mubarak, Ishaq, and the people of Kufah. It is narrated from Ali bin Abu Thalib that he did not perform qunut except in the middle of the last part of Ramadan, and performed qunut after ruku', some scholars also hold like this, like the statement of Syafi'i and Ahmad.

Hadith Corroboration
 Imam Ahmad : 1625, 1631, 1637
 Imam Abu Dawud : 1214
 Imam Nasa'i : 1725, 1726
 Imam Ibnu Majah : 1168
 Imam Darimi : 1545

MISSING THE WITIR PRAYER BECAUSE OF SLEEPING OR FORGETTING

Hadith Imam Tirmidzi Number 427

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ الْوُتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وَإِذَا اسْتَيْقَظَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Abdurrahman bin Zaid bin Aslam] from [his father] from [Atha' bin Yasar] from [Abu Sa'id Al Khudri], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever sleeps through (misses performing) witir prayer or forgets, let him pray when he remembers or when he wakes up."

Hadith Corroboration
Imam Ahmad : 10834, 10968
Imam Abu Dawud : 1219
Imam Ibnu Majah : 1178

WITIR PRAYER WHEN REMEMBERING IT AFTER SLEEPING

Hadith Imam Tirmidzi Number 428

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَامَ عَنْ وَتْرِهِ فَلْيُصَلِّ إِذَا أَصْبَحَ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ قَالَ أَبُو عِيسَى سَمِعْتُ أَبَا دَاوُدَ السَّجْزِيَّ يَعْني سُلَيْمَانَ بْنَ الْأَشْعَثِ يَقُولُ سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ فَقَالَ أَخُوهُ عَبْدُ اللَّهِ لَا بَأْسَ بِهِ قَالَ وَسَمِعْتُ مُحَمَّدًا يَذْكُرُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ أَنَّهُ ضَعَّفَ عَبْدَ الرَّحْمَنِ بْنَ زَيْدِ بْنِ أَسْلَمَ وَ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ ثِقَةٌ قَالَ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ بِالْكُوفَةِ إِلَى هَذَا الْحَدِيثِ فَقَالُوا يُوتِرُ الرَّجُلُ إِذَا ذَكَرَ وَإِنْ كَانَ بَعْدَ مَا طَلَعَتِ الشَّمْسُ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ

Narrated to us [Qutaibah], narrated to us [Abdullah bin Zaid bin Aslam] from [his father] that the Prophet, peace and blessings be upon him, said: "Whoever sleeps without witir, let him pray in the morning." Abu Isa said, this hadith is more sahih than the first hadith. Abu Isa said, I heard Abu Daud As Sajzi namely Sulaiman bin Al Asy'ats say, I asked Ahmad bin Hambal about Abdurrahman bin Zaid bin Aslam, he answered, he is the brother of Abdullah, he is fine (no problem). He (Abu Isa) said, I heard Muhammad mention about Ali bin Abdullah that he weakened (the narration of) Abdurrahman bin Zaid bin Aslam, he said, Abdullah bin Zaid bin Aslam is thiqah. He (Abu Isa) said, some scholars in Kufah hold to this hadith, they say, one should perform witir when he remembers even if the sun has risen and this is the opinion of Sufyan Ats Tsauri.

Hadith Corroboration
Imam Abu Dawud : 1219
Imam Ibnu Majah : 1178

IMMEDIATELY PERFORM THE WITIR PRAYER BEFORE DAWN

Hadith Imam Tirmidzi Number 429

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا الصُّبْحَ بِالْوُتْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Yahya bin Zakariya bin Abu Zaidah], narrated to us ['Ubaidullah] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, said: "Hasten to perform witr prayer near Subuh." Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 4712, 4714
Imam Muslim : 1243
Imam Abu Dawud : 1224

WITIR PRAYER BEFORE DAWN PRAYER

Hadith Imam Tirmidzi Number 430

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Yahya bin Abu Katsir] from [Abu Nadlrah] from [Abu Sa'id Al Khudri], he said, the Messenger of Allah, peace and blessings be upon him, said: "Perform witr prayer before you perform Subuh prayer."

Hadith Corroboration
Imam Ahmad : 10896, 11247
Imam Muslim : 1253, 1254
Imam Nasa'i : 1665, 1666
Imam Ibnu Majah : 1179
Imam Darimi : 1541

WITIR PRAYER BEFORE DAWN

Hadith Imam Tirmidzi Number 431

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَ كُلُّ صَلَاةِ اللَّيْلِ وَالْوُتْرُ فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ قَالَ أَبُو عِيسَى وَسُلَيْمَانُ بْنُ مُوسَى قَدْ تَفَرَّدَ بِهِ عَلَى هَذَا اللَّفْظِ وَرَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا وَتْرَ بَعْدَ صَلَاةِ الصُّبْحِ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ لَا يَرَوْنَ الْوُتْرَ بَعْدَ صَلَاةِ الصُّبْحِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq], informed us [Ibnu

Jurajj] from [Sulaiman bin Musa] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "If the dawn has risen, and the time for night prayer and witr prayer has ended, then perform the witr prayer before the sunrise." Abu Isa and Sulaiman bin Musa said, the wording of this hadith is his own narration (no one else) and it has been narrated from the Prophet, peace and blessings be upon him, that he said: "There is no witr after the dawn prayer." This is the statement of most scholars, as the statement of Syafi'i, Ahmad and Ishaq, they hold that there is no witr after the dawn prayer.

THERE ARE NO TWO WITIR IN ONE NIGHT

Hadith Imam Tirmidzi Number 432

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا وَتْرَانِ فِي لَيْلَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الَّذِي يُوتَرُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ يَقُومُ مِنْ آخِرِهِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ نَقَضَ الْوَتْرَ وَقَالُوا يُضِيفُ إِلَيْهَا رَكْعَةً وَيُصَلِّي مَا بَدَأَ لَهُ ثُمَّ يُوتَرُ فِي آخِرِ صَلَاتِهِ لِأَنَّهُ لَا وَتْرَانِ فِي لَيْلَةٍ وَهُوَ الَّذِي ذَهَبَ إِلَيْهِ إِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا أَوْتَرْتَ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ نَامَ ثُمَّ قَامَ مِنْ آخِرِ اللَّيْلِ فَإِنَّهُ يُصَلِّي مَا بَدَأَ لَهُ وَلَا يَنْقُضُ وَتْرَهُ وَيَدَعُ وَتْرَهُ عَلَى مَا كَانَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَهْلِ الْكُوفَةِ وَأَحْمَدَ وَهَذَا أَصَحُّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ صَلَّى بَعْدَ الْوَتْرِ

Narrated to us [Hannad], narrated to us [Mulazim bin Amru], narrated to us [Abdullah bin Badr] from [Qais bin Thalq bin Ali] from [his father], he said, I heard the Messenger of Allah, peace and blessings be upon him, say: "There is no two witr in one night." Abu Isa said, this hadith is hasan gharib, the people of knowledge differ regarding one who performs witr at the beginning of the night, then wakes up at the end of the night. Some people of knowledge from the companions of the Prophet, peace and blessings be upon him, and those after them hold to invalidate the witr, they say add one rak'ah to the witr, then pray as appears to him then perform witr at the end of his prayer, because there is no two witr in one night and that is the opinion of Ishaq, while some other people of knowledge from the companions and others hold that if he has performed witr at the beginning of the night then slept, then woke up at the end of the night, then he prays as appears to him and does not invalidate his witr (of the beginning of the night) and leaves the witr he has performed as it is, this is the opinion of Sufyan Ats Tsauri, Malik bin Anas, Bin Al Mubarak, Syafi'i, the people of Kufah and Ahmad, this is the most sahih opinion, because its hadith has been narrated from various paths that the Prophet, peace and blessings be upon him, prayed after witr.

Hadith Corroboration
 Imam Ahmad : 15696, 15704
 Imam Abu Dawud : 1227
 Imam Nasa'i : 1661

TWO RAKA'AT PRAYER AFTER WITIR

Hadith Imam Tirmidzi Number 433

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ مَيْمُونِ بْنِ مُوسَى الْمَرِّيِّ عَنْ الْحَسَنِ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْوُتْرِ رَكَعَتَيْنِ قَالَ أَبُو عِيسَى وَقَدْ رُويَ نَحْوُ هَذَا عَنْ أَبِي أُمَامَةَ وَعَائِشَةَ وَغَيْرِ وَاحِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Hammad bin Mas'adah] from [Maimun bin Musa Al Mara'I] from [Al Hasan] from [his mother] from [Ummu Salamah] that the Prophet, peace and blessings be upon him, performed two rak'ahs prayer after performing the witr prayer. Abu Isa said, this hadith has been narrated with similar meaning from Abu Umamah, A'isyah and others from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Ahmad : 4363
Imam Ibnu Majah : 1185

WITIR PRAYER ON A VEHICLE

Hadith Imam Tirmidzi Number 434

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي بَكْرٍ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ كُنْتُ أُمِّشِي مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَتَخَلَّفْتُ عَنْهُ فَقَالَ أَيْنَ كُنْتَ فَقُلْتُ أَوْتَرْتُ فَقَالَ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةٌ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ عَلَى رَاحِلَتِهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا وَرَأَوْا أَنْ يُوتِرَ الرَّجُلُ عَلَى رَاحِلَتِهِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُوتِرُ الرَّجُلُ عَلَى الرَّاحِلَةِ وَإِذَا أَرَادَ أَنْ يُوتِرَ نَزَلَ فَأَوْتَرَ عَلَى الْأَرْضِ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْكُوفَةِ

Narrated to us [Qutaibah], narrated to us [Malik bin Anas] from [Abu Bakar bin Umar bin Abdurrahman] from [Sa'id bin Yasar], he said, I walked with [Ibnu Umar] on a journey, then I disappeared from him, he said, where were you? I answered, I performed the witr prayer, then he said, is there not in the Messenger of Allah, peace and blessings be upon him, a good example for you? I saw the Messenger of Allah, peace and blessings be upon him, perform witr on the mount. (Narrator) said, in this chapter (there is also narration from) from Ibnu Abbas. Abu Isa said, Ibnu Umar's hadith is hasan sahih, some scholars from the companions of the Prophet, peace and blessings be upon him, and others act upon this hadith, namely one should perform witr on the mount (if traveling), this is as the statement of Syafi'i, Ahmad and Ishaq. Some people of knowledge from the people of Kufah hold that one should not perform witr on the mount, namely he should descend from the mount if he wants to perform witr.

Hadith Corroboration

Imam Ahmad : 4240, 4246, 4289, 4290, 4291, 4301, 4392, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082, 5149, 5156, 5190, 5194, 5270, 5298, 5563, 5666, 5798, 5846, 5880, 5946, 6005, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 16915

Imam Bukhari : 385, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3825

Imam Muslim : 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138

Imam Abu Dawud : 1035, 1036, 1037, 1038, 1511

Imam Tirmidzi : 320, 434, 2883

Imam Nasa'i : 486, 487, 488, 732, 733, 735, 736, 1668, 1669, 1670

Imam Ibnu Majah : 1190, 1191

Imam Malik : 249, 319, 320, 321

Imam Darimi : 1474, 1475, 1543

REWARDS OF DHUHA PRAYER OF TWELVE RAKA'AT

Hadith Imam Tirmidzi Number 435

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ قَالَ حَدَّثَنِي مُوسَى بْنُ فُلَانٍ
بْنِ أَنَسٍ عَنْ عَمِّهِ ثُمَامَةَ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
صَلَّى الصُّحَى ثِنْتَيْ عَشْرَةَ رُكْعَةً بَنَى اللَّهُ لَهُ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنَّةِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ هَانِيٍّ وَأَبِي هُرَيْرَةَ
وَنُعَيْمِ بْنِ هَمَّارٍ وَأَبِي ذَرٍّ وَعَائِشَةَ وَأَبِي أُمَامَةَ وَعُتْبَةَ بْنِ عَبْدِ السَّلَامِ وَأَبْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ أَرْقَمَ
وَأَبْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib Muhammad bin Al Ala'], narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq], he said, narrated to me [Musa bin Fulan bin Anas] from his uncle namely [Tsumamah bin Anas bin Malik] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever performs the duha prayer twelve rak'ahs, Allah will build for him a palace of gold in paradise." (Narrator) said, in this chapter (there is also narration from) from Ummu Hani', Abu Hurairah, Nu'aim bin Hammar, Abu Dzar, 'Aisyah, Abu Umamah, Utbah bin 'Abd As Sulami, Ibnu Abu Afa, Abu Sa'id, Zaid bin Arqam and Ibnu Abbas. Abu Isa said, Anas's hadith is gharib, we know it only from this path.

Hadith Corroboration

Imam Tirmidzi : 435

Imam Ibnu Majah : 1370

DHUHA PRAYER EIGHT RAKA'AT ON THE DAY OF THE CONQUEST OF MAKKA

Hadith Imam Tirmidzi Number 436

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى قَالَ أَخْبَرَنِي أَحَدُ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصُّحَى إِلَّا أُمَّ هَانِيٍّ فَإِنَّهَا حَدَّثَتْ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ مَكَّةَ فَاعْتَسَلَ فَسَبَّحَ ثَمَانَ رَكَعَاتٍ مَا رَأَيْتُهُ صَلَّى صَلَاةً

قَطُّ أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَكَأَنَّ أَحْمَدَ رَأَى أَصَحَّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ أُمِّ هَانِيٍّ وَاخْتَلَفُوا فِي نُعَيْمٍ فَقَالَ بَعْضُهُمْ نُعَيْمُ بْنُ خَمَّارٍ وَقَالَ بَعْضُهُمْ ابْنُ هَمَّارٍ وَيُقَالُ ابْنُ هَمَّارٍ ابْنُ هَمَّامٍ وَالصَّحِيحُ ابْنُ هَمَّارٍ وَأَبُو نُعَيْمٍ وَهُمْ فِيهِ فَقَالَ ابْنُ حِمَّازٍ وَأَخْطَأَ فِيهِ ثُمَّ تَرَكَ فَقَالَ نُعَيْمٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَأَخْبَرَنِي بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي نُعَيْمٍ

Narrated to us [Abu Musa Muhammad bin Mutsanna], narrated to us [Muhammad bin Ja'far], informed us [Syu'bah] from [Amru bin Murrah] from [Abdurrahman bin Abu Laila], he said, someone informed me that he saw the Prophet, peace and blessings be upon him, perform duha prayer, except [Ummu Hani'] that she narrated that the Messenger of Allah, peace and blessings be upon him, entered her house on the day of the conquest of Makkah, then he bathed and glorified (prayed) eight rak'ahs, I never saw him perform a lighter prayer than it (duha prayer), but he perfected the bowing and prostration. Abu Isa said, this is hasan sahih hadith, it seems Ahmad holds that the most sahih hadith is the narration of Ummu Hani', and they differ regarding Nu'aim, some say he is Nu'aim bin Khammar and some others say he is Ibnu Hammar, it is also said Ibnu Habbar or Ibnu Hammam, while the sahih is Ibnu Hammar. And Abu Nu'aim doubted about it, Ibnu Himmaz said, that he erred then left it, Nu'aim said, from the Prophet, peace and blessings be upon him. Abu Isa said, informed me 'Abdu bin Humaid from Abu Nu'aim like that narration.

Hadith Corroboration

Imam Ahmad : 25652, 25654, 25661, 25663, 25664, 25665, 25666, 25668, 25669, 25672, 26111, 26120, 26124

Imam Bukhari : 271, 344, 1039, 1105, 2935, 3954, 5692

Imam Muslim : 509, 510, 1177, 1178, 1179, 1180

Imam Abu Dawud : 1098, 1099

Imam Tirmidzi : 436, 2658

Imam Nasa'i : 225

Imam Ibnu Majah : 458, 1369

Imam Malik : 322, 323, 325

Imam Darimi : 1416, 1417, 2390

RUKU' FOUR RAKA'AT AT THE BEGINNING OF THE DAY

Hadith Imam Tirmidzi Number 437

حَدَّثَنَا أَبُو جَعْفَرٍ السَّمْنَانِيُّ حَدَّثَنَا أَبُو مُسْهَرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي الدَّرْدَاءِ أَوْ أَبِي ذَرٍّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ ابْنَ آدَمَ ارْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ أَكْفِكَ آخِرَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Ja'far As Samnani], narrated to us [Abu Mushir], narrated to us [Isma'il bin 'Ayyasy] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Jubair bin Nufair] from [Abu Darda'] or [Abu Dzar] from the Messenger of Allah, peace and blessings be upon him, from Allah Azza Wa Jalla, He said: "O son of Adam, bow to Me at the beginning of the day four rak'ahs, I will suffice your needs at the end of the day." Abu Isa said, this is hasan gharib hadith.

Hadith Corroboration

Imam Ahmad : 16749, 16749, 17126, 17126, 21431, 21431, 21432, 21432, 21433, 21433, 21434, 21434, 21435, 21435, 21436, 21436,

THE PRINCIPITY OF MAINTAINING DLUHA PRAYERS

Hadith Imam Tirmidzi Number 438

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْبَصْرِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ نَهَّاسٍ بْنِ قَهْمٍ عَنْ شَدَّادِ أَبِي عَمَّارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى وَكِيعٌ وَالتَّضَرُّ بْنُ شُمَيْلٍ وَغَيْرُ وَاحِدٍ مِنَ الْأَيْمَةِ هَذَا الْحَدِيثُ عَنْ نَهَّاسٍ بْنِ قَهْمٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Muhammad bin 'Abdil A'la Al Bashri], narrated to us [Yazid bin Zurai'] from [Nahas bin Qahm] from [Syaddad Abu 'Ammar] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever consistently guards the duha rak'ahs, his sins will be forgiven even if like the foam of the sea." Abu Isa said, this hadith has also been narrated by [Waki'] and [Nadlr bin Syumail] and not just one from the hadith scholars from [Nahs bin Qahm], we do not know (other hadith) except from his hadith.

Hadith Corroboration
Imam Ahmad : 9339, 10043, 10075
Imam Tirmidzi : 438
Imam Ibnu Majah : 1372

PROPHET'S DHUHA PRAYER ROUTINE

Hadith Imam Tirmidzi Number 439

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى حَتَّى نَقُولَ لَا يَدْعُ وَيَدْعُهَا حَتَّى نَقُولَ لَا يُصَلِّي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ziyad bin Ayyub Al Baghdadi], narrated to us [Muhammad bin Rabi'ah] from [Fudlail bin Marzuq] from ['Athiyah Al 'Aufi] from [Abu Sa'id Al Khudri], he said, the Prophet, peace and blessings be upon him, always performed duha prayer until we said he never left it, but if he left it until we said he never performed it. Abu Isa said, this is hasan gharib hadith.

Hadith Corroboration
Imam Ahmad : 644, 10728, 10886
Imam Tirmidzi : 439

FOUR RAKA'AT PRAYER AFTER SUN SET

Hadith Imam Tirmidzi Number 440

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ أَبِي الْوَضَّاحِ هُوَ أَبُو سَعِيدٍ الْمُؤَدَّبُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ السَّائِبِ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الزَّوَالِ لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ

Narrated to us [Abu Isa Muhammad bin Al Mutsanna], narrated to us [Abu Daud At Thayalisi], narrated to us [Muhammad bin Muslim bin Abu Al Wadldlah he is Abu Sa'id Al Muaddib] from ['Abdul Karim Al Jazari] from [Mujahid] from [Abdullah As Sa'ib] that the Messenger of Allah, peace and blessings be upon him, performed prayer after the sun began to decline namely the time before dhuhr four rak'ahs, he said: "Indeed it is the time the gates of heaven are opened and I love that at that time my good deed is raised." (Narrator) said, in this chapter (there is also narration from) from Ali and Abu Ayyub. Abu Isa said, Abdullah bin Sa'ib's hadith is hasan gharib, and it has been narrated from the Prophet, peace and blessings be upon him, that he prayed four rak'ahs after the sun declined, and he did not salam (in those four rak'ahs) except in the last rak'ah.

Hadith Corroboration
Imam Ahmad : 22449
Imam Tirmidzi : 440

PRAYER WHEN YOU HAVE A DESIRE TO GOD OR HUMANS

Hadith Imam Tirmidzi Number 441

حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ عَنْ فَائِدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنِ الْوُضُوءَ ثُمَّ لِيُصَلِّ رَكَعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللَّهِ وَلِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَفِي إِسْنَادِهِ مَقَالٌ فَائِدُ بْنُ عَبْدِ الرَّحْمَنِ يُضَعَّفُ فِي الْحَدِيثِ وَفَائِدُ هُوَ أَبُو

Narrated to us [Ali bin Isa bin Yazid Al Baghdadi], narrated to us [Abdullah bin Bakr As Sahmi] and narrated to us [Abdullah bin Munir] from [Abdullah bin Bakr] from [Fa'id bin Abdurrahman] from [Abdullah bin Abu Aufa], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever has a need to Allah or to one of the children of Adam, let him perform wudu perfecting his wudu, then perform two rak'ahs prayer, praise Allah, send blessings upon the Prophet, peace and blessings be upon him, then recite 'LAA ILAAHA ILLALLAAHUL HALIIMUL KARIIM, SUBHANALLAAHI RABBIL 'ARSYIL 'ADZIIM, AL HAMDULILLAAHI RABBIL 'AALAMIIN, AS'ALUKA MUJIBAATI RAHMATIKA WA AZAA'IMA MAGHFIRATIKA WAL GHANIIMATA MIN KULLI BIRRIN WAS SALAAMATA MIN KULLI ITSMIN, LAA TADA' LI DZAMBAN ILLAA GHAFARTAHU WALAA HAMMAN ILLAA FARRAJTAHU WALAA HAAJATAN HIYA LAKA RIDLAN ILLA QADLAITAHU YAA ARHAMUR RAHIMIIN' (There is no god but Allah the Forbearing the Generous, Glory to Allah Lord of the Mighty Throne, all praise to Allah Lord of the worlds, I ask You the causes of Your mercy and the determinations of Your forgiveness and the gain from every good and safety from every sin, leave not for me a sin but You forgive it, nor anxiety but You relieve it, nor need that You are pleased with but You fulfill it, O Most Merciful)." Abu Isa said, this hadith is gharib and in its chain there is something to discuss, Fa'id bin Abdurrahman has been weakened in hadith, and Fa'id is 'Abul Warqa'.

Hadith Corroboration
Imam Ibnu Majah : 1374

HOW TO PRAY ISTIKHARAH

Hadith Imam Tirmidzi Number 442

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمَّى حَاجَتَهُ قَالِ فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِي وَهُوَ شَيْخٌ مَدِينِيٌّ ثِقَةٌ رَوَى عَنْهُ سُفْيَانُ حَدِيثًا وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ غَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي

Narrated to us [Qutaibah], narrated to us [Abdurrahman bin Abu Al Mawali] from

[Muhammad bin Al Munkadir] from [Jabir bin Abdullah], he said, the Messenger of Allah, peace and blessings be upon him, used to teach us istikharah in all matters, as he taught us a surah in the Qur'an, he said: "If one of you has a need with a matter, let him pray sunnah two rak'ahs, then say ALLAHUMMA INNI ASTAKHIRUKA BI 'ILMIKA WA ASTAQDIRUKA BIQADRATIKA WA AS'ALUKA MIN FADLLIKAL 'ADZIM, FAINNAKA TAQDIRU WALAA AQDIR, WA TA'LAMU WALAA A'LAM WA ANTAL 'ALLAAMUL GHUYUB, ALLAHUMMA INKUNTA TA'LAM ANNA HADZAL AMRA KHAIRUN LII FII DIINI WA MA'ISYATII WA 'AAQIBATI AMRII AU QAALA FII 'AAJILI AMRII WA AAJILIHI FAYASIRHU LII TSUMMA BAARIKLII FIIHI, WA INKUNTA TA'LAM ANNA HADZAL AMRA SYARRUN LII FII DIINI WA MA'ISYATII WA 'AAQIBATI AMRII AU QAALA FII 'AAJILI AMRII WA AAJILIHI FASHRIFHU 'ANNII WASHRIFNII 'ANHU WAQDURLII KHAIRA HAITSU KAANA TSUMMA ARDLINII BIHI. ('O Allah, I seek the counsel of Your Knowledge, and I seek the help of Your Omnipotence, and I ask You for Your magnificent grace. For You have power and I have none, You know and I know not, and You are the Knower of the unseen. O Allah, if You know that this matter is good for me in my religion, my livelihood and the outcome of my affair' or he said 'in the short term of my affair and the long term' 'then facilitate it for me and bless it for me. But if You know that this matter is bad for me in my religion, my livelihood and the outcome of my affair' or he said 'in the short term of my affair and the long term' 'then turn it away from me and turn me away from it, and decree for me what is good wherever it may be, and make me content with it.')" He then said: "Then he mentions what his need is." In this chapter (there is also narration from) from Abdullah bin Mas'ud and Abu Ayyub. Abu Isa said, Jabir's hadith is sahih gharib, we know it only from the hadith of Abdurrahman bin Abu Al Mawali, he is a shaykh of Madinah, a thiqah. Sufyan At Tsauri also narrated hadith from him, and not just one from the scholars narrated hadith from Abdurrahman, he is Abdurrahman bin Zaid bin Abu Al Mawali.

Hadith Corroboration

Imam Ahmad : 14180

Imam Bukhari : 1096, 6841

Imam Abu Dawud : 1315

Imam Nasa'i : 3201

Imam Ibnu Majah : 1373

READING TA'AWWUDZ BEFORE AL-QUR'AN IN PRAYER

Hadith Imam Tirmidzi Number 443

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي إِسْحَقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أُمَّ سُلَيْمٍ غَدَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ عَلَّمَنِي كَلِمَاتٍ أَقُولُهُنَّ فِي صَلَاتِي فَقَالَ كَبَّرِي اللَّهُ عَشْرًا وَسَبَّحِي اللَّهَ عَشْرًا وَاحْمَدِيهِ عَشْرًا ثُمَّ سَلِي مَا شِئْتَ يَقُولُ نَعَمْ نَعْمَقَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْفَضْلِ بْنِ عَبَّاسٍ وَأَبِي رَافِعٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ حَدِيثٍ فِي صَلَاةِ التَّسْبِيحِ وَلَا يَصِحُّ مِنْهُ كَبِيرُ شَيْءٍ وَقَدْ رَأَى ابْنُ الْمُبَارَكِ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ صَلَاةَ التَّسْبِيحِ وَذَكَرُوا الْفَضْلَ فِيهِ حَدَّثَنَا

أَحْمَدُ بْنُ عَبْدِ حَدَّثَنَا أَبُو وَهْبٍ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ عَنِ الصَّلَاةِ الَّتِي يُسَبِّحُ فِيهَا فَقَالَ يُكَبِّرُ ثُمَّ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ثُمَّ يَقُولُ خَمْسَ عَشْرَةَ مَرَّةً سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثُمَّ يَتَعَوَّذُ وَيَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَفَاتِحَةَ الْكِتَابِ وَسُورَةَ ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثُمَّ يَرْكَعُ فَيَقُولُهَا عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ فَيَقُولُهَا عَشْرًا ثُمَّ يَسْجُدُ فَيَقُولُهَا عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُهَا عَشْرًا ثُمَّ يَسْجُدُ الثَّانِيَةَ فَيَقُولُهَا عَشْرًا يُصَلِّي أَرْبَعَ رَكَعَاتٍ عَلَى هَذَا فَذَلِكَ خَمْسُ وَسَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكَعَةٍ يَبْدَأُ فِي كُلِّ رَكَعَةٍ بِخَمْسَ عَشْرَةَ تَسْبِيحَةً ثُمَّ يَقْرَأُ ثُمَّ يُسَبِّحُ عَشْرًا فَإِنْ صَلَّى لَيْلًا فَأَحَبُّ إِلَيَّ أَنْ يُسَلِّمَ فِي الرُّكْعَتَيْنِ وَإِنْ صَلَّى نَهَارًا فَإِنْ شَاءَ سَلَّمَ وَإِنْ شَاءَ لَمْ يُسَلِّمْ قَالَ أَبُو وَهْبٍ وَأَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ يَبْدَأُ فِي الرُّكُوعِ بِسُبْحَانَ رَبِّي الْعَظِيمِ وَفِي السُّجُودِ بِسُبْحَانَ رَبِّي الْأَعْلَى ثَلَاثًا ثُمَّ يُسَبِّحُ التَّسْبِيحَاتِ قَالَ أَحْمَدُ بْنُ عَبْدِ حَدَّثَنَا وَهْبُ بْنُ زَمْعَةَ قَالَ أَخْبَرَنِي عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي رِزْمَةَ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ إِنْ سَهَا فِيهَا يُسَبِّحُ فِي سَجْدَتَيْ السَّهْوِ عَشْرًا عَشْرًا قَالَ لَا إِنَّمَا هِيَ ثَلَاثُ مِائَةٍ تَسْبِيحَةٍ

Narrated to us [Ahmad bin Muhammad bin Musa], informed us [Abdullah bin Mubarak], informed us ['Ikrimah bin 'Ammar], narrated to me [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik] that Ummu Sulaim came in the morning to the Prophet, peace and blessings be upon him, saying, teach me some words that I say in my prayer, then he said: "Glorify Allah ten times, praise Allah ten times and say alhamdulillah ten times, then ask (Allah) what you wish, He will say: yes, yes, (I grant your request)." (Narrator) said, in this chapter (there is also narration from) from Ibnu Abbas, Abdullah bin Amru, Al Fadl bin Abbas and Abu Rafi'. Abu Isa said, Anas's hadith is hasan gharib, it has been narrated from the Prophet, peace and blessings be upon him, other than this hadith regarding tasbih prayer, most (narrations) are not sahih. Ibnu Mubarak and some other scholars hold the existence of tasbih prayer, they also mention the virtue of tasbih prayer. Informed us Ahmad bin 'Abdah Informed us Abu Wahb he said, I asked Abdullah bin Al Mubarak about tasbih prayer in which there is the reading of its tasbih, he answered, he takbirs then recites SUBHAANAKA ALLAHUMMA WA BIHAMDIKA WA TABAARAKASMUKA WA TA'ALA JADDUKA WALAA ILAAHA GHAIROKA then he recites SUBHAANALLAH WALHAMDULILLAH WA LAAILAAHA ILLALLAH WALLAHU AKBAR fifteen times, then he seeks refuge and recites bismillah continued with reciting surah Al Fatihah and another surah, then he recites SUBHAANALLAH WALHAMDULILLAH WA LAAILAAHA ILLALLAH WALLAHU AKBAR ten times, then bows and recites that phrase ten times, then raises his head from bowing reciting that phrase ten times, then prostrates reciting that phrase ten times, then raises his head reciting that phrase ten times, then prostrates the second time reciting that phrase ten times, he does like that for four rak'ahs, each rak'ah reciting tasbih seventy-five times, in every rak'ah reciting fifteen times tasbih, then reciting Al Fatehah and surah after it and reciting tasbih ten by ten, if he prays at night, the preferred is salam every two rak'ahs. If he prays during the day, he may salam (in the second rak'ah) or not. Abu Wahb said, informed me 'Abdul 'Aziz bin Abu Rizmah from Abdullah that he said, when bowing one should start with SUBHAANA RABBIYAL 'ADZIIMI, likewise when prostrating

one should start with SUBHAANA RABBIYAL A'LA three times, then recite tasbih several times. Ahmad bin 'Abdah said, Informed us Wahb bin Zam'ah he said, informed me 'Abdul 'Aziz he is Ibnu Abu Zirmah, he said, I asked Abdullah bin Mubarak, if someone forgets (when performing tasbih prayer) should he recite tasbih in the two prostrations of forgetfulness ten by ten? He answered, no, only (all tasbih recitations in tasbih prayer) are three hundred times.

Hadith Corroboration
Imam Nasa'i : 1282

SPECIAL PRACTICES FOR EACH RAKA'AT WITH 75 TAHSIL Hadith Imam Tirmidzi Number 444

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ الْعُقَلِيُّ حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ مَوْلَى أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِي رَافِعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ يَا عَمُّ أَلَا أَصْلُكَ أَلَا أَحْبُوكَ أَلَا أَنْفَعُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ يَا عَمُّ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ فَإِذَا انْقَضَتِ الْقِرَاءَةُ فَقُلِ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ ثُمَّ ارْكَعْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ فِتِلْكَ خَمْسَ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ هِيَ ثَلَاثُ مِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ لَغَفَرَهَا اللَّهُ لَكَ قَالَ يَا رَسُولَ اللَّهِ وَمَنْ يَسْتَطِيعُ أَنْ يَقُولَهَا فِي كُلِّ يَوْمٍ قَالَ فَإِنْ لَمْ تَسْتَطِيعْ أَنْ تَقُولَهَا فِي كُلِّ يَوْمٍ فَقُلْهَا فِي جُمُعَةٍ فَإِنْ لَمْ تَسْتَطِيعْ أَنْ تَقُولَهَا فِي جُمُعَةٍ فَقُلْهَا فِي شَهْرٍ فَلَمْ يَزَلْ يَقُولُ لَهُ حَتَّى قَالَ فَقُلْهَا فِي سَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي رَافِعٍ

Narrated to us [Abu Kuraib Muhammad bin Al Ala'], narrated to us [Zaid bin Hubab Al Uqli], narrated to us [Musa bin 'Ubaidah], narrated to us [Sa'id bin Abu Sa'id] slave of Abu Bakar bin Muhammad bin Amru bin Hazm from [Abu Rafi'], he said, the Messenger of Allah, peace and blessings be upon him, said to Al Abbas: "O my uncle have I not maintained ties with you, have I not given you something, and have I not benefited you?" He answered, yes, O Messenger of Allah. He said: "O my uncle, perform four rak'ahs prayer, in each rak'ah recite fatihatul kitab (surah Al Fatihah) and a surah (from the Qur'an), when finished reciting, recite ALLAAHU AKBAR, WAL HAMDULILLA AH, WASUBHANALLAAHI, WALAA ILAAHA ILLALLAAH five times before bowing, then bow and recite that phrase ten times, then raise your head and recite that phrase ten times, then prostrate and recite that phrase ten times, then raise your head and recite that phrase ten times, then prostrate for the second and recite that phrase ten times, then raise your head and recite that phrase ten times before you stand, so the total is seventy-five in each rak'ah and three hundred in four rak'ahs, even if your sins are like scattered sand, Allah will forgive them for you." He (Abbas) asked, O Messenger of Allah, who can recite it every day? He answered: "If you cannot recite it every

day, then recite it every Friday and if you cannot recite it every Friday then recite it every month." Then Abbas kept asking him until he said: "Then recite it once a year." Abu Isa said, this is gharib hadith, from the hadith of Abu Rafi'.

PROCEDURE FOR READING PRAYERS TO THE PROPHET

Hadith Imam Tirmidzi Number 445

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ وَالْأَجْلَحِ وَمَالِكِ بْنِ مَعُوذٍ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنَا فَكَيْفَ الصَّلَاةُ عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ قَالَ مُحَمَّدٌ قَالَ أَبُو أُسَامَةَ وَزَادَنِي زَائِدَةُ عَنْ الْأَعْمَشِ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَأَبِي مَسْعُودٍ وَطَلْحَةَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ وَزَيْدَ بْنَ خَارِجَةَ وَيُقَالُ ابْنُ جَارِيَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ كَعْبِ بْنِ عُجْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى كُنْيَتُهُ أَبُو عِيسَى وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Usamah] from [Mis'ar] and [Ajlah] and [Malik bin Mighwal] from [Al Hakam bin 'Utaibah] from [Abdurrahman bin Abu Laila] from [Ka'ab bin 'Ujrah], he said, we asked, O Messenger of Allah, we have known the greeting upon you, then how to send blessings upon you? He answered: "Say ALLAHUMMA SHALLI 'ALAA MUHAMMAD WA 'ALAA AALI MUHAMMAD KAMAA SHALLAITA 'ALAA IBRAHIIMA INNAKA HAMIIDUM MAJIID WA BAARIK 'ALAA MUHAMMAD WA'ALAA AALI MUHAMMAD KAMAA BAARAKTA 'ALAA IBRAHIIMA INNAKA HAMIIDUM MAJIID. Mahmud said, Abu Usamah said, and he added to me some additions from Al A'masy from Al Hakam from Abdurrahman bin Abu Laila he said, while we say "and we with them." (Narrator) said, in this chapter (there is also narration from) from Ali, Abu Humaid, Abu Mas'ud Thalhaf, Abu sa'id, Buraidah and Zaid bin Kharijah, it is also said Ibnu Jariyah and Abu Hurairah. Abu Isa said, Ka'ab bin 'Ujrah's hadith is hasan sahih, his kunyah Abdurrahman bin Abu Laila is Abu Isa, while the name of Abu Laila is Yasar.

Hadith Corroboration

Imam Ahmad : 1323, 1621, 11009, 16450, 16455, 17409, 17410, 17425, 17431, 21320, 22090, 22494

Imam Bukhari : 3118, 3119, 4423, 4424, 5880, 5881, 5883

Imam Muslim : 613, 614, 615

Imam Abu Dawud : 830

Imam Tirmidzi : 3144

Imam Nasa'i : 1268, 1270, 1271, 1273, 1274

Imam Ibnu Majah : 893, 894, 895

Imam Malik : 358

Imam Darimi : 1308, 1309

CLOSENESS WITH THE PROPHET THROUGH SHALAWAT

Hadith Imam Tirmidzi Number 446

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ أَنَّ عَبْدَ اللَّهِ بْنَ شَدَّادٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ

Narrated to us [Muhammad bin Basysyar namely Bundar], narrated to us [Muhammad bin Khalid Ibnu Atsmah], narrated to me [Musa bin Ya'qub Az Zam'i], narrated to me [Abdullah bin Kaisan] that [Abdullah bin Syaddad] informed him from [Abdullah bin Mas'ud] that the Messenger of Allah, peace and blessings be upon him, said: "The closest to me on the Day of Judgment is the one who sends the most blessings upon me." Abu Isa said, this is hasan gharib hadith, it has been narrated from the Prophet, peace and blessings be upon him, that he said: "Whoever sends one blessing upon me, Allah will send ten blessings upon him and ten good deeds will be recorded for him."

REWARD OF PRAYING PRAYERS TEN TIMES

Hadith Imam Tirmidzi Number 447

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَامِرِ بْنِ رَبِيعَةَ وَعَمَّارٍ وَأَبِي طَلْحَةَ وَأَنَسٍ وَأَبِي بَنْ كَعْبٍ قَالَ أَبُو عَيْسَى حَدِيثٌ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ سُفْيَانَ الثَّوْرِيِّ وَغَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا صَلَاةُ الرَّبِّ الرَّحْمَةُ وَصَلَاةُ الْمَلَائِكَةِ الْإِسْتِغْفَارُ

Informed us [Ali bin Hujr], informed us [Isma'il bin ja'far] from ['Ala' bin Abdurrahman] from [his father] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever sends blessings upon me, Allah will send blessings upon him ten times." (Narrator) said, in this chapter (there is also narration from) from Abdurrahman bin 'Auf, 'Amir bin Rabi'ah, Amar, Abu Thalhah, Anas and Ubay bin Ka'ab. Abu Isa said, Abu Hurairah's hadith is hasan sahih. It has been narrated from Sufyan At Tsauri and others from the people of knowledge, they said, (the meaning of) the Lord's prayer is mercy, and the angels' blessings is seeking forgiveness.

Hadith Corroboration

Imam Ahmad : 6317, 8499, 8527, 9897, 11560, 13257

Imam Muslim : 616

Imam Abu Dawud : 1307

Imam Nasa'i : 1279, 1280

Imam Darimi : 2653

PRAYERS WILL NOT BE ANSWERED WITHOUT PRAYERS TO THE PROPHET

Hadith Imam Tirmidzi Number 448

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلَمٍ الْمَصَاحِفِيُّ الْبَلْخِيُّ أَخْبَرَنَا التَّضَرُّ بْنُ شُمَيْلٍ عَنْ أَبِي قُرَّةَ الْأَسَدِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلَّى عَلَى نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Informed us [Abu Daud Sulaiman bin Salmin Al Mashahifi Al Balkhi], informed us [An Nadlr bin Syumail] from [Abu Qurrah Al Asadi] from [Sa'id bin Al Musayyib] from [Umar bin Al Khaththab], he said, indeed the supplication is suspended between earth and heaven, it will not ascend until you send blessings upon your Prophet, peace and blessings be upon him.

DEPTH OF RELIGIOUS KNOWLEDGE FOR TRADERS

Hadith Imam Tirmidzi Number 449

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَا يَبِيعُ فِي سُوقِنَا إِلَّا مَنْ قَدْ تَفَقَّهَ فِي الدِّينِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ عَبَّاسُ هُوَ ابْنُ عَبْدِ الْعَظِيمِ قَالَ أَبُو عِيسَى وَالْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ وَهُوَ مَوْلَى الْحُرَقَةِ وَالْعَلَاءُ هُوَ مِنَ التَّابِعِينَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِهِ وَعَبْدُ الرَّحْمَنِ بْنُ يَعْقُوبَ وَالِدُ الْعَلَاءِ وَهُوَ أَيْضًا مِنَ التَّابِعِينَ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَابْنِ عُمَرَ وَيَعْقُوبَ جَدُّ الْعَلَاءِ هُوَ مِنْ كِبَارِ التَّابِعِينَ أَيْضًا قَدْ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَرَوَى عَنْهُ

Informed us [Abbas Al Anbari] Informed us [Abdurrahman bin Mahdi] from [Malik bin Anas] from ['Ala' bin Abdurrahman bin Ya'qub] from [his father] from [his grandfather], he said, [Umar bin Al Khaththab] said, let no one sell in our market except if he has deepened religious knowledge. Abu Isa said, this is hasan gharib hadith. Abbas is Ibnu 'Abdil 'Adzim. Abu Isa said, while 'Ala' bin Abdurrahman is Ibnu Ya'qub a former slave of Al Khurqah, 'Ala' from the tabi'in generation, he heard from Anas bin Malik and others. While Abdurrahman bin Ya'qub is the father of 'Ala', he is also from the tabi'in who heard from Abu Hurairah, Abu Sa'id Al Khudri and Ibnu Umar. Ya'qub is the grandfather of 'Ala', he is from the senior tabi'in who met Umar and narrated hadith from him.

Hadith Corroboration
Imam Nasa'i : 4925

THE PRIORITY OF FRIDAY

Hadith Imam Tirmidzi Number 450

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي لُبَابَةَ وَسَلْمَانَ وَأَبِي ذَرٍّ وَسَعْدِ بْنِ عُبَادَةَ وَأَوْسِ بْنِ أَوْسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Informed us [Qutaibah] Informed us [Al Mughirah bin Abdurrahman] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "The best day when the sun rises is Friday, on that day Adam was created, on that day he was entered into paradise and on that day he was expelled from paradise, and the Hour will not occur except on Friday. (Narrator) said, in this chapter (there is also narration from) from Abu Lubabah, Salman, Abu Dzar, Sa'ad bin 'Ubadah and 'Aus bin 'Aus. Abu Isa said, Abu Hurairah's hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 8840, 9041, 9912, 10141, 10233, 10305, 10547, 15575

Imam Muslim : 1410, 1411

Imam Abu Dawud : 882, 883, 1308

Imam Tirmidzi : 450, 453

Imam Nasa'i : 1356, 1357, 1413

Imam Ibnu Majah : 1075, 1626

Imam Malik : 222

Imam Darimi : 1526

EFFECTIVE TIME FOR PRAYER ON FRIDAY

Hadith Imam Tirmidzi Number 451

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ الْعَطَّارُ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ التَّمِسُّوا السَّاعَةَ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ إِلَى غَيْبُوبَةِ الشَّمْسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ أَبِي حُمَيْدٍ يُضَعِّفُ ضَعْفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ وَيُقَالُ لَهُ حَمَادُ بْنُ أَبِي حُمَيْدٍ وَيُقَالُ هُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ وَهُوَ مُنْكَرُ الْحَدِيثِ وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ السَّاعَةَ الَّتِي تُرْجَى فِيهَا بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالَ أَحْمَدُ أَكْثَرُ الْأَحَادِيثِ فِي السَّاعَةِ الَّتِي تُرْجَى فِيهَا إِجَابَةُ الدَّعْوَةِ أَنَّهَا بَعْدَ صَلَاةِ الْعَصْرِ وَتُرْجَى بَعْدَ زَوَالِ الشَّمْسِ

Informed us [Abdullah bin Ash Shabah Al hasyimi Al Bashri Al 'Atthar] Informed us ['Ubaidullah bin 'Abdul Majid Al Hanafi], narrated to us [Muhammad bin Abu Humaid], narrated to us [Musa bin Wardan] from [Anas bin Malik] from the Prophet, peace and blessings be upon him, that he said: "Seek by you the times that are answered on Friday after 'Asr until the sunset." Abu Isa said, from this path this hadith is gharib, this hadith has

also been narrated from Anas from the Prophet, peace and blessings be upon him, not from this path, while Muhammad bin Abu Rafi' has been weakened, some people of knowledge weakened him from his memory, he is also called Hammad bin Abu Humaid and called Abu Ibrahim Al Anshari whose hadith is munkar, some people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others hold that the answered time on Friday is after 'Asr until sunrise, this is the opinion of Ahmad and Ishaq, Ahmad said, most hadiths about the hoped answered time on Friday is after 'Asr prayer, and after the sun declines.

Hadith Corroboration
 Imam Abu Dawud : 884, 884
 Imam Tirmidzi : 451, 451
 Imam Nasa'i : 1372, 1372

EFFECTIVE TIME FOR PRAYERS ON FRIDAY SINCE FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 452

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُرَزِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ إِيَّاهُ قَالُوا يَا رَسُولَ اللَّهِ أَيُّهُ سَاعَةٌ هِيَ قَالَ حِينَ تُقَامُ الصَّلَاةُ إِلَى الْإِنْصِرَافِ مِنْهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَأَبِي ذَرٍّ وَسَلْمَانَ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَأَبِي لُبَابَةَ وَسَعْدِ بْنِ عُבَادَةَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَمْرِو بْنِ عَوْفٍ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ziyad bin Ayyub Al Baghdadi], narrated to us [Abu 'Amir Al Aqadi], narrated to us [Katsir bin Abdullah bin Amr bin 'Auf Al Muzani] from [his father] from [his grandfather] from the Prophet, peace and blessings be upon him, he said: "Indeed on Friday there is a time that no servant asks something from Allah on that day except Allah will grant it." The companions asked, O Messenger of Allah what hour is that? He answered: "From the establishment of Friday prayer until it finishes." (Narrator) said, in this chapter (there is also narration from) from Abu Musa, Abu Dzar, Salman, Abdullah bin Salam, Abu Lubabah, Sa'ad bin 'Ubadah and Abu Umamah. Abu Isa said, Amru bin 'Auf's hadith is hasan gharib.

Hadith Corroboration
 Imam Ahmad : 6854, 7175, 7363, 7441, 7489, 7490, 7771, 8839, 8871, 9512, 9688, 9844, 9911, 9950, 10055, 10060, 11198, 13835, 14017, 14219, 22665, 22675
 Imam Bukhari : 883, 4884, 5921
 Imam Tirmidzi : 452
 Imam Nasa'i : 1414, 1415
 Imam Ibnu Majah : 1127, 1128
 Imam Malik : 221
 Imam Darimi : 1523

THE MUSTAJAI TIME TO PRAY IS ON FRIDAY

Hadith Imam Tirmidzi Number 453

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُهْبِطَ مِنْهَا وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّيَ فَيَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ قَالَ أَبُو هُرَيْرَةَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ فَقُلْتُ أَخْبِرْنِي بِهَا وَلَا تَضُنَّنِي بِهَا عَلَيَّ قَالَ هِيَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ فَقُلْتُ كَيْفَ تَكُونُ بَعْدَ الْعَصْرِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّيُ وَتِلْكَ السَّاعَةُ لَا يُصَلِّيُ فِيهَا فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مُجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ قُلْتُ بَلَى قَالَ فَهُوَ ذَاكَ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَمَعْنَى قَوْلِهِ أَخْبِرْنِي بِهَا وَلَا تَضُنَّنِي بِهَا عَلَيَّ لَا تَبْخُلْ بِهَا عَلَيَّ وَالضَّنُّ الْبُخْلُ وَالظَّنِّينُ الْمُتَّهَمُ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'an], narrated to us [Malik bin Anas] from [Yazid bin Abdullah bin Hadi] from [Muhammad bin Ibrahim] from [Abu Salamah] from [Abu Hurairah], he said, The Messenger of Allah, peace and blessings be upon him, said: "The best day on which the sun rises is Friday: on it Adam was created, on it he was admitted into Paradise, and on it he was expelled from Paradise. And there is no Muslim who is praying and asks Allah for something coinciding with that time, except that Allah will grant it to him." Abu Hurairah said, "Then I met [Abdullah bin Salam] and mentioned this hadith to him. So he (Abdullah bin Salam, may Allah be pleased with him) said, 'I know that time.' So I said to him, 'Inform me of that time, and do not withhold it (be stingy) from me.' Abdullah bin Salam said, 'It is the last hour of Friday.' Abu Hurairah said, 'I said, "How can it be the last hour of Friday, when the Messenger of Allah (SAW) said, 'No Muslim servant happens to be praying during it,' and that (time after Asr) is a time when prayer is not performed?"' Abdullah bin Salam replied, 'Did not the Messenger of Allah (SAW) say, "Whoever sits in a gathering waiting for prayer, he is (counted) in prayer until he prays?"' Abu Hurairah said, "I said, 'Yes, indeed.'" He (Abdullah bin Salam) said, "So, that is it."

Hadith Corroboration

Imam Ahmad : 8840, 9041, 9912, 10141, 10233, 10305, 10547, 15575

Imam Muslim : 1410, 1411

Imam Abu Dawud : 882, 883, 1308

Imam Tirmidzi : 450, 453

Imam Nasa'i : 1356, 1357, 1413

Imam Ibnu Majah : 1075, 1626

Imam Malik : 222

Imam Darimi : 1526

THE IMPORTANCE OF TAKING A BATH BEFORE FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 454

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي سَعِيدٍ وَجَابِرٍ وَالْبَرَاءِ وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ أَيْضًا حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَقَالَ مُحَمَّدٌ وَحَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَقَالَ بَعْضُ أَصْحَابِ الزُّهْرِيِّ قَالَ حَدَّثَنِي آلُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ أَيْضًا وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Salim] from [his father] that he heard the Prophet, peace and blessings be upon him, say: "Whoever comes to Friday prayer, let him bathe." (The narrator) said, in this chapter (there is also narration -trans) from Umar, Abu Sa'id, Jabir, Barra', 'Aisyah, and Abu Darda'. Abu Isa said, the hadith of Ibnu Umar is a hasan sahih hadith. It has been narrated from [Az Zuhri] from [Abdullah bin Abdullah bin Umar] from [his father] from the Prophet, peace and blessings be upon him. In this hadith also narrated to us [Qutaibah], narrated to us [Laits bin Sa'd] from [Ibnu Syihab] from [Abdullah bin Abdullah bin Umar] from [his father] that the Prophet, peace and blessings be upon him, -like the hadith above-, Muhammad said, the hadith of Az Zuhri from Salim from his father and the hadith of Abdullah bin 'Abdillah bin Umar from his father are both sahih. Some companions of Az Zuhri said, from [Az Zuhri] he said, the family of [Abdullah bin Umar] narrated to me from [Umar] from the Prophet, peace and blessings be upon him, regarding bathing on Friday also, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 87, 302, 2293, 2900, 4236, 4325, 4684, 4704, 4763, 4766, 4839, 4895, 4922, 4960, 5059, 5199, 5225, 5231, 5516, 5565, 5690, 5748, 5985, 6045, 6081, 6082, 6960, 10603, 10820, 11149, 11199, 11231, 13747, 15574, 15802, 15803, 21998

Imam Bukhari : 811, 828, 830, 831, 833, 845, 868, 2471, 2972, 3228

Imam Muslim : 1393, 1394, 1395, 1396, 1397, 1400, 1402

Imam Abu Dawud : 287, 288, 291, 901

Imam Tirmidzi : 454

Imam Nasa'i : 1358, 1359, 1360, 1361, 1366, 1369, 1388, 1390

Imam Ibnu Majah : 1078, 1079, 1088

Imam Malik : 210, 212, 213

Imam Darimi : 1493, 1494, 1495

FRIDAY BATH ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 455

وَرَوَاهُ يُونُسُ وَمَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ يَنْمُو عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيَّةُ سَاعَةٍ هَذِهِ فَقَالَ مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ وَمَا زِدْتُ عَلَى

أَنَّ تَوَضَّأْتُ قَالَ وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْغُسْلِ حَدَّثَنَا بِذَلِكَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ قَالَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ وَرَوَى مَالِكٌ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ قَالَ بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَذَكَرَ هَذَا الْحَدِيثَ قَالَ أَبُو عِيسَى وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ الصَّحِيحُ حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ مُحَمَّدٌ وَقَدْ رَوَى عَنْ مَالِكٍ أَيْضًا عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ نَحْوُ هَذَا الْحَدِيثِ

Narrated by [Yunus] and [Ma'mar] from [Az Zuhri] from [Salim] from [his father] when [Umar bin Al Khatthab] was giving khutbah on Friday, suddenly a man from the companions of the Prophet, peace and blessings be upon him, entered (the mosque), then he (Umar) said, what time is it now? He answered, When I heard the adhan, I only performed wudu, no more than that. He (Umar) said, only wudu? do you not know that the Messenger of Allah, peace and blessings be upon him, ordered to bathe? Narrated to us like that [Abu Bakar Muhammad bin Abban], narrated to us [Abdurrazzaq] from [Ma'mar] from [Az Zuhri] (narrator) said, (and from another path) narrated to us [Abdullah bin Abdurrahman] informed us [Abu Shalih Abdullah bin Shalih], narrated to us [Al Laits] from [Yunus] from [Az Zuhri] from [Salim] he said, when [Umar bin Al Khatthab] was giving khutbah on Friday, then he mentioned this hadith. Abu Isa said, I asked Muhammad about this hadith, he answered, the correct is the hadith of Az Zuhri from Salim from his father. Muhammad said, [Malik] also narrated from [Az Zuhri] from [Salim] from [his father] like the hadith above.

REWARDS FOR RUSHING TO THE MOSQUE FOR FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 456

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ وَأَبُو جَنَابٍ يَحْيَى بْنُ أَبِي حَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ يَحْيَى بْنِ الْحَارِثِ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَلَ وَبَكَرَ وَابْتَكَرَ وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا قَالَ مُحَمَّدٌ قَالَ وَكِيعٌ اغْتَسَلَ هُوَ وَغَسَلَ امْرَأَتُهُ قَالَ وَيُرَوَّى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ مَنْ غَسَلَ وَاغْتَسَلَ يَعْنِي غَسَلَ رَأْسَهُ وَاغْتَسَلَ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَسَلْمَانَ وَأَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ أَوْسِ بْنِ أَوْسٍ حَدِيثٌ حَسَنٌ وَأَبُو الْأَشْعَثِ الصَّنْعَانِيُّ اسْمُهُ شَرَاهِيلُ بْنُ أَدَةَ وَأَبُو جَنَابٍ يَحْيَى بْنُ حَبِيبٍ الْقَصَّابُ الْكُوفِيُّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] and [Abu Janab Yahya bin Abu Hayyah] from [Abdullah bin Isa] from [Yahya bin Harits] from [Abu Al Asy'ats As Shan'ani] from [Aus bin Aus], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever bathes on Friday, cleans his body and hurries (to the

mosque) then remains silent with full concentration, listening (to the khutbah), then for every step he takes he gets the reward like the reward of a year, namely the reward of its fasting and night prayer." Mahmud said, Waki' said, he himself bathes and also bathes his wife (bathes together with his wife -pent). (Narrator) said, it is also narrated from Abdullah bin Mubarrak that he commented on this hadith, whoever bathes and is bathed means washing his head then bathing. (Narrator) said, in this chapter (there is also narration from) from Abu Bakar, Imran bin Hushain, Salman, Abu Dzar, Abu Sa'id, Ibnu Umar and Abu Ayyub. Abu Isa said, Aus bin Aus's hadith is hasan hadith. Abu Asy'ats As Shan'ani's name is Syarahil bin Adah and Abu Jannab Yahya bin Habib Al Qashab.

Hadith Corroboration

Imam Ahmad : 6660, 15584, 15585, 15586, 15587, 15589, 16348, 16349, 20588, 22596, 22609

Imam Bukhari : 834, 859

Imam Abu Dawud : 292

Imam Tirmidzi : 456

Imam Nasa'i : 1367

Imam Ibnu Majah : 1077, 1087

Imam Darimi : 1497, 1503

FRIDAY BATHING IS MORE IMPORTANT THAN WUDLU'

Hadith Imam Tirmidzi Number 457

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ الْجَحْدَرِيُّ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ بَعْضُ أَصْحَابِ قَتَادَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ وَرَوَاهُ بَعْضُهُمْ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْسَلٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ اخْتَارُوا الْغُسْلَ يَوْمَ الْجُمُعَةِ وَرَأَوْا أَنْ يُجْزَى الْوُضُوءُ مِنَ الْغُسْلِ يَوْمَ الْجُمُعَةِ قَالَ الشَّافِعِيُّ وَمِمَّا يَدُلُّ عَلَى أَنَّ أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ أَنَّهُ عَلَى الْإِخْتِيَارِ لَا عَلَى الْوُجُوبِ حَدِيثُ عُمَرَ حَيْثُ قَالَ لِعُثْمَانَ وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ فَلَوْ عَلِمَا أَنَّ أَمْرَهُ عَلَى الْوُجُوبِ لَا عَلَى الْإِخْتِيَارِ لَمْ يَتْرُكْ عُمَرُ عُثْمَانَ حَتَّى يَرُدَّهُ وَيَقُولَ لَهُ ارْجِعْ فَاغْتَسِلْ وَلَمَّا خَفِيَ عَلَى عُثْمَانَ ذَلِكَ مَعَ عِلْمِهِ وَلَكِنْ دَلَّ فِي هَذَا الْحَدِيثِ أَنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ فِيهِ فَضْلٌ مِنْ غَيْرِ وَجُوبٍ يَجِبُ عَلَى الْمَرْءِ فِي ذَلِكَ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Sa'id bin Sufyan Al Jahdari], narrated to us [Syu'bah] from [Qatadah] from [Al Hasan] from [Samrah bin Jundab], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever performs wudu on Friday then that suffices him and is good, but whoever bathes, then bathing is more preferred." (Narrator) said, in this chapter (there is also narration from) from Abu Hurairah, 'Aisyah and Anas. Abu Isa said, Samrah's hadith is hasan hadith. Some

companions of Qatadah also narrated from Qatadah from Hasan from Samrah bin Jundab, some others narrated from Qatadah from Hasan from the Prophet, peace and blessings be upon him, mursal. This hadith is also practiced by the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and the generation after them, that they prefer bathing on Friday, but (they also hold) that wudu on Friday suffices (as a substitute) for bathing. Syafi'i said, among the things that show that the Prophet's command, peace and blessings be upon him, to bathe on Friday is only an alternative, not an obligation, is the hadith of Umar who said to Utsman "and wudu (suffices), indeed you have known that the Messenger of Allah, peace and blessings be upon him, ordered to bathe on Friday. If (Umar and Utsman) knew that the command was obligatory, not just an alternative, Umar would not let 'Utsman and refute him to come without bathing first, saying to him "Go home and bathe first." Utsman also knew that, but what is shown in the hadith is that bathing on Friday is a virtue, and not obligatory upon a person.

Hadith Corroboration

Imam Ahmad : 19231, 19261, 19314, 19317, 19384

Imam Abu Dawud : 300

Imam Nasa'i : 1363

Imam Ibnu Majah : 1081

Imam Darimi : 1496

FORGIVENESS OF SINS FOR THOSE WHO LISTEN TO THE FRIDAY SERMON

Hadith Imam Tirmidzi Number 458

حَدَّثَنَا هَنَادُ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَا وَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], he said, narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever performs wudu then perfects his wudu then attends Friday prayer, then he approaches, listens and remains silent (to listen to the khutbah), then his sins will be forgiven between that day and the next Friday and three days added after that. Whoever plays with pebbles, then he has done a vain act." Abu Isa said, this is hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 116, 377, 377, 383, 393, 393, 395, 395, 429, 429, 443, 448, 448, 452, 453, 453, 458, 472, 485, 7720, 8131, 9120, 9120, 13291, 16439, 16439, 16723, 16806, 16806, 16807, 16807, 17408, 17408, 21208, 22010, 22490, 22594, 25556, 26225, 26225, 26266, 26266

Imam Bukhari : 155, 159, 1798, 5953, 5953

Imam Muslim : 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 1419, 1419

Imam Abu Dawud : 96, 97, 770, 886, 886

Imam Tirmidzi : 50, 458, 458

Imam Nasa'i : 144, 145, 146, 147, 148, 149, 150, 151, 151, 846, 846, 4868

Imam Ibnu Majah : 277, 277, 281, 386, 462, 766, 1080, 1080, 1386

Imam Malik : 54, 58

Imam Darimi : 690, 690, 710, 711

THE REWARD COMES EARLY TO FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 459

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتْ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Sumayy] from [Abu Shalih] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "Whoever bathes on Friday like the bath from janabah then comes (to the Friday prayer place as the first to come), then it is as if he sacrificed a camel, and whoever comes on the second occasion, then it is as if he sacrificed a cow, whoever comes on the third occasion, then it is as if he sacrificed a horned sheep, whoever comes on the fourth occasion, then it is as if he sacrificed a chicken, whoever comes on the fifth occasion, it is as if he sacrificed an egg, when an imam comes out (to the pulpit), then the angels come to listen to the khutbah." Abu Isa said, Abu Hurairah's hadith is hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 9546

Imam Bukhari : 832

Imam Muslim : 1403

Imam Abu Dawud : 297

Imam Tirmidzi : 459

Imam Nasa'i : 1364, 1371, 1381

Imam Malik : 209

REJECTING FRIDAY PRAYERS AND IMPRESSIONS ON THE HEART

Hadith Imam Tirmidzi Number 460

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبِيدَةَ بْنِ سُفْيَانَ عَنْ أَبِي الْجَعْدِ يَعْنِي الضَّمْرِيَّ وَكَانَتْ لَهُ صُحْبَةٌ فِيمَا زَعَمَ مُحَمَّدُ بْنُ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوَنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَسَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي الْجَعْدِ حَدِيثٌ حَسَنٌ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ اسْمِ أَبِي الْجَعْدِ الضَّمْرِيِّ فَلَمْ يَعْرِفْ اسْمَهُ وَقَالَ لَا أَعْرِفُ لَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا هَذَا الْحَدِيثَ قَالَ أَبُو عِيسَى وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Muhammad bin Amru] from ['Abidah bin Sufyan] from [Abu Ja'd namely Adl Dlamri] and he met (with the Messenger of Allah) as estimated by Muhammad bin Amru, he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever abandons Friday prayer three times because he belittles it, then Allah will seal his heart." (Narrator) said, in this chapter (there is also narration from) from Ibnu Umar, Ibnu 'Abbas and Samrah. Abu Isa said, Abu Ja'd's hadith is hasan hadith. He said, I asked Muhammad about the name of Abu Ja'd Ad Dlamri, but he did not know his name saying, I do not know from him what comes from the Prophet, peace and blessings be upon him, except this hadith. Abu Isa said, we do not know this hadith except from the hadith of Muhammad bin Amru.

Hadith Corroboration

Imam Ahmad : 14032, 14951, 21515

Imam Abu Dawud : 888

Imam Tirmidzi : 460

Imam Nasa'i : 1352

Imam Ibnu Majah : 1115, 1116

Imam Malik : 227

Imam Darimi : 1525

THE OBLIGATION OF FRIDAY PRAYERS FOR THOSE WHO CAN STAY WITH THE FAMILY

Hadith Imam Tirmidzi Number 461

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَمُحَمَّدُ بْنُ مَدْوَيْنِهِ قَالََا حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ ثَوْبِرٍ عَنْ رَجُلٍ مِنْ أَهْلِ قُبَاءَ عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْهَدَ الْجُمُعَةَ مِنْ قُبَاءَ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا وَلَا يَصِحُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى أَهْلِهِ وَهَذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ إِنَّمَا يُرَوَّى مِنْ حَدِيثِ مُعَارِكِ بْنِ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْمُقْبَرِيِّ وَضَعَفَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَبْدَ اللَّهِ بْنَ سَعِيدٍ الْمُقْبَرِيَّ فِي الْحَدِيثِ فَقَالَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ عَلَى مَنْ تَجِبُ الْجُمُعَةُ قَالَ بَعْضُهُمْ تَجِبُ الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى مَنْزِلِهِ وَقَالَ بَعْضُهُمْ لَا تَجِبُ الْجُمُعَةُ إِلَّا عَلَى مَنْ سَمِعَ النِّدَاءَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَاقُ سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ كُنَّا عِنْدَ أَحْمَدَ بْنِ حَنْبَلٍ فَذَكَرُوا عَلَى مَنْ تَجِبُ الْجُمُعَةُ فَلَمْ يَذْكُرْ أَحْمَدُ فِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ أَحْمَدُ بْنُ الْحَسَنِ فَقُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحْمَدُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ نَعَمْ قَالَ أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا حَجَّاجُ بْنُ نُصَيْرٍ حَدَّثَنَا مُعَارِكُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى أَهْلِهِ قَالَ فَغَضِبَ عَلَيَّ أَحْمَدُ

بُنْ حَنْبَلٍ وَقَالَ لِي اسْتَغْفِرُ رَبَّكَ اسْتَغْفِرُ رَبَّكَ قَالَ أَبُو عِيسَى إِنَّمَا فَعَلَ أَحْمَدُ بْنُ حَنْبَلٍ هَذَا لِأَنَّهُ لَمْ يَعِدْ هَذَا الْحَدِيثَ شَيْئًا وَضَعَفَهُ لِحَالِ إِسْنَادِهِ

Narrated to us [Abd bin Humaid] and [Muhammad bin Madduwaih] both said, narrated to us [Al Fadll bin Dukain], narrated to us [Isra'il] from [Tsuwair] from [a man from the people of Quba'] from [his father] he is from the companions of the Prophet, peace and blessings be upon him, he said, the Prophet, peace and blessings be upon him, ordered us to attend Friday prayer in Quba'. And it has been narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, in this matter, but (its narration) is not sahih. Abu Isa said, we do not know this hadith except from this path, and in this chapter also there is nothing sah (its narration path). It has been narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, that he said: "The obligation of Friday is for the one who spends the night with his family." This hadith has a weak chain, narrated from the hadith of Mu'arik bin 'Abbad from Abdullah bin Sa'id Al Maqburi. Yahya bin Sa'id Al Qatthan weakened Abdullah bin Sa'id Al Maqburi in hadith. (Narrator) said, the people of knowledge differ regarding who is obligated to perform Friday prayer, some hold that Friday is obligatory for the one who can spend the night with his family, while others hold Friday is not obligatory except for the one who can hear the call, this is the opinion of Imam Syafi'i, Ahmad and Ishaq, (narrator said) I heard Ahmad bin Al Hasan say, we were with Ahmad bin Hambal, then people talked about the one obligated to perform Friday prayer, Ahmad did not mention in that matter one hadith from the Prophet, peace and blessings be upon him, Ahmad bin Al Hasan said, then I said to Ahmad bin Hambal, apparently in this matter there is a narration from Abu Hurairah from the Prophet, peace and blessings be upon him. Then Ahmad asked, from the Prophet, peace and blessings be upon him? I answered, yes. Ahmad bin Al Hasan said, narrated to us Hajjaj bin Nushair narrated to us Mu'arik bin 'Abbad from Abdullah bin Sa'id Al Maqburi from his father from Abu Hurairah from the Prophet, peace and blessings be upon him, he said: "Friday is obligatory for the one who can spend the night with his family." Ahmad bin Al Hasan said, then Ahmad bin Hambal got angry with me saying to me, seek forgiveness from your Lord, seek forgiveness from your Lord. Abu Isa said, Ahmad bin Hambal did this because he did not consider this hadith at all, even he weakened it because of its chain.

THE TIME FOR FRIDAY PRAYERS IS WHEN THE SUN STARTS TO SET Hadith Imam Tirmidzi Number 462

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي أَجْمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ أَنَّ وَقْتَ الْجُمُعَةِ إِذَا زَالَتْ الشَّمْسُ

كَوَفَّتِ الظُّهْرَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَرَأَى بَعْضُهُمْ أَنَّ صَلَاةَ الْجُمُعَةِ إِذَا صَلَّيْتَ قَبْلَ الزَّوَالِ أَنَّهَا تَجُوزُ أَيْضًا وَقَالَ أَحْمَدُ وَمَنْ صَلَّاهَا قَبْلَ الزَّوَالِ فَإِنَّهُ لَمْ يَرِ عَلَيْهِ إِعَادَةٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Suraij bin Nu'man], narrated to us [Fulaih bin Sulaiman] from [Utsman bin Abdurrahman At Taimi] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, performed Friday prayer when the sun began to decline. Narrated to us [Yahya bin Musa], narrated to us [Abu Daud At Thayalisi], narrated to us [Fulaih bin Sulaiman] from [Utman bin Abdurrahman At Taimi] from [Anas] from the Prophet, peace and blessings be upon him, like the hadith above. (Narrator) said, in this chapter (there is also narration from) from Salamah bin Al Akwa', Jabir and Zubair bin 'Awwam. Abu Isa said, Anas's hadith is hasan sahih hadith, this hadith is also used as a basis by the people of knowledge that the time for Friday is when the sun begins to decline, like the time for dhuhr, as the statement of Syafi'i, Ahmad and Ishaq. Some others hold that Friday prayer can be performed before the sun declines, Ahmad also said, whoever performs Friday prayer before the sun declines then it is not obligatory for him to repeat it.

Hadith Corroboration
Imam Ahmad : 11851, 12057
Imam Bukhari : 853
Imam Muslim : 1421
Imam Abu Dawud : 916
Imam Tirmidzi : 462

DATE fronds wept as the prophet moved to the pulpit Hadith Imam Tirmidzi Number 463

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ الصَّيْرَفِيُّ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَيَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ قَالَا حَدَّثَنَا مُعَاذُ بْنُ الْعَلَاءِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ إِلَى جِدْعٍ فَلَمَّا اتَّخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ حَنَّ الْجِدْعُ حَتَّى أَتَاهُ فَالْتَزَمَهُ فَسَكَتَ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ وَسَهْلِ بْنِ سَعْدٍ وَأَبِي بِنِ كَعْبٍ وَابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَمُعَاذُ بْنُ الْعَلَاءِ هُوَ بَصْرِيٌّ وَهُوَ أَخُو أَبِي عَمْرِو بْنِ الْعَلَاءِ

Narrated to us [Abu Hafsh Amru bin Ali Al Fallas As Shairafi], narrated to us ['Utsman bin Umar] and [Yahya bin Katsir Abu Ghatsan Al Anbari] both said, narrated to us [Mu'adz bin 'Ala'] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, gave khutbah using a date palm stump, when the Prophet, peace and blessings be upon him, switched to using a pulpit, then that stump cried until he approached it and held it until it calmed. (Narrator) said, in this chapter (there is also narration from) from Anas, Jabir, Sahl bin Sa'd, Ubay bin Ka'ab, Ibnu Abbas and Ummu Salamah. Abu Isa said, Ibnu Umar's hadith is hasan gharib sahih hadith. Mu'adz bin 'Ala' is Bashri he is the brother of Amru bin 'Ala'.

DIFFERENCE IN POSITION BETWEEN THE TWO SERMONS

Hadith Imam Tirmidzi Number 464

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَالَ مِثْلَ مَا تَفْعَلُونَ الْيَوْمَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَجَابِرِ بْنِ سَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي رَأَاهُ أَهْلُ الْعِلْمِ أَنْ يَفْصَلَ بَيْنَ الْخُطْبَتَيْنِ بِجُلُوسٍ

Narrated to us [Humaid bin Mas'adah Al Bashri], narrated to us [Khalid bin Harits], narrated to us ['Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, gave khutbah on Friday then sat, then stood continuing the khutbah. Ibnu Umar said, like what you do today. (Narrator) said, in this chapter (there is also narration from) from Ibnu 'Abbas, Jabir bin Abdullah and Jabir bin Samrah. Abu Isa said, Ibnu Umar's hadith is hasan sahih hadith, that hadith also becomes the opinion of the people of knowledge, namely between the two khutbahs should be separated by sitting.

Hadith Corroboration

Imam Ahmad : 2208, 5468, 14525, 19883, 19888, 19917, 19926, 19935, 19949, 19952, 19965, 19970, 19981, 20014, 20040, 20042, 20049, 20055, 20130, 20143

Imam Bukhari : 869, 876

Imam Muslim : 1425, 1426, 1427

Imam Abu Dawud : 922, 923

Imam Tirmidzi : 464

Imam Nasa'i : 1398, 1400, 1401, 1556, 1565, 1566

Imam Ibnu Majah : 1093, 1095, 1096

Imam Malik : 228

Imam Darimi : 1513, 1514

THE SIMPLE NATURE OF THE PROPHET'S SERMONS AND PRAYERS

Hadith Imam Tirmidzi Number 465

حَدَّثَنَا قُتَيْبَةُ وَهَنَادُ قَالََا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنْتُ أَصِلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا قَالَ وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ أَبِي أَوْفَى قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] and [Hannad] both said, narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Jabir bin Samrah], he said, I prayed with the Prophet, peace and blessings be upon him, indeed his prayer was moderate and his khutbah was also moderate (not long). (Narrator) said, in this chapter (there is also narration from) from 'Ammar bin Yasir and Ibnu Abu Afa. Abu Isa said, Jabir bin Samrah's hadith is hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 19969, 19969, 20117, 20117, 20118, 20118

Imam Muslim : 1433, 1433, 1434, 1434

Imam Abu Dawud : 928, 928

Imam Tirmidzi : 465, 465

Imam Nasa'i : 1564, 1564

Imam Darimi : 1512, 1512

MIBAR AND READING OF QUR'AN VERSES IN THE SERMON

Hadith Imam Tirmidzi Number 466

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ
قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَى الْمِنْبَرِ {وَنَادُوا يَا مَالِكُ} قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَجَابِرِ
بْنِ سَمْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ يَعْلَى بْنِ أُمَيَّةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ وَقَدْ
اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَقْرَأَ الْإِمَامُ فِي الْخُطْبَةِ آيَا مِنَ الْقُرْآنِ قَالَ الشَّافِعِيُّ وَإِذَا خَطَبَ الْإِمَامُ فَلَمْ يَقْرَأْ فِي
خُطْبَتِهِ شَيْئًا مِنَ الْقُرْآنِ أَعَادَ الْخُطْبَةَ

Narrated to us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from [Amru bin Dinar] from [Atha'] from [Shafwan bin Ya'la bin 'Umaiyyah] from [his father], he said, I heard the Prophet, peace and blessings be upon him, recite on the pulpit "WANAADAU YAA MAALIKU". (Narrator) said, in this chapter (there is also narration from) from Abu Hurairah and Jabir bin Samrah. Abu Isa said, Ya'la bin 'Umaiyyah's hadith is hasan sahih gharib hadith, it is the hadith of Ibnu Uyainah, some people of knowledge prefer that the imam recite a verse from the Qur'an in the khutbah. Imam Syafi'i said, if an imam gives khutbah, then does not recite a verse from the Qur'an in his khutbah, then he must repeat his khutbah.

Hadith Corroboration

Imam Ahmad : 17281

Imam Bukhari : 2991, 3026, 4445

Imam Muslim : 1439

Imam Abu Dawud : 3478

Imam Tirmidzi : 466

FACING TOWARDS THE PRIEST DURING THE SERMON

Hadith Imam Tirmidzi Number 467

حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ عَطِيَّةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ اسْتَقْبَلْنَاهُ بِوُجُوهِنَا قَالَ أَبُو
عِيسَى وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَحَدِيثُ مَنْصُورٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ عَطِيَّةَ وَمُحَمَّدِ
بْنِ الْفَضْلِ بْنِ عَطِيَّةَ ضَعِيفٌ ذَاهِبُ الْحَدِيثِ عِنْدَ أَصْحَابِنَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَسْتَجِبُونَ اسْتِقْبَالَ الْإِمَامِ إِذَا خَطَبَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ
وَأَحْمَدَ وَإِسْحَقَ قَالَ أَبُو عِيسَى وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ

Narrated to us [Abbad bin Ya'qub Al Kufi], narrated to us [Muhammad bin Al Fadlal bin 'Athiyah] from [Manshur] from [Ibrahim] from [Alqamah] from [Abdullah bin Mas'ud], he said, when the Messenger of Allah, peace and blessings be upon him, was on the pulpit, then we faced him with all our faces. Abu Isa said, in this chapter (there is also narration from) from Ibnu Umar. Manshur's hadith we do not know except from the hadith of

Muhammad bin Al Fadll bin 'Athiyah, while Muhammad bin Al Fadll bin 'Athiyah is weak. "Dzahibul hadits" according to our companions. This hadith is also practiced by the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others, that they recommend facing the imam when he is giving khutbah, (this hadith) also as the opinion of Sufyan Ats Tsauri, Syafi'i, Ahmad, and Ishaq. Abu Isa said, not one hadith is sah from the Prophet, peace and blessings be upon him, in this chapter.

COMMANDS FOR THE TAHIYYATUL MOSQUE PRAYER WHEN THE KHATIB IS SERVING

Hadith Imam Tirmidzi Number 468

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَلَّيْتَ قَالَ لَا قَالَ فَمَازَ كَعَقَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Amru bin Dinar] from [Jabir bin Abdullah], he said, when the Prophet, peace and blessings be upon him, was giving khutbah on Friday, suddenly a man came, then the Prophet, peace and blessings be upon him, said: "Have you prayed?" he answered, no. He said: "Stand and perform the prayer." Abu Isa said, this is hasan sahih hadith, more sahih in this chapter.

Hadith Corroboration

Imam Ahmad : 11242, 13677, 13789, 13885, 14377, 14431, 14438, 14536, 14647

Imam Bukhari : 878, 879, 1100

Imam Muslim : 1444, 1445, 1446, 1447, 1448, 1449

Imam Tirmidzi : 468

Imam Nasa'i : 1378, 1392

Imam Ibnu Majah : 1102, 1103, 1104

Imam Darimi : 1506, 1507, 1508, 1510

PRAY TWO RAKA'ATS DURING THE PRIEST'S SERMON

Hadith Imam Tirmidzi Number 469

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ دَخَلَ يَوْمَ الْجُمُعَةِ وَمَرَّ وَأَنْ يَخْطُبُ فَقَامَ يُصَلِّي فَجَاءَ الْحَرَسُ لِيُجْلِسُوهُ فَأَبَى حَتَّى صَلَّى فَلَمَّا انْصَرَفَ أَتَيْنَاهُ فَقُلْنَا رَحِمَكَ اللَّهُ إِنْ كَادُوا لَيَقْعُوا بِكَ فَقَالَ مَا كُنْتُ لِأَتْرُكَهُمَا بَعْدَ شَيْءٍ رَأَيْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَكَرَ أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ فِي هَيْئَةٍ بَذَّةٍ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَأَمَرَهُ فَصَلَّى رَكَعَتَيْنِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَالَ ابْنُ أَبِي عُمَرَ كَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُصَلِّي رَكَعَتَيْنِ إِذَا جَاءَ وَالْإِمَامُ يَخْطُبُ وَكَانَ يَأْمُرُ بِهِ وَكَانَ أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ يَرَاهُ قَالَ أَبُو عِيسَى وَ

سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ كَانَ مُحَمَّدُ بْنُ عَجْلَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُهُمْ إِذَا دَخَلَ الْإِمَامُ يَخْطُبُ فَإِنَّهُ يَجْلِسُ وَلَا يُصَلِّي وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْعَلَاءُ بْنُ خَالِدٍ الْقُرَشِيُّ قَالَ رَأَيْتُ الْحَسَنَ الْبَصْرِيَّ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَصَلَّى رَكَعَتَيْنِ ثُمَّ جَلَسَ إِنَّمَا فَعَلَ الْحَسَنُ اتِّبَاعًا لِلْحَدِيثِ وَهُوَ رَوَى عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ

Narrated to us [Muhammad bin Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Muhammad bin 'Ajlan] from ['Iyadl bin Abdullah bin Abu Sarh] that [Abu Sa'id Al Khudri] entered the mosque on Friday, while Marwan was giving khutbah, then he (Abu Sa'id) stood to perform prayer, then his guards came and ordered him to sit, but he refused until he finished performing the prayer, when he (Marwan) left (from Friday prayer), we approached him and said, May Allah have mercy on you almost they did something to you, Abu Sa'id said, I will not leave those two rak'ahs forever after I saw it from the Messenger of Allah, peace and blessings be upon him." then he mentioned that there was a man who came on Friday in a shabby state, while the Prophet, peace and blessings be upon him, was giving khutbah, then he ordered him to pray two rak'ahs, even though he was giving khutbah. Ibnu Abu Umar said, Sufyan bin 'Uyainah used to perform two rak'ahs prayer, even though the imam was giving khutbah and he also ordered to perform that prayer, even though Abu Abdurrahman Al Muqri' saw it. Abu Isa said, I heard Ibnu Abu Umar say, Sufyan bin 'Uyainah said, Muhammad bin Ajlan is thiqah and trustworthy in his hadith narration. (Narrator) said, in this chapter (there is also narration from) from Jabir, Abu Hurairah and Sahl bin Sa'ad. Abu Isa said, Abu Sa'id Al Khudri's hadith is hasan sahih hadith, this hadith is also practiced by some people of knowledge. This is the opinion of Imam Syafi'i, Ahmad and Ishaq. While some other people of knowledge hold that if a person enters (the mosque) and the imam is giving khutbah, then he should sit and not perform prayer, this is the opinion of Sufyan Ats Tsauri and the people of Kufah. While the first opinion is the most sahih. Narrated to us Qutaibah narrated to us Al 'la bin Khalid Al Qurasyi he said, I saw Hasan Al Bashri enter the mosque on Friday while the imam was giving khutbah, then he performed two rak'ahs then sat, only Hasan did that because following the hadith, and he narrated this hadith from Jabir from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Abu Dawud : 941
Imam Nasa'i : 1391

PROHIBITION OF TALKING WHILE THE KHATIB IS PREACHING

Hadith Imam Tirmidzi Number 470

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصَتَ فَقَدْ لَغَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى وَجَابِرِ بْنِ

عَبْدُ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا لِلرَّجُلِ أَنْ يَتَكَلَّمَ وَالْإِمَامُ يَخْطُبُ وَقَالُوا إِنْ تَكَلَّمَ غَيْرُهُ فَلَا يُنْكَرُ عَلَيْهِ إِلَّا بِالْإِشَارَةِ وَاخْتَلَفُوا فِي رَدِّ السَّلَامِ وَتَشْمِيتِ الْعَاطِسِ وَالْإِمَامُ يَخْطُبُ فَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي رَدِّ السَّلَامِ وَتَشْمِيتِ الْعَاطِسِ وَالْإِمَامُ يَخْطُبُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ ذَلِكَ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Qutaibah], narrated to us [Al Laits] from ['Uqail] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "Whoever says 'be silent' on Friday while the imam is giving khutbah, then he has done a vain act." (Narrator) said, in this chapter, (there is also narration from) from Ibnu Abi Aufa and Jabir bin Abdullah. Abu Isa said, Abu Hurairah's hadith is hasan sahih hadith and also practiced by the people of knowledge, they dislike a person speaking while the imam is giving khutbah, they say, if there is a person speaking, it is better not to warn him except with a gesture. They differ regarding answering salam and praying for the one who sneezes while the imam is giving khutbah, this is the opinion of Ahmad and Ishaq. Some people of knowledge from the tabi'in and others dislike that, as the statement of Syafi'i.

Hadith Corroboration

Imam Ahmad : 1929, 7030, 7361, 7437, 8682, 8738, 8783, 9744, 9910, 10302, 10468

Imam Bukhari : 882

Imam Muslim : 1404, 1405

Imam Abu Dawud : 938

Imam Tirmidzi : 470

Imam Nasa'i : 1384, 1385, 1559

Imam Ibnu Majah : 1100

Imam Malik : 214

Imam Darimi : 1504, 1505

STEP OVER OTHER PEOPLE'S SHOULDERS ON FRIDAY

Hadith Imam Tirmidzi Number 471

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينَ بْنُ سَعْدٍ عَنْ زَبَّانَ بْنِ فَائِدٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جِسْرًا إِلَى جَهَنَّمَ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يَتَخَطَّى الرَّجُلُ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَشَدَّوْا فِي ذَلِكَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي رِشْدِينَ بْنِ سَعْدٍ وَضَعَفَهُ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Abu Kuraib], narrated to us [Risydin bin Sa'ad] from [Zabban bin Faid] from [Sahl bin Mu'adz bin Anas Al Juhani] from [his father], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever steps over people's shoulders on (khutbah) Friday, then he has taken a bridge to Jahannam hell." (Narrator) said, in this chapter (there is also narration from) from Jabir. Abu Isa said, Sahl bin Mu'adz bin Anas Al Juhani's hadith is gharib hadith, we do not know it except from the hadith of Rasydin bin Sa'ad. The people of knowledge also practice this hadith that they dislike a person stepping

over people's shoulders on (khutbah) Friday, they are very strict in that matter, and some people of knowledge also comment on (the narration of) Risydin bin Sa'ad, they weaken it from the aspect of his memory.

Hadith Corroboration

Imam Ahmad : 15056, 15056, 17014, 17014, 17036, 17036

Imam Abu Dawud : 943, 943

Imam Tirmidzi : 471, 471

Imam Nasa'i : 1382, 1382

PROHIBITION OF SITTING IHBA' WHILE THE KHATIB IS SERVING Hadith Imam Tirmidzi Number 472

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْحَبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْحَبْوَةَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ مِنْهُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ لَا يَرَيَانِ بِالْحَبْوَةِ وَالْإِمَامُ يَخْطُبُ بَأْسًا

Narrated to us [Muhammad bin Humaid Ar Razi] and [Abbas bin Muhammad Ad Duri] both said, narrated to us [Abu Abdurrahman Al Muqri'] from [Sa'id bin Abu Ayyub], narrated to me [Abu Marhum] from [Sahl bin Mu'adz] from [his father] that the Prophet, peace and blessings be upon him, forbade sitting ihba' (sitting by placing both knees on the chest) on (khutbah) Friday, when the imam is giving khutbah. Abu Isa said, this is hasan hadith, the name of Abu Marhum is 'Abdur Rahim bin Maimun, some people from the people of knowledge dislike sitting ihba' on (khutbah) Friday, when the imam is giving khutbah, and some others give leniency (rukhsah) in that matter, among them is Abdullah bin Umar and others, Ahmad and Ishaq said, that both do not agree with sitting ihba' when the imam is giving khutbah.

Hadith Corroboration

Imam Ahmad : 15077

Imam Abu Dawud : 936

Imam Tirmidzi : 472

Imam Ibnu Majah : 1124

HOW TO PRAY A KHATIB DURING A SERMON Hadith Imam Tirmidzi Number 473

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ قَالَ سَمِعْتُ عُمَارَةَ بْنَ رُوَيْبَةَ الثَّقَفِيَّ وَبِشْرُ بْنُ مَرْوَانَ يَخْطُبُ فَرَفَعَ يَدَيْهِ فِي الدُّعَاءِ فَقَالَ عُمَارَةُ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْتَيْنِ الْقَصِيرَتَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَزِيدُ عَلَى أَنْ يَقُولَ هَكَذَا وَأَشَارَ هُشَيْمٌ بِالسَّبَابَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Hushain], he said, I heard [Umarah bin Ruwaibah At Tsaqafi] while Bisyr bin Marwan was giving khutbah, then he raised both his hands when praying, then Umarah said, may Allah disgrace your short hands, indeed I saw the Messenger of Allah, peace and blessings be upon him, he did not add by saying like this, then Husyaim gestured with his index finger. Abu Isa said, this is hasan sahih hadith.

Hadith Corroboration
 Imam Muslim : 1443
 Imam Abu Dawud : 930, 931
 Imam Tirmidzi : 473

THE THIRD ADZAN BY UTSMAN

Hadith Imam Tirmidzi Number 474

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْحَيَّاطُ عَنْ ابْنِ أَبِي ذُئْبٍ عَنْ الزُّهْرِيِّ عَنْ السَّائِبِ بْنِ يَزِيدَ
 قَالَ كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ إِذَا خَرَجَ الْإِمَامُ وَإِذَا أُقِيمَتِ
 الصَّلَاةُ فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ زَادَ التَّدَاءَ الثَّالِثَ عَلَى الزُّورَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Hammad bin Khalid Al Khayyath] from [Ibnu Abu Dzi'b] from [Az Zuhri] from [As Sa'ib bin Yazid], he said, in the time of the Messenger of Allah, peace and blessings be upon him, Abu Bakar and Umar the adhan (was called) namely when the imam had come out (to the mosque) and iqamah had been established. But Utsman added a third adhan on a place far from the mosque. Abu Isa said, this is hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 5313, 15169
 Imam Abu Dawud : 429
 Imam Nasa'i : 624, 662

THE PROPHET DELIVERS A WISH AFTER THE JUNIOR

Hadith Imam Tirmidzi Number 475

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ بِالْحَاجَةِ إِذَا نَزَلَ عَنِ الْمِنْبَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ
 حَدِيثِ جَرِيرِ بْنِ حَارِثٍ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ وَهُمْ جَرِيرُ بْنُ حَارِثٍ فِي هَذَا الْحَدِيثِ وَالصَّحِيحُ مَا رَوَى
 عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ أُقِيمَتِ الصَّلَاةُ فَأَخَذَ رَجُلٌ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا زَالَ يُكَلِّمُهُ حَتَّى
 نَعَسَ بَعْضُ الْقَوْمِ قَالَ مُحَمَّدٌ وَالْحَدِيثُ هُوَ هَذَا وَجَرِيرُ بْنُ حَارِثٍ رُبَّمَا يَهْمُ فِي الشَّيْءِ وَهُوَ صَدُوقٌ قَالَ مُحَمَّدٌ

وَهُمْ جَرِيرُ بْنُ حَازِمٍ فِي حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي قَالَ مُحَمَّدٌ وَيُرَوَّى عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ كُنَّا عِنْدَ ثَابِتِ الْبُنَانِيِّ فَحَدَّثَ حَجَّاجُ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي فَوَهُمْ جَرِيرُ فَظَنُّ أَنْ ثَابِتًا حَدَّثَهُمْ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Daud At Thayalisi], narrated to us [Jarir bin Hazim] from [Tsabit] from [Anas bin Malik], he said, the Prophet, peace and blessings be upon him, presented his needs if he descended from the pulpit. Abu Isa said, we do not know this hadith except from the hadith (narration) of Jarir bin Hazim, he said, Jarir bin Hazim doubted about this hadith, and the sahih is what is narrated from Tsabit from Anas he said, prayer will be established, suddenly a man held the hand of the Prophet, peace and blessings be upon him, the man kept talking to him until some people dozed off. Muhammad said, that the intended hadith above is this hadith, while Jarir bin Hazim possibly he is suduk (trustworthy) if he doubts something. Muhammad said, Jarir bin Hazim doubted about the hadith (narration) of Tsabit from Anas from the Prophet, peace and blessings be upon him, he said: "If prayer has been established, do not stand until you see me." Muhammad said, and this hadith is also narrated from Hammad bin Ziyad, he said, we were with Tsabit Al Banani, then Hajjaj As Shawaf narrated from Yahya bin Abu Katsir from Abdullah bin Abu Qatadah from his father from the Prophet, peace and blessings be upon him, he said: "If prayer has been established then do not stand until you see me." then Jarir doubted, he thought that Tsabit had narrated to them from Anas from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Ibnu Majah : 1107

THE PROPHET TALKED TO SOMEONE DURING PRAYER

Hadith Imam Tirmidzi Number 476

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَا تُقَامُ الصَّلَاةُ يُكَلِّمُهُ الرَّجُلُ يَقُومُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَمَا يَزَالُ يُكَلِّمُهُ فَلَقَدْ رَأَيْتُ بَعْضَنَا يَنْعَسُ مِنْ طُولِ قِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهْفًا أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Tsabit] from [Anas], he said, when prayer was established, I saw the Prophet, peace and blessings be upon him, being talked to by a man standing between him and the Qibla, the man kept talking to him, then I saw some of us dozing off because of the length of the Prophet, peace and blessings be upon him, standing with him. Abu Isa said this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 23488

USING CERTAIN LETTERS IN FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 477

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ سُورَةَ الْجُمُعَةِ وَفِي السَّجْدَةِ الثَّانِيَةِ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالَ عَبْدُ اللَّهِ فَأَذْرَكْتُ أَبَا هُرَيْرَةَ فَقُلْتُ لَهُ تَقْرَأُ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ قَالَ أَبُو هُرَيْرَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَالتُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي عِنَبَةَ الْخَوْلَانِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ كَاتِبُ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Ja'far bin Muhammad] from [his father] from ['Ubaidullah bin Abu Rafi'] the slave of the Messenger of Allah, peace and blessings be upon him, he said, Marwan appointed Abu Hurairah as governor of Madinah, and he went out to Makkah then Abu Hurairah performed Friday prayer with us and recited surah Al Jumu'ah and in the second prostration he recited surah Idza ja'akal Munafiqun, 'Ubaidullah said, then I met Abu Hurairah then I asked him, you recited two surahs that Ali recited in Kufah?, [Abu Hurairah] answered, indeed I heard the Messenger of Allah, peace and blessings be upon him, recite both. (Narrator) said, and in this chapter (there is also narration from) from Ibnu Abbas, An Nu'man bin Basyir and Abu 'Inabah Al Khqulani. Abu Isa said, Abu Hurairah's hadith is hasan sahih hadith, and it has been narrated from the Prophet, peace and blessings be upon him, that he recited in Friday prayer with SABBHISMA RABBIKAL 'A'LA and HAL ATAACA HADIITSUL GHAAASYIYAH. 'Ubaidullah bin Abu Rafi' is the secretary of Ali bin Abu Thalib, may Allah be pleased with him.

Hadith Corroboration
Imam Abu Dawud : 949
Imam Ibnu Majah : 1108

READING OF CERTAIN LETTERS IN FRIDAY DAWN PRAYERS

Hadith Imam Tirmidzi Number 478

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ أَلَمْ تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ قَالَ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ وَغَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ

Narrated to us [Ali bin Hujr], informed us [Syarik] from [Mukhawwal bin Rasyid] from

[Muslim Al Bathin] from [Sa'id bin Jubair] from [Ibnu Abbas], he said, the Messenger of Allah, peace and blessings be upon him, performed dawn prayer on Friday reciting "ALIF LAM MIM TANZIILU.... in surah As Sajdah, and HAL ATAA 'ALAL INSAN." (Narrator) said, in this chapter (there is also narration from) from Sa'd, Ibnu Mas'ud and Abu Hurairah. Abu Isa said, Ibnu Abbas's hadith is hasan sahih hadith and it has also been narrated by [Sufyan Ats Tsauri] and [Syu'bah] and others from [Mukhawwal].

Hadith Corroboration

Imam Ahmad : 1889, 2328, 2662, 2756, 2882, 2932, 2933, 2994, 3154, 3155, 9194, 9721

Imam Bukhari : 842, 1006

Imam Muslim : 1454, 1455, 1456

Imam Abu Dawud : 908

Imam Nasa'i : 946, 947, 1404

Imam Ibnu Majah : 813, 814, 815, 816

Imam Darimi : 1498

TWO RAKA'AT PRAYER AFTER FRIDAY PRAYER

Hadith Imam Tirmidzi Number 479

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَيْضًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Az Zuhri] from [Salim] from [his father] from the Prophet, peace and blessings be upon him, that he performed two rak'ahs after Friday prayer. (Narrator) said, in this chapter (there is also narration from) from Jabir. Abu Isa said, Ibnu Umar's hadith is hasan sahih, it has been narrated from [Nafi'] from [Ibnu Umar] also, this hadith is also practiced by some people of knowledge, with it also Syafi'i and Ahmad said.

Hadith Corroboration

Imam Ahmad : 4363, 4685, 5191, 5223

Imam Muslim : 1461, 1462

Imam Abu Dawud : 952, 953, 957, 958

Imam Tirmidzi : 479

Imam Nasa'i : 1410, 1411, 1412

Imam Ibnu Majah : 1121

Imam Darimi : 1409, 1527, 1528

PRAY TWO RAKA'ATS AT HOME AFTER FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 480

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ انْصَرَفَ فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar] that when (finished performing) Friday prayer, he left to perform two rak'ahs at his house, then he said, the Messenger of Allah, peace and blessings be upon him, did that. Abu Isa said, this is hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 5783
 Imam Muslim : 1460
 Imam Ibnu Majah : 1120

FOUR RAK'AT PRAYER AFTER FRIDAY PRAYER

Hadith Imam Tirmidzi Number 481

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ كُنَّا نَعُدُّ سُهَيْلَ بْنَ أَبِي صَالِحٍ ثَبَتًا فِي الْحَدِيثِ وَالْعَمَلِ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا وَقَدْ رَوَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَمَرَ أَنْ يُصَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ أَرْبَعًا وَذَهَبَ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ إِلَى قَوْلِ ابْنِ مَسْعُودٍ وَقَالَ إِسْحَاقُ إِنْ صَلَّى فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ صَلَّى أَرْبَعًا وَإِنْ صَلَّى فِي بَيْتِهِ صَلَّى رَكْعَتَيْنِ وَاحْتَجَّ بِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ وَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا قَالَ أَبُو عِيسَى وَابْنُ عُمَرَ هُوَ الَّذِي رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ وَابْنُ عُمَرَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْمَسْجِدِ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ وَصَلَّى بَعْدَ الرَّكْعَتَيْنِ أَرْبَعًا حَدَّثَنَا بِذَلِكَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ رَأَيْتُ ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ أَرْبَعًا حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ مَا رَأَيْتُ أَحَدًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ وَمَا رَأَيْتُ أَحَدًا الدَّانِيرُ وَالِدَرَاهِمُ أَهْوَنُ عَلَيْهِ مِنْهُ إِنْ كَانَتْ الدَّانِيرُ وَالِدَرَاهِمُ عِنْدَهُ بِمَنْزِلَةِ الْبَعْرِ قَالَ أَبُو عِيسَى سَمِعْتُ ابْنَ أَبِي عُمَرَ قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ كَانَ عَمْرُو بْنُ دِينَارٍ أَسَنَ مِنَ الزُّهْرِيِّ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever among you prays after Friday prayer should pray four rak'ahs." Abu Isa said, this is a hasan sahih hadith. Narrated to us Hasan bin Ali, narrated to us Ali bin Madini from Sufyan bin 'Uyainah, he said, we consider Suhail bin Shalih to be tsabat in hadith, this hadith is also practiced by some of the scholars. It is narrated from Abdullah bin

Mas'ud that he prayed four rak'ahs before and after Friday prayer four rak'ahs, and it has been narrated from Ali bin Abu Thalib, may Allah be pleased with him, that he ordered to pray two rak'ahs after Friday prayer, then four rak'ahs, while Sufyan At Tsauri, Ibnu Mubarak hold the opinion as the statement of Ibnu Mas'ud. Ishaq said, if on Friday he prays in the mosque, then he prays four rak'ahs, if he prays at his house, then he prays two rak'ahs, he argues that the Prophet, peace and blessings be upon him, prayed two rak'ahs at his house after Friday prayer, while the hadith of the Prophet, peace and blessings be upon him: "Whoever among you prays after Friday prayer should pray four rak'ahs." Abu Isa said, that Ibnu Umar narrated from the Prophet, peace and blessings be upon him, that he prayed two rak'ahs at his house after Friday prayer, and Ibnu Umar after the Prophet, peace and blessings be upon him, finished performing two rak'ahs in the mosque, he prayed four rak'ahs. Narrated to us Ibnu Abu Umar like that, narrated to us Sufyan bin 'Uyainah from Ibnu Juraij from Atha', he said, I saw Ibnu Umar performing two rak'ahs after Friday prayer, after that he prayed four rak'ahs. Narrated to us Sa'id bin Abdurrahman Al Mahzumi, narrated to us Sufyan bin 'Uyainah from Amru bin Dinar, he said, I have never seen anyone capable of memorizing hadith except Az Zuhri, and I have never seen anyone who considers dinar and dirham trivial except him, that dinar and dirham according to him are no different from a donkey. Abu Isa said, I heard Ibnu Abu Umar say, I heard Sufyan bin 'Uyainah say, Amru bin Dinar is older than Az Zuhri.

Hadith Corroboration

Imam Ahmad : 10081

Imam Muslim : 1457, 1459

Imam Abu Dawud : 956

Imam Tirmidzi : 481

Imam Nasa'i : 1409

Imam Ibnu Majah : 1122

Imam Darimi : 1529

THE RULING ON OBTAINING ONE RAKA'AT OF FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 482

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ صَلَّى إِلَيْهَا أُخْرَى وَمَنْ أَدْرَكَهُمْ جُلُوسًا صَلَّى أَرْبَعًا وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Nashr bin Ali] and [Sa'id bin Abdurrahman] and others, they said, narrated to us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, that he said: "Whoever catches one rak'ah in prayer (ruku'), then he catches (the rak'ah) prayer." Abu Isa said, this is a hasan sahih hadith, and practiced by most of the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others, they said, whoever catches ruku' in Friday prayer then he must add another rak'ah, and whoever catches them sitting, then he

must perform four rak'ahs, this is the opinion of Sufyan Ats Tsauri, Ibnu Al Mubarak, As Syafi'i, Ahmad and Ishaq.

Hadith Corroboration

Imam Ahmad : 6918, 6983, 7146, 7148, 7224, 7277, 7341, 7438, 7466, 8230, 8528, 8817, 9538, 9575, 9745, 9946, 23349

Imam Bukhari : 523, 545, 546

Imam Muslim : 954, 955, 956, 957, 958

Imam Abu Dawud : 349, 946

Imam Tirmidzi : 171, 482

Imam Nasa'i : 511, 512, 513, 514, 547, 548, 550, 551, 552, 553, 554, 555, 658, 1408, 2990

Imam Ibnu Majah : 691, 692, 1111, 1112, 1113

Imam Malik : 4, 14, 219

Imam Darimi : 1193, 1194

AVOIDING LUNCH BEFORE FRIDAY PRAYERS

Hadith Imam Tirmidzi Number 483

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَمَا كُنَّا نَتَغَدَّى فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو عِيسَى حَدِيثُ سَهْلِ بْنِ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us ['Abdul Aziz bin Abu Hazim] and [Abdullah bin Ja'far] from [Abu Hazim] from [Sahl bin Sa'ad, may Allah be pleased with him], he said, that we did not eat lunch and did not Qailulah (sleep before Dhuhr) in the time of the Messenger of Allah, peace and blessings be upon him, except after Friday prayer. (Narrator) said, in this chapter (there is also narration from) from Anas bin Malik, may Allah be pleased with him. Abu Isa said, Sahl Bin Sa'ad's hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 21780

Imam Bukhari : 887, 5807

Imam Muslim : 1422

Imam Abu Dawud : 918

Imam Ibnu Majah : 1089

PRIORITIZE FRIDAY PRAYER OVER SAFAR

Hadith Imam Tirmidzi Number 484

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us ['Abdah bin Sulaiman] and [Abu Khalid Al Ahmar] from [Muhammad bin Ishaq] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "If one of you feels sleepy on Friday (during the Friday khutbah), he should move from his sitting place." Abu Isa said, this is a hasan sahih

PRIVATELY DEPARTING ON FRIDAY MORNING

Hadith Imam Tirmidzi Number 485

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَجَّاجِ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَعَدَا أَصْحَابُهُ فَقَالَ أَتَخَلَّفُ فَأُصَلِّيَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَلْحَقْتُهُمْ فَلَمَّا صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ فَقَالَ مَا مَنَعَكَ أَنْ تَتَّعِدُوا مَعَ أَصْحَابِكَ فَقَالَ أَرَدْتُ أَنْ أَصَلِّيَ مَعَكَ ثُمَّ أَلْحَقْتُهُمْ قَالَ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَدْرَكَتَ فَضْلَ غَدَوْتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ وَقَالَ شُعْبَةُ لَمْ يَسْمَعْ الْحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَحَادِيثَ وَعَدَّهَا شُعْبَةُ وَلَيْسَ هَذَا الْحَدِيثُ فِيهَا عَدُّ شُعْبَةَ فَكَانَ هَذَا الْحَدِيثُ لَمْ يَسْمَعْهُ الْحَكَمُ مِنْ مِقْسَمٍ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ فَلَمْ يَرِ بَعْضُهُمْ بَأْسًا بِأَنْ يَخْرُجَ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ مَا لَمْ تَحْضُرِ الصَّلَاةَ وَقَالَ بَعْضُهُمْ إِذَا أَصْبَحَ فَلَا يَخْرُجُ حَتَّى يُصَلِّيَ الْجُمُعَةَ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah] from [Hajjaj] from [Al Hakam] from [Miqsam] from [Ibnu Abbas], he said, the Prophet, peace and blessings be upon him, sent Abdullah bin Rawahah on an expedition, at that time it coincided with Friday, then his companions had departed in the morning, then he said, I will delay departure so that I can pray (Friday) with the Messenger of Allah, peace and blessings be upon him, then I will catch up with them, when he prayed with the Messenger of Allah, peace and blessings be upon him, he saw him, then he said: "What prevented you from departing with your companions?" he answered, I wanted to pray with you, then I will catch up with them (after prayer). Then he said: "Even if you spent all that is on earth, you would not match the virtue of their departing in the morning." Abu Isa said, this is a gharib hadith, we do not know it except from this path. Ali bin Madini said, Yahya bin Sa'id said. And Syu'bah also said, Al Hakam has not heard from Miqsam except only five hadiths, then Syu'bah counted them (the hadiths memorized by Al Hakam from Miqsam), while this hadith is not included in what Syu'bah counted, so it seems Al Hakam did not hear this hadith from Miqsam. The people of knowledge also differ regarding traveling on Friday, even some of them do not hold it permissible to leave (for travel) on Friday and not attend Friday prayer. Some others say, if he is in the morning of it, he should not leave (for travel) until he performs Friday prayer.

BATHING AND FRAGRANCE ON FRIDAY

Hadith Imam Tirmidzi Number 486

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الْكُوفِيُّ حَدَّثَنَا أَبُو يَحْيَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَلِيَمَسَّ أَحَدُهُمْ مِنْ طِيبٍ أَهْلِهِ فَإِنْ لَمْ يَجِدْ فَأَلْمَاءُ لَهُ طَيِّبٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَشَيْخٍ مِنَ الْأَنْصَارِ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ وَرِوَايَةُ هُشَيْمٍ أَحْسَنُ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ وَإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ التَّيْمِيُّ يُضَعَّفُ فِي الْحَدِيثِ

Narrated to us [Ali bin Al Hasan Al Kufi], narrated to us [Abu Yahya Isma'il bin Ibrahim At Taimi] from [Yazid bin Abu Ziyad] from [Abdurrahman bin Abu Laila] from [Barra' bin 'Azib], he said, the Messenger of Allah, peace and blessings be upon him, said: "It is indeed for a Muslim to bathe on Friday and use the perfume of his family, if he does not find it then it suffices with using water." (Narrator) said, in this chapter (there is also narration from) from Abu Sa'id and a shaikh from Anshar. Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim] from [Yazid bin Abu Ziyad] with a chain like this. Abu Isa said, Barra's hadith is a hasan hadith, while the narration of Husyaim is better than the narration of Isma'il bin Ibrahim At Taimi, because Isma'il bin Ibrahim At Taimi is weakened in (narrating) hadith.

Hadith Corroboration
Imam Ahmad : 17757, 17764

THE HABIT OF PERFORMING EID PRAYERS BY WALKING AND EATING BEFORE

Hadith Imam Tirmidzi Number 487

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ السُّنَّةُ أَنْ تَخْرُجَ إِلَى الْعِيدِ مَاشِيًا وَأَنْ تَأْكُلَ شَيْئًا قَبْلَ أَنْ تَخْرُجَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يَخْرُجَ الرَّجُلُ إِلَى الْعِيدِ مَاشِيًا وَأَنْ يَأْكُلَ شَيْئًا قَبْلَ أَنْ يَخْرُجَ لِصَلَاةِ الْفِطْرِ قَالَ أَبُو عِيسَى وَيُسْتَحَبُّ أَنْ لَا يَرْكَبَ إِلَّا مِنْ عُذْرٍ

Narrated to us [Isma'il bin Musa Al Fazari], narrated to us [Syarik] from [Abu Ishaq] from [Al Harits] from [Ali bin Abu Thalib], he said, according to the sunnah, you should go out for Eid prayer on foot, and eat something before leaving the house. Abu Isa said, this hadith is hasan, and practiced by most of the scholars that they like a person going out to Eid prayer on foot, and eating something before going out for Eidul Fitri. Abu Isa said, and it is also liked not to ride except due to excuse.

Hadith Corroboration
Imam Ibnu Majah : 1284, 1285, 1286, 1287

EID PRAYER BEFORE THE SERMON

Hadith Imam Tirmidzi Number 488

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ هُوَ ابْنُ عُمَرَ بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ
الْخَطَّابِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي الْعِيدَيْنِ
قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ
صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ صَلَاةَ الْعِيدَيْنِ
قَبْلَ الْخُطْبَةِ وَيُقَالُ إِنَّ أَوَّلَ مَنْ خَطَبَ قَبْلَ الصَّلَاةِ مَرْوَانُ بْنُ الْحَكَمِ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abu Usamah] from ['Ubaidullah namely Ibnu Umar bin Hafs bin 'Ashim bin Umar bin Al Khatthab] from [Nafi'] from [Ibnu Umar], he said, the Messenger of Allah, peace and blessings be upon him, Abu Bakar and Umar, they performed the two Eids (Eidul Fitri and Eidul Adha) before khutbah, then they gave khutbah. (Narrator) said, in this chapter (there is also narration from) from Jabir and Ibnu Abbas. Abu Isa said, Ibnu Umar's hadith is a hasan sahih hadith, this hadith is practiced by the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others that the two Eids (Eidul Fitri and Eidul Adha) are performed before khutbah, it is said that the first person to give khutbah before prayer was Marwan bin Al Hakam.

Hadith Corroboration

Imam Ahmad : 5137

Imam Bukhari : 909, 910

Imam Muslim : 1471

Imam Nasa'i : 1546

WITHOUT ADZAN AND IQAMAT ON HOLIDAY PRAYERS

Hadith Imam Tirmidzi Number 489

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بغيرِ أَذَانٍ وَلَا إِقَامَةٍ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عَبَّاسٍ قَالَ
أَبُو عِيسَى وَحَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّهُ لَا يُؤْذَنُ لَصَلَاةِ الْعِيدَيْنِ وَلَا لَشَيْءٍ مِنَ التَّوَافِلِ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Jabir bin Samrah], he said, I prayed the two Eid days with the Prophet, peace and blessings be upon him, not just once or twice without being preceded by adhan and also iqamah. (Narrator) said, in this chapter (there is also narration from) from Jabir bin Abdullah and Ibnu Abbas. Abu Isa said, Jabir bin Samrah's hadith is a hasan sahih hadith, the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others also practice this hadith that there is no adhan in the two Eid prayers and not for

READING CERTAIN LETTERS IN EIDAIN PRAYERS

Hadith Imam Tirmidzi Number 490

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا قَالِ وَفِي الْبَابِ عَنْ أَبِي وَاقِدٍ وَسَمُرَةَ بْنِ جُنْدَبٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عَيْسَى حَدِيثُ الثُّعْمَانَ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ وَمِسْعَرٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ نَحْوَ حَدِيثِ أَبِي عَوَانَةَ وَأَمَّا سُفْيَانُ بْنُ عُيَيْنَةَ فَيُخْتَلَفُ عَلَيْهِ فِي الرَّوَايَةِ يُرَوَى عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ الثُّعْمَانَ بْنِ بَشِيرٍ وَلَا نَعْرِفُ لِحَبِيبِ بْنِ سَالِمٍ رِوَايَةً عَنْ أَبِيهِ وَحَبِيبُ بْنُ سَالِمٍ هُوَ مَوْلَى الثُّعْمَانَ بْنِ بَشِيرٍ وَرَوَى عَنْ الثُّعْمَانَ بْنِ بَشِيرٍ أَحَادِيثَ وَقَدْ رُوِيَ عَنْ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ نَحْوَ رِوَايَةِ هَؤُلَاءِ وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِيدَيْنِ بِقَافٍ وَاقْتَرَبَتِ السَّاعَةُ وَبِهِ يَقُولُ الشَّافِعِيُّ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Ibrahim bin Muhammad bin Al Muntasyir] from [his father] from [Habib bin Salim] from [An Nu'man bin Basyir], he said, the Prophet, peace and blessings be upon him, recited SABBHISMA RABBIKA and HALATAKA HADIITSUL GHAASYIYAH in the two Eid prayers and Friday prayer, if both occurred on one day, then he recited both. (Narrator) said, in this chapter (there is also narration from) from Abu Waqid, Samrah bin Jundab and Ibnu Abbas. Abu Isa said, Nu'man bin Basyir's hadith is a hasan sahih hadith. Similarly [Sufyan Ats Tsauri] and [Mis'ar] narrated from [Ibrahim bin Muhammad bin Al Muntasyir] like the hadith narrated by Abu 'Awanah. While the narration of Sufyan bin 'Uyainah regarding this is still disputed, namely narrated from Ibrahim bin Muhammad bin Al Muntasyir from his father from Habib bin Salim from his father from Nu'man bin Basyir, but we do not know Habib bin Salim has narration from his father. Habib bin Salim is the slave of Nu'man bin Basyir who narrated much from Nu'man bin Basyir. And narrated from [Ibnu Uyainah] from [Ibrahim bin Muhammad bin Al Muntasyir] like their narration. It is also narrated from the Prophet, peace and blessings be upon him, that in the two Eid prayers he recited surah QAF and IQTARABATIS SAA'AH. Syafi'i also holds this opinion.

READING OF LETTERS IN EID AL-FITR AND EID AL-ADHA PRAYERS Hadith Imam Tirmidzi Number 491

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ صَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقْدٍ اللَّيْثِيَّ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِ فِي الْفِطْرِ وَالْأَضْحَى قَالَ كَانَ يَقْرَأُ بِقِ وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا هَذَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ صَمْرَةَ بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى وَأَبُو وَقْدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'an bin Isa], narrated to us [Malik bin Anas] from [Dlamrah bin Sa'id Al Mazini] from ['Ubaidillah bin Abdullah bin 'Utbah] that Umar bin Al Khaththab asked [Abu Waqid Al Laitsi], what did the Messenger of Allah, peace and blessings be upon him, recite in (prayer) Eidul Fitri and Eidul Adha? He answered, he recited QAAF WAL QUR'ANIL MAJIID and IQTARABITIS SAA'AH WAN SYAQQAL QAMAR. Abu Isa said, this is a hasan sahih hadith, narrated to us [Hannad], narrated to us [Sufyan bin 'Uyainah] from [Dlamrah bin Sa'id] with a chain like this, Abu Isa said, Abu Waqid Al Laitsi's name is Al Harits bin 'Auf.

Hadith Corroboration
Imam Muslim : 1477
Imam Abu Dawud : 974
Imam Malik : 389

TAKBIR IN EID PRAYERS Hadith Imam Tirmidzi Number 492

حَدَّثَنَا مُسْلِمُ بْنُ عَمْرِو أَبُو عَمْرٍو الْحَذَاءُ الْمَدِينِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيدَيْنِ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ وَفِي الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ أَبُو عِيسَى حَدِيثٌ جَدُّ كَثِيرٍ حَدِيثٌ حَسَنٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْمُهُ عَمْرُو بْنُ عَوْفٍ الْمُرِّيُّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهَكَذَا رُوِيَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ صَلَّى بِالْمَدِينَةِ نَحْوَ هَذِهِ الصَّلَاةِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي التَّكْبِيرِ فِي الْعِيدَيْنِ تِسْعَ تَكْبِيرَاتٍ فِي الرَّكْعَةِ الْأُولَى

خَمْسًا قَبْلَ الْقِرَاءَةِ وَفِي الرُّكْعَةِ الثَّانِيَةِ يَبْدَأُ بِالْقِرَاءَةِ ثُمَّ يُكَبِّرُ أَرْبَعًا مَعَ تَكْبِيرَةِ الرُّكُوعِ وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ

Narrated to us [Muslim bin Amru Abu Amru Al Hadzdza' Al Madini], narrated to us [Abdullah bin Nafi' Ash Sha'igh] from [Katsir bin Abdullah] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, did takbir in the two Eid prayers, in the first rak'ah seven times before reciting verses and in the second rak'ah five times before reciting verses. (Narrator) said, in this chapter (there is also narration from) from A'isyah, Ibnu Umar and Abdullah bin Amru. Abu Isa said, the hadith of Katsir's grandfather is a hasan hadith and this is the best hadith narrated in this chapter from the Prophet, peace and blessings be upon him, as for his full name is Amru bin 'Auf Al Muzani, this hadith is practiced by some of the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others, similarly narrated from Abu Hurairah that he prayed in Madinah like this prayer, this is the opinion of the people of Madinah, and also the opinion of Malik bin Anas, Syafi'i, Ahmad and Ishaq, narrated from 'Abdulloh bin Mas'ud that he said about takbir in the two Eid prayers, nine times takbir, in the first rak'ah five times before reciting verses and in the second rak'ah starting with reciting verses then takbir four times along with ruku'. Narrated from many companions of the Prophet, peace and blessings be upon him, hadiths with similar meaning and this is the opinion of the people of Kufah and also Sufyan Ats Tsauri.

Hadith Corroboration

Imam Ahmad : 8325, 23226, 23273

Imam Ibnu Majah : 1267, 1268, 1269

Imam Malik : 390

Imam Darimi : 1556

Eid Prayer Without Prayer Before or Afterward Hadith Imam Tirmidzi Number 493

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ الْفِطْرِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَدْ رَأَى طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ الصَّلَاةَ بَعْدَ صَلَاةِ الْعِيدَيْنِ وَقَبْلَهَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud At Thayalisi], he said, informed us [Syu'bah] from ['Adi bin Tsabit], I heard [Sa'id bin Jubair] narrate from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, went out (to the prayer place) on Eidul Fitri day, then he prayed two rak'ahs, he did not perform prayer either before or after it. (Narrator) said, in this chapter (there is also narration from) from Abdullah bin Amru and

Abu Sa'id. Abu Isa said, Ibnu Abbas's hadith is a hasan sahih hadith and practiced by some of the scholars from the companions of the Prophet, peace and blessings be upon him, and others, with it also Syafi'i, Ahmad and Ishaq said. Some group of scholars from the companions of the Prophet, peace and blessings be upon him, and others who hold (permissible) prayer after and before Eid prayer, while the first opinion is the most correct.

Hadith Corroboration

Imam Ahmad : 3162

Imam Bukhari : 911, 935, 1341, 5431, 5433

Imam Muslim : 1476

Imam Abu Dawud : 979

Imam Nasa'i : 1569

Imam Ibnu Majah : 1281, 1282

Imam Darimi : 1555

DO NOT PRAY BEFORE AND AFTER THE HOLIDAY PRAYERS

Hadith Imam Tirmidzi Number 494

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ وَهُوَ ابْنُ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ ابْنِ عُمَرَ أَنَّهُ خَرَجَ فِي يَوْمِ عِيدٍ فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu 'Amar Al Husain bin Huraits], narrated to us [Waki'] from [Aban bin Abdullah Al Bajali] from [Abu Bakar bin Hafsh] he is Ibnu Umar bin Sa'ad bin Abu Waqash, from [Ibnu Umar] that he went out (to the prayer place) on Eid day, without performing prayer before or after it. He mentioned that the Prophet, peace and blessings be upon him, did like that. Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 4962

Imam Bukhari : 935

Imam Nasa'i : 1569

Imam Ibnu Majah : 1281, 1282

Imam Darimi : 1555

WOMEN'S OBLIGATION TO GO OUT ON HOLIDAYS

Hadith Imam Tirmidzi Number 495

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا مَنْصُورٌ وَهُوَ ابْنُ زَادَانَ عَنْ ابْنِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخْرِجُ الْأَبْكَارَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ وَالْحَيْضَ فِي الْعِيدَيْنِ فَأَمَّا الْحَيْضُ فَيَعْتَزِلْنَ الْمُصَلَّى وَيَشْهَدْنَ دَعْوَةَ الْمُسْلِمِينَ قَالَتْ إِحْدَاهُنَّ يَا رَسُولَ اللَّهِ إِنَّ لَمْ يَكُنْ لَهَا جِلْبَابٌ قَالَ فَلَتَعْرِهَا أُخْتُهَا مِنْ جَلَابِيبِهَا حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ بَنَحُوهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أُمِّ عَطِيَّةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ

ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَرَخَّصَ لِلنِّسَاءِ فِي الْخُرُوجِ إِلَى الْعِيدَيْنِ وَكَرِهَهُ بَعْضُهُمْ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ أَكْرَهُ الْيَوْمَ الْخُرُوجَ لِلنِّسَاءِ فِي الْعِيدَيْنِ فَإِنْ أَبَتِ الْمَرْأَةُ إِلَّا أَنْ تَخْرُجَ فَلْيَأْذَنْ لَهَا زَوْجُهَا أَنْ تَخْرُجَ فِي أَظْمَارِهَا الْخُلُقَانِ وَلَا تَتَزَيَّنَ فَإِنْ أَبَتِ أَنْ تَخْرُجَ كَذَلِكَ فَلِلزَّوْجِ أَنْ يَمْنَعَهَا عَنْ الْخُرُوجِ وَيُرَوِّى عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَوْ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ وَيُرَوِّى عَنْ سُفْيَانَ الثَّوْرِيِّ أَنَّهُ كَرِهَ الْيَوْمَ الْخُرُوجَ لِلنِّسَاءِ إِلَى الْعِيدِ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Manshur] he is the son of Zadan, from [Ibnu Sirin] from [Ummu 'Athiyah] that the Messenger of Allah, peace and blessings be upon him, ordered the virgins, the slaves, the secluded women, the menstruating women to go out (to the prayer place) on the two Eid days, as for menstruating women, they should stay away from the prayer place and witness the da'wah of the Muslims. One of us said, O Messenger of Allah, what if they do not have a jilbab? He said: "Her sister should lend her a jilbab." Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim] from [Hisyam bin Hasan] from [Hafshah binti Sirin] from [Ummu 'Athiyah] with a narration like that. (Narrator) said, in this chapter (there is also narration from) from Ibnu Abbas and Jabir. Abu Isa said, Ummu 'Athiyah's hadith is a hasan sahih hadith, and some of the people of knowledge take opinion from this hadith and rukhshah (leniency) for menstruating women to go out (to the prayer place) on Eid days (Eidul Fitri and Eidul Adha), and some others dislike it. And narrated from Abdullah bin Mubarak that he said, on this day I dislike women going out (to the prayer place) on the two Eid days, if a woman refuses and still wants to go out, her husband should allow her to go out (to the prayer place) wearing ordinary clothes (old clothes) and not adorn themselves, if they refuse and still want to go out (to the prayer place), the husband should forbid going out (to the prayer place). Narrated from 'Aisyah, may Allah be pleased with her, she said, if the Messenger of Allah, peace and blessings be upon him, saw what has happened to women now, he would surely forbid them to the mosque as the women of Bani Isra'il were forbidden. And narrated from Sufyan At Tsauri that on this day he dislikes women going out (to the prayer place) on Eid day.

TAKE A DIFFERENT ROAD TO AND FROM THE PLACE OF EID PRAYER Hadith Imam Tirmidzi Number 496

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ وَأَبُو زُرْعَةَ قَالََا حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ يَوْمَ الْعِيدِ فِي طَرِيقِ رَجَعٍ فِي غَيْرِهِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي رَافِعٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى أَبُو ثُمَيْلَةَ وَيُونُسُ بْنُ مُحَمَّدٍ هَذَا الْحَدِيثَ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ لِلْإِمَامِ إِذَا خَرَجَ فِي طَرِيقِ أَنْ يَرْجِعَ فِي غَيْرِهِ اتِّبَاعًا

لِهَذَا الْحَدِيثِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَحَدِيثُ جَابِرٍ كَأَنَّهُ أَصَحُّ

Narrated to us ['Abdul A'la bin Washil bin 'Abdil A'la Al Kufi] and [Abu Zur'ah] both said, narrated to us [Muhammad bin Ash Shalt] from [Fulaih bin Sulaiman] from [Sa'id bin Al Harits] from [Abu Hurairah], he said, the Prophet, peace and blessings be upon him, when going out (to the prayer place) on Eid day took one path, and when returning he took another path. In this chapter (there is also narration from) from Abdullah bin Umar and Abu Rafi'. Abu Isa said, Abu Hurairah's hadith is a hasan gharib hadith. [Abu Tumailah] and [Yunus bin Muhammad] narrated this hadith from [Fulaih bin Sulaiman] from [Sa'id bin Al Harits] from [Jabir bin Abdullah], he said, some of the people of knowledge emphasize for an imam, if he goes out (to the prayer place) with one path he should return taking another path, following this hadith, it is the statement of Syafi'i, it seems Jabir's hadith is the most sahih hadith.

Hadith Corroboration
Imam Abu Dawud : 976
Imam Darimi : 1562

PROVISIONS FOR EATING BEFORE EID AL-FITR PRAYERS AND BEFORE EID AL-ADHA PRAYERS

Hadith Imam Tirmidzi Number 497

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ ثَوَابِ بْنِ عُتْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ وَلَا يَطْعَمَ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَنَسٍ قَالَ أَبُو عِيْسَى حَدِيثُ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ حَدِيثٌ غَرِيبٌ وَقَالَ مُحَمَّدٌ لَا أَعْرِفُ لِثَوَابِ بْنِ عُتْبَةَ غَيْرَ هَذَا الْحَدِيثِ وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ لَا يَخْرُجَ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ شَيْئًا وَيُسْتَحَبُّ لَهُ أَنْ يُفْطِرَ عَلَى تَمْرٍ وَلَا يَطْعَمَ يَوْمَ الْأَضْحَى حَتَّى يَرْجِعَ

Narrated to us [Al Hasan bin Shabah Al Bazzar Al Baghdadi], narrated to us ['Abdush Shamad bin 'Abd Al Warits] from [Tsawab bin 'Utbah] from [Abdullah bin Buraidah] from [his father], he said, that the Prophet, peace and blessings be upon him, did not go out (to the prayer place) on Eidul Fitri day until he ate first, and he did not eat first on Eidul Adha day until he prayed first. (Narrator) said, in this chapter (there is also narration from) from Ali and Anas. Abu Isa said, Buraidah bin Hushaib Al Aslami's hadith is a gharib hadith. Muhammad said, and I do not know (the narration of) Tsawab bin 'Utbah except this hadith. And among the people of knowledge encourage not to go out (to the prayer place) until eating something on Eidul Fitri day, and they also encourage eating dates, and not eating first on Eidul Adha until he returns (from the prayer place).

Hadith Corroboration
Imam Ahmad : 21905, 21906
Imam Ibnu Majah : 1744, 1746

THE HABIT OF CONSUMING DATES BEFORE EID AL-FITR PRAYERS

Hadith Imam Tirmidzi Number 498

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُفْطِرُ عَلَى تَمَرَاتٍ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلِّينَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Husayim] from [Muhammad bin Ishaq] from [Hafsh bin 'Ubaidillah bin Anas] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, ate some dates on Eidul Fitri day before going out to the prayer place. Abu Isa said, this is a hasan gharib sahih hadith.

Hadith Corroboration

Imam Ahmad : 10794, 10928

Imam Nasa'i : 1558

Imam Ibnu Majah : 1744

Imam Malik : 387

QASHAR PRAYER ON THE WAY

Hadith Imam Tirmidzi Number 499

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَسَافَرْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَكَانُوا يُصَلُّونَ الظُّهْرَ وَالْعَصْرَ رَكَعَتَيْنِ رَكَعَتَيْنِ لَا يُصَلُّونَ قَبْلَهَا وَلَا بَعْدَهَا وَقَالَ عَبْدُ اللَّهِ لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمَمْتُهَا قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ عَبَّاسٍ وَأَنَسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ مِثْلَ هَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَجُلٍ مِنْ آلِ سُرَّاقَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَبَعْدَهَا وَقَدْ صَحَّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقْصُرُ فِي السَّفَرِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَقَدْ رُوِيَ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تُتِمُّ الصَّلَاةَ فِي السَّفَرِ وَالْعَمَلُ عَلَى مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ إِلَّا أَنَّ الشَّافِعِيَّ يَقُولُ التَّقْصِيرُ رُخْصَةٌ لَهُ فِي السَّفَرِ فَإِنْ أَتَمَّ الصَّلَاةَ أَجْزَأَ عَنْهُ

Narrated to us ['Abdul Wahhab bin 'Abdul Hakam Al Warraq Al Baghdadi], narrated to us [Yahya bin Sulaim] from ['Ubaidullah] from [Nafi'] from [Ibnu Umar], he said, I traveled with the Prophet, peace and blessings be upon him, Abu Bakar, Umar and Utsman, then they performed Dhuhr and Asr two rak'ahs two rak'ahs, they did not perform prayer before or

after it, Abdullah said, if I perform prayer before or after it surely I will perfect my prayer. (Narrator) said, in this chapter (there is also narration from) from Umar, Ali, Ibnu Abbas, Anas, Imran bin Hushain and A'isyah. Abu Isa said, Ibnu Umar's hadith is a hasan gharib hadith, we do not know it except from the hadith of Yahya bin Sulaim like this. Muhammad bin Isma'il said, this hadith has been narrated from 'Ubaidullah bin Umar from a man from the family of Suraqah from Abdullah bin Umar, Abu Isa said, narrated from [Athiyyah Al Aufi] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, performed voluntary sunnah prayer in travel both before and after prayer, and it is sahih from the Prophet, peace and blessings be upon him, that he shortened his prayer when traveling, similarly Abu Bakar, Umar and the beginning of Utsman's caliphate, this hadith is practiced by most of the people of knowledge from the companions of the Prophet, peace and blessings be upon him, and others, narrated from A'isyah that she perfected prayer when traveling, but what applies is as what has been narrated from the Prophet, peace and blessings be upon him, and his companions, this is the opinion of Imam Syafi'i, Ahmad and Ishaq, but Imam Syafi'i said, shortening (prayer) is a leniency for the traveler, if he perfects the prayer then it is valid.

TRAVELERS' PRAYERS DURING THE HAJJ WITH THE PROPHET

Hadith Imam Tirmidzi Number 500

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ قَالَ سَأَلَ عِمْرَانُ بْنُ حُصَيْنٍ عَنْ صَلَاةِ الْمُسَافِرِ فَقَالَ حَجَّجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَكْعَتَيْنِ وَحَجَّجْتُ مَعَ أَبِي بَكْرٍ فَصَلَّى رَكْعَتَيْنِ وَمَعَ عُمَرَ فَصَلَّى رَكْعَتَيْنِ وَمَعَ عُثْمَانَ سِتِّ سِنِينَ مِنْ خِلَافَتِهِ أَوْ ثَمَانِي ثَمَانِي فَصَلَّى رَكْعَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Ali bin Zaid bin Jud'an Al Qurasyi] from [Abu Nadlrah], he said, [Imran bin Hushain] was asked about the prayer of a traveler (in journey), he answered, I performed Hajj with the Messenger of Allah, peace and blessings be upon him, then he prayed two rak'ahs, then I performed Hajj with Abu Bakar and he performed two rak'ahs, and with Umar, he also prayed two rak'ahs, with Utsman for six or eight years in his leadership also prayed two rak'ahs. Abu Isa said, this hadith is sahih.

Hadith Corroboration

Imam Ahmad : 2622, 2734, 3412, 3757, 3802, 3829, 4195, 4305, 4423, 4530, 4626, 4798, 4931, 4964, 4989, 5310, 5439, 5497, 5974, 6067, 12008, 12021, 12257, 12477, 12507, 13490, 13625, 17979, 17983, 17998, 18001, 18006, 18016, 19025, 19110, 24776

Imam Bukhari : 1018, 1019, 1020, 1021, 1022, 1545, 1546, 1547, 3960

Imam Muslim : 1112, 1118, 1119, 1120, 1121, 1122, 1123, 1124

Imam Abu Dawud : 1034, 1041, 1042, 1043, 1044, 1675, 1676

Imam Tirmidzi : 500, 504, 506, 808

Imam Nasa'i : 1422, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436

Imam Ibnu Majah : 1065, 1066, 1067

Imam Malik : 800

Imam Darimi : 1373, 1467, 1469, 1799, 1800

DHUHUR AND ASR PRAYERS IN MADIYAH AND DZULKHALAIFAH

Hadith Imam Tirmidzi Number 501

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسَ بْنَ مَالِكٍ
قَالَ صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رُكْعَتَيْنِ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from [Muhammad bin Al Munkadir] and [Ibrahim bin Maisarah] both heard from [Anas bin Malik], he said, we prayed Dhuhr with the Prophet, peace and blessings be upon him, four rak'ahs in Madinah, and Asr two rak'ahs in Dzulkhulaifah. Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 5310, 11636, 11640, 11655, 12353, 12466, 14510

Imam Bukhari : 1027, 1445, 1446, 1447, 1450, 1599, 1600, 2732

Imam Muslim : 1114, 1115

Imam Abu Dawud : 1016, 1510

Imam Tirmidzi : 501

Imam Nasa'i : 465, 473

Imam Darimi : 1468, 1469

TRAVELERS' PRAYERS FROM MADINAH TO MAKKAH

Hadith Imam Tirmidzi Number 502

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ لَا يَخَافُ إِلَّا اللَّهَ رَبَّ الْعَالَمِينَ فَصَلَّى رُكْعَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Husyaim] from [Manshur bin Zadzan] from [Ibnu Sirin] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, left Madinah to Makkah, there was nothing he feared except Allah Lord of the worlds, then he prayed two rak'ahs. Abu Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 1755, 1891, 3163, 10891, 11767, 13543, 20161, 22805, 25959

Imam Bukhari : 1749, 3343, 3563, 6430, 6599

Imam Muslim : 5229, 5230, 5327

Imam Abu Dawud : 2278

Imam Tirmidzi : 502, 2396

Imam Nasa'i : 1418

Imam Ibnu Majah : 148

TRAVELER PRAYERS FOR 10 DAYS IN MAKKAH

Hadith Imam Tirmidzi Number 503

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَقَ الْخَضْرَمِيُّ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ خَرَجْنَا مَعَ

التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَلَّى رَكَعَتَيْنِ قَالَ قُلْتُ لِأَنْسٍ كَمْ أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ قَالَ عَشْرًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنْسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ ابْنِ عَبَّاسٍ عَنْ التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَقَامَ فِي بَعْضِ أَسْفَارِهِ تِسْعَ عَشْرَةَ يُصَلِّي رَكَعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ فَنَحْنُ إِذَا أَقَمْنَا مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ صَلَّيْنَا رَكَعَتَيْنِ وَإِنْ زِدْنَا عَلَى ذَلِكَ أَتَمَمْنَا الصَّلَاةَ وَرَوَى عَنْ عَلِيٍّ أَنَّهُ قَالَ مَنْ أَقَامَ عَشْرَةَ أَيَّامٍ أَتَمَّ الصَّلَاةَ وَرَوَى عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ مَنْ أَقَامَ خَمْسَةَ عَشَرَ يَوْمًا أَتَمَّ الصَّلَاةَ وَقَدْ رَوَى عَنْهُ ثِنْتِي عَشْرَةَ وَرَوَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ إِذَا أَقَامَ أَرْبَعًا صَلَّى أَرْبَعًا وَرَوَى عَنْهُ ذَلِكَ قَتَادَةُ وَعَطَاءُ الْخُرَّاسَانِيُّ وَرَوَى عَنْهُ دَاوُدُ بْنُ أَبِي هِنْدٍ خِلَافَ هَذَا وَاخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدُ فِي ذَلِكَ فَأَمَّا سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ فَذَهَبُوا إِلَى تَوْقِيتِ خَمْسَ عَشْرَةَ وَقَالُوا إِذَا أَجْمَعَ عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ أَتَمَّ الصَّلَاةَ وَقَالَ الْأَوْزَاعِيُّ إِذَا أَجْمَعَ عَلَى إِقَامَةِ ثِنْتِي عَشْرَةَ أَتَمَّ الصَّلَاةَ وَقَالَ مَالِكُ بْنُ أَنْسٍ وَالشَّافِعِيُّ وَأَحْمَدُ إِذَا أَجْمَعَ عَلَى إِقَامَةِ أَرْبَعَةٍ أَتَمَّ الصَّلَاةَ وَأَمَّا إِسْحَاقُ فَرَأَى أَقْوَى الْمَذَاهِبِ فِيهِ حَدِيثُ ابْنِ عَبَّاسٍ قَالَ لِأَنَّهُ رَوَى عَنْ التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَأَوَّلَهُ بَعْدَ التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَجْمَعَ عَلَى إِقَامَةِ تِسْعَ عَشْرَةَ أَتَمَّ الصَّلَاةَ ثُمَّ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ الْمُسَافِرَ يَقْصُرُ مَا لَمْ يُجْمَعْ إِقَامَةٌ وَإِنْ أَتَى عَلَيْهِ سِنُونَ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Yahya bin Abu Ishaq Al Hadlrami], narrated to us [Anas bin Malik], he said, we went out with the Prophet, peace and blessings be upon him, from Madinah to Makkah, then he performed prayer two rak'ahs. He (Yahya) said, I asked Anas, how long did the Messenger of Allah, peace and blessings be upon him, stay in Makkah?, Anas answered, ten days. (Narrator) said, in this chapter (there is also narration from) from Ibnu Abbas and Jabir. Abu Isa said, Anas's hadith is a hasan sahih hadith, narrated from Ibnu Abbas from the Prophet, peace and blessings be upon him, that he stayed in his travel for nineteen days performing two rak'ahs prayer. Ibnu Abbas said, if we stay between nineteen days, then we perform two rak'ahs and if more than that, then we perfect the prayer. Narrated from Ali that he said: "Whoever stays for ten days, then he must perfect his prayer." Narrated from Ibnu Umar that he said: "Whoever stays for fifteen days, then he must perfect his prayer." And narrated from him twelve (days). Narrated from Sa'id Bin Al Musayyib that he said: "If staying for four days then pray four days." Qatadah and Atha' Al Khurasani narrated from him regarding that matter, Daud bin Abu Hind narrated from him (Ibnul Musayyib) with a different narration. The people of knowledge differ in this, Sufyan Ats Tsauri and the people of Kufah hold, they limit the time to fifteen days, they say if agreeing to stay for fifteen days then the prayer must be perfect, while Al Auza'I said if agreeing to stay for twelve days then the prayer must be perfect, as for Imam Malik bin Anas, Syafi'i and Ahmad said, if agreeing to stay for four days then the prayer must be perfect, while Ishaq holds that the strongest madhhab in this matter is the hadith of Ibnu Abbas, he said, because he narrated from the Prophet, peace and blessings be upon him, then he interpreted it after the Prophet, peace and blessings be upon him, that, if agreeing to stay nineteen days then the prayer must be perfect, then the people of knowledge agree that a traveler may shorten his prayer as long as there is no intention to stay, even if he stays for years.

TRAVELERS PRAYER FOR 19 DAYS Hadith Imam Tirmidzi Number 504

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ سَافَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَفَرًا فَصَلَّى تِسْعَةَ عَشَرَ يَوْمًا رَكْعَتَيْنِ رَكْعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ فَتَحْنُ نُصَلِّي فِيمَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ صَلَّيْنَا أَرْبَعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad bin As Sarri], narrated to us [Abu Mu'awiyah] from ['Ashim Al Ahwal] from [Ikrimah] from [Ibnu Abbas], he said, the Messenger of Allah, peace and blessings be upon him, traveled, then he performed prayer two rak'ahs two rak'ahs for nineteen days. Ibnu Abbas said, while among us performed two rak'ahs two rak'ahs for nineteen days, if we stayed longer than that then we prayed four rak'ahs. Abu Isa said, this hadith is gharib hasan sahih.

Hadith Corroboration

Imam Ahmad : 2622, 2734, 3412, 3757, 3802, 3829, 4195, 4305, 4423, 4530, 4626, 4798, 4931, 4964, 4989, 5310, 5439, 5497, 5974, 6067, 12008, 12021, 12257, 12477, 12507, 13490, 13625, 17979, 17983, 17998, 18001, 18006, 18016, 19025, 19110, 24776
Imam Bukhari : 1018, 1019, 1020, 1021, 1022, 1545, 1546, 1547, 3960
Imam Muslim : 1112, 1118, 1119, 1120, 1121, 1122, 1123, 1124
Imam Abu Dawud : 1034, 1041, 1042, 1043, 1044, 1675, 1676
Imam Tirmidzi : 500, 504, 506, 808
Imam Nasa'i : 1422, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436
Imam Ibnu Majah : 1065, 1066, 1067
Imam Malik : 800
Imam Darimi : 1373, 1467, 1469, 1799, 1800

SUNNAH PRAYERS WHILE TRAVELING Hadith Imam Tirmidzi Number 505

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ أَبِي بُسْرَةَ الْغِفَارِيِّ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ صَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ شَهْرًا فَمَا رَأَيْتُهُ تَرَكَ الرُّكْعَتَيْنِ إِذَا رَأَعَتْ الشَّمْسُ قَبْلَ الظُّهْرِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ غَرِيبٌ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ وَلَمْ يَعْرِفْ اسْمَ أَبِي بُسْرَةَ الْغِفَارِيِّ وَرَأَاهُ حَسَنًا وَرَوَى عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا وَرَوَى عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَطَوَّعُ فِي السَّفَرِ ثُمَّ اخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَرَأَى بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَتَطَوَّعَ الرَّجُلُ فِي السَّفَرِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَلَمْ تَرَ طَائِفَةً مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَلِّيَ قَبْلَهَا وَلَا بَعْدَهَا وَمَعْنَى مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ قَبُولُ الرُّخْصَةِ وَمَنْ تَطَوَّعَ فَلَهُ فِي ذَلِكَ فَضْلٌ كَثِيرٌ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ يَخْتَارُونَ التَّطَوُّعَ فِي السَّفَرِ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Al Laits bin Sa'ad] from [Shafwan bin Sulaim] from [Abu Busrah Al Ghifari] from [Al Barra' bin Azib], he said, I accompanied the Messenger of Allah, peace and blessings be upon him, for eighteen months, but I never saw him leave two rak'ahs when the sun began to decline before Dhuhr. (Narrator) said and in this chapter (there is also narration from) from Ibnu Umar. Abu Isa said, Al Barra's hadith is a gharib hadith, he (narrator) said, I asked Muhammad about that hadith, but he did not know it except from the hadith of Al Laits bin Sa'ad, and he did not know the name of Abu Busrah Al Ghifari, he considered him good. Narrated from Ibnu Umar that the Prophet, peace and blessings be upon him, did not perform sunnah prayer in travel before prayer or after it, narrated from Ibnu Umar from the Prophet, peace and blessings be upon him, that he performed sunnah prayer in travel, then the people of knowledge after the Prophet, peace and blessings be upon him, differed, some companions of the Prophet, peace and blessings be upon him, hold performing sunnah prayer in travel and this is the opinion of Imam Ahmad and Ishaq, while some others do not hold performing sunnah prayer before prayer or after it when traveling, and the meaning of those who do not perform voluntary prayer in travel is as rukhshah (leniency), for those who perform it then it is a great virtue, this is the opinion of most of the people of knowledge that they prefer performing sunnah prayer in travel.

DHUHR PRAYER AND SUNNAH PRAYER WHILE TRAVELING

Hadith Imam Tirmidzi Number 506

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الْحَجَّاجِ عَنْ عَطِيَّةَ عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ وَنَافِعٍ عَنْ ابْنِ عُمَرَ

Narrated to us [Ali bin Hujr], narrated to us [Hafs bin Ghiyats] from [Al Hajjaj] from ['Athiyyah] from [Ibnu Umar], he said, I prayed Dhuhr with the Prophet, peace and blessings be upon him, two rak'ahs and after it two rak'ahs in a journey. Abu Isa said, this hadith is hasan, [Ibnu Abu Laila] has narrated it from ['Athiyyah] and [Nafi'] from [Ibnu Umar].

Hadith Corroboration

Imam Ahmad : 2622, 2734, 3412, 3757, 3802, 3829, 4195, 4305, 4423, 4530, 4626, 4798, 4931, 4964, 4989, 5310, 5439, 5497, 5974, 6067, 12008, 12021, 12257, 12477, 12507, 13490, 13625, 17979, 17983, 17998, 18001, 18006, 18016, 19025, 19110, 24776

Imam Bukhari : 1018, 1019, 1020, 1021, 1022, 1545, 1546, 1547, 3960

Imam Muslim : 1112, 1118, 1119, 1120, 1121, 1122, 1123, 1124

Imam Abu Dawud : 1034, 1041, 1042, 1043, 1044, 1675, 1676

Imam Tirmidzi : 500, 504, 506, 808

Imam Nasa'i : 1422, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436

Imam Ibnu Majah : 1065, 1066, 1067

Imam Malik : 800

Imam Darimi : 1373, 1467, 1469, 1799, 1800

PRAYER TIME WHEN RESIDING AND TRAVELING ACCORDING TO IBN UMAR

Hadith Imam Tirmidzi Number 507

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ يَعْني الْكُوفِيَّ حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطِيَّةَ وَنَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثَ رَكَعَاتٍ لَا تَنْقُصُ فِي الْحَضَرِ وَلَا فِي السَّفَرِ هِيَ وَثَرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ سَمِعْتُ مُحَمَّدًا يَقُولُ مَا رَوَى ابْنُ أَبِي لَيْلَى حَدِيثًا أَعْجَبَ إِلَيَّ مِنْ هَذَا وَلَا أُرَوِي عَنْهُ شَيْئًا

Narrated to us [Muhammad bin 'Ubaid Al Muharibi namely Al Kufi], narrated to us [Ali bin Hasyim] from [Ibnu Abu Laila] from ['Athiyyah] and [Nafi'] from [Ibnu Umar], he said, I prayed with the Prophet, peace and blessings be upon him, while resident and while traveling, and I prayed with him while resident four rak'ahs and after it two rak'ahs, I also prayed Dhuhr with him while traveling two rak'ahs and after it two rak'ahs, Asr prayer two rak'ahs and he did not perform two rak'ahs after it (Asr), he prayed Maghrib three rak'ahs, he did not reduce it whether resident or traveling, it is the witr of the day, after it he performed two rak'ahs. Abu Isa said, this is a hasan hadith, I heard Muhammad say, this is a hasan hadith, I heard Muhammad say, I have never found the narration of Ibnu Abu Laila more amazing to me than this hadith, even though I have never taken any narration from him.

COMMONING OF DHUHUR AND ASHAR PRAYERS IN THE BATTLE OF TABUK

Hadith Imam Tirmidzi Number 508

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الطُّفَيْلِ هُوَ عَامِرُ بْنُ وَائِلَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيَهُمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ عَجَّلَ الْعَصْرَ إِلَى الظُّهْرِ وَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأُسَامَةَ بْنِ زَيْدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى وَالصَّحِيحُ عَنْ أُسَامَةَ وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ قُتَيْبَةَ هَذَا الْحَدِيثَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ سُلَيْمَانَ حَدَّثَنَا زَكْرِيَّا اللُّؤْلُؤِيُّ حَدَّثَنَا أَبُو بَكْرِ

الْأَعْيُنُ حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا قُتَيْبَةُ بِهَذَا الْحَدِيثِ يَعْنِي حَدِيثَ مُعَاذٍ وَحَدِيثَ مُعَاذٍ حَدِيثُ حَسَنٍ غَرِيبٌ تَفَرَّدَ بِهِ قُتَيْبَةُ لَا نَعْرِفُ أَحَدًا رَوَاهُ عَنْ اللَّيْثِ غَيْرُهُ وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الطُّفَيْلِ عَنْ مُعَاذٍ حَدِيثٌ غَرِيبٌ وَالْمَعْرُوفُ عِنْدَ أَهْلِ الْعِلْمِ حَدِيثُ مُعَاذٍ مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ عَنْ مُعَاذٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ رَوَاهُ قُرَّةُ بْنُ خَالِدٍ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَقُولَانِ لَا بَأْسَ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ فِي وَقْتٍ إِحْدَاهُمَا

Narrated to us [Qutaibah bin Sa'id], narrated to us [Al Laits bin Sa'd] from [Yazid bin Abu Habib] from [Abu Ath Thufail he is Amir bin Wailah] from [Mu'adz bin Jabal] that during the Tabuk war, the Prophet, peace and blessings be upon him, departed before the sun declined, so he delayed Dhuhr prayer until he combined it with Asr prayer, then he performed both prayers. If he departed after the sun declined, then he hastened to perform Asr prayer in the time of Dhuhr, then he combined Dhuhr with Asr, then he departed. If he departed before Maghrib, then he delayed Maghrib prayer until he performed it together with Isha' prayer, if he departed after Maghrib, then he hastened to perform Isha' together with Maghrib. (Narrator) said, in this chapter (there is also narration from) from Ali, Ibnu Umar, Anas, Abdullah bin Amru, 'Aisyah, Ibnu 'Abbas, Usamah bin Zaid and Jabir bin Abdullah. Abu Isa said, the sahih is (the narration) from Usamah. Ali bin Al Madini narrated this hadith from Ahmad bin Hanbal from Qutaibah. This hadith (from another path) Narrated to us [Abdush Shamad bin Sulaiman], narrated to us [Zakariya Al Lu'lu], narrated to us [Abu Bakar Al A'yun], narrated to us [Ali bin Al Madini], narrated to us [Ahmad bin Hanbal], narrated to us [Qutaibah] this hadith namely the hadith of Mu'adz. While the hadith of Mu'adz is a hasan gharib hadith. Qutaibah is the sole narrator in this hadith, we do not know anyone else besides him who narrated (this hadith) from Al Laits. While the hadith of Al Laits from Yazid bin Abu Habib from Abu Ath Thufail from Mu'adz bin Jabal is a gharib hadith. What is famous among the people of knowledge is the hadith of Mu'adz from the hadith of Abu Az Zubair from Abu Ath Thufail from Mu'adz that during the Tabuk war, the Prophet, peace and blessings be upon him, combined Dhuhr with Asr and Maghrib with Isha'. This hadith has also been narrated by [Qurrah bin Khalid] and [Sufyan Ats Tsauri] and [Malik] and others from [Abu Az Zubair Al Makki]. Syafi'i also holds opinion with this hadith. Ahmad and Ishaq said, there is no harm in combining two prayers in travel at one of their times.

Hadith Corroboration

Imam Ahmad : 13095, 13298, 20108, 21080

Imam Bukhari : 1044, 1045

Imam Muslim : 1143

Imam Abu Dawud : 1030, 1031

Imam Nasa'i : 582

IBNU UMAR MULTIPLIED MAGHRIB AND ISHA' PRAYERS ON THE WAY

Hadith Imam Tirmidzi Number 509

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ اسْتُغِيثَ عَلَى بَعْضِ أَهْلِهِ فَجَدَّ بِهِ السَّيْرُ فَأَخَّرَ الْمَغْرِبَ حَتَّى غَابَ الشَّفَقُ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا ثُمَّ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ إِذَا جَدَّ بِهِ السَّيْرُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad bin Sirri], narrated to us ['Abdah bin Sulaiman] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] that he was asked for help by his family, he hastened his journey so he delayed Maghrib prayer until the sun set. Then he stopped and combined between both (Maghrib and Isha') then he informed them that the Messenger of Allah, peace and blessings be upon him, used to do that if facing difficulty in travel. Abu Isa said, this hadith is hasan sahih. While the hadith of Al Laits from Yazid bin Abu Habib is a hasan sahih hadith.

THE PROPHET PERFORMED THE ISTISQA' PRAYER AND ASKED FOR RAIN

Hadith Imam Tirmidzi Number 510

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهَرَ بِالْقِرَاءَةِ فِيهَا وَحَوَّلَ رِدَاءَهُ وَرَفَعَ يَدَيْهِ وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَأَبِي اللَّحْمِ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَى هَذَا الْعَمَلِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَعَمُّ عَبَّادِ بْنِ تَمِيمٍ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ

Narrated to us [Yahya bin Musa], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Az Zuhri] from ['Abbad bin Tamim] from [his uncle] that the Messenger of Allah, peace and blessings be upon him, went out with the people to pray for rain, then he prayed two rak'ahs with them reciting loudly, then he reversed his cloak and raised both his hands while facing the qibla praying for rain. (Narrator said, in this chapter (there is also narration from) from Ibnu Abbas, Abu Hurairah Anas and Abu Lahm. Abu Isa said, the hadith of Abdullah bin Zaid is a hasan sahih hadith. This hadith is also practiced by the people of knowledge and is the statement of As Syafi'i, Ahmad and Ishaq. The uncle of 'Abbad bin Tamim is named Abdullah bin Zaid bin 'Ashim Al Mazini.

Hadith Corroboration
Imam Ahmad : 15842
Imam Abu Dawud : 981
Imam Nasa'i : 1503, 1505

THE PROPHET PRAYED FOR RAIN WITH HUMILIATION OF HIMSELF

Hadith Imam Tirmidzi Number 511

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ عَنْ أَبِي اللَّحْمِ أَنَّهٗ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْنِعٌ بِكَفِّهِ يَدْعُو قَالَ أَبُو عِيسَى كَذَا قَالَ قُتَيْبَةُ فِي هَذَا الْحَدِيثِ عَنْ أَبِي اللَّحْمِ وَلَا نَعْرِفُ لَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ وَعُمَيْرُ مَوْلَى أَبِي اللَّحْمِ قَدْ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ وَلَهُ صُحْبَةٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'ad] from [Khalid bin Yazid] from [Sa'id bin Abu Hilal] from [Yazid bin Abdullah] from ['Umair] the slave of Abu Lahm from [Abu Lahm] that he saw the Messenger of Allah, peace and blessings be upon him, beside the stone of Zait praying for rain with full humility while (raising) both his palms and praying. Abu Isa said, thus Qutaibah said in this hadith from Abu Lahm. We do not know him having a hadith from the Prophet, peace and blessings be upon him, except this one hadith. 'Umair the slave of Abu Lahm has also narrated several hadiths from the Prophet, peace and blessings be upon him, even he accompanied him (peace and blessings be upon him).

Hadith Corroboration
Imam Ahmad : 20938
Imam Nasa'i : 1497

THE PROPHET PRAYED ISTISQA' WITH SHORT SERMONS AND SERVANT PRAYERS

Hadith Imam Tirmidzi Number 512

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَقَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ أَرْسَلَنِي الْوَلِيدُ بْنُ عُقْبَةَ وَهُوَ أَمِيرُ الْمَدِينَةِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ اسْتِسْقَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ مُتَخَشِّعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ يُصَلِّي صَلَاةَ الْإِسْتِسْقَاءِ نَحْوَ صَلَاةِ الْعِيدَيْنِ يُكَبِّرُ فِي الرُّكْعَةِ الْأُولَى سَبْعًا وَفِي الثَّانِيَةِ خَمْسًا وَاحْتَجَّ بِحَدِيثِ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَرَوَى عَنْ مَالِكٍ بْنُ أَنَسٍ أَنَّهُ قَالَ لَا يُكَبِّرُ فِي صَلَاةِ الْإِسْتِسْقَاءِ كَمَا يُكَبِّرُ فِي صَلَاةِ الْعِيدَيْنِ وَقَالَ الثُّعْمَانُ أَبُو حَنِيفَةَ لَا تُصَلِّي صَلَاةَ الْإِسْتِسْقَاءِ وَلَا أَمْرُهُمْ بِتَحْوِيلِ الرَّدَاءِ

وَلَكِنْ يَدْعُونَ وَيَرْجِعُونَ بِجُمْلَتِهِمْ قَالَ أَبُو عِيسَى خَالَفَ السُّنَّةَ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Hisyam bin Ishaq] he is Ibnu Abdullah bin Kinanah from [his father], he said, Al Walid bin Uqbah the governor of Madinah sent me to [Ibnu Abbas] to ask about the istisqa' prayer of the Messenger of Allah, peace and blessings be upon him, I came to him, he said, indeed the Messenger of Allah, peace and blessings be upon him, went out of the house with full submission, humility and lowliness until arriving at the prayer place, he did not give khutbah like your khutbah, but he continuously prayed, humbled, takbir and performed two rak'ahs like in Eid prayer. Abu Isa said, this hadith is hasan sahih. Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] from [Sufyan] from [Hisyam bin Ishaq bin Abdullah bin Kinanah] from [his father], then he mentioned a hadith with similar meaning, but he added "with full khusyu". Abu Isa said, this hadith is hasan sahih, this is also the opinion of Imam Syafi'i, he said, the performance of istisqa' prayer is like Eid prayer (Eidul Fitri and Eidul Adha), in the first rak'ah takbir seven times and in the second rak'ah five times, arguing with the hadith of Ibnu Abbas. Abu Isa said, narrated from Malik bin Anas that he said "there is no takbir in istisqa' prayer like takbir in Eid prayer, An Nu'man Abu Hanifah said, there is no performance of istisqa' and I do not order them to reverse the cloak, but they should pray then return altogether. Abu Isa said, this is an opinion that contradicts As Sunnah.

Hadith Corroboration

Imam Ahmad : 3160

Imam Abu Dawud : 984

Imam Nasa'i : 1489, 1504

Imam Ibnu Majah : 1256

THE PROPHET PERFORMED THE KUSUF PRAYER WITH REPEATED BOWING

Hadith Imam Tirmidzi Number 513

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَكَعَ ثَلَاثَ مَرَّاتٍ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَالْأُخْرَى مِثْلَهَا قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالتُّعْمَانِ بْنِ بَشِيرٍ وَالْمُغِيرَةَ بْنِ شُعْبَةَ وَأَبِي مَسْعُودٍ وَأَبِي بَكْرَةَ وَسَمُرَةَ وَأَبِي مُوسَى الْأَشْعَرِيِّ وَابْنِ مَسْعُودٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصَّدِيقِ وَابْنِ عُمَرَ وَقَبِيصَةَ الْهَلَالِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ وَأَبِي بَكْرِ بْنِ كَعْبٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى فِي كُسُوفٍ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُسَرَّ بِالْقِرَاءَةِ فِيهَا بِالنَّهَارِ وَرَأَى بَعْضُهُمْ أَنْ يَجْهَرَ بِالْقِرَاءَةِ فِيهَا كَنَحْوِ صَلَاةِ الْعِيدَيْنِ وَالْجُمُعَةِ وَبِهِ يَقُولُ مَالِكٌ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ الْجَهْرَ فِيهَا وَقَالَ الشَّافِعِيُّ

لَا يَجْهَرُ فِيهَا وَقَدْ صَحَّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِلْتَا الرُّوَائَتَيْنِ صَحَّ عَنْهُ أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَصَحَّ عَنْهُ أَيْضًا أَنَّهُ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَهَذَا عِنْدَ أَهْلِ الْعِلْمِ جَائِزٌ عَلَى قَدْرِ الْكُسُوفِ إِنْ تَطَاوَلَ الْكُسُوفُ فَصَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ فَهُوَ جَائِزٌ وَإِنْ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَأَطَالَ الْقِرَاءَةَ فَهُوَ جَائِزٌ وَيَرَى أَصْحَابُنَا أَنْ تُصَلَّى صَلَاةُ الْكُسُوفِ فِي جَمَاعَةٍ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Sufyan] from [Habib bin Abu Tsabit] from [Thawus] from [Ibnu 'Abbas] from the Prophet, peace and blessings be upon him, that he performed kususuf (eclipse) prayer, then he recited, then ruku' while reciting, then he ruku' while reciting, then ruku' up to three times, then he performed two sujud, (in the other rak'ah) also like that. (Narrator) said, in this chapter (there is also narration from) from Ali, 'Aisyah, Abdullah bin Amru, Nu'man bin Basyir, Mughirah bin Syu'bah, Abu Mas'ud, Abu Bakrah, Samrah, Abu Musa Al Asy'ari, Ibnu Mas'ud, Asma' binti Abu Bakar As Shiddik, Ibnu Umar, Qabishah Al Hilali, Jabir bin Abdullah, Abdurrahman bin Samrah and Ubay bin Ka'ab. Abu Isa said, the hadith of Ibnu Abbas is a hasan sahih hadith, narrated from Ibnu 'Abbas from the Prophet, peace and blessings be upon him, that he performed kususuf (eclipse) prayer four ruku' with four sujud,

Hadith Corroboration
 Imam Ahmad : 3066, 6230, 20277
 Imam Muslim : 1514
 Imam Abu Dawud : 999
 Imam Nasa'i : 1451

THE PROPHET LENGTHENS THE RUKU' IN THE KUSUF PRAYER

Hadith Imam Tirmidzi Number 514

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ هِيَ دُونَ الْأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الْأُولَى ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ صَلَاةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ قَالَ الشَّافِعِيُّ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِالنَّهَارِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا كَمَا هُوَ وَقَرَأَ أَيْضًا بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ سَجَدَ سَجْدَتَيْنِ تَامَتَيْنِ وَيُقِيمُ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ ثُمَّ قَامَ فَقَرَأَ بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النَّسَاءِ ثُمَّ رَكَعَ

رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَّتَ قَائِمًا ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ وَسَلَّم

Narrated to us [Muhammad bin Abdul Malik bin Abu As Syawarib], narrated to us [Yazid bin Zurai'], narrated to us [Ma'mar] from [Az Zuhri] from ['Urwah] from ['Aisyah] that she said, an eclipse occurred in the time of the Messenger of Allah, peace and blessings be upon him, then the Messenger of Allah, peace and blessings be upon him, prayed with the people prolonging the recitation of prayer, he then ruku' and prolonged his ruku', then he raised his head and prolonged the recitation of prayer, but not like (shorter than) the first. Then he ruku' and prolonged his ruku' but not like the first. Then he raised his head then sujud, then he did like that in the second rak'ah. Abu Isa said, this is a hasan sahih hadith, with this hadith also Syafi'i, Ahmad and Ishaq hold that the eclipse prayer is four ruku' and four sujud. Syafi'i said, in the first rak'ah recite surah Al Fatehah and a surah equivalent to surah Al Baqarah. He recites softly if in daytime (solar eclipse), then long ruku' like the recitation, then raise the head saying takbir and stand as usual, then recite Al Fatihah again and recite a surah equivalent to surah Ali Imran, then prolong ruku' like when reciting. Then raise the head, then say sami'allahu liman hamidah, then sujud twice perfectly. Each sujud he pauses as he pauses when ruku', then stand reciting Al Fatehah and a surah equivalent to surah An Nisaa', then prolong ruku' like recitation. Then raise the head saying takbir, then stand reciting a recitation equivalent to surah Al Maidah, then prolong ruku' like when reciting. Then raise the head and say sami'allahu liman hamidah, then sujud twice then recite tahiyyat and salam.

Hadith Corroboration
 Imam Ahmad : 17715, 24088
 Imam Bukhari : 987, 992, 1001
 Imam Muslim : 1501

READING THE ECLIPSE PRAYER IS NOT LOUDED

Hadith Imam Tirmidzi Number 515

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ صَلَّى بِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Al Aswad bin Qais] from [Tsa'labah bin Ibad] from [Samrah bin Jundub], he said, we did not hear the voice of the Prophet's, peace and blessings be upon him, recitation when we prayed Kusuf (eclipse) with him. (Narrator) said, in this chapter (there is also narration from) from A'isyah. Abu Isa said, Samrah's hadith is a hasan sahih hadith, some of the people of knowledge have held opinion with this hadith, also with Syafi'i.

Hadith Corroboration
 Imam Ahmad : 6230, 19301, 19354, 19391
 Imam Nasa'i : 1478
 Imam Ibnu Majah : 1254

THE PROPHET PERFORMED THE KUSUF PRAYER BY READING IT LOUDLY

Hadith Imam Tirmidzi Number 516

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْكُسُوفِ وَجَهَرَ بِالْقِرَاءَةِ فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ أَبُو إِسْحَقَ الْفَزَارِيُّ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ نَحْوَهُ وَبِهِذَا الْحَدِيثُ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Abu Bakar Muhammad bin Aban], narrated to us [Ibrahim bin Shadaqah] from [Sufyan bin Husain] from [Az Zuhri] from ['Urwah] from ['Aisyah] that the Prophet, peace and blessings be upon him, prayed solar eclipse reciting loudly. Abu Isa said, this is a hasan sahih hadith, [Abu Ishaq Al Fazari] has narrated from [Sufyan bin Husain] like the above hadith, with this hadith also Malik bin Anas, Ahmad and Ishaq said.

THE PROPHET'S KHAUF PRAYER WITH TWO TROOPS

Hadith Imam Tirmidzi Number 517

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْخَوْفِ بِأَحَدِي الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الْأُخْرَى مُوَاجِهَةً الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ وَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَقَدْ رَوَى مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ مِثْلَ هَذَا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَحُذَيْفَةَ وَزَيْدِ بْنِ ثَابِتٍ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَسَهْلِ بْنِ أَبِي حَثْمَةَ وَأَبِي عِيَّاشٍ الزُّرَقِيُّ وَاسْمُهُ زَيْدُ بْنُ صَامِتٍ وَأَبِي بَكْرَةَ قَالَ أَبُو عِيسَى وَقَدْ ذَهَبَ مَالِكُ بْنُ أَنَسٍ فِي صَلَاةِ الْخَوْفِ إِلَى حَدِيثِ سَهْلِ بْنِ أَبِي حَثْمَةَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَقَالَ أَحْمَدُ قَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْخَوْفِ عَلَى أَوْجِهِ وَمَا أَعْلَمُ فِي هَذَا الْبَابِ إِلَّا حَدِيثًا صَحِيحًا وَأَخْتَارُ حَدِيثَ سَهْلِ بْنِ أَبِي حَثْمَةَ وَهَكَذَا قَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ ثَبَتَتْ الرِّوَايَاتُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْخَوْفِ وَرَأَى أَنَّ كُلَّ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْخَوْفِ فَهُوَ جَائِزٌ وَهَذَا عَلَى قَدْرِ الْخَوْفِ قَالَ إِسْحَقُ وَلَسْنَا نَخْتَارُ حَدِيثَ سَهْلِ بْنِ أَبِي حَثْمَةَ عَلَى غَيْرِهِ مِنَ الرِّوَايَاتِ

Narrated to us [Muhammad bin Abdul Malik bin Abu Syawarib], narrated to us [Yazid bin Zurai'], narrated to us [Ma'mar] from [Az Zuhri] from [Salim] from [his father] that the Prophet, peace and blessings be upon him, prayed khauf one rak'ah with one group from his two troops, while the other troop faced the enemy, then they (the troop that prayed) moved

and took the place of the troop facing the enemy. Then the second troop came, so he prayed one rak'ah with them (the second troop) then he salam while leading them, then they stood to complete the next rak'ah, then the first troop also completed the next rak'ah. Abu Isa said, this hadith is sahih, [Musa bin 'Uqbah] has narrated from [Nafi'] from [Ibnu Umar] like this hadith. Abu Isa said, in this chapter (there is also narration from) from Jabir, Hudzaifah, Zaid bin Tsabit, Ibnu 'Abbas, Abu Hurairah, Ibnu Mas'ud, Sahal bin Abu Hatsmah, Abu Ayasy Az Zuraqi -his name is Zaid bin Shamit- and Abu Bakrah. Abu Isa said, Malik bin Anas holds with the hadith of Sahal bin Abu Hatsmah regarding this khauf prayer. Syafi'i also holds with this hadith. Ahmad said, narrated from the Prophet, peace and blessings be upon him, regarding khauf prayer with many versions, and I do not know in this matter except from sahih hadith alone, and I choose the hadith of Sahal bin Abu Hatsmah. Ishaq bin Ibrahim also said that there are many established narrations from the Prophet, peace and blessings be upon him, in khauf prayer. He holds that all narrated from the Prophet, peace and blessings be upon him, about khauf prayer may be performed, and this is according to the level of fear itself. Ishaq said, we do not prefer the hadith of Sahal bin Abu Hatsmah over other narrations.

Hadith Corroboration
 Imam Ahmad : 5884, 6066, 22336
 Imam Bukhari : 3820
 Imam Muslim : 1385
 Imam Abu Dawud : 1053
 Imam Nasa'i : 1520

HOW TO PRAY KHAUF PRAYER

Hadith Imam Tirmidzi Number 518

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَوَاتٍ عَنْ جُبَيْرٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ قَالَ فِي صَلَاةِ الْخَوْفِ قَالَ يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ وَوُجُوهُهُمْ إِلَى الْعَدُوِّ فَيَرْكَعُ بِهِمْ رُكْعَةً وَيَرْكَعُونَ لِأَنْفُسِهِمْ وَيَسْجُدُونَ لِأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ ثُمَّ يَذْهَبُونَ إِلَى مَقَامِ أُولَئِكَ وَيَجِيءُ أُولَئِكَ فَيَرْكَعُ بِهِمْ رُكْعَةً وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرْكَعُونَ رُكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ قَالَ أَبُو عِيسَى قَالَ مُحَمَّدُ بْنُ بَشَّارٍ سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي عَنْ شُعْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ خَوَاتٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ وَقَالَ لِي يَحْيَى أَكْتُبُهُ إِلَى جَنْبِهِ وَلَسْتُ أَحْفَظُ الْحَدِيثَ وَلَكِنَّهُ مِثْلُ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَمْ يَرْفَعْهُ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ وَهَكَذَا رَوَى أَصْحَابُ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ مَوْثُوقًا وَرَفَعَهُ شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ صَالِحِ بْنِ خَوَاتٍ عَنْ مَنْ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ صَلَاةَ الْخُوفِ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ
وَأِسْحَقُ وَرُوي عَنْ غَيْرِ وَاحِدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رُكْعَةً رُكْعَةً فَكَانَتْ لِلنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْعَتَانِ وَلَهُمْ رُكْعَةٌ قَالَ أَبُو عِيسَى أَبُو عِيَّاشٍ الزُّرَقِيُّ اسْمُهُ زَيْدُ بْنُ صَامِتٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id Al Qaththan], narrated to us [Yahya bin Sa'id Al Anshari] from [Al Qasim bin Muhammad] from [Shalih bin Khawwat bin Jubair] from [Sahl bin Abu Khatsmah] that he said about the procedure of khauf prayer, The imam should stand facing the qibla, then the first troop stands behind him and the second troop guards facing the enemy. Then the imam prays with the first troop one rak'ah then they complete the second rak'ah individually and replace the position of the second troop guarding the enemy. Then the second troop prays with the imam one rak'ah which is the second rak'ah for the imam, then they complete the second rak'ah individually. Abu Isa said, [Muhammad bin Basysyar] said, I asked [Yahya bin Sa'id] about this hadith, so he narrated to me from [Suyu'bah] from [Abdurrahman bin Al Qasim] from [his father] from [Shalih bin Khawwat] from [Sahl bin Abu Hatsmah] from the Prophet, peace and blessings be upon him, the same as the hadith of Yahya bin Sa'id Al Anshary. Yahya said to me, write this hadith beside the hadith of Yahya bin Sa'id, even though I do not memorize the hadith, but this hadith is the same as the hadith of Yahya bin Sa'id. Abu 'Isa said, this hadith is hasan sahih, but Yahya bin Sa'id did not marfu' it from Qasim bin Muhammad. The companions of Yahya bin Sa'id also narrated this hadith mauquf. While Syu'bah narrated it marfu' from Abdurrahman bin Al Qasim bin Muhammad. This hadith is also narrated by [Malik bin Anas] from [Yazid bin Ruman] from [Shalih bin Khawwat] from [someone] who prayed khauf with the Prophet, peace and blessings be upon him, then he mentioned a similar hadith. Abu 'Isa said, this is a hasan sahih hadith, similarly the opinion of Malik, Syafi'i, Ahmad and Ishaq. And narrated also by more than one person, that the Prophet, peace and blessings be upon him, performed prayer with one troop one rak'ah- one rak'ah, thus the Prophet, peace and blessings be upon him, congregation two rak'ahs, while they only one rak'ah- one rak'ah. Abu 'Isa said, Abu 'Ayyasy Al Zuraqi is named Zaid bin Shamit

Hadith Corroboration
Imam Bukhari : 3818
Imam Nasa'i : 1535
Imam Ibnu Majah : 1249

PROSTRATING TILAWAH WITH THE PROPHET ON LETTER AN-NAJM Hadith Imam Tirmidzi Number 519

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ عُمَرَ
الدَّمَشَقِيِّ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ سَجَدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى عَشْرَةَ سَجْدَةً
مِنْهَا الَّتِي فِي النَّجْمِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ
خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ عُمَرَ وَهُوَ ابْنُ حَيَّانَ الدَّمَشَقِيُّ قَالَ سَمِعْتُ مُحَبَّرًا يُخْبِرُ عَنْ أُمِّ

الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بَلْفَظِهِ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ سُفْيَانَ بْنِ وَكَيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ عُمَرَ الدَّمَشَقِيِّ

Narrated to us [Sufyan bin Waki'], narrated to us [Abdullah bin Wahb] from [Amru bin Al Harits] from [Sa'id bin Abu Hilal] from [Umar Ad Dimasyqi] from [Ummi Darda'] from [Abu Darda'], he said, I prostrated (tilawah) with the Messenger of Allah, peace and blessings be upon him, eleven times, among them the verse in surah An Najm. Narrated to us [Abdullah bin Abdurrahman], informed us [Abdullah bin Shalih], narrated to us [Al Laits bin Sa'ad] from [Khalid bin Yazid] from [Sa'id bin Abu Hilal] from [Umar] (namely Ibnu Hayyan Al Dimasyqi), he said, I heard [someone] inform from [Ummi Darda'] from [Abu Darda'] from the Prophet, peace and blessings be upon him, like the above hadith with the same wording. Abu 'Isa said, this narration is more sahih than the narration of Sufyan bin Waki'. (Narrator) said, and in this chapter (there is also narration from) from Ali, Abu Hurairah, Ibnu Mas'ud, Zaid bin Tsabit, and Amru bin Ash. Abu 'Isa said, the hadith of Abu Darda' is a gharib hadith, we do not know it except from the narration of Sa'id bin Abu Hilal from Umar Al Dimasyqi.

Hadith Corroboration
Imam Ahmad : 20703, 26222
Imam Ibnu Majah : 1045

PERMISSION FOR WOMEN TO GO TO THE MOSQUE AT NIGHT

Hadith Imam Tirmidzi Number 520

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ قَالَكُنَّا عِنْدَ ابْنِ عُمَرَ فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْذِنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ فَقَالَ ابْنُهُ وَاللَّهِ لَا نَأْذِنُ لَهُنَّ يَتَّخِذْنَهُ دَغْلًا فَقَالَ فَعَلَ اللَّهُ بِكَ وَفَعَلَ أَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ لَا نَأْذِنُ لَهُنَّ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ بْنِ خَالِدٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Ali], narrated to us ['Isa bin Yunus] from [Al A'masy] from [Mujahid], he said, when we were with [Ibnu Umar] he said, the Messenger of Allah, peace and blessings be upon him, said: "Allow the women to go to the mosque at night." then his son (Bilal) said, by Allah we will not allow them to go to the mosque, because they will take this opportunity to do bad. Then Ibnu Umar rebuked him three times saying, (may Allah curse you), I said, the Messenger of Allah, peace and blessings be upon him, has said while you say, we will never allow them. (Narrator) said, in this chapter (there is also narration from) from Abu Hurairah, Zainab wife of Abdullah bin Mas'ud and Zaid bin Khalid. Abu 'Isa said, the hadith of Ibnu Umar is hasan sahih.

Hadith Corroboration

PROHIBITION OF SPITTING TO THE RIGHT DURING PRAYER

Hadith Imam Tirmidzi Number 521

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتَ فِي الصَّلَاةِ فَلَا تَبْزُقْ عَنْ يَمِينِكَ وَلَكِنْ خَلْفَكَ أَوْ تَلَقَاءَ شِمَالِكَ أَوْ تَحْتَ قَدَمِكَ الْيُسْرَى قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَحَدِيثُ طَارِقٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالَ وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ لَمْ يَكْذِبْ رَبِيعُ بْنُ حِرَاشٍ فِي الْإِسْلَامِ كَذَبَةً قَالَ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ أَثْبَتَ أَهْلُ الْكُوفَةِ مَنْصُورُ بْنُ الْمُعْتَمِرِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Sufyan] from [Manshur] from [Rab'i bin Hirasy] from [Thariq bin Abdullah Al Muharibi], he said, the Messenger of Allah, peace and blessings be upon him, said: "If you are praying, then do not spit to your right, but spit behind you or to your left or under your left foot." Abu 'Isa said, a similar hadith is also narrated from Abu Sa'id, Ibnu Umar, Anas, Abu Hurairah. Abu 'Isa said, the hadith of Thariq is a hasan sahih hadith and practiced by the people of knowledge. He (narrator) said, I heard Al Jarud say, I heard Waki' say, Rib'i bin Hirasy never lied. Abu 'Isa said, said Abdurrahman bin Mahdi, Manshur bin Al Mu'tamir is the most trustworthy resident of Kufah.

Hadith Corroboration
Imam Ahmad : 11958

SPITTING IN THE MOSQUE IS A SIN AND THE KAFARAH IS BURYING IT

Hadith Imam Tirmidzi Number 522

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "Spitting in the mosque is a sin and its expiation is by burying it." Abu Isa said, this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 11619, 12705, 12952, 12967, 13398, 13438, 13561

PROSTITUTION IN RECORDS ON THE LETTERS AL-'ALAQ AND AL-INSYIQAQ

Hadith Imam Tirmidzi Number 523

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَجَدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آقْرَأْ بِاسْمِ رَبِّكَ إِذَا السَّمَاءُ انْشَقَّتْ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنُ مُحَمَّدٍ هُوَ ابْنُ عَمْرِو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي إِذَا السَّمَاءُ انْشَقَّتْ وَآقْرَأْ بِاسْمِ رَبِّكَ وَفِي هَذَا الْحَدِيثِ أَرْبَعَةٌ مِنَ التَّابِعِينَ بَعْضُهُمْ عَنْ بَعْضٍ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Sufyan bin 'Uyainah] from [Ayyub bin Musa] from ['Atha' bin Mina'] from [Abu Hurairah], he said, I have prostrated (tilawah) with the Messenger of Allah, peace and blessings be upon him, in surah IQRA' BISMIRABBIK (Al Alaq) and surah WAIDZAS SAMAAUN SYAQQAT (Al Insyiqaq). Informed us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from [Yahya bin Sa'id] from [Abu Bakr bin Muhammad bin Amru bin Hazm] from [Umar bin Abdul Aziz] from [Abu Bakr bin Abdurrahman bin Al Harits bin Hisyam] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like the above hadith. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith and the people of knowledge also practice it, they hold there is prostration of recitation in surah WAIDZAS SAMAAUN SYAQQAT (Al Insyiqaq) and IQRA' BISMIRABBIK (Al Alaq), in this hadith four from the tabi'in some from others.

Hadith Corroboration

Imam Ahmad : 7089, 9482, 9559, 10425
Imam Muslim : 905, 906
Imam Abu Dawud : 1198
Imam Nasa'i : 953, 954, 957
Imam Ibnu Majah : 1048
Imam Darimi : 1434, 1435

THE PROPHET AND ISLAMIC PEOPLE PERFORM PROSTRATIONS TO THE LETTER AN-NAJM

Hadith Imam Tirmidzi Number 524

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا أَبِي عَنْ أَيُّوبَ عَنْ

عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ سَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا يَعْني التَّجْمَ وَالْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي سُورَةِ التَّجْمِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَيْسَ فِي الْمُقْصَلِ سَجْدَةٌ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Harun bin Abdullah Al Bazaz Al Baghdadi], narrated to us [Abdush Shamad bin Abdul Warits], narrated to us [his father] from [Ayyub] from ['Ikrimah] from [Ibnu 'Abbas], he said, the Messenger of Allah, peace and blessings be upon him, prostrated recitation in surah An Najm, similarly the Muslims, the disbelievers of Quraisy, jinn and humans (When the Messenger was still in Makkah. Pent) (narrator) said, in this chapter (there is also narration from) from Ibnu Mas'ud and Abu Hurairah. Abu 'Isa said, the hadith of Ibnu Abbas is a hasan sahih hadith and practiced by the people of knowledge, they hold there is prostration of recitation in surah An Najm. While some of the people of knowledge from the companions of the Prophet, peace and blessings be upon him, hold there is no prostration of recitation in Al Mufashsal (from surah Qaf to the end of the mushaf. Pent) similarly the opinion of Malik bin Anas. But the first opinion is stronger, this is the opinion of Ats Tsauri, Ibnu Al Mubarak, Syafi'i, Ahmad and Ishaq.

Hadith Corroboration
Imam Ahmad : 9335

THERE IS NO SUJUD TILAWAH IN LETTER AN-NAJM Hadith Imam Tirmidzi Number 525

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّجْمَ فَلَمْ يَسْجُدْ فِيهَا قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَتَأَوَّلَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالَ إِنَّمَا تَرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السُّجُودَ لِأَنَّ زَيْدَ بْنَ ثَابِتٍ حِينَ قَرَأَ فَلَمْ يَسْجُدْ لَمْ يَسْجُدِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالُوا السَّجْدَةُ وَاجِبَةٌ عَلَى مَنْ سَمِعَهَا فَلَمْ يَرْخَصُوا فِي تَرْكِهَا وَقَالُوا إِنْ سَمِعَ الرَّجُلُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ فَإِذَا تَوَضَّأَ سَجَدَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ إِسْحَقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِنَّمَا السَّجْدَةُ عَلَى مَنْ أَرَادَ أَنْ يَسْجُدَ فِيهَا وَالتَّمَسُّ فَضْلُهَا وَرَخَّصُوا فِي تَرْكِهَا إِنْ أَرَادَ ذَلِكَ وَاحْتَجُّوا بِالْحَدِيثِ الْمَرْفُوعِ حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَيْثُ قَالَ قَرَأْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّجْمَ فَلَمْ يَسْجُدْ فِيهَا فَقَالُوا لَوْ كَانَتْ السَّجْدَةُ وَاجِبَةً لَمْ يَتْرُكِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا حَتَّى كَانَ يَسْجُدُ وَيَسْجُدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحْتَجُّوا بِحَدِيثِ عُمَرَ أَنَّهُ قَرَأَ سَجْدَةً عَلَى الْمِنْبَرِ فَنَزَلَ فَسَجَدَ ثُمَّ قَرَأَهَا فِي الْجُمُعَةِ الثَّانِيَةِ فَتَهَيَّأَ النَّاسُ لِلْسُّجُودِ فَقَالَ

إِنَّهَا لَمْ تُكْتَبْ عَلَيْنَا إِلَّا أَنْ نَشَاءَ فَلَمْ يَسْجُدْ وَلَمْ يَسْجُدُوا فَذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ

Narrated to us [Yahya bin Musa], narrated to us [Waki'] from [Ibnu Abu Dzi'b] from [Yazid bin Abdullah bin Qusaith] from ['Atha' bin Yasar] from [Zaid bin Tsabit], he said, I recited surah An Najm in front of the Messenger of Allah, peace and blessings be upon him, but he did not prostrate (tilawah). Abu Isa said, the hadith of Zaid bin Tsabit is a hasan sahih hadith. some of the people of knowledge explain about this hadith that the Prophet, peace and blessings be upon him, did not prostrate because Zaid bin Tsabit, as the reciter, did not prostrate, they also hold that prostration of recitation is obligatory for anyone who hears without giving leniency in it, even they say, if someone hears it in a state without wudu then performs wudu, it is obligatory for him to prostrate, this statement is the opinion of Sufyan Ats Tsauro and the people of Kufah and Ishaq. Some of the people of knowledge hold prostration of recitation is legislated for whoever wants to prostrate and hopes for virtue and may also not be done. They argue with the sahih hadith namely the hadith of Zaid bin Tsabit who said, I recited surah An Najm in front of the Messenger of Allah, peace and blessings be upon him, but he did not prostrate (tilawah). They also argue with the hadith narrated by Umar, that he recited the verse of sajdah on the pulpit, then he descended and directly prostrated, then recited it again on the next Friday when people prepared to prostrate, he said: "Indeed prostration of recitation is not obligatory upon us, only for whoever wants to do it." At that time he did not prostrate, similarly the people. Therefore some of the people of knowledge hold to this opinion, also the opinion of Syafi'i and Ahmad.

Hadith Corroboration
 Imam Ahmad : 20609, 20636
 Imam Bukhari : 1011
 Imam Abu Dawud : 1196
 Imam Nasa'i : 951

PROSTITUTION IN RECITATION OF THE LETTER SHAD Hadith Imam Tirmidzi Number 526

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي صَ قَالَ ابْنُ عَبَّاسٍ وَلَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ يَسْجُدَ فِيهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُهُمْ إِنَّهَا تَوْبَةٌ نَبِيٍّ وَلَمْ يَرَوْا السُّجُودَ فِيهَا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ayyub] from [Ikrimah] from [Ibnu Abbas], he said, I have seen the Messenger of Allah, peace and blessings be upon him, prostrate recitation in surah Shad. Ibnu Abbas said, but it is not included in the verses emphasized for prostration. Abu 'Isa said, this is a hasan sahih hadith. The people of knowledge have differed in this surah. some of the people of knowledge from the

companions of the Prophet, peace and blessings be upon him, hold there is prostration of recitation in the surah, this is also the opinion of Sufyan ats Tsauri, Ibnul Mubarak, Syafi'i, Ahmad and Ishaq. And some of them hold it is the repentance of a prophet with the opinion there is no prostration of recitation in that surah.

Hadith Corroboration
Imam Ahmad : 2390, 3214, 3259
Imam Bukhari : 3169
Imam Darimi : 1431

TWO SAJDAH VERSES IN SURAH AL-HAJ

Hadith Imam Tirmidzi Number 527

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَضَّلْتَ سُورَةَ الْحَجِّ بِأَنَّ فِيهَا سَجْدَتَيْنِ قَالَ نَعَمْ وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَفْرَأُهُمَا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَرَوِي عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عُمَرَ أَنََّّهُمَا قَالَا فَضَّلْتَ سُورَةَ الْحَجِّ بِأَنَّ فِيهَا سَجْدَتَيْنِ وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَرَأَى بَعْضُهُمْ فِيهَا سَجْدَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَأَهْلِ الْكُوفَةِ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Misyrach bin Ha'an] from ['Uqbah bin 'Amir], he said, I said, O Messenger of Allah, surah Al Haj is given excellence because in it there are two verses of sajdah, he answered: "Yes, and whoever does not prostrate on both then should not recite both." Abu 'Isa said, the chain of this hadith is not as strong as the previous hadiths. The people of knowledge differ in this, narrated from Umar bin Khatthab and Ibnu Umar both said, surah Al Haj is given excellence because in it there are two verses of sajdah, similarly the opinion of Ibnul Mubarak, Ahmad, Ishaq. While some of them like Sufyan Ats Tsauri, Malik and the people of Kufah hold that in it there is only one verse of sajdah.

Hadith Corroboration
Imam Abu Dawud : 1194

DREAM OF PROSTITUTING BEHIND A TREE AND PRAYERS SAID BY THE TREE

Hadith Imam Tirmidzi Number 528

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ قَالَ لِي ابْنُ جُرَيْجٍ يَا حَسَنُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أَصْلِي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدْتُ الشَّجَرَةُ لِسُجُودِي

فَسَمِعْتُهَا وَهِيَ تَقُولُ اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي
 كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ الْحَسَنُ قَالَ لِي ابْنُ جُرَيْجٍ قَالَ لِي جَدُّكَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ قَالَ فَقَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ
 الشَّجَرَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا
 نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah], narrated to us [Muhammad bin Yazid bin Khunais], narrated to us [Al Hasan bin Muhammad bin Ubaidullah bin Abu Yazid], he said, [Ibnu Juraij] said to me, O Hasan, [Ubaidullah bin Abu Yazid] has informed me, from [Ibnu Abbas], he said, a man came to the Messenger of Allah, peace and blessings be upon him, saying, O Messenger of Allah, last night I dreamed as if I was praying behind a tree, then I prostrated so the tree prostrated and I heard it say, O Allah write for me reward and erase sin for this prostration of mine and make it a savings of good deeds with You and accept it as good deed as You accepted it from Your servant Dawud. Hasan said, Ibnu Juraij has said to me, your grandfather has said to me, Ibnu Abbas said, Then the Prophet, peace and blessings be upon him, recited the verse of sajdah, so he prostrated. He (Ibnu Juraij) said, Ibnu Abbas said, I heard him say like what the tree said, as informed by the man earlier. (Narrator) said, in this chapter (there is also narration from) from Abu sa'id. Abu Isa said, the hadith of Ibnu Abbas is hasan gharib and we do not know it except from this path.

Hadith Corroboration
 Imam Tirmidzi : 3346
 Imam Ibnu Majah : 1043

THE PROPHET'S PRAYER WHILE PROSTITUTING AT NIGHT

Hadith Imam Tirmidzi Number 529

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي الْعَالِيَةِ عَنْ عَائِشَةَ قَالَتْ كَانَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ سَجْدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ
 بِحَوْلِهِ وَقُوَّتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahab At Tsaqafi], narrated to us [Khalid Al Khadza'] from [Abu Al Aliyah] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, when prostrating the Qur'an (tilawah) at night, he prayed, My face prostrates to the One who created it and made for it hearing and sight with His power and strength. Abu 'Isa said, this hadith is hasan sahih.

Hadith Corroboration
 Imam Ahmad : 22895, 24637
 Imam Abu Dawud : 1205
 Imam Tirmidzi : 3347
 Imam Nasa'i : 1117

THE ADVANTAGE OF READING WIRID AFTER SUBUH AND DHUR PRAYERS

Hadith Imam Tirmidzi Number 530

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَكِّيُّ وَرَوَى عَنْهُ الْحَمِيدِيُّ وَكِبَارُ النَّاسِ

Narrated to us [Qutaibah], narrated to us [Abu Shafwan] from [Yunus bin Yazid] from [Ibnu Syihab Az Zuhri] that [As Sa'ib bin Yazid] and ['Ubaidullah bin Abdullah bin 'Utbah bin Mas'ud] have informed him, from [Abdurrahman bin Abd Al Qari], he said, I heard [Umar bin Al Khatthab] say, the Messenger of Allah, peace and blessings be upon him, said: "Whoever sleeps having read his Hizb (wirid) or part of it and reads it between Subuh prayer and Dhuhr, surely it is written for him as if he read it at night." Abu 'Isa said, this is a hasan sahih hadith, the name of Abu Shufyan is Abdullah bin Sa'id Al Makky.

Hadith Corroboration
Imam Muslim : 1236
Imam Abu Dawud : 1118
Imam Nasa'i : 1767, 1768
Imam Ibnu Majah : 1333
Imam Darimi : 1441

THREATS FOR PEOPLE WHO LEAD THE IMAM DURING PRAYER

Hadith Imam Tirmidzi Number 531

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَهُوَ أَبُو الْحَارِثِ الْبَصْرِيُّ ثِقَةٌ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ قَالَ قُتَيْبَةُ قَالَ حَمَّادٌ قَالَ لِي مُحَمَّدُ بْنُ زِيَادٍ وَإِنَّمَا قَالَ أَمَا يَخْشَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ بْنُ زِيَادٍ هُوَ بَصْرِيُّ ثِقَةٌ وَيُكْنَى أَبَا الْحَارِثِ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Muhammad bin Ziyad] he is Abu Harits Al Bashri a trustworthy person, from [Abu Hurairah], he said, Muhammad, peace and blessings be upon him, said: "Is not the one who raises his head before the Imam afraid that Allah will change his head into the head of a donkey?". Qutaibah said, Hammad said, Muhammad bin Ziyad said to me, as for his statement "is not afraid" (in the form of threat or occurs in Barzakh or in hell. Pent.). Abu 'Isa said, this hadith is hasan sahih and Muhammad bin Ziyad is a person from Basrah who is trustworthy and has the kunyah Abul Harits.

MU'ADZ LEADS TO HIS PEOPLE AFTER MAGHRIB PRAYERS WITH THE PROPHET

Hadith Imam Tirmidzi Number 532

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُؤْمِّمُهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالُوا إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فِي الْمَكْتُوبَةِ وَقَدْ كَانَ صَلَاهَا قَبْلَ ذَلِكَ أَنَّ صَلَاةَ مَنْ اتَّمَّ بِهِ جَائِزَةٌ وَاحْتَجُّوا بِحَدِيثِ جَابِرٍ فِي قِصَّةِ مُعَاذٍ وَهُوَ حَدِيثٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ وَرُوِيَ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ وَالْقَوْمُ فِي صَلَاةِ الْعَصْرِ وَهُوَ يُحْسِبُ أَنَّهَا صَلَاةَ الظُّهْرِ فَاتَّعَمَّ بِهِمْ قَالَ صَلَاتُهُ جَائِزَةٌ وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِذَا اتَّعَمَّ قَوْمٌ بِإِمَامٍ وَهُوَ يُصَلِّي الْعَصْرَ وَهُمْ يُحْسِبُونَ أَنَّهَا الظُّهْرُ فَصَلَّى بِهِمْ وَاقْتَدَوْا بِهِ فَإِنَّ صَلَاةَ الْمُقْتَدِي فَاسِدَةٌ إِذَا اخْتَلَفَ نِيَّةُ الْإِمَامِ وَنِيَّةُ الْمَأْمُومِ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Amru bin Dinar] from [Jabir bin Abdullah] that Mu'adz bin Jabal once prayed Maghrib with the Messenger of Allah, peace and blessings be upon him, then he returned to his people and led them in prayer. Abu 'Isa said, This is a hasan sahih hadith and practiced by our companions such as Syafi'i, Ahmad and Ishaq, they all said, if someone leads a group in obligatory prayer, even though he has prayed before, then the prayer of those who follow him is valid. They argue with the hadith of Abu Darda' about Mu'adz's prayer, it is a sahih hadith and narrated from Abu Darda' through more than one chain. Narrated that Abu Darda was asked, if someone enters the mosque and finds people praying Asr while he thinks they are praying Dhuhr then prays with them, he answered, his prayer is valid. The people of Kufah (Hanafi madhhab scholars. Pent.) hold that if a group follows someone praying Asr, while they think he is praying Dhuhr, then their prayer is not valid because of the difference in intention between Imam and follower.

PRAY UNDER THE SUN WITH PROSTRUCTIONS OVER YOUR

CLOTHING

Hadith Imam Tirmidzi Number 533

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتَّقَاءَ الْحَرِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عَبَّاسٍ وَقَدْ رَوَى وَكَيْعٌ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ

Narrated to us [Ahmad bin Muhammad], narrated to us [Abdullah bin Al Mubarak], informed us [Khalid bin Abdurrahman], he said, narrated to me [Ghalib Al Qaththan] from [Bakr bin Abdullah Al Muzanni] from [Anas bin Malik], he said, we once prayed behind the Prophet, peace and blessings be upon him, under very hot sun and we prostrated on our clothes for fear of the heat of the ground. Abu 'Isa said, this is a hasan sahih hadith. (Narrator) said, in this chapter (there is also narration from) from Jabir bin Abdullah and Ibnu Abbas. [Waki'] has also narrated this hadith from [Khalid bin Abdurrahman].

Dhikr after morning prayer until sunrise

Hadith Imam Tirmidzi Number 534

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مَضَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Jabir bin Samrah], he said, When the Messenger of Allah, peace and blessings be upon him, finished Fajr (Subuh) prayer, he sat in his prayer place until the sun rose (for dhikr -Pent). Abu 'Isa said, this hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 19904, 19928, 19929, 20008, 20043, 20056, 20063, 20124, 20129

Imam Muslim : 1074, 1075, 4286

Imam Abu Dawud : 1102, 4210

Imam Tirmidzi : 534, 535

Imam Nasa'i : 1340, 1341

Imam Darimi : 3217

PRIORITY OF PRAYING TWO RAKA'AT AFTER MORNING DZIKIR GET THE REWARDS OF PERFECT, PERFECT, PERFECT HAJJ AND UMRAH

Hadith Imam Tirmidzi Number 535

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا أَبُو ظِلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ

ثُمَّ صَلَّى رَكَعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَامَّةٌ تَامَّةٌ تَامَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ أَبِي ظِلَالٍ فَقَالَ هُوَ مُقَارِبُ الْحَدِيثِ قَالَ مُحَمَّدٌ وَاسْمُهُ هِلَالٌ

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi Al Bashri], narrated to us [Abdul 'Aziz bin Muslim], narrated to us [Abu Zhilal] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever prays Subuh in congregation then sits remembering Allah until the sun rises followed by praying two rak'ahs, then he gets reward like the reward of Hajj and Umrah." he (Anas, may Allah be pleased with him) said, the Messenger of Allah said: "Complete, complete, complete." he (Abu 'Isa) said, this is a hasan gharib hadith, I asked Muhammad bin Isma'il about Abu Zhilal, he answered, he is muqaribul hadith (included in the term ta'dil. Pent), he also said, his name is Hilal.

Hadith Corroboration

Imam Ahmad : 19904, 19928, 19929, 20008, 20043, 20056, 20063, 20124, 20129

Imam Muslim : 1074, 1075, 4286

Imam Abu Dawud : 1102, 4210

Imam Tirmidzi : 534, 535

Imam Nasa'i : 1340, 1341

Imam Darimi : 3217

GLING EYES DURING PRAYER WITHOUT LOOKING

Hadith Imam Tirmidzi Number 536

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا وَلَا يَلْوِي عَنْقَهُ خَلْفَ ظَهْرِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ خَالَفَ وَكِيعُ الْفَضْلُ بْنُ مُوسَى فِي رِوَايَتِهِ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ بَعْضِ أَصْحَابِ عِكْرِمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِي الصَّلَاةِ فَذَكَرَ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ

Narrated to us [Mahmud bin Ghailan] and others, they said, narrated to us [Al Fadll bin Musa] from [Abdullah bin Sa'id bin Abu Hindi] from [Tsaur bin Zaid] from [Ikrimah] from [Ibnu Abbas] that the Messenger of Allah, peace and blessings be upon him, during prayer glanced his eyes to the right and left without turning his neck back. Abu 'Isa said, this is a gharib hadith, and Waki' differs with Fadll bin Musa in his narration namely, narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] from [Abdullah bin Sa'id bin Abu Hindun] from [some companions of 'Ikrimah], that the Prophet, peace and blessings be upon him, when praying, he glanced (his eyes), then he narrated like the above hadith. (Narrator) said, in this chapter (there is also narration from) from Anas and 'Aisyah.

Hadith Corroboration

Imam Ahmad : 2355, 2655, 11958

Imam Nasa'i : 1186

PROHIBITION OF REJECTING THE HEAD DURING PRAYER

Hadith Imam Tirmidzi Number 537

حَدَّثَنَا أَبُو حَاتِمٍ مُسْلِمٌ بْنُ حَاتِمٍ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِيَّاكَ وَالْإِلْتِفَاتَ فِي الصَّلَاةِ فَإِنَّ الْإِلْتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ فَإِنْ كَانَ لَا بُدَّ فَبِالْطَّوُّعِ لَا فِي الْفَرِيضَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Hatim Muslim bin Hatim Al Bashri], narrated to us [Muhammad bin Abdullah Al Anshari] from [his father] from [Ali bin Zaid] from [Sa'id bin Al Musayyib], he said, [Anas bin Malik] said, the Messenger of Allah, peace and blessings be upon him, said to me: "O my son, do not turn your head in prayer, because turning in prayer is a cause of destruction, if you are forced to turn in prayer, then do it in voluntary prayer, not in obligatory prayer. Abu 'Isa said, This is a hasan gharib hadith.

Hadith Corroboration
Imam Ahmad : 11958

REJECTING THE HEAD IN PRAYER IS A TEMPTATION FROM SATAN

Hadith Imam Tirmidzi Number 538

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْإِلْتِفَاتِ فِي الصَّلَاةِ قَالَ هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Shalih], narrated to us [Abu Al Ahwash] from [Asy'ats bin Abu Asy Sya'tsa'] from [his father] from [Masruq] from ['Aisyah], she said, I asked the Messenger of Allah, peace and blessings be upon him, about turning in prayer, so he said: "Turning in prayer is a temptation of Satan that diverts a person from his prayer." Abu 'Isa said, this is a hasan gharib hadith.

Hadith Corroboration
Imam Bukhari : 709, 3048
Imam Abu Dawud : 776

FOLLOWING THE IMAM'S MOVEMENTS WHEN LATE FOR CONGREGATIONAL PRAYERS

Hadith Imam Tirmidzi Number 539

حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ أَبِي إِسْحَقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ عَنْ

عَلِيٍّ وَعَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ إِلَّا مَا رُوِيَ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا إِذَا جَاءَ الرَّجُلُ وَالْإِمَامُ سَاجِدٌ فَلْيَسْجُدْ وَلَا تَجْزِئُهُ تِلْكَ الرَّكْعَةُ إِذَا فَاتَهُ الرُّكُوعُ مَعَ الْإِمَامِ وَاخْتَارَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَنْ يَسْجُدَ مَعَ الْإِمَامِ وَذَكَرَ عَنْ بَعْضِهِمْ فَقَالَ لَعَلَّهُ لَا يَرْفَعُ رَأْسَهُ فِي تِلْكَ السَّجْدَةِ حَتَّى يُغْفَرَ لَهُ

Narrated to us [Hisyam bin Yunus Al Kufi], narrated to us [Al Muharibi] from [Al Hajjaj bin Arthah] from [Abu Ishaq] from [Hubairah bin Maryam] from [Ali] and from [Amru bin Murrah] from [Ibnu Abu Laila] from [Mu'adz bin Jabal] the Messenger of Allah, peace and blessings be upon him, said: "If one of you goes to the mosque for congregational prayer then you find the imam performing a movement in prayer, he should immediately follow the imam's movement." Abu 'Isa said, this is a gharib hadith, no one has established its chain except through this chain, this hadith is also practiced by the people of knowledge, they said, if someone finds the imam prostrating, he should prostrate, it is not counted as one rak'ah if he misses ruku' with the imam. Similarly Abdullah bin Mubarak prefers to prostrate with the imam, while mentioning the statement of some scholars, Hopefully Allah forgives him before he raises his head from that prostration.

Hadith Corroboration
Imam Abu Dawud : 287

IT IS PROHIBITED TO STAND BEFORE SEEING THE IMAM COMING OUT DURING IQAMAT

Hadith Imam Tirmidzi Number 540

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَحَدِيثُ أَنَسٍ غَيْرُ مَحْفُوظٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنْ يَنْتَظِرَ النَّاسُ الْإِمَامَ وَهُمْ قِيَامٌ وَقَالَ بَعْضُهُمْ إِذَا كَانَ الْإِمَامُ فِي الْمَسْجِدِ فَأُقِيمَتِ الصَّلَاةُ فَإِنَّمَا يَقُومُونَ إِذَا قَالَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Al Mubarak], narrated to us [Ma'mar] from [Yahya bin Abu Katsir] from [Abdullah bin Abu Qatadah] from [his father], he said the Messenger of Allah, peace and blessings be upon him, said: " When the Iqamah has been called, do not stand until you see me come out (from the house)." (Narrator) said, in this chapter (there is also narration from) from Anas. As for the hadith of Anas it is not mahfuzh. Abu 'Isa said, the hadith of Abu Qatadah is a hasan sahih hadith. Some of the people of knowledge from the companions of the prophet dislike if the followers

wait for the imam while standing. Some of them said, If the Iqamah is called and the Imam is in the mosque, then the followers stand when the muadhdhin says qad qaamatish shalah, this is also the opinion of Abdullah bin Al Mubarak.

Hadith Corroboration

Imam Ahmad : 21494, 21541, 21565, 21573, 21583, 21597

Imam Bukhari : 601, 602

Imam Muslim : 949

Imam Abu Dawud : 454

Imam Nasa'i : 680, 782

Imam Darimi : 1233, 1234

PRAYER RECOMMENDATIONS AFTER THE FINAL TASYAHUD

Hadith Imam Tirmidzi Number 541

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زَيْرٍ عَنْ عَبْدِ اللَّهِ قَالَ كُنْتُ أَصَلِّيَ وَالتَّيِّبُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالتَّنَائِ عَلَى اللَّهِ ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْ تُعْطَهُ سَلْ تُعْطَهُ قَالَ وَفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى هَذَا الْحَدِيثُ رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ يَحْيَى بْنِ آدَمَ مُخْتَصَرًا

Narrated to us [Mahmud bin Ghailan], narrated to us [Yahya bin Adam], narrated to us [Abu Bakr bin Ayyasy] from ['Ashim] from [Zirr] from [Abdullah], he said, I once prayed with the Messenger of Allah, peace and blessings be upon him, while Abu Bakr and Umar were with him, when I sat and started praising Allah and sending blessings upon the Prophet, peace and blessings be upon him, then I prayed for myself, so the Prophet, peace and blessings be upon him, said: "Ask Allah and you will be given, ask Allah and you will be given." (Narrator) said, in this chapter (there is also narration from) from Fudlalah bin 'Ubaid. Abu 'Isa said, the hadith of Abdullah bin Mas'ud is a hasan sahih hadith, this hadith is also narrated by [Ahmad bin Hanbal] from [Yahya bin Adam] in summary.

THE PROPHET ORDERED THE CONSTRUCTION OF MOSQUES IN EVERY CENTRAL

Hadith Imam Tirmidzi Number 542

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ الْبَغْدَادِيُّ الْبَصْرِيُّ حَدَّثَنَا عَامِرُ بْنُ صَالِحٍ الرُّبَيْرِيُّ هُوَ مِنْ وَلَدِ الرُّبَيْرِ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّوَرِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ وَكَيْعٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ فَذَكَرَ نَحْوَهُ وَقَالَ سُفْيَانُ قَوْلُهُ بِنَاءِ الْمَسَاجِدِ فِي الدُّورِ يَعْنِي الْقَبَائِلَ

Narrated to us [Muhammad bin Hatim Al Muaddab Al Baghdadi Al Bashri], narrated to us [Amir bin Shalih Az Zubairi], he is one of the sons of Az Zubair, narrated to us [Hisyam bin 'Urwah] from [his father] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, ordered that mosques be built in every tribe, always cleaned and perfumed. Narrated to us [Hannad], narrated to us ['Abdah] and [Waki'] from [Hisyam bin 'Urwah] from [his father], Indeed the Prophet, peace and blessings be upon him, ordered as narrated in the previous hadith. Abu 'Isa said, this narration is more sahih than the first hadith narration. Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Hisyam bin 'Urwah] from [his father] that the Messenger of Allah, peace and blessings be upon him, ordered as in the first hadith. Sufyan said, the meaning of the Prophet's statement "bi binaail masjid fid duur" is tribes.

Hadith Corroboration
Imam Ahmad : 25182
Imam Abu Dawud : 384
Imam Ibnu Majah : 750, 751

NUMBER OF RAKA'AT OF SUNNAH PRAYERS DAY AND NIGHT Hadith Imam Tirmidzi Number 543

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ عَلِيِّ الْأَزْدِيِّ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ اللَّيْلِ وَالنَّهَارِ مِثْنَى مِثْنَى قَالَ أَبُو عِيسَى اخْتَلَفَ أَصْحَابُ شُعْبَةَ فِي حَدِيثِ ابْنِ عُمَرَ فَرَفَعَهُ بَعْضُهُمْ وَأَوْقَفَهُ بَعْضُهُمْ وَرَوَى عَنْ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَالصَّحِيحُ مَا رَوَى عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ اللَّيْلِ مِثْنَى مِثْنَى وَرَوَى الثَّقَاتُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ صَلَاةَ النَّهَارِ وَقَدْ رَوَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي بِاللَّيْلِ مِثْنَى مِثْنَى وَبِالنَّهَارِ أَرْبَعًا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ فَرَأَى بَعْضُهُمْ أَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مِثْنَى مِثْنَى وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَ قَالَ بَعْضُهُمْ صَلَاةُ اللَّيْلِ مِثْنَى مِثْنَى وَرَأَوْا صَلَاةَ التَّطَوُّعِ بِالنَّهَارِ أَرْبَعًا مِثْلَ الْأَرْبَعِ قَبْلَ الظُّهْرِ وَغَيْرِهَا مِنْ صَلَاةِ التَّطَوُّعِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Syu'bah] from [Ya'la bin 'Atha'] from [Ali Al Azdi] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: " Voluntary prayer at night and day is performed two rak'ahs - two rak'ahs." Abu 'Isa said, The companions of Syu'bah differ regarding the hadith of Ibnu Umar, some of them marfu' it and some mauquf it. Narrated from [Abdullah Al Umary] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, like the wording above. The most sahih narration is from Ibnu Umar

that the Prophet, peace and blessings be upon him, said: "Voluntary prayer at night is performed two rak'ahs-two rak'ahs." And the trustworthy narrators narrate this hadith from Ibnu Umar from the Prophet, peace and blessings be upon him, without mentioning Nahar prayer (during the day). And narrated from Ubaidullah from Nafi' from Ibnu Umar that he performed voluntary prayer at night two rak'ahs-two rak'ahs and during the day four rak'ahs-four rak'ahs. Therefore the people of knowledge differ in this matter, Imam Syafi'i and Ahmad hold that voluntary prayer at night or day is two rak'ahs-two rak'ahs, while Imam Sufyan Ats Tsauri, Ibnu Al Mubarak and Ishaq hold that voluntary prayer at night two rak'ahs-two rak'ahs and during the day four rak'ahs-four rak'ahs like the four rak'ahs voluntary before Dhuhr or other voluntary prayers.

Hadith Corroboration
 Imam Ahmad : 4560, 4876
 Imam Abu Dawud : 1103
 Imam Ibnu Majah : 1309, 1312
 Imam Darimi : 1422

THE PROPHET'S SUNNAH PRAYERS IN THE DAY

Hadith Imam Tirmidzi Number 544

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّهَارِ فَقَالَ إِنَّكُمْ لَا تُطِيقُونَ ذَاكَ فَقُلْنَا مَنْ أَطَاقَ ذَاكَ مِنَّا فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ وَإِذَا كَانَتْ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا وَصَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَبَعْدَهَا رَكْعَتَيْنِ وَقَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ أَحْسَنُ شَيْءٍ رُوِيَ فِي تَطَوُّعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّهَارِ هَذَا وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ كَانَ يُضَعِّفُ هَذَا الْحَدِيثَ وَإِنَّمَا ضَعَّفَهُ عِنْدَنَا وَاللَّهُ أَعْلَمُ لِأَنَّهُ لَا يُرَوَّى مِثْلُ هَذَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ وَعَاصِمُ بْنُ ضَمْرَةَ هُوَ ثِقَةٌ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ سُفْيَانُ كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ ضَمْرَةَ عَلَى حَدِيثِ الْحَارِثِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Wahb bin Jarir], narrated to us [Syu'bah] from [Abu Ishaq] from ['Ashim bin Dlamrah], he said, we asked [Ali] about the prayer of the Messenger of Allah, peace and blessings be upon him, during the day?, he answered, indeed you are not able to do it, we asked, then who among us can do it? He answered, the Messenger of Allah, peace and blessings be upon him, when the sun rises

from the east like the time it sets at Asr he prayed two rak'ahs, and when the sun rises from the east at Dhuhr time four rak'ahs then four rak'ahs before Dhuhr prayer, after it two rak'ahs then four rak'ahs before Asr, every after two rak'ahs always saying salam to the close angels, the Prophets and messengers and whoever follows their path from the believers and Muslims. Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Abi Ishaq] from ['Ashim bin Dlamrah] from [Ali] from the Prophet, peace and blessings be upon him, like the above hadith. Abu 'Isa said, this is a hasan hadith. Ishaq bin Ibrahim said, this is the best hadith speaking about the tathawwu' (voluntary prayer) of the Prophet, peace and blessings be upon him, during the day. Narrated from Abdullah bin Mubarak, that he weakened this hadith, that is because -wallahu 'alam- because this hadith is only narrated through this path namely from 'Ashim bin Dlamrah from Ali, even though 'Ashim bin Dlamrah is a trustworthy person according to some people of knowledge. Ali bin Al Madini said, Yahya bin Sa'id Al Qaththan said, Sufyan said, we know the hadith of 'Ashim bin Dlamrah is better than the hadith of Harits.

Hadith Corroboration
Imam Ahmad : 1140, 1304
Imam Nasa'i : 864

THE PROPHET NEVER PRAYED IN HIS WIFE'S CLOTHES

Hadith Imam Tirmidzi Number 545

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ أَشْعَثَ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي فِي لُحْفٍ نِسَائِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُخْصَةً فِي ذَلِكَ

Narrated to us [Mahammad bin Abdul A'la], narrated to us [Khalid bin Harits] from [Asy'ats he is Ibnu Abdul Malik] from [Muhammad bin Sirin] from [Abdullah bin Syaqiq] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, never prayed wearing his wives' clothes. Abu 'Isa said, this is a hasan sahih hadith. Narrated from the Prophet, peace and blessings be upon him, leniency to wear it.

THE PROPHET OPENS THE DOOR WHILE PRAYING

Hadith Imam Tirmidzi Number 546

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ بُرْدِ بْنِ سِنَانٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ جِئْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَمَشَى حَتَّى فَتَحَ لِي ثُمَّ رَجَعَ إِلَى مَكَانِهِ وَوَصَفَتُ الْبَابَ فِي الْقِبْلَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu salamah Yahya bin Khalaf], narrated to us [Bisyr bin Al Mufadldlal] from [Burd bin Sinan] from [Az Zuhri] from ['Urwah] from ['Aisyah], she said, I came to the

Messenger of Allah, peace and blessings be upon him, when he was praying and the house door was closed, then he walked to open the door then returned to his original place. (Narrated) that 'Aisyah described his door towards the qibla. Abu 'Isa said, this is a hasan gharib hadith.

Hadith Corroboration
Imam Abu Dawud : 787

THE IMPORTANCE OF IMPLEMENTING THE QUR'AN READING IN PRAYER

Hadith Imam Tirmidzi Number 547

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ قَالَسَّالَ رَجُلٌ عَبْدَ اللَّهِ عَنْ هَذَا الْحَرْفِ {غَيْرِ آسِنٍ} {أَوْ} {يَاسِنٍ} قَالَ كُلُّ الْقُرْآنِ قَرَأْتُ غَيْرَ هَذَا الْحَرْفِ قَالَ نَعَمْ قَالَ إِنَّ قَوْمًا يَقْرَءُونَهُ يَنْثُرُونَهُ نَثْرَ الدَّقْلِ لَا يُجَاوِزُ تَرَاقِيَهُمْ إِنِّي لَا أَعْرِفُ السُّورَةَ التَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَهُنَّ قَالَ فَأَمَرْنَا عُلُقَمَةَ فَسَأَلَهُ فَقَالَ عِشْرُونَ سُورَةً مِنَ الْمُفَصَّلِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَ كُلِّ سُورَتَيْنِ فِي رَكْعَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said, informed us [Syu'bah] from [Al A'masy], he said, I heard [Abu Wa'il] say, a man asked [Abdullah bin Mas'ud] about a word in the Qur'an namely Ghairu aasin or Ghoiru yaasin, he (Ibnu Mas'ud) asked back, have you read all the contents of the Qur'an besides this word? He answered, yes. Then (Ibnu Mas'ud) said, indeed there are people who read the Quran without contemplation and without feeling it, their recitation does not pass their throat (does not enter the heart), and indeed I know the surahs of the Qur'an that are similar (good in meaning, law, warning, and stories. Pent) that the Messenger of Allah, peace and blessings be upon him, often combined those surahs in prayer, Abu Wail said, then we told 'Alqamah to ask, he (Ibnu Mas'ud) answered, Their number is twenty surahs from the group of Al Mufashsal (from surah Qaf to the end of surah) the Prophet, peace and blessings be upon him, often read two surahs in one rak'ah. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 3856

THE PRINCIPITY OF WUDHU AND GOING TO THE MOSQUE

Hadith Imam Tirmidzi Number 548

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ سَمِعَ ذَكْوَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ لَا يُخْرِجُهُ أَوْ قَالَ لَا يَنْهَازُهُ إِلَّا

إِيَّاهَا لَمْ يَخْطُ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said, informed us [Syu'bah] from [Al A'masy] he heard [Dzakwan] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "If someone performs wudu' perfecting his wudu' then goes out for prayer and has no other intention except to perform prayer, then Allah will raise his degree with Him or erase one sin from him." Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 453, 9260, 17408, 17417, 22594

Imam Muslim : 340

Imam Abu Dawud : 475, 476

Imam Tirmidzi : 352, 548

Imam Nasa'i : 846

Imam Ibnu Majah : 277, 766, 1050, 1136

Imam Malik : 58

Imam Darimi : 1368

THE PROPHET COMMANDED TO PRAY NAFILAH AT HOME

Hadith Imam Tirmidzi Number 549

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ الْبَصْرِيُّ ثِقَةٌ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبٍ بْنِ عُجْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ الْمَغْرِبِ فَقَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ كَعْبِ بْنِ عُجْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالصَّحِيحُ مَا رُوِيَ عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ حَدِيقَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ فَمَا زَالَ يُصَلِّي فِي الْمَسْجِدِ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ فَبَيَّنَّا الْحَدِيثَ دَلَالَةً أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي الْمَسْجِدِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibrahim bin Abu Wazir Al Bashri] he is a trustworthy person, narrated to us [Muhammad bin Musa] from [Sa'ad bin Ishaq bin Ka'ab bin 'Ujrah] from [his father] from [his grandfather], he said, once the Prophet, peace and blessings be upon him, prayed Maghrib in the mosque of Bani Asyhal, after finishing people stood to perform nafilah prayer, so the Prophet, peace and blessings be upon him, said: "You should perform this nafilah prayer in your houses." Abu 'Isa said, this is a gharib hadith because it is not narrated except from this chain. What is more sahih is the hadith narrated from Ibnu Umar, he said, the Messenger of Allah, peace and blessings be upon him, always prayed two rak'ahs after Maghrib in his house. Abu 'Isa said, narrated from Hudzaifah, indeed the Prophet, peace and blessings be upon him, prayed Maghrib and continued praying until finishing Isha' prayer. The above hadith clearly shows that the Prophet, peace and blessings be upon him, performed two rak'ahs after Maghrib in the mosque.

TAKE A BATH AFTER CONVERTING TO ISLAM WITH BIRD LEAVES Hadith Imam Tirmidzi Number 550

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْرَبِيِّ الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ قَيْسِ بْنِ عَاصِمٍ أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ لِلرَّجُلِ إِذَا أَسْلَمَ أَنْ يَغْتَسِلَ وَيَغْسِلَ ثِيَابَهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Al Agharr bin As Shabbah] from [Khalifah bin Hushain] from [Qais bin 'Ashim] after he entered Islam, the Prophet, peace and blessings be upon him, ordered him to bathe with water and sidr leaves. Abu 'Isa said, a similar hadith is also narrated from Abu Hurairah and this is a hasan hadith, we do not know it except from this path. The people of knowledge practice it by holding sunnah for a new Muslim to bathe and wash his clothes.

Hadith Corroboration
Imam Ahmad : 19698, 19701
Imam Abu Dawud : 301
Imam Nasa'i : 188

THE PROPHET TEACHES US TO READ BISMILLAH WHEN ENTERING THE TOILET AS A BARRIER FROM JIN Hadith Imam Tirmidzi Number 551

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرٍ بْنُ سَلْمَانَ حَدَّثَنَا خَلَّادُ الصَّفَّارُ عَنْ الْحَكَمِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي جُحَيْفَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنَّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخُلَاءَ أَنْ يَقُولَ بِسْمِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِسْنَادُهُ لَيْسَ بِذَاكَ الْقَوِيَّ وَقَدْ رُوِيَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْيَاءُ فِي هَذَا

Narrated to us [Muhammad bin Humaid Ar Razi], narrated to us [Al Hakam bin Basyir bin Sulaiman], narrated to us [Khallad As Shafar] from [Al Hakam bin Abdullah An Nashri] from [Abu Ishaq] from [Abu Juhaifah] from [Ali bin Abu Thalib, may Allah be pleased with him] that the Messenger of Allah, peace and blessings be upon him, said: "The barrier between the sight of jinn eyes and the private parts of the children of Adam when one of you enters the toilet is by saying Bismillah." Abu 'Isa said, this is a gharib hadith that we do not know

except from this path and its chain is also not strong. Narrated from Anas from the Prophet, peace and blessings be upon him, several hadiths in this matter.

Hadith Corroboration
Imam Ibnu Majah : 293

SIGNS OF THE FACES OF ISLAMIC PEOPLE ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 552

حَدَّثَنَا أَبُو الْوَلِيدِ أَحْمَدُ بْنُ بَكَّارٍ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ قَالَ صَفْوَانُ بْنُ عَمْرٍو أَخْبَرَنِي يَزِيدُ بْنُ خُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُمَّتِي يَوْمَ الْقِيَامَةِ غُرٌّ مِنَ السُّجُودِ مُحَجَّلُونَ مِنَ الْوُضُوءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ بُسْرِ

Narrated to us [Abu Al Walid Ahmad bin Bakkar Ad Dimasyqi], narrated to us [Al Walid bin Muslim], he said, [Shafwan bin Amru] said, informed me [Yazid bin Khumair] from [Abdullah bin Busr] from the Prophet, peace and blessings be upon him, he said: "My ummah will come on the Day of Judgment with their faces white shining from the traces of prostration and white shining from the traces of wudu'." Abu 'Isa said, this is a hasan sahih gharib hadith from this narration from the hadith of Abdullah bin Busr.

Hadith Corroboration
Imam Ahmad : 3629, 4090, 4101, 7652, 8061, 8386, 8485, 8523, 8828, 8924, 10360, 23288, 23335, 23657, 24297
Imam Bukhari : 133
Imam Muslim : 362, 363, 364, 365, 366, 367, 368, 1618
Imam Abu Dawud : 2818
Imam Tirmidzi : 552
Imam Nasa'i : 149, 150, 2012
Imam Ibnu Majah : 280, 1535, 4292, 4296
Imam Malik : 53

THE PROPHET LIKED TO PUT THE RIGHT SIDE OF THE BODY PRIORITIZED WHEN PURIFYING

Hadith Imam Tirmidzi Number 553

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ التَّيْمُنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الشَّعَثَاءِ اسْمُهُ سُلَيْمٌ بْنُ أَسْوَدَ الْمُحَارِبِيُّ

Narrated to us [Hannad], narrated to us [Abu Al Ahwash] from [Asy'ats bin Abu Asy Sya'tsa'] from [his father] from [Masruq] from ['Aisyah] that the Messenger of Allah, peace and blessings be upon him, liked tayammun (starting with the right side of the body) whether when purifying, combing hair or beard or wearing sandals." Abu 'Isa said, this is a hasan sahih hadith and Abu Sy'atsa' his name is Sulaim bin Aswad Al Muharibi.

Hadith Corroboration

Imam Ahmad : 8298, 23486, 23486, 23486, 23486, 23486, 23841, 23841, 23841, 23841, 23841, 23989, 23989, 23989, 23989, 23989, 24369, 24369, 24369, 24369, 24484, 24484, 24484, 24484, 24484

Imam Bukhari : 163, 163, 163, 163, 163, 408, 408, 408, 408, 408, 4961, 4961, 4961, 4961, 4961, 5406, 5406, 5406, 5406, 5406, 5471, 5471, 5471, 5471

Imam Muslim : 395, 395, 395, 395, 395, 396, 396, 396, 396, 396

Imam Abu Dawud : 3611, 3611, 3611, 3611, 3611, 3612

Imam Tirmidzi : 553, 553, 553, 553, 553

Imam Nasa'i : 111, 111, 111, 111, 111, 418, 418, 418, 418, 418, 5145, 5145, 5145, 5145, 5145

Imam Ibnu Majah : 395, 396

WUDHU IS ENOUGH WITH TWO LITERS OF WATER

Hadith Imam Tirmidzi Number 554

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكَ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ ابْنِ جَبْرِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجْزَى فِي الْوُضوءِ رِطْلَانِ مِنْ مَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ عَلَى هَذَا اللَّفْظِ وَرَوَى شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ بِالْمَكُوكِ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيٍّ وَرَوَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ عَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ وَهَذَا أَصَحُّ مِنْ حَدِيثِ شَرِيكَ

Narrated to us [Hannad], narrated to us [Waki'] from [Syarik] from [Abdullah bin 'Isa] from [Ibnu Jabr] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon him, said: "Wudu is sufficient with two liters of water." Abu 'Isa said, this is a gharib hadith, we do not know this hadith with the above wording except from the narration of Syarik. [Syu'bah] narrated from [Abdullah bin Abdullah bin Jabr] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon him, performed wudu' with one mud of water (approximately 600 ml. Pent) and bathed with five mud of water. Narrated from [Sufyan Ats Tsauri] from [Abdullah bin 'Isa] from [Abdullah bin Jabr] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, performed wudu with one mud of water and bathed with one sha' of water, this hadith is more sahih than the narration of Syarik.

Hadith Corroboration

Imam Ahmad : 12374

HOW TO WASH CLOTHES CONTAINED WITH BABY URINE

Hadith Imam Tirmidzi Number 555

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي بَوْلِ الْغُلَامِ الرَّضِيعِ يُنْضَحُ بَوْلُ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ قَالَ قَتَادَةُ وَهَذَا مَا لَمْ يَطْعَمَا فَإِذَا طَعِمَا غُسِلَا جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ

حَسَنٌ صَحِيحٌ رَفَعَ هِشَامُ الدَّسْتَوَائِيُّ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ وَأَوْقَفَهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ وَلَمْ يَرْفَعْهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz bin Hisyam], narrated to me [my father] from [Qatadah] from [Abu Harb bin Abu Al Aswad] from [his father] from [Ali bin Abu Thalib, may Allah be pleased with him] that the Messenger of Allah, peace and blessings be upon him, said regarding the urine of a suckling baby: " Clothes affected by the urine of a baby boy are sufficient by sprinkling water while if affected by the urine of a baby girl then must be washed." Qatadah said, this is if both have not eaten food, if they have eaten food then both must be washed. Abu 'Isa said, this is a hasan sahih hadith, Hisyam Al Dustuwani marfu' this hadith from Qatadah, while Sa'id bin Abu 'Uwanah mauquf it to Qatadah.

Hadith Corroboration

Imam Ahmad : 531, 718, 1091, 1092

Imam Abu Dawud : 322

Imam Ibnu Majah : 518, 520

WIPENING THE KHUF AFTER THE DESCRIPTIONS OF THE AL-MAIDAH LETTER

Hadith Imam Tirmidzi Number 556

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ زِيَادٍ عَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ قَالَ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ عَلَى خُفَيْهِ فَقُلْتُ لَهُ أَقَبَلَ الْمَائِدَةَ أَمْ بَعْدَ الْمَائِدَةِ قَالَ مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ قَالَ حَدَّثَنَا نُعَيْمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ عَنْ خَالِدِ بْنِ زِيَادٍ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ

Narrated to us [Qutaibah], narrated to us [Khalid bin Ziyad] from [Muqatil bin Hayyan] from [Syahr bin Hausyab], he said, I saw [Jarir bin Abdullah] performing wudu' then he wiped over both of his sandals, he (Syahr, may Allah be pleased with him) said, I asked him about that, he answered, I have seen the Prophet, peace and blessings be upon him, performing wudu' then wiping over both of his sandals, I asked him, before the revelation of Surah Al Maidah or after it? He answered, I did not embrace Islam except after the revelation of Surah Al Maidah. Narrated to us [Muhammad bin Humaid Al Razi], he said, narrated to us [Nu'aim bin Maisarah Al Nahwi] from [Khalid bin Ziyad] like the above hadith. Abu 'Isa said, this is a gharib hadith, we do not know anything similar to this except from the hadith of Muqatil bin Hayyan from Syahr bin Hausyab.

Hadith Corroboration

:

Imam Ahmad : 83, 84, 123, 188, 211, 290, 325, 742, 923, 966, 1373, 1380, 1531, 1697, 2821, 3283, 15571, 15580, 15592, 16607, 16608, 16609, 16610, 16953, 16954, 17454, 17461, 17466, 17481, 17515, 17516, 17518, 17524, 17525, 18377, 18405, 18437, 18438, 18439, 18440, 20849, 20850, 20865, 21384, 21440, 21443, 21444, 21445, 21448, 21895, 21903, 22157, 22324, 22414, 22602, 22608, 22759, 22767, 22768, 22771, 22773, 22779, 22783, 22786, 22790, 22791, 22792, 22793, 22870, 25597

Imam Bukhari : 176, 195, 196, 197, 198, 350, 374, 375

Imam Muslim : 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415

Imam Abu Dawud : 21, 132, 133, 134, 135, 136, 137, 138, 139

Imam Tirmidzi : 13, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 556

Imam Nasa'i : 16, 17, 78, 103, 104, 105, 106, 107, 108, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129

Imam Ibnu Majah : 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554

Imam Malik : 64, 65, 66, 67, 68

Imam Darimi : 704, 707, 708, 709

RELIEF FOR JUNUB PEOPLE TO MAKE WUDHU BEFORE EATING, DRINKING OR SLEEPING

Hadith Imam Tirmidzi Number 557

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَطَاءِ الْخُرَّاسَانِيِّ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ عَمَّارِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَنْ يَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Qabishah] from [Hammad bin Salamah] from ['Atha' Al Khurasani] from [Yahya bin Ya'mar] from ['Ammar] that the Prophet, peace and blessings be upon him, gave leniency to the person in a state of janabah, if he wants to eat and drink or sleep, he should perform wudu' like wudu' for prayer. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 90, 100, 160, 224, 229, 289, 4433, 4693, 4812, 5062, 5240, 5521, 5882, 11097, 22954, 23416, 23467, 23572, 23572, 23575, 23727, 23727, 23728, 23728, 23736, 23801, 23801, 23821, 24407, 24407, 24419, 24419, 24420, 24420, 24466, 24487, 24630, 24692, 24810, 25036, 25137, 25179, 25179

Imam Bukhari : 277, 278, 279, 280, 281

Imam Muslim : 460, 461, 461, 462, 463, 464

Imam Abu Dawud : 191, 192, 192, 193, 193, 194, 194, 1846

Imam Tirmidzi : 111, 131, 557, 557

Imam Nasa'i : 255, 255, 256, 256, 257, 257, 258, 259, 260, 262

Imam Ibnu Majah : 577, 578, 584, 584, 585, 585, 586, 586

Imam Malik : 97, 98, 99

Imam Darimi : 750, 1988, 1988

THE PROPHET WARNS OF THE DANGER OF HELPING TYPICAL RULES

Hadith Imam Tirmidzi Number 558

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَطَوَانِيُّ الْكُوفِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى حَدَّثَنَا غَالِبٌ أَبُو بَشِيرٍ عَنْ أَيُّوبَ بْنِ عَائِدٍ الطَّائِيِّ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعِيدُكَ بِاللَّهِ يَا كَعْبُ بَنَ عُجْرَةَ مِنْ أَمْرَاءَ يَكُونُونَ مِنْ بَعْدِي فَمَنْ غَشِيَ أَبْوَابَهُمْ فَصَدَّقَهُمْ فِي كَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَا يَرِدُ عَلَيَّ الْخَوْصُ وَمَنْ غَشِيَ أَبْوَابَهُمْ أَوْ لَمْ يَغْشَ فَلَمْ يُصَدِّقْهُمْ فِي كَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَسَيَرِدُ عَلَيَّ الْخَوْصُ يَا كَعْبُ بَنَ عُجْرَةَ الصَّلَاةُ بُرْهَانٌ وَالصَّوْمُ جَنَّةٌ حَصِينَةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ يَا كَعْبُ بَنَ عُجْرَةَ إِنَّهُ لَا يَرْبُو

لَحْمٌ نَبَتَ مِنْ سُحْتٍ إِلَّا كَانَتْ التَّارُ أُولَىٰ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى وَأَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ يُضَعَّفُ وَيُقَالُ كَانَ يَرَى رَأْيَ الْإِرْجَاءِ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى وَاسْتَعْرَبَهُ جِدًّا وَقَالَ مُحَمَّدٌ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ غَالِبٍ بِهَذَا

Narrated to us [Abdullah bin Abu Ziyad Al Qathawani Al Kufi], narrated to us ['Ubaidullah bin Musa], narrated to us [Ghalib Abu Bisyr] from [Ayyub bin 'A'idz Ath Tha'i] from [Qais bin Muslim] from [Thariq bin Syihab] from [Ka'ab bin 'Ujrah], he said, the Messenger of Allah, peace and blessings be upon him, said to me: "O Ka'ab, I seek refuge with Allah for you from the actions of the rulers after me. Whoever comes to them then believes their lies and helps them in injustice, then he is not from me and I am not from him and he will not pass by my Hawd (pond) later. And whoever comes to them or does not come to them and does not believe their lies and does not help them in injustice, then he is from me and I am from him and he will come to my Hawd (pond) later. O Ka'ab bin 'Ujrah, prayer is a sign of faith, fasting is a strong shield, and charity erases sins just as water extinguishes fire. O Ka'ab bin 'Ujrah, no human flesh grows from something haram except that Hell is more entitled to it." Abu 'Isa said, this hadith is gharib through this chain and we do not know it except from the hadith of Ubaidullah bin Musa and Ayyub bin 'Aidz Ath Thai' is weakened and even reported to follow the Murjahia sect. I asked Muhammad, but he did not know it except from the hadith of Ubaidullah bin Musa, even this hadith felt strange to him. [Muhammad] also said, narrated to us [Ibnu Numair] from [Ubaidullah bin Musa] from [Ghalib] like the above hadith.

FIVE MAIN OBLIGATIONS IN ISLAM

Hadith Imam Tirmidzi Number 559

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنِي سُلَيْمُ بْنُ غَامِرٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ قَالَ فَقُلْتُ لِأَبِي أُمَامَةَ مِنْذُ كَمْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثِ قَالَ سَمِعْتُهُ وَأَنَا ابْنُ ثَلَاثِينَ سَنَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Musa bin Abdurrahman Al Kindi Al Kufi], narrated to us [Zaid bin Al Khubab], informed us [Mu'awiyah bin Shalih], narrated to me [Sulaim bin 'Amir], he said, I heard [Abu Umamah] say, I have heard the sermon of the Messenger of Allah, peace and blessings be upon him, during the Farewell Hajj, he said: "Fear Allah your Lord, perform the five prayers, fast in the month of Ramadan, pay the zakat of your wealth, and obey your leaders, surely you will enter the paradise of your Lord." He (Sulaim bin 'Amir) said, I asked Abu 'Umamah, since when did you hear it from the Messenger of Allah? He answered, I heard it when I was thirty years old. Abu 'Isa said, this is a hasan sahih hadith.

THREATS FOR PEOPLE WHO DO NOT PAY ZAKAT ON LIVESTOCK Hadith Imam Tirmidzi Number 560

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ التَّمِيمِيُّ الْكُوفِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالِحْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ قَالَ فَرَأَيْتُ مُقْبِلًا فَقَالَ هُمْ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ يَوْمَ الْقِيَامَةِ قَالَ فَقُلْتُ مَا لِي لَعَلَّهُ أَنْزَلَ فِي شَيْءٍ قَالَ قُلْتُ مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُمْ الْأَكْثَرُونَ إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا فَحَثَا بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ رَجُلٌ فَيَدْعُ إِبِلًا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلَّا جَاءَتْهُ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسَمَنَّهُ تَطَوُّهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا كُلَّمَا نَفَدَتْ أَخْرَاهَا عَادَتْ عَلَيْهِ أُولَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ مِثْلُهُ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَعْنَ مَانِعُ الصَّدَقَةِ وَعَنْ قَبِيصَةَ بْنِ هُلْبٍ عَنْ أَبِيهِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ أَبِي ذَرٍّ جُنْدَبُ بْنُ السَّكَنِ وَيُقَالُ ابْنُ جُنَادَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَكِيمِ بْنِ الدَّيْلَمِ عَنْ الصَّحَّاحِ بْنِ مَزَاحِمٍ قَالَ الْأَكْثَرُونَ أَصْحَابُ عَشْرَةِ آلَافٍ قَالَ وَعَبْدُ اللَّهِ بْنُ مُنِيرٍ مَرْوَزِيُّ رَجُلٌ صَالِحٌ

Narrated to us [Hannad bin Sirri At Tamimi Al Kufi], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ma'rur bin Suwaid] from [Abu Dzar], he said, I came to the Messenger of Allah, peace and blessings be upon him, while he was sitting under the shade of the Ka'bah, he (Abu Dzar) said, when he saw me he said: "By the Lord of the Ka'bah, indeed they are the losers on the Day of Judgment." He (Abu Dzar) said, I said in my heart, perhaps a verse has been revealed about me, then I asked, by my mother and father as ransom, who are they? The Messenger of Allah, peace and blessings be upon him, said: "They are the majority group, except those who say like this and like this." Then there was a person bowing in front, to his right and to his left. Then he continued: "By the One in Whose Hand is my soul, no one dies leaving camels or cows without paying their zakat, surely those animals will come on the Day of Judgment fatter and much larger, they will trample him and gore him, when the last animal has finished (tormenting him), then the first animal returns to torment him again, until the matter is decided among the people." In this chapter (there is also narration -pent) from Abu Hurairah like that. (Narrated) from Ali bin Abu Thalib, may Allah be pleased with him, "Cursed is the one who refuses to pay charity (zakat)," similar is also narrated from Qabishah bin Hulb from his father and from Jabir bin Abdullah and Abdullah bin Mas'ud. Abu 'Isa said, the hadith of Abu Dzar is a hasan sahih hadith, the name of Abu Dzar is Jundab bin Sakan or called Ibnu Junadah. Narrated to us Abdullah bin Munir from Ubaidullah bin Musa from Sufyan Ats Tsauri from Hakim bin Dailam from Dlahak bin

Muzahim, he said, the people with much wealth are those who have ten thousand Dirham. He said, Abdullah bin Munir is a pious man from the people of Marwaz.

Hadith Corroboration
Imam Ahmad : 20389, 20516

ZAKAT OBLIGATIONS AS PAYMENT OF PROPERTY RIGHTS

Hadith Imam Tirmidzi Number 561

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ ابْنِ حُجَيْرَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَدَيْتَ زَكَاةَ مَالِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهٍ أَنَّهُ ذَكَرَ الزَّكَاةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ هَلْ عَلَيَّ غَيْرُهَا فَقَالَ لَا إِلَّا أَنْ تَتَطَوَّعَ وَابْنُ حُجَيْرَةَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ حُجَيْرَةَ الْمَصْرِيُّ

Narrated to us [Umar bin Hafsh Asy Syaibani Al Bashri], narrated to us [Abdullah bin Wahb], informed us [Amru bin Al Harits] from [Darraj] from [Abu Hujairah] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "If you have paid the zakat of your wealth, then you have fulfilled the obligation." Abu 'Isa said, this is a hasan gharib hadith. This hadith has been narrated from the Prophet, peace and blessings be upon him, through many paths, all mentioning the wording of zakat. A man asked, O Messenger of Allah, besides zakat, am I obliged to pay? So he answered: "No, unless you perform tathawwu (voluntary deeds)." The name of Ibnu Hujairah is Abdurrahman bin Hujairah Al Mishri.

Hadith Corroboration
Imam Ibnu Majah : 1778

THE POINTS OF ISLAM AND THE OBLIGATION TO FULFILL THEM

Hadith Imam Tirmidzi Number 562

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ الْكُوفِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كُنَّا نَتَمَتَّى أَنْ يَأْتِيَ الْأَعْرَابِيُّ الْعَاقِلُ فَيَسْأَلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَتَاهُ أَعْرَابِيٌّ فَجَثَا بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَسُولَكَ أَتَانَا فَرَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي رَفَعَ السَّمَاءَ وَبَسَطَ الْأَرْضَ وَنَصَبَ الْجِبَالَ اللَّهُ أَرْسَلَكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا خُمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ نَعَمْ قَالَ فَإِنَّ

رَسُولِكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي السَّنَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا فِي أَمْوَالِنَا الزَّكَاةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا الْحَجَّ إِلَى الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَدْعُ مِنْهُمْ شَيْئًا وَلَا أُجَاوِزُهُنَّ ثُمَّ وَثَبَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ صَدَقَ الْأَعْرَابِيُّ دَخَلَ الْجَنَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ فَقُهُ هَذَا الْحَدِيثِ أَنَّ الْقِرَاءَةَ عَلَى الْعَالِمِ وَالْعَرَضُ عَلَيْهِ جَائِزٌ مِثْلُ السَّمَاعِ وَاحْتَجَّ بَأَنَّ الْأَعْرَابِيَّ عَرَضَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْرَبَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Isma'il], narrated to us [Ali bin Abdul Hamid Al Kufi], narrated to us [Sulaiman bin Al Mughirah] from [Tsabit] from [Anas bin Malik], he said, we liked the coming of a clever bedouin to ask the Prophet, peace and blessings be upon him, while we were like that, a bedouin came and sat on his knees in front of the Prophet, peace and blessings be upon him, saying, O Muhammad, your messenger claims that you claim to be the messenger of Allah? The Prophet, peace and blessings be upon him, answered, Yes. He said, By the One who raised the sky, flattened the earth and planted the mountains, has Allah sent you? The Prophet, peace and blessings be upon him, answered: "Yes." He said, your messenger also claims that you say we are obliged to perform five prayers a day and night? He answered, he said true. He said, By the One who sent you, has Allah commanded this? He answered, Yes. He said, your messenger also claims that you say we are obliged to fast one full month in a year? The Prophet, peace and blessings be upon him, said: "He said true." He said, By the One who sent you, has Allah commanded this? The Prophet, peace and blessings be upon him, answered: "Yes." He said, your messenger also claims that you say, we are obliged to pay zakat from our wealth? The Prophet, peace and blessings be upon him, answered: "He said true." He said, By the One who sent you, has Allah commanded this? The Prophet, peace and blessings be upon him, answered: "Yes." He said, your messenger also claims that you say, it is obligatory for those who can to perform Hajj to the House, the Prophet, peace and blessings be upon him, said: "He said true." He said, By the One who sent you, has Allah commanded this? The Prophet, peace and blessings be upon him, answered: "Yes." Then he said, By the One who sent you with truth, indeed I will not leave any of it and I will not add anything else, then he left. Then the Prophet, peace and blessings be upon him, said: "If that bedouin does it, then he will enter paradise." Abu 'Isa said, through this path this hadith is hasan gharib, this hadith is also narrated through another chain namely from Anas bin Malik from the Prophet, peace and blessings be upon him, I have heard Muhammad bin Ismail say, some of the people of knowledge say, the ruling that can be taken from this hadith is, it is permissible to seek knowledge by reading to a sheikh as well as Sama' (listening from the sheikh's wording), because the bedouin also

read it in front of the Prophet, peace and blessings be upon him, then he confirmed it.

Hadith Corroboration

Imam Ahmad : 1318, 5592, 14220, 15321, 18364, 18374, 18422, 18436, 18441, 21008, 21705, 22082, 22407, 22437, 22448, 25901, 25902

Imam Bukhari : 44, 61, 1309, 1310, 1758, 2481, 5524, 6442

Imam Muslim : 11, 12, 13, 13, 14, 15, 16, 17, 18

Imam Abu Dawud : 331, 2830

Imam Tirmidzi : 562, 562

Imam Nasa'i : 454, 464, 2063, 4106, 4905, 4942

Imam Malik : 382

Imam Darimi : 648

SILVER ZAKAT: EVERY 40 DIRHAM PAID 1 DIRHAM

Hadith Imam Tirmidzi Number 563

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ صَمْرَةَ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خُمُسُهُ دَرَاهِمُونِي الْبَابُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَعَمْرِو بْنِ حَزْمٍ قَالَ أَبُو عِيْسَى رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ وَأَبُو عَوَانَةَ وَغَيْرُهُمَا عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ صَمْرَةَ عَنْ عَلِيٍّ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ كِلَاهُمَا عِنْدِي صَحِيحٌ عَنْ أَبِي إِسْحَقَ يُحْتَمَلُ أَنْ يَكُونَ رُوي عَنْهُمَا جَمِيعًا

Narrated to us [Muhammad bin Abdul Malik bin Abu As Syawarib], narrated to us [Abu 'Awanah] from [Abu Ishaq] from ['Ashim bin Dlamrah] from [Ali], he said, the Messenger of Allah, peace and blessings be upon him, said: "I do not oblige paying zakat on horses and slaves, but pay zakat on silver, from every forty dirham pay one dirham. If it is one hundred ninety, then no zakat is obliged, but if it reaches two hundred dirham, then zakat is five dirham." In this chapter (there is also narration -pent) from Abu Bakar and Amru bin Hazm. Abu 'Isa said, this hadith is narrated by [Al A'masy] and [Abu 'Awanah] and others from [Abu Ishaq] from ['Ashim bin Dlamrah] from [Ali], also narrated by [Sufyan Ats Tsauri] and [Sufyan bin 'Uyainah] and others from [Abu Ishaq] from [Al Harits] from [Ali]. He said, I asked Muhammad bin Ismail about this hadith, he answered, both in my opinion are sahih hadith from Abu Ishaq. It is possible that this hadith is narrated from both ('Ashim bin Dlamrah and Al Harits).

Hadith Corroboration

Imam Ahmad : 108, 673, 937, 1043, 1170, 1179, 1202, 1204

Imam Abu Dawud : 1343

Imam Nasa'i : 2432, 2433

Imam Ibnu Majah : 1780, 1803

Imam Darimi : 1573

ZAKAT PROVISIONS FOR CAMEL AND GOATS IN THE PROPHET'S

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ وَإِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ وَمُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَلَمَّا قُبِضَ عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ وَعُمَرُ حَتَّى قُبِضَ وَكَانَ فِيهِ فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ وَفِي عَشْرِ شَاتَانِ وَفِي خَمْسٍ عَشْرَةٍ ثَلَاثُ شِيَاهٍ وَفِي عَشْرِينَ أَرْبَعُ شِيَاهٍ وَفِي خَمْسٍ وَعَشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ فَإِذَا زَادَتْ فِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ فِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ فَجَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ فَإِذَا زَادَتْ فِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ فِيهَا حِقَّتَانِ إِلَى عَشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةٌ شَاةٌ إِلَى عَشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ فَثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِ مِائَةٍ شَاةٌ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةٍ شَاةٌ فَفِي كُلِّ مِائَةٍ شَاةٌ شَاةٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعَ مِائَةٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خِيفَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَأَتَتْهُمَا يَتَرَاكِعَانِ بِالسَّوِيَّةِ وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَيْبٍ قَالَ الزُّهْرِيُّ إِذَا جَاءَ الْمُصَدِّقُ قَسَمَ الشَّاءَ أَثَلَاثًا ثَلَاثُ خِيَارٍ وَثَلَاثُ أَوْسَاطٍ وَثَلَاثُ شَرَارٍ وَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسَطِ وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَبَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ وَأَبِي ذَرٍّ وَأَنْسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ عَامَّةِ الْفُقَهَاءِ وَقَدْ رَوَى يُونُسُ بْنُ يَزِيدَ وَعَبْدُ اللَّهِ بْنُ أَبِي عَرَبَةَ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ بِهَذَا الْحَدِيثِ وَلَمْ يَرْفَعُوهُ وَإِنَّمَا رَفَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ

Narrated to us [Ziyad bin Ayyub Al Baghdadi] and [Ibrahim bin Abdullah Al Harawi] and [Muhammad bin Kamil Al Marwazi] with one meaning, they said, narrated to us ['Abbad bin 'Awam] from [Sufyan bin Husain] from [Az Zuhri] from [Salim] from [his father] that the Messenger of Allah, peace and blessings be upon him, wrote the book of charity, but he did not send it to his governors until he passed away and tied it with his sword. After him, Abu Bakar practiced its contents until he died, so did Umar. Among its contents is, for every five camels, zakat is one goat and for every ten camels zakat is two goats, every fifteen camels zakat is three goats, and for every twenty goats zakat is four goats. If it reaches twenty-five to thirty-five, then zakat is one bintu makhad (female camel entering the second year), if above thirty-five to forty-five then zakat is one bintu labun (female camel entering the third year), and above forty-five to sixty zakat is one Hiqqah (entering the fourth year), from sixty-one to seventy-five zakat is one Jadza'ah (entering the fifth year). Above seventy-five to ninety zakat is two bintu labun, if above ninety to one hundred twenty zakat is two Hiqqah, if more than one hundred twenty then for every fifty camels zakat is one Hiqqah and for every forty zakat is one bintu labun. As for goat zakat, for every forty to one hundred twenty, zakat is one goat, if above one hundred twenty to two hundred, zakat is two goats, if

one hundred twenty-one to three hundred, zakat is three goats, if above three hundred goats then for every hundred goats zakat is one goat, this applies if it reaches four hundred goats. It is not allowed to combine separated herds of goats, nor to separate one herd of goats with the intention of avoiding zakat obligation, if one herd is co-owned, then zakat is taken from both. Zakat should not be taken from old or defective animals. Az Zuhri said, if the zakat collector comes, he should divide the goats into three parts, good, medium and low quality. Then he takes zakat from the medium group, but Az Zuhri did not mention about cows. In this chapter (there is also narration -pent) from Abu Bakar, Bahz bin Hakim from his father from his grandfather, Abu Dzar and Anas. Abu 'Isa said, the hadith of Ibnu Umar is a hasan sahih hadith, practiced by most fuqaha. Yunus bin Yazid and some have narrated this hadith from Az Zuhri from Salim, but all do not marfu' it except Sufyan bin Husain.

Hadith Corroboration
 Imam Ahmad : 4404
 Imam Abu Dawud : 1340
 Imam Ibnu Majah : 1788

COW ZAKAT: FOR EVERY 30 COWS, 1 TABI'AH IS PAID

Hadith Imam Tirmidzi Number 565

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ وَأَبُو سَعِيدٍ الْأَشْجُ قَالَ حَدَّثَنَا عَبْدُ السَّلَامُ بْنُ حَرْبٍ عَنْ خُصَيْفٍ عَنْ أَبِي
 عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي ثَلَاثِينَ مِنَ الْبَقَرِ تَبِيعٌ أَوْ تَبِيعَةٌ وَفِي كُلِّ
 أَرْبَعِينَ مُسِنَّةٌ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ عَبْدُ السَّلَامُ بْنُ حَرْبٍ عَنْ خُصَيْفٍ
 وَعَبْدُ السَّلَامِ ثِقَةٌ حَافِظٌ وَرَوَى شَرِيكٌ هَذَا الْحَدِيثَ عَنْ خُصَيْفٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ وَأَبُو
 عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ لَمْ يَسْمَعْ مِنْ عَبْدِ اللَّهِ أَبِيهِ

Narrated to us [Muhammad bin 'Ubaid Al Muharibi] and [Abu Sa'id Al Asyaji], both said, narrated to us ['Abdus Salam bin Harb] from [Khushaif] from [Abu 'Ubaidah] from [Abdullah bin Mas'ud] from the Prophet, peace and blessings be upon him, he said: "For every thirty cows, zakat is one Tabi' or Tabi'ah (male or female cow entering the second year) and for every forty cows, zakat is one Musinnah (entering the third year)". In this chapter (there is also narration -pent) from Mu'adz bin Jabal. Abu 'Isa said, thus 'Abdus Salam bin Harb narrated it from Khushaif, while 'Abdus Salam is a trustworthy and hafizh person. This hadith is also narrated by [Syarik from Khushaif] from [Abu 'Ubaidah] from his father [Abdullah], while Abu 'Ubaidah has never narrated hadith from his father.

Hadith Corroboration
 Imam Ahmad : 21005
 Imam Abu Dawud : 1345
 Imam Nasa'i : 2409
 Imam Ibnu Majah : 1793, 1794

PROVISIONS OF ZAKAT ON COW AND TAKING JIZYAH IN YEMEN

Hadith Imam Tirmidzi Number 566

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ آخِذٌ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَاوِرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَأَمَرَهُ أَنْ يَأْخُذَ وَهَذَا أَصَحُّ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ سَأَلْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ هَلْ يَذْكُرُ عَنْ عَبْدِ اللَّهِ شَيْئًا قَالَ لَا

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq], informed us [Sufyan] from [Al A'masy] from [Abu Wa'il] from [Masruq] from [Mu'adz bin Jabal], he said, the Prophet, peace and blessings be upon him, sent me to Yemen and ordered me to take zakat from every thirty cows one Tabi' or Tabi'ah, and every forty cows one Musinnah. And take jizyah from every adult one dinar or equivalent to one dinar like ma'afir clothes (clothes made in Ma'afir one of the regions in Yemen). Abu 'Isa said, this is a hasan hadith. Some people of hadith narrate it from Sufyan from A'amasy from Abu Wail from Masruq that the Messenger of Allah, peace and blessings be upon him, sent Mu'adz to Yemen and ordered him to take.....etc, this narration is more sahih. Narrated to us Muhammad bin Basysyar, narrated to us Muhammad Ja'far, narrated to us Syu'bah from Amru bin Murrah, he said, I asked Abu 'Ubaidah bin Abdullah, does he remember anything from Abdullah? He answered, no.

Hadith Corroboration
Imam Ahmad : 21005, 21070
Imam Abu Dawud : 1345
Imam Nasa'i : 2408, 2409
Imam Ibnu Majah : 1793
Imam Malik : 531
Imam Darimi : 1569, 1570

OBLIGATION OF ZAKAT AND ITS DISTRIBUTION TO THOSE WHO ARE ENTITLED

Hadith Imam Tirmidzi Number 567

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَقَ الْمَكِّيُّ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ لَهُ إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ

فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ فِي الْبَابِ عَنْ الصَّنَائِحِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ اسْمُهُ نَافِذٌ

Narrated to us [Abu Kuraib], narrated to us [Waki'], narrated to us [Zakariya bin Ishaq Al Makki], narrated to us [Yahya bin Abdullah bin As Shaifi] from [Abu Ma'bad] from [Ibnu 'Abbas] that the Messenger of Allah, peace and blessings be upon him, sent Mu'adz to Yemen, then he said to him: "Indeed you will come to people from the People of the Book, so call them to testify Laa ilaaha illallaah and I am the Messenger of Allah. If they obey you, teach them that Allah obliges them five prayers a day and night, if they obey you, inform them that Allah obliges them to pay zakat from their wealth taken from the rich to be distributed to the poor among them, if they obey you then do not take zakat from their best wealth and beware of the prayer of the oppressed because there is no barrier between his prayer and Allah (his prayer is answered)." (Narrator) said, in this chapter (there is also narration -pent) from Al Shunaabihi. Abu 'Isa said, the hadith of Ibnu Abbas is a hasan sahih hadith. Abu Ma'bad is the slave of Ibnu Abbas named Nafidz.

Hadith Corroboration

Imam Ahmad : 1967

Imam Bukhari : 1308, 1365, 1401, 2012, 2268, 4000, 6823, 6824

Imam Muslim : 27, 28

Imam Abu Dawud : 1351

Imam Tirmidzi : 567

Imam Nasa'i : 2392, 2475

Imam Ibnu Majah : 1773

Imam Darimi : 1563

ZAKAT NISHAB FOR CAMEL, SILVER, AND AGRICULTURAL PRODUCTS

Hadith Imam Tirmidzi Number 568

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ وَمَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ عَمْرِو بْنِ يَحْيَى قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ وَالْأَوْسُقُ سِتُّونَ صَاعًا وَخَمْسَةُ أَوْسُقٍ ثَلَاثُ مِائَةِ صَاعٍ وَصَاعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَةُ أَرْطَالٍ وَثُلُثُ صَاعٍ أَهْلِ الْكُوفَةِ ثَمَانِيَةُ أَرْطَالٍ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ وَالْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَخَمْسُ أَوَاقٍ مِائَتَا دِرْهَمٍ وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ يَعْنِي لَيْسَ فِيمَا دُونَ

خَمْسٍ مِنَ الْإِبِلِ فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ مِنَ الْإِبِلِ فَفِيهَا بِنْتُ مَخَاضٍ وَفِيهَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ
فِي كُلِّ خَمْسٍ مِنَ الْإِبِلِ شَاةٌ

Narrated to us [Qutaibah], narrated to us [Abdul 'Aziz bin Muhammad] from [Amru bin Yahya Al Mazini] from [his father] from [Abu Sa'id Al Khudri] that the Messenger of Allah, peace and blessings be upon him, said: "There is no zakat obligation if camels are less than five, and no zakat on silver less than five uqiyah (one uqiyah is forty dirham), and no zakat on crops less than five wasaq (one wasaq equals 60 sha' which is about 656 kg. Wheat)." In this chapter (there is also narration -pent) from Abu Hurairah, Ibnu Umar, Jabir and Abdullah bin Amru. Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] and [Syu'bah] and [Malik bin Anas] from [Amru bin Yahya] from [his father] from [Abu Sa'id Al Khudri] from the Prophet, peace and blessings be upon him, like the hadith of Abdul aziz from Amru bin Yahya. Abu Isa said, the hadith of Abu Sa'id is a hasan sahih hadith, this hadith has been narrated from several paths and practiced by the people of knowledge that there is no zakat obligation on crops less than five wasaq, one wasaq is 60 sha', while five wasaq is three hundred sha', and the sha' according to the Prophet, peace and blessings be upon him, is five and one-third kati (one kati about 8 ounces or one liter). While the gantang of the people of Kufah is eight kati. No zakat on silver less than five Uqiyah, one Uqiyah equals forty dirham, so five wasaq equals two hundred dirham. No zakat on camels less than five, if having twenty-five camels, then zakat is one bintu Makhadl, if having less than five camels, then for every five camels zakat is one goat.

Hadith Corroboration

Imam Ahmad : 5412, 8853, 8864, 10606, 10823, 10977, 11147, 11323, 11386, 11494, 13646

Imam Bukhari : 1317, 1355, 1366

Imam Muslim : 1625, 1626, 1629

Imam Abu Dawud : 1332

Imam Nasa'i : 2402, 2403, 2428, 2429, 2431, 2440, 2441

Imam Ibnu Majah : 1784, 1789

Imam Malik : 513, 514

Imam Darimi : 1577

THERE IS NO ZAKAT ON HORSES AND SLAVES

Hadith Imam Tirmidzi Number 569

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ وَشُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَلَا فِي عَبْدِهِ صَدَقَةٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ فِي الْخَيْلِ السَّائِمَةِ صَدَقَةٌ وَلَا فِي الرَّقِيقِ إِذَا كَانُوا لِلْخِدْمَةِ صَدَقَةٌ إِلَّا أَنْ يَكُونُوا لِلتَّجَارَةِ فَإِذَا كَانُوا لِلتَّجَارَةِ فَفِي أَثْمَانِهِمُ الزَّكَاةُ إِذَا حَالَ عَلَيْهَا الْحَوْلُ

Narrated to us [Abu Kuraib Muhammad bin 'Ala'] and [Mahmud bin Ghailan], both said, narrated to us [Waki'] from [Sufyan] and [Syu'bah] from [Abdullah bin Dinar] from

[Sulaiman bin Yasar] from [Irak bin Malik] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "A Muslim is not obliged to pay zakat on his riding horse and his slave." In this chapter (there is also narration -pent) from Ali and Abdullah bin Amru. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith and practiced by the people of knowledge, they say, there is no zakat obligation on saaimah horses (that forage themselves) nor on slaves used to serve their master, except if traded. If traded then zakat must be paid after one haul.

Hadith Corroboration

Imam Ahmad : 6994, 7090, 7143, 7430, 8913, 8946, 9209, 9674, 9695, 9796, 9797

Imam Bukhari : 1370, 1371

Imam Muslim : 1631, 1632

Imam Abu Dawud : 1360

Imam Nasa'i : 2422, 2423, 2424, 2425, 2426, 2427

Imam Ibnu Majah : 1802

Imam Malik : 539

Imam Darimi : 1576

ZAKAT ON HONEY: 1 ZIQ FROM EVERY 10 ZIQ OF HONEY

Hadith Imam Tirmidzi Number 570

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ التَّنِيسِيُّ عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِي كُلِّ عَشْرَةِ أَرْقُ زِقُونِي الْبَابُ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَيَّارَةَ الْمُتَعِيِّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ فِي إِسْنَادِهِ مَقَالٌ وَلَا يَصِحُّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ كَبِيرُ شَيْءٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ فِي الْعَسَلِ شَيْءٌ وَصَدَقَهُ بْنُ عَبْدِ اللَّهِ لَيْسَ بِحَافِظٍ وَقَدْ خُولِفَ صَدَقَةُ بْنُ عَبْدِ اللَّهِ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ نَافِعٍ

Narrated to us [Muhammad bin Yahya An Naisaburi], narrated to us [Amru bin Abu Salamah At Tinisiyu] from [Shadaqah bin Abdullah] from [Musa bin Yasar] from [Nafi'] from [Ibnu Umar], he said, the Messenger of Allah, peace and blessings be upon him, said: "For every ten Ziq of honey zakat is one Ziq (that is a container made of skin for honey and fat)." In this chapter (there is also narration -pent) from Abu Hurairah, Abu Sayyarah Al Muta'i and Abdullah bin Amru. Abu 'Isa said, the chain of the hadith of Ibnu Umar is discussed by the people of hadith and there is no sahih hadith about honey from the Messenger of Allah, but this hadith is practiced by the people of knowledge, this is also the opinion of Ahmad and Ishaq. Some people of knowledge say, there is no zakat obligation on honey. While Shadaqah bin Abdullah is not a hafizh, this opinion contradicts the narration of Shadaqah bin Abdullah from Nafi'.

THERE IS NO ZAKAT OBLIGATION ON HONEY ACCORDING TO UMAR BIN ABDUL AZIZ

Hadith Imam Tirmidzi Number 571

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ قَالَ سَأَلَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَنْ صَدَقَةِ الْعَسَلِ قَالَ قُلْتُ مَا عِنْدَنَا عَسَلٌ نَتَصَدَّقُ مِنْهُ وَلَكِنْ أَخْبَرَنَا الْمُغِيرَةُ بْنُ حَكِيمٍ أَنَّهُ قَالَ لَيْسَ فِي الْعَسَلِ صَدَقَةٌ فَقَالَ عُمَرُ عَدْلٌ مَرْضِيٌّ فَكَتَبَ إِلَى النَّاسِ أَنْ تُوَضَعَ يَعْنِي عَنْهُمْ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahhab At Tsaqafi], narrated to us ['Ubaidullah bin Umar] from [Nafi'], he said, Umar bin Abdul Aziz once asked me about zakat on honey, he said, I said, we do not have honey to pay zakat from it, but informed us [Mughirah bin Hakim] that he said, there is no zakat obligation on honey. Then Umar said, Mughirah is a just and accepted person, then he announced to the people that they are not obliged to pay zakat on honey.

PROPERTY USED IN THE MIDDLE OF HAUL IS NOT OBLIGED TO BE ZAKAT

Hadith Imam Tirmidzi Number 572

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا هَارُونُ بْنُ صَالِحٍ الطَّلِحِيُّ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ أَسْلَمَ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِوَفِي الْبَابِ عَنْ سَرَاءَ بِنْتِ نَبْهَانَ الْغَنَوِيَّةِ

Narrated to us [Yahya bin Musa], narrated to us [Harun bin Shalih At Thalhi Al Madani], narrated to us [Abdurrahman bin Zaid bin Aslam] from [his father] from [Ibnu Umar], he said, Rasullullah, peace and blessings be upon him, said: "Whoever benefits from certain property in the middle of the haul then for the owner of that property no zakat is paid until one full haul." In this chapter (there is also narration -pent) from Sarra' binti Nabhan Al Ghanawiyah.

Hadith Corroboration
Imam Ahmad : 1200
Imam Tirmidzi : 573
Imam Ibnu Majah : 1782
Imam Malik : 515

PROPERTY USED IN THE MIDDLE OF HAUL IS NOT OBLIGED TO BE ZAKAT

Hadith Imam Tirmidzi Number 573

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِقَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ

قَالَ أَبُو عِيسَى وَرَوَى أَيُّوبُ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُ وَاحِدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ أَسْلَمَ ضَعِيفٌ فِي الْحَدِيثِ ضَعَفَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُهُمَا مِنْ أَهْلِ الْحَدِيثِ وَهُوَ كَثِيرُ الْغَلَطِ وَقَدْ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ لَا زَكَاةَ فِي الْمَالِ الْمُسْتَفَادِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَ عِنْدَهُ مَالٌ تَجِبُ فِيهِ الزَّكَاةُ فَفِيهِ الزَّكَاةُ وَإِنْ لَمْ يَكُنْ عِنْدَهُ سِوَى الْمَالِ الْمُسْتَفَادِ مَا تَجِبُ فِيهِ الزَّكَاةُ لَمْ يَجِبْ عَلَيْهِ فِي الْمَالِ الْمُسْتَفَادِ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنْ اسْتَفَادَ مَالًا قَبْلَ أَنْ يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُزَكِّي الْمَالَ الْمُسْتَفَادَ مَعَ مَالِهِ الَّذِي وَجَبَتْ فِيهِ الزَّكَاةُ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahhab At Tsaqafi], narrated to us [Ayyub] from [Nafi'] from [Ibnu Umar], he said, whoever benefits from certain property in the middle of the haul (during a year) then that property no zakat is paid until one full haul. Abu 'Isa said, this narration is more sahih than the hadith of Abdurrahman bin Zaid bin Aslam. Abu 'Isa said, this hadith is also narrated by [Ayyub] and ['Ubaidullah bin Umar] and others from [Nafi'] from [Ibnu Umar] as mauquf, and Abdurrahman bin Zaid bin Aslam is weak in narrating hadith. He is weakened by Ahmad bin Hanbal and Ali bin Al Madini and other people of hadith, even he made many mistakes. Narrated from many companions of the Prophet, peace and blessings be upon him, that there is no zakat from property benefited until one full haul (one year). This is also the opinion of Malik bin Anas, Syafi'i, Ahmad and Ishaq. Some people of knowledge hold, if someone has property obliged for zakat then the benefited property is subject to zakat, but if he does not have property subject to zakat except the mustafad property (benefited) then he is not obliged to pay zakat from that mustafad property until one year, because he pays zakat from mustafad along with the property obliged for zakat and this is the opinion of Sufyan Ats Tsauri and the people of Kufah.

Hadith Corroboration
Imam Ahmad : 1200
Imam Ibnu Majah : 1782

PROHIBITION OF TWO QIBLA IN ONE AREA AND JIZYAH ON MUSLIMS

Hadith Imam Tirmidzi Number 574

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ وَاحِدَةٍ وَلَيْسَ عَلَى الْمُسْلِمِينَ جَزْيَةٌ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ زَيْدٍ وَجَدَّ حَرْبِ بْنِ عُبَيْدِ اللَّهِ الثَّقَفِيِّ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ قَدْ رَوَى عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّ التَّصْرِيحَ إِذَا أَسْلَمَ وَضَعَتْ عَنْهُ جِزْيَةُ رَقَبَتِهِ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ إِنَّمَا يَعْنِي بِهِ جِزْيَةُ الرَّقَبَةِ وَفِي الْحَدِيثِ مَا يُفَسِّرُ هَذَا حَيْثُ قَالَ إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ

Narrated to us [Yahya bin Aktsam], narrated to us [Jarir] from [Qabus bin Abu Dlabyan] from [his father] from [Ibnu Abbas], he said, the Messenger of Allah, peace and blessings be upon him, said: "It is not permissible to have two qiblas in one region and the obligation to pay jizyah is not imposed on Muslims". Narrated to us [Abu Kuraib], narrated to us [Jarir] from [Qabus] like the above hadith with the same chain. Similar hadith is narrated from Sa'id bin Zaid and his grandfather Harb bin Ubaidillah Al Tsaqafi. Abu 'Isa said, the hadith of Ibnu Abbas is narrated from Qabus bin Abu Dlabyan from his father from the Prophet, peace and blessings be upon him, as mursal, but this hadith is practiced by most people of knowledge, that if a Christian embraces Islam, then he is no longer obliged to pay jizyah. The meaning of the Prophet's statement, peace and blessings be upon him: "That Muslims are not subject to the obligation to pay one-tenth property" is paying jizyah for their safety, and the tafsir of 'Usyur is actually in the hadith wording namely he said: "The obligation to pay 'Usyur (one-tenth) is only on Christians and Jews and not on Muslims.

Hadith Corroboration
Imam Ahmad : 1848, 2445, 2446

ALMS RECOMMENDATIONS FOR WOMEN TO AVOID HELL Hadith Imam Tirmidzi Number 575

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ عَنْ ابْنِ أَخِي زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ الْحَارِثِ ابْنِ أَخِي زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ وَأَبُو مُعَاوِيَةَ وَهُمْ فِي حَدِيثِهِ فَقَالَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ ابْنِ أَخِي زَيْنَبَ وَالصَّحِيحُ إِنَّمَا هُوَ عَنْ عَمْرِو بْنِ الْحَارِثِ ابْنِ أَخِي زَيْنَبَ وَقَدْ رُوِيَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَى فِي الْحُلِيِّ زَكَاةً وَفِي إِسْنَادِ هَذَا الْحَدِيثِ مَقَالٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ فِي الْحُلِيِّ زَكَاةً مَا كَانَ مِنْهُ ذَهَبٌ وَفِضَّةٌ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَقَالَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ ابْنُ عُمَرَ وَعَائِشَةُ وَجَابِرُ بْنُ عَبْدِ اللَّهِ وَأَنَسُ بْنُ مَالِكٍ لَيْسَ فِي الْحُلِيِّ زَكَاةٌ وَهَكَذَا رُوِيَ عَنْ بَعْضِ فُقَهَاءِ التَّابِعِينَ وَبِهِ

يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Wa'il] from [Amru bin Al Harits bin Mushthaliq] from [his nephew Zainab] wife of Abdullah from [Zainab] wife of Abdullah bin Mas'ud, she said: Rasulullah, peace and blessings be upon him, gave a speech to the women, he said: "O women, give charity even with your jewelry, because most of the inhabitants of Jahannam hell are women." Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] from [Syu'bah] from [A'masy], he said, I heard [Abu Wa'il] narrate a hadith from [Amru bin Al Harits] nephew of Zainab from [Zainab] wife of Abdullah bin Mas'ud from the Prophet, peace and blessings be upon him, like the above hadith. Abu 'Isa said, this narration is more sahih than the hadith of Abu Mu'awiyah, because there is wahm (doubt) in the hadith of Abu Mu'awiyah, he narrated from Amru bin Harits from his nephew Zainab, but the correct is from Amru bin Harits nephew of Zainab. This hadith has been narrated from Amru bin Syu'aib from his father from his grandfather from the Prophet, peace and blessings be upon him, that he held the obligation of zakat on jewelry, but in the chain of this hadith there is a defect. The scholars differ, some scholars from the companions of the Prophet, peace and blessings be upon him, and tabi'in like Sufyan Ats Tsauri hold the obligation of zakat on jewelry made of gold and silver, and some companions of the Prophet, peace and blessings be upon him, like Ibnu Umar, Aisyah, Jabir bin Abdillah and Malik bin Anas and some fuqaha like Malik bin Anas, Syafi'i, Ahmad and Ishaq hold no obligation of zakat on jewelry.

Hadith Corroboration

Imam Ahmad : 3388, 3815, 3832, 3912, 3937, 5091, 15502, 25803

Imam Bukhari : 293, 1369, 1373

Imam Muslim : 1667

Imam Tirmidzi : 575, 2538

Imam Nasa'i : 2536

Imam Ibnu Majah : 3993

Imam Darimi : 989, 1595

TWO WOMEN WHO HAVE NOT PAID THEIR GOLD ZAKAT WERE WARNED BY THE PROPHET

Hadith Imam Tirmidzi Number 576

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِنَّ امْرَأَتَيْنِ أَتَتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سُورَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا أَتَوَدَّيَانِ زَكَاتَهُ قَالَتَا لَا قَالَ فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللَّهُ بِسُورَيْنِ مِنْ نَارٍ قَالَتَا لَا قَالَ فَأَدَّيَا زَكَاتَهُمَا قَالَ أَبُو عِيْسَى وَهَذَا حَدِيثٌ قَدْ رَوَاهُ الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَ هَذَا وَالْمُثَنَّى بْنُ الصَّبَّاحِ وَابْنُ لَهِيْعَةَ يُضَعَّفَانِ فِي الْحَدِيثِ وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Amru bin Syu'aib] from [his father] from [his grandfather] that two women came to the Prophet, peace and blessings be upon him, wearing two gold bracelets on their hands, then he asked both: "Have you paid its zakat?" They answered, not yet. So the Messenger of Allah, peace and blessings be upon

him, said to both: "Do you both like Allah to wear on you two bracelets of hellfire?" Both immediately answered, no. He said: "Then pay its zakat." Abu 'Isa said, this hadith has been narrated by [Al Mutsanna bin Shabbah] from [Amru bin Syu'aib], while Al Mutsanna bin Shabbah and Ibnu Lahi'ah, both are weakened in narrating hadith and there is not a single hadith speaking about this that is sahih.

THE PROPHET DID NOT PAY ZAKAT ON VEGETABLES

Hadith Imam Tirmidzi Number 577

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ الْحَسَنِ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ مُعَاذٍ أَنَّهُ كَتَبَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ عَنِ الْخَضِرَاوَاتِ وَهِيَ الْبُقُولُ فَقَالَ لَيْسَ فِيهَا شَيْءٌ قَالَ أَبُو عِيسَى إِسْنَادُ هَذَا الْحَدِيثِ لَيْسَ بِصَحِيحٍ وَلَيْسَ يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ وَإِنَّمَا يُرَوَّى هَذَا عَنْ مُوسَى بْنِ طَلْحَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنْ لَيْسَ فِي الْخَضِرَاوَاتِ صَدَقَةٌ قَالَ أَبُو عِيسَى وَالْحَسَنُ هُوَ ابْنُ عُمَارَةَ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعَفَهُ شُعْبَةُ وَغَيْرُهُ وَتَرَكَهُ ابْنُ الْمُبَارَكِ

Narrated to us [Ali bin Khusyram], informed us ['Isa bin Yunus] from [Al Hasan bin Umarah] from [Muhammad bin Abdurrahman bin 'Ubaid] from ['Isa bin Thalhah] from [Mu'adz] that he wrote a question to the Prophet, peace and blessings be upon him, about vegetables namely cabbage, so he answered: " There is no obligation anything on it (paying zakat on cabbage)." Abu 'Isa said, the chain of this hadith is not sahih, and there is not a single hadith in this chapter that is sahih, only this hadith is narrated from Musa bin Thalhah from the Prophet, peace and blessings be upon him, as mursal, but this hadith is practiced by the people of knowledge that vegetables are not subject to zakat obligation. Abu 'Isa said, Al Hasan is Ibnu 'Amarah and he is weakened by Syu'bah and others, Abdullah bin Mubarak also left his hadith.

ZAKAT ON AGRICULTURAL PRODUCTS BASED ON IRRIGATION METHODS

Hadith Imam Tirmidzi Number 578

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ الْعَزِيزِ الْمَدَنِيُّ حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي دُبَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَبُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا سَقَتْ السَّمَاءُ وَالْعُيُونُ الْعُشْرُ وَفِيمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَبُسْرِ بْنِ سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَكَأَنَّ هَذَا أَصَحُّ وَقَدْ صَحَّ حَدِيثُ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ وَعَلَيْهِ الْعَمَلُ عِنْدَ عَامَّةِ الْفُقَهَاءِ

Narrated to us [Abu Musa Al Anshari], narrated to us ['Ashim bin Abdul 'Aziz Al Madani], narrated to us [Al Harits bin Abdurrahman bin Abu Dzubab] from [Sulaiman bin Yasar] and [Busr bin Sa'id] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Crops irrigated by rain and springs, zakat is one-tenth, while those irrigated by tools zakat is one-twentieth." (Narrator) said, in this chapter (there is also narration -pent) from Anas bin Malik, Ibnu Umar and Jabir. Abu 'Isa said, this hadith has been narrated from Bukair bin Abdullah bin Al Asyaj and from Sulaiman bin Yasar and Busr bin Sa'id from the Prophet, peace and blessings be upon him, as mursal, it seems this narration is more sahih. Similarly the similar hadith from Ibnu Umar is a sahih hadith and used as a basis for practice by most fuqaha'.

Hadith Corroboration

Imam Ahmad : 1176, 14139

Imam Bukhari : 1388

Imam Abu Dawud : 1361, 1362

Imam Tirmidzi : 579

Imam Nasa'i : 2442, 2443, 2444

Imam Ibnu Majah : 1806, 1807

ZAKAT ON AGRICULTURAL PRODUCTS BASED ON IRRIGATION METHODS

Hadith Imam Tirmidzi Number 579

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَنَّ فِيمَا سَقَتْ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَرِيًّا الْعُشْرَ وَفِيمَا سُقِيَ بِالنَّضْحِ نِصْفَ الْعُشْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Sa'id bin Abu Maryam], narrated to us [Ibnu Wahb], narrated to me [Yunus] from [Ibnu Syihab] from [Salim] from [his father] from the Messenger of Allah, peace and blessings be upon him, that he set for crops irrigated by rain and springs or date palms growing with rainwater that pools, zakat is one-tenth. While those irrigated by tools zakat is one-twentieth." Abu 'Isa said, This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 14139

Imam Bukhari : 1388

Imam Abu Dawud : 1361

Imam Nasa'i : 2442, 2443

Imam Ibnu Majah : 1806, 1807

RECOMMENDED TRADING WITH ORPHAN'S PROPERTY

Hadith Imam Tirmidzi Number 580

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْمُثَنَّى بْنِ الصَّبَّاحِ عَنْ عَمْرِو

بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ مَالٌ فَلْيَتَّجِرْ فِيهِ وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ قَالَ أَبُو عِيسَى وَإِنَّمَا رُوِيَ هَذَا الْحَدِيثُ مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ لِأَنَّ الْمُثَنَّى بْنَ الصَّبَّاحِ يُضَعَّفُ فِي الْحَدِيثِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ فَذَكَرَ هَذَا الْحَدِيثَ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْبَابِ فَرَأَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَالِ الْيَتِيمِ زَكَاةً مِنْهُمْ عُمَرُ وَعَلِيٌّ وَعَائِشَةُ وَابْنُ عُمَرَ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَعَمْرُو بْنُ شُعَيْبٍ هُوَ ابْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَشُعَيْبٌ قَدْ سَمِعَ مِنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ وَقَالَ هُوَ عِنْدَنَا وَاهٍ وَمَنْ ضَعَّفَهُ فَإِنَّمَا ضَعَّفَهُ مِنْ قَبْلِ أَنَّهُ يُحَدِّثُ مِنْ صَحِيفَةٍ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَمَّا أَكْثَرُ أَهْلِ الْحَدِيثِ فَيَحْتَجُّونَ بِحَدِيثِ عَمْرِو بْنِ شُعَيْبٍ فَيُثَبِّتُونَهُ مِنْهُمْ أَحْمَدُ وَإِسْحَقُ وَغَيْرُهُمَا

Narrated to us [Muhammad bin Isma'il], narrated to us [Ibrahim bin Musa], narrated to us [Al Walid bin Muslim] from [Al Mutsanna bin Shabbah] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, delivered his sermon containing: "Whoever takes care of an orphan while the orphan has wealth, he should use it for trade and not leave it to be depleted for paying zakat." Abu 'Isa said, in the chain of this hadith there is a defect because Al Mutsanna bin Shabbah is weakened in narrating hadith. Some people of hadith narrate this hadith from Amru bin Syu'aib, "Indeed Umar bin Khattab..." then he narrated the above hadith. The scholars differ in this, some companions of the Prophet, peace and blessings be upon him, like Umar, Ali, 'Aisyah and Ibnu Umar hold the obligation of zakat on orphan's wealth, this is also the opinion of Malik, Syafi'i, Ahmad and Ishaq. While Sufyan Ats Tsauri, Abdullah bin Al Mubarak and Amru bin Syu'aib that is the son of Muhammad bin Abdullah bin Amru bin 'Ash hold no obligation of zakat on orphan's wealth. Amru bin Syu'aib has heard hadith from his grandfather Abdullah but Yahya bin Sa'id Al Qaththan criticized the hadith of Amru bin Syu'aib saying, in our opinion, he is dala'if, this is because he narrated from the Shahifah (sheet) of his grandfather Abdullah bin Amru. While most people of hadith including Ahmad and Ishaq establish the hadith of Amru bin Syu'aib and accept it as proof.

ZAKAT ON FOUND ITEMS IS ONE FIFTH OF ITS VALUE

Hadith Imam Tirmidzi Number 581

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَجَمَاءُ جَرَحُهَا جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَالْبِئْرُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبَادَةَ بْنِ الصَّامِتِ وَعَمْرُو بْنُ عَوْفٍ الْمُزَنِيِّ وَجَابِرٍ قَالَ

أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Ibnu Syihab] from [Sa'id bin Musayyib] and [Abu Salamah] from [Abu Hurairah] from the Messenger of Allah, peace and blessings be upon him, he said: "If an animal damages something during the day, then its owner is not obliged to pay compensation, similarly if someone is employed to dig a well or mine minerals and then an accident occurs there is no compensation, and the zakat on found property is one-fifth." In this chapter (there is also narration -pent) from Anas bin Malik, Abdullah bin Amru, Ubadah bin Shamit, Amr bin Auf and Jabir. Abu 'Isa said, this is a sahih hadith.

Hadith Corroboration

Imam Ahmad : 6823, 6956, 7145, 7379, 7494, 7904, 8613, 8644, 8898, 8959, 9002, 9481, 9502, 9653, 9763, 9860, 9993, 10013, 10079, 10111, 10182, 14282

Imam Bukhari : 1403, 2184, 6401, 6402

Imam Muslim : 3226

Imam Abu Dawud : 3977

Imam Tirmidzi : 1298

Imam Nasa'i : 2449, 2450, 2451

Imam Ibnu Majah : 2663, 2664

Imam Malik : 1367

Imam Darimi : 1608, 2271, 2272, 2273

TAKING TWO THIRDS OF THE HARVEST ZAKAT AND THE REST FOR THE OWNER

Hadith Imam Tirmidzi Number 582

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَسْعُودٍ بْنَ نِيَارٍ يَقُولُ جَاءَ سَهْلُ بْنُ أَبِي حَثْمَةَ إِلَى مَجْلِسِنَا فَحَدَّثَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبْعَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَتَّابِ بْنِ أُسَيْدٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عَيْسَى وَالْعَمَلُ عَلَى حَدِيثِ سَهْلِ بْنِ أَبِي حَثْمَةَ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ فِي الْخَرْصِ وَبِحَدِيثِ سَهْلِ بْنِ أَبِي حَثْمَةَ يَقُولُ أَحْمَدُ وَإِسْحَقُ وَالْخَرْصُ إِذَا أَدْرَكَتِ الثَّمَارُ مِنَ الرُّطْبِ وَالْعِنَبِ مِمَّا فِيهِ الزَّرَكَةُ بَعَثَ السُّلْطَانُ خَارِصًا يَخْرُصُ عَلَيْهِمُ وَالْخَرْصُ أَنْ يَنْظُرَ مَنْ يُبْصِرُ ذَلِكَ فَيَقُولَ يَخْرُجُ مِنْ هَذَا الزَّيْبِ كَذَا وَكَذَا وَمِنْ الثَّمَرِ كَذَا وَكَذَا فَيُخْصِي عَلَيْهِمْ وَيَنْظُرُ مَبْلَغَ الْعَشْرِ مِنْ ذَلِكَ فَيُنْبِتُ عَلَيْهِمْ ثُمَّ يُحْلِي بَيْنَهُمْ وَبَيْنَ الثَّمَارِ فَيَصْنَعُونَ مَا أَحَبُّوا فَإِذَا أَدْرَكَتِ الثَّمَارُ أَخَذَ مِنْهُمْ الْعَشْرَ هَكَذَا فَسَرَهُ بَعْضُ أَهْلِ الْعِلْمِ وَبِهَذَا يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Mahmud bin Ghailab], narrated to us [Abu Daud At Thayalisi], informed us [Syu'bah], informed me [Khubaib bin Abdurrahman], he said, I heard from [Abdurrahman bin Mas'ud bin Niyar], he said, [Sahl bin Abu Hatsmah] came to our gathering then he narrated, that the Messenger of Allah, peace and blessings be upon him, said: "If you have determined the amount of zakat that must be paid, then take two-thirds of it and leave one-third for its owner, if not then one-fourth." (this is called Kharsh). In this chapter (there is

also narration -pent) from 'Aisyah, 'Attab bin Usaid and Ibnu Abbas. Abu 'Isa said, most of the scholars practice the hadith of Sahl bin Abu Hatsmah and based on this hadith also Ahmad and Ishaq hold the permissibility of Kharsh. If fruits consist of dates and grapes and have reached the nisab for zakat, then the authority should send someone to kharsh and estimate the harvest of dates and grapes, then determine one-tenth, after the harvest time he takes one-tenth, thus some scholars interpret the meaning of kharsh and this is the opinion of Malik, Syafi'i, Ahmad and Ishaq.

Hadith Corroboration
 Imam Ahmad : 15155, 15511, 15512
 Imam Abu Dawud : 1367
 Imam Nasa'i : 2445
 Imam Darimi : 2505

THE PROPHET ORDERED TO CALCULATE ZAKAT ON GRAPES AND DATES

Hadith Imam Tirmidzi Number 583

حَدَّثَنَا أَبُو عَمْرِو مُسْلِمُ بْنُ عَمْرِو الْخَدَّاءُ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ عَنْ مُحَمَّدِ بْنِ صَالِحِ التَّمَارِ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَتَّابِ بْنِ أُسَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبْعَثُ عَلَى النَّاسِ مَنْ يَخْرُصُ عَلَيْهِمْ كُرُومَهُمْ وَثِمَارَهُمْ وَبِهَذَا الْإِسْنَادِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي زَكَاةِ الْكُرُومِ إِنَّهَا تُخْرَصُ كَمَا يُخْرَصُ التَّخْلُ ثُمَّ تُؤَدَّى زَكَاتُهُ زَبِيبًا كَمَا تُؤَدَّى زَكَاةُ التَّخْلِ تَمَرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى ابْنُ جُرَيْجٍ هَذَا الْحَدِيثَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدِيثُ ابْنِ جُرَيْجٍ غَيْرُ مَحْفُوظٍ وَحَدِيثُ ابْنِ الْمُسَيَّبِ عَنْ عَتَّابِ بْنِ أُسَيْدٍ أَثْبَتٌ وَأَصَحُّ

Narrated to us [Abu Amru Muslim bin Amru Al Khadza' Al Madani], narrated to us [Abdullah bin Nafi' As Sha'igh] from [Muhammad bin Shalih At Tammar] from [Ibnu Syihab] from [Sa'id bin Al Musayyib] from ['Attab bin Usaid] that the Messenger of Allah, peace and blessings be upon him, always sent someone to the community to perform kharsh on their dates and fruits. Narrated with the same chain Indeed the Prophet, peace and blessings be upon him, said regarding zakat on grapes: " Kharsh applies to grapes as it applies to dates then its zakat is paid in the form of raisins just as zakat on dates is in the form of dried dates." Abu 'Isa said, this is a hasan gharib hadith. [Ibnu Juraij] has narrated this hadith from [Ibnu Syihab] from [Urwah] from ['Aisyah]. I have asked Muhammad about this hadith, he answered, the hadith of Ibnu Juraij is not mahfuzh while the hadith of Ibnul Al Musayyib is stronger and more sahih.

AMIL ZAKAT WHO WORKS HONESTLY IS CALLED EQUIVALENT TO MUJAHID

Hadith Imam Tirmidzi Number 584

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا يَزِيدُ بْنُ عِيَّاضٍ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ ح وَ
حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ
مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْعَامِلُ عَلَى الصَّدَقَةِ
بِالْحَقِّ كَالْعَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجَعَ إِلَى بَيْتِهِ قَالَ أَبُو عِيسَى حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ وَيَزِيدُ
بْنُ عِيَّاضٍ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَحَدِيثُ مُحَمَّدِ بْنِ إِسْحَقَ أَصَحُّ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], informed us [Yazid bin Iyadl] from ['Ashim bin Umar bin Qatadah]. And narrated to us [Muhammad bin Isma'il], he said, narrated to us [Ahmad bin Khalid] from [Muhammad bin Ishaq] from ['Ashim bin Umar bin Qatadah] from [Mahmud bin Labid] from [Rafi' bin Khudaij], he said, I have heard the Messenger of Allah, peace and blessings be upon him, say: "A zakat collector who performs his duty correctly has the reward equal to one who fights in the way of Allah until he returns home." Abu 'Isa said, the hadith of Rafi' bin Khudaij is a hasan hadith and Yazid bin 'Iyadl is a weak person according to the people of hadith, while the hadith of Muhammad bin Ishaq is more sahih.

Hadith Corroboration
Imam Ahmad : 15266, 16647
Imam Abu Dawud : 2547
Imam Ibnu Majah : 1799

THE SIN OF EXCESSING ZAKAT IS THE SAME AS REFUSING TO PAY ZAKAT

Hadith Imam Tirmidzi Number 585

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نَعِيَهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ أَحْمَدُ بْنُ حَنْبَلٍ فِي سَعْدِ بْنِ سِنَانٍ وَهَكَذَا يَقُولُ اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسِ بْنِ مَالِكٍ وَيَقُولُ عَمْرُو بْنُ الْحَارِثِ وَابْنُ لَهْيَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سِنَانِ بْنِ سَعْدٍ عَنْ أَنَسِ قَالَ وَ سَمِعْتُ مُحَمَّدًا يَقُولُ وَالصَّحِيحُ سِنَانُ بْنُ سَعْدٍ وَقَوْلُهُ الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نَعِيَهَا يَقُولُ عَلَى الْمُعْتَدِي مِنَ الْإِثْمِ كَمَا عَلَى الْمَانِعِ إِذَا مَنَعَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Sa'd bin Sinan] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "The one who exceeds in zakat, his sin is like the one who refuses to pay zakat." (Narrator) said, in this chapter (there is also narration -pent) from Ibnu Umar, Ummu Salamah and Abu Huraiah. Abu 'Isa said, the hadith of Anas through this chain is a gharib hadith. Ahmad also discussed Sa'd bin Sinan, thus [Al Laits] narrated from [Yazid bin Abu Hubaib] from [Sa'd bin Sinan] from [Anas bin Malik] and [Amru bin Harits] and [Ibnu

Lahi'ah] narrated from [Yazid bin Abu Hubaib] from [Sinan bin Sa'd] from [Anas bin Malik]. Abu 'Isa said, I heard Muhammad say, the correct is Sinan bin Sa'd. The meaning of this hadith is, the one who exceeds in zakat, his sin is like the one who refuses to pay zakat.

Hadith Corroboration
Imam Abu Dawud : 1352
Imam Ibnu Majah : 1798

AMIL ZAKAT SHOULD NOT LEAVE BEFORE RIDLA

Hadith Imam Tirmidzi Number 586

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَرِيرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاكُمْ الْمُصَدِّقُ فَلَا يُفَارِقَنَّكُمْ إِلَّا عَنْ رِضَا حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ دَاوُدَ عَنْ الشَّعْبِيِّ عَنْ جَرِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ قَالَ أَبُو عِيسَى حَدِيثُ دَاوُدَ عَنِ الشَّعْبِيِّ أَصَحُّ مِنْ حَدِيثِ مُجَالِدٍ وَقَدْ ضَعَّفَ مُجَالِدًا بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ كَثِيرُ الْغَلَطِ

Narrated to us [Ali bin Hujr], informed us [Muhammad bin Yazid] from [Mujalid] from [As Sya'bi] from [Jarir], he said, the Messenger of Allah, peace and blessings be upon him, said: "If a zakat collector comes to you, then he should not leave your place except in a state of satisfaction." Narrated to us [Abu 'Ammar that is Al Husain bin Hurait], narrated to us [Sufyan bin 'Uyainah] from [Dawud] from [Asy Sya'bi] from [Jarir] from the Prophet, peace and blessings be upon him, like the above hadith. Abu 'Isa said, the hadith of Dawud from Sya'bi is more sahih than the hadith of Mujalid, while Mujalid is weakened by some scholars, because he made many mistakes.

Hadith Corroboration
Imam Ahmad : 18434, 18449
Imam Ibnu Majah : 1792

ZAKAT FOR ORPHANS FROM AMIL ZAKAT

Hadith Imam Tirmidzi Number 587

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ قَدِمَ عَلَيْنَا مُصَدِّقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ الصَّدَقَةَ مِنْ أَغْنِيَانَا فَجَعَلَهَا فِي فُقَرَائِنَا وَكُنْتُ غُلَامًا يَتِيمًا فَأَعْطَانِي مِنْهَا قَلُوصًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي جُحَيْفَةَ حَدِيثٌ حَسَنٌ

Narrated to us [Ali bin Sa'id Al Kindi Al Kufi], narrated to us [Hafsh bin Ghiyats] from [Ays'ats] from ['Aun bin Abu Juhaifah] from [his father], he said, a zakat collector from the Messenger of Allah, peace and blessings be upon him, came to us, then he took zakat from the rich among us then distributed it to the poor, at that time I was an orphan, so he gave me zakat in the form of a young female camel. (Narrator) said, in this chapter (there is also narration -pent) from Ibnu 'Abbas. Abu 'Isa said, the hadith of Abu Juhaifah is a hasan

STOCK SIZE IS SUFFICIENT FOR ASKING

Hadith Imam Tirmidzi Number 588

حَدَّثَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالَ قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ وَقَالَ عَلِيُّ أَخْبَرَنَا شَرِيكٌ وَالْمَعْنَى وَاحِدٌ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ وَمَسْأَلَتُهُ فِي وَجْهِهِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ قِيلَ يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ قَالَ خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جُبَيْرٍ مِنْ أَجْلِ هَذَا الْحَدِيثِ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ بِهَذَا الْحَدِيثِ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُثْمَانَ صَاحِبُ شُعْبَةَ لَوْ غَيْرَ حَكِيمٍ حَدَّثَ بِهَذَا الْحَدِيثِ فَقَالَ لَهُ سُفْيَانُ وَمَا لِحَكِيمٍ لَا يُحَدِّثُ عَنْهُ شُعْبَةُ قَالَ نَعَمْ قَالَ سُفْيَانُ سَمِعْتُ زُبَيْدًا يُحَدِّثُ بِهَذَا عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِنَا وَبِهِ يَقُولُ الثَّوْرِيُّ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ قَالُوا إِذَا كَانَ عِنْدَ الرَّجُلِ خَمْسُونَ دِرْهَمًا لَمْ تَحِلَّ لَهُ الصَّدَقَةُ قَالَ وَلَمْ يَذْهَبْ بَعْضُ أَهْلِ الْعِلْمِ إِلَى حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ وَوَسَّعُوا فِي هَذَا وَقَالُوا إِذَا كَانَ عِنْدَهُ خَمْسُونَ دِرْهَمًا أَوْ أَكْثَرُ وَهُوَ مُحْتَاجٌ فَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْفِقْهِ وَالْعِلْمِ

Narrated to us Qutaibah from Ali bin Hujr. [Qutaibah] said, narrated to us [Syarik] and [Ali] said, informed us [Syarik] while the meaning is the same from [Hakim bin Jubair] from [Muhammad bin Abdurrahman bin Yazid] from [his father] from [Abdullah bin Mas'ud], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever begs from people while he has sufficient provision, then he will come on the Day of Judgment while on his face there is a disgraceful mark that he begged." It was said, O Messenger of Allah, what is the measure of that sufficient provision? He answered: "Fifty dirham or gold equivalent to fifty dirham." In this chapter (there is also narration -pent) from Abdullah bin Amr. Abu 'Isa said, the hadith of Ibnu Mas'ud is a hasan hadith and Syu'bah has commented on Hakim bin Jubair because of this hadith, narrated to us [Mahmud bin Ghailan], narrated to us [Yahya bin Adam], narrated to us [Sufyan] from [Hakim bin Jubair] with the same hadith. Abdullah bin Utsman (friend of Syu'bah) said to Sufyan If it were not Hakim who narrated this hadith, then Sufyan asked, is it because Syu'bah did not narrate it from Hakim? He answered, Yes. [Sufyan] said I heard [Zubaid] narrate this from [Muhammad bin Abdurrahman bin Yazid], and this hadith is practiced by some of our companions also as a basis for the opinion of Ats Tsauro, Abdullah bin Al Mubarak, Ahmad and Ishaq, they said, If someone has fifty dirham, then he is not entitled to a share of zakat. Some scholars and jurists like Imam Syafi'i and others do not practice the hadith of Hakim, their opinion is more lenient namely anyone who

has fifty dirham and he still needs more, then he is entitled to receive a share of zakat.

Hadith Corroboration
Imam Ahmad : 3493, 3990
Imam Abu Dawud : 1385
Imam Nasa'i : 2545
Imam Ibnu Majah : 1830

PROHIBITION OF RECEIVING ZAKAT FOR RICH PEOPLE AND THOSE WHO ARE ABLE TO WORK

Hadith Imam Tirmidzi Number 589

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ رَجْحَانَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحُلُّ الصَّدَقَةَ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيَّقًا وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَقَبِيصَةَ بْنِ مُخَارِقٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ وَقَدْ رَوَى شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعْهُ وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحُلُّ الْمَسْأَلَةَ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ وَإِذَا كَانَ الرَّجُلُ قَوِيًّا مُحْتَاجًا وَلَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَتُصَدَّقَ عَلَيْهِ أَجْزَاءً عَنِ الْمُتَصَدِّقِ عِنْدَ أَهْلِ الْعِلْمِ وَوَجْهُ هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ عَلَى الْمَسْأَلَةِ

Narrated to us [Abu Bakar bin Muhammad bin Basysyar], narrated to us [Abu Daud At Thayalisi], narrated to us [Sufyan bin Sa'id]. And also narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazaq], informed us [Sufyan] from [Sa'd bin Ibrahim] from [Raihan bin Yazid] from [Abdullah bin Amru] from the Prophet, peace and blessings be upon him, he said: "The rich person is not entitled to zakat nor the one who has perfect limbs". (Narrator) said, in this chapter (there is also narration -pent) from Abu Hurairah, Hubsyi bin Junadah and Qabishah bin Mukhariq. Abu 'Isa said, the hadith of Abdullah bin Amru is a hasan hadith, and Syu'bah has narrated this hadith with the same chain from Sa'd bin Ibrahim, but he did not marfu' it. In another hadith, it has been narrated from the Prophet, peace and blessings be upon him, namely: "It is not halal to beg for the rich, nor for the one who has perfect limbs, if he is a strong person, but he is in great need, and has nothing, then he is given a share of zakat, some scholars allow the zakat collector to do so."

Hadith Corroboration
Imam Ahmad : 6244, 6507, 8553, 8700, 15999, 22099
Imam Abu Dawud : 1392
Imam Tirmidzi : 590
Imam Nasa'i : 2550
Imam Ibnu Majah : 1829
Imam Darimi : 1583

PROHIBITION OF BEGGING FOR THOSE WHO ARE ABLE

Hadith Imam Tirmidzi Number 590

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُجَالِدٍ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ حُبْشِيِّ بْنِ جُنَادَةَ السَّلُولِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ وَاقِفٌ بِعَرَفَةَ أَتَاهُ أَعْرَابِي فَأَخَذَ بِطَرَفِ رِدَائِهِ فَسَأَلَهُ إِيَّاهُ فَأَعْطَاهُ وَذَهَبَ فَعِنْدَ ذَلِكَ حُرِّمَتِ الْمَسْأَلَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ إِلَّا لِذِي فَقْرٍ مُدْقِعٍ أَوْ غُرْمٍ مُفْطِعٍ وَمَنْ سَأَلَ النَّاسَ لِيُثْرِيَ بِهِ مَالَهُ كَانَ خُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ وَرَضْفًا يَأْكُلُهُ مِنْ جَهَنَّمَ وَمَنْ شَاءَ فَلْيُقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ بْنِ سُلَيْمَانَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Ali bin Sa'id Al Kindi], narrated to us [Abdurrahim bin Sulaiman] from [Mujalid] from ['Amir As Sya'bi] from [Hubsyi bin Junadah As Saluli], he said, I heard the Messenger of Allah, peace and blessings be upon him, say during the Farewell Hajj while standing in 'Arafah, at that time a bedouin came holding the end of his cloak, he asked for something from him, he gave him something, then he left. Since then he prohibited begging, the Messenger of Allah, peace and blessings be upon him, said: "The rich person is not entitled to zakat nor the one who has perfect limbs, except the poor and the one with many debts. And whoever begs just to increase his wealth then he will come on the Day of Judgment with a disgraceful mark on his face and he will eat stones from hellfire, therefore whoever wants to beg a little or a lot let him do it (as a form of threat)." Narrated to us [Mahmud bin Ghailan], narrated to us [Yahya bin Adam] from [Abdurrahim bin Sulaiman] like the above hadith. Abu 'Isa said, through this chain, the hadith of Hubsyi is a gharib hadith.

Hadith Corroboration

Imam Ahmad : 6244, 6507, 8553, 11830, 15999

Imam Abu Dawud : 1392

Imam Nasa'i : 2550

Imam Darimi : 1583

WITH RECEIVABLES TO COVER DEBT

Hadith Imam Tirmidzi Number 591

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا عَلَيْهِ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُرْمَائِهِ خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَجُوَيْرِيَةَ وَأَنَسٍ قَالَ أَبُو

عَيْسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Bukair bin Abdullah bin Al Asyaj] from ['Iyadl bin Abdullah] from [Abu Sa'id Al Khudri], he said, a man during the time of the Messenger of Allah, peace and blessings be upon him, suffered a loss on fruits he bought, then his debt increased a lot, so the Messenger of Allah, peace and blessings be upon him, said: "Give charity to him." Then they gave charity, but (from the charity money) it could not cover his debt, so the Messenger of Allah, peace and blessings be upon him, said to the people who had claims on him: "Take what you can get, because that is all you can take." (Narrator) said, in this chapter, there is also narration -pent) from 'Aisyah, Juwairyah and Anas. Abu 'Isa said, the hadith of Abu Sa'id is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 10890

Imam Muslim : 2910

Imam Abu Dawud : 3009

Imam Nasa'i : 4454, 4599

Imam Ibnu Majah : 2347

THE DIFFERENCE BETWEEN ALMS AND GIFTS ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 592

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ وَيُوسُفُ بْنُ يَعْقُوبَ الصُّبَيْيُّ السَّدُوسِيُّ قَالَا حَدَّثَنَا بِهِزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِشَيْءٍ سَأَلَ أَصَدَقَهُ هِيَ أَمْ هَدِيَّةٌ فَإِنْ قَالُوا صَدَقَةٌ لَمْ يَأْكُلْ وَإِنْ قَالُوا هَدِيَّةٌ أَكَلَهَا وَفِي الْبَابِ عَنْ سَلْمَانَ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَأَبِي عَمِيرَةَ جَدِّ مُعَرِّفِ بْنِ وَاصِلٍ وَاسْمُهُ رُشَيْدُ بْنُ مَالِكٍ وَمَيْمُونُ بْنُ مِهْرَانَ وَابْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَأَبِي رَافِعٍ وَعَبْدُ الرَّحْمَنِ بْنِ عُلْقَمَةَ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيُّضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُلْقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَقِيلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَّ بِهِزِ بْنِ حَكِيمٍ اسْمُهُ مُعَاوِيَةُ بْنُ حَيْدَةَ الْفُشَيْرِيُّ قَالَ أَبُو عَيْسَى وَحَدِيثُ بِهِزِ بْنِ حَكِيمٍ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Makki bin Ibrahim] and [Yusuf bin Ya'qub Adl Dlubai As Sadusi], both said, narrated to us [Bahz bin Hakim] from [his father] from [his grandfather], he said, the Messenger of Allah, peace and blessings be upon him, if given something, he asked: "Is this charity or a gift?" If they answered, Charity, he did not accept it (did not eat it) but if they answered, Gift, then he accepted it. (Narrator) said, in this chapter (there is also narration -pent) from Salman, Abu Hurairah, Anas, Hasan bin Ali, Abu 'Umairah grandfather of Mu'arrif bin Washil, his name is Rusyaid bin Malik, Maimun bin Mahran, Ibnu 'Abbas, Abdullah bin Amru, Abu Rafi', and Abdullah bin Alqamah. This hadith is also narrated from [Abdurrahman bin 'Alqamah] from [Abdurrahman bin Abu 'Aqil] from the Prophet, peace and blessings be upon him, while the name of the grandfather of Bahz bin Hakim is Mu'awiyah bin Haidah Al Qusyairi. Abu 'Isa said, the hadith of Bahz bin

ZAKAT IS PROHIBITED FOR SLAVES OF THE RASULULLAH

Hadith Imam Tirmidzi Number 593

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ابْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ فَقَالَ لِأَبِي رَافِعٍ اصْحَبْنِي كَيْمَا تُصِيبَ مِنْهَا فَقَالَ لَا حَتَّى آتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْأَلَهُ فَاَنْطَلَقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَإِنَّ مَوَالِيَ الْقَوْمِ مِنْ أَنْفُسِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمُهُ أَسْلَمٌ وَإِبْنُ أَبِي رَافِعٍ هُوَ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ كَاتِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Al Mutsanna], he said, narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Al Hakam] from [Ibnu Abu Rafi'] from [Abu Rafi'], may Allah be pleased with him, that the Prophet, peace and blessings be upon him, sent someone from bani Makhzum to collect zakat, then he said to Abu Rafi', accompany me so that you also get a share from it. Abu Rafi' said, wait until I ask the Messenger of Allah, peace and blessings be upon him, then he went to ask the Prophet, peace and blessings be upon him, He answered: "Indeed zakat is forbidden for us, and indeed the slaves of a people are part of them." Abu 'Isa said, this is a hasan sahih hadith, Abu Rafi' is the slave of the Prophet, peace and blessings be upon him, whose name is Aslam while the name of his son Abu Rafi' is Abdullah the secretary of Ali bin Abu Thalib.

THE PRINCIPITY OF BREAKING THE FASTING WITH DATES AND ALMS TO RELATIVES

Hadith Imam Tirmidzi Number 594

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ الرَّبَابِ عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ فَإِنَّهُ بَرَكَةٌ فَإِنْ لَمْ يَجِدْ تَمْرًا فَالْمَاءُ فَإِنَّهُ طَهُورٌ وَقَالَ الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ قَالَ وَفِي الْبَابِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ سَلْمَانَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ وَالرَّبَابُ هِيَ أُمُّ الرَّايِحِ بِنْتُ صُلَيْعٍ وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ وَرَوَى شُعْبَةُ عَنْ

عَاصِمٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ سَلْمَانَ بْنِ عَامِرٍ وَلَمْ يَذْكُرْ فِيهِ عَنِ الرَّبَابِ وَحَدِيثُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ عُيَيْنَةَ أَصَحُّ وَهَكَذَا رَوَى ابْنُ عَوْنٍ وَهَشَامُ بْنُ حَسَّانٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنِ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ

Narrated to us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from ['Ashim Al Ahwal] from [Hafshah binti Sirin] from [Ar Rabab] from her uncle [Salman bin 'Amir] who brought it to the Prophet, peace and blessings be upon him, he said: "If you break your fast then break it with dates because dates contain blessings, if you do not find it, then break it with water because indeed water is pure." He also said: "Charity to the poor is just charity, while charity to relatives will get two (rewards) namely the reward of charity and maintaining family ties. (Narrator) said, in this chapter (there is also narration -pent) from Zaenab wife of Abdullah bin Mas'ud, Jabir and Abu Hurairah. Abu Isa said, the hadith of Salman bin 'Amir is a hasan hadith. Ar Rabab is Ummu Raih binti Sulai'. Thus narrated by [Sufyan Ats Tsauro] from ['Ashim] from [Hafshah binti Sirin] from [Ar Rabab] from [Salman bin 'Amir] from the Prophet, peace and blessings be upon him, like this hadith, and [Syu'bah] narrated from ['Ashim] from [Hafshah binti Sirin] from [Salman bin 'Amir], (in his narration) he did not mention from Ar Rabab. The hadith of Sufyan Ats Tsauro and Ibnu 'Uyainah is more sahih. Thus narrated by [Ibnu 'Aun] and [Hisyam bin Hassan] from [Hafshah binti Sirin] from [Ar Rabbab] from [Salman bin 'Amir].

Hadith Corroboration

Imam Ahmad : 15633, 15634, 15637, 15640, 15641, 15649, 17195, 17199, 17201, 17202, 17207

Imam Abu Dawud : 2008

Imam Tirmidzi : 631

Imam Ibnu Majah : 1689

Imam Darimi : 1639

AWARENESS OF RIGHTS IN PROPERTY OTHER THAN ZAKAT

Hadith Imam Tirmidzi Number 595

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَدُودٍ حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكَ عَنْ أَبِي حَمْزَةَ عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ سَأَلْتُ أَوْسَيْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الزَّكَاةِ فَقَالَ إِنَّ فِي الْمَالِ لِحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي الْبَقَرَةِ {لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ} الْآيَةَ

Narrated to us [Muhammad bin Ahmad bin Madduwaih], narrated to us [Al Aswad bin 'Amir] from [Syarik] from [Abu Hamzah] from [Asy Sya'bi] from [Fathimah binti Qais], she said, I asked the Prophet, peace and blessings be upon him, about zakat, then he said: "Indeed on wealth there is an obligation/right (to be paid) besides zakat." Then he recited the word of Allah Ta'ala in Surah Al Baqarah: "It is not righteousness that you turn your faces toward the east and the west...(verse) "

Hadith Corroboration

Imam Ibnu Majah : 1779

Imam Darimi : 1581

AWARENESS OF RIGHTS IN PROPERTY OTHER THAN ZAKAT (OTHER VERSION)

Hadith Imam Tirmidzi Number 596

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ الطُّفَيْلِ عَنْ شَرِيكِ عَنْ أَبِي حَمْزَةَ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِذَاكَ وَأَبُو حَمْزَةَ مَيِّمُونَ الْأَعْوَرُ يُضَعَّفُ وَرَوَى بَيَّانٌ وَإِسْمَاعِيلُ بْنُ سَالِمٍ عَنْ الشَّعْبِيِّ هَذَا الْحَدِيثُ قَوْلُهُ وَهَذَا أَصَحُّ

Narrated to us [Abdullah bin Abdurrahman], informed us [Muhammad bin At Thufail] from [Syarik] from [Abu Hamzah] from ['Amir Asy Sya'bi] from [Fathimah binti Qais] from the Prophet, peace and blessings be upon him, he said: "Indeed on wealth there is an obligation/right (to be paid) besides zakat." Abu 'Isa said, the chain of this hadith is not like the chain of the previous hadith and Abu Hamzah Maimun Al A'war is weak, [Bayan] and [Isma'il bin Salim] have narrated this hadith from [Asy Sya'bi], his statement that this chain is more sahih.

Hadith Corroboration
Imam Ibnu Majah : 1779
Imam Darimi : 1581

GOD ACCEPTS AND DEVELOPES GOOD ALMS

Hadith Imam Tirmidzi Number 597

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً تَرُبُّو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ كَمَا يُرِّي أَحَدُكُمْ فَلْوَهُ أَوْ فَصِيلَهُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَدِيِّ بْنِ حَاتِمٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ أَبِي أُوْفَى وَحَارِثَةَ بْنِ وَهَبٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Sa'id bn Abu Sa'id Al Muqbiri] from [Sa'id bin Yasar] that he heard [Abu Hurairah] say, the Messenger of Allah, peace and blessings be upon him, said: "No one gives charity from good and halal wealth -and Allah only accepts from good (halal) wealth- except Allah accepts it with His right hand even if it is one date and it will grow in the palm of Ar Rahman until it becomes larger than a mountain just as one of you raises his colt." In this chapter (there is also narration -pent) from 'Aisyah, 'Ady bin Hatim, 'Anas, Abdullah bin Abu 'Aufa, Haritsah bin Wahb, Abdurrahman bin 'Auf and Buraidah. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith.

Hadith Corroboration

GOD ACCEPTS ALMS WITH HIS RIGHT HAND Hadith Imam Tirmidzi Number 598

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ
أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرِيهَا لِأَحَدِكُمْ
كَمَا يُرِي أَحَدَكُمْ مُمْرَهُ حَتَّى إِنَّ اللُّقْمَةَ لَتَصِيرُ مِثْلَ أُحُدٍ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ { أَلَمْ يَعْلَمُوا
أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ } وَ{ يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ } قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَقَدْ قَالَ غَيْرُ وَاحِدٍ
مِنْ أَهْلِ الْعِلْمِ فِي هَذَا الْحَدِيثِ وَمَا يُشْبِهُ هَذَا مِنَ الرِّوَايَاتِ مِنَ الصِّفَاتِ وَنُزُولِ الرَّبِّ تَبَارَكَ وَتَعَالَى كُلِّ لَيْلَةٍ
إِلَى السَّمَاءِ الدُّنْيَا قَالُوا قَدْ تَثَبَّتْ الرِّوَايَاتُ فِي هَذَا وَيُؤْمَنُ بِهَا وَلَا يُتَوَهَّمُ وَلَا يُقَالُ كَيْفَ هَكَذَا رُوِيَ عَنْ مَالِكٍ
وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُمْ قَالُوا فِي هَذِهِ الْأَحَادِيثِ أَمَرُوهَا بِلَا كَيْفٍ وَهَكَذَا قَوْلُ أَهْلِ
الْعِلْمِ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَأَمَّا الْجَهْمِيَّةُ فَأَنْكَرْتُ هَذِهِ الرِّوَايَاتِ وَقَالُوا هَذَا تَشْبِيهُ وَقَدْ ذَكَرَ اللَّهُ عَزَّ
وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ فَتَأَوَّلْتُ الْجَهْمِيَّةُ هَذِهِ الْآيَاتِ فَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ
أَهْلُ الْعِلْمِ وَقَالُوا إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ وَقَالُوا إِنَّ مَعْنَى الْيَدِ هَاهُنَا الْقُوَّةُ وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ إِنَّمَا
يَكُونُ التَّشْبِيهُ إِذَا قَالَ يَدٌ كَيْدٌ أَوْ مِثْلُ يَدٍ أَوْ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ فَإِذَا قَالَ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ
فَهَذَا التَّشْبِيهُ وَأَمَّا إِذَا قَالَ كَمَا قَالَ اللَّهُ تَعَالَى يَدٌ وَسَمْعٌ وَبَصَرٌ وَلَا يَقُولُ كَيْفَ وَلَا يَقُولُ مِثْلُ سَمْعٍ وَلَا كَسَمْعٍ
فَهَذَا لَا يَكُونُ تَشْبِيهًا وَهُوَ كَمَا قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ { لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ }

Narrated to us [Abu Kuraib Muhammad bin 'Ala'], narrated to us [Waki'], narrated to us [Abbad bin Manshur], narrated to us [Al Qasim bin Muhammad], he said, I heard [Abu Hurairah], the Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah Ta'ala accepts charity with His right hand then develops it for you just as you raise your colt, until a bite of food becomes as big as Mount Uhud, regarding this Allah Ta'ala says: "Do they not know that Allah accepts repentance from His servants and accepts zakat and indeed Allah is the Acceptor of repentance, the Merciful? (Al Taubah: 104)." Abu 'Isa said, this is a hasan sahih hadith, it has been narrated from 'Aisyah from the Prophet, peace and blessings be upon him, like the above hadith. The scholars have explained the above hadith and other hadiths containing the attributes of the Lord and His descent every night to the lowest heaven, they said, these narrations are all sahih and must be believed and should not

be questioned how the essence of those attributes is. Narrated from Malik bin Anas, Sufyan bin 'Uyainah, Abdullah bin Al Mubarak they all said about the attributes of Allah, Believe in those attributes as narrated without saying how their essence is, thus the statement of the scholars of Ahlussunnah wal jama'ah. As for the Jahmiyyah group, they deny these narrations even saying that establishing attributes for Allah is tasybih (likening Allah to His creation) then they interpret the verses containing Allah's attributes like hand, hearing, sight and interpret them not like the interpretation of the scholars, they say: Indeed Allah did not create Adam with His hand and the meaning of hand is power. Ishaq bin Ibrahim said, what is called tasybih is if he says Allah's hand is like the hand of creation, Allah's hearing is like the hearing of creation and if it is proven he says it then it is tasybih, but if he says as Allah says: that Allah has hand, hearing and sight without stating how their essence is and without likening them to the attributes of creation, then this is not included in tasybih and this is in accordance with Allah's word: "...there is nothing like unto Him, and He is the Hearing, the Seeing." (Asy Syuraa: 11)

Hadith Corroboration
Imam Ahmad : 9707

THE MOST IMPORTANT FASTING AFTER RAMADAN

Hadith Imam Tirmidzi Number 599

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّوْمِ أَفْضَلُ بَعْدَ رَمَضَانَ فَقَالَ شَعْبَانَ لِتَعْظِيمِ رَمَضَانَ قِيلَ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ صَدَقَةٌ فِي رَمَضَانَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عَنْدهُمْ بِذَاكَ الْقَوِيُّ

Narrated to us [Muhammad bin Isma'il], narrated to us [Musa bin Isma'il], narrated to us [Shadaqah bin Musa] from [Tsabit] bin [Anas], he said, the Prophet, peace and blessings be upon him, was asked about the best fasting after Ramadan, He answered: "The month of Sya'ban to honor Ramadan, " He was asked again, then what charity is the best? He answered: "Charity in the month of Ramadan." Abu 'Isa said, this is a gharib hadith and according to the people of hadith Shadaqah bin Musa is not a strong narrator.

Hadith Corroboration
:

Imam Ahmad : 2924, 20758, 22987, 23106, 23369, 23402, 23613, 23819, 23949, 24372, 24382, 24773, 24928, 25308, 25351, 25434
Imam Bukhari : 1833, 1834
Imam Muslim : 1856, 1857, 1858, 1956, 1957, 1958
Imam Abu Dawud : 2075, 2076, 2079
Imam Tirmidzi : 599, 668
Imam Nasa'i : 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317
Imam Ibnu Majah : 1638, 1639

SADAQAH AVOIDS GOD'S WRATH

Hadith Imam Tirmidzi Number 600

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى الْخَزَّازُ الْبَصْرِيُّ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفِعَ عَنْ مِيتَةِ السُّوءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Uqbah bin Mukram Al 'Ammiy Al Bashri], narrated to us [Abdullah bin 'Isa Al Khazzar Al Bashri] from [Yunus bin 'Ubaid] from [Al Hasan] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "Indeed charity wards off the wrath of Allah and wards off a person from dying in a bad state (su'ul khatimah)." Abu 'Isa said, through this path, this is a gharib hadith.

GIVING ALMS EVEN IF IT'S A LITTLE

Hadith Imam Tirmidzi Number 601

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ وَكَانَتْ مِنْ بَايَعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمِسْكِينَ لَيَقُومُونَ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَمْ تَجِدِي شَيْئًا تُعْطِيهِ إِيَّاهُ إِلَّا ظِلْفًا مُحَرَّقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَحُسَيْنِ بْنِ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ بُجَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'ad] from [Sa'id bin Abu Sa'id] from [Abdurrahman bin Bujaid] from his grandmother that is [Ummu Bujaid] - she is among those who pledged allegiance to the Messenger of Allah, peace and blessings be upon him - that she said, O Messenger of Allah, what should I do if a poor person stands in front of my house asking from me, while I have nothing to give him? So the Messenger of Allah, peace and blessings be upon him, said to her: "If you have nothing except a piece of roasted meat then give it to him." In this chapter (there is also narration from -pent) Ali, Husain bin Ali, Abu Hurairah, Abu Umamah. Abu 'Isa said, The hadith of Ummu Bujaid is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 25898
Imam Abu Dawud : 1419
Imam Nasa'i : 2527

GIVING A SHARE TO CONVERTS TO PERSUADE THEM TO CONVERT ISLAM

Hadith Imam Tirmidzi Number 602

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ

سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ وَإِنَّهُ لَأَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ قَالَ أَبُو عِيسَى حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بِهَذَا أَوْ شَبْهِهِ فِي الْمَذَاكِرَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ صَفْوَانَ رَوَاهُ مَعْمَرٌ وَغَيْرُهُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَأَنَّ هَذَا الْحَدِيثَ أَصَحُّ وَأَشْبَهُهُ إِنَّمَا هُوَ سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ صَفْوَانَ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ أَنَّ لَا يُعْطَوْنَ وَقَالُوا إِنَّمَا كَانُوا قَوْمًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَأَلَّفُهُمْ عَلَى الْإِسْلَامِ حَتَّى أَسْلَمُوا وَلَمْ يَرَوْا أَنْ يُعْطَوْا الْيَوْمَ مِنَ الزَّكَاةِ عَلَى مِثْلِ هَذَا الْمَعْنَى وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَغَيْرِهِمْ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُهُمْ مَنْ كَانَ الْيَوْمَ عَلَى مِثْلِ حَالِ هَؤُلَاءِ وَرَأَى الْإِمَامَ أَنْ يَتَأَلَّفَهُمْ عَلَى الْإِسْلَامِ فَأَعْطَاهُمْ جَارَ ذَلِكَ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yahya bin Adam] from [Ibnu Al Mubarak] from [Yunus bin Yazid] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Shafwan bin 'Umayyah], he said, the Messenger of Allah, peace and blessings be upon him, gave me a share from the spoils of Hunain, even though at that time he was the person I hated the most, but he kept giving me until he became the person I loved the most. Abu 'Isa said, narrated to us Al Hasan bin Ali with this hadith or similar in meaning in Al Mudzakarrah. (Narrator) said, in this chapter (there is also narration -pent) from Abu Sa'id. Abu 'Isa said, the hadith of Sufwan has been narrated by [Ma'mar] and others from [Az Zuhri] from [Sa'id bin Al Musayyib], that [Shafwan] said, the Messenger of Allah, peace and blessings be upon him, gave me a share ..." it seems this narration is more sahih. The scholars differ on this issue, most scholars hold that Al Muallafatu qulubuhum today are not entitled to zakat/gifts, because this hadith is specific to the Prophet, peace and blessings be upon him, namely when he persuaded them to enter Islam with wealth until they entered Islam. This is the opinion of Sufyan Ats Tsauri and the people of Kufah and the opinion of Ahmad and Ishaq. While Imam Syafi'i holds, if now there are muallaf in the same condition as muallaf during the time of the Prophet then the imam persuades them to enter Islam with wealth then it is permissible.

Hadith Corroboration
Imam Ahmad : 14765, 26354

A SAD REWARD FOR THE MOTHER WHO DIED AND FASTING/HAJJING IN REPRESENTATION

Hadith Imam Tirmidzi Number 603

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ

وَأَنَّهَا مَاتَتْ قَالَ وَجَبَ أَجْرُكَ وَرَدَّهَا عَلَيْكَ الْمِيرَاثُ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَ عَلَيْهَا صَوْمُ شَهْرٍ أَفَأَصُومُ عَنْهَا قَالَ صُومي عَنْهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا لَمْ تَحْجَّ قَطُّ أَفَأَحْجُّ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا يُعْرَفُ هَذَا مِنْ حَدِيثِ بُرَيْدَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ عَطَاءٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا حَلَّتْ لَهُ وَقَالَ بَعْضُهُمْ إِنَّمَا الصَّدَقَةُ شَيْءٌ جَعَلَهَا اللَّهُ فَإِذَا وَرِثَهَا فَيَجِبُ أَنْ يَصْرِفَهَا فِي مِثْلِهِ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَزُهَيْرٌ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ

Narrated to us [Ali bin Hujr], narrated to us [Ali bin Mushir] from [Abdullah bin 'Atha'] from [Abdullah bin Buraidah] from [his father], he said, when I was sitting with the Prophet, peace and blessings be upon him, a woman came saying, O Messenger of Allah, indeed I once gave charity to my mother with a female slave but she died before I gave it to her, he said: "You still get the reward and the slave becomes yours as inheritance." She (the woman) said again, O Messenger of Allah, indeed my mother still has the obligation to fast, may I fast on her behalf? He answered: "Fast for her, she asked again, O Messenger of Allah, indeed she has never performed Hajj at all, may I perform Hajj on her behalf? He answered: "Perform Hajj for her." Abu 'Isa said, this is a hasan sahih hadith, this hadith is not narrated from Buraidah except through this chain. Abdullah bin 'Atha' is a trustworthy person according to the people of hadith, and the scholars practice this hadith, namely, if someone gives charity then inherits it the ruling is permissible. Some scholars hold, Indeed charity is wealth that becomes the property of Allah if he inherits it the wealth should be spent again. [Sufyan Ats Tsauri] and [Zuhair] narrated this hadith from [Abdullah bin Atha'].

Hadith Corroboration
Imam Muslim : 1939

PROHIBITION OF TAKING ALMS BACK

Hadith Imam Tirmidzi Number 604

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ ثُمَّ رَأَاهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَعُدْ فِي صَدَقَتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us [Abdurrazzaq] from [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar] from [Umar] that he donated his horse in the way of Allah, then he saw his horse had been sold, so he wanted to buy it again, so the Prophet, peace and blessings be upon him, said to him: " Do not take back your charity." Abu 'Isa said, This is a hasan sahih hadith and most of the people of knowledge (scholars) practice this hadith.

Hadith Corroboration
Imam Ahmad : 249, 4292, 4668, 4930
Imam Bukhari : 2442, 2748, 2749, 2780

ALMS FOR PEOPLE WHO HAVE DIED

Hadith Imam Tirmidzi Number 605

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَقَ حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوَفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَبِهِ يَقُولُ أَهْلُ الْعِلْمِ يَقُولُونَ لَيْسَ شَيْءٌ يَصِلُ إِلَى الْمَيِّتِ إِلَّا الصَّدَقَةُ وَالِدُعَاءُ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرُو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا قَالَ وَمَعْنَى قَوْلِهِ إِنَّ لِي مَخْرَفًا يَعْنِي بُسْتَانًا

Narrated to us [Ahmad bin Mani'], narrated to us [Rauh bin 'Ubadah], narrated to us [Zakariya bin Ishaq], narrated to me [Amru bin Dinar] from ['Ikrimah] from [Ibnu Abbas] that a man said: "O Messenger of Allah, Indeed my mother has died, does she get reward if I give charity for her? He answered: " Yes, " He said, Therefore, witness by you indeed I donate this date palm garden of mine. Abu 'Isa said, this is a hasan hadith and acknowledged by the scholars, they say, there is no deed whose reward reaches the deceased except charity and prayer. Some of them (people of hadith) narrate this hadith from Amru bin Dinar from 'Ikrimah from the Prophet, peace and blessings be upon him, as mursal. He (narrator) said, the meaning of Makhrafan is garden.

Hadith Corroboration
 Imam Ahmad : 3324
 Imam Bukhari : 2554, 2563
 Imam Abu Dawud : 2495, 2496
 Imam Nasa'i : 3589, 3594, 3595

WOMEN SHOULD NOT INVEST PROPERTY WITHOUT THE PERMISSION OF THE HUSBAND

Hadith Imam Tirmidzi Number 606

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا شَرْحِبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ يَقُولُ لَا تُنْفِقُ امْرَأَةٌ شَيْئًا مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامُ قَالَ ذَاكَ أَفْضَلُ أَمْوَالِنَا فِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنُ عَمْرِو وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ حَدِيثٌ حَسَنٌ

Narrated to us [Hannad], narrated to us [Isma'il bin 'Ayyasy], narrated to us [Syurahbil bin

Muslim Al Khaulani] from [Abu Umamah Al Bahili], he said, I have heard the Messenger of Allah, peace and blessings be upon him, in his sermon during the Farewell Hajj, he said: "A woman is not allowed to spend anything from her husband's house except with his permission." He was asked, including food, O Messenger of Allah? He answered: "That is the best of our wealth." In this chapter (there is also narration -pent) from Sa'ad bin Abu Waqqash, Asma' binti Abu Bakar, Abu Hurairah, Abdullah bin Amru and 'Aisyah. Abu 'Isa said, the hadith of Abu Umamah is a hasan hadith.

Hadith Corroboration
 Imam Abu Dawud : 3080
 Imam Nasa'i : 3697
 Imam Ibnu Majah : 2286

REWARDS FOR WIVES WHO GIVE CHARITY FROM THEIR HUSBAND'S PROPERTY

Hadith Imam Tirmidzi Number 607

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كَانَ لَهَا بِهِ أَجْرٌ وَلِلزَّوْجِ مِثْلُ ذَلِكَ وَلِلْحَازِنِ مِثْلُ ذَلِكَ وَلَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمْ مِنْ أَجْرِ صَاحِبِهِ شَيْئًا لَهُ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Amru bin Murrah], he said, I heard [Abu Wa'il] narrate from ['Aisyah] from the Prophet, peace and blessings be upon him, he said: "If a woman gives charity from her husband's wealth then she will get reward, likewise her husband, and the one who keeps it none of them has their reward reduced. Each of them does not reduce the reward of the other in the least. The husband (gets reward) from his earnings while the wife (gets reward) from what she gives in charity." Abu 'Isa said: This is a hasan hadith.

Hadith Corroboration
 Imam Ahmad : 23539
 Imam Bukhari : 1347, 1349
 Imam Muslim : 1701
 Imam Abu Dawud : 1435
 Imam Nasa'i : 2492

REWARD OF A WIFE WHO GIVES DONATION FROM HER HUSBAND'S PROPERTY WITH HIS PERMISSION

Hadith Imam Tirmidzi Number 608

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا الْمُؤَمَّلُ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَعْطَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا بِطِيبٍ نَفْسٍ غَيْرَ مُفْسِدَةٍ كَانَ لَهَا

مِثْلُ أَجْرِهِ لَهَا مَا نَوَتْ حَسَنًا وَلِلْخَازِنِ مِثْلُ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي وَائِلٍ وَعَمْرُو بْنُ مُرَّةَ لَا يَذْكُرُ فِي حَدِيثِهِ عَنْ مَسْرُوقٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Al Mu'ammal] from [Sufyan] from [Manshur] from [Abu Wa'il] from [Masruq] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, said: "If a wife spends from her husband's wealth with his permission and does not exceed (in spending) then she gets reward like her husband's reward as long as she intends goodness, likewise for the one who keeps his wealth." Abu 'Isa said, This is a hasan sahih hadith and more sahih than the hadith of Amru bin Murrah from Abu Wa'il while Amru bin Murrah did not mention in his hadith that he narrated from Masruq.

Hadith Corroboration
Imam Bukhari : 1347, 1349
Imam Muslim : 1701
Imam Abu Dawud : 1435

SIZE OF ZAKAT FITRAH

Hadith Imam Tirmidzi Number 609

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ أَقِطٍ فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَتَكَلَّمْنَا فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ إِنِّي لَأَرَى مُدَّيْنِ مِنْ سَمَرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ قَالَ فَأَخَذَ النَّاسُ بِذَلِكَ قَالَ أَبُو سَعِيدٍ فَلَا أَرَأَى أَنْ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ مِنْ كُلِّ شَيْءٍ صَاعًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ مِنْ كُلِّ شَيْءٍ صَاعٌ إِلَّا مِنَ الْبُرِّ فَإِنَّهُ يُجْزَى نِصْفُ صَاعٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ يَرَوْنَ نِصْفَ صَاعٍ مِنْ بُرٍّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] from [Sufyan] from [Zaid bin Aslam] from ['Iyadl bin Abdullah] from [Abu Sa'id Al Khudri] that during the time of the Prophet, peace and blessings be upon him, we paid zakat fitrah of one sha' of food or of wheat, or dates, or raisins, or aqith, this continued until Mu'awiyah came to Madinah and gave a sermon to the people, among his sermon, I think that two mud of Syrian wheat is equal to one sha' of dates in zakat fitrah. Then people followed Mu'awiyah's opinion, but I still paid one sha' as before. Abu 'Isa said, this is a hasan sahih hadith and practiced by some scholars like Syafi'i, Ahmad and Ishaq. Some scholars from the companions of the Prophet, peace and blessings be upon him, and others hold that every food (zakat) is one sha', except wheat which is only half sha', this is the statement of Sufyan Ats Tsauri and Abdullah bin Al Mubarak and the people of Kufah hold that zakat fitrah is half sha' of wheat.

THE OBLIGATION OF ZAKAT FITRAH FOR EVERY MUSLIM

Hadith Imam Tirmidzi Number 610

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْبَصْرِيُّ حَدَّثَنَا سَالِمُ بْنُ نُوحٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًّا فِي فِجَاجِ مَكَّةَ أَلَا إِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرَ
أَوْ أُنْثَى حُرًّا أَوْ عَبْدًا صَغِيرًا أَوْ كَبِيرًا مُدَّانٍ مِنْ قَمْحٍ أَوْ سِوَاهُ صَاعٌ مِنْ طَعَامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ وَرَوَى عُمَرُ بْنُ هَارُونَ هَذَا الْحَدِيثَ عَنْ ابْنِ جُرَيْجٍ وَقَالَ عَنْ الْعَبَّاسِ بْنِ مِينَاءَ عَنْ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَذَكَرَ بَعْضُ هَذَا الْحَدِيثِ حَدَّثَنَا جَارُودٌ حَدَّثَنَا عُمَرُ بْنُ هَارُونَ هَذَا الْحَدِيثَ

Narrated to us ['Uqbah bin Mukram Al Bashri], narrated to us [Salim bin Nuh] from [Ibnu Juraij] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, sent someone to announce in the alleys of Makkah that zakat fitrah is obligatory on every Muslim whether male or female, free or slave, old or young, of two mud of wheat or one sha' of other food." Abu 'Isa said, This is a hasan gharib hadith, and [Umar bin Harun] narrated this hadith from [Ibnu Juraij], he said from [Abbas bin Mina'] from the Prophet, peace and blessings be upon him, so he mentioned part of this hadith, narrated to us [Jarud], narrated to us [Umar bin Harun] like this hadith.

SIZE OF ZAKAT FITRAH

Hadith Imam Tirmidzi Number 611

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَدَقَةَ الْفِطْرِ عَلَى الذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ قَالَ فَعَدَلَ النَّاسُ إِلَى
نِصْفِ صَاعٍ مِنْ بُرٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَجَدَّ
الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي دُبَابٍ وَثَعْلَبَةُ بْنُ أَبِي صُعَيْرٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said, the Messenger of Allah, peace and blessings be upon him, has obligated zakat fitrah on every Muslim male or female, free person or slave of one sha' of

dates or wheat, he (Ibnu Umar SAY): then people measured it by paying only half sha' of wheat. Abu 'Isa said, This is a hasan sahih hadith, in this chapter (there is also narration - pent) from Abu Sa'id, Ibnu Abbas and his grandfather Harits bin Abdurrahman bin Abu Dzubab, Tsa'labah bin Abu Su'air and Abdullah bin Amru.

Hadith Corroboration

Imam Ahmad : 4256, 4927

Imam Bukhari : 1415

Imam Nasa'i : 1562, 2454, 2458, 2468

ZAKAT FITRAH OBLIGATIONS IN THE MONTH OF RAMADHAN

Hadith Imam Tirmidzi Number 612

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْتَى مِنَ الْمُسْلِمِينَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ أَيُّوبَ وَزَادَ فِيهِ مِنَ الْمُسْلِمِينَ وَرَوَاهُ غَيْرُ وَاحِدٍ عَنْ نَافِعٍ وَلَمْ يَذْكُرْ فِيهِ مِنَ الْمُسْلِمِينَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ إِذَا كَانَ لِلرَّجُلِ عَبِيدٌ غَيْرُ مُسْلِمِينَ لَمْ يُؤَدَّ عَنْهُمْ صَدَقَةَ الْفِطْرِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَقَالَ بَعْضُهُمْ يُؤَدِّي عَنْهُمْ وَإِنْ كَانُوا غَيْرَ مُسْلِمِينَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَقَ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Nafi'] from [Abdullah bin Umar] that the Messenger of Allah, peace and blessings be upon him, obligated zakat fitrah in the month of Ramadan of one sha' of dates or of wheat on every free person or slave whether male or female from the Muslims. Abu 'Isa said, the hadith of Ibnu Umar is a hasan sahih hadith. Malik narrated from Nafi' from Ibnu Umar from the Prophet, peace and blessings be upon him, like the hadith of Ayyub with the addition "From the Muslims", However many narrators narrated this hadith from Nafi' without the phrase "From the Muslims". Therefore the scholars differ on this issue, some of them said, If someone has non-Muslim slaves then he is not obliged to pay their zakat fitrah, this is the opinion of Imam Malik, Syafi'i, and Ahmad. And some others said, it is obligatory for someone to pay zakat fitrah for their slaves even if they are non-Muslims, this is the opinion of Imam Ats Tsauri, Ibnul Al Mubarak and Ishaq.

Hadith Corroboration

Imam Ahmad : 3121, 5051, 5087, 5520, 5937

Imam Bukhari : 1407, 1408, 1409, 1410, 1411, 1412, 1416

Imam Muslim : 1635, 1636, 1638, 1639, 1640, 1644

Imam Abu Dawud : 1373, 1374, 1381

Imam Nasa'i : 2456, 2457, 2462, 2464, 2469, 2470, 2471

Imam Ibnu Majah : 1815, 1816, 1820

Imam Malik : 553, 554

Imam Darimi : 1602, 1605

TIME FOR PAYMENT OF ZAKAT FITRAH

Hadith Imam Tirmidzi Number 613

حَدَّثَنَا مُسْلِمُ بْنُ عَمْرِو بْنِ مُسْلِمٍ أَبُو عَمْرٍو الْخَذَّاءُ الْمَدَنِيُّ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ عَنْ ابْنِ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِإِخْرَاجِ الزَّكَاةِ قَبْلَ الْغَدُوِّ لِلصَّلَاةِ يَوْمَ الْفِطْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ أَنْ يُخْرِجَ الرَّجُلُ صَدَقَةَ الْفِطْرِ قَبْلَ الْغَدُوِّ إِلَى الصَّلَاةِ

Narrated to us [Muslim bin Amru bin Muslim Abu Amru Al Khaddza' Al Madani], narrated to me [Abdullah bin Nafi' As Sha'igh] from [Ibnu Abu Zannad] from [Musa bin Uqbah] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, ordered to pay zakat fitrah before going out (to the prayer place) on the day of Eid al-Fitr. Abu 'Isa said, this is a hasan sahih gharib hadith, based on this the scholars prefer to pay zakat fitrah before going out for prayer.

EASIER PAYMENT OF ZAKAT BEFORE HAUL TIME

Hadith Imam Tirmidzi Number 614

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا عَنْ الْحَجَّاجِ بْنِ دِينَارٍ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ حُجَيَّةَ بْنِ عَدِيٍّ عَنْ عَلِيَّانَ الْعَبَّاسِ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذَلِكَ

Narrated to us [Abdullah bin Abdurrahman], narrated to us [Sa'id bin Manshur], narrated to us [Isma'il bin Zakariya] from [Hajjaj bin Dinar] from [Al Hakam bin 'Utaibah] from [Hujayyah bin 'Adi] from [Ali] that Abbas asked the Messenger of Allah, peace and blessings be upon him, to accelerate the payment of zakat before its time (before the haul), so he gave him concession.

Hadith Corroboration
Imam Ahmad : 781
Imam Abu Dawud : 1383
Imam Ibnu Majah : 1785
Imam Darimi : 1580

SPEED UP ZAKAT PAYMENTS AT THE BEGINNING OF THE YEAR

Hadith Imam Tirmidzi Number 615

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ عَنْ إِسْرَائِيلَ عَنْ الْحَجَّاجِ بْنِ دِينَارٍ عَنْ الْحَكَمِ بْنِ جَحْلٍ عَنْ حُجْرِ الْعَدَوِيِّ عَنْ عَلِيَّانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ إِنَّا قَدْ أَخَذْنَا زَكَاةَ الْعَبَّاسِ عَامَ

الأَوَّلُ لِلْعَامِقَالِ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى لَا أَعْرِفُ حَدِيثَ تَعْجِيلِ الزَّكَاةِ مِنْ حَدِيثِ إِسْرَائِيلَ عَنْ الْحَجَّاجِ بْنِ دِينَارٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَحَدِيثُ إِسْمَاعِيلَ بْنِ زَكَرِيَّا عَنْ الْحَجَّاجِ عِنْدِي أَصَحُّ مِنْ حَدِيثِ إِسْرَائِيلَ عَنْ الْحَجَّاجِ بْنِ دِينَارٍ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَعْجِيلِ الزَّكَاةِ قَبْلَ مَحَلِّهَا فَرَأَى طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ أَنْ لَا يُعَجَّلَهَا وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ قَالَ أَحَبُّ إِلَيَّ أَنْ لَا يُعَجَّلَهَا وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ إِنَّ عَجَلَهَا قَبْلَ مَحَلِّهَا أَجْزَأْتُ عَنْهُ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us [Ishaq bin Manshur] from [Isra'il] from [Al Hajjaj bin Dinar] from [Al Hakam bin Jahl] from [Hujr Al 'Adawi] from [Ali] that the Prophet, peace and blessings be upon him, said to Umar: "Indeed we have taken the zakat of Abbas at the beginning of the year for this year's payment". In this chapter (there is also narration -pent) from Ibnu Abbas. Abu 'Isa said, I do not know the hadith of accelerating zakat payment included in the hadith of Isra'il from Hajjaj bin Dinar except through this path. And the hadith (narration) of Isma'il bin Zakariya from Al Hajjaj in my opinion is more sahih than the hadith (narration) of Isra'il from Al Hajjaj bin Dinar. This hadith has also been narrated from Al Hakam bin 'Utaibah from the Prophet, peace and blessings be upon him, as mursal. The scholars differ on accelerating zakat payment, some of them including Sufyan Ats Tsauri hold that it is better not to accelerate at the beginning of the year, while Imam Syafi'i, Ahmad and Ishaq hold the permissibility of accelerating zakat payment at the beginning of the year (haul).

THE PRIORITY OF WORKING RATHER THAN ASKING

Hadith Imam Tirmidzi Number 616

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ بَيَانَ بْنِ بَشِيرٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْتَطِبَ عَلَى ظَهْرِهِ فَيَتَصَدَّقَ مِنْهُ فَيَسْتَغْنِيَ بِهِ عَنْ النَّاسِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ قَالَ وَفِي الْبَابِ عَنْ حَكِيمِ بْنِ حِزَامٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَعَطِيَّةِ السَّعْدِيِّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمَسْعُودِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَثَوْبَانَ وَزِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ وَأَنَسَ وَحُبْشَةَ بْنَ جُنَادَةَ وَقَبِيصَةَ بْنَ مَحَارِقٍ وَسَمُرَةَ وَابْنَ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ بَيَانَ عَنْ قَيْسٍ

Narrated to us [Hannad], narrated to us [Abu Al Ahwash] from [Bayan bin Bisyr] from [Qais bin Abu Hazim] from [Abu Hurairah], he said, I heard the Messenger of Allah, peace and blessings be upon him, say: "Indeed if one of you goes out in the morning to collect firewood and carries it on his back, with which he can give charity and suffice his needs from people, that is better than begging from others whether they give him or not, because indeed the

upper hand is better than the lower hand and start giving from those under your responsibility". (Narrator) said, in this chapter (there is also narration -pent) from Hakim bin Hizam, Abu Sa'id, Zubair bin Awwam, 'Athiyyah Assa'di, Abdullah bin Mas'ud, Mas'ud bin Amru, Ibnu Abbas, Tsauban, Ziyad bin Harits Ash Shuda'i, Anas, Hubsyi bin Junadah, Qabishah bin Mukhariq, Samrah and Ibnu Umar. Abu 'Isa said, The hadith of Abu Hurairah is a hasan sahih gharib hadith that is gharib from the hadith of Bayan bin Qais.

Hadith Corroboration
 Imam Ahmad : 7016, 7646
 Imam Bukhari : 1377
 Imam Muslim : 1727
 Imam Malik : 1588

PROHIBITION OF BEGGING EXCEPT IN CIRCUMSTANCES OF EMERGENCY

Hadith Imam Tirmidzi Number 617

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ زَيْدِ بْنِ عُقَبَةَ عَنْ سَمُرَةَ
 بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ كَدُّ يَكْدُ بِهَا الرَّجُلُ وَجْهَهُ إِلَّا أَنْ يَسْأَلَ
 الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from ['Abdul Malik bin 'Umair] from [Zaid bin 'Uqbah] from [Samrah bin Jundab], he said, the Messenger of Allah, peace and blessings be upon him, said: "Indeed begging will leave a bad mark on the face, except for someone who asks for his right from the baitul mal to the ruler or someone in difficulty". Abu 'Isa said, This is a hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 19247, 19353
 Imam Nasa'i : 2553

SATAN IS BOUND AND THE DOORS OF HEAVEN ARE OPENED DURING RAMADAN

Hadith Imam Tirmidzi Number 618

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ بْنِ كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ
 أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ
 وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ
 يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ وَذَلِكَ كُلُّ لَيْلَةٍ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
 عَوْفٍ وَابْنِ مَسْعُودٍ وَسَلْمَانَ

Narrated to us [Abu Kuraib Muhammad bin 'Ala' bin Kuraib], narrated to us [Abu Bakr bin

'Ayyasy] from [A'masy] from [Abu Shalih] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "On the first night of the month of Ramadan the devils and evil jinn are chained, the doors of hell are closed, not one door is opened and the doors of paradise are opened, not one door is closed, and a caller calls, O seeker of goodness come forward (to obedience), O seeker of evil/sin stop, Allah has servants who are saved from hellfire every night in Ramadan". (Narrator) said, in this chapter (there is also narration -pent) from Abdurrahman bin 'Auf and Ibnu Ma'ud and Salman.

Hadith Corroboration
Imam Ibnu Majah : 1632

THE PRINCIPITY OF RAMADAN FASTING AND LAILATUL QADAR NIGHT PRAYERS Hadith Imam Tirmidzi Number 619

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ وَالْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ هَذَا حَدِيثٌ صَحِيحٌ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ الَّذِي رَوَاهُ أَبُو بَكْرٍ بْنُ عَيَّاشٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ رِوَايَةِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ أَبِي بَكْرٍ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ قَوْلُهُ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَذَكَرَ الْحَدِيثَ قَالَ مُحَمَّدٌ وَهَذَا أَصَحُّ عِنْدِي مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ

Narrated to us [Hannad], narrated to us ['Abdah] and [Al Muharibi] from [Muhammad bin Amru] from [Abdu Salamah] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever fasts Ramadan with faith and hoping for reward from Allah ta'ala then his past sins will be forgiven, and whoever prays on the night of lailatul qadar then his past sins will be forgiven (minor sins) ". This is a sahih hadith. Abu 'Isa said, the hadith of Abu Hurairah narrated by Abu Bakr bin 'Ayyasy is a gharib hadith, we do not know like the narration of Abu Bakr bin 'Ayyasy from A'masy from Abu Shalih from Abu Hurairah except from the narration of Abu Bakr. He (narrator) said, I asked Muhammad bin Isma'il about this hadith, he answered, narrated to us Hasan bin Rabi' narrated to us Al Ahwash from A'masy from Mujahid regarding his saying: "On the first night in the month of Ramadan..." then he narrated the above hadith. Muhammad said, this narration in my opinion is more sahih than the narration of Abu Bakr bin 'Ayyasy.

Hadith Corroboration

Imam Ahmad : 6873, 6979, 8640, 9735, 10133

Imam Bukhari : 34, 36, 37, 1768, 1869, 1870, 1875

Imam Muslim : 1266, 1267, 1268

Imam Abu Dawud : 1164, 1165

Imam Tirmidzi : 736

Imam Nasa'i : 1584, 1585, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2174, 2175, 2176, 2177, 2178, 4938, 4939, 4940, 4941

DO NOT BEGIN FASTING BEFORE THE MONTH OF RAMADLAN

Hadith Imam Tirmidzi Number 620

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْدَمُوا الشَّهْرَ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ ثُمَّ أَفْطِرُوا قَالَ وَفِي الْبَابِ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يَتَعَجَّلَ الرَّجُلُ بِصِيَامٍ قَبْلَ دُخُولِ شَهْرِ رَمَضَانَ لِمَعْنَى رَمَضَانَ وَإِنْ كَانَ رَجُلٌ يَصُومُ صَوْمًا فَوَافِقَ صِيَامُهُ ذَلِكَ فَلَا بَأْسَ بِهِ عِنْدَهُمْ

Narrated to us [Abu Kuraib], narrated to us ['Abdah bin Sulaiman] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], he said, the Prophet, peace and blessings be upon him, said: "Do not precede fasting one or two days (before the month of Ramadan) except if it coincides with a day you usually fast, start fasting after seeing the hilal and break after seeing the hilal, if cloudy then complete the fast thirty days then break." (Narrator) said, in this chapter (there is also narration -pent) from some companions of the Prophet, peace and blessings be upon him. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith and practiced by the scholars, they dislike someone fasting one day before entering the month of Ramadan except if someone fasts coinciding with his usual fasting day, according to them this is not a problem.

Hadith Corroboration
Imam Ahmad : 9277
Imam Abu Dawud : 1982, 1988
Imam Nasa'i : 2144
Imam Ibnu Majah : 1640

PRECEDING FASTING BEFORE THE MONTH OF RAMADLAN IS ONLY FOR THE USUAL

Hadith Imam Tirmidzi Number 621

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْدَمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ قَبْلَهُ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Waki'] from [Ali bin Mubarrak] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Do not precede to fast one or two days before the

month of Ramadan, except if someone is accustomed to fasting, then he may fast. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 6902, 9794, 10047, 10248
Imam Abu Dawud : 1988

PROHIBITION OF FASTING ON DOUBT DAYS

Hadith Imam Tirmidzi Number 622

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ الْمَلَائِيِّ عَنْ أَبِي إِسْحَقَ عَنْ صِلَةَ بْنِ زُفَرَ قَالَ كُنَّا عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَأُتِيَ بِشَاةٍ مَضْلِيَّةٍ فَقَالَ كُلُوا فَتَنَحَّى بَعْضُ الْقَوْمِ فَقَالَ إِنِّي صَائِمٌ فَقَالَ عَمَّارٌ مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ النَّاسُ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَمَّارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ بْنُ أَنَسٍ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ كَرِهُوا أَنْ يَصُومَ الرَّجُلُ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ وَرَأَى أَكْثَرُهُمْ إِنْ صَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ أَنْ يَقْضِيَ يَوْمًا مَكَانَهُ

Narrated to us [Abu Sa'id Abdullah bin Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar] from [Amru bin Qais Al Mula'i] from [Abu Ishaq] from [Shilah bin Zufar], he said, when we were with ['Ammar bin Yasir] then roasted goat was served, then he said, Eat. Then some people stepped back saying, I am fasting, he said, whoever fasts on the day of doubt (which is doubted whether the thirtieth of Sha'ban or the beginning of Ramadan) then he has disobeyed Abul Qasim (the Messenger of Allah). (Narrator) said, in this chapter (there is also narration -pent) from Abu Hurairah and Anas. Abu 'Isa said, the hadith of 'Ammar is a hasan sahih hadith and practiced by most scholars from the companions of the Prophet, peace and blessings be upon him, and those after them from the tabi'in, this is also the opinion of Sufyan Ats Tsauri, Malik bin Anas, Abdullah bin Al Mubarak, Syafi', Ahmad and Ishaq, they dislike someone fasting on the day of doubt, if it turns out to be the beginning of Ramadan, then he must qadla' one day as replacement.

Hadith Corroboration
Imam Abu Dawud : 451, 1987
Imam Nasa'i : 676, 677, 2159
Imam Ibnu Majah : 1635
Imam Darimi : 1620

COUNT THE DAYS OF THE MONTH OF SYA'BAN TO KNOW THE BEGINNING OF RAMADAN

Hadith Imam Tirmidzi Number 623

حَدَّثَنَا مُسْلِمٌ بْنُ حَجَّاجٍ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ أَحْصُوا هِلَالَ شَعْبَانَ لِرَمَضَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ وَالصَّحِيحُ مَا رَوَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقْدَمُوا شَهْرَ رَمَضَانَ بِيَوْمٍ وَلَا يَوْمَيْنِ وَهَكَذَا رَوَى عَنْ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو اللَّيْثِيُّ

Narrated to us [Muslim bin Hajjaj], narrated to us [Yahya bin Yahya], narrated to us [Abu Mu'awiyah] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Count the days of the month of Sha'ban to know the beginning of the month of Ramadan". Abu 'Isa said, the hadith of Abu Hurairah is a gharib hadith, we do not know except from the hadith of Abu Mu'awiyah, and the sahih is the hadith narrated from Muhammad bin Amru from Abu Salamah from Abu Hurairah from the Prophet, peace and blessings be upon him, he said: "Do not fast one or two days before the month of Ramadan." Thus also narrated from [Yahya bin Katsir] from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like the hadith of Muhammad bin Amru Al Laitsi.

Hadith Corroboration

Imam Ahmad : 6353, 9330, 24825

Imam Tirmidzi : 623, 669, 670

Imam Ibnu Majah : 1378, 1379, 1380

FASTING ONLY AFTER SEEING THE CROSS-HEAD AND BREAKING THE FAST ALSO AFTER SEEING THE CROSS-HEAD

Hadith Imam Tirmidzi Number 624

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَمَّاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصُومُوا قَبْلَ رَمَضَانَ صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ حَالَتْ دُونَهُ غَيَاةٌ فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي بَكْرَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهٍ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Ikrimah] from [Ibnu Abbas], he said the Messenger of Allah, peace and blessings be upon him, said: "Do not fast one day before Ramadan and start fasting after seeing the hilal and break (that is the end of Ramadan) after seeing the hilal, if cloudy complete the count of thirty days". In this chapter (there is also narration -pent) from Abu Hurairah, Abu Bakrah and Ibnu Umar. Abu 'Isa said, the hadith of Ibnu Abbas is a hasan sahih hadith and has been narrated through more than one path.

Hadith Corroboration

Imam Ahmad : 1881, 9007, 9094, 9188, 9189, 9476, 9680, 15702, 19537

Imam Bukhari : 1776

Imam Muslim : 1809, 1810

A MONTH CONSISTS OF TWENTY-NINE DAYS

Hadith Imam Tirmidzi Number 625

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ أَخْبَرَنِي عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضَرَّارٍ عَنْ ابْنِ مَسْعُودٍ قَالَمَا صُمْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا ثَلَاثِينَ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَأَنَسٍ وَجَابِرٍ وَأُمِّ سَلَمَةَ وَأَبِي بَكْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّهْرُ يَكُونُ تِسْعًا وَعِشْرِينَ

Narrated to us [Ahmad bin Mani'], narrated to us [Yahya bin Zakariya bin Abu Zaidah], informed me [Isa bin Dinar] from [his father] from [Amru bin Harits bin Abu Dlarar] from [Ibnu Mas'ud], he said, my fasting with the Prophet, peace and blessings be upon him, twenty-nine days was more than our fasting with him thirty days. In this chapter (there is also narration -pent) from Umar, Abu Hurairah, 'Aisyah, Sa'ad bin Abu Waqqash, Ibnu Abbas, Ibnu Umar, Anas, Jabir, Ummu Salamah, Abu Bakrah. That the Prophet, peace and blessings be upon him, said: "One month consists of twenty-nine days."

Hadith Corroboration

Imam Ahmad : 3588, 3647, 3677, 3992, 4073, 23377, 23456

Imam Abu Dawud : 1977

Imam Ibnu Majah : 1648

A MONTH CONSISTS OF TWENTY-NINE DAYS

Hadith Imam Tirmidzi Number 626

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّهُ قَالَ لَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ شَهْرًا فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ يَوْمًا قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ آَلَيْتَ شَهْرًا فَقَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas] that he said, the Messenger of Allah, peace and blessings be upon him, vowed not to visit his wives for a full month, then he secluded himself in a room for twenty-nine days, the companions asked, O Messenger of Allah, you have secluded for a full month, he said: "One month is (more often) twenty-nine (days)." Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 2992, 4739, 5196, 24872

Imam Muslim : 1802, 1813

Imam Nasa'i : 2103, 2105, 2110, 2114

Imam Ibnu Majah : 2051

ONE PERSON'S TESTIMONY ON SEEING THE HILAL OF RAMADHAN

Hadith Imam Tirmidzi Number 627

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي رَأَيْتُ الْهَيْلَالَ قَالَ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ أَدِّنْ فِي النَّاسِ أَنْ يَصُومُوا غَدًا حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ سِمَاكِ نَحْوَهُ بِهَذَا الْإِسْنَادِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ فِيهِ اخْتِلَافٌ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَأَكْثَرُ أَصْحَابِ سِمَاكِ رَوَوْا عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا تُقْبَلُ شَهَادَةُ رَجُلٍ وَاحِدٍ فِي الصَّيَامِ وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَأَهْلُ الْكُوفَةِ قَالَ إِسْحَقُ لَا يُصَامُ إِلَّا بِشَهَادَةِ رَجُلَيْنِ وَلَمْ يَخْتَلِفْ أَهْلُ الْعِلْمِ فِي الْإِفْطَارِ أَنَّهُ لَا يُقْبَلُ فِيهِ إِلَّا شَهَادَةُ رَجُلَيْنِ

Narrated to us [Muhammad bin Isma'il], narrated to us [Muhammad bin Ash Shabah], narrated to us [Al Walid bin Abu Tsaur] from [Simak] from ['Ikrimah] from [Ibnu Abbas], he said, a bedouin came to the Prophet, peace and blessings be upon him, saying, indeed I have seen the hilal (of Ramadan), he asked: "Do you testify that there is no god but Allah and Muhammad is the Messenger of Allah?" He answered, Yes, the Prophet said to Bilal: "O Bilal, announce so that people start fasting tomorrow." Narrated to us [Abu Kuraib], narrated to us [Husain Al Ju'fi] from [Zaidah] from [Simak] like the above hadith with the same chain. Abu 'Isa said, in the hadith of Ibnu Abbas there is disagreement, [Sufyan Ats Tsauri] and others narrated this hadith from [Simak] from [Ikrimah] from the Prophet, peace and blessings be upon him, as mursal. Most companions of Simak narrated it from Simak from Ikrimah from the Prophet, peace and blessings be upon him, as mursal and this hadith is practiced by most scholars, they said, acceptance of one man's testimony for the beginning of fasting this is also the opinion of Ibnu Al Mubarak, Syafi'i and Ahmad and the people of Kufah. Ishaq said, The testimony of one person is not accepted for the beginning of fasting but must be two people. The scholars do not differ on the end of Ramadan, that (testimony of hilal sighting) is not accepted except witnessed by two men.

Hadith Corroboration

:

Imam Ahmad : 3371, 3442, 3833, 3838, 4193, 6297, 7973, 8344, 8382, 8714, 10166, 10376, 11327, 12145, 13071, 13417, 13964, 14016, 14184, 14413, 14485, 14667, 14675, 16700, 16741, 17568, 18142, 18264, 20385, 20431, 20446, 20462, 20491, 20493, 20987, 20989, 20990, 20993, 20996, 20997, 20999, 21002, 21019, 21029, 21030, 21058, 21069, 21077, 21082, 21427, 21620, 21653, 22423, 22458, 22489, 26251, 26267

Imam Muslim : 38, 41, 42, 43, 44, 45, 46, 47, 48, 134, 135, 136, 137, 138, 1654, 1655

Imam Tirmidzi : 627, 2562, 2567, 2568

Imam Nasa'i : 2085, 2086, 3905, 3944, 3947, 3948, 3949, 3950

Imam Ibnu Majah : 1642, 2608, 3786

Imam Malik : 375

RAMADLAN AND DZUL HIJJAH ARE NOT LESS THAN THIRTY DAYS

Hadith Imam Tirmidzi Number 628

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَدَّاءِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا عِيدٌ لَا يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي بَكْرَةَ حَدِيثٌ حَسَنٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا قَالَ أَحْمَدُ مَعْنَى هَذَا الْحَدِيثِ شَهْرًا عِيدٌ لَا يَنْقُصَانِ يَقُولُ لَا يَنْقُصَانِ مَعًا فِي سَنَةٍ وَاحِدَةٍ شَهْرُ رَمَضَانَ وَذُو الْحِجَّةِ إِنْ نَقَصَ أَحَدُهُمَا تَمَّ الْآخَرُ وَقَالَ إِسْحَقُ مَعْنَاهُ لَا يَنْقُصَانِ يَقُولُ وَإِنْ كَانَ تِسْعًا وَعِشْرِينَ فَهُوَ تَمَامٌ غَيْرُ نَقْصَانٍ وَعَلَى مَذْهَبِ إِسْحَقَ يَكُونُ يَنْقُصُ الشَّهْرَانِ مَعًا فِي سَنَةٍ وَاحِدَةٍ

Narrated to us [Abu Salamah Yahya bin Khalaf Al Bashri], narrated to us [Bisyr bin Al Mufadldlal] from [Khalid Al Khadzda] from [Abdurrahman bin Abu Bakrah] from [his father], he said, the Messenger of Allah, peace and blessings be upon him, said: "Two months of Eid that do not decrease (from thirty) namely Ramadan and Dhul Hijjah." Abu 'Isa said, the hadith of Abu Bakrah is a hasan hadith, this hadith has also been narrated from Abdurrahman bin Abu Bakrah from the Prophet, peace and blessings be upon him, as mursal. Ahmad said, the meaning of this hadith is, both will not decrease together from thirty days in one year if one is twenty-nine then the other is complete thirty days. Ishaq said, meaning even if twenty-nine days it is considered complete in reward and does not decrease, Ishaq also holds that both months can decrease together in one year.

Hadith Corroboration

Imam Ahmad : 19504, 19577, 19582, 19606

Imam Bukhari : 1779

Imam Muslim : 1822, 1823

Imam Abu Dawud : 1978

Imam Ibnu Majah : 1649

DIFFERENCES IN OBSERVATION OF THE CROSS-HILL IN DIFFERENT PLACES

Hadith Imam Tirmidzi Number 629

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَةَ أَخْبَرَنِي كُرَيْبَانُ أُمُّ الْفَضْلِ بِنْتُ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي ابْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ مَتَى رَأَيْتُمُ الْهِلَالَ فَقُلْتُ رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ فَقَالَ أَأَنْتِ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ فَقُلْتُ رَأَاهُ النَّاسُ وَصَامُوا وَصَامَ مُعَاوِيَةُ قَالَ لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالَ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ يَوْمًا أَوْ نَرَاهُ فَقُلْتُ أَلَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ قَالَ لَا هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ لِكُلِّ أَهْلِ بَلَدٍ رُؤْيَتَهُمْ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far], narrated to us [Muhammad bin Abu Harmalah], informed me [Kuraib] that Ummul Fadl sent him to meet Mu'awiyah in Syam for a need, he said, when I arrived in Syam and finished with his need, suddenly I saw the hilal of the month of Ramadan, while I was in Syam. We saw it on Friday night then I returned to Madinah at the end of the month of Ramadan then [Ibnu Abbas] mentioned about the hilal, when did you see the hilal? I answered, We saw it on Friday night, he said, you saw it on Friday night?, I answered, all people saw it, then they fasted, likewise Mu'awiyah. Ibnu Abbas said again, but we saw it on Saturday night and will continue fasting until the count is complete thirty days or we see the hilal, I asked, do you not follow Mu'awiyah's sighting and fasting, he answered, no, but this is how the Messenger of Allah, peace and blessings be upon him, ordered us. Abu 'Isa said, the hadith of Ibnu Abbas is a hasan sahih gharib hadith and practiced by the scholars with a legal conclusion that each region starts fasting based on their own sighting.

Hadith Corroboration
Imam Abu Dawud : 1985

BREAK YOUR FASTING WITH DATES OR WATER

Hadith Imam Tirmidzi Number 630

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدَ تَمْرًا فَلْيُفْطِرْ عَلَيْهِ وَمَنْ لَا فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّ الْمَاءَ طَهُورٌ قَالَ وَفِي الْبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ أَبُو عِيْسَى حَدِيثُ أَنَسٍ لَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ شُعْبَةَ مِثْلَ هَذَا غَيْرَ سَعِيدِ بْنِ عَامِرٍ وَهُوَ حَدِيثٌ غَيْرُ مُحْفُوظٍ وَلَا نَعْلَمُ لَهُ أَصْلًا مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ وَقَدْ رَوَى أَصْحَابُ شُعْبَةَ هَذَا الْحَدِيثِ عَنْ شُعْبَةَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَصَحُّ مِنْ حَدِيثِ سَعِيدِ بْنِ عَامِرٍ وَهَكَذَا رَوَوْا عَنْ شُعْبَةَ عَنْ عَاصِمٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ سَلْمَانَ وَلَمْ يُذْكَرْ فِيهِ شُعْبَةُ عَنْ الرَّبَابِ وَالصَّحِيحُ مَا رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ وَابْنُ عَوْنٍ يَقُولُ عَنْ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ عَنْ سَلْمَانَ بْنِ عَامِرٍ وَالرَّبَابِ هِيَ أُمُّ الرَّائِحِ

Narrated to us [Muhammad bin Umar bin Ali Al Muqaddami], narrated to us [Sa'id bin 'Amir], narrated to us [Syu'bah] from ['Abdul 'Aziz bin Shuhaib] from [Anas bin Malik], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever finds dates, then break the fast with them, if he does not find them then break with water, because indeed water is pure." (Narrator) said, in this chapter (there is also narration -pent) from Salman bin 'Amir. Abu 'Isa said, we do not know anyone who narrated the hadith of Anas from Syu'bah like this hadith, except Sa'id bin 'Amir. But the hadith is not mahfuzh and does not have a primary source from the hadith of 'Abdul 'Aziz bin Shuhaib from Anas. The

companions of Syu'bah have narrated this hadith from [Syu'bah] from ['Ashim Al Ahwal] from [Hafshah binti Sirin] from [Ar Rabbab] from [Salman bin 'Amir] from the Prophet, peace and blessings be upon him. This narration is more sahih than the narration of Sa'id bin 'Amir. Thus they narrated it from [Syu'bah] from ['Ashim] from [Hafshah binti Sirin] from [Salman], but in it Syu'bah from Rabbab is not mentioned. The sahih is the hadith narrated by [Sufyan Ats Tsauri] and [Ibnu 'Uyainah] and others from ['Ashim Al Ahwal] from [Hafshah binti Sirin] from [Ar Rabbab] from [Salman bin 'Amir] and [Ibnu 'Aun] said, from ['Ummu Ar Ra'ih binti Shulai'] from [Salman bin 'Amir]. While Ar Rabbab is Ummu Ar Ra'ih.

Hadith Corroboration
Imam Ahmad : 15654, 17214

RECOMMENDATIONS TO BREAK YOUR FASTING WITH DATES OR WATER

Hadith Imam Tirmidzi Number 631

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَحْوَلِ ح وَحَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ وَحَدَّثَنَا قُتَيْبَةُ قَالَ أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ الصَّبِيِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ زَادَ ابْنُ عُيَيْنَةَ فَإِنَّهُ بَرَكَةٌ فَمَنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from ['Ashim Al Ahwal]. And narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from ['Ashim Al Ahwal]. And narrated to us [Qutaibah], he said, informed us [Sufyan bin 'Uyainah] from ['Ashim Al Ahwal] from [Hafshah binti Sirin] from [Ar Rabbab] from [Salman bin 'Amir Ad Dlabbi] from the Prophet, peace and blessings be upon him, he said: "If one of you breaks the fast, then break with dates." Ibn 'Uyainah added: "Because indeed it is blessed, if there are no (dates), then break with drinking water, because indeed it is thahur (pure and purifying)." Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 15633, 15637, 15640, 15641, 15649, 17195, 17199, 17201, 17202, 17207
Imam Ibnu Majah : 1689
Imam Darimi : 1639

BREAK YOUR FASTING WITH DATES OR WATER

Hadith Imam Tirmidzi Number 632

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتَمِيرَاتٌ فَإِنْ لَمْ تَكُنْ تَمِيرَاتٌ

حَسَا حَسَوَاتٍ مِنْ مَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ أَبُو عِيسَى وَرُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُفْطِرُنِي الشَّتَاءَ عَلَى تَمَرَاتٍ وَفِي الصَّيْفِ عَلَى الْمَاءِ

Narrated to us [Muhammad bin Rafi'], narrated to us [Abdurrazzaq], narrated to us [Ja'far bin Sulaiman] from [Tsabit] from [Anas bin Malik], he said, the Prophet, peace and blessings be upon him, always broke the fast with fresh dates before praying, if he did not find them, then (he broke) with dry dates and if he did not get dry dates, he broke the fast by sipping water three times. Abu 'Isa said, this is a hasan gharib hadith. Abu 'Isa said again, it is also narrated that the Prophet, peace and blessings be upon him, broke the fast in winter with dates and in summer with water.

Hadith Corroboration
Imam Ahmad : 12215
Imam Abu Dawud : 2009

SHAUM AND BREAKING THE FAST BASED ON THE AGREEMENT OF THE CONGREGATION

Hadith Imam Tirmidzi Number 633

أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا إِسْحَاقُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تُضْحَوْنَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالَ إِنَّمَا مَعْنَى هَذَا أَنَّ الصَّوْمَ وَالْفِطْرَ مَعَ الْجَمَاعَةِ وَعَظَمُ النَّاسِ

Informed me [Muhammad bin Isma'il], narrated to us [Ibrahim bin Al Mundzir], narrated to us [Ishaq bin Ja'far bin Muhammad], narrated to me [Abdullah bin Ja'far] from ['Utsman bin Muhammad Al Akhnasi] from [Sa'id Al Maqburi] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "Fasting is on the day you fast and breaking is on the day when you all break, likewise with Eid al-Adha, that is on the day you all sacrifice." Abu 'Isa said, this is a hasan gharib hadith, some scholars interpret this hadith that is, Indeed fasting and breaking are with the jama'ah and the majority of people.

Hadith Corroboration
Imam Ibnu Majah : 1650

BREAKING THE FAST AFTER SUNSETS

Hadith Imam Tirmidzi Number 634

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَاصِمِ بْنِ عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ

فَقَدْ أَفْطَرْتَقَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us ['Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from ['Ashim bin Umar] from [Umar bin Al Khaththab], he said, the Messenger of Allah, peace and blessings be upon him, said: "When night has come and day begins to go and the sun has set then you may break the fast." (Narrator) said, in this chapter (there is also narration -pent) from Ibnu Abu 'Aufa and Abu Sa'id. Abu 'Isa said, the hadith of Umar is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 225, 320
Imam Bukhari : 1818
Imam Muslim : 1841
Imam Darimi : 1638

HURRY UP BREAKING THE FAST

Hadith Imam Tirmidzi Number 635

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ أَبِي حَازِمٍ ح قَالَ وَ أَخْبَرَنَا أَبُو مُصْعَبٍ قِرَاءَةً عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَأَنَسٍ بْنُ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ سَهْلِ بْنِ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ اسْتَحَبُّوا تَعْجِيلَ الْفِطْرِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Abu Hazim]. (Narrator) said, and informed us [Abu Mush'ab] with his reading from [Malik] from [Abu Hazim] from [Sahl bin Sa'ad], he said, the Messenger of Allah, peace and blessings be upon him, said: "People will remain in goodness as long as they hasten to break the fast." (Narrator) said, in this chapter (there is also narration -pent) from Abu Hurairah, Ibnu Abbas, 'Aisyah and Anas bin Malik. Abu 'Isa said, the hadith of Sahl bin Sa'ad is a hasan sahih hadith and practiced by the scholars both from the companions and those after them like Syafi'i, Ahmad and Ishaq. They all prefer to hasten breaking the fast.

Hadith Corroboration
Imam Ahmad : 21739, 21762, 21779, 21789, 21800
Imam Bukhari : 1821
Imam Muslim : 1838
Imam Ibnu Majah : 1687, 1688
Imam Malik : 561, 562
Imam Darimi : 1637

GOD LIKES PEOPLE WHO HURRY UP BREAKING THE BREAK

Hadith Imam Tirmidzi Number 636

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ فِطْرًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو عَاصِمٍ وَأَبُو الْمُغِيرَةِ عَنْ الْأَوْزَاعِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Al Walid bin Muslim] from [Al Auza'i] from [Qurrah bin Abdurrahman] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him: Allah 'azza wa jalla said: "My servant whom I love most is he who always hastens to break the fast." Narrated to us [Abdullah bin Abdurrahman], informed us [Abu 'Ashim] and [Abu Al Mughirah] from [Al Auza'i] through this chain with the same hadith. Abu 'Isa said, this is a hasan gharib hadith.

Hadith Corroboration
Imam Ahmad : 6943, 8010
Imam Darimi : 2579

HURRY UP BREAKING THE FAST Hadith Imam Tirmidzi Number 637

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي عَطِيَّةَ قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَتْ أَتَيْهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ قُلْنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ أَبُو مُوسَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَطِيَّةَ اسْمُهُ مَالِكُ بْنُ أَبِي عَامِرٍ الْهَمْدَانِيُّ وَيُقَالُ ابْنُ عَامِرٍ الْهَمْدَانِيُّ وَابْنُ عَامِرٍ أَصَحُّ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [A'masy] from [Umarah bin 'Umair] from [Abu 'Athiyah], he said, I and Masruq visited 'Aisyah then we asked, there are two companions of the Prophet, peace and blessings be upon him, one of them hastens breaking the fast and prayer while the second delays breaking the fast and prayer, ['Aisyah] asked, Who among the two hastens breaking the fast and prayer? We answered Abdullah bin Mas'ud, she ('Aisyah) said, that is what the Messenger of Allah, peace and blessings be upon him, did. And the second is Abu Musa. Abu 'Isa said, this is a hasan sahih hadith, Abu 'Athiyah's name is Malik bin Abu 'Amir Al Hamdani, he is usually called with Ibnu 'Amir while he is more correctly called with Ibnu 'Amir.

Hadith Corroboration
Imam Ahmad : 23081
Imam Abu Dawud : 2007
Imam Nasa'i : 2129, 2130, 2131, 2132

SUGGESTIONS FOR ENDING SAHUR

Hadith Imam Tirmidzi Number 638

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَتْ سَحَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ قَالَ قُلْتُ كَمْ كَانَ قَدْرُ ذَلِكَ قَالَ قَدْرُ خَمْسِينَ آيَةً حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ حَوْهٍ إِلَّا أَنَّهُ قَالَ قَدْرُ قِرَاءَةِ خَمْسِينَ آيَةً قَالَ وَفِي الْبَابِ عَنْ حُذَيْفَةَ قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ اسْتَحَبُّوا تَأْخِيرَ السُّحُورِ

Narrated to us [Yahya bin Musa], narrated to us [Abu Daud At Thayalisi], narrated to us [Hisyam Ad Dastuwa'i] from [Qatadah] from [Anas bin Malik] from [Zaid bin Tsabit], he said, we once had suhoor with the Messenger of Allah, peace and blessings be upon him, then we prayed in congregation. Anas said, I asked, how long is the interval between suhoor and prayer? He answered, approximately fifty verses. Narrated to us [Hannad], narrated to us [Waki'] from [Hisyam] like the above hadith, but in it he said, approximately while reciting fifty verses. (Narrator) said, in this chapter (there is also narration -pent) from Hudzaifah. Abu 'Isa said, the hadith of Zaid bin Tsabit is a hasan sahih hadith and also the opinion of Syafi'i, Ahmad and Ishaq, all prefer to delay suhoor.

Hadith Corroboration
Imam Ahmad : 20630
Imam Bukhari : 541, 1787
Imam Muslim : 1837
Imam Nasa'i : 2126, 2127
Imam Ibnu Majah : 1684
Imam Darimi : 1633

CONTINUE EATING AND DRINKING UNTIL THE TRUE DAWN

Hadith Imam Tirmidzi Number 639

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو حَدَّثَنِي عَبْدُ اللَّهِ بْنُ التُّعْمَانِ عَنْ قَيْسِ بْنِ طَلْقٍ حَدَّثَنِي أَبِي طَلْقُ بْنُ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُوا وَاشْرَبُوا وَلَا يَهْدِنَكُمْ السَّاطِعُ الْمُصْعِدُ وَكُلُوا وَاشْرَبُوا حَتَّى يَغْتَرِضَ لَكُمْ الْأَحْمَرُ قَالَ وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ وَأَبِي ذَرٍّ وَسَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ طَلْقِ بْنِ عَلِيٍّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَا يَحْرُمُ عَلَى الصَّائِمِ الْأَكْلُ وَالشُّرْبُ حَتَّى يَكُونَ الْفَجْرُ الْأَحْمَرُ الْمُغْتَرِضُ وَبِهِ يَقُولُ عَامَّةُ أَهْلِ الْعِلْمِ

Narrated to us [Hannad], narrated to us [Mulazim bin Amru], narrated to me [Abdullah bin An Nu'man] from [Qais bin Thalq], narrated to me my father [Thalq bin Ali] that the Messenger of Allah, peace and blessings be upon him, said: "Continue eating and drinking and do not be deceived by the false dawn that appears as a vertical line (fajar kadzib), but continue eating and drinking until the true dawn appears spreading red (fajar shadiq)." In

this chapter (there is also narration -pent) from 'Adi bin Hatim, Abu Dzar and Samrah. Abu 'Isa said, the hadith of Ali bin Thalq is a hasan gharib hadith through this path and practiced by the scholars. They said, it is permissible for someone to continue eating and drinking until the appearance of the spreading red dawn.

Hadith Corroboration
Imam Abu Dawud : 2001

SAHUR TIME DEADLINE

Hadith Imam Tirmidzi Number 640

حَدَّثَنَا هَنَادٌ وَيُوسُفُ بْنُ عِيسَى قَالََا حَدَّثَنَا وَكِيعٌ عَنْ أَبِي هِلَالٍ عَنْ سَوَادَةَ بْنِ حَنْظَلَةَ هُوَ الْقُشَيْرِيُّ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَعَنَّكُمْ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيلُ وَلَكِنْ الْفَجْرُ الْمُسْتَطِيرُ فِي الْأُفُقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Hannad] and [Yusuf bin 'Isa] both said, narrated to us [Waki'] from [Abu Hilal] from [Sawadah bin Handlalah he is Al Qusyairi] from [Samrah bin Jundub], he said, the Messenger of Allah, peace and blessings be upon him, said: "Do not stop eating and drinking when hearing Bilal's adhan and the appearance of the vertical dawn but stop when the dawn spreading on the horizon has appeared." Abu 'Isa said, this is a hasan hadith.

Hadith Corroboration
Imam Ahmad : 19299, 19338
Imam Muslim : 1833
Imam Abu Dawud : 1999
Imam Nasa'i : 2142

FASTING IS NOT ACCEPTABLE WITHOUT LEAVING LIES AND IMMONSTION

Hadith Imam Tirmidzi Number 641

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ قَالَ وَأَخْبَرَنَا ابْنُ أَبِي ذَيْبٍ عَنْ الْمُقْبِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ بِأَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Musa Muhammad bin Mutsanna], narrated to us [Utsman bin Umar], he said, and informed us [Ibnu Abu Dzi'b] from [Al Maqburi] from [his father] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "Whoever cannot leave false speech (Zur) and false actions (maksiat) then Allah does not need him even though he has left eating and drinking (his fast will not be accepted -pent)". (Narrator) said, in this chapter (there is also narration -pent) from Anas. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 9463, 10158
Imam Bukhari : 1770, 5597

THE ADVANTAGES OF EATING SAHUR

Hadith Imam Tirmidzi Number 642

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكََةً قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي
عَبَّاسٍ وَعَمْرِو بْنِ الْعَاصِ وَالْعُرْبَاضِ بْنِ سَارِيَةَ وَعُتْبَةَ بْنِ عَبْدِ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] and ['Abdul 'Aziz bin Shuhaib] from [Anas] that the Prophet, peace and blessings be upon him, said: "Eat suhoor, indeed suhoor is blessed". (Narrator) said, in this chapter (there is also narration - pent) from Abu Hurairah, Abdullah bin Mas'ud, Jabir bin Abdullah, Ibnu Abbas, Amru bin Ash, 'Irbadl bin Sariyah, 'Utbah bin 'Abd and Abu Darda'. Abu 'Isa said, the hadith of Anas is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 8543, 9795, 10851, 11512, 12768, 12911, 13062, 13208, 13482
Imam Bukhari : 1789
Imam Muslim : 1835
Imam Nasa'i : 2115, 2117, 2118, 2119, 2120, 2121, 2122
Imam Ibnu Majah : 1682
Imam Darimi : 1634

THE DIFFERENCE BETWEEN FASTING BETWEEN ISLAM AND PEOPLE OF THE BOOK

Hadith Imam Tirmidzi Number 643

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فَضْلٌ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلُهُ السَّحَرِ حَدَّثَنَا
بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ
الْعَاصِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَهْلُ مِصْرَ يَقُولُونَ مُوسَى بْنُ
عَلِيٍّ وَأَهْلُ الْعِرَاقِ يَقُولُونَ مُوسَى بْنُ عَلِيٍّ وَهُوَ مُوسَى بْنُ عَلِيٍّ بْنِ رَبَاحٍ اللَّخْمِيُّ

Narrated from the Prophet, peace and blessings be upon him, he said: "The difference between our fasting and the fasting of the People of the Book is eating suhoor". Narrated to us [Qutaibah] like that, narrated to us [Al Laits] from [Musa bin Ali] from [his father] from [Abu Qais] the slave of Amru bin Ash from [Amru bin 'Ash] from the Prophet, peace and blessings be upon him. (Narrator) said, this is a hasan sahih hadith. The people of Egypt call him Musa bin Ali while the people of Iraq call him Musa bin 'Ulay and he is none other than Musa bin 'Ulay bin Rabah Al Lakhmy.

BREAKING YOUR FASTING DURING FARMS IS NOT MANDATORY, THE CHOICE BETWEEN FASTING OR BREAKING THE FASTING Hadith Imam Tirmidzi Number 644

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى مَكَّةَ عَامَ الْفَتْحِ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ وَصَامَ النَّاسُ مَعَهُ فَقِيلَ لَهُ إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ وَإِنَّ النَّاسَ يَنْظُرُونَ فِيَمَا فَعَلْتَ فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ فَأَفْطَرَ بَعْضُهُمْ وَصَامَ بَعْضُهُمْ فَلَمَّا بَلَغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ أُولَئِكَ الْعَصَاةُ قَالَ وَفِي الْبَابِ عَنْ كَعْبِ بْنِ عَاصِمٍ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّوْمِ فِي السَّفَرِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْفِطْرَ فِي السَّفَرِ أَفْضَلُ حَتَّى رَأَى بَعْضُهُمْ عَلَيْهِ الْإِعَادَةَ إِذَا صَامَ فِي السَّفَرِ وَاخْتَارَ أَحْمَدُ وَإِسْحَاقُ الْفِطْرَ فِي السَّفَرِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِنَّ وَجَدَ قُوَّةَ فَصَامَ فَحَسَنٌ وَهُوَ أَفْضَلُ وَإِنْ أَفْطَرَ فَحَسَنٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَقَالَ الشَّافِعِيُّ وَإِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ وَقَوْلُهُ حِينَ بَلَغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ أُولَئِكَ الْعَصَاةُ فَوَجْهُ هَذَا إِذَا لَمْ يَحْتَمِلْ قَلْبُهُ قَبُولَ رُخْصَةِ اللَّهِ فَأَمَّا مَنْ رَأَى الْفِطْرَ مُبَاحًا وَصَامَ وَقَوِيَ عَلَى ذَلِكَ فَهُوَ أَعْجَبُ إِلَيَّ

Narrated to us [Qutaibah], narrated to us [Abdul 'Aziz bin Muhammad] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah] that the Messenger of Allah, peace and blessings be upon him, went out to Makkah in the year of the conquest of Makkah while fasting with his companions, when arriving at Kuraa'ul Ghamim it was said to him, Indeed the people are burdened because of fasting and they see what you will do, then he asked for a bag of water after Asr then drank it witnessed by all the companions, so some of them broke the fast and some others chose to continue fasting, it turned out that the news of the people who continued fasting reached him, then he said: "They are the disobedient people." And in this chapter (there is also narration -pent) from Ka'ab bin 'Ashim, Ibnu Abbas and Abu Hurairah. The hadith of Jabir is a hasan sahih hadith. And it has been narrated from the Prophet, peace and blessings be upon him, that he said: "Fasting while traveling is not part of goodness." Therefore the scholars differ on fasting during travel, some scholars from the companions of the Prophet, peace and blessings be upon him, hold that breaking during travel is better, even they hold that qadla' is obligatory if he fasts during travel, among

those who choose this opinion are Ahmad and Ishaq. While some scholars from the companions of the Prophet, peace and blessings be upon him, and others hold if he feels strong then fasts then that is better, but if he chooses to break then it is permissible. This opinion is also chosen by Sufyan Ats Tsauri, Malik bin Anas and Abdullah Ibnul Mubarak. Syafi'i said, the meaning of the above hadith of the Prophet is if his heart does not accept the concession from Allah ta'ala, as for the person who holds the permissibility of breaking during travel but he feels strong then fasts then that is what I prefer.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276

Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657

Imam Malik : 576, 577, 578, 579

Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

PROVISIONS OF SHAUM DURING TRAVEL: CHOOSE TO FAST OR BREAK THE FAST

Hadith Imam Tirmidzi Number 645

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ عَنْ عَبْدِ بْنِ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ حَمْزَةَ بْنَ عَمْرِو بْنِ الْأَسْلَمِيِّ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصَّوْمِ فِي السَّفَرِ وَكَانَ يَسْرُدُ الصَّوْمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي الدَّرْدَاءِ وَحَمْزَةَ بْنِ عَمْرِو بْنِ الْأَسْلَمِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ أَنَّ حَمْزَةَ بْنَ عَمْرِو بْنِ الْأَسْلَمِيِّ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani] from ['Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] that Hamzah bin Amru Al Aslami asked the Messenger of Allah, peace and blessings be upon him, about fasting during travel -and he was one who fasted a lot-, then the Messenger of Allah, peace and blessings be upon him, said: "If you want to fast then fast, but if you want to break then break." (Narrator) said, in this chapter (there is also narration -pent) from Anas bin Malik, Abu Sa'id, Abdullah bin Mas'ud, Abdullah bin Amru, Abu Darda' and Hamzah bin Amru Al Aslami. Abu 'Isa said, the hadith of 'Aisyah is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271,

THERE IS NO DISAPPOINTMENT IN FASTING OR BREAKING THE FAST DURING TRAVEL

Hadith Imam Tirmidzi Number 646

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَكُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَمَا يَعْيبُ عَلَى الصَّائِمِ صَوْمَهُ وَلَا عَلَى الْمُفْطِرِ إِفْطَارَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Bisyr bin Al Mufadldlal] from [Sa'id bin Yazid Abu Salamah] from [Abu Nadlrah] from [Abu Sa'id Al Khudri], he said, we traveled with the Messenger of Allah, peace and blessings be upon him, in the month of Ramadan, he did not blame the one who fasted nor did he blame the one who broke. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673
 Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943
 Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893
 Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057
 Imam Tirmidzi : 644, 645, 646, 647
 Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276
 Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657
 Imam Malik : 576, 577, 578, 579
 Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

OPINIONS ABOUT FASTING AND BREAKING DURING SAFAR

Hadith Imam Tirmidzi Number 647

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا الْجُرَيْرِيُّ ح قَالَ وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَكُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَلَا يَجِدُ الْمُفْطِرُ عَلَى الصَّائِمِ وَلَا الصَّائِمُ عَلَى الْمُفْطِرِ فَكَأَنَّهُمْ يَرَوْنَ أَنَّهُ مَنْ وَجَدَ قُوَّةَ فَصَامَ فَحَسَنٌ وَمَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَحَسَنٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Ali], narrated to us [Yazid bin Zurai'], narrated to us [Al Jurairi]. (Narrator) said, and narrated to us [Sufyan bin Waki'], narrated to us ['Abdul A'la] from [Al Jurairi] from [Abu Nadlrah] from [Abu Sa'id], he said, we traveled with the Messenger of Allah, peace and blessings be upon him, so some of us fasted and some others broke, the

people who fasted did not blame the people who broke nor vice versa. They all held, whoever has strength then he fasts, that is good and whoever feels weak then breaks, that is also good. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 134, 1953, 2520, 2839, 2996, 3088, 3622, 3673, 8082, 10661, 11045, 13678, 13879, 13890, 13905, 14267, 14744, 15459, 18270, 19438, 22568, 22569, 23065, 24429, 25673

Imam Bukhari : 1807, 1808, 1809, 1810, 1811, 1812, 2734, 3943

Imam Muslim : 1875, 1876, 1879, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893

Imam Abu Dawud : 2052, 2053, 2054, 2055, 2056, 2057

Imam Tirmidzi : 644, 645, 646, 647

Imam Nasa'i : 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276

Imam Ibnu Majah : 1651, 1652, 1653, 1654, 1655, 1656, 1657

Imam Malik : 576, 577, 578, 579

Imam Darimi : 1645, 1646, 1647, 1648, 1649, 1650

Ease of breaking the fast in times of war

Hadith Imam Tirmidzi Number 648

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيْدَ بْنِ أَبِي حَبِيْبٍ عَنْ مَعْمَرِ بْنِ أَبِي حَيَّيَّةَ عَنْ ابْنِ الْمُسَيَّبِ أَنَّهُ سَأَلَهُ عَنْ الصَّوْمِ فِي السَّفَرِ فَحَدَّثَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ غَزَوَتَيْنِ يَوْمَ بَدْرٍ وَالْفَتْحِ فَأَفْطَرْنَا فِيهِمَا قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيْسَى حَدِيثُ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَ بِالْفِطْرِ فِي غَزْوَةِ غَزَاهَا وَقَدْ رُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ نَحْوُ هَذَا إِلَّا أَنَّهُ رَخَّصَ فِي الْإِفْطَارِ عِنْدَ لِقَاءِ الْعَدُوِّ وَبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Yazid bin Abu Habib] from [Ma'mar bin Abu Huyaiyah] that he asked [Ibnu Al Musayyib] about fasting during travel, then he narrated from [Umar bin Al Khaththab], he said, we fought with the Messenger of Allah, peace and blessings be upon him, in the month of Ramadan twice, namely the battle of Badr and the conquest of Makkah, we also broke (did not fast) in both. (Narrator) said, in this chapter (there is also narration -pent) from Abu Sa'id. Abu 'Isa said, the hadith of Umar we do not know except through this path. And it has been narrated from Abu Sa'id from the Prophet, peace and blessings be upon him, that he ordered to break in a battle. And it is also narrated from Umar bin Al Khaththab like the above hadith, but in it he gave rukhshah to break when facing the enemy, this is also the opinion of some scholars.

Hadith Corroboration

Imam Ahmad : 134, 136

FASTING LEISURE FOR TRAVELLERS AND PREGNANT OR BREASTFEEDING WOMEN

Hadith Imam Tirmidzi Number 649

حَدَّثَنَا أَبُو كُرَيْبٍ وَيُوسُفُ بْنُ عِيسَى قَالَا حَدَّثَنَا وَكِيعٌ حَدَّثَنَا أَبُو هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَجُلٌ مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ قَالَا غَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ يَتَغَدَّى فَقَالَ ادْنُ فَكُلْ فَقُلْتُ إِنِّي صَائِمٌ فَقَالَ ادْنُ أَحَدْتُكَ عَنْ الصَّوْمِ أَوْ الصَّيَامِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْ الْمُسَافِرِ الصَّوْمَ وَشَطَرَ الصَّلَاةِ وَعَنْ الْحَامِلِ أَوْ الْمُرْضِعِ الصَّوْمَ أَوْ الصَّيَامَ وَاللَّهُ لَقَدْ قَالَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِلْتَاهُمَا أَوْ إِحْدَاهُمَا فَيَا لَهْفٍ نَفْسِي أَنْ لَا أَكُونَ طِعِمْتُ مِنْ طَعَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسِ بْنِ مَالِكٍ الْكَعْبِيُّ حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ لِأَنَسِ بْنِ مَالِكٍ هَذَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ الْوَاحِدِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الْحَامِلُ وَالْمُرْضِعُ تُفْطِرَانِ وَتَقْضِيَانِ وَتُطْعِمَانِ وَبِهِ يَقُولُ سُفْيَانُ وَمَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَقَالَ بَعْضُهُمْ تُفْطِرَانِ وَتُطْعِمَانِ وَلَا قِضَاءَ عَلَيْهِمَا وَإِنْ شَاءَتْ قَضَتْ وَلَا إِطْعَامَ عَلَيْهِمَا وَبِهِ يَقُولُ إِسْحَقُ

Narrated to us [Abu Kuraib] and [Yusuf bin 'Isa] both said, narrated to us [Waki'], narrated to us [Abu Hilal] from [Abdullah bin Sawadah] from [Anas bin Malik] a man from Bani Abdullah bin Ka'ab said, The troops of the Messenger of Allah, peace and blessings be upon him, raided our people secretly, then I came to him and it turned out he was eating lunch, then he said: "Come closer and eat." I answered, I am fasting, he said again: "Come closer surely I will explain to you about fasting, indeed Allah Ta'ala does not obligate fasting on the traveler and gives concession of half prayer for him also gives concession to pregnant and breastfeeding women not to fast". Indeed the Prophet, peace and blessings be upon him, has mentioned both (namely pregnant and breastfeeding women), it is regrettable if I did not eat the food of the Prophet, peace and blessings be upon him. (Narrator) said, in this chapter (there is also narration -pent) from Abu 'Umayyah. Abu 'Isa said, the hadith of Anas bin Malik Al Ka'bi is a hasan hadith, this is the only hadith narrated by Anas from the Prophet, peace and blessings be upon him. Some scholars hold that pregnant and breastfeeding women who break must qadla' the fast and give food (to the poor), this is as the statement of Sufyan, Malik, Syafi'i and Ahmad. And some of them hold that pregnant and breastfeeding women who break must give food but not obligate to qadla' their fast, this is as the statement of Ishaq.

Hadith Corroboration
Imam Ahmad : 22272
Imam Nasa'i : 2286

REPLACEMENT OF THE FAS LEAVED BY THE DECEASED

Hadith Imam Tirmidzi Number 650

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْأَعْمَشِ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ وَمُسْلِمِ بْنِ أَبِي بَكْرٍ عَنْ سَعِيدِ

بْنِ جُبَيْرٍ وَعَطَاءٍ وَمُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَتْ امْرَأَةً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُخْتِي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ أَرَأَيْتِ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ أَكُنْتَ تَقْضِيْنَهُ قَالَتْ نَعَمْ قَالَ فَحَقُّ اللَّهِ أَحَقُّ قَالَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ جَوَّدَ أَبُو خَالِدٍ الْأَحْمَرُ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ قَالَ مُحَمَّدٌ وَقَدْ رَوَى غَيْرُ أَبِي خَالِدٍ عَنْ الْأَعْمَشِ مِثْلَ رِوَايَةِ أَبِي خَالِدٍ قَالَ أَبُو عِيسَى وَرَوَى أَبُو مُعَاوِيَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ سَلَمَةَ بْنَ كَهْمَلٍ وَلَا عَنْ عَطَاءٍ وَلَا عَنْ مُجَاهِدٍ وَاسْمُ أَبِي خَالِدٍ سُلَيْمَانُ بْنُ حَبَّانَ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar] from [Al A'masy] from [Salamah bin Kuhail] and [Muslim Al Bathin] from [Sa'id bin Jubair] and [Atha'] and [Mujahid] from [Ibnu Abbas], he said, a woman came to the Prophet, peace and blessings be upon him, saying, indeed my sister died and still had the obligation of fasting two consecutive months, he said: "What do you think, If your sister had debt then you paid it off would it not be settled?" She answered, Yes, he continued: "Then the rights of Allah are more entitled to be fulfilled." In this chapter (there is also narration -pent) from Buraidah, Ibnu Umar, 'Aisyah. Narrated to us [Abu Kuraib], narrated to us [Abu Khalid Al Ahmar] from [Al A'masy] with a chain like this. Abu 'Isa said, the hadith of Ibnu Abbas is a hasan sahih hadith. He said, I have heard Muhammad say, [Abu Khalid Al Ahmar] has narrated this hadith from [Al A'masy], Muhammad said, besides Abu Khalid also narrated this hadith from Al A'masy like the narration of Abu Khalid. Abu 'Isa said, [Abu Mu'awiyah] and others also narrated this hadith from [Al A'masy] from [Muslim Al Bathin] from [Sa'id bin Jubair] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, but they did not mention Salamah bin Kuhail nor from 'Atha' and from Mujahid, Abu Khalid's name is Sulaiman bin Hibban.

Hadith Corroboration
 Imam Ahmad : 1901
 Imam Muslim : 1936, 1937
 Imam Nasa'i : 5299
 Imam Ibnu Majah : 1748, 2707, 2900
 Imam Darimi : 1703

FEEDING THE POOR AS COMPENSATION FOR THE FASTING BY THE DECEASED

Hadith Imam Tirmidzi Number 651

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ بْنُ الْقَاسِمِ عَنْ أَشْعَثَ عَنْ مُحَمَّدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرٍ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ لَا

نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَالصَّحِيحُ عَنْ ابْنِ عُمَرَ مَوْقُوفٌ قَوْلُهُ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْبَابِ فَقَالَ بَعْضُهُمْ يُصَامُ عَنِ الْمَيِّتِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ قَالَا إِذَا كَانَ عَلَى الْمَيِّتِ نَذْرٌ صِيَامٍ يَصُومُ عَنْهُ وَإِذَا كَانَ عَلَيْهِ قَضَاءٌ رَمَضَانَ أَطْعَمَ عَنْهُ وَقَالَ مَالِكٌ وَسُفْيَانُ وَالشَّافِعِيُّ لَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ قَالَ وَأَشْعَثُ هُوَ ابْنُ سَوَّارٍ وَمُحَمَّدٌ هُوَ عِنْدِي ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى

Narrated to us [Qutaibah], narrated to us [Abtsar bin Al Qasim] from [Asy'ats] from [Muhammad] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "Whoever dies and still has the obligation of fasting then he should give food to one poor person for each day as replacement". Abu 'Isa said, we do not know this hadith of Ibnu Umar narrated as marfu' except through this chain and the correct is this hadith is mauquf up to Ibnu Umar. The scholars differ, some of them namely Ahmad and Ishaq hold if the deceased vowed to fast, then it can be represented. But if he has the obligation to qadla' Ramadan fast, then as replacement he should give food to the poor. Malik, Sufyan and Syafi'i hold, someone cannot represent the fast of another person. Asy'ats is Ibnu Sawwar and in my opinion Muhammad is also called Ibnu 'Abdir Rahman bin Abu Laila.

Hadith Corroboration
Imam Ahmad : 23265
Imam Abu Dawud : 2879
Imam Ibnu Majah : 1747

THINGS THAT DO NOT INFLICT THE FASTING

Hadith Imam Tirmidzi Number 652

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يُفْطَرْنَ الصَّائِمَ الْحِجَامَةُ وَالْقَيْءُ وَالْإِحْتِلَامُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ حَدِيثٌ غَيْرٌ مَحْفُوظٌ وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ زَيْدِ بْنِ أَسْلَمَ مُرْسَلًا وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ يُضَعَّفُ فِي الْحَدِيثِ قَالَ سَمِعْتُ أَبَا دَاوُدَ السَّجَزِيَّ يَقُولُ سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ فَقَالَ أَخُوهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ لَا بَأْسَ بِهِ قَالَ وَسَمِعْتُ مُحَمَّدًا يَذْكُرُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْمَدِينِيِّ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ ثَقَّةٌ وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ ضَعِيفٌ قَالَ مُحَمَّدٌ وَلَا أُرْوِي عَنْهُ شَيْئًا

Narrated to us [Muhammad bin 'Ubaid Al Muharibi], narrated to us [Abdurrahman bin Zaid bin Aslam] from [his father] from [Atha' bin Yasar] from [Abu Sa'id Al Khudri], he said, the Messenger of Allah, peace and blessings be upon him, said: "There are three things that do not invalidate the fast namely: Cupping, vomiting and wet dream." Abu 'Isa said, the hadith of Abu Sa'id Al Khudri is not mahfuzh, [Abdullah bin Zaid bin Aslam] and [Abdul Aziz bin Muhammad] and others narrated this hadith from [Zaid bin Aslam] as mursal, without

mentioning from Abu Sa'id. Abdurrahman bin Zaid bin Aslam is a weak person in hadith. (Narrator) said, I heard Abu Dawud Al Sajzi say, I asked Ahmad bin Hambal about Abdurrahman bin Zaid bin Aslam, he answered, His brother named Abdullah bin Zaid his hadith is acceptable. Abu 'Isa said, I heard Muhammad narrate from Ali Al Madiny that Abdullah bin Zaid bin Aslam is a thiqah person, as for Abdurrahman bin Zaid bin Aslam is a weak person, Muhammad said, I do not narrate even one hadith from him.

THE RULING ON VOMITING DURING FASTING

Hadith Imam Tirmidzi Number 653

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنْ اسْتَقَاءَ عَمْدًا فَلَيْقُضَ قَالَ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَثَوْبَانَ وَفَضَالََةَ بْنِ عُبَيْدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ حَدِيثِ عِيسَى بْنِ يُونُسَ وَقَالَ مُحَمَّدٌ لَا أَرَاهُ مُحْفُوظًا قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصِحُّ إِسْنَادُهُ وَقَدْ رُوِيَ عَنْ أَبِي الدَّرْدَاءِ وَثَوْبَانَ وَفَضَالََةَ بْنِ عُبَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ وَإِنَّمَا مَعْنَى هَذَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ صَائِمًا مُتَطَوِّعًا فَقَاءَ فَضَعُفَ فَأَفْطَرَ لِذَلِكَ هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ مُفَسِّرًا وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الصَّائِمَ إِذَا ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ وَإِذَا اسْتَقَاءَ عَمْدًا فَلَيْقُضَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Ali bin Hujr], narrated to us [Isa bin Yunus] from [Hisyam bin Hasan] from [Muhammad bin Sirin] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: "Whoever vomits, then it is not obligatory for him to qadla' his fast, but for whoever vomits intentionally, then it is obligatory for him to qadla' his fast." (Narrator) said, in this chapter (there is also narration -pent) from Abu Darda', Tsauban and Fadlalah bin 'Ubaid. Abu 'Isa said, the hadith of Abu Hurairah is a hasan gharib hadith, we do not know the hadith from the narration of Hisyam from Ibnu Sirin from Abu Hurairah from the Prophet, peace and blessings be upon him, except from the narration of 'Isa bin Yunus. Muhammad said, in my opinion this hadith is not mahfuzh. Abu 'Isa said, this hadith has been narrated through many paths, but none is sahih. It has also been narrated from Abu Darda', Tsauban and Fadlalah bin 'Ubaid that the Prophet, peace and blessings be upon him, once vomited then broke, as for the meaning of this hadith is the Prophet vomited while fasting tathawwu' (sunnah) he felt weak then broke, the meaning of this hadith as mentioned in another narration along with its interpretation. The scholars also practice this hadith by taking the legal conclusion, that a person who fasts then vomits, then he is not obliged to qadla', but if he vomits intentionally, then he is obliged to qadla' his fast. Among the scholars who hold like this are Sufyan Ats Tsauri, Syafi'i, Ahmad and Ishaq.

DEALING WITH FORGETTING TO EAT OR DRINK DURING FASTING

Hadith Imam Tirmidzi Number 654

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجٍ بْنِ أَرْطَاةَ عَنْ قَتَادَةَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا فَلَا يُفْطِرُ فَإِنَّمَا هُوَ رِزْقُ رَزَقَهُ اللَّهُ حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ عَنْ ابْنِ سِيرِينَ وَخَلَّاسٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ أَوْ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأُمِّ إِسْحَقَ الْغَنَوِيَّةِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَ مَالِكُ بْنُ أَنَسٍ إِذَا أَكَلَ فِي رَمَضَانَ نَاسِيًا فَعَلَيْهِ الْقَضَاءُ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar] from [Hajjaj bin Arthah] from [Qatadah] from [Ibnu Sirin] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever forgets, then eats or drinks while fasting, then do not invalidate his fast, because that is sustenance that Allah has provided for him." Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Usamah] from ['Auf] from [Ibnu Sirin] and [Khallas] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like the above hadith. (Narrator) said, in this chapter (there is also narration - pent) from Abu Sa'id and Ummu Ishaq Al Ghanawiyyah. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith and practiced by most scholars like Sufyan Ats Tsauri, Syafi'i, Ahmad and Ishaq. While Imam Malik bin Anas said, if someone forgets, then eats and drinks in the month of Ramadan, then he must qadla' his fast. But the first opinion is more sahih.

THREATS FOR THOSE WHO DELIBERATELY CANCEL THE RAMADAN FASTING

Hadith Imam Tirmidzi Number 655

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ حَدَّثَنَا أَبُو الْمُطَوِّسِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ

لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَ سَمِعْتُ مُحَمَّدًا يَقُولُ أَبُو الْمُطَوِّسِ اسْمُهُ يَزِيدُ بْنُ الْمُطَوِّسِ وَلَا أَعْرِفُ لَهُ غَيْرَ هَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] and [Abdurrahman bin Mahdi] both said, narrated to us [Sufyan] from [Habib bin Abu Tsabit], narrated to us [Abu Al Muthawwas] from [his father] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: "Whoever breaks even one day in the month of Ramadan not because of illness or there is rukhshah (concession), then his fast cannot be qadla' even though he fasts a full year". Abu 'Isa said, we know the hadith of Abu Hurairah except through the above narration. I heard Muhammad say, Abul Muthawwis is named Yazid bin Muthawwis and I do not know him narrating hadith except this hadith.

Hadith Corroboration

Imam Ahmad : 8653, 9329, 9528, 9700, 9701

Imam Abu Dawud : 2045

Imam Ibnu Majah : 1662

Imam Darimi : 1652, 1653

EXPENSE FOR THOSE WHO HAVE RELATIONSHIP WITH HUSBAND DURING THE DAY OF RAMADHAN

Hadith Imam Tirmidzi Number 656

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو عَمَّارٍ وَالْمَعْنَى وَاحِدٌ وَاللَّفْظُ لَفْظُ أَبِي عَمَّارٍ قَالَا أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَا تَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا أَهْلَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ قَالَ هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا قَالَ لَا قَالَ اجْلِسْ فَجَلَسَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الصَّخْمُ قَالَ تَصَدَّقْ بِهِ فَقَالَ مَا بَيْنَ لَا بَتَيْهَا أَحَدٌ أَفْقَرُ مِنَّا قَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ قَالَ فَخُذْهُ فَأَطْعِمْهُ أَهْلَكَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِي مَنْ أَفْطَرَ فِي رَمَضَانَ مُتَعَمِّدًا مِنْ جَمَاعٍ وَأَمَّا مَنْ أَفْطَرَ مُتَعَمِّدًا مِنْ أَكْلٍ أَوْ شُرْبٍ فَإِنَّ أَهْلَ الْعِلْمِ قَدْ اخْتَلَفُوا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ عَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ وَشَبَّهُوا الْأَكْلَ وَالشُّرْبَ بِالْجَمَاعِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ وَقَالَ بَعْضُهُمْ عَلَيْهِ الْقَضَاءُ وَلَا كَفَّارَةَ عَلَيْهِ لِأَنَّهُ إِنَّمَا ذَكَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَفَّارَةَ فِي الْجَمَاعِ وَلَمْ تَذَكَرْ عَنْهُ فِي الْأَكْلِ وَالشُّرْبِ وَقَالُوا لَا يُشْبِهُ الْأَكْلَ وَالشُّرْبَ الْجَمَاعَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَقَالَ الشَّافِعِيُّ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلرَّجُلِ الَّذِي أَفْطَرَ فَتَصَدَّقْ عَلَيْهِ خُذْهُ فَأَطْعِمْهُ أَهْلَكَ يَحْتَمِلُ هَذَا مَعَانِي يَحْتَمِلُ أَنْ تَكُونَ الْكَفَّارَةُ عَلَى مَنْ قَدَرَ عَلَيْهَا وَهَذَا

رَجُلٌ لَمْ يَقْدِرْ عَلَى الْكَفَّارَةِ فَلَمَّا أَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا وَمَلَكَهُ فَقَالَ الرَّجُلُ مَا أَحَدٌ أَفْقَرُ إِلَيْهِ مِنَّا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْهُ فَأَطْعِمْهُ أَهْلَكَ لِأَنَّ الْكَفَّارَةَ إِنَّمَا تَكُونُ بَعْدَ الْفَضْلِ عَنْ قُوَّتِهِ وَاخْتَارَ الشَّافِعِيُّ لِمَنْ كَانَ عَلَى مِثْلِ هَذَا الْحَالِ أَنْ يَأْكُلَهُ وَتَكُونَ الْكَفَّارَةُ عَلَيْهِ دَيْنًا فَمَتَى مَا مَلَكَ يَوْمًا مَا كَفَّرَ

Narrated to us [Nashr bin Ali Al Jahdlami] and [Abu 'Ammar] -the meaning of the hadith is the same while the wording of the hadith is from Abu 'Ammar- both said, informed us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Humaid bin Abdurrahman] from [Abu Hurairah], he said, a man came to the Prophet, peace and blessings be upon him, saying, O Messenger of Allah, I am doomed. He asked: "What has doomed you?" He answered, I have had intercourse with my wife during the daytime of Ramadan, he said: "Can you free a slave?" He answered, no. He said: "Can you fast two consecutive months?" He answered, no. He continued: "Can you feed sixty poor people?" He answered, no. He said: "Sit down." Then he sat, then the Prophet, peace and blessings be upon him, was brought a sack of dates, then he said: "Give charity with it." He said, there is no one in Madinah poorer than us. Then the Prophet, peace and blessings be upon him, laughed until his molars were visible. He said: "Take it and give it to your family." (Narrator) said, in this chapter (there is also narration -pent) from Ibnu Umar, 'Aisyah and Abdullah bin Amru. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith. The scholars adhere to the ruling found in this hadith, that is, a person who intentionally breaks the fast by having intercourse with his wife during the daytime of Ramadan. However, the scholars differ regarding a person who intentionally breaks the fast by eating and drinking. Some of them like Sufyan Ats Tsauri, Abdullah bin Al Mubarak and Ishaq hold that a person who intentionally breaks the fast by eating and drinking must qadla' and pay kaffarah (expiation) -they equate eating and drinking with intercourse- While some scholars like Syafi'i and Ahmad hold (a person who intentionally breaks the fast by eating and drinking) he only must qadla' and not must pay kaffarah, because what is mentioned by the Prophet, peace and blessings be upon him, is limiting kaffarah only for intercourse and not mentioning eating and drinking. While eating and drinking are not the same as intercourse. Imam Syafi'i said, the command of the Prophet, peace and blessings be upon him, to give charity does not rule out the possibility that kaffarah is only obligatory for those who are able, because that man was unable to pay kaffarah. Then the Prophet, peace and blessings be upon him, gave him a sack of dates and ordered him to give charity. But after he stated there was no one poorer than him, then the Prophet, peace and blessings be upon him, ordered him to feed his family, because kaffarah is paid from the excess of staple food needed. Imam Syafi'i prefers that a person in the same condition as that man should eat the dates, but he still has the debt to pay kaffarah (expiation), if he is unable, then he is not obliged to pay kaffarah (expiation).

Hadith Corroboration

Imam Bukhari : 5698, 6215, 6217

Imam Muslim : 1870

Imam Ibnu Majah : 1661

Imam Darimi : 1654

IS IT PERMISSIBLE TO WASH YOURSELF DURING FASTING?

Hadith Imam Tirmidzi Number 657

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدٍ اللَّهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أَحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِالسَّوَاكِ لِلصَّائِمِ بَأْسًا إِلَّا أَنْ بَعْضَ أَهْلِ الْعِلْمِ كَرِهُوا السَّوَاكَ لِلصَّائِمِ بِالْعُودِ وَالرُّطْبِ وَكَرِهُوا لَهُ السَّوَاكَ آخِرَ النَّهَارِ وَلَمْ يَرَ الشَّافِعِيُّ بِالسَّوَاكِ بَأْسًا أَوَّلَ النَّهَارِ وَلَا آخِرَهُ وَكَرِهَ أَحْمَدُ وَإِسْحَقُ السَّوَاكَ آخِرَ النَّهَارِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from ['Ashim bin 'Ubaidullah] from [Abdullah bin 'Amir bin Rabi'ah] from [his father], he said, I often saw the Prophet, peace and blessings be upon him, using siwak while fasting. In this chapter (there is also narration -pent) from 'Aisyah. Abu 'Isa said, the hadith of 'Amir bin Rabi'ah is a hasan hadith. The scholars see that siwak does not invalidate the fast, but some scholars dislike a fasting person using wet siwak, also using siwak in the afternoon. Imam Syafi'i holds the permissibility of using siwak whether in the morning or in the afternoon. While Imam Ahmad and Ishaq dislike using siwak in the afternoon.

IT IS PERMITTED TO WEAR CELECLA DURING FASTING

Hadith Imam Tirmidzi Number 658

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ الْكُوفِيُّ حَدَّثَنَا الْحَسَنُ بْنُ عَطِيَّةٍ حَدَّثَنَا أَبُو عَاتِكَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَجَأَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اشْتَكَّتْ عَيْنِي أَفَأَكْتَحِلُ وَأَنَا صَائِمٌ قَالَ نَعَمْ قَالَ وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ وَلَا يَصِحُّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ شَيْءٌ وَأَبُو عَاتِكَةَ يُضَعَّفُ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْكُحْلِ لِلصَّائِمِ فَكَرِهَهُ بَعْضُهُمْ وَهُوَ قَوْلُ سُفْيَانَ وَابْنِ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَقُ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي الْكُحْلِ لِلصَّائِمِ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Abdul A'la bin Washil Al Kufi], narrated to us [Al Hasan bin 'Athiyyah], narrated to us [Abu 'Atikah] from [Anas bin Malik], may Allah be pleased with him, said: a man came to the Prophet, peace and blessings be upon him, and said, my eyes are sick, may I apply kohl while fasting? He answered: "Yes." A hadith of similar meaning is narrated from Abu Rafi'. Abu 'Isa said, the chain of Anas is not strong and there is no sahih hadith on this matter, Abu 'Atikah is weak. The scholars differ on this issue, some of them namely Sufyan, Ibnu Mubarak, Ahmad and Ishaq dislike a person applying kohl while fasting, while Syafi'i permits a fasting person to apply kohl.

KISSING HUSBAND AND WIFE DURING FASTING: A RELIEF FOR PARENTS

Hadith Imam Tirmidzi Number 659

حَدَّثَنَا هَنَادٌ وَقُتَيْبَةُ قَالَا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَحَفْصَةَ وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الْقُبْلَةِ لِلصَّائِمِ فَرَحَّصَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقُبْلَةِ لِلشَّيْخِ وَلَمْ يَرْخَّصُوا لِلشَّابِّ مَخَافَةَ أَنْ لَا يَسْلَمَ لَهُ صَوْمُهُ وَالْمُبَاشَرَةُ عِنْدَهُمْ أَشَدُّ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ الْقُبْلَةُ تُنْقِصُ الْأَجَرَ وَلَا تُفْطِرُ الصَّائِمَ وَرَأَوْا أَنَّ لِلصَّائِمِ إِذَا مَلَكَ نَفْسَهُ أَنْ يُقَبِّلَ وَإِذَا لَمْ يَأْمَنْ عَلَى نَفْسِهِ تَرَكَ الْقُبْلَةَ لِيَسْلَمَ لَهُ صَوْمُهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ

Narrated to us [Hannad] and [Qutaibah] both said, narrated to us [Abu Al Ahwash] from [Ziyad bin 'Ilaqah] from [Amru bin Maimun] from ['Aisyah] that the Prophet, peace and blessings be upon him, kissed her in the month of fasting. (Narrator) said, in this chapter (there is also narration -pent) from Umar bin Al Khatthab, Hafshah, Abu Sa'id, Ummu Salamah, Ibnu Abbas, Anas, Abu Hurairah. Abu 'Isa said, the hadith of 'Aisyah is a hasan sahih hadith. The scholars differ on this, some of the companions of the Prophet, peace and blessings be upon him, and others permit an elderly person to kiss while fasting, but there is no concession for a young person, fearing his fast will be ruined, especially intercourse. Some scholars say, kissing reduces the reward but does not invalidate the fast, they also hold, if someone can control himself, then he may kiss. But if he cannot, then he should not do it, this opinion is the opinion of Sufyan Ats Tsauri and Syafi'i.

Hadith Corroboration
Imam Muslim : 1859
Imam Abu Dawud : 2035
Imam Ibnu Majah : 1673

WHIPPING AND RESTRAINING DURING FASTING

Hadith Imam Tirmidzi Number 660

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي مَيْسَرَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَاشِرُنِي وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِزُبِهِ

Narrated to us [Ibnu Abu Umar], narrated to us [Waki'], narrated to us [Isra'il] from [Abu Ishaq] from [Abu Maisarah] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, kissed me while fasting and he was the strongest in controlling himself.

Hadith Corroboration
Imam Ahmad : 23802, 24050, 24071, 24244, 24473, 24532, 24617, 24663, 24742, 24852, 24949, 25000, 25019, 25079, 25096, 25188, 25241, 25242, 25243, 25537
Imam Bukhari : 1792
Imam Muslim : 1854, 1856, 1857

FASTING AND WHIPPING DURING FASTING

Hadith Imam Tirmidzi Number 661

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَائِشَةَ قَالَتُكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَيْسَرَةَ اسْمُهُ عَمْرُو بْنُ شَرْحِبِيلَ وَمَعْنَى لِإِرْبِيهِ لِنَفْسِهِ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from ['Alqamah] and [Al Aswad] from ['Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, once kissed me and embraced me while fasting and he was the strongest in controlling himself. Abu 'Isa said, this is a hasan sahih hadith. Abu Maisarah's name is Amru bin Syurahbil. The meaning of li irbihi is controlling himself.

Hadith Corroboration

Imam Ahmad : 23000, 23025, 23802, 23840, 24050, 24071, 24244, 24422, 24473, 24617, 24663, 24742, 24763, 24852, 24949, 25000, 25019, 25079, 25188, 25241, 25242, 25243, 25537
Imam Bukhari : 1792
Imam Muslim : 1854, 1855, 1856, 1860, 1861
Imam Abu Dawud : 2034
Imam Ibnu Majah : 1675
Imam Darimi : 762, 763

INTENTION TO FASTING BEFORE DAWN: MANDATORY FOR RAMADAN AND NAZDAR FASTING

Hadith Imam Tirmidzi Number 662

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ ابْنِ شَهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَفْصَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يُجْمَعْ الصَّيَامُ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ قَالَ أَبُو عِيسَى حَدِيثُ حَفْصَةَ حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَوْلُهُ وَهُوَ أَصَحُّ وَهَكَذَا أَيْضًا رُوِيَ هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا يَحْيَى بْنُ أَيُّوبَ وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا صِيَامَ لِمَنْ لَمْ يُجْمَعْ الصَّيَامُ قَبْلَ طُلُوعِ الْفَجْرِ فِي رَمَضَانَ أَوْ فِي قَضَاءِ رَمَضَانَ أَوْ فِي صِيَامٍ نَذَرٍ إِذَا لَمْ يَنْوِهِ مِنَ اللَّيْلِ لَمْ يُجْزِهِ وَأَمَّا صِيَامُ التَّطَوُّعِ فَمُبَاحٌ لَهُ أَنْ يَنْوِيهِ بَعْدَ مَا أَصْبَحَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Ishaq bin Manshur], informed us [Ibnu Abu Maryam], informed us [Yahya bin Ayyub] from [Abdullah bin Abu Bakar] from [Ibnu Syihab] from [Salim bin Abdullah] from [his father] from [Hafshah] from the Prophet, peace and blessings be upon him, he

said: "Whoever has not intended before dawn then his fast is not valid". Abu 'Isa said, we do not know the hadith of Hafshah narrated as marfu' except through this path. It has been narrated from Nafi' from Ibnu Umar that this is the statement of Ibnu Umar and this statement is more sahih. Thus also this hadith is narrated from Az Zuhri as mauquf and we do not know anyone who marfu' this hadith except Yahya bin Ayyub. The meaning of this hadith according to the scholars is "Whoever does not intend before the rising of dawn in the month of Ramadan or when qadla' Ramadan fast or when vow fast, then his fast is not valid. As for voluntary fast, then it is permissible to intend after the rising of dawn. This is the opinion of Syafi'i, Ahmad and Ishaq.

Hadith Corroboration

Imam Ahmad : 25252

Imam Abu Dawud : 2098

Imam Nasa'i : 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299

Imam Darimi : 1636

MISTAKES OF CANCELING FASTING WITHOUT QADLA'

Hadith Imam Tirmidzi Number 663

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ ابْنِ أُمِّ هَانِيٍّ عَنْ أُمِّ هَانِيٍّ قَالَتْ كُنْتُ قَاعِدَةً عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ ثُمَّ نَاولَنِي فَشَرِبْتُ مِنْهُ فَقُلْتُ إِنِّي أَذْنَبْتُ فَاسْتَغْفِرْ لِي فَقَالَ وَمَا ذَاكَ قَالَتْ كُنْتُ صَائِمَةً فَأَفْطَرْتُ فَقَالَ أَمِنْ قَصَاءٍ كُنْتَ تَقْضِيهِ قَالَتْ لَا قَالَ فَلَا يَضُرُّكَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَائِشَةَ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Simak bin Harb] from [Ibnu Ummi Hani'] from [Ummu Hani'], she said, I sat near the Messenger of Allah, peace and blessings be upon him, then water was presented to him then he drank it and gave the remainder to me, then I drank it, then I said, ask forgiveness for me because I have sinned, he asked: "What have you done?" I answered, I once fasted then I broke my fast, he asked again: "Is it qadla' fast? I answered, no. He said: "It will not harm you." Abu 'Isa said, in this chapter (there is also narration -pent) from Abu Sa'id and 'Aisyah.

THE POSSIBILITY OF CANCELING THE SUNNAH FASTING

Hadith Imam Tirmidzi Number 664

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ قَالَ كُنْتُ أَسْمَعُ سِمَاكَ بْنَ حَرْبٍ يَقُولُ أَحَدُ ابْنَيْ أُمِّ هَانِيٍّ حَدَّثَنِي فَلَقِيتُ أَنَا أَفْضَلَهُمَا وَكَانَ اسْمُهُ جَعْدَةً وَكَانَتْ أُمُّ هَانِيٍّ جَدَّتَهُ فَحَدَّثَنِي عَنْ جَدَّتِهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَى بِشَرَابٍ فَشَرِبَ ثُمَّ نَاولَهَا فَشَرِبَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمَا إِنِّي كُنْتُ صَائِمَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّائِمُ الْمُتَطَوِّعُ أَمِينٌ نَفْسِهِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ قَالَ

شُعْبَةُ فَقُلْتُ لَهُ أَأَنْتَ سَمِعْتَ هَذَا مِنْ أُمِّ هَانِيٍّ قَالَ لَا أَخْبَرَنِي أَبُو صَالِحٍ وَأَهْلُنَا عَنْ أُمِّ هَانِيٍّ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ هَذَا الْحَدِيثَ عَنْ سِمَاكِ بْنِ حَرْبٍ فَقَالَ عَنْ هَارُونَ بْنِ بِنْتِ أُمِّ هَانِيٍّ عَنْ أُمِّ هَانِيٍّ وَرِوَايَةُ شُعْبَةَ أَحْسَنُ هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ عَنْ أَبِي دَاوُدَ فَقَالَ أَمِينُ نَفْسِهِ وَحَدَّثَنَا غَيْرُ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ فَقَالَ أَمِيرُ نَفْسِهِ أَوْ أَمِينُ نَفْسِهِ عَلَى الشَّكِّ وَهَكَذَا رَوِيَ مِنْ غَيْرِ وَجْهِ عَنْ شُعْبَةَ أَمِينُ أَوْ أَمِيرُ نَفْسِهِ عَلَى الشَّكِّ قَالَ وَحَدِيثُ أُمِّ هَانِيٍّ فِي إِسْنَادِهِ مَقَالٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الصَّائِمَ الْمُتَطَوِّعَ إِذَا أَفْطَرَ فَلَا قَضَاءَ عَلَيْهِ إِلَّا أَنْ يُحِبَّ أَنْ يَقْضِيَهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَقَ وَالشَّافِعِيَّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], narrated to us [Syu'bah], he said, I once heard [Simak bin Harb] say, one of the grandchildren of Ummu Hani' named [Ja'dah] narrated to me and [Ummu Hani'] was his grandmother, so his grandmother narrated to me, that the Messenger of Allah, peace and blessings be upon him, came to her house and asked for water then drank it, then he presented it to her then she drank it, she (Ummu Hani', may Allah be pleased with her) said. O Messenger of Allah, indeed I was fasting, then the Messenger of Allah, peace and blessings be upon him, said: "The one who fasts voluntarily has more right over himself, if he wants then he may break or complete his fast." [Syu'bah] said, I asked him, did you hear it directly from Ummu Hani'? He answered, no, but [Abu Shalih] and my family narrated it from [Ummu Hani']. [Hammad bin Salamah] narrated this hadith from [Simak bin Harb], he said, from [Harun binti Ummu Hani'] from [Ummu Hani'], while the narration of Syu'bah is better. Thus Mahmud bin Ghailan narrated to us from Abu Daud, so he said "more right over himself." And narrated to us besides Mahmud from Abu Daud with the wording, more in control over himself (amir) or more right over himself (Amin) -because there is doubt- thus also this hadith is narrated through many paths from Syu'bah with the wording "more in control over himself (amir) or more right over himself (Amin) with doubt. He said, in the chain of the hadith of Ummu Hani' there is criticism, but this hadith is practiced by the scholars both from the companions and after them, that a person who breaks voluntary fast without excuse, then he is not obliged to qadla' his fast except if he wants to do it, this statement is also the opinion of Sufyan Ats Tsauri, Ahmad, Ishaq and Syafi'i.

Hadith Corroboration
Imam Ahmad : 26117

FASTING WHEN YOU HAVE NO FOOD

Hadith Imam Tirmidzi Number 665

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ قَالَتْ قُلْتُ لَا قَالَ فَإِنِّي صَائِمٌ

Narrated to us [Hannad], narrated to us [Waki'] from [Thalhah bin Yahya] from his aunt ['Aisyah binti Thalhah] from [Ummul Mukminin 'Aisyah], she said, one day the Messenger of

Allah, peace and blessings be upon him, came to my house, then asked: "Do you have something (to eat)? She ('Aisyah, may Allah be pleased with her) said, I answered, no. Then he said: "Then I will fast."

Hadith Corroboration

Imam Muslim : 1950, 1951

Imam Abu Dawud : 2099

Imam Tirmidzi : 665, 666

Imam Nasa'i : 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290

Imam Ibnu Majah : 1691

WHEN HE IS GIVEN FOOD ON A FASTING DAY, HE CHOOSES TO FASTING OR EATING

Hadith Imam Tirmidzi Number 666

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ سُفْيَانَ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَيَقُولُ أَعِنْدَكَ غَدَاءٌ فَأَقُولُ لَا فَيَقُولُ إِنِّي صَائِمٌ قَالَتْ فَأَتَانِي يَوْمًا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ أَهْدَيْتَ لَنَا هَدِيَّةً قَالَ وَمَا هِيَ قَالَتْ قُلْتُ حَيْسٌ قَالَ أَمَا إِنِّي قَدْ أَصْبَحْتُ صَائِمًا قَالَتْ ثُمَّ أَكَلَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Bisyr bin As Sarri] from [Sufyan] from [Thalhah bin Yahya] from ['Aisyah binti Thalhah] from [Ummul Mukminin 'Aisyah], she said, the Messenger of Allah, peace and blessings be upon him, came to my house asking: "Do you have lunch?" I answered, no. He said: "Then I will fast." She ('Aisyah, may Allah be pleased with her) said, one day he came again to me, then I said to him, we were given a gift of food, he asked: "What is it?" I answered, Hais (that is dates mixed with ghee and 'Aqith), he said: "Actually this morning I intended to fast." Then he ate it. Abu 'Isa said, this is a hasan hadith.

Hadith Corroboration

Imam Muslim : 1950, 1951

Imam Abu Dawud : 2099

Imam Tirmidzi : 665, 666

Imam Nasa'i : 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290

Imam Ibnu Majah : 1691

REPLACING A BROKEN FAST WITH ANOTHER FAST

Hadith Imam Tirmidzi Number 667

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعَرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَدَرْتَنِي إِلَيْهِ حَفْصَةُ وَكَانَتْ ابْنَةً أَبِيهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَعَرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا

مِنْهُ قَالَ اقْضِيَا يَوْمًا آخَرَ مَكَانَهُمَا أَبُو عِيسَى وَرَوَى صَالِحُ بْنُ أَبِي الْأَخْضَرِ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مِثْلَ هَذَا وَرَوَاهُ مَالِكُ بْنُ أَنَسٍ وَمَعْمَرُ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَزِيَادُ بْنُ سَعْدٍ وَغَيْرُ وَاحِدٍ مِنَ الْحَفَاطِ عَنِ الزُّهْرِيِّ عَنْ عَائِشَةَ مُرْسَلًا وَلَمْ يَذْكُرُوا فِيهِ عَنْ عُرْوَةَ وَهَذَا أَصَحُّ لِأَنَّهُ رُوِيَ عَنْ ابْنِ جُرَيْجٍ قَالَ سَأَلْتُ الزُّهْرِيَّ قُلْتُ لَهُ أَحَدَتْكَ عُرْوَةُ عَنْ عَائِشَةَ قَالَ لَمْ أَسْمَعْ مِنْ عُرْوَةَ فِي هَذَا شَيْئًا وَلَكِنِّي سَمِعْتُ فِي خِلَافَةِ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ مِنْ نَاسٍ عَنْ بَعْضِ مَنْ سَأَلَ عَائِشَةَ عَنْ هَذَا الْحَدِيثِ حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ عِيسَى بْنُ يَزِيدَ الْبَغْدَادِيُّ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ ابْنِ جُرَيْجٍ فَذَكَرَ الْحَدِيثَ وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ فَرَأَوْا عَلَيْهِ الْقَضَاءَ إِذَا أَفْطَرَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Katsir bin Hisyam], narrated to us [Ja'far bin Burqan] from [Az Zuhri] from ['Urwah] from ['Aisyah], she said, One day I and Hafshah were fasting, then we were presented with food that we liked, then we ate it, then the Prophet came then Hafshah preceded me to meet him -as her father's nature- saying, O Messenger of Allah, we were fasting, then we were presented with food that we liked, then we ate it, he said: "Fast on another day as replacement." Abu 'Isa said, [Shalih bin Abu Akhdar] and [Muhammad bin Abu Hafshah] have narrated this hadith from [Az Zuhri] from ['Urwah] from ['Aisyah] as mursal like the above hadith. While [Malik bin Anas] and [Ma'mar] and ['Ubaidullah bin Umar] and [Ziyad bin Sa'ad] and more than one memorizer of hadith have narrated this hadith from [Az Zuhri] from ['Aisyah] as mursal, but it is not mentioned in it from 'Urwah. This narration is more sahih because it is narrated from [Ibnu Juraij], he said, I asked [Az Zuhri], did 'Urwah narrate this hadith to you from 'Aisyah? He answered, I never heard even one hadith in this matter from 'Urwah, but I heard during the caliphate of Sulaiman bin 'Abdul Malik from [several people] who asked ['Aisyah] about this hadith. Narrated to us like that [Ali bin 'Isa bin Yazid Al Baghdadi], narrated to us [Rauh bin 'Ubadah] from [Ibnu Juraij] then he narrated the above hadith. Some scholars from the companions of the Prophet, peace and blessings be upon him, adhere to this hadith, they hold, a person who breaks his fast must qadla', this is also the opinion of Anas bin Malik.

Hadith Corroboration
Imam Malik : 598

THE PROPHET'S FASTING IN THE MONTH OF SYA'BAN

Hadith Imam Tirmidzi Number 668

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتُمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَوْنِي الْبَابُ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَبِي سَلَمَةَ

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ كَانَ يَصُومُهُ إِلَّا قَلِيلًا بَلْ كَانَ يَصُومُهُ كُلَّهُ حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ عَنْ مُحَمَّدِ بْنِ عَمْرِو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ وَرَوِي عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ قَالَ هُوَ جَائِزٌ فِي كَلَامِ الْعَرَبِ إِذَا صَامَ أَكْثَرَ الشَّهْرِ أَنْ يُقَالَ صَامَ الشَّهْرَ كُلَّهُ وَيُقَالُ قَامَ فَلَانٌ لَيْلَهُ أَجْمَعَ وَلَعَلَّهُ تَعَشَّى وَاشْتَغَلَ بِبَعْضِ أَمْرِهِ كَأَنَّ ابْنَ الْمُبَارَكِ قَدْ رَأَى كِلَا الْحَدِيثَيْنِ مُتَّفِقَيْنِ يَقُولُ إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّهُ كَانَ يَصُومُ أَكْثَرَ الشَّهْرِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى سَالِمُ أَبُو النَّضْرِ وَغَيْرُ وَاحِدٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ عَمْرِو

Narrated to us [Muhammad bin Basysyar] narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Manshur] from [Salim bin Abu Al Ja'd] from [Abu Salamah] from [Ummu Salamah] she said, I never saw the Prophet, peace and blessings be upon him fasting two consecutive months except in the months of Sha'ban and Ramadan. In this chapter (there is also a narration -pent) from 'Aisyah. Abu 'Isa said, the hadith of Ummu Salamah is a hasan hadith. This hadith has been narrated from Abu Salamah from 'Aisyah that she said, I never saw the Prophet, peace and blessings be upon him fasting more except in the month of Sha'ban, he used to fast in the month of Sha'ban except for a few days, even he often fasted the entire month. Narrated to us [Hannad] narrated to us ['Abdah] from [Muhammad bin Amru] narrated to us [Abu Salamah] from ['Aisyah] from the Prophet, peace and blessings be upon him like the above. And it is narrated from Ibnu Mubara that he said, according to Arabic language rules, it is permissible to express fasting a month minus some days with the expression of fasting the full month, just as it is said that so-and-so stayed up all night (continuously active) even though he only had dinner and did some matters. Based on previous statement, it seems Ibnu Mubarak sees the two hadiths above having the same correlated meaning, he said, indeed the meaning of the above hadith is that the Prophet, peace and blessings be upon him fasted more in the month of Sha'ban. Abu 'Isa said, [Salim Abu Nadlr] and others have narrated this hadith from [Abu Salamah] from ['Aisyah] like the narration of Muhammad bin Amru."

Hadith Corroboration

:

Imam Ahmad : 2924, 20758, 22987, 23106, 23369, 23402, 23613, 23819, 23949, 24372, 24382, 24773, 24928, 25308, 25351, 25434

Imam Bukhari : 1833, 1834

Imam Muslim : 1856, 1857, 1858, 1956, 1957, 1958

Imam Abu Dawud : 2075, 2076, 2079

Imam Tirmidzi : 599, 668

Imam Nasa'i : 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317

Imam Ibnu Majah : 1638, 1639

PROHIBITION OF FASTING BEFORE THE MONTH OF RAMADAN

Hadith Imam Tirmidzi Number 669

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَقِيَ نِصْفُ مِنْ شَعْبَانَ فَلَا تَصُومُوا قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ عَلَى هَذَا اللَّفْظِ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ
يَكُونَ الرَّجُلُ مُفْطِرًا فَإِذَا بَقِيَ مِنْ شَعْبَانَ شَيْءٌ أَخَذَ فِي الصَّوْمِ لِحَالِ شَهْرِ رَمَضَانَ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُشْبِهُ قَوْلَهُمْ حَيْثُ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْدَمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ
إِلَّا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ وَقَدْ دَلَّ فِي هَذَا الْحَدِيثِ أَنَّ الْكَرَاهِيَّةَ عَلَى مَنْ يَتَعَمَّدُ الصَّيَامَ
لِحَالِ رَمَضَانَ

Narrated to us [Qutaibah] narrated to us ['Abdul 'Aziz bin Muhammad] from [Al 'Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] he said, the Messenger of Allah peace and blessings be upon him said: 'When the middle of the month of Sha'ban has entered, then do not fast.' Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith, we do not know it except through this chain with the wording as above. The meaning of the above hadith according to some scholars is if someone is not accustomed to fasting then when entering the middle of the month of Sha'ban he starts fasting because (welcoming) the month of Ramadan. It has been narrated from Abu Hurairah from the Prophet, peace and blessings be upon him like the meaning explained by them, that he peace and blessings be upon him said: 'Do not fast a few days before the month of Ramadan except if it coincides with the fasting day that you usually do.' This hadith indicates the prohibition for people who deliberately fast before the arrival of Ramadan fasting."

Hadith Corroboration

Imam Ahmad : 6353, 9330, 24825

Imam Tirmidzi : 623, 669, 670

Imam Ibnu Majah : 1378, 1379, 1380

WHEN THE MIDDLE NIGHT OF THE MONTH OF SHA'BAN: FORGIVENESS FROM ALLAH Hadith Imam Tirmidzi Number 670

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُرْوَةَ عَنْ
عَائِشَةَ قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَخَرَجْتُ فَإِذَا هُوَ بِالْبَقِيعِ فَقَالَ أَكُنْتَ تَخَافِينَ أَنْ
يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ
لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لَأَكْثَرِ مَنْ عَدَدِ شَعْرِ غَنَمٍ كَلْبُوفِي الْبَابِ عَنْ أَبِي بَكْرٍ
الصَّدِّيقِ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْحَجَّاجِ وَسَمِعْتُ مُحَمَّدًا
يُضَعِّفُ هَذَا الْحَدِيثَ وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ وَالْحَجَّاجِ بْنِ أَرْطَاةَ لَمْ يَسْمَعْ مِنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ

Narrated to us [Ahmad bin Mani'] narrated to us [Yazid bin Harun] informed us [Al Hajjah bin Arthah] from [Yahya bin Abu Katsir] from ['Urwah] from ['Aisyah] she said, On one night I lost the Messenger of Allah peace and blessings be upon him, then I went out, and I found

him at Baqi', he said: 'Are you afraid of being wronged by Allah and His Messenger?' I said, O Messenger of Allah, I thought you visited some of your wives, he said: 'Indeed Allah ta'ala descends to the worldly sky on the middle night of Sha'ban, then forgives people as many as the hairs (fur) of goats.' In this chapter (there is also a narration -pent) from Abu Bakr As-Siddiq. Abu 'Isa said, the hadith of 'Aisyah we do not know except from this chain from the hadith of Al Hajjaj. I heard Muhammad weakening this hadith. He said, Yahya bin Abu Katsir has not heard from 'Urwah, while Al Hajjaj also has not heard the hadith from Yahya bin Abu Katsir."

Hadith Corroboration

Imam Ahmad : 6353, 9330, 24825

Imam Tirmidzi : 623, 669, 670

Imam Ibnu Majah : 1378, 1379, 1380

THE PRINCIPITY OF FASTING IN THE MONTH OF MUHARRAM

Hadith Imam Tirmidzi Number 671

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَمِيرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah] narrated to us [Abu 'Awanah] from [Abu Bisyr] from [Humaid bin Abdurrahman Al Himyari] from [Abu Hurairah] he said, the Messenger of Allah peace and blessings be upon him said: 'The best fasting after the month of Ramadan is the month of Muharram.' Abu 'Isa said, the hadith of Abu Hurairah is a hasan hadith."

Hadith Corroboration

Imam Ahmad : 1253, 1265, 7683, 8008, 8151, 8178, 10494

Imam Muslim : 1982, 1983

Imam Abu Dawud : 2074

Imam Tirmidzi : 402, 671, 672

Imam Nasa'i : 1595, 1596

Imam Ibnu Majah : 732

Imam Darimi : 1440, 1691, 1692, 1693

THE PRINCIPITY OF FASTING IN THE MONTH OF MUHARRAM

Hadith Imam Tirmidzi Number 672

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَسَّالَهُ رَجُلٌ فَقَالَ أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ قَالَ لَهُ مَا سَمِعْتُ أَحَدًا يَسْأَلُ عَنْ هَذَا إِلَّا رَجُلًا سَمِعْتُهُ يَسْأَلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ قَالَ إِنْ كُنْتَ صَائِمًا بَعْدَ شَهْرِ رَمَضَانَ فَصُمْ الْمُحَرَّمُ فَإِنَّهُ شَهْرُ اللَّهِ فِيهِ يَوْمٌ تَابَ فِيهِ

عَلَى قَوْمٍ وَيَتُوبُ فِيهِ عَلَى قَوْمٍ آخَرِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Hujr] he said, informed us [Ali bin Mushir] from [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'ad] from [Ali] he said, a man asked him, in which month do you order me to fast after the month of Ramadan? He (Ali may Allah be pleased with him) said to him, I have never heard anyone ask like that except a man who asked that to the Prophet, peace and blessings be upon him, while I was sitting beside him, then the Messenger of Allah peace and blessings be upon him answered: 'If you want to fast other than the month of Ramadan, then fast in the month of Muharram, because indeed it is the month where Allah gave repentance to the people of Musa and gave repentance to other people.' Abu 'Isa said, this is a hasan gharib hadith."

Hadith Corroboration

Imam Ahmad : 1253, 1265, 7683, 8008, 8151, 8178, 10494

Imam Muslim : 1982, 1983

Imam Abu Dawud : 2074

Imam Tirmidzi : 402, 671, 672

Imam Nasa'i : 1595, 1596

Imam Ibnu Majah : 732

Imam Darimi : 1440, 1691, 1692, 1693

FASTING THREE DAYS EVERY MONTH AND FRIDAYS

Hadith Imam Tirmidzi Number 673

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى وَطَلْقُ بْنُ عَنَافٍ عَنْ شَيْبَانَ عَنْ عَاصِمٍ عَنْ زِرِّ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ صِيَامَ يَوْمِ الْجُمُعَةِ وَإِنَّمَا يُكْرَهُ أَنْ يَصُومَ يَوْمَ الْجُمُعَةِ لَا يَصُومُ قَبْلَهُ وَلَا بَعْدَهُ قَالَ وَرَوَى شُعْبَةُ عَنْ عَاصِمٍ هَذَا الْحَدِيثَ وَلَمْ يَرْفَعْهُ

Narrated to us [Al Qasim bin Dinar] narrated to us ['Ubaidullah bin Musa] and [Thalq bin Ghannam] from [Syaiban] from ['Ashim] from [Zirr] from [Abdullah] he said, the Messenger of Allah peace and blessings be upon him used to fast on the first days for three days of each month, and he was rarely found not fasting on Friday. (The narrator) said, in this chapter (there is also a narration -pent) from Ibn Umar and Abu Hurairah. Abu 'Isa said, the hadith of Abdullah is a hasan gharib hadith, some scholars recommend fasting on Friday, as for those who dislike it, if not accompanied by fasting a day before and after it. (The narrator) also said, Syu'bah also narrated this hadith from 'Ashim, but he did not marfu' it."

Hadith Corroboration

Imam Ahmad : 3666, 5385, 7261, 10392, 15041, 19471, 20339, 23974, 25255, 25258

Imam Abu Dawud : 2094, 2097

Imam Tirmidzi : 694

Imam Nasa'i : 2325, 2328, 2370, 2371, 2372, 2375, 2377

PROHIBITION OF FASTING FRIDAYS ALONE

Hadith Imam Tirmidzi Number 674

حَدَّثَنَا هَنَّاذٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَجُنَادَةَ الْأَزْدِيِّ وَجُوَيْرِيَةَ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَكْرَهُونَ لِلرَّجُلِ أَنْ يَخْتَصَّ يَوْمَ الْجُمُعَةِ بِصِيَامٍ لَا يَصُومُ قَبْلَهُ وَلَا بَعْدَهُ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ

Narrated to us [Hanand] narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said the Messenger of Allah peace and blessings be upon him said: 'Do not fast on Friday except if he fasts a day before or after it.' In this chapter (there is also a narration -pent) from Ali, Jabir, Junadah Al Azdi, Juwairiyah, Anas and Abdullah bin Amr. Abu 'Isa said, the hadith of Abu Hurairah is a hasan sahih hadith and practiced by the scholars, they dislike people who fast on Friday without fasting a day before and after it, this is the opinion of Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 2484, 9089, 9523, 10021, 10385, 20948

Imam Bukhari : 1849

Imam Muslim : 1929

Imam Abu Dawud : 2067

Imam Nasa'i : 2145

Imam Ibnu Majah : 1713

PROHIBITION OF FASTING ON SATURDAYS ALONE

Hadith Imam Tirmidzi Number 675

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ عَنْ أُخْتِهَاَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ اللَّهُ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى كَرَاهَتِهِ فِي هَذَا أَنْ يَخُصَّ الرَّجُلُ يَوْمَ السَّبْتِ بِصِيَامٍ لِأَنَّ الْيَهُودَ تُعَظِّمُ يَوْمَ السَّبْتِ

Narrated to us [Humaid bin Mas'adah] narrated to us [Sufyan bin Habib] from [Tsa'ur bin Yazid] from [Khalid bin Ma'dan] from [Abdullah bin Busr] from [his sister] that the Messenger of Allah peace and blessings be upon him said: 'Do not fast only on Saturday except if Allah obligates fasting on that day, if on that day you do not find except a grape or a tree branch then chew it.' Abu 'Isa said, this is a hasan hadith. The meaning of disliking fasting on Saturday is if he specifies fasting on Saturday, because the Jews glorify Saturday."

Hadith Corroboration

Imam Ahmad : 17026, 25828

FASTING ON MONDAY AND THURSDAY

Hadith Imam Tirmidzi Number 676

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ قَالَ وَفِي الْبَابِ عَنْ حَفْصَةَ وَأَبِي قَتَادَةَ وَأَبِي هُرَيْرَةَ وَأُسَامَةَ بْنِ زَيْدٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Hafsh Amru bin Ali Al Fallas] narrated to us [Abdullah bin Daud] from [Tsa'ur bin Yazid] from [Khalid bin Ma'dan] from [Rabi'ah Al Jurasyi] from ['Aisyah] the Messenger of Allah peace and blessings be upon him often fasted on Monday and Thursday. (The narrator) said, in this chapter (there is also a narration -pent) from Hafshah, Abu Qatadah, Abu Hurairah and Usamah bin Zaid. Abu 'Isa said, from this chain the hadith of 'Aisyah is a hasan gharib hadith."

Hadith Corroboration

:

Imam Ahmad : 5385, 20782, 20792, 20815, 21302, 23368, 25255, 25258, 25263, 25275, 25422, 26109
Imam Abu Dawud : 2095, 2096
Imam Tirmidzi : 676, 678, 1946
Imam Nasa'i : 2318, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2371, 2372, 2374, 2375, 2376
Imam Ibnu Majah : 1729
Imam Darimi : 1685, 1686

FASTING ON CERTAIN DAYS OF THE WEEK

Hadith Imam Tirmidzi Number 677

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ وَمُعَاوِيَةُ بْنُ هِشَامٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ خَيْثَمَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْأَحَدِ وَالْإِثْنَيْنِ وَمِنْ الشَّهْرِ الْآخِرِ الثُّلَاثَاءِ وَالْأَرْبَعَاءِ وَالْخَمِيسَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ وَلَمْ يَرْفَعْهُ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abu Ahmad] and [Mu'awiyah bin Hisyam] both said, narrated to us [Sufyan] from [Manshur] from [Khaitasamah] from ['Aisyah] she said, the Messenger of Allah peace and blessings be upon him used to fast from one month on Saturday, Sunday and Monday, in another month (he fasted) on Tuesday, Wednesday and Thursday. Abu 'Isa said, this is a hasan gharib hadith. Abdurrahman bin Mahdi narrated this hadith from Sufyan but did not marfu' it."

THE ADVANTAGES OF FASTING ON MONDAY AND THURSDAY

Hadith Imam Tirmidzi Number 678

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya] narrated to us [Abu 'Ashim] from [Muhammad bin Rifa'ah] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah peace and blessings be upon him said: 'On Monday and Thursday all deeds are raised to Allah ta'ala, so I prefer my deeds to be raised to Him while I am fasting.' Abu 'Isa said, in this matter the hadith of Abu Hurairah is a hasan gharib hadith."

Hadith Corroboration

:

Imam Ahmad : 5385, 5385, 20782, 20782, 20792, 20792, 20815, 20815, 21302, 21302, 23368, 23368, 25255, 25255, 25258, 25258, 25263, 25263, 25275, 25275, 25422, 25422, 26109, 26109

Imam Abu Dawud : 2095, 2095, 2096, 2096

Imam Tirmidzi : 676, 676, 678, 678, 1946, 1946

Imam Nasa'i : 2318, 2318, 2320, 2320, 2321, 2321, 2322, 2322, 2323, 2323, 2324, 2324, 2325, 2325, 2326, 2326, 2327, 2327, 2371, 2371, 2372, 2372, 2374, 2374, 2375, 2375, 2376, 2376

Imam Ibnu Majah : 1729, 1729

Imam Darimi : 1685, 1685, 1686, 1686

DAHR FASTING (FULL YEAR)

Hadith Imam Tirmidzi Number 679

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجُرَيْرِيُّ وَمُحَمَّدُ بْنُ مَدْوَيْهِ قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا هَارُونُ بْنُ سَلْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ الْقُرَشِيِّ عَنْ أَبِيهِ قَالَسَأَلْتُ أَوْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ إِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبَعَاءَ وَخَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ وَأَفْطَرْتَوْنِي الْبَاب عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ مُسْلِمٍ الْقُرَشِيِّ حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ عَنْ هَارُونَ بْنِ سَلْمَانَ عَنْ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ

Narrated to us [Al Husain bin Muhammad Al Jurairi] and [Muhammad bin Muddawaih] both said, narrated to us ['Ubaidillah bin Musa] informed us [Harun bin Salman] from ['Ubaidullah bin Muslim Al Qurasyi] from [his father] he said, I asked the Messenger of Allah peace and blessings be upon him about fasting dahr (full year)? He said: 'Indeed your family has rights over you, fast in the month of Ramadan and six days after it and every Wednesday and Thursday, if you do that, then it is the same as fasting dahr.' In this chapter (there is also a narration -pent) from 'Aisyah. Abu 'Isa said, the hadith of Muslim Al Qurasyi is a gharib hadith. Some hadith scholars narrated from Harun bin Salman from Muslim bin 'Ubaidullah from his father."

Hadith Corroboration

THE ADVANTAGES OF ARAFAH FASTING

Hadith Imam Tirmidzi Number 680

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزَّمَانِيِّ عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صِيَامُ يَوْمِ عَرَفَةَ إِنِّي أُحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ قَالَا وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ وَقَدْ اسْتَحَبَّ أَهْلُ الْعِلْمِ صِيَامَ يَوْمِ عَرَفَةَ إِلَّا بِعَرَفَةَ

Narrated to us [Qutaibah] and [Ahmad bin 'Abdah Ad-Dlabi] both said, narrated to us [Hammad bin Ziyad] from [Ghailan bin Jarir] from [Abdullah bin Ma'bad Az-Zamani] from [Abu Qatadah] that the Messenger of Allah peace and blessings be upon him said: 'Fasting on the day of 'Arafah -I hope from Allah- can erase the sins of the previous year and also the following year.' (The narrator) said, in this chapter (there is also a narration -pent) from Abu Sa'id. Abu 'Isa said, the hadith of Abu Qatadah is a hasan hadith. The scholars recommend fasting on 'Arafah except when at 'Arafah."

Hadith Corroboration

Imam Ahmad : 21572

Imam Ibnu Majah : 1720

FASTING IN 'ARAFAH AND DRINKING MILK

Hadith Imam Tirmidzi Number 681

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ بِعَرَفَةَ وَأَرْسَلَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَأُمِّ الْفَضْلِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ ابْنِ عُمَرَ قَالَ حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَصُمْهُ يَوْمَ عَرَفَةَ وَمَعَ أَبِي بَكْرٍ فَلَمْ يَصُمْهُ وَمَعَ عُمَرَ فَلَمْ يَصُمْهُ وَمَعَ عُثْمَانَ فَلَمْ يَصُمْهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ الْإِفْطَارَ بِعَرَفَةَ لِيَتَقَوَّى بِهِ الرَّجُلُ عَلَى الدُّعَاءِ وَقَدْ صَامَ بَعْضُ أَهْلِ الْعِلْمِ يَوْمَ عَرَفَةَ بِعَرَفَةَ

Narrated to us [Ahmad bin Mani'] narrated to us [Isma'il bin 'Ulayyah] narrated to us [Ayyub] from ['Ikrimah] from [Ibn Abbas] that the Prophet, peace and blessings be upon him break his fast at 'Arafah and Ummul Fadll sent milk to him, then he drank it. In this chapter (there is also a narration -pent) from Abu Hurairah, Ibn Umar and Ummul Fadll. Abu 'Isa said, the hadith of Ibn Abbas is a hasan sahih hadith. It is narrated from Ibn Umar that he said, I performed Hajj with the Prophet, peace and blessings be upon him while he did not fast at 'Arafah, I also performed Hajj with Abu Bakr and he did not fast at 'Arafah, also with

Umar and he did not fast, likewise with 'Utsman he did not fast, (this hadith) is also practiced by most scholars, they recommend not fasting at 'Arafah to be strong for supplication. And some scholars also fast on 'Arafah when at 'Arafah."

Hadith Corroboration

Imam Ahmad : 1773, 2385, 2386, 3204, 3224, 25635, 25650

FASTING IN 'ARAFAH: NOT DONE BY THE PROPHET

Hadith Imam Tirmidzi Number 682

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ فَقَالَ حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَصُمْهُوَ مَعَ أَبِي بَكْرٍ فَلَمْ يَصُمْهُ وَمَعَ عُمَرَ فَلَمْ يَصُمْهُ وَمَعَ عُثْمَانَ فَلَمْ يَصُمْهُ وَأَنَا لَا أَصُومُهُ وَلَا أَمُرُ بِهِ وَلَا أَنْهَى عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنْ ابْنِ عُمَرَ وَأَبُو نَجِيحٍ اسْمُهُ يَسَارٌ وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ

Narrated to us [Ahmad bin Mani'] and [Ali bin Hujr] both said, narrated to us [Sufyan bin 'Uyainah] and [Isma'il bin Ibrahim] from [Ibnu Abu Najih] from [his father] he said, [Ibn Umar] was asked about fasting on 'Arafah at 'Arafah, he answered, I performed Hajj with the Prophet, peace and blessings be upon him and he did not fast at 'Arafah, I also performed Hajj with Abu Bakr and he did not fast at 'Arafah, also with Umar and he did not fast, likewise with 'Utsman, he did not fast and I do not fast nor order others to fast nor prohibit it. Abu 'Isa said, This is a hasan hadith. This hadith is also narrated from Ibn Abu Najih from his father from a man from Ibn Umar. The name of Ibn Abu Nujaih is Yasar, he heard hadiths from Ibnu Umar."

Hadith Corroboration

Imam Ahmad : 4836, 4871

Imam Abu Dawud : 1675

Imam Nasa'i : 1433

Imam Darimi : 1700

THE ADVANTAGES OF ASHURA FASTING

Hadith Imam Tirmidzi Number 683

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صِيَامُ يَوْمِ عَاشُورَاءَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُو فِي الْبَابِ عَنْ عَلِيٍّ وَمُحَمَّدِ بْنِ صَيْغِيٍّ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَهَنْدِ بْنِ أَسْمَاءَ وَابْنِ عَبَّاسٍ وَالرَّبِيعِ بْنِ مَعُوذٍ ابْنِ عَفْرَاءَ وَعَبْدِ الرَّحْمَنِ بْنِ سَلَمَةَ الْخَزَاعِيِّ عَنْ عَمِّهِ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ذَكَرُوا عَنْ رَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ حَتَّ عَلَى صِيَامِ يَوْمِ عَاشُورَاءَ قَالَ أَبُو عِيسَى لَا نَعْلَمُ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهُ قَالَ صِيَامُ يَوْمِ عَاشُورَاءَ كَفَّارَةٌ سَنَةٍ إِلَّا فِي حَدِيثِ أَبِي قَتَادَةَ وَبِحَدِيثِ أَبِي قَتَادَةَ يَقُولُ أَحْمَدُ وَإِسْحَقُ

Narrated to us [Qutaibah] and [Ahmad bin 'Abdah Adl Dlabi] both said, narrated to us [Hammad bin Zaid] from [Ghailan bin Jarir] from [Abdullah bin Ma'bad] from [Abu Qatadah] that the Prophet, peace and blessings be upon him said: 'Fasting on the day of 'Asyura' -I hope from Allah- can erase the sins of the previous year.' In this chapter (there is also a narration -pent) from Ali, Muhammad bin Shaifi, Salamah bin Akwa', Hindun binti Asma', Ibn Abbas, Rubayy'i binti Mu'wwidz bin 'Afra', Abdurrahman bin Salamah Al Khuza'i, from his uncle and Abdullah bin Zubair, all mentioning from the Prophet, peace and blessings be upon him that he recommended fasting on the day of 'Asyura'. Abu 'Isa said, we do not find from all the existing narrations mentioning fasting on the day of 'Asyura' can erase sins of a year except in the hadith of Abu Qatadah. Ahmad and Ishaq also choose the opinion based on the hadith of Abu Qatadah."

Hadith Corroboration
Imam Ahmad : 21572
Imam Ibnu Majah : 1728

THE LAW OF FASTING 'ASYURA' AFTER THE MANDATORY FASTING OF RAMADAN

Hadith Imam Tirmidzi Number 684

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ فَلَمَّا افْتَرَضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ فِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَقَيْسِ بْنِ سَعْدٍ وَجَابِرِ بْنِ سَمُرَةَ وَابْنِ عُمَرَ وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ عَلَى حَدِيثِ عَائِشَةَ وَهُوَ حَدِيثٌ صَحِيحٌ لَا يَرُونَ صِيَامَ يَوْمِ عَاشُورَاءَ وَاجِبًا إِلَّا مَنْ رَغِبَ فِي صِيَامِهِ لِمَا ذُكِرَ فِيهِ مِنَ الْفَضْلِ

Narrated to us [Harun bin Ishaq Al Hamdani] narrated to us ['Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] she said, originally 'Ashura' was a day when the Quraysh people often fasted in the Jahiliyyah period, and the Messenger of Allah peace and blessings be upon him did it. When he arrived in Madinah, he fasted 'Ashura' and ordered the companions to fast, when Ramadan fasting was obligated, leaving 'Ashura', so whoever wants to fast may fast and whoever does not want to fast may leave it. In this chapter (there is a narration -pent) from Ibn Mas'ud, Qais bin Sa'd, Jabir bin Samrah, Ibn Umar and Mu'awiyah. Abu 'Isa said, the scholars hold to the hadith of 'Aisyah, this is a sahih hadith, they opine that fasting 'Ashura' is not obligatory, but whoever wants may do it to gain the virtue in it."

Hadith Corroboration

FASTING ON THE NINTH DAY OF THE MONTH OF MUHARRAM

Hadith Imam Tirmidzi Number 685

حَدَّثَنَا هَنَادٌ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ حَاجِبِ بْنِ عُمَرَ عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَا انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ فَقُلْتُ أَخْبِرْنِي عَنْ يَوْمٍ عَاشُورَاءَ أَيُّ يَوْمٍ هُوَ أَصُومُهُ قَالَ إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَأَعْدُدْ ثُمَّ أَصِيحْ مِنَ التَّاسِعِ صَائِمًا قَالَ فَقُلْتُ أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Narrated to us [Hannad] and [Abu Kuraib] both said, narrated to us [Waki'] from [Hajib bin Umar] from [Al Hakam bin Al A'raj] he said, I met [Ibnu Abbas] when he was lying on his shawl near Zamzam, I asked, tell me about fasting on the day of 'Ashura', on which day do I start fasting? He answered, if you see the crescent of the month of Muharram then start counting it, then fast on the ninth day, he (Hakam) said, I said to him, is this how the Messenger of Allah peace and blessings be upon him fasted?, he answered, yes."

Hadith Corroboration

Imam Ahmad : 2028, 2104, 2409, 3219

Imam Muslim : 1915

Imam Abu Dawud : 2090

'ASYURA' FASTING: NINTH OR TENTH DAY

Hadith Imam Tirmidzi Number 686

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ ابْنِ عَبَّاسٍ قَالَا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَوْمِ عَاشُورَاءَ يَوْمِ الْعَاشِرِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي يَوْمٍ عَاشُورَاءَ فَقَالَ بَعْضُهُمْ يَوْمَ التَّاسِعِ وَقَالَ بَعْضُهُمْ يَوْمَ الْعَاشِرِ وَرَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ صُومُوا التَّاسِعَ وَالْعَاشِرَ وَخَالَفُوا الْيَهُودَ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Qutaibah] narrated to us ['Abdul Waris] from [Yunus] from [Al Hasan] from [Ibn Abbas] he said, the Messenger of Allah peace and blessings be upon him ordered to fast 'Ashura' on the tenth day. Abu 'Isa said, the hadith of Ibn Abbas is a hasan sahih hadith. The scholars differ in opinion regarding fasting 'Asyuro', some say, ('asyuro') the ninth date, others say, the tenth day. It is narrated from Ibn Abbas that he said, fast on the ninth and tenth days and differ from the Jews. This statement is also the opinion of Syafi'I, Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 18889

FASTING ON THE FIRST TEN DAYS OF THE MONTH OF DZUL HIJJAH

Hadith Imam Tirmidzi Number 687

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمًا فِي الْعَشْرِ قَطُّ قَالَ أَبُو عِيْسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ وَرَوَى الثَّوْرِيُّ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُرَ صَائِمًا فِي الْعَشْرِ وَرَوَى أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَائِشَةَ وَلَمْ يَذْكُرْ فِيهِ عَنْ الْأَسْوَدِ وَقَدْ اخْتَلَفُوا عَلَى مَنْصُورٍ فِي هَذَا الْحَدِيثِ وَرِوَايَةُ الْأَعْمَشِ أَصَحُّ وَأَوْصَلُ إِسْنَادًا قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ أَبَانَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ الْأَعْمَشُ أَحْفَظُ لِإِسْنَادِ إِبْرَاهِيمَ مِنْ مَنْصُورٍ

Narrated to us [Hannad] narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from [Al Aswad] from ['Aisyah] she said, I never saw the Prophet, peace and blessings be upon him fasting on the first ten days of Dzul Hijjah. Abu 'Isa said, thus this hadith is narrated by many people from Al A'masy from Ibrahim from Al Aswad from 'Aisyah, while [Ats Tsauri] and others narrated this hadith from [Manshur] from [Ibrahim] that the Prophet, peace and blessings be upon him was never seen fasting on the first ten days of Dzul Hijjah. And [Abu Al Ahwash] narrated from [Manshur] from [Ibrahim] from ['Aisyah] but in it Al Aswad is not mentioned. The hadith scholars differ in opinion regarding Manshur in narrating this hadith, while the narration of Al A'masy is more sahih and its chain is more connected. (The narrator) said, I heard Muhammad bin Aban say, I heard Waki' say, Al A'masy is more memorizing the chain of Ibrahim from Manshur."

Hadith Corroboration
Imam Ahmad : 23779
Imam Muslim : 2010
Imam Abu Dawud : 2083
Imam Ibnu Majah : 1719

THE PRINCIPITY OF CHARITY IN THE FIRST TEN DAYS OF DZULHIJJAH

Hadith Imam Tirmidzi Number 688

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ هُوَ الْبَطِينُ وَهُوَ ابْنُ أَبِي عِمْرَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَقَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ قَالَ أَبُو عِيْسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Hannad] narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Muslim] he

is Al Bathin namely Ibn Abu Imran from [Sa'id bin Jubair] from [Ibn Abbas] said, the Messenger of Allah peace and blessings be upon him said: 'There are no days for doing righteous deeds that Allah loves more except the first ten days of Dzul Hijjah,' the companions asked, O Messenger of Allah, even Jihad in the way of Allah?, the Messenger of Allah peace and blessings be upon him answered: 'Even jihad in the way of Allah, except a man who goes jihad with his wealth and soul then does not return at all from both.' In this chapter (there is also a narration -pent) from Ibn Umar, Abu Hurairah, Abdullah bin Amru and Jabir. The hadith of Ibn Abbas is a hasan sahih gharib hadith."

Hadith Corroboration

Imam Ahmad : 3921, 4191, 5189

Imam Bukhari : 4117, 4389, 5542, 6313, 6354, 6966, 6978

Imam Muslim : 124, 125

Imam Abu Dawud : 1966

Imam Tirmidzi : 688, 3106, 3107

Imam Nasa'i : 3948, 3949, 3950

THE PRINCIPITY OF WORSHIP IN THE FIRST TEN DAYS OF DZULHIJJAH

Hadith Imam Tirmidzi Number 689

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ عَنْ نَهَّاسِ بْنِ قَهْمٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَسْعُودِ بْنِ وَاصِلٍ عَنْ النَّهَّاسِ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ مِثْلَ هَذَا وَقَالَ قَدْ رَوَيْ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا شَيْءٌ مِنْ هَذَا وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي نَهَّاسِ بْنِ قَهْمٍ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Abu Bakr bin Nafi' Al Bashri] narrated to us [Mas'ud bin Washil] from [Nahhas bin Qahm] from [Qatadah] from [Sa'id bin Al Musayyib] from [Abu Hurairah] from the Prophet, peace and blessings be upon him he said: 'There are no days that Allah likes more for worship than the first ten days of Dzul Hijjah, one day of fasting in it is equivalent to a year of fasting and one night establishing night prayer is equivalent to prayer on the night of Lailatul Qadr.' Abu 'Isa said, this is a gharib hadith that we do not know except from the hadith of Mas'ud bin Washil from Nahhas. He said, I asked Muhammad about this hadith, but he did not know it except from this chain, he also said, Qatadah has narrated this hadith from Sa'id bin Al Musayyib from the Prophet, peace and blessings be upon him mursal and Yahya bin Sa'id has criticized Nahhas bin Qahm in terms of his memorization."

Hadith Corroboration

Imam Ahmad : 1867

Imam Abu Dawud : 2082

Imam Ibnu Majah : 1717, 1718

SIX DAYS OF FASTING IN THE MONTH OF SYAWAL AS A REPLACEMENT OF A YEAR OF FASTING

Hadith Imam Tirmidzi Number 690

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِي أَيُّوبَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَذَلِكَ صِيَامُ الدَّهْرِ فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَثَوْبَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أَيُّوبَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اسْتَحَبَّ قَوْمٌ صِيَامَ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ بِهَذَا الْحَدِيثِ قَالَ ابْنُ الْمُبَارَكِ هُوَ حَسَنٌ هُوَ مِثْلُ صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَ ابْنُ الْمُبَارَكِ وَيُرْوَى فِي بَعْضِ الْحَدِيثِ وَيُلْحَقُ هَذَا الصِّيَامُ بِرَمَضَانَ وَاخْتَارَ ابْنُ الْمُبَارَكِ أَنْ تَكُونَ سِتَّةِ أَيَّامٍ فِي أَوَّلِ الشَّهْرِ وَقَدْ رَوَى عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ إِنْ صَامَ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ مُتَفَرِّقًا فَهُوَ جَائِزٌ قَالَ وَقَدْ رَوَى عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ وَسَعْدُ بْنُ سَعِيدٍ هَذَا الْحَدِيثُ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِي أَيُّوبَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا وَرَوَى شُعْبَةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ عَنْ سَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثُ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سَعْدِ بْنِ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ حَدَّثَنَا هَذَا قَالَ أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ إِسْرَائِيلَ أَبِي مُوسَى عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ كَانَ إِذَا ذُكِرَ عِنْدَهُ صِيَامُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ فَيَقُولُ وَاللَّهِ لَقَدْ رَضِيَ اللَّهُ بِصِيَامِ هَذَا الشَّهْرِ عَنْ السَّنَةِ كُلِّهَا

Narrated to us [Ahmad bin Mani'] narrated to us [Abu Mu'awiyah] narrated to us [Sa'd bin Sa'id] from [Umar bin Tsabit] from [Abu Ayyub] he said, the Messenger of Allah peace and blessings be upon him said: 'Whoever fasts Ramadan followed by fasting six days in the month of Syawwal, then it is the same as fasting a full year.' In this chapter (there is also a narration -pent) from Jabir, Abu Hurairah and Tsauban. Abu 'Isa said, the hadith of Abu Ayyub is a hasan sahih hadith. Some scholars like to fast six days in the month of Syawwal based on this hadith. Ibnu Al Mubarak said, that opinion is good like fasting three days in the middle of each month, Ibnu Al Mubarak continued, it has been narrated in some hadiths, that this fasting is a continuation of Ramadan fasting, Ibnu Mubarak chooses and prefers fasting six days at the beginning of the month consecutively but it is okay if you want to fast six days not consecutively. (The narrator) said, ['Abdul Aziz bin Muhammad] has narrated this hadith from [Shafwan bin Sulaim], while [Sa'd bin Sa'id] narrated it from [Umar bin Tsabit] from [Abu 'Ayyub] from the Prophet, peace and blessings be upon him. Likewise [Syu'bah] narrated this hadith from [Warqa' bin Umar] from [Sa'ad bin Sa'id] and Sa'ad bin Sa'id is the brother of Yahya bin Sa'id Al Anshari, the hadith scholars criticize Sa'ad bin Sa'id in terms of his memorization. Narrated to us Hannad narrated to us Hasan bin Ali Al Ju'fi from Isra'il Abu Musa from Hasan Al Bashri he said, if mentioned to him fasting six days in the month of Syawwal he said, by Allah, indeed Allah is pleased with fasting six days in the month of Shawwal equivalent to fasting a full year."

Hadith Corroboration

Imam Ahmad : 13783, 13953, 14183, 22433, 22454, 22459

Imam Muslim : 1984

Imam Abu Dawud : 2078

THE PROPHET'S TESTIMONY REGARDING FASTING AND PRAYER Hadith Imam Tirmidzi Number 691

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ لَعِهْدَ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ أَنْ لَا أَنَامَ إِلَّا عَلَى وَتِرٍ وَصَوْمٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَأَنْ أَصَلِّيَ الضُّحَى

Narrated to us [Qutaibah] narrated to us [Abu 'Awanah] from [Simak bin Harb] from [Abu Ar Rabi'] from [Abu Hurairah] he said, the Messenger of Allah peace and blessings be upon him advised me with three things: that I should not sleep except after praying witr, fasting three days in the middle of each month and to always perform Dhuha prayer."

Hadith Corroboration

:

Imam Ahmad : 719, 7278, 7279, 7347, 7347, 7400, 8736, 8736, 8849, 8849, 9536, 9537, 9949, 9949, 10046, 10078, 10392, 10392, 26209, 26271, 26271

Imam Bukhari : 1107, 1107, 1845, 1845

Imam Muslim : 1182, 1182, 1183, 1183

Imam Abu Dawud : 1220, 1221, 1221

Imam Tirmidzi : 691, 691

Imam Nasa'i : 1659, 1659, 1660, 2329

Imam Darimi : 1418, 1681

THE PRINCIPITY OF FASTING THREE DAYS EVERY MONTH Hadith Imam Tirmidzi Number 692

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ يَحْيَى بْنَ سَامٍ يُحَدِّثُ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ فِي الْبَابِ عَنْ أَبِي قَتَادَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَقُرَّةِ بْنِ إِيَّاسٍ الْمُرَزِيِّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي عَقْرِبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَقَتَادَةَ بْنِ مِلْحَانَ وَعُثْمَانَ بْنَ أَبِي الْعَاصِ وَجَرِيرٍ قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ فِي بَعْضِ الْحَدِيثِ أَنَّ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ كَانَ كَمَنْ صَامَ الدَّهْرَ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abu Daud] he said, informed us [Suyu'bah] from [Al A'masy] he said, I heard [Yahya bin Saam] narrated from [Musa bin Thalhah] he said, I heard [Abu Dzar] say, the Messenger of Allah peace and blessings be upon him said to me: 'O Abu Dzar, if you want to fast three days each month, then fast on the thirteenth, fourteenth and fifteenth dates.' In this chapter (there is also a narration - pent) from Abu Qatadah, Abdullah bin Amru, Qurrah bin Iyas Al Muzani, Abdullah bin Mas'ud, Abu 'Aqrab, Ibn Abbas, 'Aisyah, Qatadah bin Milhan, 'Utsman bin Abil 'Ash, and

Jarir. Abu 'Isa said, the hadith of Abu Dzar is a hasan hadith. It has been narrated in some hadiths: 'Whoever fasts three days from each month is the same as fasting a full year.'

Hadith Corroboration
Imam Ahmad : 20465, 20557
Imam Nasa'i : 2381

THE REWARDS OF FASTING THREE DAYS EVERY MONTH

Hadith Imam Tirmidzi Number 693

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَذَلِكَ صِيَامُ الدَّهْرِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ { مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا } الْيَوْمُ بِعَشْرَةِ أَيَّامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي شِمْرٍ وَأَبِي التَّيَّاحِ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Hannad] narrated to us [Abu Mu'awiyah] from ['Ashim Al Ahwal] from [Abu 'Utsman An Nahdi] from [Abu Dzar] he said, The Messenger of Allah (peace and blessings be upon him) said: 'Whoever fasts three days in every month, it is as if he fasted the entire month.' Then Allah the Mighty and Majestic revealed a verse confirming that matter, namely (His word): 'Whoever does a good deed will receive a reward ten times as much, one day of fasting equals ten days.' Abu 'Isa said, this is a hasan sahih hadith. [Syu'bah] narrated this hadith from [Abu Syimr] and [Abu Tayyah] from [Abu 'Utsman] from [Abu Hurairah] from the Prophet (peace and blessings be upon him).

Hadith Corroboration
Imam Ahmad : 7261, 8626, 10249, 10392, 15032, 15041, 15660, 19471, 19477, 20339, 20402, 25258
Imam Abu Dawud : 2094
Imam Nasa'i : 2325, 2357, 2366, 2367, 2368, 2370, 2377
Imam Ibnu Majah : 1698

THE PROPHET'S HABIT OF FASTING THREE DAYS EVERY MONTH

Hadith Imam Tirmidzi Number 694

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ يَزِيدَ الرَّشَكِيِّ قَالَ سَمِعْتُ مُعَاذَةَ قَالَتْ قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَتْ نَعَمْ قُلْتُ مِنْ أَيِّهِ كَانَ يَصُومُ قَالَتْ كَانَ لَا يُبَالِي مِنْ أَيِّهِ صَامَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَيَزِيدُ الرَّشَكِيُّ هُوَ يَزِيدُ الضَّبْعِيُّ وَهُوَ يَزِيدُ بْنُ الْقَاسِمِ وَهُوَ الْقَسَّامُ وَالرَّشَكِيُّ هُوَ الْقَسَّامُ بِلُغَةِ أَهْلِ الْبَصْرَةِ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abu Daud] informed us [Syu'bah] from [Yazid Ar Risyk] he said, I heard [Mu'adzah] say, I asked ['Aisyah], did the Messenger of

Allah (peace and blessings be upon him) like to fast three days in every month? She ('Aisyah, may Allah be pleased with her) said, Yes. I asked, in which part of the month did he fast? She answered, He did not care in which part he fasted. Abu 'Isa said, This is a hasan sahih hadith. He (the narrator) said, Yazid Al Risyk is Yazid Ad Dhuba'i, namely Yazid bin Qasim, he is Al Qassam, and Risyk in the language of the people of Bashrah is Qassam.

Hadith Corroboration

Imam Ahmad : 5385, 7261, 10392, 15041, 19471, 20339, 23974, 25255, 25258

Imam Bukhari : 1844, 5805

Imam Abu Dawud : 2094, 2097

Imam Nasa'i : 2325, 2328, 2360, 2370, 2371, 2372, 2375, 2377

Imam Ibnu Majah : 1699

THE PRINCIPLES OF FASTING AND UNLIMITED REWARDS

Hadith Imam Tirmidzi Number 695

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ يَقُولُ كُلُّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ وَلِخُلُوفٍ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَإِنْ جَهِلَ عَلَى أَحَدِكُمْ جَاهِلٌ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ فِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَسَهْلِ بْنِ سَعْدٍ وَكَعْبِ بْنِ عُجْرَةَ وَسَلَامَةَ بْنِ قَيْصَرَ وَبَشِيرِ ابْنِ الْخَصَاصِيَّةِ وَاسْمُ بَشِيرٍ رَحْمُ بْنُ مَعْبَدٍ وَالْخَصَاصِيَّةُ هِيَ أُمُّهُ قَالَ أَبُو عِيْسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us ['Imran bin Musa Al Qazzaz] narrated to us ['Abdul Waris bin Sa'id] narrated to us [Ali bin Zaid] from [Sa'id bin Al Musayyib] from [Abu Hurairah] he said, The Messenger of Allah (peace and blessings be upon him) said: 'Indeed, your Lord says: Every good deed is rewarded ten times up to seven hundred times, while fasting is for Me and I Myself will reward it (without limit on the reward), fasting is a shield from the fire of hell, and the breath of a fasting person is more fragrant to Allah than the scent of musk (perfume), and if one of you invites him to argue while he is fasting, then say indeed I am fasting.' In this chapter (there is also a narration -pent) from Mu'adz bin Jabal, Sahl bin Sa'ad, Ka'ab bin Ujrah, Salamah bin Qaisar, and Basyir bin Khashashiyah. And Basyir is named Zahm bin Ma'bad, while Khashashiyah is the mother of Basyir. Abu 'Isa said, the hadith of Abu Hurairah is a hasan gharib hadith from this chain.

Hadith Corroboration

:

Imam Ahmad : 4036, 6898, 7181, 7870, 8957, 9337, 9618, 9787, 10061, 10136, 10275

Imam Bukhari : 40, 6010, 6947

Imam Muslim : 183, 184, 185, 186, 187, 1945

Imam Tirmidzi : 695, 2999

Imam Nasa'i : 2185

Imam Ibnu Majah : 1628, 3813

Imam Malik : 603

Imam Darimi : 1824, 2667, 2706

AR RAYYAN'S DOOR IN HEAVEN FOR PEOPLE WHO ARE FASTING

Hadith Imam Tirmidzi Number 696

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ لَبَابًا يُدْعَى الرَّيَّانُ يُدْعَى لَهُ الصَّائِمُونَ فَمَنْ كَانَ مِنَ الصَّائِمِينَ دَخَلَهُ وَمَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Basysyar] narrated to us [Abu 'Amir Al 'Aqadi] from [Hisyam bin Sa'ad] from [Abu Hazim] from [Sahl bin Sa'ad] from the Prophet (peace and blessings be upon him) he said: 'Indeed, in Paradise there is a gate called Ar Rayyan, later those who always fast will be called to enter it, and whoever enters it will never feel thirsty forever.' Abu 'Isa said, this is a hasan sahih gharib hadith.

Hadith Corroboration

Imam Ahmad : 7313, 21752, 21753, 21775

Imam Bukhari : 1763, 1764, 3017, 3393

Imam Muslim : 1705, 1947

Imam Tirmidzi : 696, 3607

Imam Nasa'i : 2204, 2205, 2206, 2396, 3084, 3132

Imam Ibnu Majah : 1630

Imam Malik : 892

THE HAPPINESS OF PEOPLE WHO FAST

Hadith Imam Tirmidzi Number 697

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يُفْطِرُ وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] narrated to us ['Abdul 'Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] he said, The Messenger of Allah (peace and blessings be upon him) said: 'The fasting person has two joys: joy when breaking the fast and joy when meeting his Lord later.' Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 9061, 9761, 10221

PROHIBITION OF DAHR FASTING (FULL YEAR)

Hadith Imam Tirmidzi Number 698

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ عَنْ أَبِي قَتَادَةَ قَالَ قَالِ قَالَ رَسُولُ اللَّهِ كَيْفَ يَمَنُ صَامَ الدَّهْرَ قَالَ لَا صَامَ وَلَا أَفْطَرَ أَوْ لَمْ يَصُمْ وَلَمْ يُفْطِرْ فِي الْبَابِ عَنْ

عَبْدُ اللَّهِ بْنِ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ الشَّخِيرِ وَعِمْرَانُ بْنُ حُصَيْنٍ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ صِيَامَ الدَّهْرِ وَأَجَاذَهُ قَوْمٌ آخَرُونَ وَقَالُوا إِنَّمَا يَكُونُ صِيَامُ الدَّهْرِ إِذَا لَمْ يُفْطَرَ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى وَأَيَّامَ التَّشْرِيقِ فَمَنْ أَفْطَرَ هَذِهِ الْأَيَّامَ فَقَدْ خَرَجَ مِنْ حَدِّ الْكَرَاهِيَةِ وَلَا يَكُونُ قَدْ صَامَ الدَّهْرَ كُلَّهُ هَكَذَا رُوِيَ عَنْ مَالِكِ بْنِ أَنَسٍ وَهُوَ قَوْلُ الشَّافِعِيِّ وَقَالَ أَحْمَدُ وَإِسْحَاقُ نَحْوًا مِنْ هَذَا وَقَالَا لَا يَجِبُ أَنْ يُفْطَرَ أَيَّامًا غَيْرَ هَذِهِ الْخُمْسَةِ الْأَيَّامِ الَّتِي نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى وَأَيَّامَ التَّشْرِيقِ

Narrated to us [Qutaibah] and [Ahmad bin 'Abdah] both said, narrated to us [Hammad bin Zaid] from [Ghailan bin Jarir] from ['Abdullah bin Ma'bad] from [Abu Qatadah] he said, it was asked (to the Messenger of Allah, peace and blessings be upon him), O Messenger of Allah, what about the person who fasts dahr (throughout the year)? He answered: "He is the same as not fasting and not breaking the fast." In this chapter (there is also a narration -pent) from 'Abdullah bin 'Amr, 'Abdullah bin Syikhkhir, 'Imran bin Husain, and Abu Musa. Abu 'Isa said, the hadith of Abu Qatadah is a hasan hadith. Some scholars dislike fasting dahr, while others allow it, they say, prohibiting someone from fasting dahr only applies if he does not break the fast on Eid al-Fitr, Eid al-Adha, and the days of Tashriq, so whoever does not fast on those days is not prohibited from fasting dahr, this is the opinion narrated from Malik bin Anas and Syafi'i. Ahmad and Ishaq also hold this opinion, they say, it is not obligatory to break the fast on other than the five days mentioned above.

Hadith Corroboration

Imam Ahmad : 15725, 15728, 18984, 19027, 19046

Imam Nasa'i : 2338, 2339, 2340, 2341, 2342, 2346

Imam Darimi : 1680

PROPHETIC FASTING: ALWAYS FASTING OR ALWAYS BREAKING

Hadith Imam Tirmidzi Number 699

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَالَتْ وَمَا صَامَ رَسُولُ اللَّهِ شَهْرًا كَامِلًا إِلَّا رَمَضَانُ فِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah] narrated to us [Hammad bin Zaid] from [Ayyub] from ['Abdullah bin Syaqq] he said, I asked ['Aisyah] about the fasting of the Prophet (peace and blessings be upon him), she answered, he often appeared fasting until we said the Messenger of Allah (peace and blessings be upon him) never breaks the fast, and he also often broke the fast until we said he never fasts, she ('Aisyah, may Allah be pleased with her) said, but the Messenger never fasted a full month except in Ramadan. In this chapter (there is also a narration -pent) from hadith Anas and Ibn 'Abbas. Abu 'Isa said, the hadith of 'Aisyah is a sahih hadith.

Hadith Corroboration

:
 Imam Ahmad : 1894, 1942, 2044, 2322, 2601, 2795, 2854, 12697, 12924, 12988, 13158, 20758, 23252, 23932, 23949, 24039, 24078, 24154, 24380, 24860
 Imam Bukhari : 1073, 1833, 1835, 1836
 Imam Muslim : 1955, 1956, 1957, 1959, 1960, 1961
 Imam Abu Dawud : 2075, 2079
 Imam Tirmidzi : 699, 700
 Imam Nasa'i : 2148, 2150, 2154, 2306, 2307, 2309, 2311, 2319
 Imam Ibnu Majah : 700, 1701
 Imam Malik : 601
 Imam Darimi : 1679

PROPHETIC FASTING: FASTING AND BREAKING FREQUENTLY

Hadith Imam Tirmidzi Number 700

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى نَرَى أَنَّهُ لَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ وَيُفْطِرُ حَتَّى نَرَى أَنَّهُ لَا يُرِيدُ أَنْ يَصُومَ مِنْهُ شَيْئًا وَكُنْتُ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ مُصَلِّيًا وَلَا نَائِمًا إِلَّا رَأَيْتَهُ نَائِمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas bin Malik] that he was asked about the fasting of the Messenger of Allah (peace and blessings be upon him), Anas answered, The Messenger of Allah (peace and blessings be upon him) always fasted in every month, so we thought he did not want to stop, he also often appeared breaking the fast so we thought he did not want to fast, if you want to see him praying at night, you will surely find him praying, likewise if you want to see him sleeping, you will find him sleeping at night. Abu 'Isa said, this is a hasan sahih hadith.

Hadith Corroboration

:
 Imam Ahmad : 1894, 1942, 2044, 2322, 2601, 2795, 2854, 12697, 12924, 12988, 13158, 20758, 23252, 23932, 23949, 24039, 24078, 24154, 24380, 24860
 Imam Bukhari : 1073, 1833, 1835, 1836
 Imam Muslim : 1955, 1956, 1957, 1959, 1960, 1961
 Imam Abu Dawud : 2075, 2079
 Imam Tirmidzi : 699, 700
 Imam Nasa'i : 2148, 2150, 2154, 2306, 2307, 2309, 2311, 2319
 Imam Ibnu Majah : 700, 1701
 Imam Malik : 601
 Imam Darimi : 1679

THE ADVANTAGES OF DAVID'S FASTING

Hadith Imam Tirmidzi Number 701

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّوْمِ صَوْمُ أَخِي دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا

لَا قَيْدَ لَأَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْعَبَّاسِ هُوَ الشَّاعِرُ الْمَكِّيُّ الْأَعْمَى وَاسْمُهُ السَّائِبُ بْنُ فَرُّوخَ قَالَ بَعْضُ أَهْلِ الْعِلْمِ أَفْضَلُ الصَّيَامِ أَنْ تَصُومَ يَوْمًا وَتُفْطِرَ يَوْمًا وَيُقَالُ هَذَا هُوَ أَشَدُّ الصَّيَامِ

Narrated to us [Hannad] narrated to us [Waki'] from [Mis'ar] and [Sufyan] from [Habib bin Abu Tsabit] from [Abu Al 'Abbas] from ['Abdullah bin 'Amru] said; 'The Messenger of Allah (peace and blessings be upon him) said: 'The best fasting is the fasting of Daud. He fasted one day and broke the fast one day. He does not flee when meeting the enemy.' Abu 'Isa said; 'This is a hasan sahih hadith. Abu Al 'Abbas is the poet of Mecca who is blind, his name is As Sa'ib bin Farrukh.' Some scholars say: 'The best fasting is you fast one day and break one day. There are those who opine that it is the heaviest fasting.'

Hadith Corroboration

Imam Ahmad : 2728, 6248, 6499, 6548, 6582, 6620, 6621, 6802

Imam Bukhari : 3167

Imam Nasa'i : 2254, 2347

PROHIBITION OF FASTING ON TWO HOLIDAYS

Hadith Imam Tirmidzi Number 702

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ شَهِدْتُ عُمَرَ بْنَ الْخَطَّابِ فِي يَوْمِ التَّحْرِ بِدَا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ أَمَّا يَوْمُ الْفِطْرِ فَفِطْرُكُمْ مِنْ صَوْمِكُمْ وَعِيدٌ لِلْمُسْلِمِينَ وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لَحْمٍ نُسِكِكُمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ اسْمُهُ سَعْدٌ وَيُقَالُ لَهُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ أَيْضًا وَعَبْدُ الرَّحْمَنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

Narrated to us [Muhammad bin 'Abdul Malik bin Abu Syawarib] narrated to us [Yazid bin Zurai'] narrated to us [Ma'mar] from [Az Zuhri] from [Abu 'Ubaid] the freed slave of 'Abdurrahman bin 'Auf, said; 'I witnessed ['Umar bin Al Khatthab] Then he said; 'I heard the Prophet (peace and blessings be upon him) prohibiting fasting on these two Eid days. Eid al-Fitr day because it is the time to break your fast and it is also the Eid day for Muslims. Eid al-Adha day, eat the meat of your sacrifices.' Abu 'Isa said; 'This is a hasan sahih hadith, Abu 'Ubaid the freed slave of 'Abdurrahman bin 'Auf his name is Sa'ad. Sometimes called the freed slave of 'Abdurrahman bin Azhar. He is the nephew of 'Abdurrahman bin 'Auf.'

Hadith Corroboration

Imam Ahmad : 158

PROHIBITION OF FASTING ON TWO HOLIDAYS

Hadith Imam Tirmidzi Number 703

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامَيْنِ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ قَالَ وَعَمَرُو بْنُ يَحْيَى هُوَ ابْنُ عُمَارَةَ بْنِ أَبِي الْحَسَنِ الْمَازِنِيِّ الْمَدَنِيِّ وَهُوَ ثِقَةٌ رَوَى لَهُ سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ وَمَالِكُ بْنُ أَنَسٍ

Narrated to us [Qutaibah] narrated to us ['Abdul 'Aziz bin Muhammad] from ['Amru bin Yahya] from [his father] from [Abu Sa'id Al Khudri] said; 'The Messenger of Allah (peace and blessings be upon him) prohibited two fasts. Namely on two days, on Eid al-Adha and Eid al-Fitr.' (Abu 'Isa At Tirmidzi) said; 'Similar hadiths are narrated from 'Umar, 'Ali, 'Aisyah, Abu Hurairah, 'Uqbah bin 'Amir, and Anas.' Abu 'Isa said; 'The hadith of Abu Sa'id is a hasan sahih hadith and practiced by the people of knowledge.' He added; 'Amr bin Yahya is Ibn 'Umarah bin Abu Al Hasan Al Mazini Al Madani, and he is trustworthy and narrated from him: Sufyan Ats Tsauri, Syu'bah, and Malik bin Anas.'

Hadith Corroboration

Imam Ahmad : 10223, 10994, 11376, 11474

Imam Muslim : 1921, 1923, 1925

Imam Abu Dawud : 2064

Imam Ibnu Majah : 1711, 1712

Imam Malik : 589, 740

MUSLIMIN HOLIDAYS: ARAFAH DAYS, IDUL ADHA AND TASYRIQ DAYS

Hadith Imam Tirmidzi Number 704

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلُ الْإِسْلَامِ وَهِيَ أَيَّامُ أَكْلِ وَشُرْبِقَالٍ وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدٍ وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَنُبَيْشَةَ وَبِشْرِ بْنِ سُهَيْمٍ وَعَبْدِ اللَّهِ بْنِ حُدَافَةَ وَأَنَسٍ وَحَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ وَكَعْبِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَمَرُو بْنُ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ عَمْرِو قَالَ أَبُو عِيسَى وَحَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَكْرَهُونَ الصِّيَامَ أَيَّامَ التَّشْرِيقِ إِلَّا أَنْ قَوْمًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رَخَّصُوا لِلْمُتَمَتِّعِ إِذَا لَمْ يَجِدْ هَدْيًا وَلَمْ يَصُمْ فِي الْعَشْرِ أَنْ يَصُومَ أَيَّامَ التَّشْرِيقِ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ أَبُو عِيسَى وَأَهْلُ الْعِرَاقِ يَقُولُونَ مُوسَى بْنُ عَلِيٍّ بْنُ رَبَاحٍ وَأَهْلُ مِصْرَ يَقُولُونَ مُوسَى بْنُ عَلِيٍّ وَقَالَ سَمِعْتُ قُتَيْبَةَ يَقُولُ سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ

قَالَ مُوسَى بْنُ عَلِيٍّ لَا أَجْعَلُ أَحَدًا فِي حِلٍّ صَغَرَ اسْمُ أَبِي

Narrated to us [Hannad] narrated to us [Waki'] from [Musa bin 'Ali] from [his father] from ['Uqbah bin 'Amir] said; The Messenger of Allah (peace and blessings be upon him) said: 'The day of Arafah, Eid al-Adha, and the days of Tasyriq are our Eid days as Muslims, namely days of eating and drinking.' Similar hadiths are narrated from 'Ali, Sa'ad, Abu Hurairah, Jabir, Nubaisyah, Bisyr bin Suhaim, 'Abdullah bin Hudzafah, Anas, Hamzah bin 'Amr As Sulami, Ka'ab bin Malik, 'Aisyah, 'Amr bin Al 'Ash, and 'Abdullah bin 'Amr. Abu 'Isa said; 'The hadith of 'Uqbah bin 'Amir is a hasan sahih hadith and practiced by the scholars, they strongly dislike fasting on the days of Tasyriq. There is a group of companions and others who give leniency for those performing Hajj Tamattu', if they do not find a sacrificial animal and do not have time to fast on the first tasyrik days of Dhul Hijjah. Likewise, Anas bin Malik, Syafi'i, Ahmad, and Ishaq allow fasting on Tashriq days for those performing Hajj Tamattu' if they do not find a sacrificial animal and do not have time to fast on ten.' Abu 'Isa said; 'The people of Iraq call him Musa bin 'Ali bin Rabah while the people of Egypt call him Musa bin Aliy.' (Abu Musa) said; 'I heard Qutaibah say; 'I heard Al Laits bin Sa'ad say; 'Musa bin 'Ali said; I will not let anyone belittle my father's name'.

Hadith Corroboration
Imam Ahmad : 16739, 16743
Imam Abu Dawud : 2066
Imam Nasa'i : 2954
Imam Darimi : 1699

FASTING IS INVALID DUE TO CUPPING

Hadith Imam Tirmidzi Number 705

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَحُمَدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ وَمُحَمَّدُ بْنُ غِيلَانَ وَيَحْيَى بْنُ مُوسَى قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدِ وَشَدَّادِ بْنِ أَوْسٍ وَثُوبَانَ وَأَسَامَةَ بْنِ زَيْدٍ وَعَائِشَةَ وَمَعْقِلِ بْنِ سِنَانَ وَيُقَالَ ابْنُ يَسَارٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي مُوسَى وَبِلَالٍ وَسَعْدِ قَالَ أَبُو عِيسَى وَحَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَذَكَرَ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ رَافِعِ بْنِ خَدِيجٍ وَذَكَرَ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ ثُوبَانَ وَشَدَّادِ بْنِ أَوْسٍ لِأَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ رَوَى عَنْ أَبِي قِلَابَةَ الْحَدِيثَيْنِ جَمِيعًا حَدِيثُ ثُوبَانَ وَحَدِيثُ شَدَّادِ بْنِ أَوْسٍ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ الْحِجَامَةَ لِلصَّائِمِ حَتَّى أَنْ بَعْضُ أَصْحَابِ النَّبِيِّ اخْتَجَمَ بِاللَّيْلِ مِنْهُمْ أَبُو مُوسَى الْأَشْعَرِيُّ وَابْنُ عُمَرَ وَبِهَذَا يَقُولُ ابْنُ الْمُبَارَكِ قَالَ أَبُو عِيسَى سَمِعْتُ إِسْحَقَ بْنَ مَنْصُورٍ يَقُولُ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ مَنْ اخْتَجَمَ وَهُوَ صَائِمٌ فَعَلَيْهِ الْقَضَاءُ قَالَ إِسْحَقُ بْنُ مَنْصُورٍ وَهَكَذَا قَالَ أَحْمَدُ وَإِسْحَقُ حَدَّثَنَا الرَّعْفَرَانِيُّ قَالَ وَ

قَالَ الشَّافِعِيُّ قَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ اخْتَجَمَ وَهُوَ صَائِمٌ وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ وَلَا أَعْلَمُ وَاحِدًا مِنْ هَذَيْنِ الْحَدِيثَيْنِ ثَابِتًا وَلَوْ تَوَقَّى رَجُلٌ الْحِجَامَةَ وَهُوَ صَائِمٌ كَانَ أَحَبَّ إِلَيَّ وَلَوْ اخْتَجَمَ صَائِمٌ لَمْ أَرِ ذَلِكَ أَنْ يُفْطِرَهُ قَالَ أَبُو عِيسَى هَكَذَا كَانَ قَوْلُ الشَّافِعِيِّ بِبَعْدَادَ وَأَمَّا بِمِصْرَ فَمَالَ إِلَى الرُّخْصَةِ وَلَمْ يَرِ بِالْحِجَامَةِ لِلصَّائِمِ بَأْسًا وَاحْتَجَّ بِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ مُحَرَّمٌ صَائِمٌ

Narrated to us [Muhammad bin Yahya] and [Muhammad bin Rafi' An Naisaburi] and [Mahmud bin Ghailan] and [Yahya bin Musa] they said; narrated to us ['Abdurrazzaq] from [Ma'mar] from [Yahya bin Abu Katsir] from [Ibrahim bin 'Abdullah bin Qarizh] from [As Sa'ib bin Yazid] from [Rafi' bin Khadij] from the Prophet (peace and blessings be upon him) said: 'The one who cups and the one who is cupped have broken their fast.' Abu 'Isa said; 'Similar hadiths are narrated from 'Ali, Sa'ad, Syaddad bin Aus, Tsauban, Usamah bin Zaid, 'Aisyah, Ma'qil bin Sinan or named Ibn Yasar, Abu Hurairah, Ibn 'Abbas, Abu Musa, Bilal, and Sa'ad.' Abu 'Isa said; 'The hadith of Rafi' bin Khadij is a hasan sahih hadith. It is mentioned that Ahmad bin Hambal said; 'The most sahih hadith in this matter is the hadith of Rafi' bin Khadij.' 'Ali bin 'Abdullah said; 'The most sahih hadith in this matter is the hadith of Tsauban and Syaddad bin Aus because Yahya bin Abu Katsir narrated from Abu Qilabah both hadiths. Some scholars from the companions of the Prophet (peace and blessings be upon him) disliked cupping for a fasting person until some companions of the Prophet cupped at night. Among them are: Abu Musa and Ibn 'Umar. This is also the opinion of Ibnul Al Mubarak.' Abu 'Isa said; 'I heard Ishaq bin Manshur say; 'Abdurrahman bin Mahdi said; 'Whoever cups while fasting must make up for it.' Ishaq bin Mansur said; 'That is the opinion of Ahmad and Ishaq, narrated to us Az Za'farani said; Syafi'i said; 'It is narrated from the Prophet (peace and blessings be upon him) that he cupped while fasting. It is also narrated from the Prophet (peace and blessings be upon him) he said: 'The one who cups and the one who is cupped have broken their fast.' But I do not know which hadith is established (can be used as a guide) from the Prophet (peace and blessings be upon him). If a fasting person is cautious and does not cup, that is more preferable to me, but if he cups, in my opinion, it does not broke the fast.' Abu 'Isa said; 'The above statement is Syafi'i's opinion in Bagdad. As for his opinion in Egypt, he opined that it is permissible for a fasting person to cup and it does not break the fast, he argued with the hadith narrated from the Prophet that he cupped during Hajj Wada' while in ihram and fasting.'

Hadith Corroboration

Imam Ahmad : 8413, 15268, 15336, 15379, 16489, 16495, 16497, 16502, 16503, 16504, 16505, 16507, 16515, 20825, 21337, 21348, 21376, 21393, 21395, 21396, 21412, 21413, 22763, 24083, 25020

Imam Abu Dawud : 2022

Imam Ibnu Majah : 1669, 1670, 1671

Imam Darimi : 1667

CUPPING IN A FASTING STATE

Hadith Imam Tirmidzi Number 706

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ
 قَالَا حَتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ صَائِمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ هَكَذَا رَوَى
 وَهَيْبٌ نَحْوَ رِوَايَةِ عَبْدِ الْوَارِثِ وَرَوَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ
 ابْنِ عَبَّاسٍ

Narrated to us [Bisyr bin Hilal Al Basri] narrated to us ['Abdul Warits bin Sa'id] narrated to us [Ayyub] from ['Ikrimah] from [Ibn 'Abbas] said; 'The Messenger of Allah (peace and blessings be upon him) cupped while in ihram and fasting.' Abu 'Isa said; 'This is a sahih hadith. Thus Wuhaib narrated like the narration of 'Abdul Harits. Isma'il bin Ibrahim narrated this hadith, from 'Ikrimah as mursal without mentioning in it from Ibn 'Abbas.'

Hadith Corroboration

Imam Ahmad : 1752, 1842, 2077, 2131, 2405, 2534, 2581, 2738, 3042, 3112, 3344

Imam Bukhari : 1802, 1803, 5262

Imam Muslim : 2087

Imam Abu Dawud : 1564, 2025, 2030

Imam Tirmidzi : 707

Imam Nasa'i : 2796, 2797

Imam Ibnu Majah : 1672, 3072

Imam Darimi : 1749, 1750

CUPPING AND FASTING

Hadith Imam Tirmidzi Number 707

حَدَّثَنَا أَبُو مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ ابْنِ
 عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ وَهُوَ صَائِمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا
 الْوَجْهِ

Narrated to us [Abu Musa] narrated to us [Muhammad bin Abdullah Al Anshari] from [Habib bin Asy Syahid] from [Maimun bin Mihran] from [Ibn 'Abbas] said; 'Indeed, the Prophet (peace and blessings be upon him) cupped while fasting.' Abu 'Isa said; 'This is a hasan gharib hadith through this chain.'

Hadith Corroboration

Imam Ahmad : 1752, 2077, 2405, 2581, 3042

Imam Bukhari : 1802, 1803, 5261

Imam Abu Dawud : 1564, 2025, 2030

Imam Ibnu Majah : 1672

CUPPING WHILE FASTING AND IHRAM

Hadith Imam Tirmidzi Number 708

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُوَ مُحْرِمٌ صَائِمًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَجَابِرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ وَلَمْ يَرَوْا بِالْحِجَامَةِ لِلصَّائِمِ بَأْسًا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ

Narrated to us [Ahmad bin Mani'] narrated to us [Abdullah bin Idris] from [Yazid bin Abu Ziyad] from [Miqsam] from [Ibn 'Abbas] said; 'The Prophet (peace and blessings be upon him) cupped in a place between Mecca and Medina while in ihram and fasting.' Abu 'Isa said; 'Similar hadiths are narrated from Abu Sa'id, Jabir, and Anas.' Abu 'Isa said; 'The hadith of Ibn 'Abbas is a hasan sahih hadith. Some scholars from the companions of the Prophet (peace and blessings be upon him) and others hold to the above hadith, they opine that cupping does not break the fast, this statement is also the opinion of Sufyan Ats Tsauri, Malik bin Anas, and Syafi'i.'

Hadith Corroboration

Imam Ahmad : 1752, 1842, 2077, 2405, 2581, 2738, 3042, 3112

Imam Bukhari : 1802, 1803, 5261, 5262

Imam Muslim : 2087, 2088

Imam Abu Dawud : 1564, 2025, 2030

Imam Nasa'i : 2796, 2797

Imam Ibnu Majah : 3072

Imam Darimi : 1749

PROHIBITION OF WISHAL FASTING

Hadith Imam Tirmidzi Number 709

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ وَخَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُوَاصِلُوا قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ إِنِّي لَسْتُ كَأَحَدِكُمْ إِنَّ رَبِّي يُطْعِمُنِي وَيَسْقِينِي قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَبَشِيرِ ابْنِ الْخُصَّاصِيَةِ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْوَصَالَ فِي الصَّيَامِ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ كَانَ يُوَاصِلُ الْأَيَّامَ وَلَا يُفْطِرُ

Narrated to us [Nashr bin 'Ali Al Jahdlami] narrated to us [Bisyr bin Al Mufadldlal] and [Khalid bin Al Harits] from [Sa'id] from [Qatadah] from [Anas] said; 'The Messenger of Allah (peace and blessings be upon him) said: 'Do not fast wisal.' They said; 'You also fast wisal, O Messenger of Allah?' He answered: 'I am different from you, because Allah gives me food and drink'. (Abu 'Isa At Tirmidzi) said; 'Similar hadiths are narrated from 'Ali, Abu Hurairah, 'Aisyah, Ibn 'Umar, Jabir, Abu Sa'id, and Basyir bin Al Khashashiyah.' Abu 'Isa said; 'The hadith of Anas is a hasan sahih hadith and practiced by the scholars, they all dislike fasting wisal. It is narrated from 'Abdullah bin Zubair that he once fasted wisal for several days and did not break the fast.'

Hadith Corroboration

Imam Ahmad : 7028, 7182, 7454, 8190, 9048, 11121, 12615, 12805, 12978, 13420, 25014

FASTING IN A STATE OF JUNUB

Hadith Imam Tirmidzi Number 710

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ أَخْبَرْتَنِي عَائِشَةُ وَأُمُّ سَلَمَةَ زَوْجَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ ثُمَّ يَغْتَسِلُ فَيَصُومُ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ وَأُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَدْ قَالَ قَوْمٌ مِنَ التَّابِعِينَ إِذَا أَصْبَحَ جُنُبًا يَقْضِي ذَلِكَ الْيَوْمَ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Qutaibah] narrated to us [Al Laitsi] from [Ibn Syihab] from [Abu Bakr bin 'Abdurrahman bin Al Harits bin Hisyam] said; informed me ['Aisyah] and [Ummu Salamah] both wives of the Prophet (peace and blessings be upon him): 'Dawn has risen while the Prophet (peace and blessings be upon him) was still in a state of janabah due to intercourse then he bathed and fasted.' Abu 'Isa said; 'The hadith of 'Aisyah and Ummu Salamah is a hasan sahih hadith and practiced by the scholars from the companions of the Prophet (peace and blessings be upon him) and after them, it is also the opinion of Sufyan, Syafi'i, Ahmad, and Ishaq. Some Tabi'in opine; 'Whoever is in janabah in the morning must make up that day. But the first opinion is more sahih'.

Hadith Corroboration

Imam Ahmad : 22975, 25276, 25407, 25443, 25444

Imam Bukhari : 1791

Imam Tirmidzi : 710

HOW TO RESPOND TO AN INVITATION TO EAT DURING FASTING

Hadith Imam Tirmidzi Number 711

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ يَعْني الدُّعَاءَ

Narrated to us [Azhar bin Marwan Al Basri] narrated to us [Muhammad bin Sawa'] narrated to us [Sa'id bin Abu 'Arubah] from [Ayyub] from [Muhammad bin Sirin] from [Abu Hurairah] from the Prophet (peace and blessings be upon him) he said: 'If one of you is invited to eat, then come. If you are fasting, then pray.'

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116, 26178

Imam Bukhari : 2380, 4775, 4780, 4781

Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

WHEN YOU ARE INVITED TO EAT AND ARE FASTING

Hadith Imam Tirmidzi Number 712

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ قَالَ أَبُو عِيسَى وَكَلَّا الْحَدِيثَيْنِ فِي هَذَا الْبَابِ عَنْ أَبِي هُرَيْرَةَ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin 'Ali] narrated to us [Sufyan bin 'Uyainah] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] from the Prophet (peace and blessings be upon him) he said: 'If one of you is invited to eat and he is fasting, let him say that I am fasting.' Abu 'Isa said; 'Both hadiths in this matter from Abu Hurairah are hasan sahih hadiths.'

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116
Imam Bukhari : 2380, 4775, 4780, 4781
Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584
Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249
Imam Tirmidzi : 711, 712, 1017, 1258
Imam Ibnu Majah : 1740, 1741, 1904
Imam Malik : 1001
Imam Darimi : 1674, 1992, 2108

SUNNAH FASTING FOR WOMEN MUST BE WITH THE PERMISSION OF THE HUSBAND

Hadith Imam Tirmidzi Number 713

حَدَّثَنَا قُتَيْبَةُ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُ الْمَرْأَةُ وَرَوْجُهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] and [Nashr bin 'Ali] said; narrated to us [Sufyan bin 'Uyainah] from [Abu Az Zinad] from [Al A'raj] [Abu Hurairah] from the Prophet (peace and blessings be upon him) he said: 'A woman should not fast sunnah in the presence of her husband except with his permission.' (Abu 'Isa At Tirmidzi) said; 'Similar hadiths are narrated from Ibn 'Abbas and Abu Sa'id.' Abu 'Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith. This hadith is also narrated from [Abu Az Zinad] from [Musa bin Abu 'Utsman] from [his father] from [Abu Hurairah] from the Prophet (peace and blessings be upon him).'

Hadith Corroboration
Imam Ahmad : 7841, 9357, 9607, 9780, 10090
Imam Bukhari : 479, 4793
Imam Muslim : 170
Imam Abu Dawud : 2102
Imam Tirmidzi : 713
Imam Ibnu Majah : 1751
Imam Darimi : 1656, 1657, 1658

QADHA FOR THE FASTING OF RAMADHAN IN THE MONTH OF SYA'BAN

Hadith Imam Tirmidzi Number 714

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِسْمَاعِيلَ السُّدِّيِّ عَنْ عَبْدِ اللَّهِ الْبَيْهِيِّ عَنْ عَائِشَةَ قَالَتْ مَا كُنْتُ أَقْضِي مَا يَكُونُ عَلَيَّ مِنْ رَمَضَانَ إِلَّا فِي شَعْبَانَ حَتَّى تُؤْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ نَحْوَ هَذَا

Narrated to us [Qutaibah] narrated to us [Abu 'Awanah] from [Isma'il As Sudi] from ['Abdullah Al Bahi] from ['Aisyah] said; 'I never made up Ramadan except in the month of Sya'ban until the Prophet (peace and blessings be upon him) passed away.' Abu 'Isa said; 'This is a hasan sahih hadith.' (Abu Isa At Tirmidzi) said; ' [Yahya bin Sa'id Al Ansari] narrated this hadith from [Abu Salamah] from ['Aisyah] like the above hadith.'

Hadith Corroboration
Imam Ahmad : 23781, 23850, 24289

THE PRINCIPITY OF FASTING AND ANGELS' PRAYERS FOR PEOPLE WHO ARE ACCEPTED WITH FOOD

Hadith Imam Tirmidzi Number 715

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ حَبِيبِ بْنِ زَيْدٍ عَنْ لَيْلَى عَنْ مَوْلَا تِهَاعَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّائِمُ إِذَا أَكَلَ عِنْدَهُ الْمَفَاطِيرُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ قَالَ أَبُو عِيسَى وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حَبِيبِ بْنِ زَيْدٍ عَنْ لَيْلَى عَنْ جَدَّتِهِ أُمِّ عُمَارَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us ['Ali bin Hujr] informed us [Syarik] from [Habib bin Zaid] from [Laila] from [her freed slave] from the Prophet (peace and blessings be upon him), said: 'For the fasting person, if others eat his property, surely the Angels pray for him.' Abu 'Isa said; ' [Sya'bah] narrated this hadith from [Habib bin Zaid] from [Laila] from her grandmother [Ummu 'Umarah] from the Prophet (peace and blessings be upon him), like above.'

Hadith Corroboration
Imam Ahmad : 25814, 25815, 26200, 26201
Imam Tirmidzi : 716
Imam Ibnu Majah : 1738
Imam Darimi : 1675

THE IMPORTANCE OF FASTING AND PRAYERS OF ANGELS WHEN FOOD IS EATEN BY OTHER PEOPLE

Hadith Imam Tirmidzi Number 716

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ قَالَ سَمِعْتُ مَوْلَاةً لَنَا يُقَالُ لَهَا لَيْلَى تَحَدَّثُ عَنْ جَدَّتِهِ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ الْأَنْصَارِيَّةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَقَدَمَتْ إِلَيْهِ طَعَامًا فَقَالَ كُلِّي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّائِمَ تُصَلِّيَ عَلَيْهِ الْمَلَائِكَةُ إِذَا أَكَلَ عِنْدَهُ حَتَّى يَفْرُغُوا وَرُبَّمَا قَالَ حَتَّى يَشْبَعُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ شَرِيكَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ عَنْ مَوْلَاةٍ لَهُمْ يُقَالُ لَهَا لَيْلَى عَنْ جَدَّتِهِ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ حَتَّى يَفْرُغُوا أَوْ يَشْبَعُوا قَالَ أَبُو عِيسَى وَأُمُّ عُمَارَةَ هِيَ جَدَّةُ حَبِيبِ بْنِ زَيْدٍ الْأَنْصَارِيِّ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abu Daud] informed us [Syu'bah] from [Habib bin Zaid] said; I heard one of our freed slaves namely [Laila], narrating from her grandmother, [Ummu 'Umarah bint Ka'ab Al Anshariyah] that the Prophet (peace and blessings be upon him) visited her, then she served food to him. Then the Prophet said: 'Eat!' Ummu 'Umarah answered; 'I am fasting.' So the Messenger of Allah (peace and blessings be upon him) said: 'The Angels will pray for the fasting person if his food is eaten by others until they finish.' Or perhaps he said: 'Until they are full.' Abu 'Isa said; 'This is a hasan sahih hadith, and more sahih than the hadith of Syarik.' Narrated to us [Muhammad bin Basysyar] narrated to us [Muhammad bin Ja'far] narrated to us [Syu'bah] from [Habib bin Zaid] from their freed slave named [Laila] from her grandmother, [Ummu 'Umarah bint Ka'ab] from the Prophet (peace and blessings be upon him) like the above hadith, but not mentioned, 'in it until they finish' or 'until they are full.' Abu 'Isa said; 'Ummu 'Umarah is the grandmother of Habib bin Zaid Al Anshari.'

Hadith Corroboration

Imam Ahmad : 25814, 25815, 26200, 26201

Imam Ibnu Majah : 1738

Imam Darimi : 1675

THE OBLIGATION TO MAKE QADHA FOR FASTING AND NOT MAKE QADHA TO PRAYERS FOR HAIDH WOMEN

Hadith Imam Tirmidzi Number 717

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدَةَ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كُنَّا نَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَظْهَرُ فَيَأْمُرُنَا بِقَضَاءِ الصَّيَامِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ أَيْضًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا نَعْلَمُ

بَيْنَهُمْ اخْتِلَافًا إِنَّ الْحَائِضَ تَقْضِي الصَّيَّامَ وَلَا تَقْضِي الصَّلَاةَ قَالَ أَبُو عِيسَى وَعُبَيْدَةُ هُوَ ابْنُ مُعْتَبٍ الضَّبِّي
الْكُوفِيُّ يُكْنَى أَبَا عَبْدِ الْكَرِيمِ

Narrated to us ['Ali bin Hujr] informed us ['Ali bin Mushir] from ['Ubaidah] from [Ibrahim] from [Al Aswad] from ['Aisyah] said; 'We used to menstruate in the time of the Messenger of Allah (peace and blessings be upon him). After we purified, he ordered us to make up the fast and not make up the prayer.' Abu 'Isa said; 'This is a hasan hadith. This hadith is also narrated from [Mu'adzah] from ['Aisyah] and practiced by the scholars, there is no disagreement among them, that: 'a menstruating woman must make up the fast'. ' Abu 'Isa said; 'Ubaidah is Ibnu Mu'attib Adl Dlabbi Al Kufi, given the kunyah Abu 'Abdul Karim.'

Hadith Corroboration

Imam Ahmad : 22908, 22908, 23492, 23492, 23519, 23519, 23957, 23957, 24345, 24345

Imam Bukhari : 310, 310

Imam Muslim : 506, 506, 507, 507, 508, 508

Imam Abu Dawud : 229, 229

Imam Tirmidzi : 120, 120, 717, 717

Imam Nasa'i : 379, 379

Imam Ibnu Majah : 623, 623, 1660, 1660

Imam Darimi : 962, 962, 963, 963, 967, 967, 968, 968, 969, 969, 970, 970

PROHIBITION OF EXCESSIVE ISTINSYAQ DURING FASTING

Hadith Imam Tirmidzi Number 718

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْبَغْدَادِيُّ الْوَرَّاقُ وَأَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَا حَدَّثَنَا يَحْيَى بْنُ
سُلَيْمٍ حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ قَالَ سَمِعْتُ عَاصِمَ بْنَ لَقِيطٍ بْنَ صَبْرَةَ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي
عَنِ الْوُضُوءِ قَالَ أَسْبَغِ الْوُضُوءَ وَخَلَّلْ بَيْنَ الْأَصَابِعِ وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ أَهْلُ الْعِلْمِ السُّعُوطَ لِلصَّائِمِ وَرَأَوْا أَنَّ ذَلِكَ يُفْطِرُهُ وَفِي الْبَابِ مَا يُقَوِّي
قَوْلَهُمْ

Narrated to us by [Abdul Wahab bin Abdul Hakim Al Baghdadi Al Waraq] and [Abu 'Ammar Al Husain bin Hurait] said; narrated to us by [Yazid bin Sulaim] narrated to me [Isma'il bin Katsir] said; I heard ['Ashim bin Laqith bin Shabirah] from [his father] said; I asked; 'O Messenger of Allah, inform me about ablution?' He replied: 'Perfect your ablution, wash between your fingers and inhale water deeply except when you are fasting.' Abu 'Isa said; 'This is a hasan sahih hadith. Some scholars dislike inhaling water for those fasting and they opine that it breaks the fast. And there are hadiths in this regard that strengthen their opinion.'

Hadith Corroboration

Imam Ahmad : 393, 395, 402, 550, 995, 1137, 1255, 1279, 2291, 6923, 6999, 7405, 7419, 7731, 7847, 8223, 8843, 10300, 15785, 15786, 15836, 15850, 15864, 15872, 15876, 16558, 17172, 17324, 17330, 17469, 17469, 18063, 18064, 18217, 18218, 18221, 23956, 24239, 25774

Imam Bukhari : 137, 155, 156, 157, 159, 179, 180, 184, 185, 192, 3052

Imam Muslim : 331, 332, 346, 347, 348, 349, 350, 351

Imam Abu Dawud : 121, 122, 123, 127, 2019

Imam Tirmidzi : 26, 36, 37, 38, 45, 718, 718

Imam Nasa'i : 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 113, 114

FASTING WITHOUT THE HOST'S PERMISSION IN ANOTHER PLACE

Hadith Imam Tirmidzi Number 719

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ حَدَّثَنَا أَيُّوبُ بْنُ وَاقِدٍ الْكُوفِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومَنَّ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُ أَحَدًا مِنَ الثَّقَاتِ رَوَى هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ وَقَدْ رَوَى مُوسَى بْنُ دَاوُدَ عَنْ أَبِي بَكْرٍ الْمَدَنِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ هَذَا قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ ضَعِيفٌ أَيْضًا وَأَبُو بَكْرٍ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَأَبُو بَكْرٍ الْمَدَنِيُّ الَّذِي رَوَى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ اسْمُهُ الْفَضْلُ بْنُ مُبَشَّرٍ وَهُوَ أَوْثَقُ مِنْ هَذَا وَأَقْدَمُ

Narrated to us by [Bisyr bin Mu'adz Al 'Aqadi Al Bashri] narrated to us by [Ayyub bin Waqid Al Kufi] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] said; The Messenger of Allah (peace be upon him) said: 'Whoever stays with a people should not fast except with their permission.' Abu 'Isa said; 'This is a munkar hadith, we do not know anyone trustworthy who narrated this from Hisyam bin Urwah.' [Musa bin Daud] narrated like the above hadith from [Abu Bakr Al Madani] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] from the Prophet (peace be upon him) like above. Abu 'Isa said; 'This is a dla'if hadith, Abu Bakr is dla'if according to hadith scholars. Abu Bakr Al Madani who narrated from Jabir bin Abdullah is named Al Fadl bin Mubasysyir, he is more trustworthy and earlier.'

I'TIKAF OF THE PROPHET ON THE LAST TEN DAYS OF RAMADHAN

Hadith Imam Tirmidzi Number 720

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ وَعُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى قَبَضَهُ اللَّهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ وَعَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Mahmud bin Ghailan] narrated to us by [Abdurrazzaq] informed us by [Ma'mar] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] and ['Urwah] from ['Aisyah] that the Prophet (peace be upon him) performed i'tikaf in the last ten days of Ramadan until he passed away. (Abu Isa At Tirmidzi) said; Similar hadiths are narrated from Ubai bin Ka'ab, Abu Laila, Abu Sa'id, Anas, and Ibn Umar. Abu 'Isa said; 'The hadith of Abu

Hurairah and 'Aisyah is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 5896, 7452, 8081, 8845, 20317, 23472, 24187, 24762, 25176

Imam Bukhari : 1885, 1886

Imam Muslim : 2002, 2004, 2005, 2006

Imam Abu Dawud : 2106, 2107, 2109

Imam Tirmidzi : 732

Imam Ibnu Majah : 1760, 1763

TIME TO START I'TIKAF

Hadith Imam Tirmidzi Number 721

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مُعْتَكِفِهِ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا رَوَاهُ مَالِكٌ وَغَيْرُ وَاحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ مُرْسَلًا وَرَوَاهُ الْأَوْزَاعِيُّ وَسُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَقُولُونَ إِذَا أَرَادَ الرَّجُلُ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مُعْتَكِفِهِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ بْنِ إِبْرَاهِيمَ وَقَالَ بَعْضُهُمْ إِذَا أَرَادَ أَنْ يَعْتَكِفَ فَلْتَعِيبَ لَهُ الشَّمْسُ مِنَ اللَّيْلَةِ الَّتِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهَا مِنَ الْغَدِ وَقَدْ قَعَدَ فِي مُعْتَكِفِهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ

Narrated to us by [Hannad] narrated to us by [Abu Mu'awiyah] from [Yahya bin Sa'id] from [Amrah] from ['Aisyah] said; 'When the Messenger of Allah (peace be upon him) intended to perform i'tikaf, he would pray Subuh first then enter his place of i'tikaf.' Abu 'Isa said; 'This hadith is narrated from [Yahya bin Sa'id] from [Amrah] from the Prophet (peace be upon him), as mursal. [Malik] and others narrated from [Yahya bin Sa'id] from [Amrah] as mursal, also [Al Auza'i] and [Sufyan Ats Tsauri] and others from [Yahya bin Sa'id] from [Amrah] from ['Aisyah] and practiced by some scholars.' They said; 'If a man intends i'tikaf, he should pray Subuh first then enter his place of i'tikaf.' This is the opinion of Ahmad and Ishaq bin Ibrahim. While some scholars opine if someone wants i'tikaf it, he should begin from sunset then he sits in the place of i'tikaf, this is also the opinion of Sufyan Ats Tsauri and Malik bin Anas.

Hadith Corroboration

Imam Nasa'i : 702, 3760, 3761

LAILATUL QADAR ON THE LAST TEN NIGHTS OF RAMADHAN

Hadith Imam Tirmidzi Number 722

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ وَيَقُولُ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ فِي الْبَابِ عَنْ عُمَرَ وَأَبِي بِنِ كَعْبٍ وَجَابِرِ بْنِ سَمُرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عُمَرَ وَالْفَلْتَانِ بْنِ عَاصِمٍ وَأَنَسٍ وَأَبِي سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ أَنَسٍ وَأَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَبِلَالٍ وَعُبَادَةُ بْنُ الصَّامِتِ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَوْلُهَا يُجَاوِرُ يَعْنِي يَتَكَبَّرُ وَأَكْثَرُ الرِّوَايَاتِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةِ الْقَدْرِ أَنَّهَا لَيْلَةُ إِحْدَى وَعِشْرِينَ وَلَيْلَةُ ثَلَاثٍ وَعِشْرِينَ وَخَمْسٍ وَعِشْرِينَ وَسَبْعٍ وَعِشْرِينَ وَتِسْعٍ وَعِشْرِينَ وَآخِرُ لَيْلَةٍ مِنْ رَمَضَانَ قَالَ أَبُو عِيسَى قَالَ الشَّافِعِيُّ كَانَ هَذَا عِنْدِي وَاللَّهُ أَعْلَمُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُجِيبُ عَلَى نَحْوِ مَا يُسْأَلُ عَنْهُ يُقَالُ لَهُ نَلْتَمِسُهَا فِي لَيْلَةٍ كَذَا فَيَقُولُ التَّمِسُوهَا فِي لَيْلَةٍ كَذَا قَالَ الشَّافِعِيُّ وَأَقْوَى الرِّوَايَاتِ عِنْدِي فِيهَا لَيْلَةُ إِحْدَى وَعِشْرِينَ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ أَبِي بِنِ كَعْبٍ أَنَّهُ كَانَ يَخْلِفُ أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَيَقُولُ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَلَامَتِهَا فَعَدَدْنَا وَحَفِظْنَا وَرُوِيَ عَنْ أَبِي قِلَابَةَ أَنَّهُ قَالَ لَيْلَةُ الْقَدْرِ تَنْتَقِلُ فِي الْعَشْرِ الْآخِرِ حَدَّثَنَا بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ بِهَذَا

Narrated to us by [Harun bin Ishaq Al Hamdani] narrated to us by [Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] said; 'The Messenger of Allah (peace be upon him) always performed i'tikaf in the last ten days of Ramadan and he said: 'Seek the Lailatul Qadr in the last nights ten days.' Similar hadiths are narrated from Umar, Ubay bin Ka'ab, Jabir bin Samurah, Jabir bin Abdullah, Ibn Umar, Al Falatan bin 'Ashim, Anas, Abu Sa'id, Abdullah bin Unais, Abu Bakrah, Ibn Abbas, Bilal, and Ubadah bin Shamit. Abu 'Isa said; 'The hadith of 'Aisyah is a hasan sahih hadith, and the meaning of his word 'yujawiru' is i'tikaf. Most narrations from the Prophet (peace be upon him) in this regard use the phrase: 'Seek Lailatul Qadr in the last ten nights on odd nights.' It is also narrated from the Prophet (peace be upon him) that Lailatul Qadr is sought on the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, and the last night of Ramadan. Abu 'Isa said; 'Syafi'i said; 'That is only my opinion. Allah knows best. The Prophet (peace be upon him) answered our question as before. He would answer as the first. He was asked, which can seek it on such a night.' Then he informed: 'Seek it on such a night...' Syafi'i said; the strongest narration to me is the twenty-first night.' Abu 'Isa said; 'It is also narrated from Ubay bin Ka'ab. He swore that Lailatul Qadr is on the twenty-seventh night. He said; 'The Messenger of Allah (peace be upon him) informed us of its signs then we memorized them.' Narrated from Abu Qilabah that he said; 'The Night of Lailatul Qadr moves within the last ten days.' Narrated to me Abdu bin Humaid informed us Abdurrazzaq from Ma'mar from Ayyub from Abu Qilabah.'

Hadith Corroboration

Imam Ahmad : 281, 1056, 2389, 3227, 3664, 4689, 4701, 5228, 5275, 5662, 11251, 19879, 19896, 20025, 20254, 20317, 21654, 21702, 23100, 23157, 23306, 24509
 Imam Bukhari : 1878, 1880, 1881, 1885
 Imam Muslim : 1986, 1989, 1991, 1998
 Imam Abu Dawud : 1173, 1175, 1177
 Imam Tirmidzi : 3274

SIGNS OF LAILATUL QADAR

Hadith Imam Tirmidzi Number 723

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زُرِّ قَالَ قُلْتُ لِأُبَيِّ بْنِ كَعْبٍ أَيْ عَلِمْتَ أَبَا الْمُنْذِرِ أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ قَالَ بَلَى أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا لَيْلَةُ صَبِيحَتِهَا تَطْلُعُ الشَّمْسُ لَيْسَ لَهَا شُعَاعٌ فَعَدَدْنَا وَحَفِظْنَا وَاللَّهِ لَقَدْ عَلِمَ ابْنُ مَسْعُودٍ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنْ كَرِهَ أَنْ يُخْبِرَكُمْ فَتَتَكَلَّمُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Washil bin Abdul A'la Al Kufi] narrated to us by [Abu Bakr bin 'Ayyasy] from ['Ashim] from [Zirr] said; I asked [Ubay bin Ka'ab]; 'O Abu Mundzir, how do you know that Lailatul Qadr is on the twenty-seventh night?' He replied: 'Indeed, the Messenger of Allah (peace be upon him) informed us that it is the night where in the morning the sun rises without rays then we memorized that sign. By Allah, indeed Ibn Mas'ud knows that sign in Ramadan. And it is on the twenty-seventh night, but he did not want to inform you fearing you would only wait without action.' Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 20250, 20253

HOW TO KNOW LAILATUL QADAR

Hadith Imam Tirmidzi Number 724

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي أَبِي قَالَ ذَكَرْتُ لَيْلَةَ الْقَدْرِ عِنْدَ أَبِي بَكْرَةَ فَقَالَ مَا أَنَا مُلْتَمِسُهَا لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا فِي الْعَشْرِ الْآخِرِ فَإِنِّي سَمِعْتُهُ يَقُولُ التَّمَسُّوْهَا فِي تِسْعٍ يَبْقَيْنَ أَوْ فِي سَبْعٍ يَبْقَيْنَ أَوْ فِي خَمْسٍ يَبْقَيْنَ أَوْ فِي ثَلَاثٍ أَوْ آخِرِ لَيْلَةٍ قَالَ وَكَانَ أَبُو بَكْرَةَ يُصَلِّي فِي الْعِشْرِينَ مِنْ رَمَضَانَ كَصَلَاتِهِ فِي سَائِرِ السَّنَةِ فَإِذَا دَخَلَ الْعَشْرُ اجْتَهَدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Humaid bin Mas'adah] narrated to us by [Yazid bin Zurai'] narrated to us by ['Uyainah bin Abdurrahman] said; narrated to me [my father] said; 'Once Lailatul Qadr was mentioned before [Abu Bakrah], then he said; 'I never sought it, because I heard from the Messenger of Allah (peace be upon him), except in the last ten days. Indeed I heard him say: 'Seek it in the last nine days or last seven days or last five days or last three days.' (Abu Isa At Tirmidzi) said; 'Abu Bakrah prayed in the twenty days of Ramadan as he prayed throughout the year, when entering the last ten days he was earnest. Abu 'Isa said; 'This is a hasan sahih hadith.'

LIVING THE NIGHT ON THE LAST TEN DAYS OF RAMADHAN

Hadith Imam Tirmidzi Number 725

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ عَنْ عَلِيَّ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْوَاحِدِ مِنْ رَمَضَانَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Mahmud bin Ghailan] narrated to me [Waki'] narrated to us by [Sufyan] from [Abu Ishaq] from [Hubairah bin Yarim] from ['Ali] that the Prophet (peace be upon him) used to wake his family in the last ten days of Ramadan. Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 1006, 1049, 1059, 1060, 1096, 11251, 20025, 20254, 20317, 21654, 23157, 24509
Imam Abu Dawud : 1173
Imam Tirmidzi : 726
Imam Malik : 612

THE PRINCIPITY OF WORSHIP IN THE LAST TEN DAYS OF RAMADHAN

Hadith Imam Tirmidzi Number 726

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْوَاحِدِ مَا لَا يَجْتَهِدُ فِي غَيْرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us by [Qutaibah] narrated to us by [Abdul Wahid bin Ziyad] from [Al Hasan bin 'Ubaidullah] from [Ibrahim] from [Al Aswad] from ['Aisyah] said; The Messenger of Allah (peace be upon him) was very earnest in worship in the last ten days unlike ordinary days. Abu 'Isa said; 'This is a hasan sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 23387, 23766, 24992
Imam Muslim : 2009
Imam Ibnu Majah : 1757

PRINCIPALS OF FASTING IN WINTER

Hadith Imam Tirmidzi Number 727

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ نُمَيْرِ بْنِ غَرْبٍ عَنْ عَامِرِ بْنِ

مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْغَنِيمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشَّتَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُرْسَلٌ
عَامِرُ بْنُ مَسْعُودٍ لَمْ يَدْرِكِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ وَالِدُ إِبْرَاهِيمَ بْنِ عَامِرٍ الْقُرَشِيِّ الَّذِي رَوَى عَنْهُ
شُعْبَةُ وَالثَّوْرِيُّ

Narrated to us by [Muhammad bin Baysar] narrated to us by [Yahya bin Sa'id] narrated to us by [Sufyan] from [Abu Ishaq] from [Numair bin 'Uraib] from ['Amir bin Mas'ud] from the Prophet (peace be upon him) said; "The easiest Al Ghanimah Al Baridah is fasting in winter." Abu 'Isa said; 'This is a mursal hadith. 'Amir bin Mas'ud did not meet the Prophet (peace be upon him), he is the father of Ibrahim bin 'Amir Al Qurasyi from whom Syu'bah and Ats Tsauri narrated hadiths.'

Hadith Corroboration
Imam Ahmad : 18191

FIDYAH LAW FOR THOSE WHO ARE UNABLE TO FAST

Hadith Imam Tirmidzi Number 728

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ يَزِيدَ مَوْلَى
سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ لَمَّا نَزَلَتْ {وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ} كَانَ مَنْ أَرَادَ
مِنَّا أَنْ يُفْطِرَ وَيُفْتَدِيَ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخْتَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ
وَيَزِيدُ هُوَ ابْنُ أَبِي عُبَيْدٍ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ

Narrated to us by [Qutaibah] narrated to us by [Bakr bin Mudlar] from [Amru bin Al Harts] from [Bukair bin Abdullah bin Al Asyaj] from [Yazid] the freed slave of Salamah bin Al Akwa', from [Salamah bin Al Akwa'] said; 'When the verse descended: 'And whoever cannot fast then let him pay fidyah by feeding a poor person', anyone among us could choose not to fast and pay fidyah until the next verse descended abrogating its ruling.' Abu 'Isa said; 'This is a hasan sahih gharib hadith and Yazid is named: Ibn Abu 'Ubaid the freed slave of Salamah bin Al Akwa'.'

Hadith Corroboration
Imam Bukhari : 4147
Imam Muslim : 1931
Imam Abu Dawud : 1971, 1972, 1974
Imam Nasa'i : 2277
Imam Darimi : 1671

PERMISSIBILITY TO BREAK THE FAST BEFORE SAFAR

Hadith Imam Tirmidzi Number 729

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ كَعْبٍ أَنَّهُ

قَالَ أَتَيْتُ أَنَسَ بْنَ مَالِكٍ فِي رَمَضَانَ وَهُوَ يُرِيدُ سَفَرًا وَقَدْ رُحِلَتْ لَهُ رَاحِلَتُهُ وَلَبَسَ ثِيَابَ السَّفَرِ فَدَعَا بِطَعَامٍ فَأَكَلَ فَقُلْتُ لَهُ سُنَّةٌ قَالَ سُنَّةٌ ثُمَّ رَكِبَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ أَتَيْتُ أَنَسَ بْنَ مَالِكٍ فِي رَمَضَانَ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ هُوَ ابْنُ أَبِي كَثِيرٍ هُوَ مَدِينِي ثِقَةٌ وَهُوَ أَخُو إِسْمَاعِيلَ بْنِ جَعْفَرٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ ابْنُ نَجِيحٍ وَالِدُ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْمَدِينِيِّ وَكَانَ يَحْيَى بْنُ مَعِينٍ يُضَعِّفُهُ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا لِلْمَسَافِرِ أَنْ يُفْطِرَ فِي بَيْتِهِ قَبْلَ أَنْ يَخْرُجَ وَلَيْسَ لَهُ أَنْ يَقْصُرَ الصَّلَاةَ حَتَّى يَخْرُجَ مِنْ جِدَارِ الْمَدِينَةِ أَوْ الْقَرْيَةِ وَهُوَ قَوْلُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْحَنْظَلِيِّ

Narrated to us by [Qutaibah] narrated to us by [Abdullah bin Ja'far] from [Zaid bin Aslam] from [Muhammad bin Al Munkadir] from [Muhammad bin Ka'ab] said; 'I met [Anas bin Malik] in Ramadan, when he was about to travel, he had prepared his mount. He wore special clothes then asked for food to be served and he ate it.' I asked: 'Is this sunnah?' He replied: 'Sunnah.' Then he mounted his ride. Narrated to us [Muhammad bin Isma'il] narrated to us by [Sa'id bin Abu Maryam] narrated to us by [Muhammad bin Ja'far] said; narrated to me [Zaid bin Aslam] said; narrated to me [Muhammad bin Al Munkadir] from [Muhammad bin Ka'ab] said; 'I met [Anas bin Malik] in Ramadan,' then narrated the above hadith. Abu 'Isa said; 'This is a hasan hadith, Muhammad bin Ja'far is Ibn Abu Kathir, from Madinah and trustworthy, brother of Isma'il bin Ja'far. Abdullah bin Ja'far is Ibn Najih father of 'Ali bin Abdullah Al Madini, but Yahya bin Ma'in weakened him. Some scholars hold to this hadith, they say: 'A traveler may break his fast at home just before departing. But he may not shorten prayer until leaving the city walls or area.' This is the opinion of Ishaq bin Ibrahim Al Handhali.'

LIGHTEN UP FASTING WITH FAT AND MIJMAR

Hadith Imam Tirmidzi Number 730

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ عُمَيْرِ بْنِ مَأْمُونٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُخَفِّفُ الصَّائِمُ الدَّهْنَ وَالْمَجْمَرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعْدِ بْنِ طَرِيفٍ وَسَعْدُ بْنُ طَرِيفٍ يُضَعَّفُ وَيُقَالُ عُمَيْرُ بْنُ مَأْمُونٍ أَيْضًا

Narrated to us by [Ahmad bin Mani'] narrated to us by [Abu Mu'awiyah] from [Sa'ad bin Tharif] from ['Umair bin Ma'mun] from [Al Hasan bin Ali] said; The Messenger of Allah (peace be upon him) said: 'What can lighten the burden of fasting is fat and mijmar.' Abu 'Isa said; 'This is a gharib hadith, its chain is not strong and we know it only from the hadith of Sa'ad bin Tharif. Sa'ad bin Tharif is weakened, also Umair bin Ma'mun according to one opinion.'

THE MEANING OF IDUL FITR AND IDUL ADHHA

Hadith Imam Tirmidzi Number 731

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفِطْرُ يَوْمٌ يُفْطِرُ النَّاسُ وَالْأَضْحَى يَوْمٌ يُضَحِّي النَّاسُ قَالَ أَبُو عِيسَى سَأَلْتُ مُحَمَّدًا قُلْتُ لَهُ مُحَمَّدُ بْنُ الْمُنْكَدِرِ سَمِعَ مِنْ عَائِشَةَ قَالَ نَعَمْ يَقُولُ فِي حَدِيثِهِ سَمِعْتُ عَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ

Narrated to us by [Yahya bin Musa] narrated to us by [Yahya bin Al Yaman] from [Ma'mar] from [Muhammad bin Al Munkadir] from ['Aisyah] said; The Messenger of Allah (peace be upon him) said: 'Eid al-Fitr is the day people break fast and Eid al-Adha is the day people sacrifice.' Abu 'Isa said; 'I asked Muhammad; 'Did Muhammad bin Al Munkadir hear this hadith from 'Aisyah?' He replied; 'Yes, he said in his hadith, I heard 'Aisyah.' Abu 'Isa said; 'This is a hasan sahih gharib hadith through this narration.'

Hadith Corroboration
Imam Ibnu Majah : 1650

THE PROPHET QADHA THE I'TIKAF THAT WAS LEFT Hadith Imam Tirmidzi Number 732

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ أُنْبَأَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ اعْتَكَفَ عَشْرِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمُعْتَكِفِ إِذَا قَطَعَ اعْتِكَافَهُ قَبْلَ أَنْ يُتِمَّهُ عَلَى مَا نَوَى فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا نَقَضَ اعْتِكَافَهُ وَجَبَ عَلَيْهِ الْقَضَاءُ وَاحْتَجُّوا بِالْحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ اعْتِكَافِهِ فَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ وَهُوَ قَوْلُ مَالِكٍ وَقَالَ بَعْضُهُمْ إِنَّ لَمْ يَكُنْ عَلَيْهِ نَذْرٌ اعْتِكَافٍ أَوْ شَيْءٌ أَوْجَبَهُ عَلَى نَفْسِهِ وَكَانَ مُتَطَوِّعًا فَخَرَجَ فَلَيْسَ عَلَيْهِ أَنْ يَقْضِيَ إِلَّا أَنْ يُحِبَّ ذَلِكَ اخْتِيَارًا مِنْهُ وَلَا يُحِبُّ ذَلِكَ عَلَيْهِ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ الشَّافِعِيُّ فُكِّلَ عَمَلٌ لَكَ أَنْ لَا تَدْخُلَ فِيهِ فَإِذَا دَخَلْتَ فِيهِ فَخَرَجْتَ مِنْهُ فَلَيْسَ عَلَيْكَ أَنْ تَقْضِيَ إِلَّا الْحَجَّ وَالْعُمْرَةَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us by [Muhammad bin Basysyar] narrated to us by [Ibn Abu 'Adi] said; informed us by [Humaid Ath Thawil] from [Anas bin Malik] said; 'The Messenger of Allah (peace be upon him) always performed i'tikaf in the last ten days of Ramadan. Once in a year he did not perform i'tikaf, then the next year he performed i'tikaf for twenty days.' Abu 'Isa said; 'This is a hasan sahih gharib hadith from the hadith of Anas bin Malik. Scholars differ if a person in i'tikaf interrupts it before completion, some scholars opine if he stops i'tikaf before completion, he must make it up. They reasoned with the hadith of the Prophet (peace

be upon him): '(The Messenger of Allah (peace be upon him)) once stopped his i'tikaf, then made it up with i'tikaf of ten days in Syawal.' This is the opinion of Malik. Some opine; 'If he performs i'tikaf that is not vowed or obligated on himself, or sunnah i'tikaf then he exits, it is not obligatory to make it up. Unless he wants to do it. But it is not obligatory. This is the opinion of Asy Syafi'i.' Asy Syafi'i said; 'Every deed depends on your own action, if you do a deed then interrupt it, it is not obligatory to make it up except Hajj and Umrah.' Similar hadith narrated from Abu Hurairah.'

Hadith Corroboration

Imam Ahmad : 5896, 7452, 8081, 8845, 20025, 20254, 20317, 21654, 23157, 23472, 24187, 24190, 24509, 24710, 24762, 25176

Imam Bukhari : 1885, 1886

Imam Muslim : 2002, 2003, 2004, 2005, 2006

Imam Abu Dawud : 1173, 1174, 2106, 2107, 2109

Imam Ibnu Majah : 1760, 1763

PROCEDURES FOR I'TIKAF AND LEAVING THE PLACE OF I'TIKAF

Hadith Imam Tirmidzi Number 733

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ قِرَاءَةً عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ أَذْنَى إِلَى رَأْسِهِ فَأَرْجَلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِلْحَاجَةِ الْإِنْسَانِيَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عُمَرَ عَنْ عَائِشَةَ وَالصَّحِيحُ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شَهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ إِذَا اعْتَكَفَ الرَّجُلُ أَنْ لَا يَخْرُجَ مِنْ اعْتِكَافِهِ إِلَّا لِلْحَاجَةِ الْإِنْسَانِيَّةِ وَاجْتَمَعُوا عَلَى هَذَا أَنَّهُ يُخْرَجُ لِقَضَاءِ حَاجَتِهِ لِلْغَائِطِ وَالْبَوْلِ ثُمَّ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي عِيَادَةِ الْمَرِيضِ وَشُهُودِ الْجُمُعَةِ وَالْجَنَازَةِ لِلْمُعْتَكِفِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ يَعُودَ الْمَرِيضَ وَيُشَيِّعَ الْجَنَازَةَ وَيَشْهَدَ الْجُمُعَةَ إِذَا اشْتَرَطَ ذَلِكَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَقَالَ بَعْضُهُمْ لَيْسَ لَهُ أَنْ يَفْعَلَ شَيْئًا مِنْ هَذَا وَرَأَوْا لِلْمُعْتَكِفِ إِذَا كَانَ فِي مِصْرٍ يُجْمَعُ فِيهِ أَنْ لَا يَعْتَكِفَ إِلَّا فِي مَسْجِدٍ الْجَامِعِ لِأَنَّهُمْ كَرِهُوا الْخُرُوجَ لَهُ مِنْ مُعْتَكِفِهِ إِلَى الْجُمُعَةِ وَلَمْ يَرَوْا لَهُ أَنْ يَتْرَكَ الْجُمُعَةَ فَقَالُوا لَا يَعْتَكِفُ إِلَّا فِي مَسْجِدِ الْجَامِعِ حَتَّى لَا يَحْتَاجَ أَنْ يَخْرُجَ مِنْ مُعْتَكِفِهِ لِغَيْرِ قَضَاءِ حَاجَةِ الْإِنْسَانِ لِأَنَّ خُرُوجَهُ لِغَيْرِ حَاجَةٍ الْإِنْسَانِ قَطْعٌ عِنْدَهُمْ لِلْإِعْتِكَافِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَقَالَ أَحْمَدُ لَا يَعُودُ الْمَرِيضُ وَلَا يَتَّبِعُ الْجَنَازَةَ عَلَى حَدِيثِ عَائِشَةَ وَقَالَ إِسْحَاقُ إِنْ اشْتَرَطَ ذَلِكَ فَلَهُ أَنْ يَتَّبِعَ الْجَنَازَةَ وَيَعُودَ الْمَرِيضَ

Narrated to us by [Abu Mush'ab Al Madani] by qira'ah, from [Malik bin Anas] from [Ibn Syihab] from ['Urwah] and [Amrah] from ['Aisyah] said; 'When the Messenger of Allah (peace be upon him) was in i'tikaf he would often put his head into my room, then I would comb his hair. He never entered the house except for relieving himself.' Abu 'Isa said; 'This

is a hasan sahih hadith. Thus many narrated this hadith from [Malik] from [Ibn Syihab] from ['Urwah] and [Amrah] from ['Aisyah]. Some narrated it from [Malik] from [Ibn Syihab] from ['Urwah] from [Amrah] from ['Aisyah], but the most sahih is from 'Urwah and Amrah from 'Aisyah. Narrated to us with that hadith [Qutaibah] narrated to us [Al Laits bin Sa'ad] from [Ibn Syihab] from ['Urwah] and [Amrah] from ['Aisyah]. Scholars practice this hadith, that a person in i'tikaf should not leave the place of i'tikaf except for relieving needs. They agree on this, that exiting to fulfill relieving and urinating. Then they differ; is it permissible to visit the sick, attend Friday prayer, and escort a funeral for one in i'tikaf? Some scholars from the companions of the Prophet (peace be upon him) and others opine; permitting visiting the sick, attending funeral, going to Friday prayer, if he stipulates it. This is the opinion of Sufyan Ats Tsauri and Ibn Al Mubarak. Some other scholars opine, a person in i'tikaf may not do all that. If he stays in a city, he should perform i'tikaf in the congregational mosque. They dislike if he must leave his i'tikaf place for Friday prayer. While they opine he should not miss Friday prayer. They say; 'He should not perform i'tikaf except in the congregational mosque, so he does not need to leave his i'tikaf place except for relieving needs. Because his exit from i'tikaf place for other needs, according to them invalidates i'tikaf. This is the opinion of Malik and Syafi'i.' Imam Ahmad said; '(A person in i'tikaf) may not visit the sick nor escort funeral based on the hadith of 'Aisyah.' Ishaq said; 'If he stipulates beforehand, then he may visit the sick and escort funeral.'

Hadith Corroboration
 Imam Ahmad : 24309
 Imam Muslim : 445
 Imam Abu Dawud : 2111
 Imam Malik : 605

NIGHT PRAYERS OF THE MONTH OF RAMADHAN AND ITS REWARDS

Hadith Imam Tirmidzi Number 734

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ أَبِي ذَرٍّ قَالَ صُمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ وَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْنَا لَهُ يَا رَسُولَ اللَّهِ لَوْ نَقَلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ فَقَالَ إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ ثُمَّ لَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ وَصَلَّى بِنَا فِي الثَّالِثَةِ وَدَعَا أَهْلَهُ وَنِسَاءَهُ فَقَامَ بِنَا حَتَّى تَخَوَّفْنَا الْفَلَاحَ قُلْتُ لَهُ وَمَا الْفَلَاحُ قَالَ السُّحُورُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي قِيَامِ رَمَضَانَ فَرَأَى بَعْضُهُمْ أَنَّ يُصَلِّيَ إِحْدَى وَأَرْبَعِينَ رُكْعَةً مَعَ الْوُثْرِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ وَالْعَمَلُ عَلَى هَذَا عِنْدَهُمْ بِالْمَدِينَةِ وَأَكْثَرُ أَهْلِ الْعِلْمِ عَلَى مَا رُوِيَ عَنْ عُمَرَ وَعَلِيٍّ وَغَيْرِهِمَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِشْرِينَ رُكْعَةً وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَقَالَ الشَّافِعِيُّ وَهَكَذَا أَذْرَكْتُ بِلَدِنَا بِمَكَّةَ يُصَلُّونَ عِشْرِينَ رُكْعَةً وَقَالَ أَحْمَدُ رُوِيَ فِي هَذَا أَلْوَانٌ وَلَمْ يُقْضَ فِيهِ بِشَيْءٍ وَقَالَ إِسْحَقُ بَلْ نَخْتَارُ إِحْدَى وَأَرْبَعِينَ رُكْعَةً عَلَى مَا رُوِيَ عَنْ أَبِي بِنٍ

كَعْبٍ وَاخْتَارَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ الصَّلَاةَ مَعَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ وَاخْتَارَ الشَّافِعِيُّ أَنْ يُصَلِّيَ الرَّجُلُ وَحْدَهُ إِذَا كَانَ قَارِئًا وَفِي الْبَابِ عَنْ عَائِشَةَ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَابْنِ عَبَّاسٍ

Narrated to us by [Hannad] narrated to us by [Muhammad bin Al Fudlail] from [Daud bin Abu Hind] from [Al Walid bin Abdurrahman Al Jurasyi] from [Jubair bin Nufair] from [Abu Dzar] said; 'We fasted Ramadan with the Messenger of Allah (peace be upon him), but he did not pray night with us until seven days remained of Ramadan. Then he prayed with us until one-third of the night. Then he did not pray with us on the twenty-sixth night. He prayed with us on the twenty-fifth night, until past midnight. We said to him: 'If only you made the remaining night for us to perform voluntary prayer.' He said: 'Whoever prays obligatory with the imam until finished is given the reward of one night's prayer.' Then the Prophet did not pray with us again until three nights remained of Ramadan. He prayed with us for the third time, inviting his family and wives. Then he prayed until we feared missing al-falah. (Jubair) asked; 'What is al-falah?' He replied; 'Suhoor'.' Abu 'Isa said; 'This is a hasan sahih hadith. Scholars differ on the number of rak'ahs for night prayer in Ramadan. Some prefer forty-one rak'ahs with witr. This is the opinion of the people of Madinah, they practice it in Madinah. Most scholars opine based on narration from 'Umar, Ali and others from the companions of the Prophet (peace be upon him) preferring twenty rak'ahs. This is the opinion of Ats Tsauri, Ibn Al Mubarak and Syafi'i. Syafi'i said; 'Thus we found the people of Makkah, they pray twenty rak'ahs.' Ahmad said; 'There are many narrations in this matter.' Ahmad did not specify which he chose. Ishaq said; 'We prefer forty-one rak'ahs. Based on narration from Ubay bin Ka'ab. Ibnul Mubarak, Ahmad and Ishaq prefer night prayer in Ramadan in congregation with imam, while Syafi'i prefers a man alone if he can read the Qur'an. Similar hadith narrated from 'Aisyah, Nu'man bin Basyir and Ibn Abbas.'

Hadith Corroboration
Imam Ahmad : 20450
Imam Nasa'i : 1587
Imam Ibnu Majah : 1317

THE PRINCIPITY OF FEEDING PEOPLE WHO BREAK THE FAST Hadith Imam Tirmidzi Number 735

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Hannad] narrated to us by [Abdurrahim] from [Abdul Malik bin Abu Sulaiman] from ['Atha'] from [Zaid bin Khalid Al Juhani] said; The Messenger of Allah (peace be upon him) said: 'Whoever provides food for a fasting person to break fast, he gets like the reward of the fasting person without reducing the reward of the fasting person at all.' Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 16419, 20687
Imam Ibnu Majah : 1736

THE PRINCIPITY OF NIGHT PRAYER IN THE MONTH OF RAMADHAN Hadith Imam Tirmidzi Number 736

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَتُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَمْرُ عَلَى ذَلِكَ ثُمَّ كَانَ الْأَمْرُ كَذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلَى ذَلِكَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Abd bin Humaid] narrated to us by [Abdurrazzaq] informed us by [Ma'mar] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] said; The Messenger of Allah (peace be upon him) strongly encouraged night prayer in Ramadan, without obligating and said: 'Whoever performs night prayer in Ramadan out of faith and seeking reward from Allah, his past sins will be forgiven.' Then the Messenger of Allah (peace be upon him) passed away and this continued until the caliphate of Abu Bakr and mid-caliphate of Umar. Similar hadith narrated from 'Aisyah, this hadith also narrated from [Az Zuhri] from ['Urwah] from ['Aisyah] from the Prophet (peace be upon him). Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 6979, 7455, 7542, 8920, 9100, 9913, 10133

Imam Bukhari : 34, 36, 37, 1768, 1869, 1870, 1875

Imam Muslim : 336, 1266, 1267, 1268

Imam Abu Dawud : 1164, 1165

Imam Nasa'i : 1584, 1585, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2174, 2175, 2176, 2177, 2178, 2179, 4938,

4939, 4940, 4941

Imam Malik : 230

Imam Darimi : 1711

THE PROHIBITION OF THE CITY OF MAKKAH Hadith Imam Tirmidzi Number 737

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شَرِيحٍ الْعَدَوِيَّ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أَذْنًا يَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ أَنَّهُ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَحِلُّ لِمَرِيٍّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ فِيهَا دَمًا أَوْ يَعْصِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْذَنْ لَكَ وَإِنَّمَا أَذِنَ لِي فِيهِ سَاعَةً مِنَ النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ قِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرُو قَالَ أَنَا أَعْلَمُ مِنْكَ بِذَلِكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَّمَ لَا يُعِيدُ عَاصِيًّا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخُرْبَةٍ قَالَ أَبُو عَيْسَى وَيُرْوَى وَلَا فَارًّا بِخُرْبَةٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي شُرَيْحٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو شُرَيْحٍ الْخُزَاعِيُّ اسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو وَهُوَ الْعَدَوِيُّ وَهُوَ الْكَعْبِيُّ وَمَعْنَى قَوْلِهِ وَلَا فَارًّا بِخُرْبَةٍ يَعْنِي الْجِنَايَةَ يَقُولُ مَنْ جَنَى جِنَايَةً أَوْ أَصَابَ دَمًا ثُمَّ لَجَأَ إِلَى الْحَرَمِ فَإِنَّهُ يُقَامُ عَلَيْهِ الْحَدُّ

Narrated to us by [Hannad] narrated to us by [Muhammad bin Al Fudlail] from [Daud bin Abu Hind] from [Al Walid bin Abdurrahman Al Jurasyi] from [Jubair bin Nufair] from [Abu Dzar] said; 'We fasted Ramadan with the Messenger of Allah (peace be upon him), but he did not pray night with us until seven days remained of Ramadan. Then he prayed with us until one-third of the night. Then he did not pray with us on the twenty-sixth night. He prayed with us on the twenty-fifth night, until past midnight. We said to him: 'If only you made the remaining night for us to perform voluntary prayer.' He said: 'Whoever prays obligatory with the imam until finished is given the reward of one night's prayer.' Then the Prophet did not pray with us again until three nights remained of Ramadan. He prayed with us for the third time, inviting his family and wives. Then he prayed until we feared missing al-falah. (Jubair) asked; 'What is al-falah?' He replied; 'Sahur.' Abu 'Isa said; 'This is a hasan sahih hadith. Scholars differ on the number of rak'ahs for night prayer in Ramadan. Some prefer forty-one rak'ahs with witr. This is the opinion of the people of Madinah, they practice it in Madinah. Most scholars opine based on narration from 'Umar, Ali and others from the companions of the Prophet (peace be upon him) preferring twenty rak'ahs. This is the opinion of Ats Tsauri, Ibn Al Mubarak and Syafi'i. Syafi'i said; 'Thus we found the people of Makkah, they pray twenty rak'ahs.' Ahmad said; 'There are many narrations in this matter.' Ahmad did not specify which he chose. Ishaq said; 'We prefer forty-one rak'ahs. Based on narration from Ubay bin Ka'ab. Ibnul Mubarak, Ahmad and Ishaq prefer night prayer in Ramadan in congregation with imam, while Syafi'i prefers a man alone if he can read the Qur'an. Similar hadith narrated from 'Aisyah, Nu'man bin Basyir and Ibn Abbas.'

Hadith Corroboration
 Imam Ahmad : 15778, 25907, 25911
 Imam Bukhari : 101, 1701, 3957
 Imam Muslim : 2413
 Imam Tirmidzi : 1326
 Imam Nasa'i : 2827

THE ADVANTAGES OF HAJJ AND UMRAH WHICH ARE NEARBY

Hadith Imam Tirmidzi Number 738

حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَاصِمٍ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ

وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ قَالَ وَفِي
الْبَابِ عَنْ عُمَرَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ حُبْشَةَ وَأُمِّ سَلَمَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ
ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ

Narrated to us by [Qutaibah] and [Abu Sa'id Al Asyaji] said; narrated to us by [Abu Khalid Al Ahmar] from [Amru bin Qais] from ['Ashim] from [Syayiq] from [Abdullah bin Mas'ud] said; The Messenger of Allah (peace be upon him) said: 'Perform Hajj and Umrah close together, because both remove poverty and erase sins just as the bellows remove rust from iron, gold and silver. There is no reward for an accepted Hajj except paradise.' Similar hadith narrated from Umar, Amir bin Rabi'ah, Abu Hurairah, Abdullah bin Hubsyi, Ummu Salamah and Jabir. Abu 'Isa said; 'The hadith of Ibn Mas'ud is a hasan gharib hadith from the hadith of Ibn Mas'ud.'

Hadith Corroboration
Imam Ahmad : 162, 3487, 15138, 15142, 15753
Imam Nasa'i : 2583, 2584

THE ADVANTAGES OF ACCEPTED HAJJ

Hadith Imam Tirmidzi Number 739

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَازِمٍ كُوفِيٌّ وَهُوَ الْأَشْجَعِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ

Narrated to us by [Ibn Abu 'Umar] narrated to us by [Sufyan bin 'Uyainah] from [Manshur] from [Abu Hazm] from [Abu Hurairah] said; The Messenger of Allah (peace be upon him) said: 'Whoever performs Hajj and does not commit rafath or wickedness, his past sins will surely be forgiven.' Abu 'Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith. Abu Hazim from Kufah is Al Asyja'i, his name is Salman and freed slave of 'Azzah Al Asyja'iyyah.'

Hadith Corroboration
Imam Ahmad : 6839
Imam Muslim : 336, 1266, 1267

HAJJ IS OBLIGATORY FOR THOSE WHO ARE ABLE

Hadith Imam Tirmidzi Number 740

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا هِلَالُ بْنُ عَبْدِ اللَّهِ مَوْلَى رَبِيعَةَ بْنِ
عَمْرِو بْنِ مُسْلِمٍ الْبَاهِلِيُّ حَدَّثَنَا أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَنْ مَلَكَ زَادًا وَرَاحِلَةً تَبْلُغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحْجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ

يَقُولُ فِي كِتَابِهِ {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ وَهَلَالُ بْنُ عَبْدِ اللَّهِ مَجْهُولٌ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيثِ

Narrated to us by [Muhammad bin Yahya Al Qutha'i Al Bashri] narrated to us by [Muslim bin Ibrahim] narrated to us by [Hilal bin Abdullah] freed slave of Rabi'ah bin 'Umar bin Muslim Al Bahili, narrated to us by [Abu Ishaq Al Hamdani] from [Al Harits] from ['Ali] said; The Messenger of Allah (peace be upon him) said: 'Whoever has provisions and a mount sufficient to reach the House of Allah, but does not go for Hajj, I do not care if he dies as a Jew or Christian. Because Allah says in His Book: 'Performing Hajj is an obligation on people towards Allah, for those who are able to make the journey to the House.' Abu 'Isa said; 'This is a gharib hadith, which we know only through this chain and its chain has a defect. Hilal bin Abdullah is unknown and Harits is weakened in his hadith.'

MANDATORY CONDITIONS FOR HAJJ

Hadith Imam Tirmidzi Number 741

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ بْنِ جَعْفَرٍ عَنْ ابْنِ عُمَرَ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا مَلَكَ زَادًا وَرَاحِلَةً وَجَبَ عَلَيْهِ الْحَجُّ وَإِبْرَاهِيمُ هُوَ ابْنُ يَزِيدَ الْخُوزِيِّ الْمَكِّيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us by [Yusuf bin Isa] narrated to us by [Waki'] narrated to us by [Ibrahim bin Yazid] from [Muhammad bin 'Abbad bin Ja'far] from [Ibn Umar] said; 'A man met the Prophet (peace be upon him) then asked; 'O Messenger of Allah, what obligates someone for Hajj?' He replied: 'Provisions and a mount.' Abu 'Isa said; 'This is a hasan hadith and practiced by scholars, that someone who has provisions and a vehicle, then Hajj is obligatory on him. Ibrahim is Ibn Yazid Al Khuzi Al Makki, some scholars discuss him regarding his memory.'

THE LAW OF HAJJ EVERY YEAR

Hadith Imam Tirmidzi Number 742

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَمَّا نَزَلَتْ {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} قَالُوا يَا رَسُولَ اللَّهِ أَفِي كُلِّ عَامٍ فَسَكَتَ فَقَالُوا يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ قَالَ لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ فَأَنْزَلَ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ} قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَاسْمُ أَبِي الْبَخْتَرِيِّ سَعِيدُ بْنُ أَبِي عِمْرَانَ وَهُوَ سَعِيدُ بْنُ فَيْرُوزَ

Narrated to us by [Abu Sa'id Al Asyaji] narrated to us by [Manshur bin Wardan] from [Ali bin Abdul A'la] from [his father] from [Abu Al Bukhtari] from ['Ali bin Abu Thalib] said; 'When the verse "WA LILLAAHI 'ALANNASI HIJJUL BAITI MANISTATHA'A ILAIHI SABILA" descended, they (the companions) asked; 'O Messenger of Allah, is it every year?' But he was silent. They asked again; 'O Messenger of Allah, is it every year?' He replied; 'No, if I said yes, then it would become obligatory. Then Allah revealed the verse 'O you who believe, do not ask about many things, because if disclosed it would trouble you'.' Similar hadith narrated from Ibn Abbas and Abu Hurairah. Abu 'Isa said; 'The hadith of Ali is a hasan gharib hadith through this path. Abul Al Bukhtari is named Sa'id bin Abu 'Imran that is Sa'id bin Fairuz.'

Hadith Corroboration
 Imam Bukhari : 4256
 Imam Tirmidzi : 2981
 Imam Nasa'i : 5291
 Imam Ibnu Majah : 2875

THE PROPHET'S HAJJ AND THE HISTORY OF CAMPAIGNS

Hadith Imam Tirmidzi Number 743

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ ثَلَاثَ حَجَجٍ حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ فَسَاقَ ثَلَاثَةً وَسِتِّينَ بَدَنَةً وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ بِبَقِيَّتِهَا فِيهَا جَمَلٌ لِأَبِي جَهْلٍ فِي أَنْفِهِ بُرَّةٌ مِنْ فِضَّةٍ فَنَحَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَطُبِخَتْ وَشَرِبَ مِنْ مَرَقِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ رَوَى هَذَا الْحَدِيثَ فِي كُتُبِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُهُ لَمْ يَعُدَّ هَذَا الْحَدِيثَ مُحْفُوظًا وَقَالَ إِنَّمَا يُرَوَى عَنِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ عَنْ مُجَاهِدٍ مُرْسَلًا

Narrated to us [Abdullah bin Abu Ziyad Al Kufi] narrated to us [Zaid bin Hubab] from [Sufyan] from [Ja'far bin Muhammad] from [His father] from [Jabir bin Abdullah] that the Prophet (peace be upon him) performed Hajj three times; two times he did before the Hijrah and one time after the Hijrah along with Umrah, bringing sixty-three camels. Then Ali arrived from Yemen bringing the rest, among them was the camel of Abu Jahl with a silver ring on its nose. Then the Messenger of Allah (peace be upon him) slaughtered them. He also ordered (to take) a portion from each camel to be cooked. Then he drank its broth. Abu 'Isa said; "This is a gharib hadith from the hadith of Sufyan, which we do not know except from the hadith of Zaid bin Hubab. I saw [Abdullah bin Abdurrahman] narrating this hadith in his books, from [Abdullah bin Abu Ziyad]. (Abu Isa At Tirmidzi) said; "I asked [Muhammad] about this hadith, but he did not know it from the hadith of Ats Tsauri from Ja'far from his father from Jabir from the Prophet (peace be upon him). I saw (Muhammad)

not including it in the preserved hadiths, he said; 'But it is narrated from [Ats Tsauri] from [Abu Ishaq] from [Mujahid] as mursal'."

Hadith Corroboration
Imam Ibnu Majah : 3067

NUMBER OF THE PROPHET'S HAJJ AND UMRAH Hadith Imam Tirmidzi Number 744

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ قَالَ قُلْتُ لِأَنْسِ بْنِ مَالِكٍ كَمْ حَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَجَّةً وَاحِدَةً وَاعْتَمَرَ أَرْبَعَ عُمَرٍ عُمَرَةً فِي ذِي الْقَعْدَةِ وَعُمَرَةً الْحُدَيْبِيَّةَ وَعُمَرَةً مَعَ حَجَّتِهِ وَعُمَرَةً الْجِعْرَانَةَ إِذْ قَسَمَ غَنِيمَةَ حُنَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَبَّانُ بْنُ هِلَالٍ هُوَ أَبُو حَبِيبٍ الْبَصْرِيُّ هُوَ جَلِيلٌ ثِقَةٌ وَثَقَّةٌ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ

Narrated to us [Ishaq bin Manshur] narrated to us [Habban bin Hilal] narrated to us [Hammam] narrated to us [Qatadah] narrated; 'I asked [Anas bin Malik]; 'How many times did The Prophet, peace and blessings be upon him perform Hajj?' He answered; 'Once and performed Umrah four times'; once in Dzul Qa'dah, Umrah Hudaibiyah, Umrah with Hajj and Umrah Ji'ronah when distributing the spoils of Hunain war.' Abu 'Isa said; 'This is a hasan sahih hadith, Habban bin Hilal is Abu Hubib Al Bashri, he is a noble and trustworthy person trusted by Yahya bin Sa'id Al Qatthan.'

Hadith Corroboration
Imam Ahmad : 14268, 14353, 14732, 16938, 17897
Imam Bukhari : 1654

NUMBER OF PROPHET'S UMRAH Hadith Imam Tirmidzi Number 745

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعَ عُمَرٍ عُمَرَةَ الْحُدَيْبِيَّةَ وَعُمَرَةَ الثَّانِيَةَ مِنْ قَابِلٍ وَعُمَرَةَ الْقَضَاءِ فِي ذِي الْقَعْدَةِ وَعُمَرَةَ الثَّالِثَةَ مِنَ الْجِعْرَانَةِ وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهَا قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى ابْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعَ عُمَرٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنَا بِذَلِكَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ

Narrated to us [Qutaibah] narrated to us [Daud bin Abdurrahman Al 'Athar] from [Amru bin

Dinar] from [Ikrimah] from [Ibnu Abbas] said; that The Messenger of Allah, peace and blessings be upon him performed Umrah four times; Umrah Hudaibiyah and the second after it, Umrah qadla in Dzul Qa'dah, the third Umrah Ji'ronah, and the fourth Umrah with Hajj. (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Anas, Abdullah bin Amr and Ibnu Umar.' Abu 'Isa said; 'Ibnu Abbas's hadith is a hasan gharib hadith. [Ibnu 'Uyainah] narrated this hadith from [Amr bin Dinar] from [Ikrimah] that The Prophet, peace and blessings be upon him performed Umrah four times, but did not mention in it from Ibnu Abbas.' (Abu Isa At Tirmidzi) said; 'Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] narrated to us [Sufyan bin 'Uyainah] from [Amr bin Dinar] from [Ikrimah] that The Prophet, peace and blessings be upon him, then narrated like the above hadith.'

Hadith Corroboration
 Imam Ahmad : 2101, 2802
 Imam Abu Dawud : 1702
 Imam Ibnu Majah : 2994
 Imam Darimi : 1784

IMPLEMENTATION OF THE PROPHET'S IHRAM AND THE COLLECTION OF PEOPLE

Hadith Imam Tirmidzi Number 746

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَنَسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu 'Umar] narrated to us [Sufyan bin 'Uyainah] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah] said; 'When The Prophet, peace and blessings be upon him intended Hajj, he announced it, then people gathered. When he reached Baida', he perform Ihram.' (Abu Isa At Tirmidzi) said; 'Similar hadith in this regard is narrated from Ibnu Umar, Anas and Al Miswar bin Makhramah.' Abu 'Isa said; 'Jabir's hadith is a hasan sahih hadith.'

PLACE TO START THE PROPHET'S IHRAM

Hadith Imam Tirmidzi Number 747

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَ لَبَيْدَاءُ الَّتِي يَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ مَا أَهَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ مِنْ عِنْدِ الشَّجَرَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah bin Sa'id]; narrated to us [Hatim bin Isma'il] from [Musa bin 'Uqbah] from [Salim bin Abdullah bin 'Umar] from [Ibnu Umar] who said; 'Al-Baida' is the place where they lied about the Messenger of Allah (peace be upon him). By Allah, the Messenger of Allah (peace be upon him) did not assume Ihram except near the mosque,

near the tree.' Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 4342, 4589, 5085, 5317, 6140

Imam Bukhari : 1441

Imam Muslim : 2034

Imam Abu Dawud : 1508

Imam Nasa'i : 2668, 2707

IT IS SUNNAH TO IHRAM AFTER PRAYER

Hadith Imam Tirmidzi Number 748

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَلَ فِي دُبْرِ الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُ أَحَدًا رَوَاهُ غَيْرُ عَبْدِ السَّلَامِ بْنِ حَرْبٍ وَهُوَ الَّذِي يَسْتَحِبُّ أَهْلَ الْعِلْمِ أَنْ يُحْرِمَ الرَّجُلُ فِي دُبْرِ الصَّلَاةِ

Narrated to us [Qutaibah] narrated to us [Abdu Salam bin Harb] from [Khusaif] from [Sa'id bin Jubair] from [Ibnu Abbas] that The Prophet, peace and blessings be upon him entered Ihram after prayer. Abu 'Isa said; 'This is a hasan gharib hadith. We do not know anyone narrating it except Abdu Salam bin Harb, based on this hadith the scholars recommend entering Ihram after performing prayer.'

Hadith Corroboration

Imam Nasa'i : 2704

Imam Darimi : 1738, 1739

THE LAW OF IFROD HAJJ ACCORDING TO A'ISYAH

Hadith Imam Tirmidzi Number 749

حَدَّثَنَا أَبُو مُصْعَبٍ قِرَاءَةً عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثٌ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ

Narrated to us [Abu Mush'ab] by recitation, from [Malik bin Anas] from [Abdurrahman bin Al Qasim] from [his father] from ['Aisyah] that The Messenger of Allah, peace and blessings be upon him performed Hajj Ifrad. (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Jabir and Ibnu Umar.' Abu 'Isa said; ' 'Aisyah's hadith is a hasan sahih hadith and practiced by some scholars.'

Hadith Corroboration

Imam Ahmad : 23586, 23616, 23619, 24869, 24870

Imam Muslim : 2116

Imam Abu Dawud : 1514

Imam Nasa'i : 2667

Imam Ibnu Majah : 2955, 2956, 2957

Imam Malik : 650, 651

CHOICE OF HAJJ METHOD: IFROD, QIRON, OR TAMATTU'

Hadith Imam Tirmidzi Number 750

وَرُوي عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ وَأَفْرَدَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ بِهَذَا قَالَ أَبُو عِيسَى وَ قَالَ الثَّوْرِيُّ إِنَّ أَفْرَدْتَ الْحَجَّ فَحَسَنٌ وَإِنْ قَرَنْتَ فَحَسَنٌ وَإِنْ تَمَتَّعْتَ فَحَسَنٌ وَ قَالَ الشَّافِعِيُّ مِثْلَهُ وَقَالَ أَحَبُّ إِلَيْنَا الْإِفْرَادُ ثُمَّ التَّمَتُّعُ ثُمَّ الْقِرَانُ

Narrated from Ibnu Umar that The Prophet, peace and blessings be upon him performed Hajj Ifrad, so did Abu Bakr, Umar and Utsman. Narrated to us, with that hadith [Qutaibah] narrated to us [Abdullah bin Nafi' Al Sha'igh] from [Abdullah bin Umar] from [Nafi'] from [Ibnu Umar] with this hadith. Abu 'Isa said; 'Ats Tsauro said; 'If you perform Hajj Ifrad, that is good. If Hajj Qiran also good. Likewise, if you perform Hajj Tamattu'. Syafi'i said so. He opined; 'What we prefer most is Ifrad, then Tamattu' then Qiran'.

Hadith Corroboration

Imam Ahmad : 23586, 23616, 23619, 24869, 24870

Imam Muslim : 2116

Imam Abu Dawud : 1514

Imam Nasa'i : 2667

Imam Ibnu Majah : 2955, 2956, 2957

Imam Malik : 650, 651

Imam Darimi : 1743

FALSENESS IN TALBIYAH: HAJJ AND UMRAH

Hadith Imam Tirmidzi Number 751

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَبَّيْكَ بِعُمْرَةٍ وَحَاجَّةٍ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَاخْتَارُوهُ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ

Narrated to us [Qutaibah] narrated to us [Hammad bin Zaid] from [Humaid] from [Anas] said; I heard the Prophet saying; 'LABBAIKA BI 'UMROTIN WA HAJJATIN (I respond to Your call with Umrah and Hajj).' (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Umar and Imran bin Husain.' Abu 'Isa said; 'Anas's hadith is a hasan sahih hadith and practiced by some scholars. The people of Kufah or others choose that opinion.'

Hadith Corroboration

Imam Ahmad : 12405, 12478

Imam Ibnu Majah : 2959, 2960

Imam Darimi : 1843

TAMATTU' UMRAH AND HAJJ ACCORDING TO SA'AD BIN ABI WAQQASH

Hadith Imam Tirmidzi Number 752

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ الضَّحَّاكَ بْنُ قَيْسٍ لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهَلَ أَمْرَ اللَّهِ فَقَالَ سَعْدُ بْنُ قَيْسٍ مَا قُلْتَ يَا ابْنَ أَخِي فَقَالَ الضَّحَّاكَ بْنُ قَيْسٍ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ فَقَالَ سَعْدٌ قَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَنَعْنَاهَا مَعَهُ قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Ibnu Syihab] from [Muhammad bin Abdullah bin Al Harits bin Naufal] heard [Sa'ad bin Abu Waqqash] and Dlahhak bin Qais both conversing about Tamattu' Umrah with Hajj. Dlahhak bin Qois said; 'No one does it except one ignorant of Allah's command.' Then Sa'ad said; 'How bad what you said, O my nephew.' Dlahhak bin Qais replied; 'Umar bin Khattab forbade it.' Then Sa'ad refuted; 'The Messenger of Allah peace and blessings be upon him did it, so did we with him.' (Abu Isa At Tirmidzi) said; 'This is a sahih hadith.'

TAMATTU' IN THE HAJJ ACCORDING TO THE RASULULLAH

Hadith Imam Tirmidzi Number 753

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ حَدَّثَنَا أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ هِيَ حَلَالٌ فَقَالَ الشَّامِيُّ إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ أَمَرَ أَبِي نَتَّبِعُ أَمْ أَمَرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ بَلْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdu bin Humaid] informed me [Ya'qub bin Ibrahim bin Sa'ad] narrated to us [my father] from [Shalih bin Kaisan] from [Ibnu Syihab] that [Salim bin Abdullah] narrated it, that he heard a man from Sham asking [Abdullah bin Umar] about Hajj Tamattu' with (including) Umrah then Hajj. Abdullah bin Umar answered; 'That is permissible.' The Sham man said; 'But your father forbade it.' Abdullah bin Umar asked; 'How do you think, if my father forbade it and The Messenger of Allah, peace and blessings be upon him did it. Which do you follow? My father's command or The Messenger of Allah, peace and blessings be upon him's command?' The man answered; 'Yes, The Messenger of Allah, peace and blessings be upon him's command.' Then (Ibnu Umar) said; 'Indeed The Messenger of Allah, peace and blessings be upon him did it.'

HAJJ TAMATTU' AND THE PROHIBITION OF MU'AWIYAH

Hadith Imam Tirmidzi Number 754

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَتْمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعُثْمَانَ وَجَابِرٍ وَسَعْدٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ التَّمَتُّعَ بِالْعُمْرَةِ وَالتَّمَتُّعَ أَنْ يَدْخُلَ الرَّجُلُ بِعُمْرَةٍ فِي أَشْهُرِ الْحَجِّ ثُمَّ يُقِيمَ حَتَّى يَحُجَّ فَهُوَ مُتَمَتِّعٌ وَعَلَيْهِ دَمٌ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَإِنْ لَمْ يَجِدْ صَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ وَيُسْتَحَبُّ لِلْمُتَمَتِّعِ إِذَا صَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ أَنْ يَصُومَ الْعَشَرَ وَيَكُونُ آخِرُهَا يَوْمَ عَرَفَةَ فَإِنْ لَمْ يَصُمْ فِي الْعَشْرِ صَامَ أَيَّامَ التَّشْرِيقِ فِي قَوْلِ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ ابْنُ عُمَرَ وَعَائِشَةُ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَ بَعْضُهُمْ لَا يَصُومُ أَيَّامَ التَّشْرِيقِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ قَالَ أَبُو عِيسَى وَأَهْلُ الْحَدِيثِ يَخْتَارُونَ التَّمَتُّعَ بِالْعُمْرَةِ فِي الْحَجِّ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Abu Musa, Muhammad bin Al Mutsanna] narrated to us [Abdullah bin Idris] from [Laits] from [Thawus] from [Ibnu Abbas] said; 'The Messenger of Allah, peace and blessings be upon him performed Hajj Tamattu', so did Abu Bakr, Umar and Utsman. The first to forbid it was Mu'awiyah.' This is a hasan sahih hadith. (Abu Isa At Tirmidzi) said; 'Similar hadith is also narrated from Ali, Utsman, Jabir, Sa'ad, Asma' binti Abu Bakr and Ibnu Umar.' Abu 'Isa said; 'Ibnu Abbas's hadith is a hasan hadith. Some scholars from the Prophet's companions peace and blessings be upon him and others choose to perform Tamattu'. Tamattu' is someone performing Umrah in the Hajj months, then waiting until performing Hajj. It is obligatory for him to slaughter an animal if he finds it, but if not, then he must fast three days during Hajj and seven days after returning from Hajj. It is highly recommended if fasting three days, to fast on the first ten days and the last is Arafah. If not, then permissible on Tasyriq days. This is the opinion of some scholars from the Prophet's companions peace and blessings be upon him. Among them are Ibnu Umar and 'Aisyah. Also the opinion of Malik, Syafi'i, Ahmad and Ishaq. While the people of Kufah opine; not permissible to fast on Tasyriq days.' Abu 'Isa said; 'The people of hadith opine the permissibility of Tamattu' in Hajj, this is also the opinion of Syafi'i, Ahmad and Ishaq.'

Hadith Corroboration
Imam Ahmad : 2532, 2718, 2729

TALBIYAH READING

Hadith Imam Tirmidzi Number 755

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ تَلْيِيَةَ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ كَانَتْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَقَالَ
وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ
سُفْيَانَ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالَ الشَّافِعِيُّ وَإِنْ زَادَ فِي التَّلْبِيَةِ شَيْئًا مِنْ تَعْظِيمِ اللَّهِ فَلَا بَأْسَ إِنْ شَاءَ اللَّهُ
وَأَحَبُّ إِلَيَّ أَنْ يَفْتَصَرَ عَلَى تَلْبِيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّافِعِيُّ وَإِنَّمَا قُلْنَا لَا بَأْسَ بِزِيَادَةِ تَعْظِيمِ
اللَّهِ فِيهَا لِمَا جَاءَ عَنْ ابْنِ عُمَرَ وَهُوَ حَفِظَ التَّلْبِيَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ زَادَ ابْنُ عُمَرَ فِي
تَلْبِيَّتِهِ مِنْ قَبْلِهِ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

Narrated to us [Ahmad bin Mani'] narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar] that the Prophet's talbiyah peace and blessings be upon him was: 'LABBAIKA ALLAHUMMA LABBAIK LABBAIKA LAA SYARIKA LAKA LABBAIK. INNAL HAMDA WA ANNI'MATA LAKA WAL MULKA LAA SYARIKA LAKA' (I respond to Your call O Allah, I respond. I respond, no partner for You, I respond. Indeed all praise and blessings are Yours and the kingdom, no partner for You).' (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Ibnu Mas'ud, Jabir, 'Aisyah, Ibnu Abbas and Abu Hurairah.' Abu 'Isa said; 'Ibnu Umar's hadith is a hasan sahih hadith and practiced by some scholars from the Prophet's companions peace and blessings be upon him. Also the opinion of Sufyan, Syafi'i, Ahmad and Ishaq. Syafi'i said; 'If he adds something to glorify Allah, it is fine, insha Allah. But I prefer using the Prophet's talbiyah peace and blessings be upon him.' Syafi'i said; 'As for the reason for allowing adding to talbiyah is because in Ibnu Umar's narration who memorized talbiyah from The Messenger of Allah, peace and blessings be upon him, then he added the phrase 'LABBAIKA WA ARRAGBA'U ILAIKA WAL 'AMAL (I respond to You and the desire for deeds is to You).'

Hadith Corroboration

Imam Ahmad : 2280, 2618, 3368, 3702, 4225, 4590, 4661, 4755, 4777, 4782, 4827, 4842, 4907, 5218, 5251, 5749, 5871, 14945, 22912, 23549, 24305, 24729, 24745, 24867, 24868

Imam Bukhari : 1448, 1449, 5460

Imam Muslim : 2029, 2030, 2031, 2249

Imam Abu Dawud : 1547

Imam Tirmidzi : 756

Imam Nasa'i : 2697, 2698, 2699, 2700, 2701, 2996

Imam Ibnu Majah : 2909, 2910

Imam Malik : 643

Imam Darimi : 1740, 1778

READING OF THE TALBIYAH OF IBN UMAR

Hadith Imam Tirmidzi Number 756

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ أَهَلَّ فَاَنْطَلَقَ يَهْلُ فَيَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَقَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَزِيدُ مِنْ عِنْدِهِ فِي أَثَرِ تَلْبِيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَّيْكَ وَسَعْدَيْكَ

وَالْحَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] narrated to us [Laits] from [Nafi'] from [Ibnu Umar] said; he went reciting talbiyah reading 'LABBAIKA ALLAHUMMA LABBAIK. LABBAIKA LAA SYARIIKA LAKA LABBAIK. INNAL HAMDA WANNI'MATA LAKA WAL MULKA LAA SYARIIKA LAKA' (I respond to Your call O Allah, I respond. I respond, no partner for You, I respond. Indeed all praise and blessings are Yours and the kingdom, no partner for You). (Nafi') said; 'Abdullah bin Umar said; 'This is the talbiyah of The Messenger of Allah, peace and blessings be upon him.' And he also added after it with the phrase 'LABBAIKA LABBAIKA WA SA'DAIKA WAL KHOIRU FI YADAIKA. LABBAIKA WARROGBAAU ILAIKA WAL 'AMAL' (I respond, I respond. Blessed are You and all good is in Your hands. I respond, and the desire for deeds is to You). (Abu Isa At Tirmidzi) said; 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 2280, 2618, 3368, 3702, 4225, 4590, 4661, 4755, 4777, 4782, 4827, 4842, 4907, 5218, 5251, 5749, 5871, 22912, 23549, 24305, 24729, 24745, 24867, 24868

Imam Bukhari : 1448, 1449, 5460

Imam Muslim : 2029, 2030, 2031, 2249

Imam Abu Dawud : 1547

Imam Nasa'i : 2697, 2698, 2699, 2700, 2701, 2996

Imam Ibnu Majah : 2909, 2910

Imam Malik : 643

Imam Darimi : 1740, 1778

THE PRINCIPLES OF HAJJ: RAISING YOUR VOICE AND SLAUGHTERING ANIMALS

Hadith Imam Tirmidzi Number 757

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ
بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ سُئِلَ أَيُّ الْحَجِّ أَفْضَلُ قَالَ الْعَجُّ وَالشَّجُّ

Narrated to us [Muhammad bin Rafi'] narrated to us [Ibnu Abu Fudaik] and replaced with chain of narration; narrated to us [Ishaq bin Manshur] informed us [Ibnu Abu Fudaik] from [Ad Dlahak bin 'Utsman] from [Muhammad bin Al Munkadir] from [Abdurrahman bin Yarbu'] from [Abu Bakr Ash Shiddiq] that the Prophet peace and blessings be upon him was asked; 'What Hajj is the most noble?' He answered: 'Raising the voice during talbiyah and slaughtering the animal.'

Hadith Corroboration

Imam Ibnu Majah : 2915

Imam Darimi : 1729

THE FALSENESS OF THE TALBIYAH ACCORDING TO THE PROPHET AND THE OWNERS OF THE EARTH

Hadith Imam Tirmidzi Number 758

حَدَّثَنَا هَنَادٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مِنْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ
 حَتَّى تَنْقُطَعَ الْأَرْضُ مِنْ هَاهُنَا وَهَاهُنَا حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو
 الْبَصْرِيُّ قَالَا حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ النَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ عَيَّاشٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي
 بَكْرٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي فُدَيْكٍ عَنْ الصَّحَّاحِ بْنِ عُثْمَانَ وَمُحَمَّدُ بْنُ الْمُنْكَدِرِ لَمْ
 يَسْمَعْ مِنْ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ وَقَدْ رَوَى مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ عَنْ أَبِيهِ
 غَيْرَ هَذَا الْحَدِيثِ وَرَوَى أَبُو نُعَيْمٍ الظَّحَّانُ ضَرَّارُ بْنُ صُرْدٍ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي فُدَيْكٍ عَنْ الصَّحَّاحِ بْنِ
 عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ عَنْ النَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْطَأَ فِيهِ ضَرَّارٌ قَالَ أَبُو عَيْسَى سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ مَنْ قَالَ
 فِي هَذَا الْحَدِيثِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ عَنْ أَبِيهِ فَقَدْ أَخْطَأَ قَالَ وَسَمِعْتُ
 مُحَمَّدًا يَقُولُ وَذَكَرْتُ لَهُ حَدِيثَ ضَرَّارِ بْنِ صُرْدٍ عَنْ ابْنِ أَبِي فُدَيْكٍ فَقَالَ هُوَ خَطَأٌ فَقُلْتُ قَدْ رَوَاهُ غَيْرُهُ عَنْ ابْنِ
 أَبِي فُدَيْكٍ أَيْضًا مِثْلَ رِوَايَتِهِ فَقَالَ لَا شَيْءَ إِنَّمَا رَوَاهُ عَنْ ابْنِ أَبِي فُدَيْكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ
 الرَّحْمَنِ وَرَأَيْتُهُ يُضَعِّفُ ضَرَّارَ بْنَ صُرْدٍ وَالْعَجُّ هُوَ رَفْعُ الصَّوْتِ بِالتَّلْيِيَةِ وَالتَّحْجُّ هُوَ تَحَرُّ الْبُذْنِ

Narrated to us [Hannad] narrated to us [Isma'il bin 'Ayyasy] from ['Umarah bin Ghaziyyah] from [Abu Hazim] from [Sahl bin Sa'ad] said; The Messenger of Allah, peace and blessings be upon him said: 'No Muslim recites talbiyah except what is on his right and left will recite talbiyah with him, whether stones, trees and hard ground until the end of the earth.' Narrated to us [Al Hasan bin Muhammad Az Za'farani] and [Abdurrahman bin Al Aswad, Abu Amru Al Bashri] both said; narrated to us ['Abidah bin Humaid] from ['Umarah bin Ghaziyyah] from [Abu Hazim] from [Sahl bin Sa'ad] from The Prophet, peace and blessings be upon him like Isma'il bin Ayyasy's hadith. (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Ibnu Umar and Jabir.' Abu 'Isa said; 'Abu Bakr's hadith is a gharib hadith. We do not know it except from Ibnu Abu Fudaik's hadith from Dlahhak bin Utsman and Muhammad bin Al Munkadir. He did not hear hadith from Abdurrahman bin Yarbu'. But Muhammad bin Al Munkadir narrated hadith from Sa'id bin Abdurrahman bin Yarbu' from his father besides this hadith. Abu Nu'aim Ath Thahhan, Dlarar bin Shurad narrated this hadith from Ibnu Abu Fudaik from Dlahhak bin Utsman from Muhammad bin Al Munkadir from Sa'id bin Abdurrahman bin Yarbu' from his father from Abu Bakr from The Prophet, peace and blessings be upon him, but Dlarar erred in it.' Abu 'Isa said; 'I heard Ahmad bin Al Hasan say; Ahmad bin Hanbal said; 'Whoever says this hadith is narrated from Muhammad bin Al Munkadir from Ibnu Abdurrahman bin Yarbu' from his father, indeed he has erred'. (Abu Isa At Tirmidzi) said; 'I have heard Muhammad, when I mentioned Dlarar bin Shurad's hadith from Ibnu Abu Fudaik, say; 'This is an error.' Then I said; 'Others besides him narrated it from Ibnu Abu Fudaik, also as his narration.' Then he said; 'That is not strong,

because they narrated it from Ibnu Abu Fudaik but did not mention in it from Sa'id bin Abdurrahman'. I saw (Muhammad) weakening Dlarar bin Shurad. Al 'Ajjū is raising the voice when reciting talbiyah and ats tsajju is slaughtering the sacrificial animal.'

Hadith Corroboration
Imam Ibnu Majah : 2912

COMMAND TO RAISE YOUR VOICE WHEN TALBIYAH Hadith Imam Tirmidzi Number 759

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ خَلَادِ بْنِ السَّائِبِ بْنِ خَلَادٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أُمَرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ وَالتَّلْبِيَةِ قَالَ وَفِي الْبَابِ عَنْ زَيْدِ بْنِ خَالِدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ خَلَادٍ عَنْ أَبِيهِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَلَادِ بْنِ السَّائِبِ عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصِحُّ وَالصَّحِيحُ هُوَ عَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ وَهُوَ خَلَادُ بْنُ السَّائِبِ بْنِ خَلَادٍ بْنِ سُوَيْدِ الْأَنْصَارِيِّ

Narrated to us [Ahmad bin Mani'] narrated to us [Sufyan bin 'Uyainah] from [Abdullah bin Abu Bakr] that is Ibnu Muhammad bin Amru bin Hazm, from [Abdul Malik bin Abu Bakr bin Abdurrahman bin Al Harits bin Hisyam] from [Khallad bin As Sa'ib bin Khallad] from [his father] said; The Messenger of Allah, peace and blessings be upon him said: 'Jibril met me and ordered me to command my companions to raise their voices when talbiyah.' (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Zaid bin Khalid, Abu Hurairah and Ibnu Abbas.' Abu 'Isa said; 'Khallad's hadith from his father is a hasan sahih hadith. Some people of hadith narrated this hadith from Khallad bin As Sa'ib from Zaid bin Khalid from The Prophet, peace and blessings be upon him, but it is not sahih. The correct is from Khallad bin As Sa'ib from his father that is Khallad bin As Sa'ib bin Khallad bin Suwaid Al Anshari.'

Hadith Corroboration
Imam Ahmad : 2798
Imam Abu Dawud : 1548
Imam Ibnu Majah : 2913
Imam Malik : 648

SUNNAH OF TAKING A BATH BEFORE IHRAM Hadith Imam Tirmidzi Number 760

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَعْقُوبَ الْمَدَنِيُّ عَنْ ابْنِ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ أَبِيهَا أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِإِهْلَالِهِ وَاغْتَسَلَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ

حَسَنٌ غَرِيبٌ وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْإِغْتِسَالَ عِنْدَ الْإِحْرَامِ وَبِهِ يَقُولُ الشَّافِعِيُّ

Narrated to us [Abdullah bin Abu Ziyad] narrated to us [Abdullah bin Ya'qub Al Madani] from [Ibnu Abu Az Zinad] from [his father] from [Kharijah bin Zaid bin Tsabit] from [his father] he saw The Prophet, peace and blessings be upon him entering Ihram by removing his sewn clothes then bathing. Abu 'Isa said; 'This is a hasan gharib hadith. Some scholars recommend bathing at the time of Ihram. This is also Syafi'i's opinion.'

Hadith Corroboration
Imam Darimi : 1726

MIQAT IHRAM

Hadith Imam Tirmidzi Number 761

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا قَالَ مِنْ أَيْنَ نُهَلُّ يَا رَسُولَ اللَّهِ قَالَ يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنِقَالَ وَيَقُولُونَ وَأَهْلُ الْيَمَنِ مَنْ يَلْمَلَمَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ahmad bin Mani'] narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar] said; 'A man asked; 'O Messenger of Allah, from where do we start Ihram?' He answered: 'The people of Madinah enter Ihram from Dzul Hulaifah, the people of Sham from Juhfah, the people of Najd from Qarn.' (Ibnu 'Umar) said; 'They said; the people of Yemen from Yalamlam'. ' (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Ibnu Abbas, Jabir bin Abdullah and Abdullah bin Amr.' Abu 'Isa said; 'Ibnu Umar's hadith is a hasan sahih hadith and practiced by the scholars.'

Hadith Corroboration
Imam Ahmad : 2906, 4223, 4327, 4356, 4826, 4843, 4925, 5071, 5283, 5639, 6101, 14045, 14088
Imam Bukhari : 130, 1428
Imam Muslim : 2024, 2025, 2028
Imam Nasa'i : 2603, 2604, 2607
Imam Ibnu Majah : 2905, 2906
Imam Malik : 640, 641

MIQAT IHRAM FOR EASTERN RESIDENTS

Hadith Imam Tirmidzi Number 762

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَحُمَّدُ بْنُ عَلِيٍّ هُوَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Narrated to us [Abu Kuraib] narrated to us [Waki'] from [Sufyan] from [Yazid bin Abu Ziyad]

from [Muhammad bin Ali] from [Ibnu Abbas] that The Prophet, peace and blessings be upon him set the miqat for the people from the east at 'Aqiq. Abu 'Isa said; 'This is a hasan hadith. Muhammad bin 'Ali is Abu Ja'far, Muhammad bin Ali bin Husain bin Ali bin Abu Thalib.'

Hadith Corroboration
Imam Abu Dawud : 1478

PROHIBITION ON WEARING CERTAIN CLOTHES DURING IHRAM

Hadith Imam Tirmidzi Number 763

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الْحَرَمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبَسُوا الْقُمُصَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ وَلَا الْعَمَائِمَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخَفَيْنِ وَلْيَقْطَعْهُمَا مَا أَسْفَلَ مِنْ الْكَعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرُسُ وَلَا تَنْتَقِبِ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسِ الْقُفَّازَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah] narrated to us [Laits] from [Nafi'] from [Ibnu Umar] said; 'A man stood then asked; 'O Messenger of Allah, what clothes do you command us to wear when Ihram?' The Messenger of Allah, peace and blessings be upon him answered: 'Do not wear shirts and pants (that are sewn) also burnus. Do not wear head covers, sandals up to the calves. Unless he does not have two sandals, then he may wear khuf and should cut it below the two ankles. Do not wear clothes given Za'faron oil and wars. Nor should a woman wear a veil and gloves.' Abu 'Isa said; 'This is a hasan sahih hadith and practiced by the scholars.'

Hadith Corroboration
Imam Ahmad : 4603, 4919, 5056, 5215, 5731
Imam Bukhari : 1442, 1707, 1711, 5356
Imam Muslim : 2012
Imam Nasa'i : 2621, 2622, 2625, 2626, 2627, 2629, 2630, 2633
Imam Ibnu Majah : 2920
Imam Malik : 624
Imam Darimi : 1730, 1732

DRESSING RULES FOR PEOPLE IN IHRAM

Hadith Imam Tirmidzi Number 764

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا أَيُّوبُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُحْرِمُ إِذَا لَمْ يَجِدْ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ التَّعْلِينَ فَلْيَلْبَسِ الْخَفَيْنِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا

إِذَا لَمْ يَجِدِ الْمُحْرِمُ الْإِزَارَ لَيْسَ السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ التَّعْلِينَ لَيْسَ الْخُفَّيْنِ وَهُوَ قَوْلُ أَحْمَدَ وَقَالَ بَعْضُهُمْ عَلَى حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يَجِدِ نَعْلَيْنِ فَلْيَلْبَسْ الْخُفَّيْنِ وَلْيَقُطْعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَبِهِ يَقُولُ مَالِكٌ

Narrated to us [Ahmad bin 'Abdah Adl Dlabi Al Basyri] narrated to us [Yazid bin Zurai'] narrated to us [Ayyub] narrated to us [Amru bin Dinar] from [Jabir bin Zaid] from [Ibnu Abbas] said; I heard The Messenger of Allah, peace and blessings be upon him say: 'A person in Ihram if he does not find a sarong, should wear pants. If he does not find sandals, then he may wear khuf.' Narrated to us [Qutaibah] narrated to us [Hammad bin Zaid] from [Amru] like the above hadith. (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Ibnu Umar and Jabir.' Abu 'Isa said; 'This is a hasan sahih hadith and some scholars practice it. They say; 'If a person in Ihram does not find a sarong, he may wear pants. If he does not have sandals, he may wear khuf.' This is also Ahmad's saying. Others opine based on Ibnu Umar's hadith from The Prophet, peace and blessings be upon him: 'Whoever does not find sandals should wear khuf by cutting it below the two ankles.' This is the opinion of Sufyan Ats Tsauri, Syafi'i and Malik.'

Hadith Corroboration

Imam Ahmad : 1751, 4222, 4224, 5638

Imam Bukhari : 1712

Imam Muslim : 2015

Imam Nasa'i : 2631, 2632

PROHIBITING THE USE OF CLOBS DURING IHRAM

Hadith Imam Tirmidzi Number 765

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيًّا قَدْ أَحْرَمَ وَعَلَيْهِ جُبَّةٌ فَأَمَرَهُ أَنْ يَنْزِعَهَا حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَهَذَا أَصَحُّ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ قَتَادَةُ وَالْحَجَّاجُ بْنُ أَرْطَاةٍ وَغَيْرُ وَاحِدٍ عَنْ عَطَاءٍ عَنْ يَعْلَى بْنِ أُمَيَّةَ وَالصَّحِيحُ مَا رَوَى عَمْرِو بْنُ دِينَارٍ وَابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] narrated to us [Abdullah bin Idris] from [Abdul Malik bin Abu Sulaiman] from ['Atha'] from [Ya'la bin Umayyah] said; 'The Prophet, peace and blessings be upon him saw a Bedouin entering Ihram wearing a jubah, then he ordered to remove it.' Narrated to us [Ibnu Abu Umar] narrated to us [Sufyan] from [Amru bin Dinar] from ['Atha'] from [Shafwan bin Ya'la] from [his father] from The Prophet, peace and blessings be upon him like above in meaning. This is the most sahih in that hadith as a story. Abu 'Isa said; 'Thus [Qatadah], [Hajjaj bin Arthah] and others narrated from [Atha'] from [Ya'la bin Umayyah]. The sahih is what is narrated from [Amr bin Dinar] and [Ibnu Juraij] from [Atha'] from [Shafwan bin Ya'la] from [his father] from The Prophet, peace and blessings be upon

ANIMALS THAT CAN BE KILLED DURING IHRAM

Hadith Imam Tirmidzi Number 766

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ الْفَأْرَةُ وَالْعُقْرَبُ وَالْغُرَابُ وَالْحَدْيَا وَالْكَلْبُ الْعَقُورُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Abdul Malik bin Abu Syawarib] narrated to us [Yazid bin Zuraii'] narrated to us [Ma'mar] from [Az Zuhri] from ['Urwah] from ['Aisyah] said; The Messenger of Allah, peace and blessings be upon him said: 'There are five harmful animals that may be killed in the Haram land namely: rats, scorpions, crows, eagles and vicious dogs.' (Abu Isa At Tirmidzi) said; 'Similar hadith is narrated from Ibnu Mas'ud, Ibnu Umar, Abu Hurairah, Abu Sa'id and Ibnu Abbas.' Abu 'Isa said; ' 'Aisyah's hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 22923, 23520, 25026, 25043

Imam Bukhari : 3067

Imam Muslim : 2069, 2070, 2071

Imam Nasa'i : 2841, 2842

Imam Ibnu Majah : 3078

Imam Malik : 696

THE RULING ON KILLING WILD ANIMALS DURING IHRAM

Hadith Imam Tirmidzi Number 767

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبْعَ الْعَادِيَّ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ وَالْعُقْرَبَ وَالْحَدَاةَ وَالْغُرَابَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا الْمُحْرِمُ يَقْتُلُ السَّبْعَ الْعَادِيَّ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَقَالَ الشَّافِعِيُّ كُلُّ سَبْعٍ عَدَا عَلَى النَّاسِ أَوْ عَلَى دَوَابِّهِمْ فَلِلْمُحْرِمِ قَتْلُهُ

Narrated to us [Ahmad bin Mani'] narrated to us [Husyaim] informed us [Yazid bin Abu Ziyad] from [Ibnu Abu Nu'm] from [Abu Sa'id] from The Prophet, peace and blessings be upon him said: 'A person in Ihram may kill wild animals, vicious dogs, rats, scorpions, vicious birds and crows.' Abu 'Isa said; 'This is a hasan hadith. Practiced by the scholars. They say; 'A person in Ihram may kill vicious animals.' This is the opinion of Sufyan Ats Tsauri and Syafi'i. Syafi'i said; 'Every vicious animal that attacks humans or their livestock then a person in Ihram may kill it'.

Hadith Corroboration

PERMISSIBILITY OF CUUPING DURING IHRAM

Hadith Imam Tirmidzi Number 768

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ وَعَظَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُحْرِمٌ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْحِجَامَةِ لِلْمُحْرِمِ قَالُوا لَا يَخْلُقُ شَعْرًا وَلا قَالَ مَالِكٌ لَا يَحْتَجِمُ الْمُحْرِمُ إِلَّا مِنْ ضَرُورَةٍ وَقَالَ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ لَا بَأْسَ أَنْ يَحْتَجِمَ الْمُحْرِمُ وَلَا يَنْزِعُ شَعْرًا

Narrated to us by [Qutaibah] from [Sufyan bin Uyainah] from [Amru bin Dinar] from [Thawus] and [Atha] from [Ibn Abbas] that The Prophet (peace be upon him) performed cupping while in the state of ihram. (Abu Isa At-Tirmidzi) said; 'A similar hadith is narrated from Anas, Abdullah bin Buhainah and Jabir.' Abu Isa said; 'The hadith of Ibn Abbas is hasan sahih. Some scholars permit cupping during ihram. They said; 'however, shaving hair is not allowed.' Whereas Malik said; 'A person in ihram should not perform cupping except in an emergency. Sufyan Ats-Tsauri and Syafi'i opined the permissibility of cupping without shaving hair.'"

Hadith Corroboration

Imam Ahmad : 1752, 2534, 2738, 3112

Imam Bukhari : 1802, 5262

Imam Muslim : 2087

Imam Abu Dawud : 1564, 2025

Imam Nasa'i : 2796, 2797

Imam Ibnu Majah : 3072

Imam Darimi : 1749

LAW ON MARRIAGE FOR PEOPLE IN IHRAM

Hadith Imam Tirmidzi Number 769

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ أَرَادَ ابْنُ مَعْمَرٍ أَنْ يُنكِحَ ابْنَتَهُ فَبَعَثَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ أَمِيرُ الْمَوْسِمِ بِمَكَّةَ فَأَتَيْتُهُ فَقُلْتُ إِنَّ أَخَاكَ يُرِيدُ أَنْ يُنكِحَ ابْنَتَهُ فَأَحَبُّ أَنْ يُشْهَدَكَ ذَلِكَ قَالَ لَا أَرَاهُ إِلَّا أَغْرَابِيًّا جَافِيًّا إِنَّ الْمُحْرِمَ لَا يُنكِحُ وَلَا يُنْكَحُ أَوْ كَمَا قَالَ ثُمَّ حَدَّثَ عَنْ عُثْمَانَ مِثْلَهُ يَرْفَعُهُو فِي الْبَابِ عَنْ أَبِي رَافِعٍ وَمَيْمُونَةَ قَالَ أَبُو عِيسَى حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عُمَرَ وَهُوَ قَوْلُ بَعْضِ فَقَهَاءِ التَّابِعِينَ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ لَا يَرَوْنَ أَنْ يَتَزَوَّجَ

Narrated to us [Ahmad bin Mani'] narrated to us [Isma'il bin 'Ulayyah] narrated to us [Ayyub] from [Nafi'] from [Nubaih bin Wahab] who said: 'Ibnu Ma'mar wanted to marry off his child, so he sent me to ask [Aban bin Uthman]. At that time, he was the amir of hajj in Makkah. I met him and conveyed: 'Your brother wants to marry off his child and wishes to witness it with you.' Aban said: 'I see him as a harsh Bedouin. A person in ihram should not marry or be married off.' Or something like that. Then he narrated from [Uthman] in marfu' form. A similar hadith is narrated from Abu Rafi' and Maimunah. Abu 'Isa said: 'The hadith of Uthman is hasan sahih and practiced by some companions of the Prophet peace and blessings be upon him, including Umar bin Khattab, Ali bin Abi Talib, and Ibnu Umar. This is also the opinion of some fuqaha from the Tabi'in, namely Malik, Syafi'i, Ahmad, and Ishaq. They all do not permit a person in ihram to marry. If he marries, the marriage is invalid.'

Hadith Corroboration

Imam Ahmad : 378, 432, 436, 461, 465, 503, 504

Imam Muslim : 2522, 2523, 2524, 2525, 2526

Imam Abu Dawud : 1569

Imam Nasa'i : 2793, 2794, 2795, 3223, 3224

Imam Ibnu Majah : 1956

Imam Malik : 679

Imam Darimi : 1753, 2101

MARRYING MAIMUNAH UNDER HALAL CIRCUMSTANCES

Hadith Imam Tirmidzi Number 770

حَدَّثَنَا قُتَيْبَةُ أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَطْرِ الْوَرَّاقِ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ حَلَالٌ وَبَنَى بِهَا وَهُوَ حَلَالٌ وَكُنْتُ أَنَا الرَّسُولَ فِيمَا بَيْنَهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْلَمُ أَحَدًا أَسَنَدَهُ غَيْرَ حَمَّادِ بْنِ زَيْدٍ عَنْ مَطْرِ الْوَرَّاقِ عَنْ رَبِيعَةَ وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ رَوَاهُ مَالِكٌ مُرْسَلًا قَالَ وَرَوَاهُ أَيُّضًا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ رَبِيعَةَ مُرْسَلًا قَالَ أَبُو عِيسَى وَرَوَى عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ حَلَالٌ وَيَزِيدُ بْنُ الْأَصَمِّ هُوَ ابْنُ أُخْتِ مَيْمُونَةَ

Narrated to us [Qutaibah] informed us [Hammad bin Zaid] from [Mathar Al-Warraaq] from [Rabi'ah bin Abu Abdurrahman] from [Sulaiman bin Yasar] from [Abu Rafi'] who said: 'The Messenger of Allah peace and blessings be upon him married Maimunah while in a halal state (not in ihram) and I was the intermediary between them.' Abu 'Isa said: 'This is a hasan hadith. We do not know anyone who connected its chain except Hammad bin Zaid from Mathar Al-Warraaq from Rabi'ah. [Malik bin Anas] narrated from [Rabi'ah] from [Sulaiman bin Yasar]: that the Prophet peace and blessings be upon him married Maimunah while already halal. Malik narrated this hadith in mursal form. (Abu Isa At-Tirmidzi) said: '[Sulaiman bin Bilal] also narrated this hadith from [Rabi'ah] in mursal form.' Abu 'Isa said:

'It is also narrated from [Yazid Al-Asham] from [Maimunah] who said: 'The Prophet peace and blessings be upon him married me while already halal.' Yazid bin Al-Asham is the nephew of Maimunah.'

Hadith Corroboration

Imam Ahmad : 2434, 2450, 2456, 2895, 3063, 3113, 3148, 3211, 3226, 3237, 3238, 25942

Imam Bukhari : 3926

Imam Muslim : 2528

Imam Tirmidzi : 772, 774

Imam Nasa'i : 2788, 2791, 2792, 3219, 3220, 3222

Imam Darimi : 1755

MARRYING MAIMUNAH DURING IHRAM

Hadith Imam Tirmidzi Number 771

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ

Narrated to us [Humaid bin Mas'adah Al-Basyri] narrated to us [Sufyan bin Habib] from [Hisyam bin Hassan] from [Ikrimah] from [Ibnu Abbas] that the Prophet peace and blessings be upon him married Maimunah while in ihram. (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from 'Aisyah.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih and practiced by some scholars, which is the opinion of Sufyan Ats-Tsauri and the people of Kufah.'

Hadith Corroboration

Imam Ahmad : 1819, 2160, 2311, 2429, 2434, 2450, 2456, 2895, 2915, 2943, 3063, 3113, 3226, 3237, 3238

Imam Bukhari : 1706, 4722

Imam Muslim : 2527, 2528

Imam Abu Dawud : 1571

Imam Tirmidzi : 772, 773

Imam Nasa'i : 2788, 2791, 2792, 3219, 3220, 3222

Imam Ibnu Majah : 1955

Imam Darimi : 1752

MARRYING MAIMUNAH DURING IHRAM (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 772

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ

Narrated to us by [Qutaibah] narrated to us by [Hammad bin Zaid] from [Ayyub] from [Ikrimah] from [Ibn Abbas] that the Prophet peace and blessings be upon him married Maimunah while in ihram.

Hadith Corroboration

Imam Ahmad : 1819, 2160, 2271, 2311, 2362, 2429, 2434, 2450, 2456, 2461, 2826, 2872, 2895, 2915, 2943, 3063, 3113, 3148, 3211, 3226, 3237, 3238
Imam Bukhari : 1706, 3926, 4722
Imam Muslim : 2527, 2528
Imam Abu Dawud : 1571
Imam Tirmidzi : 773
Imam Nasa'i : 2788, 2791, 2792, 3219, 3220, 3221, 3222
Imam Ibnu Majah : 1955
Imam Darimi : 1752

MARRYING MAIMUNAH ON THE STREET OF MAKKAH CITY

Hadith Imam Tirmidzi Number 773

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ سَمِعْتُ أَبَا الشَّعَثَاءِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الشَّعَثَاءِ اسْمُهُ جَابِرُ بْنُ زَيْدٍ وَاخْتَلَفُوا فِي تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا فِي طَرِيقِ مَكَّةَ فَقَالَ بَعْضُهُمْ تَزَوَّجَهَا حَلَالًا وَظَهَرَ أَمْرُ تَزْوِيجِهَا وَهُوَ مُحْرِمٌ ثُمَّ بَنَى بِهَا وَهُوَ حَلَالٌ بِسَرِفٍ فِي طَرِيقِ مَكَّةَ وَمَاتَتْ مَيْمُونَةُ بِسَرِفٍ حَيْثُ بَنَى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدُفِنَتْ بِسَرِفٍ

Narrated to us [Qutaibah] narrated to us [Daud bin Abdurrahman Al-'Athar] from [Amru bin Dinar] who said: I heard [Abu Sya'tsa'] narrating from [Ibnu Abbas] that the Prophet peace and blessings be upon him married Maimunah while in ihram. Abu 'Isa said: 'This is a hasan sahih hadith. Abu Sya'tsa' is named Jabir bin Zaid. The scholars differ on the marriage of the Prophet peace and blessings be upon him with Maimunah because he married her on the way to Makkah. Some opine: 'The Prophet married her while already halal, but it appeared he married while in ihram. Then he consummated it while halal in the area of Sarif on the way to Makkah. Maimunah also died in Sarif, the place where she first started her household with the Messenger of Allah peace and blessings be upon him, and she was buried there.'

Hadith Corroboration

Imam Ahmad : 1819, 2160, 2311, 2429, 2434, 2450, 2456, 2895, 2915, 3063, 3113, 3226, 3237, 3238
Imam Bukhari : 1706, 4722
Imam Muslim : 2528
Imam Nasa'i : 2788, 2791, 2792, 3219, 3220, 3222
Imam Ibnu Majah : 1955
Imam Darimi : 1752

MARRYING MAIMUNAH IN A CONDITION WHICH IS ALREADY HALAL

Hadith Imam Tirmidzi Number 774

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ أَبَا فَرَاةَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ

عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهُوَ حَلَالٌ وَبَنَى بِهَا حَلَالًا وَمَاتَتْ بِسِرِّفٍ وَدَفَنَّاَهَا فِي
الْظُّلَّةِ الَّتِي بَنَى بِهَا فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ
مُرْسَلًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ

Narrated to us [Ishaq bin Manshur] informed us [Wahb bin Jarir] narrated to us [my father] who said: I heard [Abu Fazarah] narrating from [Yazid bin Al-Asham] from [Maimunah] that the Messenger of Allah peace and blessings be upon him married her while already halal, and began consummating while halal. (Maimunah R.A) died in Sarifa, so we buried her in the place (the Messenger of Allah peace and blessings be upon him) met her. Abu 'Isa said: 'This is a gharib hadith. Many narrated this hadith from Yazid Al-Asham in mursal that the Messenger of Allah peace and blessings be upon him married Maimunah while already halal.'

Hadith Corroboration
Imam Ahmad : 3211, 25598
Imam Bukhari : 3926

THE PERMISSIBILITY OF EATING BOUNTY MEAT FOR PEOPLE WHO ARE IN IHRAM

Hadith Imam Tirmidzi Number 775

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ أَبِي عَمْرِو عَنْ الْمُطَّلِبِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ وَأَنْتُمْ حُرْمٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَدَّ لَكُمْ قَالُوا وَفِي الْبَابِ
عَنْ أَبِي قَتَادَةَ وَطَلْحَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ مُفَسَّرٌ وَالْمُطَّلِبُ لَا نَعْرِفُ لَهُ سَمَاعًا عَنْ جَابِرٍ
وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِالصَّيْدِ لِلْمُحْرِمِ بَأْسًا إِذَا لَمْ يَصْطْطِدْهُ أَوْ لَمْ يُصْطْطِدْ مِنْ أَجْلِهِ قَالَ
الشَّافِعِيُّ هَذَا أَحْسَنُ حَدِيثٍ رُوِيَ فِي هَذَا الْبَابِ وَأَقْبَسُ وَالْعَمَلُ عَلَى هَذَا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Qutaibah] narrated to us [Ya'qub bin Abdurrahman] from [Amru bin Abu Amru] from [Al-Muthallib] from [Jabir bin Abdullah] from the Prophet peace and blessings be upon him who said: 'Land game is halal for you while in ihram, as long as you do not hunt it or it is not intentionally hunted for you.' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Abu Qatadah and Talhah.' Abu 'Isa said: 'The hadith of Jabir is a detailed hadith. Al-Muthallib is not known to have heard from Jabir, but this hadith is practiced by the scholars. They opine that a muhrim may eat game provided he did not hunt it or it was not intentionally hunted for him. Syafi'i said: 'This is the best hadith in this chapter and more fitting to analogy, also practiced, and the opinion of Ahmad and Ishaq.'

Hadith Corroboration
Imam Ahmad : 14365, 14625
Imam Abu Dawud : 1577
Imam Nasa'i : 2778

THE POSSIBILITY OF KILLING A WILD DASS DURING IHRAM

Hadith Imam Tirmidzi Number 776

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي النَّضْرِ عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بَعْضُ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحَشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَازِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُحْمَهُ فَأَبَوْا عَلَيْهِ فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى بَعْضُهُمْ فَأَذْرَكُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي حِمَارٍ الْوَحْشِ مِثْلَ حَدِيثِ أَبِي النَّضْرِ غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Abu Nadhr] from [Nafi'], the freed slave of Abu Qatadah, from [Abu Qatadah] that he set out with the Prophet peace and blessings be upon him when reaching one of the roads in Makkah, he fell behind with some companions who were in ihram. But he was not in ihram, then saw a wild donkey. So he mounted his horse and asked his companions to hand him his whip. But they refused. Then he asked for his spear, but they also refused. So he took it himself and killed the donkey. Some companions of the Prophet peace and blessings be upon him ate it and some refused. When they met the Prophet peace and blessings be upon him, they asked him. He replied: 'It is only food that Allah has given you.' Narrated to us [Qutaibah] from [Malik] from [Zaid bin Aslam] from ['Atha' bin Yasar] from [Abu Qatadah] regarding the wild donkey like the hadith of Abu Nadhr, but in the hadith of Zaid bin Aslam, the Messenger of Allah peace and blessings be upon him said: 'Do any of you still have some of that meat?' Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 21524
Imam Bukhari : 2698, 5067
Imam Muslim : 2063
Imam Abu Dawud : 1578
Imam Nasa'i : 2766
Imam Malik : 684

PROHIBITION OF ACCEPTING GIFTS OF FUN MEAT FOR PEOPLE WHO ARE IN IHRAM

Hadith Imam Tirmidzi Number 777

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ الصَّعْبَ بْنَ جَثَامَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ بِالْأَبْوَاءِ أَوْ بَوْدَانَ فَأَهْدَى لَهُ حِمَارًا وَحَشِيًّا فَرَدَّهُ عَلَيْهِ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي وَجْهِهِ مِنَ الْكَرَاهِيَةِ فَقَالَ إِنَّهُ لَيْسَ بِنَا رَدُّ عَلَيْكَ وَلَكِنَّا

حُرِّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ وَكَرِهُوا أَكْلَ الصَّيْدِ لِلْمُحْرِمِ وَقَالَ الشَّافِعِيُّ إِنَّمَا وَجْهُ هَذَا الْحَدِيثِ عِنْدَنَا إِنَّمَا رَدَّهُ عَلَيْهِ لَمَّا ظَنَّ أَنَّهُ صَيْدٌ مِنْ أَجْلِهِ وَتَرَكَهُ عَلَى التَّنْزِهِ وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ عَنْ الزُّهْرِيِّ هَذَا الْحَدِيثَ وَقَالَ أَهْدَى لَهُ لَحْمَ حِمَارٍ وَحَشٍ وَهُوَ غَيْرُ مُحْفُوظٍ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ أَرْقَمٍ

Narrated to us [Qutaibah] narrated to us [Laits] from [Ibnu Syihab] from [Ubaidullah bin Abdullah] that [Ibnu Abbas] informed him, that [Al-Sha'b bin Jatstsamah] informed him, that the Messenger of Allah peace and blessings be upon him passed by him at Abwa' or Waddan. Then he gifted a wild donkey to (the Messenger of Allah peace and blessings be upon him). But he refused it. When the Messenger of Allah peace and blessings be upon him saw dislike on his face, he said: 'We did not intend to refuse your gift, but we are in ihram.' Abu 'Isa said: 'This is a hasan sahih hadith.' Some scholars from the companions of the Prophet peace and blessings be upon him and others opine based on this hadith, they dislike a muhrim eating game. Whereas Imam Syafi'i said: 'The aspect of taking evidence, according to us, (the Messenger of Allah peace and blessings be upon him) refused it because he saw Al-Sha'b intentionally hunted for him, so he left it to protect himself.' Some companions of Zuhri narrated this hadith from Az-Zuhri. He said: 'He gifted to (the Messenger of Allah peace and blessings be upon him) wild donkey meat, but that is not preserved.' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Ali and Zaid bin Arqam.'

Hadith Corroboration

Imam Ahmad : 15833, 15834, 16062, 16079, 16080

Imam Ibnu Majah : 3081

Imam Darimi : 1760

THE PERMISSIBILITY OF EATING GROSS FOR PEOPLE WHO ARE IN IHRAM

Hadith Imam Tirmidzi Number 778

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجٍّ أَوْ عُمْرَةٍ فَاسْتَقْبَلَنَا رَجُلٌ مِنْ جَرَادٍ فَجَعَلْنَا نَضْرِبُهُ بِسِيَاطِنَا وَعَصِينَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُ فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَقَدْ تَكَلَّمَ فِيهِ شُعْبَةُ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلْمُحْرِمِ أَنْ يَصِيدَ الْجَرَادَ وَيَأْكُلَهُ وَرَأَى بَعْضُهُمْ عَلَيْهِ صَدَقَةٌ إِذَا اصْطَادَهُ وَأَكَلَهُ

Narrated to us [Abu Kuraib] narrated to us [Waki'] from [Hammad bin Salamah] from [Abu Al-Muhazzim] from [Abu Hurairah] who said: 'We set out with the Messenger of Allah peace and blessings be upon him for hajj or umrah. Then a swarm of male locusts appeared. So we struck them with our whips and sticks. The Prophet peace and blessings be upon him said: 'Eat them because they are from sea game.'" Abu 'Isa said: 'This is a gharib hadith. We do

not know it except from the hadith of Abu Al-Muhazzim from Abu Hurairah. Abu Al-Muhazzim is named Yazid bin Sufyan. Syu'bah has discussed him. Some scholars permit a muhrim to hunt locusts and eat them. Some opine he should give charity if he hunts and eats them.'

Hadith Corroboration
Imam Ahmad : 8908
Imam Abu Dawud : 1579, 1581
Imam Ibnu Majah : 3213

THE LAW ON KILLING COYOTES FOR PEOPLE IN IHRAM

Hadith Imam Tirmidzi Number 779

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ ابْنِ أَبِي عَمَّارٍ قَالَ قُلْتُ لَجَابِرِ الضَّبُعُ أَصِيدُ هِيَ قَالَ نَعَمْ قَالَ قُلْتُ أَكُلُهَا قَالَ نَعَمْ قَالَ قُلْتُ أَقَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ وَرَوَى جَرِيرُ بْنُ حَازِمٍ هَذَا الْحَدِيثَ فَقَالَ عَنْ جَابِرٍ عَنْ عُمَرَ وَحَدِيثُ ابْنِ جُرَيْجٍ أَصَحُّ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي الْمُحْرِمِ إِذَا أَصَابَ ضَبُعًا أَنَّ عَلَيْهِ الْجَزَاءَ

Narrated to us [Ahmad bin Mani'] narrated to us [Isma'il bin Ibrahim] informed us [Ibnu Juraij] from [Abdullah bin 'Ubaid bin 'Umair] from [Ibnu Abu 'Ammar] who said: 'I asked [Jabir]: 'Is a type of wild dog considered game that can be hunted?' He replied: 'Yes.' I asked again: 'May I eat it?' He replied: 'Yes.' I asked back: 'Did the Messenger of Allah peace and blessings be upon him say it?' He replied: 'Yes.' Abu 'Isa said: 'This is a hasan sahih hadith. Ali bin Al-Madini said: Yahya bin Sa'id said: 'Jarir bin Hazim narrated this hadith then said: from Jabir from Umar. The hadith of Ibnu Juraij is more sahih, such is the opinion of Ahmad and Ishaq. Some scholars practice this hadith. That is, a muhrim, if he hunts a type of wild dog, must pay a penalty.'

Hadith Corroboration
Imam Ahmad : 13904, 13927
Imam Tirmidzi : 1713
Imam Nasa'i : 2787, 4249
Imam Ibnu Majah : 3227
Imam Darimi : 1861

TAKE A BATH BEFORE ENTERING MAKKA

Hadith Imam Tirmidzi Number 780

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا هَارُونُ بْنُ صَالِحٍ الْبَلْخِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ أَسْلَمَ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ لَا غُتْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِدُخُولِهِ مَكَّةَ بِفَخَّالٍ أَبُو عَيْسَى هَذَا حَدِيثٌ غَيْرُ مُحْفُوظٍ وَالصَّحِيحُ مَا رَوَى نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَغْتَسِلُ لِدُخُولِ مَكَّةَ وَبِهِ يَقُولُ الشَّافِعِيُّ يُسْتَحَبُّ الْإِغْتِسَالُ

لِدُخُولِ مَكَّةَ وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ ضَعِيفٌ فِي الْحَدِيثِ ضَعَّفَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ
وَعَبْرُهُمَا وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Yahya bin Musa] narrated to us [Harun bin Shalih Al-Balkhi] narrated to us [Abdurrahman bin Zaid bin Aslam] from [his father] from [Ibnu Umar] who said: 'The Prophet peace and blessings be upon him bathed first to enter Makkah at a place called Fakh.' Abu 'Isa said: 'This is a hadith that is not preserved. What is sahih is what Nafi' narrated from Ibnu Umar: that he bathed first before entering Makkah. This is also the opinion of Syafi'i, that bathing is recommended to enter Makkah. Abdurrahman bin Zaid bin Aslam is weak in narrating hadith. He was weakened by Ahmad bin Hanbal, Ali bin Al-Madini, and others. We do not know this hadith narrated in marfu' form except from his hadith.'

ENTRY AND EXIT ROUTES FROM MAKKAH

Hadith Imam Tirmidzi Number 781

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ لَمَّا
جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ
أَبُو عِيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Musa, Muhammad bin Al-Mutsanna] narrated to us [Sufyan bin 'Uyainah] from [Hisham bin 'Urwah] from [his father] from ['Aisyah] who said: 'When the Prophet peace and blessings be upon him entered Makkah, he entered through the upper pass and exited through the lower pass.' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Ibnu Umar.' Abu 'Isa said: 'The hadith of 'Aisyah is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 22991
Imam Bukhari : 1474
Imam Abu Dawud : 1593

ENTERING Mecca at Daytime

Hadith Imam Tirmidzi Number 782

حَدَّثَنَا يُونُسُ بْنُ عِيْسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
دَخَلَ مَكَّةَ نَهَارًا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Yusuf bin Isa] narrated to us [Waki'] narrated to us [Al-'Umari] from [Nafi'] from [Ibnu Umar] that the Prophet peace and blessings be upon him entered Makkah during the day. Abu 'Isa said: 'This is a hasan hadith.'

Hadith Corroboration
Imam Ahmad : 4979

RAISING HANDS WHEN SEEING THE KA'BAH Hadith Imam Tirmidzi Number 783

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ عَنْ الْمُهَاجِرِ الْمَكِّيِّ قَالَ سَأَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَيْرَفُ الرَّجُلُ يَدَيْهِ إِذَا رَأَى الْبَيْتَ فَقَالَ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا نَفْعَلُهُ قَالَ أَبُو عِيسَى رَفَعَ الْيَدَيْنِ عِنْدَ رُؤْيَا الْبَيْتِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي قَزَعَةَ وَأَبُو قَزَعَةَ اسْمُهُ سُوَيْدُ بْنُ حُجَيْرٍ

Narrated to us [Yusuf bin Isa] narrated to us [Waki'] narrated to us [Syu'bah] from [Abu Qaza'ah Al-Bahili] from [Al-Muhajir Al-Makki] who said: '[Jabir bin Abdullah] was asked: 'Does a man raise his hands when seeing the Ka'bah?' He replied: 'We performed hajj with the Prophet peace and blessings be upon him and we did it.' Abu 'Isa said: 'Raising both hands when seeing the Ka'bah, we only know it from the hadith of Syu'bah from Abu Qaza'ah who is named Suwaid bin Hujair.'

PROCEDURES FOR THAWAF AROUND THE KA'BAH Hadith Imam Tirmidzi Number 784

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ أَتَى الْمَقَامَ فَقَالَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَصَلَّى رَكْعَتَيْنِ وَالْمَقَامُ بَيْنَهُ وَبَيْنَ الْبَيْتِ ثُمَّ أَتَى الْحَجَرَ بَعْدَ الرَّكْعَتَيْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّافَا أَظْنُهُ قَالَ {إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Mahmud bin Ghailan] narrated to us [Yahya bin Adam] informed us [Sufyan Ats Tsauri] from [Ja'far bin Muhammad] from [his father] from [Jabir] who said: 'When the Prophet peace and blessings be upon him arrived in Makkah, he entered Masjid Al-Haram, then touched or kissed the Black Stone, then walked to his right. He trotted three rounds and walked four rounds. Then approached the Maqam Ibrahim and recited: 'And take the Maqam Ibrahim as a place of prayer.' Then he prayed two rak'ahs with the Maqam between him and the Ka'bah. Then approached the Black Stone and kissed it. Then he went to the hill of Safa. I think at that time he said 'INNASSAFA WAL MARWAH MIN SHA'AIRILLAH (Indeed, Safa and Marwah are among the symbols of Allah).' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Ibnu Umar.' Abu 'Isa said: 'The hadith of Jabir is hasan sahih and practiced by the scholars.'

RUNNING THAWAF WITH SMALL RUNNING

Hadith Imam Tirmidzi Number 785

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالَ الشَّافِعِيُّ إِذَا تَرَكَ الرَّمْلَ عَمْدًا فَقَدْ أَسَاءَ وَلَا شَيْءَ عَلَيْهِ وَإِذَا لَمْ يَرْمُلْ فِي الْأَشْوَاطِ الثَّلَاثَةِ لَمْ يَرْمُلْ فِيمَا بَقِيَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ عَلَى أَهْلِ مَكَّةَ رَمْلٌ وَلَا عَلَى مَنْ أَحْرَمَ مِنْهَا

Narrated to us [Ali bin Khasyram] informed us [Abdullah bin Wahb] from [Malik bin Anas] from [Ja'far bin Muhammad] from [his father] from [Jabir] that the Prophet peace and blessings be upon him trotted starting from the Black Stone and ending there, for three rounds and walked for four rounds. (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Ibnu Umar.' Abu 'Isa said: 'The hadith of Jabir is hasan sahih and practiced by the scholars.' Syafi'i said: 'If he does not trot intentionally, he has done wrong. But he is not penalized anything. If he does not trot in the first three rounds, he does not need to do it in the last four rounds.' Some scholars opine: 'The residents of Makkah do not have to do it, nor anyone who assumes ihram from Makkah.'

Hadith Corroboration

Imam Ahmad : 4741, 4987, 5144, 5774, 6145, 14476, 22686, 22689
Imam Muslim : 2213, 2214, 2216
Imam Ibnu Majah : 2942
Imam Darimi : 1769, 1771

TOUCHING THE PILLARS OF THE KA'BAH

Hadith Imam Tirmidzi Number 786

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ وَمَعْمَرٌ عَنْ ابْنِ حُثَيْمٍ عَنْ أَبِي الطُّفَيْلِ قَالَ كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيَةَ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْتَلِمُ إِلَّا الْحَجَرَ الْأَسْوَدَ وَالرُّكْنَ الْيَمَانِيَّ فَقَالَ مُعَاوِيَةُ لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا قَالَ وَفِي الْبَابِ عَنْ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنْ لَا يَسْتَلِمَ إِلَّا الْحَجَرَ الْأَسْوَدَ وَالرُّكْنَ الْيَمَانِيَّ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abdurrazzaq] informed us [Sufyan] and [Ma'mar] from [Ibnu Khuthaim] from [Abu Thufail] who said: 'When I and Ibnu Abbas

were with Mu'awiyah, Mu'awiyah did not pass any corner except touching it. So [Ibnu Abbas] rebuked him: 'The Prophet peace and blessings be upon him only touched the Black Stone and the Yamani Corner.' Mu'awiyah replied: 'No part of the Ka'bah is overlooked.' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Umar.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih and practiced by most scholars, that is, not kissing except the Black Stone and the Yamani Corner.'

Hadith Corroboration

Imam Ahmad : 2914, 4988, 5990, 14866

Imam Muslim : 2224

Imam Nasa'i : 2899

HOW TO PERFORM THAWAF BY OPENING THE RIGHT SHOULDER

Hadith Imam Tirmidzi Number 787

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الْحَمِيدِ عَنْ ابْنِ يَعْلَى عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ بُرْدٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثُ الثَّوْرِيِّ عَنْ ابْنِ جُرَيْجٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ الْحَمِيدِ هُوَ ابْنُ جُبَيْرَةَ بْنِ شَيْبَةَ عَنْ ابْنِ يَعْلَى عَنْ أَبِيهِ وَهُوَ يَعْلَى بْنُ أُمَيَّةَ

Narrated to us [Mahmud bin Ghailan] narrated to us [Qabishah] from [Sufyan] from [Ibnu Juraij] from [Abdul Hamid] from [Ibnu Ya'la] from [his father] that the Prophet peace and blessings be upon him performed tawaf at the Ka'bah exposing his right shoulder by placing the end of the ihram cloth on his left shoulder while wearing a shawl. Abu 'Isa said: 'This is the hadith of Tsauri from Ibnu Juraij. We do not know it except from his hadith. The hadith is hasan sahih. Abdul Hamid is Ibnu Jubairah bin Syaibah from Ibnu Ya'la from his father who is Ya'la bin Umayyah.'

Hadith Corroboration

Imam Ibnu Majah : 2945

Imam Darimi : 1772

KISSING THE HAJAR ASWAD

Hadith Imam Tirmidzi Number 788

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ إِنِّي أَقْبَلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ لَمْ أَقْبَلْكَ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَابْنِ عُمَرَ قَالَ أَبُو عَيْسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] narrated to us [Abu Mu'awiyah] from [Al-A'mash] from [Ibrahim] from ['Abis bin Rabi'ah] who said: 'I saw [Umar bin Khattab] kissing the Black Stone while saying: 'I kiss you and I know you are only a stone. If I did not see the Messenger of Allah

peace and blessings be upon him kissing you, I would not kiss you." (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from Abu Bakr and Ibnu Umar.' Abu 'Isa said: 'The hadith of Umar is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 95, 171, 220, 223, 263, 307, 357, 358, 359

Imam Bukhari : 1494, 1502, 1506

Imam Muslim : 2228, 2229, 2230, 2231, 2232

Imam Abu Dawud : 1597

Imam Tirmidzi : 788

Imam Nasa'i : 2887, 2888, 2889

Imam Ibnu Majah : 2934

Imam Malik : 720

Imam Darimi : 1790, 1791

HOW TO TOUCH THE HAJAR ASWAD WHILE IN A CLUST

Hadith Imam Tirmidzi Number 789

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ الزُّبَيْرِ بْنِ عَرَبِيٍّ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنْ اسْتِلامِ الْحَجَرِ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ أَرَأَيْتَ إِنْ غُلِبْتُ عَلَيْهِ أَرَأَيْتَ إِنْ زُوِّجْتُ فَقَالَ ابْنُ عُمَرَ اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ قَالَ وَهَذَا هُوَ الزُّبَيْرُ بْنُ عَرِيٍّ رَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ وَالزُّبَيْرُ بْنُ عَدِيٍّ كُوفِيٌّ يُكْنَى أَبَا سَلَمَةَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ تَقْبِيلَ الْحَجَرِ فَإِنْ لَمْ يُمْكِنَهُ وَلَمْ يَصِلْ إِلَيْهِ اسْتَلَمَهُ بِيَدِهِ وَقَبَّلَ يَدَهُ وَإِنْ لَمْ يَصِلْ إِلَيْهِ اسْتَقْبَلَهُ إِذَا حَادَى بِهِ وَكَبَّرَ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Qutaibah] narrated to us [Hammad bin Zaid] from [Zubair bin 'Arabi] that a man asked [Ibnu Umar] about touching the Black Stone. (Ibnu Umar) replied: 'I saw the Prophet peace and blessings be upon him touching and kissing it.' The man asked: 'What do you think if it is difficult and crowded?' Ibnu Umar replied: 'Touch it with the right hand. I have seen the Prophet peace and blessings be upon him touching it and kissing it.' (Abu Isa At-Tirmidzi) said: 'This is Zubair bin 'Arabi, from whom Hammad bin Zaid narrated hadith. Zubair bin 'Adi is from Kufah, nicknamed Abu Salamah. He heard hadith from Anas bin Malik and others from the companions of the Prophet peace and blessings be upon him. Sufyan Ats Tsauri and other scholars narrated from him.' Abu 'Isa said: 'The hadith of Ibnu Umar is hasan sahih. This hadith has been narrated from him through many chains. Practiced by the scholars, they recommend kissing the Black Stone, if not possible he may touch it with his right hand then kiss his hand. If not possible, suffice with facing it and saying takbir. This opinion is the saying of Syafi'i.'

Hadith Corroboration

Imam Ahmad : 6108

Imam Bukhari : 1507

PROCEDURES FOR THAWAF AND SA'I

Hadith Imam Tirmidzi Number 790

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا وَأَتَى الْمَقَامَ فَقَرَأَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَصَلَّى خَلْفَ الْمَقَامِ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ قَالَ نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا وَقَرَأَ {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَبْدَأُ بِالصَّفَا قَبْلَ الْمَرْوَةِ فَإِنْ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا لَمْ يُجْزِهِ وَبَدَأَ بِالصَّفَا وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيمَنْ طَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى خَرَجَ مِنْ مَكَّةَ فَإِنْ ذَكَرَ وَهُوَ قَرِيبٌ مِنْهَا رَجَعَ فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَإِنْ لَمْ يَذْكُرْ حَتَّى أَتَى بِلَادَهُ أَجْزَأَهُ وَعَلَيْهِ دَمٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَقَالَ بَعْضُهُمْ إِنْ تَرَكَ الطَّوَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ إِلَى بِلَادِهِ فَإِنَّهُ لَا يُجْزِيهِ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ الطَّوَافُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَاجِبٌ لَا يَجُوزُ الْحُجُّ إِلَّا بِهِ

Narrated to us [Ibnu Abu 'Umar] narrated to us [Sufyan bin 'Uyainah] from [Ja'far bin Muhammad] from [his father] from [Jabir] that the Prophet peace and blessings be upon him, when entering Makkah, performed tawaf seven rounds. Then went to the Maqam and recited: 'And take you the Maqam Ibrahim as a place of prayer' and prayed behind the Maqam. Then touched the Black Stone saying: 'We start with what Allah started, he started it from Safa by reciting: 'Indeed, Safa and Marwah are among the symbols of Allah.'" Abu 'Isa said: 'This is a hasan sahih hadith and practiced by the scholars that one who performs sa'i starts from Safa before Marwah. If he starts from Marwah, his sa'i is invalid. The scholars differ on one who performs tawaf at the Ka'bah but not tawaf at Safa and Marwah. Some scholars opine: 'If he does not sa'i and has left Makkah, if he remembers and is still near Makkah, he must return for sa'i. But if he does not remember until in his country, he must pay a penalty. This is the opinion of Sufyan Ats Tsauri. Some scholars opine: if he does not sa'i until returning to his country, he is not free from obligation. This is the opinion of Syafi'i, he added: 'Sa'i between Safa and Marwah is obligatory, hajj is not valid without it.'

Hadith Corroboration
 Imam Abu Dawud : 1625
 Imam Tirmidzi : 2893
 Imam Nasa'i : 2920, 2921
 Imam Malik : 730

THAWAF AND SA'I AS PROOF OF THE PROPHET'S POWER

Hadith Imam Tirmidzi Number 791

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّمَا سَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ وَبَيْنَ الصَّافَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُمَا وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ أَنْ يَسْعَى بَيْنَ الصَّافَا وَالْمَرْوَةِ فَإِنْ لَمْ يَسْعَ وَمَشَى بَيْنَ الصَّافَا وَالْمَرْوَةِ رَأَوْهُ جَائِزًا

Narrated to us [Qutaibah] narrated to us [Sufyan bin 'Uyainah] from [Amru bin Dinar] from [Thawus] from [Ibnu Abbas] who said: 'The Messenger of Allah peace and blessings be upon him performed tawaf at the Ka'bah and between Safa and Marwah to show the polytheists his strength.' (Abu Isa At-Tirmidzi) said: 'A similar hadith is narrated from 'Aisyah, Ibnu Umar, and Jabir.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih and thus recommended by the scholars, that sa'i between Safa and Marwah is obligatory, but if he cannot trot then he only walks between them, they opine it is permissible.'

Hadith Corroboration
Imam Ahmad : 4283, 5960
Imam Bukhari : 1539, 3925
Imam Muslim : 2221
Imam Abu Dawud : 1612

SA'I BETWEEN SHOFAR AND MARWA BY WALKING Hadith Imam Tirmidzi Number 792

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ كَثِيرِ بْنِ جُمَهَانَ قَالَ رَأَيْتُ ابْنَ عُمَرَ يَمْشِي فِي السَّعْيِ فَقُلْتُ لَهُ أَتَمْشِي فِي السَّعْيِ بَيْنَ الصَّافَا وَالْمَرْوَةِ قَالَ لَيْنَ سَعَيْتُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْعَى وَلَيْنَ مَسَيْتُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي وَأَنَا شَيْخٌ كَبِيرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ نَحْوَهُ

Narrated to us [Yusuf bin Isa] narrated to us [Ibnu Fudlail] from ['Atha' bin As-Sa'ib] from [Katsir bin Jumhan] who said: 'I saw [Ibnu Umar] performing sa'i by walking, then I asked: 'Why do you sa'i between Safa and Marwah by walking?' He replied: 'Yes, I perform sa'i, because I have seen the Prophet peace and blessings be upon him doing it. If I walk, I also have seen the Messenger of Allah peace and blessings be upon him doing it, while I am now old.' Abu 'Isa said: 'This is a hasan sahih hadith and narrated from [Sa'id bin Jubair] from [Ibnu Umar] like the above hadith.'

THAWAF ON A VEHICLE Hadith Imam Tirmidzi Number 793

حَدَّثَنَا بَشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَدَّاءِ

عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ فَإِذَا انْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِمْ قَالُوا فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي الطُّفَيْلِ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَطُوفَ الرَّجُلُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا إِلَّا مِنْ عُذْرٍ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Bisyr bin Hilal As Shafaf Al Basri], narrated to us [AbdulAl Warits bin Sa'id] and [Abdul Wahab Ats Tsaqafi] from [Khalid Al Hadza'] from ['Ikrimah] from [Ibnu Abbas], he said: 'The Prophet, peace and blessings be upon him performed tawaf on his mount. Whenever he reached the corner, he pointed towards it.' (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Jabir, Abu Thufail and Ummu Salamah.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih. However, some scholars disliked a man performing tawaf around the Ka'bah and sa'i between Safa and Marwah on a mount unless due to an excuse; this is the view of Syafi'i.'

Hadith Corroboration
Imam Ahmad : 2258
Imam Bukhari : 1508, 1509
Imam Nasa'i : 2906

THOWAF IN THE KA'BAH AND THE REMOVAL OF SINS Hadith Imam Tirmidzi Number 794

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا يَحْيَى بْنُ يَمَانَ عَنْ شَرِيكِ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ طَافَ بِالْبَيْتِ خَمْسِينَ مَرَّةً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عُمرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ غَرِيبٌ سَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ إِنَّمَا يُرَوَّى هَذَا عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ حَدَّثَنَا ابْنُ أَبِي عُمرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ قَالَ كَانُوا يَعْبُدُونَ عَبْدَ اللَّهِ بْنَ سَعِيدٍ بْنِ جُبَيْرٍ أَفْضَلَ مِنْ أَبِيهِ وَلِعَبْدَ اللَّهِ أَخٌ يُقَالُ لَهُ عَبْدُ الْمَلِكِ بْنُ سَعِيدٍ بْنِ جُبَيْرٍ وَقَدْ رَوَى عَنْهُ أَيْضًا

Narrated to us [Sufyan bin Waki'], narrated to us [Yahya bin Yaman] from [Syarik] from [Abu Ishaq] from [Abdullah bin Sa'id bin Jubair] from [his father] from [Ibnu Abbas], he said: 'The Messenger of Allah peace and blessings be upon him said: "Whoever performs tawaf around the Ka'bah fifty times will emerge from his sins just as on the day his mother gave birth to him." (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Anas and Ibnu Umar.' Abu 'Isa said: 'The hadith of Ibnu Abbas is gharib. I asked Muhammad about this hadith and he replied: "This hadith is only narrated from Ibnu Abbas. In the narration: narrated to us Ibnu Abu Umair, narrated to us Sufyan bin 'Uyainah from Ayyub As Sakhtiyani, he said: "In the past, they considered Abdullah bin Sa'id bin Jubair more noble than his father, and Abdullah had a brother named Abdul Malik bin Sa'id bin Jubair, and he also narrated from his brother.'"

THE PERMISSION OF THOWAF AND PRAYING AT THE KA'BAH AT ANY TIME

Hadith Imam Tirmidzi Number 795

حَدَّثَنَا أَبُو عَمَّارٍ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيْةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ قَالَ أَبُو عِيسَى حَدِيثُ جُبَيْرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ أَبِي نَحِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ أَيْضًا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ بِمَكَّةَ فَقَالَ بَعْضُهُمْ لَا بَأْسَ بِالصَّلَاةِ وَالطَّوَافِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا وَقَالَ بَعْضُهُمْ إِذَا طَافَ بَعْدَ الْعَصْرِ لَمْ يُصَلِّ حَتَّى تَغْرُبَ الشَّمْسُ وَكَذَلِكَ إِنْ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ أَيْضًا لَمْ يُصَلِّ حَتَّى تَطْلُعَ الشَّمْسُ وَاحْتَجُّوا بِحَدِيثِ عُمَرَ أَنَّهُ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ فَلَمْ يُصَلِّ وَخَرَجَ مِنْ مَكَّةَ حَتَّى نَزَلَ بِذِي طُوًى فَصَلَّى بَعْدَ مَا طَلَعَتِ الشَّمْسُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ

Narrated to us [Abu 'Ammar] and [Ali bin Khusyram], they said: narrated to us [Sufyan bin 'Uyainah] from [Abu Zubair] from [Abdullah bin Babah] from [Jubair bin Muth'im], he said: 'The Prophet peace and blessings be upon him said: "O Bani Abdu Manaf, do not prevent anyone from performing tawaf and praying at the Ka'bah whenever he wishes, whether night or day.'" (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Ibnu Abbas and Abu Dzar.' Abu 'Isa said: 'The hadith of Jubair is hasan sahih. It is also narrated by [Abdullah bin Abu Najih] from [Abdullah bin Babah]. The scholars differ regarding prayer after Asr and after Subh in Makkah. Some hold that it is permissible to pray and perform tawaf in Makkah after Asr and after Subh, basing it on this hadith. This is the view of Syafi'i, Ahmad, and Ishaq. Others say: "If he performs tawaf after Asr, he may not pray until sunset. Likewise, if after Subh, he may not pray until sunrise." They base this on the hadith of 'Umar, who performed tawaf after Subh prayer, did not pray, left Makkah to Dzi Thuwa, and prayed after sunrise. This is the opinion of Sufyan Ats Tsauri and Malik bin Anas.'"

Hadith Corroboration
Imam Ahmad : 16136
Imam Abu Dawud : 1618
Imam Nasa'i : 581
Imam Ibnu Majah : 1244

LETTERS READ IN PRAYER AFTER THOWAF

Hadith Imam Tirmidzi Number 796

أَخْبَرَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ قِرَاءَةً عَنْ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ

اللَّهُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكَعَتَيِ الطَّوَافِ بِسُورَتَيِ الْإِخْلَاصِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Informed us [Mushab Al Madani] by reading, from [Abdul Aziz bin Imran] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah] that The Messenger of Allah peace and blessings be upon him recited in the two raka'at (of prayer after) tawaf the two surahs of sincerity: 'QUL YA AYYUHAL KAFIRUN (O disbelievers) and QUL HUWA ALLAHU AHAD (Say, He is Allah, the One).'"

Hadith Corroboration
Imam Tirmidzi : 797
Imam Nasa'i : 936

PREFERENCE OF LETTERS IN PRAYER AFTER THOWAF

Hadith Imam Tirmidzi Number 797

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّكَ كَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِي رَكَعَتَيِ الطَّوَافِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ وَحَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ الْعَزِيزِ بْنُ عِمْرَانَ ضَعِيفٌ فِي الْحَدِيثِ

Narrated to us [Hannad], narrated to us [Waki'] from [Sufyan] from [Ja'far bin Muhammad] from [his father] that he liked to recite in the two raka'at (of) tawaf prayer Surah Al Kafirun and Al Ikhlaash. Abu 'Isa said: 'This hadith is more sahih than the hadith of Abdul Aziz bin 'Imran, and the hadith of Ja'far bin Muhammad from his father is more sahih than the hadith of Ja'far bin Muhammad from his father from Jabir from the Prophet peace and blessings be upon him. Abdul Aziz bin Imran is dila'if in hadith narration.'

Hadith Corroboration
Imam Ahmad : 14813, 14814
Imam Nasa'i : 936, 1714

PROHIBITION OF THAWAF IN A NAKED STATE

Hadith Imam Tirmidzi Number 798

حَدَّثَنَا عَلِيُّ بْنُ حَشْرِمٍ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ أُنَيْسٍ قَالَ سَأَلْتُ عَلِيًّا بِأَيِّ شَيْءٍ بُعِثَ قَالَ بِأَرْبَعٍ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَلَا يَجْتَمِعُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ بَعْدَ عَامِهِمْ هَذَا وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ وَمَنْ لَا مُدَّةَ لَهُ فَأَرْبَعَةٌ أَشْهُرٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ

وَنَصْرُ بَنِي عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ نَحْوَهُ وَقَالَ زَيْدُ بْنُ يُثَيْعٍ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى وَشُعْبَةُ وَهَمَّ فِيهِ فَقَالَ زَيْدُ بْنُ أَثِيلٍ

Narrated to us [Ali bin Khasyram], informed us [Sufyan bin 'Uyainah] from [Abu Ishaq] from [Zaid bin Yutsai], he said: 'I asked [Ali]: "With what were you sent?" He replied: "I was sent with four matters: None shall enter Paradise except a Muslim. None may perform tawaf around the Ka'bah while naked. After this year, Muslims and polytheists shall not gather. Whoever has a treaty with the Prophet peace and blessings be upon him, its term is until the appointed time; but for those without a term, a period of four months is given."' (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Abu Hurairah.' Abu 'Isa said: 'The hadith of Ali is hasan. Narrated to us [Ibnu Abu Umar] and [Nashr bin Ali], both said: narrated to us [Sufyan bin Uyainah] from [Abu Ishaq] like the above hadith, and both said: "Zaid bin Yutsai," and this is more sahih.' Abu 'Isa said: 'Syu'bah mistakenly said Zaid bin Utsail.'"

Hadith Corroboration
Imam Ahmad : 4, 560, 7744, 14881
Imam Bukhari : 4015
Imam Muslim : 326
Imam Nasa'i : 2909
Imam Darimi : 1394, 1838, 2394

THE PROPHET'S IMPRESSION AFTER ENTERING THE KA'BAH

Hadith Imam Tirmidzi Number 799

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ طَيِّبُ النَّفْسِ فَرَجَعَ إِلَيَّ وَهُوَ حَزِينٌ فَقُلْتُ لَهُ فَقَالَ إِنِّي دَخَلْتُ الْكَعْبَةَ وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ إِنِّي أَخَافُ أَنْ أَكُونَ أَتَعَبْتُ أُمَّتِي مِنْ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu 'Umar], narrated to us [Waki'] from [Isma'il bin Abdul Malik] [Ibnu Abu Mulaikah] from ['Aisyah], she said: 'The Prophet peace and blessings be upon him left my house with shining eyes and a joyful heart, then returned to me saddened. I asked him about it. He replied: "I just entered the Ka'bah. I wish I had not done so, for I fear burdening my ummah after me."' Abu 'Isa said: 'This is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 23905
Imam Ibnu Majah : 3055

PRAYER IN THE KA'BAH

Hadith Imam Tirmidzi Number 800

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنْ بِلَالٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى فِي جَوْفِ الْكَعْبَةِ قَالَ ابْنُ عَبَّاسٍ لَمْ يُصَلِّ وَلَكِنَّهُ كَبَّرَ قَالَ وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَعُثْمَانَ بْنِ طَلْحَةَ وَشَيْبَةَ بْنِ عُثْمَانَ قَالَ أَبُو عِيسَى حَدِيثُ بِلَالٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِالصَّلَاةِ فِي الْكَعْبَةِ بَأْسًا وَقَالَ مَالِكُ بْنُ أَنَسٍ لَا بَأْسَ بِالصَّلَاةِ النَّافِلَةِ فِي الْكَعْبَةِ وَكَرِهَ أَنْ تُصَلَّى الْمَكْتُوبَةُ فِي الْكَعْبَةِ وَقَالَ الشَّافِعِيُّ لَا بَأْسَ أَنْ تُصَلَّى الْمَكْتُوبَةُ وَالتَّطَوُّعُ فِي الْكَعْبَةِ لِأَنَّ حُكْمَ النَّافِلَةِ وَالْمَكْتُوبَةِ فِي الطَّهَارَةِ وَالْقِبْلَةِ سَوَاءٌ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Amru bin Dinar] from [Ibnu Umar] from [Bilal] that the Prophet peace and blessings be upon him prayed inside the Ka'bah. Ibnu Abbas said: 'He did not pray, but only said takbir.' (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Usamah bin Zaid, Fadl bin Abbas, Utsman bin Thalhah, and Syaibah bin Utsman.' Abu 'Isa said: 'The hadith of Bilal is hasan sahih. Most scholars practice it. They permit prayer inside the Ka'bah. Malik said: "There is no harm in voluntary prayer inside the Ka'bah, but obligatory prayer inside it is disliked." Syafi'i held: "Prayer inside the Ka'bah is permissible, whether obligatory or voluntary, since both are equal in purity and direction."

Hadith Corroboration
Imam Ahmad : 20798, 22794
Imam Nasa'i : 2864

THE PROPHET'S PLAN TO CHANGE THE KA'BAH INTO TWO DOORS Hadith Imam Tirmidzi Number 801

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّ ابْنَ الزُّبَيْرِ قَالَ لَهُ حَدَّثَنِي بِمَا كَانَتْ تُفْضِي إِلَيْكَ أُمُّ الْمُؤْمِنِينَ يَعْنِي عَائِشَةَ فَقَالَ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا لَوْلَا أَنَّ قَوْمَكَ حَدِيثُوا عَهْدَ بِالْجَاهِلِيَّةِ لَهَدَمْتُ الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ قَالَ فَلَمَّا مَلَكَ ابْنُ الزُّبَيْرِ هَدَمَهَا وَجَعَلَ لَهَا بَابَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] from [Sya'bah] from [Abu Ishaq] from [Al Aswad bin Yazid] that Ibnu Zubair said to him: 'Tell me what the Mother of the Believers, [Aisyah], told you.' He replied: '(Aisyah, may Allah be pleased with her) told me that he said: "Had your people not recently left Jahiliyyah, I would have demolished the Ka'bah and made it with two doors." (Al Aswad, may Allah have mercy on him) said: 'When Ibnu Zubair gained control of Makkah, he demolished the Ka'bah and made it with two doors.' Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 24266, 24290
Imam Muslim : 2369, 2370

PRAYER IN HIJIR ISMAIL AS PART OF THE KAaba

Hadith Imam Tirmidzi Number 802

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ فَقَالَ صَلِّ فِي الْحِجْرِ إِنْ أَرَدْتَ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلَكِنَّ قَوْمًا اسْتَقْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ هُوَ عَلْقَمَةُ بْنُ بِلَالٍ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Alqamah bin Abu 'Alqamah] from [his mother] from [Aisyah], she said: 'I used to like entering the Ka'bah and praying inside it. The Messenger of Allah, peace and blessings be upon him took my hand and placed me in the Hjr Ismail, then ordered: "Pray in the Hjr if you wish to enter the Ka'bah, for the Hjr is part of the Ka'bah, but your people omitted it when building the Ka'bah and excluded it from the structure." Abu 'Isa said: 'This is a hasan sahih hadith, and 'Alqamah bin Abu 'Alqamah is 'Alqamah bin Bilal.'"

Hadith Corroboration
Imam Ahmad : 23475
Imam Abu Dawud : 1733
Imam Nasa'i : 2862, 2863

HAJAR ASWAD TURNS BLACK BECAUSE OF THE SINS OF ADAM Hadith Imam Tirmidzi Number 803

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْحِجْرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Jarir] from ['Atha' bin As Sa'ib] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: 'The Messenger of Allah peace and blessings be upon him said: "The Black Stone descended from Paradise whiter than milk, then turned black due to the sins of the children of Adam." (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Abdullah bin Amr and Abu Hurairah.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih.'"

Hadith Corroboration
Imam Ahmad : 2659, 2889, 3356, 5774, 13434
Imam Nasa'i : 2886

THE LIGHT OF HAJAR ASWAD AND THE MAQAM OF IBRAHIM Hadith Imam Tirmidzi Number 804

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَجَاءِ أَبِي يَحْيَى قَالَ سَمِعْتُ مُسَافِعًا الْحَاجِبَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّكْنَ وَالْمَقَامَ يَأْقُوتَانِ مِنْ يَأْقُوتِ الْجَنَّةِ طَمَسَ اللَّهُ نُورَهُمَا وَلَوْ لَمْ يَطْمِسْ نُورَهُمَا لَأَضَاءَتَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ أَبُو عِيسَى هَذَا يُرَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْفُوفًا قَوْلُهُ وَفِيهِ عَنْ أَنَسٍ أَيْضًا وَهُوَ حَدِيثٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Yazid bin Zurai'] from [Raja` Abu Yahya], he said: I heard [Musafi` Al Hajib] say: I heard [Abdullah bin 'Amr] say: I heard The Messenger of Allah peace and blessings be upon him say: 'The Black Stone and Maqam Ibrahim are two jewels among the jewels of Paradise. Allah extinguished their light. Had Allah not extinguished it, their light would illuminate between east and west.' Abu 'Isa said: 'This is narrated from Abdullah as mauquf. His statement, and this from Anas, and it is a gharib hadith.'"

Hadith Corroboration
Imam Ahmad : 6705, 6713

PRAYER DURING MINA BEFORE DEPARTING FOR ARAFAT

Hadith Imam Tirmidzi Number 805

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ غَدَا إِلَى عَرَفَاتٍ قَالَ أَبُو عِيسَى وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ قَدْ تَكَلَّمُوا فِيهِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Abdullah bin Al Ajlah] [Isma'il bin Muslim] from ['Atha`] from [Ibnu Abbas], he said: 'The Messenger of Allah peace and blessings be upon him was with us in Mina, prayed Zuhr, Asr, Maghrib, Isha, and Subh, then departed to Arafah.' Abu 'Isa said: 'Isma'il bin Muslim is discussed regarding his memory by the people.'"

Hadith Corroboration
Imam Bukhari : 510, 1637, 1643
Imam Muslim : 1151, 1153
Imam Abu Dawud : 1025, 1027
Imam Nasa'i : 597
Imam Ibnu Majah : 2995
Imam Malik : 795

PRAYER IN MINA BEFORE DEPARTING FOR ARAFAT

Hadith Imam Tirmidzi Number 806

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنْ الْأَعْمَشِ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ

التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِمِنَى الظُّهْرَ وَالْفَجَرَ ثُمَّ غَدَا إِلَى عَرَفَاتٍ قَالُوا فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى قَالَ شُعْبَةُ لَمْ يَسْمَعْ الْحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَشْيَاءَ وَعَدَّهَا وَلَيْسَ هَذَا الْحَدِيثُ فِيهَا عَدَّ شُعْبَةُ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abdullah bin Al Ajlah] from [Al-A'masy] from [Al Hakam] from [Miqsam] from [Ibnu Abbas] that the Prophet peace and blessings be upon him prayed Zuhr and Subh in Mina, then departed to Arafah. (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Abdullah bin Zubair and Anas.' Abu 'Isa said: 'The hadith of Miqsam from Ibnu Abbas: Ali Al Madini said: Yahya said: Syu'bah said: "Al Hakam never heard from Miqsam except five hadiths, and this hadith is not among them, according to Syu'bah's count."'

ADVISORY NOT TO BUILD HOUSES IN MINA

Hadith Imam Tirmidzi Number 807

حَدَّثَنَا يُونُسُ بْنُ عِيسَى وَمُحَمَّدُ بْنُ أَبَانَ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ يُونُسَ بْنِ مَاهِكٍ عَنْ أُمِّهِ مُسَيِّكَةَ عَنْ عَائِشَةَ قَالَتْ قُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَبْنِي لَكَ بَيْتًا يُظِلُّكَ بِمِنَى قَالَ لَا مِنِّي مُنَاحٌ مَنْ سَبَقَكَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yusuf bin Isa] and [Muhammad bin Aban], they said: narrated to us [Waki'] from [Isra'il] from [Ibrahim bin Muhajir] from [Yusuf bin Mahik] from [his mother, Musaikah] from ['Aisyah], she said: 'We asked: "O The Messenger of Allah, shall we not build a shelter for you in Mina?" He replied: "No need, for Mina is a resting place for whoever arrives first." Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 24536
Imam Ibnu Majah : 2997, 2998
Imam Darimi : 1856

PRAY IN A PLACE THAT FEEL SAFE IN MINA

Hadith Imam Tirmidzi Number 808

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ حَارِثَةَ بْنِ وَهَبٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرُهُ رَكَعَتَيْنِ قَالُوا فِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ حَارِثَةَ بْنِ وَهَبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ رَكَعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَقْصِيرِ الصَّلَاةِ بِمِنَى لِأَهْلِ مَكَّةَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِمِنَى إِلَّا

مَنْ كَانَ بِمِنَى مُسَافِرًا وَهُوَ قَوْلُ ابْنِ جُرَيْجٍ وَسُفْيَانَ الثَّوْرِيِّ وَيَحْيَى بْنَ سَعِيدٍ الْقَطَّانِ وَالشَّافِعِيَّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُهُمْ لَا بَأْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِمِنَى وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَمَالِكٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ

Narrated to us [Qutaibah], narrated to us [Abu Al Ahwash] from [Abu Ishaq] from [Haritsah bin Wahab], he said: 'I prayed with the Prophet peace and blessings be upon him - in the safest place felt by people, where most prayed - two raka'at.' (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Ibnu Mas'ud, Ibnu Umar, and Anas.' Abu 'Isa said: 'The hadith of Haritsah bin Wahab is hasan sahih. Narrated from Ibnu Mas'ud: "I prayed two raka'at with the Prophet peace and blessings be upon him in Mina, and likewise with Abu Bakar, Umar, and early in Uthman's leadership." The scholars differ on shortening prayer for Makkah residents in Mina. Some hold: Makkah residents may not shorten in Mina except if traveling and present there. This is the view of Ibnu Juraij, Sufyan Ats Tsauri, Yahya bin Sa'id Al Qattan, Syafi'i, Ahmad, and Ishaq. Others hold: Makkah residents may shorten in Mina. This is the opinion of Al Auza'i, Malik, Sufyan bin Uyainah, and Abdurrahman bin Mahdi.'"

Hadith Corroboration

Imam Ahmad : 2622, 2734, 3412, 3757, 3802, 3829, 4195, 4305, 4423, 4530, 4626, 4798, 4931, 4964, 4989, 5310, 5439, 5497, 5974, 6067, 12008, 12021, 12257, 12477, 12507, 13490, 13625, 17979, 17983, 17998, 18001, 18006, 18016, 19025, 19110, 24776

Imam Bukhari : 1018, 1019, 1020, 1021, 1022, 1545, 1546, 1547, 3960

Imam Muslim : 1112, 1118, 1119, 1120, 1121, 1122, 1123, 1124

Imam Abu Dawud : 1034, 1041, 1042, 1043, 1044, 1675, 1676

Imam Tirmidzi : 500, 504, 506, 808

Imam Nasa'i : 1422, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436

Imam Ibnu Majah : 1065, 1066, 1067

Imam Malik : 800

Imam Darimi : 1373, 1467, 1469, 1799, 1800

THE IMPORTANCE OF RESIDING IN A PLACE OF WORSHIP IN ARAFAT

Hadith Imam Tirmidzi Number 809

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ أَتَانَا ابْنُ مَرْبَعٍ الْأَنْصَارِيُّ وَنَحْنُ وَقُوفٌ بِالْمَوْقِفِ مَكَانًا يُبَاعِدُهُ عَمْرُو فَقَالَ إِنِّي رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ يَقُولُ كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ وَالشَّرِيدِ بْنِ سُوَيْدٍ الثَّقَفِيِّ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَرْبَعٍ الْأَنْصَارِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ وَابْنِ مَرْبَعٍ اسْمُهُ يَزِيدُ بْنُ مَرْبَعٍ الْأَنْصَارِيُّ وَإِنَّمَا يُعَرَفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ

Narrated to us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from ['Amr bin Dinar] from ['Amr bin Abdullah bin Shafwan] from [Yazid bin Syaiban], he said: "[Ibnu Mirba' Al Anshari] came to us while we were performing wuquf at a place somewhat distant from Amr. He said:

"I am the messenger of The Messenger of Allah peace and blessings be upon him. He said: 'Remain at your places of worship, for you are upon an inheritance from Ibrahim.'" (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Ali, 'Aisyah, Jubair bin Muth'im, and Syarid bin Suwaid Ats Tsaqafi.' Abu 'Isa said: 'The hadith of Ibnu Mirba' Ats Tsaqafi is hasan sahih. We know it only through the hadith of Ibnu Uyainah from Amr bin Dinar. Ibnu Mirba' is named Yazid bin Mirba' Al Anshari; only this hadith is narrated from him.'"

Hadith Corroboration
 Imam Ahmad : 16598
 Imam Abu Dawud : 1639
 Imam Nasa'i : 2964
 Imam Ibnu Majah : 3002

EXPLANATION OF WUQUF AND THAWAF DURING THE HAJJ

Hadith Imam Tirmidzi Number 810

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَتْ قُرَيْشٌ وَمَنْ كَانَ عَلَى دِينِهَا وَهُمْ الْخُمْسُ يَقِفُونَ بِالْمُزْدَلِفَةِ يَقُولُونَ نَحْنُ قَطِينُ اللَّهِ وَكَانَ مَنْ سِوَاهُمْ يَقِفُونَ بِعَرَفَةَ فَأَنْزَلَ اللَّهُ تَعَالَى {ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ أَهْلَ مَكَّةَ كَانُوا لَا يَخْرُجُونَ مِنَ الْحَرَمِ وَعَرَفَةَ خَارِجٌ مِنَ الْحَرَمِ وَأَهْلُ مَكَّةَ كَانُوا يَقِفُونَ بِالْمُزْدَلِفَةِ وَيَقُولُونَ نَحْنُ قَطِينُ اللَّهِ يَعْنِي سُكَّانَ اللَّهِ وَمَنْ سِوَى أَهْلِ مَكَّةَ كَانُوا يَقِفُونَ بِعَرَفَاتٍ فَأَنْزَلَ اللَّهُ تَعَالَى {ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ} وَالْخُمْسُ هُمْ أَهْلُ الْحَرَمِ

Narrated to us [Muhammad bin Abdul A'la As Shan'ani Al Bashri], narrated to us [Muhammad bin Abdurrahman Ath Thufawi], narrated to us [Hisyam bin Urwah] from [his father] from ['Aisyah], she said: 'The Quraisy and those like them in ideology (they were people excessive in religion or residents of the sacred land) stood in Muzdalifah, saying: "We are the people of the House of Allah." Others stood in Arafah. Then Allah revealed the verse: "Then depart from where the people depart..." Abu 'Isa said: 'This is a hasan sahih hadith.' (Abu Isa At Tirmidzi) said: 'The meaning of this hadith is: The people of Makkah refused to leave the Haram, while Arafah is outside the Haram. The people of Makkah stood in Muzdalifah, saying: "We are the people of the Haram." Others stood in Arafah. Then Allah revealed: "Then depart from where the people depart..." The meaning of Al Humus is the residents of the Haram.'"

PROVISIONS OF THAWAF AND PRAYER CONGREGATION IN ARAFAT

Hadith Imam Tirmidzi Number 811

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشٍ بْنِ أَبِي رَبِيعَةَ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ وَقَفَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ فَقَالَ هَذِهِ عَرَفَةُ وَهَذَا هُوَ الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ ثُمَّ أَفَاضَ حِينَ غَرَبَتِ الشَّمْسُ وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَجَعَلَ يُشِيرُ بِيَدِهِ عَلَى هَيْئَتِهِ وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ يَا أَيُّهَا النَّاسُ عَلَيْكُمُ السَّكِينَةُ ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمُ الصَّلَاتَيْنِ جَمِيعًا فَلَمَّا أَصْبَحَ أَتَى فُزَحَ فَوَقَّفَ عَلَيْهِ وَقَالَ هَذَا فُزَحُ وَهُوَ الْمَوْقِفُ وَجَمَعَ كُلُّهَا مَوْقِفٌ ثُمَّ أَفَاضَ حَتَّى انْتَهَى إِلَى وَادِي مُحَسَّرٍ فَقَرَعَ نَاقَتَهُ فَخَبَّتْ حَتَّى جَاوَزَ الْوَادِيَّ فَوَقَّفَ وَأَرْدَفَ الْفُضْلَ ثُمَّ أَتَى الْجُمُرَةَ فَرَمَاهَا ثُمَّ أَتَى الْمَنْحَرَ فَقَالَ هَذَا الْمَنْحَرُ وَمِثِّي كُلُّهَا مَنْحَرٌ وَاسْتَفْتَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خَثْعَمٍ فَقَالَتْ إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ أَفِيَجْزِي أَنْ أَحُجَّ عَنْهُ قَالَ حُبِّي عَنْ أَبِيكَ قَالَ وَلَوْ عُنُقَ الْفُضْلِ فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ قَالَ رَأَيْتُ شَابًّا وَشَابَّةً فَلَمْ أَمْنِ الشَّيْطَانُ عَلَيْهِمَا ثُمَّ أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَفْضْتُ قَبْلَ أَنْ أَحْلِقَ قَالَ احْلِقْ أَوْ قَصِّرْ وَلَا حَرَجَ قَالَ وَجَاءَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي دَبَحْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ أَرْمِ وَلَا حَرَجَ قَالَ ثُمَّ أَتَى الْبَيْتَ فَطَافَ بِهِ ثُمَّ أَتَى زَمْزَمَ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَنْهُ لَنَزَعْتُكَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عَيْسَى حَدِيثٌ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنِ الثَّوْرِيِّ مِثْلَ هَذَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ رَأَوْا أَنْ يُجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ فِي وَقْتِ الظُّهْرِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا صَلَّى الرَّجُلُ فِي رَحْلِهِ وَلَمْ يَشْهَدْ الصَّلَاةَ مَعَ الْإِمَامِ إِنْ شَاءَ جَمَعَ هُوَ بَيْنَ الصَّلَاتَيْنِ مِثْلَ مَا صَنَعَ الْإِمَامُ قَالَ وَزَيْدُ بْنُ عَلِيٍّ هُوَ ابْنُ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Sufyan] from [Abdurrahman bin Al Harits bin 'Ayyash bin Abu Rabi'ah] from [Zaid bin Ali] from [his father] from ['Ubaidullah bin Abu Rafi'] from [Ali bin Abu Thalib], he said: 'The Messenger of Allah peace and blessings be upon him stood in Arafah and said: "This is Arafah, and this is the standing place. All of Arafah is a standing place." Then he departed at sunset, carrying Usamah bin Zaid behind him, signaling with his hand to remain calm as usual. People moved right and left. He turned to them and said: "O people, gently." He reached Jama' (Muzdalifah), combined the two prayers with them. In the morning, he went to Quzah, stood there, and said: "This is Quzah. This is a standing place, and all of Jama' is a standing place." Then he departed to Wadi Muhassir, hastened his camel until passing the valley. He stopped, carried Al Fadl behind him, went to the Jamrah, threw at it, then to the slaughter place and said: "This is the slaughter place, and all of Mina is a slaughter place." A young woman from Khats'am asked: "My father is very old but obligated for Hajj. May I perform Hajj on his behalf?" He replied: "Perform Hajj for your father." (Ali bin Abu Thalib) said: 'He turned Al Fadl's neck. Al Abbas asked: "O The Messenger of Allah , why did you turn your cousin's head?" He replied: "I saw a young man and woman, so I felt unsafe from Satan upon them." A man came and said: "O The Messenger of Allah , I performed Ifadah tawaf before shaving." He replied: "Shave or shorten now; no harm." (Ali bin Abu Thalib) said: 'Another came and asked: "O The Messenger of Allah , I slaughtered before throwing."

He replied: "Throw now; no harm." (Ali bin Abu Thalib) said: 'He went to the Ka'bah, performed tawaf, then to Zamzam and said: "O Bani Abdul Muttalib, were I not afraid people would crowd (thinking it part of the rites), I would draw water (for them as you have done)." (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Jabir.' Abu 'Isa said: 'The hadith of Ali is hasan sahih; we know it from Ali only through this chain, from Abdurrahman bin Al Harits bin 'Ayyash. More than one narrated it from Ats Tsauri like above. Scholars practice it; all permit combining Zuhr and Asr in Arafah at Zuhr time. Some say: "If a man prays alone on his mount, not following the imam, he may combine like the imam." Zaid bin Ali is the son of Husain bin Ali bin Abu Thalib."

Hadith Corroboration
Imam Ahmad : 1277
Imam Nasa'i : 2965, 2995
Imam Ibnu Majah : 3001

ACCELERATION OF TRAVEL IN WADI MUHASSIR

Hadith Imam Tirmidzi Number 812

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَبِشْرُ بْنُ السَّرِيِّ وَأَبُو نُعَيْمٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْضَعَ فِي وَادِي مُحَسَّرٍ وَزَادَ فِيهِ بَشْرًا وَأَفَاضَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَزَادَ فِيهِ أَبُو نُعَيْمٍ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا قَالَ وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] and [Bisyr bin As Sari] and [Abu Nu'aim], they said: narrated to us [Sufyan bin 'Uyainah] from [Abu Zubair] from [Jabir], he said: that the Prophet peace and blessings be upon him hastened his journey in Wadi Muhassir. Bisyr added: 'He departed from Jama' calmly and ordered them to be calm.' Abu Nu'aim added: 'He ordered them to throw with small pebbles. He said: "Perhaps I will not meet you after this year." (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Usamah bin Zaid.' Abu 'Isa said: 'The hadith of Jabir is hasan sahih."

PRAYER IN JAMAA' AND JAMA' TWO PRAYERS

Hadith Imam Tirmidzi Number 813

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ أَنَّ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ يَحْيَى وَالصَّوَابُ حَدِيثُ سُفْيَانَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَأُسَامَةَ بْنِ زَيْدٍ قَالَ

أَبُو عَيْسَى حَدِيثُ ابْنِ عُمَرَ فِي رِوَايَةِ سُفْيَانَ أَصَحُّ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ وَحَدِيثُ سُفْيَانَ حَدِيثٌ صَحِيحٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لِأَنَّهُ لَا تُصَلَّى صَلَاةُ الْمَغْرِبِ دُونَ جَمْعٍ فَإِذَا أَتَى جَمْعًا وَهُوَ الْمُزْدَلِفَةُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ وَلَمْ يَتَطَوَّعْ فِيمَا بَيْنَهُمَا وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ وَذَهَبَ إِلَيْهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ قَالَ سُفْيَانُ وَإِنْ شَاءَ صَلَّى الْمَغْرِبَ ثُمَّ تَعَشَّى وَوَضَعَ ثِيَابَهُ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ بِأَذَانٍ وَإِقَامَتَيْنِ يُؤَدِّنُ لِصَلَاةِ الْمَغْرِبِ وَيُقِيمُ وَيُصَلِّي الْمَغْرِبَ ثُمَّ يَقِيمُ وَيُصَلِّي الْعِشَاءَ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ أَبُو عَيْسَى وَرَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ عَنْ ابْنِ عُمَرَ وَحَدِيثُ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ أَيْضًا رَوَاهُ سَلَمَةُ بْنُ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَأَمَّا أَبُو إِسْحَقَ فَرَوَاهُ عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ عَنْ ابْنِ عُمَرَ

Narrated to us [Muhammad bin Baysar], narrated to us [Yahya bin Sa'id Al Qathan], narrated to us [Sufyan Ats Tsauri] from [Abu Ishaq] from [Abdullah bin Malik] that [Ibnu Umar] prayed in Jama' (Muzdalifah), combined the two prayers with one iqamah, then said: 'I saw The Messenger of Allah peace and blessings be upon him do it in this place.' Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Isma'il bin Abu Khalid] from [Abu Ishaq] from [Sa'id bin Jubair] from [Ibnu Umar] from the Prophet peace and blessings be upon him like the above hadith. Muhammad bin Baysar said: Yahya said: the correct is the hadith of Sufyan. (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from Ali, Abu Ayyub, Abdullah bin Mas'ud, Jabir, and Usamah bin Zaid.' Abu 'Isa said: 'The hadith of Ibnu Umar via Sufyan is more sahih than via Isma'il bin Abu Khalid. Sufyan's hadith is sahih hasan. Scholars practice it: Maghrib prayer is only performed in Jama' upon arrival. Jama' is Muzdalifah. He combines the two prayers with one iqamah without sunnah between them. This is the chosen view of some scholars, including Sufyan Ats Tsauri. Sufyan said: "If he wishes, he may pray Maghrib, then eat dinner, rest, then iqamah and pray Isha'." Others hold: He combines Maghrib and Isha' in Muzdalifah with one adhan and two iqamahs: adhan for Maghrib, iqamah, pray Maghrib; then iqamah, pray Isha'. This is Syafi'i's view.' Abu 'Isa said: '[Isra'il] narrated this hadith from [Abu Ishaq] from [Abdullah] and [Khalid], both sons of Malik, from [Ibnu Umar]. The hadith of Sa'id bin Jubair from Ibnu Umar is also hasan sahih. [Salamah bin Kuhail] narrated it from [Sa'id bin Jubair]. Abu Ishaq narrated this hadith from Abdullah and Khalid, sons of Malik, from Ibnu Umar.'"

Hadith Corroboration
Imam Ahmad : 22451
Imam Nasa'i : 589

HAJJ IS ARAFAT

Hadith Imam Tirmidzi Number 814

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ أَنَّ نَاسًا مِنْ أَهْلِ نَجْدٍ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِعَرَفَةَ فَسَأَلُوهُ فَأَمَرَ مُنَادِيًا فَنَادَى الْحُجَّ عَرَفَةُ مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَذْرَكَ الْحُجَّ أَيَّامَ مِنِّي ثَلَاثَةً فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِمَا وَزَادَ يُحْيَى وَأَرْدَفَ رَجُلًا فَنَادَى حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَقَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّهُ مَنْ لَمْ يَقِفْ بِعَرَفَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ فَاتَهُ الْحُجَّ وَلَا يُجْزِي عَنْهُ إِنْ جَاءَ بَعْدَ طُلُوعِ الْفَجْرِ وَيَجْعَلُهَا عُمْرَةً وَعَلَيْهِ الْحُجَّ مِنْ قَابِلٍ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ نَحْوَ حَدِيثِ الثَّوْرِيِّ قَالَ وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا أَنَّهُ ذَكَرَ هَذَا الْحَدِيثَ فَقَالَ هَذَا الْحَدِيثُ أُمُّ الْمَنَاسِكِ

Narrated to us [Muhammad Basyar], narrated to us [Yahya bin Sa'id] and [Abdurrahman bin Mahdi], they said: narrated to us [Sufyan] from [Bukair bin 'Atha`] from [Abdurrahman bin Ya'mar] that some people from Najd met The Messenger of Allah peace and blessings be upon him while he was in Arafah. They asked about Hajj, so he ordered a caller to proclaim: 'Hajj is Arafah. Whoever arrives on the night of Arafah before dawn has attained Hajj. The days of Mina are three. Whoever hastens to leave on the second day incurs no sin. Whoever delays to the third day incurs no sin.' (Muhammad bin Basyar) said: 'Yahya added: "He carried a man behind him while proclaiming." Narrated to us [Ibnu Abu 'Umar], narrated to us [Sufyan bin 'Uyainah] from [Sufyan Ats Tsauri] from [Bukair bin Atha'] from [Abdurrahman bin Ya'mar] from the Prophet peace and blessings be upon him like the above in meaning. Ibnu Abu Umar said: Sufyan bin Uyainah said: 'This is the best hadith narrated by Sufyan Ats Tsauri.' Abu 'Isa said: 'Scholars among the Companions and others practice the hadith of Abdurrahman bin Ya'mar: whoever does not stand in Arafah before dawn misses Hajj. Even if he stands after dawn, it becomes Umrah, and he must make up Hajj next year. This is the view of Ats Tsauri, Syafi'i, Ishaq, and Ahmad.' Abu 'Isa said: '[Suyu'bah] narrated from [Bukair bin Atha'] like Ats Tsauri's hadith. He said: I heard Al Jarud say: I heard Waki' mention this hadith and say: "This hadith is the foundation of Hajj rites."'

Hadith Corroboration
Imam Ahmad : 18023, 18187
Imam Abu Dawud : 1664
Imam Nasa'i : 2966, 2994
Imam Ibnu Majah : 3006

THE LAW OF WAQAF AND THE PRACTICE OF THE HAJJ

Hadith Imam Tirmidzi Number 815

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ وَزَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ

الشَّعْبِيُّ عَنْ عُرْوَةَ بْنِ مُضَرَّسٍ بْنِ أَوْسٍ بْنِ حَارِثَةَ بْنِ لَامٍ الطَّائِيَّ قَالَا تَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُزْدَلِفَةِ حِينَ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ مِنْ جَبَلِي طَيِّبٍ أَكَلْتُ رَاحِلَتِي وَاتَّعَبْتُ نَفْسِي وَاللَّهِ مَا تَرَكْتُ مِنْ حَبْلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ صَلَاتِنَا هَذِهِ وَوَقَفَ مَعَنَا حَتَّى نَذْفَعَ وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ أَتَمَّ حَجَّهُ وَقَضَى تَفَتُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ قَوْلُهُ تَفَتُّهُ يَعْنِي نُسْكُهُ قَوْلُهُ مَا تَرَكْتُ مِنْ حَبْلٍ إِلَّا وَقَفْتُ عَلَيْهِ إِذَا كَانَ مِنْ رَمْلٍ يُقَالُ لَهُ حَبْلٌ وَإِذَا كَانَ مِنْ حِجَارَةٍ يُقَالُ لَهُ جَبَلٌ

Narrated to us [Ibnu Abu 'Umar], narrated to us [Sufyan] from [Daud bin Abu Hind] and [Isma'il bin Abu Khalid] and [Zakariya bin Abu Za'idah] from [Asy Sya'bi] from [Urwah bin Mudlarris bin Aus bin Haritsah bin Laam Al Thai], he said: 'I met The Messenger of Allah peace and blessings be upon him in Muzdalifah as he was about to pray. I said: "O The Messenger of Allah , I came from the two mountains of Thayyi'. My journey exhausted me and myself. By Allah, no sand hill but I stood there. Is my Hajj valid?" The Messenger of Allah peace and blessings be upon him replied: "Whoever prays with us, stands with us until we finish, and before that stood in Arafah night or day, his Hajj is complete and he has fulfilled the rites." Abu 'Isa said: 'This is a hasan sahih hadith. The meaning of his saying "TAFATSAHU" is his rites, and the meaning of "MAA TARAKTU MIN HABLIN ILLA WAQAFU ILAIHI" (no sand hill but I stood there): if sand, it is called "HABLUN"; if rock, "JABALUN".'

SHIPPING OF THE WEAK FROM JAMA'

Hadith Imam Tirmidzi Number 816

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقَلٍ مِنْ جَمْعٍ بَلِيلٍ قَالَ فِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَالْفَضْلِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقَلٍ حَدِيثٌ صَحِيحٌ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مُشَاشٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَّمَ ضَعْفَةَ أَهْلِهِ مِنْ جَمْعٍ بَلِيلٍ وَهَذَا حَدِيثٌ خَطَأٌ أَخْطَأَ فِيهِ مُشَاشٌ وَزَادَ فِيهِ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ وَرَوَى ابْنُ جُرَيْجٍ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ وَمُشَاشٍ بَصْرِيِّ رَوَى عَنْهُ شُعْبَةُ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Ikrimah] from [Ibnu Abbas], he said: 'The Messenger of Allah peace and blessings be upon him sent me with the people's belongings from Jama' at night.' (Abu Isa At Tirmidzi) said: 'A similar hadith is narrated from 'Aisyah, Ummu Habibah, Asma` bint Abu Bakar, and Fadl bin Abbas.' Abu 'Isa said: 'The hadith of Ibnu Abbas is sahih, narrated from him through many chains. Syu'bah narrated this hadith from Musyasy from Atha' from Ibnu Abbas from Al Fadl

bin Abbas that the Prophet peace and blessings be upon him sent the weak of his family ahead from Jama' at night. This hadith contains an error by Musyasy adding from Al Fadl bin Abbas. Ibnu Juraij and others narrated this hadith from Atha' from Ibnu Abbas but did not mention from Fadl bin Abbas. Musyasy is from Basrah, and Syu'bah narrated hadith from him."

Hadith Corroboration
 Imam Ahmad : 2094, 2930, 3060
 Imam Bukhari : 1565, 1723
 Imam Muslim : 2277
 Imam Darimi : 1809

DO NOT STONE THE JUMRA BEFORE THE SUNRISE

Hadith Imam Tirmidzi Number 817

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ الْمَسْعُودِيِّ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَّمَ ضَعْفَةَ أَهْلِهِ وَقَالَ لَا تَرْمُوا الْجُمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ قَالَ أَبُو عَيْسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ لَمْ يَرَوْا بَأْسًا أَنْ يَتَقَدَّمَ الضَّعْفَةُ مِنَ الْمُزْدَلِفَةِ بَلِيلٍ يَصِيرُونَ إِلَى مِنَى وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ لَا يَرْمُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يَرْمُوا بَلِيلٍ وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ لَا يَرْمُونَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Al Mas'udi] from [Al Hakam] from [Miqsam] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him sent the weak of his family ahead and said: 'Do not throw the jamrah until sunrise!' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih and practiced by scholars. They permit the weak to depart early from Muzdalifah to Mina. Most scholars hold to the Prophet's hadith peace and blessings be upon him that they do not throw jamrah until sunrise. But some permit throwing jamrah at night. The guiding practice is the Prophet's hadith peace and blessings be upon him that they throw only after sunrise. This is the view of Ats Tsauri and Syafi'i."

Hadith Corroboration
 Imam Ahmad : 1978, 1985, 2127, 2698, 2848, 2851, 3024, 3034
 Imam Abu Dawud : 1656
 Imam Nasa'i : 3014, 3015
 Imam Ibnu Majah : 3016

TIME TO STORM THE JUMRA

Hadith Imam Tirmidzi Number 818

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي يَوْمَ التَّحْرِ ضُحًى وَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّهُ لَا يَرْمِي بَعْدَ يَوْمِ التَّحْرِ إِلَّا بَعْدَ الزَّوَالِ

Narrated to us [Ali bin Khasyram], narrated to us [Isa bin Yunus] from [Ibn Juraij] from [Abu Zubair] from [Jabir], he said: 'The Prophet peace and blessings be upon him threw the jamrah on the day of Nahr in the forenoon. But after that day, he threw it after the sun had passed the meridian.' Abu 'Isa said: 'This is a hasan sahih hadith and is practiced by most scholars. Indeed, he did not throw the jamrah after the day of Nahr except after the sun had passed the meridian.'"

Hadith Corroboration
Imam Ahmad : 13913
Imam Muslim : 2290
Imam Abu Dawud : 1681
Imam Ibnu Majah : 3044

DEPARTURE TIME FROM MUZDALIFAH Hadith Imam Tirmidzi Number 819

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْأَعْمَشِ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَنْتَظِرُونَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يُفِضُونَ

Narrated to us [Qutaibah], narrated to us [Abu Khalid Al Ahmar] from [Al A'masy] from [Al Hakam] from [Miqsam] from [Ibn Abbas], that the Prophet peace and blessings be upon him departed from Muzdalifah before sunrise. Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ibn Umar.' Abu 'Isa said: 'The hadith of Ibn Abbas is hasan sahih. The people of Jahiliyyah would wait until the sun rose and then depart.'"

Hadith Corroboration
Imam Ahmad : 80, 1947
Imam Abu Dawud : 1654
Imam Ibnu Majah : 3013

TIME DIFFERENCE IN DEPARTURE FROM MUZDALIFAH Hadith Imam Tirmidzi Number 820

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ يَقُولُ كُنَّا وَقُوفًا بِجَمْعٍ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَكَانُوا يَقُولُونَ أَشْرِقَ ثَبِيرٌ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالَفَهُمْ فَأَافَضَ عُمَرُ قَبْلَ طُلُوعِ الشَّمْسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: Informed us [Syu'bah] from [Abu Ishaq], he said: 'I heard [Amr bin Maimun] narrate: When we were

standing (performing wuquf) at Jama', [Umar bin Khattab] said: The polytheists would not depart until the sun had risen. They said: Wait until the sun rises over you, O Mount Tsabir. But the Messenger of Allah peace and blessings be upon him opposed them.' Then Umar departed before sunrise.' Abu 'Isa said: 'This is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 80, 195, 264, 338
Imam Bukhari : 1572, 3551
Imam Nasa'i : 3014

SIZE OF PEBBLES FOR THROWING JUMRAH Hadith Imam Tirmidzi Number 821

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْحَذْفِ قَالَ وَفِي الْبَابِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ عَنْ أُمِّهِ وَهِيَ أُمُّ جُنْدُبٍ الْأَزْدِيَّةُ وَابْنِ عَبَّاسٍ وَالْفَضْلُ بْنُ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ التَّيْمِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ مُعَاذٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ أَنْ تَكُونَ الْجِمَارُ الَّتِي يُرْمَى بِهَا مِثْلَ حَصَى الْحَذْفِ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id Al Qathan], narrated to us [Ibn Juraij] from [Abu Zubair] from [Jabir], he said: 'I saw the Messenger of Allah peace and blessings be upon him throwing the jamrah with small pebbles the size of chickpeas.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Sulaiman bin Amr bin Al Ahwash from his mother, Umm Jundub Al Azdiah, Ibn Abbas, Al Fadl bin Abbas, Abdurrahman bin Utsman Al Taimi, and Abdurrahman bin Mu'adz.' Abu 'Isa said: 'This is a hasan sahih hadith and is the chosen opinion of the scholars, that one should throw the jamrah with pebbles the size of chickpeas.'"

Hadith Corroboration
Imam Ahmad : 13841, 14303, 18243
Imam Nasa'i : 3024, 3025

TIME TO STORM THE JUMRA Hadith Imam Tirmidzi Number 822

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنْ الْحَجَّاجِ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارَ إِذَا زَالَتْ الشَّمْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin 'Abdah Adl Dlabbi], narrated to us [Ziyad bin Abdullah] from [Al Hajjaj] from [Al Hakam] from [Miqsam] from [Ibn Abbas], he said: 'The Messenger of Allah peace and blessings be upon him threw the jamrah after the sun had passed the meridian.'

Abu 'Isa said: 'This is a hasan hadith.'"

Hadith Corroboration
Imam Ibnu Majah : 3045

STORMING JUMRA ON VEHICLES Hadith Imam Tirmidzi Number 823

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ أَخْبَرَنَا الْحُجَّاجُ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى الْجُمْرَةَ يَوْمَ النَّحْرِ رَاكِبًا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَقُدَامَةَ بْنِ عَبْدِ اللَّهِ وَأُمِّ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَاخْتَارَ بَعْضُهُمْ أَنْ يَمْشِيَ إِلَى الْجِمَارِ وَقَدْ رُوِيَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَمْشِي إِلَى الْجِمَارِ وَوَجْهُهُ هَذَا الْحَدِيثُ عِنْدَنَا أَنَّهُ رَكِبَ فِي بَعْضِ الْأَيَّامِ لِيُقْتَدَى بِهِ فِي فِعْلِهِ وَكَلَّا الْحَدِيثَيْنِ مُسْتَعْمَلٌ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ahmad bin Mani'], narrated to us [Yahya bin Zakariya bin Abu Za'idah], informed us [Al Hajjaj] from [Al Hakam] from [Miqsam] from [Ibn Abbas], that the Prophet peace and blessings be upon him threw the jamrah on the day of Nahr while riding his mount. Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Jabir, Qudamah bin Abdullah, and Umm Sulaiman bin Amr bin Al Ahwash.' Abu 'Isa said: 'The hadith of Ibn Abbas is hasan. This is the opinion of some scholars. Others hold that one should walk to the place of throwing the jamrah. It is narrated from Ibn Umar from the Prophet peace and blessings be upon him that he walked to the place of throwing the jamrah. The meaning of this hadith, in our view, is that he rode on some days as an example in his action, and both hadiths are used by the scholars.'"

Hadith Corroboration
Imam Ahmad : 1713, 1714, 1952

STORING THE JUMRA ON FOOT Hadith Imam Tirmidzi Number 824

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَمَى الْجِمَارَ مَشَى إِلَيْهَا ذَاهِبًا وَرَاجِعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عُبَيْدِ اللَّهِ وَلَمْ يَرْفَعْهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَقَالَ بَعْضُهُمْ يَرْكَبُ يَوْمَ النَّحْرِ وَيَمْشِي فِي الْأَيَّامِ الَّتِي بَعْدَ يَوْمِ النَّحْرِ قَالَ أَبُو عِيسَى وَكَأَنَّ مَنْ قَالَ هَذَا إِنَّمَا أَرَادَ اتِّبَاعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فِعْلِهِ لِأَنَّهُ إِنَّمَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَكِبَ يَوْمَ النَّحْرِ حَيْثُ ذَهَبَ يَرْبِي الْجِمَارَ

وَلَا يَرْمِي يَوْمَ التَّحْرِ إِلَّا جَمْرَةَ الْعَقَبَةِ

Narrated to us [Yusuf bin Isa], narrated to us [Ibnu Numair] from ['Ubaidullah] from [Nafi'] from [Ibn Umar], that when the Prophet peace and blessings be upon him threw the jamrah, he went on foot and returned on foot. Abu 'Isa said: 'This is a hasan sahih hadith. Some hadith scholars narrate it from Ubaidullah but do not raise it to the Prophet. This hadith is practiced by most scholars. Some scholars hold that he threw the jamrah while riding on the day of Nahr and walked after that day.' Abu 'Isa said: 'It seems that those who hold this view want to follow the Prophet peace and blessings be upon him in his action. For it is narrated from the Prophet peace and blessings be upon him that he rode on the day of Nahr, when he threw the jamrah, and on the day of Nahr he only threw the Jamrah Aqabah.'"

STORMING FROM THE BASE OF AL WADI

Hadith Imam Tirmidzi Number 825

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ لَمَّا أَتَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَّ وَاسْتَقْبَلَ الْقِبْلَةَ وَجَعَلَ يَرْمِي الْجَمْرَةَ عَلَى حَاجِبِهِ الْأَيْمَنِ ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مِنْ هَاهُنَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ الْمَسْعُودِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ يَرْمِيَ الرَّجُلُ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ إِنْ لَمْ يُمْكِنَهُ أَنْ يَرْمِيَ مِنْ بَطْنِ الْوَادِي رَمَى مِنْ حَيْثُ قَدَرَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ فِي بَطْنِ الْوَادِي

Narrated to us [Yusuf bin Isa], narrated to us [Waki'] narrated to us [Al Mas'udi] from [Jami] bin Shaddad Abu Sahrah] from [Abdurrahman bin Yazid], he said: 'When [Abdullah] reached the Jamrah Aqabah, he entered the valley and faced the Ka'bah Richt. He began throwing the jamrah from above his right temple, throwing seven pebbles and saying takbir with each pebble. Then he said: By Allah, besides Whom there is no god, from here the one upon whom Surah Al-Baqarah was revealed threw the jamrah.' Narrated to us [Hannad], narrated to us [Waki'] from [Al Mas'udi] with the same chain as the above hadith. Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Al Fadl bin Abbas, Ibn Abbas, Ibn Umar, and Jabir.' Abu 'Isa said: 'The hadith of Ibn Mas'ud is hasan sahih and is practiced by the scholars. They hold that a man should throw the jamrah from the bottom of the valley with seven pebbles, saying takbir with each pebble. Some scholars allow throwing from anywhere he can if it is not possible from the bottom of the valley, even if not at the bottom.'"

Hadith Corroboration
Imam Bukhari : 1630
Imam Nasa'i : 3020
Imam Ibnu Majah : 3021

HE SAID TO SOFT THE JUMRAH AND SA'I

Hadith Imam Tirmidzi Number 826

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمِي الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ قَالَ أَبُو عَيْسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Ali Al Jahdlami] and [Ali bin Khasyram], they said: Narrated to us [Isa bin Yunus] from ['Ubaidullah bin Abu Ziyad] from [Al Qasim bin Muhammad] from ['Aisyah] from the Prophet peace and blessings be upon him, he said: 'Indeed, the throwing of jamrah and sa'i between Safa and Marwah were legislated for the remembrance of Allah.' Abu 'Isa said: 'This is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 23929
Imam Abu Dawud : 1612
Imam Darimi : 1780

STORMING THE JUMRA ON A CAMEL

Hadith Imam Tirmidzi Number 827

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ أَيْمَانَ بْنِ نَابِلٍ عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارَ عَلَى نَاقَةٍ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَا إِلَيْكَ إِلَيْكَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ قَالَ أَبُو عَيْسَى حَدِيثُ قُدَامَةَ بْنِ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا يُعْرَفُ هَذَا الْحَدِيثُ مِنْ هَذَا الْوَجْهِ وَهُوَ حَدِيثُ أَيْمَانَ بْنِ نَابِلٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Ahmad bin Mani'], narrated to us [Marwan bin Mu'awiyah] from [Aiman bin Nabil] from [Qudamah bin Abdullah], he said: 'I saw the Prophet peace and blessings be upon him throwing the jamrah while on his camel, without hitting, driving away, or telling people to move aside.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Abdullah bin Handhalah.' Abu 'Isa said: 'The hadith of Qudamah bin Abdullah is hasan sahih. This hadith is known through this chain, from the hadith of Aiman bin Nabil, who is thiqah according to the hadith scholars.'"

Hadith Corroboration
Imam Ahmad : 14864, 14867, 14868
Imam Darimi : 1822

SLAUGHTERING ANIMALS FOR SEVERAL PEOPLE

Hadith Imam Tirmidzi Number 828

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَتْحَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ الْبَقَرَةَ عَنْ سَبْعَةٍ وَالْبَدَنَةَ عَنْ سَبْعَةٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ الْجُزُورَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَرُوي عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْبَقَرَةَ عَنْ سَبْعَةٍ وَالْجُزُورَ عَنْ عَشْرَةٍ وَهُوَ قَوْلُ إِسْحَقَ وَاحْتَجَّ بِهِذَا الْحَدِيثِ وَحَدِيثُ ابْنِ عَبَّاسٍ إِنَّمَا نَعْرِفُهُ مِنْ وَجْهِ وَاحِدٍ

Narrated to us [Qutaibah], narrated to us [Malik bin Anas] from [Abu Zubair] from [Jabir], he said: 'We slaughtered a cow for seven people and a camel for seven people with the Prophet peace and blessings be upon him in the year of Hudaibiyah.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ibn Umar, Abu Hurairah, 'Aisyah, and Ibn Abbas.' Abu 'Isa said: 'The hadith of Jabir is hasan sahih and is practiced by the scholars among the Companions of the Prophet peace and blessings be upon him. They hold that seven people may slaughter one camel or one cow. This is also the opinion of Sufyan Ath Thauri, Syafi'i, and Ahmad. It is narrated from Ibn Abbas from the Prophet peace and blessings be upon him that a cow may be slaughtered for seven people, and likewise a camel for ten people. This is the opinion of Ishaq, based on this hadith. The hadith of Ibn Abbas is known only through one chain.'"

Hadith Corroboration
Imam Muslim : 2322
Imam Abu Dawud : 2425
Imam Ibnu Majah : 3123
Imam Malik : 920
Imam Darimi : 1874

SLAUGHTERING ANIMALS FOR SEVERAL PEOPLE ON HOLIDAYS

Hadith Imam Tirmidzi Number 829

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ عَلْبَاءَ بْنِ أَهْمَرَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْجُزُورِ عَشْرَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ حُسَيْنِ بْنِ وَاقِدٍ

Narrated to us [Al Husain bin Hurait] and others, they said: Narrated to us [Al Fadl bin Musa] from [Husain bin Waqid] from ['Ilba' bin Ahmar] from [Ikrimah] from [Ibn Abbas], he said: 'We were traveling with the Prophet peace and blessings be upon him. When the day of Eid al-Adha arrived. We slaughtered a cow for seven people and a camel for ten people.' Abu 'Isa said: 'This is a hasan gharib hadith, and it is the hadith of Husain bin Waqid.'"

Hadith Corroboration
Imam Tirmidzi : 1421
Imam Ibnu Majah : 3122

MARKING THE SACRIFICED ANIMAL

Hadith Imam Tirmidzi Number 830

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلَدَ نَعْلَيْنِ وَأَشْعَرَ الْهَدْيِ فِي الشَّقِّ الْأَيْمَنِ بِذِي الْحُلَيْفَةِ وَأَمَاطَ عَنْهُ الدَّمَاقَ وَفِي الْبَابِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ الْإِشْعَارَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالَ سَمِعْتُ يُونُسَ بْنَ عِيسَى يَقُولُ سَمِعْتُ وَكِيعًا يَقُولُ حِينَ رَوَى هَذَا الْحَدِيثَ قَالَ لَا تَنْظُرُوا إِلَى قَوْلِ أَهْلِ الرَّأْيِ فِي هَذَا فَإِنَّ الْإِشْعَارَ سُنَّةٌ وَقَوْلُهُمْ بِدْعَةٌ قَالَ وَ سَمِعْتُ أَبَا السَّائِبِ يَقُولُ كُنَّا عِنْدَ وَكِيعٍ فَقَالَ لِرَجُلٍ عِنْدَهُ مِمَّنْ يَنْظُرُ فِي الرَّأْيِ أَشْعَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ أَبُو حَنِيفَةَ هُوَ مِثْلُهُ قَالَ الرَّجُلُ فَإِنَّهُ قَدْ رَوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ الْإِشْعَارُ مِثْلُهُ قَالَ فَرَأَيْتُ وَكِيعًا غَضِبَ غَضَبًا شَدِيدًا وَقَالَ أَقُولُ لَكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقُولُ قَالَ إِبْرَاهِيمُ مَا أَحَقَّكَ بِأَنْ تُحْبَسَ ثُمَّ لَا تَخْرُجَ حَتَّى تَنْزِعَ عَنْ قَوْلِكَ هَذَا

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Hisham Ad Dastuwa'i] from [Qatadah] from [Abu Hassan Al A'raj] from [Ibn Abbas], that the Prophet peace and blessings be upon him placed a pair of sandals around the right side of the sacrificial animal and marked his sacrificial animal at Dhul Hulaifah. He also removed the blood from it. Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Al Miswar bin Makhramah.' Abu 'Isa said: 'The hadith of Ibn Abbas is hasan sahih, and Abu Al Hasan Al A'raj is named Muslim. This hadith is practiced by the scholars among the Companions of the Prophet peace and blessings be upon him and others. They hold that it is sunnah to mark the sacrificial animal; this is also the opinion of Ath Thauri, Syafi'i, Ahmad, and Ishaq.' Abu Isa At Tirmidzi said: 'I heard Yusuf bin 'Isa say: I heard Waki' comment when narrating this hadith: Do not listen to those who rely on reason in this matter. Marking the animal is sunnah, and their opinion is bid'ah.' Abu Isa At Tirmidzi said: 'I heard Abu Sa'ib say: When we were with Waki', he said to someone nearby who relied on reason that the Messenger of Allah peace and blessings be upon him marked the animal, while Abu Hanifah said it is a form of mistreatment to the animal. The man said: It is narrated from Ibrahim An Nakha'i that marking the animal is mistreatment. Abu Sa'ib said: Then I saw Waki' become very angry and say: I convey the words of the Messenger of Allah peace and blessings be upon him, and you contradict with the words of Ibrahim. You deserve to be imprisoned and not released until you retract this statement!'"

BUYING SACRIFICED ANIMALS FROM QUDAID

Hadith Imam Tirmidzi Number 831

حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجُ قَالَ حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ الْيَمَانِ وَرَوَى عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ اشْتَرَى مِنْ قُدَيْدٍ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ

Narrated to us [Qutaibah] and [Abu Sa'id Al Asyaj], they said: Narrated to us [Yahya bin Al Yaman] from [Sufyan] from ['Ubaidullah] from [Nafi'] from [Ibn Umar], that the Prophet peace and blessings be upon him bought his sacrificial animal from Qudaid. Abu 'Isa said: 'This is a gharib hadith. It is not known from the hadith of Ath Thauri except through the hadith of Yahya bin Al Yaman. It is narrated from Nafi' that Ibn Umar bought the sacrificial animal from Qudaid. Abu 'Isa said: This is more sahih.'"

Hadith Corroboration
Imam Ibnu Majah : 3093

MARKING THE SACRIFICED ANIMAL WITHOUT IHRAM

Hadith Imam Tirmidzi Number 832

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ فَتَلْتُ فَلَايِدَ هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَمْ يُحْرَمْ وَلَمْ يَتْرُكْ شَيْئًا مِنَ الثِّيَابِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ إِذَا قَلَّدَ الرَّجُلُ الْهَدْيَ وَهُوَ يُرِيدُ الْحَجَّ لَمْ يُحْرَمْ عَلَيْهِ شَيْءٌ مِنَ الثِّيَابِ وَالطِّيبِ حَتَّى يُحْرَمَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا قَلَّدَ الرَّجُلُ هَدْيَهُ فَقَدْ وَجَبَ عَلَيْهِ مَا وَجَبَ عَلَى الْمُحْرِمِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abdurrahman bin Al Qasim] from [his father] from ['Aisyah], she said: 'I wove the garlands for the sacrificial animals of the Messenger of Allah peace and blessings be upon him, but he did not enter ihram nor remove his clothes.' Abu 'Isa said: 'This is a hasan sahih hadith and is practiced by some scholars. They hold: If a man has garlanded a sacrificial animal and intends Hajj, then it is not forbidden for him to wear permissible clothes or use perfume until he enters ihram. Some scholars hold: If a man has garlanded his animal, he is bound by the obligations like one in ihram.'"

Hadith Corroboration
Imam Ahmad : 22955, 23418, 23808, 24389
Imam Bukhari : 1585
Imam Muslim : 2340
Imam Nasa'i : 2734, 2738, 2739
Imam Malik : 663

MARKING THE GOAT FOR SACRIFICATION WITHOUT IHRAM

Hadith Imam Tirmidzi Number 833

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَقْتُلُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّهَا غَنَمًا ثُمَّ لَا يُحْرِمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ تَقْلِيدَ الْعَنَمِ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Manshur] from [Ibrahim] from [Al Aswad] from ['Aisyah], she said: 'I wove the garlands for the sacrificial animals of the Messenger of Allah peace and blessings be upon him, all of which were goats, but he did not enter ihram.' Abu 'Isa said: 'This is a hasan sahih hadith, and some scholars among the Companions of the Prophet practiced it, allowing garlanding goats.'"

Hadith Corroboration

Imam Ahmad : 22955, 23418, 23462, 23808, 24241, 24341, 24389, 24405, 24462, 24554, 24594, 25058

Imam Bukhari : 5140

Imam Muslim : 2332, 2340

Imam Nasa'i : 2726, 2727, 2735, 2738, 2739, 2743, 2744

Slaughtering a camel that was almost dead

Hadith Imam Tirmidzi Number 834

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ نَاجِيَةَ الْخُزَاعِيِّ صَاحِبِ بُدْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطَبَ مِنَ الْبُذْنِ قَالَ انْحَرِهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُوها وَفِي الْبَابِ عَنْ ذُوَيْبِ أَبِي قَبِيصَةَ الْخُزَاعِيِّ قَالَ أَبُو عِيسَى حَدِيثُ نَاجِيَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا فِي هَذِي التَّطَوُّعِ إِذَا عَطَبَ لَا يَأْكُلُ هُوَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِهِ وَيُخَلِّي بَيْنَهُ وَبَيْنَ النَّاسِ يَأْكُلُونَهُ وَقَدْ أَجْزَأَ عَنْهُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالُوا إِنْ أَكَلَ مِنْهُ شَيْئًا غَرِمَ بِقَدْرِ مَا أَكَلَ مِنْهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَكَلَ مِنْ هَذِي التَّطَوُّعِ شَيْئًا فَقَدْ ضَمِنَ الَّذِي أَكَلَ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us ['Abdah bin Sulaiman] from [Hisham bin 'Urwah] from [his father] from [Najiyah Al Khuza'i], the caretaker of the camels of the Messenger of Allah peace and blessings be upon him, he said: 'I asked: O Messenger of Allah, what should I do with a camel that is about to die? He replied: Slaughter it, dip its sandal in its blood, and keep it away from people's sight, so they may eat from it.' Abu 'Isa At Tirmidzi said: 'A similar hadith is narrated from Dhuaib Abu Qabishah Al Khuza'i.' Abu 'Isa said: 'The hadith of Najiyah is hasan sahih and is practiced by the scholars. They hold that in the case of a camel about to die, the owner and those with him should not eat from it, but give it to others to eat, and he does not have to compensate for it. This is the opinion of

Syafi'i, Ahmad, and Ishaq. They said: If he eats from the animal, he must give charity equal to the meat he ate. Some scholars hold: If he eats from it, he must compensate for it."

Hadith Corroboration
Imam Ahmad : 1772, 18180

RIDING A CAMEL TO BE Slaughtered

Hadith Imam Tirmidzi Number 835

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ ارْكَبْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ قَالَ لَهُ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ ارْكَبْهَا وَيَحْكُ أَوْ وَيَلْكُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَجَابِرٍ قَالَ أَبُو عَيْسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي رُكُوبِ الْبَدَنَةِ إِذَا احتَاجَ إِلَى ظَهْرِهَا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُهُمْ لَا يَرْكَبُ مَا لَمْ يُضْطَرَّ إِلَيْهَا

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Anas], that the Prophet peace and blessings be upon him saw a man leading his marked camel. The Prophet peace and blessings be upon him said to him: 'Ride it!' He replied: 'O Messenger of Allah, it is only a camel to be slaughtered in the Haram.' Then the Prophet peace and blessings be upon him said to him for the third or fourth time: 'Ride it! Woe to you.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ali, Abu Hurairah, and Jabir.' Abu 'Isa said: 'The hadith of Anas is hasan sahih. Some scholars among the Companions of the Prophet peace and blessings be upon him allowed riding a camel to be sacrificed if needed for transport. This is the opinion of Syafi'i, Ahmad, and Ishaq. But some scholars said: He may not ride it except in necessity.'"

Hadith Corroboration
Imam Ahmad : 7046, 7142, 7411, 7775, 9608, 9743, 9802, 9843, 9924, 10162, 11521, 12250, 12274, 12312, 12425, 12617, 12935, 12973, 13141, 13253, 13400, 13401, 13421, 13584
Imam Bukhari : 1576, 1577, 1591, 2549, 2550, 5693, 5694
Imam Muslim : 2342, 2343, 2344
Imam Abu Dawud : 1497
Imam Nasa'i : 2749, 2750, 2751
Imam Ibnu Majah : 3095
Imam Malik : 743
Imam Darimi : 1833

SHAVE HAIR AFTER Slaughtering

Hadith Imam Tirmidzi Number 836

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ ابْنِ سِيرِينَ عَنْ أَنَسٍ
بْنِ مَالِكٍ قَالَ لَمَّا رَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمْرَةَ نَحَرَ نُسْكَهُ ثُمَّ نَاولَ الْحَالِقَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ

أَبَا طَلْحَةَ ثُمَّ نَاوَلَهُ شِقَّهُ الْأَيْسَرَ فَحَلَقَهُ فَقَالَ اقْسِمُهُ بَيْنَ النَّاسِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ
نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu 'Ammar Al Husain bin Hurait], narrated to us [Sufyan bin 'Uyainah] from [Hisyam bin Hasan] from [Ibn Sirin] from [Anas bin Malik], he said: 'After the Prophet peace and blessings be upon him threw the jamrah, he sacrificed his animal. Then he looked for someone to shave the right side of his head, and the person shaved it. He gave it to Abu Thalhah. Then he asked to shave the left side, and the person shaved it. Then he said: Distribute it among the people.' Narrated to us [Ibn Abu Umar], narrated to us [Sufyan] from [Hisyam] like the above hadith. Abu 'Isa said: 'This is a hasan sahih hadith.'"

THE PRINCIPITY OF SAVING YOUR BALL DURING TAHALLUL

Hadith Imam Tirmidzi Number 837

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ حَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ قَالَ ابْنُ عُمَرَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ الْمُحَلِّقِينَ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ وَالْمُقَصِّرِينَ قَالَ فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَابْنِ أُمِّ الْخُصَّيْنِ وَمَارِبَ وَأَبِي سَعِيدٍ وَأَبِي مَرْيَمَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ لِلرَّجُلِ أَنْ يَخْلُقَ رَأْسَهُ وَإِنْ قَصَرَ يَرَوْنَ أَنَّ ذَلِكَ يُجْزَى عَنْهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibn 'Umar], he said: 'The Messenger of Allah peace and blessings be upon him shaved his head completely. Some of his Companions did the same, while others shortened their hair.' Ibn Umar said: 'The Messenger of Allah peace and blessings be upon him prayed: May Allah have mercy on those who shave their heads, once or twice, then prayed: And those who shorten their hair.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ibn Abbas, Ibn Ummu Al Hushain, Mariba, Abu Sa'id, Abu Maryam, Hubsyi bin Junadah, and Abu Hurairah.' Abu 'Isa said: 'This is a hasan sahih hadith and is practiced by the scholars. They prefer shaving the head completely, but shortening is acceptable. This is also the opinion of Sufyan Ats Tsauri, Syafi'i, Ahmad, and Ishaq.'"

Hadith Corroboration
Imam Ahmad : 5733, 5987, 22148
Imam Muslim : 2292, 2294
Imam Ibnu Majah : 3035
Imam Darimi : 1827

PROHIBITION FOR WOMEN TO SHAVE HAIR

Hadith Imam Tirmidzi Number 838

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرْثِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ خِلَاسِ بْنِ عَمْرٍو عَنْ عَلِيٍّ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ عَنْ هَمَّامٍ عَنْ خِلَاسِ بْنِ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ فِيهِ اضْطِرَابٌ وَرُويَ هَذَا الْحَدِيثُ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ عَلَى الْمَرْأَةِ حَلْقًا وَيَرَوْنَ أَنَّ عَلَيْهَا التَّقْصِيرَ

Narrated to us [Muhammad bin Musa Al Harasyi Al Bashri], narrated to us [Abu Daud Ath Thayalisi], narrated to us [Hammam] from [Qatadah] from [Khilas bin 'Amr] from ['Ali], he said: 'The Messenger of Allah peace and blessings be upon him forbade women from shaving their heads.' Narrated to us [Muhammad bin Basyar], narrated to us [Abu Daud] from [Hammam] from [Khilas] like the above hadith, but without mentioning from Ali. Abu 'Isa said: 'The hadith of Ali contains idhtirab. This hadith is also narrated from [Hammad bin Salamah] from [Qatadah] from ['Aisyah] that the Prophet peace and blessings be upon him forbade women from shaving their heads completely. This is the opinion of the scholars: women should not shave their heads but only shorten them.'"

Hadith Corroboration
Imam Nasa'i : 4963

PRIORITIZING WORSHIP IN THE HAJJ

Hadith Imam Tirmidzi Number 839

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَابْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ فَقَالَ اذْبَحْ وَلَا حَرَجَ وَسَأَلَهُ آخَرُ فَقَالَ نَحَرْتُ قَبْلَ أَنْ أُزِمِّي قَالَ أَرِمْ وَلَا حَرَجَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَأُسَامَةَ بْنِ شَرِيكَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا قَدَّمَ نُسْكًَا قَبْلَ نُسْكِ فَعَلَيْهِ دَمٌ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and [Ibn Abu 'Umar], they said: Narrated to us [Sufyan bin 'Uyainah] from [Az-Zuhri] from [Isa bin Thalhah] from [Abdullah bin 'Amr], that a man asked the Prophet peace and blessings be upon him: 'I shaved before sacrificing?' He replied: 'Sacrifice now, no harm.' Another man asked: 'I sacrificed before throwing?' He replied: 'Throw now, no harm.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ali, Jabir, Ibn Abbas, Ibn Umar, and Usamah bin Syarik.' Abu 'Isa said: 'The hadith of Abdullah bin 'Amr is hasan sahih, and some scholars practice it, including Ahmad and Ishaq. Some scholars hold: "If he performs one rite of Hajj before another, he must offer a dam (sacrificial animal)."

Hadith Corroboration

IT'S OK TO USE FRAGRANCE BEFORE TAHALLUL

Hadith Imam Tirmidzi Number 840

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا مَنْصُورٌ يَعْنِي ابْنَ زَادَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكُوفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ أَنَّ الْمُحْرِمَ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ وَذَبَحَ وَحَلَّقَ أَوْ قَصَرَ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ حَرُمَ عَلَيْهِ إِلَّا النِّسَاءَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَدْ رَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ وَالطِّيبَ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], informed us [Manshur] ibn Zadzan from [Abdurrahman bin Al Qasim] from [his father] from ['Aisyah], she said: 'I perfumed the body of the Messenger of Allah peace and blessings be upon him before ihram and on the day of Nahr before Tawaf Ifadah with musk perfume.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ibn Abbas.' Abu 'Isa said: 'The hadith of 'Aisyah is hasan sahih, and most scholars among the Companions of the Prophet peace and blessings be upon him and others practice it. They say: For one in ihram who has thrown Jamrah Aqabah on the day of Nahr, sacrificed, and shaved or shortened, everything forbidden becomes permissible except intercourse with women. This is also the opinion of Syafi'i, Ahmad, and Ishaq. It is narrated from Umar bin Khattab that he said: Everything is permissible except women and perfume. This is followed by some scholars among the Companions and others, and is the opinion of the people of Kufah.'"

Hadith Corroboration
Imam Ahmad : 23617
Imam Muslim : 2040, 2055
Imam Nasa'i : 2637, 2638, 2644
Imam Ibnu Majah : 2917
Imam Malik : 635

DON'T STOP TALBIYAH UNTIL THE JUMRAH FLOWS

Hadith Imam Tirmidzi Number 841

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ أَرَدَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ إِلَى مَنَى فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجُمْرَةَ وَفِي الْبَابِ عَنْ عَلِيٍّ

وَابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ الْفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْحَاجَّ لَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَرْمِيَ الْجَمْرَةَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Ibn Juraij] from ['Atha'] from [Ibn Abbas] from [Al Fadl bin Abbas], he said: 'The Messenger of Allah peace and blessings be upon him gave me a ride from Jama' to Mina while continuously saying talbiyah until he threw the jamrah.' Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Ali, Ibn Mas'ud, and Ibn Abbas.' Abu 'Isa said: 'The hadith of Al Fadl bin Abbas is hasan sahih and is practiced by the scholars among the Companions of the Prophet peace and blessings be upon him. That one performing Hajj does not stop talbiyah until he throws the jamrah. This is the opinion of Syafi'i, Ahmad, and Ishaq.'"

Hadith Corroboration

Imam Ahmad : 1695, 1696, 1697, 1702, 1709, 1711, 1714, 1719, 1723, 1726, 1731, 1734, 1735, 3030

Imam Bukhari : 1573

Imam Muslim : 2246, 2247

Imam Nasa'i : 3005, 3006, 3031, 3032

Imam Darimi : 1823

STOP SAYING TALBIYAH WHEN TOUCHING THE HAJAR ASWAD Hadith Imam Tirmidzi Number 842

حَدَّثَنَا هَنَادٌ حَدَّثَنَا هُشَيْمٌ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ يَرْفَعُ الْحَدِيثَ أَنَّهُ كَانَ يُمَسِّكُ عَنْ التَّلْبِيَةِ فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا لَا يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ حَتَّى يَسْتَلِمَ الْحَجَرَ وَقَالَ بَعْضُهُمْ إِذَا انْتَهَى إِلَى بُيُوتِ مَكَّةَ قَطَعَ التَّلْبِيَةَ وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِهِ يَقُولُ سُفْيَانُ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Hannad], narrated to us [Husyaim] from [Ibn Abu Laila] from ['Atha'] from [Ibn Abbas], raised to the Prophet peace and blessings be upon him that he stopped talbiyah in Umrah when about to touch the Black Stone. Abu Isa At Tirmidzi said: 'A similar hadith is narrated from Abdullah bin Amr.' Abu 'Isa said: 'The hadith of Ibn Abbas is hasan sahih, and most scholars practice this hadith. They say: One performing Umrah does not stop talbiyah until he touches the Black Stone. Some scholars say: When he reaches the houses of the people of Makkah, he should stop talbiyah, but the basis for practice is the hadith of the Prophet peace and blessings be upon him. This is the opinion of Sufyan Ats Tsauri, Syafi'i, Ahmad, and Ishaq.'"

ENDING THE THAWAF PILGRIMAGE UNTIL EVENING

Hadith Imam Tirmidzi Number 843

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يُؤَخَّرَ طَوَافُ الزِّيَارَةِ إِلَى اللَّيْلِ وَاسْتَحَبَّ بَعْضُهُمْ أَنْ يَزُورَ يَوْمَ التَّحْرِ وَوَسَّعَ بَعْضُهُمْ أَنْ يُؤَخَّرَ وَلَوْ إِلَى آخِرِ أَيَّامٍ مِّنَى

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Abu Zubair] from [Ibnu Abbas] and ['Aisyah] that the Prophet peace and blessings be upon him delayed the Tawaf Ziyarah until night arrived. Abu 'Isa said: 'This is a hasan sahih hadith and some scholars permit delaying the Tawaf Ziyarah until nighttime, while some recommend performing Tawaf Ziyarah on the Day of Sacrifice. Others allow leniency for Tawaf Ziyarah until the last day in Mina.'

Hadith Corroboration
Imam Ahmad : 2481
Imam Abu Dawud : 1709
Imam Ibnu Majah : 3050

STOPPING AT AL ABTHAH

Hadith Imam Tirmidzi Number 844

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ الْأَبْطَحَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي رَافِعٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ نَزُولَ الْأَبْطَحِ مِنْ غَيْرِ أَنْ يَرَوْا ذَلِكَ وَاجِبًا إِلَّا مَنْ أَحَبَّ ذَلِكَ قَالَ الشَّافِعِيُّ وَنَزُولُ الْأَبْطَحِ لَيْسَ مِنَ النَّسْكِ فِي شَيْءٍ إِنَّمَا هُوَ مَنَزِلٌ نَزَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ishaq bin Manshur], informed us [Abdurrazzaq], informed us ['Ubaidullah bin 'Umar] from [Nafi'] from [Ibnu Umar] who said: 'The Prophet peace and blessings be upon him , Abu Bakar, Umar and Utsman always stopped at Al Abthah.' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from 'Aisyah, Abu Rafi' and Ibnu Abbas.' Abu 'Isa said: 'The hadith of Ibnu Umar is a hasan sahih gharib which we only know through the narration of Abdurrazzaq from Ubaidullah bin Umar. Some scholars recommend stopping at Abthah for those who wish, but do not obligate it. Syafi'i said: Stopping at Abthah is not part of the Hajj rituals. It was merely a stopping place of the Prophet peace and blessings be upon him .'

A STAY IN TAHSHIB DOES NOT INCLUDE THE HAJJ

Hadith Imam Tirmidzi Number 845

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَيْسَ التَّحْصِيبُ بِشَيْءٍ
إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى التَّحْصِيبُ نَزُولُ الْأَبْطَحِ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu 'Umar], narrated to us [Sufyan] from ['Amr bin Dinar] from ['Atha`] from [Ibnu Abbas] who said: 'Stopping at Tahshib is not part of the Hajj worship, it was only a place stopped by the Messenger of Allah peace and blessings be upon him.' Abu 'Isa said: 'At Tahshib means stopping at Abthah.' Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 1824
Imam Bukhari : 1645
Imam Muslim : 2313
Imam Darimi : 1795

STOP AT ABTHAH TO GET HOME EASILY

Hadith Imam Tirmidzi Number 846

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا حَبِيبُ الْمَعْلَمِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ
عَائِشَةَ قَالَتْ إِنَّمَا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْطَحَ لِأَنَّهُ كَانَ أَسْمَحَ لَخُرُوجِهِ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ نَحْوَهُ

Narrated to us [Muhammad bin Abdul Al A'la], narrated to us [Yazid bin Zurai'], narrated to us [Habib Al Mu'allim] from [Hisyam bin 'Umar bin Khaththab] from [his father] from ['Aisyah] who said: 'The Messenger of Allah peace and blessings be upon him stopped at Abthah only to make it easier to return to Madinah.' Abu 'Isa said: 'This is a hasan sahih hadith. Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Hisyam bin 'Urwah] like the hadith above.'

Hadith Corroboration
Imam Ahmad : 24538, 24698
Imam Muslim : 2311, 2312

HAJJ REWARDS FOR SMALL CHILDREN

Hadith Imam Tirmidzi Number 847

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ قَالَ رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ أَلْهَذَا حَجٌّ قَالَ نَعَمْ
وَلَكِ أَجْرُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ حَدِيثُ جَابِرٍ حَدِيثُ غَرِيبٍ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا قَزْعَةُ بْنُ سُؤَيْدٍ

الْبَاهِلِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى
وَقَدْ رُوِيَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Muhammad bin Tharif Al Kufi], narrated to us [Abu Mu'awiyah] from [Muhammad bin Suqah] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] who said: 'A woman lifted her young child before the Messenger of Allah peace and blessings be upon him and asked: O Messenger of Allah, may this child perform Hajj? He replied: Yes, and you will receive reward.' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from Ibnu Abbas. The hadith of Jabir is gharib. Narrated to us [Qutaibah], narrated to us [Qaza'ah bin Suwaid Al Bahili] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] from the Prophet peace and blessings be upon him like the hadith above.' Abu 'Isa said: 'This hadith has been narrated from Muhammad bin Al Munkadir from the Prophet peace and blessings be upon him in mursal form.'

Hadith Corroboration

Imam Muslim : 2378, 2379

Imam Nasa'i : 2597, 2598, 2599, 2600, 2601

Imam Ibnu Majah : 2901

Imam Malik : 839

HAJI OF A LITTLE CHILD AND HIS SERVANT

Hadith Imam Tirmidzi Number 848

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالِحَجَّ بِي أَبِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ وَأَنَا ابْنُ سَبْعٍ سَنِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ أَنَّ الصَّبِيَّ إِذَا حَجَّ قَبْلَ أَنْ يُدْرِكَ فَعَلَيْهِ الْحُجُّ إِذَا أَدْرَكَ لَا يُجْزَى عَنْهُ تِلْكَ الْحَجَّةُ عَنْ حَجَّةِ الْإِسْلَامِ وَكَذَلِكَ الْمَمْلُوكُ إِذَا حَجَّ فِي رِقِّهِ ثُمَّ أُعْتِقَ فَعَلَيْهِ الْحُجُّ إِذَا وَجَدَ إِلَى ذَلِكَ سَبِيلًا وَلَا يُجْزَى عَنْهُ مَا حَجَّ فِي حَالِ رِقِّهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Muhammad bin Yusuf] from [Sa'ib bin Yazid] who said: 'My father took me and performed Hajj with the Messenger of Allah peace and blessings be upon him during the Farewell Hajj and I was seven years old at that time.' Abu 'Isa said: 'This is a hasan sahih hadith. The scholars have agreed that a child who has performed Hajj before puberty must perform Hajj again upon reaching puberty and his first Hajj does not fulfill the obligation. The same applies to a slave who performs Hajj while still a slave; he must perform Hajj again if freed and has provisions, and his first Hajj does not fulfill the obligation. This is also the view of Sufyan Ats Tsauri, Syafi'i, Ahmad and Ishaq.'

Hadith Corroboration

Imam Ahmad : 15160, 22460, 22463

Imam Bukhari : 1725

Imam Nasa'i : 2593

REPRESENTING THE TALBIYAH AND THE LAMP

Hadith Imam Tirmidzi Number 849

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ قَالَ سَمِعْتُ ابْنَ نُمَيْرٍ عَنْ أَشْعَثَ بْنِ سَوَّارٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَكُنَّا إِذَا حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا نُلَبِّي عَنْ النِّسَاءِ وَنَرْمِي عَنْ الصِّبْيَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ الْمَرْأَةَ لَا يُلَبِّي عَنْهَا غَيْرُهَا بَلْ هِيَ تُلَبِّي عَنْ نَفْسِهَا وَيُكْرَهُ لَهَا رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ

Narrated to us [Muhammad bin Isma'il Al Wasithi] who said: I heard [Ibnu Numair] from [Asy'ats bin peace and blessings be upon him war] from [Ibnu Zubair] from [Jabir] who said: 'When we performed Hajj with the Prophet peace and blessings be upon him , we pronounced talbiyah on behalf of women and threw stones on behalf of children.' Abu 'Isa said: 'This is a gharib hadith, known only through this chain. The scholars agree that a woman's talbiyah cannot be represented by another; she must pronounce it herself, though it is disliked for her to raise her voice during talbiyah.'

HAJJ FOR PARENTS WHO ARE NOT STRONG

Hadith Imam Tirmidzi Number 850

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ خَتَمِ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ الْبَعِيرِ قَالَ حُجِّي عَنْهُمَا وَفِي الْبَابِ عَنْ عَلِيٍّ وَبُرَيْدَةَ وَحُصَيْنِ بْنِ عَوْفٍ وَأَبِي رَزِينٍ الْعُقَيْلِيِّ وَسُودَةَ بِنْتِ زَمْعَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ الْفَضْلِ بْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ ابْنِ عَبَّاسٍ عَنْ حُصَيْنِ بْنِ عَوْفٍ الْمُرَزِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْ ابْنِ عَبَّاسٍ أَيُّضًا عَنْ سِنَانِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ عَنْ عَمَّتِهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذِهِ الرِّوَايَاتِ فَقَالَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ مَا رَوَى ابْنُ عَبَّاسٍ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدٌ وَيُحْتَمَلُ أَنْ يَكُونَ ابْنُ عَبَّاسٍ سَمِعَهُ مِنَ الْفَضْلِ وَغَيْرِهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَوَى هَذَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْسَلَهُ وَلَمْ يَذْكُرْ الَّذِي سَمِعَهُ مِنْهُ قَالَ أَبُو عِيسَى وَقَدْ صَحَّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ غَيْرُ حَدِيثٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ أَنْ يُحْجَّ عَنْ الْمَيِّتِ وَقَالَ مَالِكٌ إِذَا أَوْصَى أَنْ يُحْجَّ عَنْهُ حُجَّ عَنْهُ وَقَدْ رَخَّصَ بَعْضُهُمْ أَنْ يُحْجَّ عَنْ الْحَيِّ إِذَا كَانَ كَبِيرًا أَوْ بِحَالٍ لَا يَقْدِرُ

Narrated to us [Ahmad bin Mani'], narrated to us [Rouh bin 'Ubadah], narrated to us [Ibnu Juraij], informed me [Ibnu Syihab] who said: Narrated to me [Sulaiman bin Yasar] from [Abdullah bin Abbas] from [Al Fadl bin Abbas] that a woman from Khats'am asked: 'O Messenger of Allah, my father is obliged to perform Hajj but he is very old and cannot ride the mount.' He said: 'Perform Hajj on his behalf.' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from Ali, Buraidah, Hushain bin 'Auf, Abu Razin Al 'Uqaili, Saudah binti Zam'ah and Ibnu Abbas.' Abu 'Isa said: 'The hadith of Al Fadl bin Abbas is hasan sahih. It is also narrated from [Ibnu Abbas] from [Hushain bin 'Auf Al Muzani] from the Prophet peace and blessings be upon him . And this hadith is narrated from [Ibnu Abbas] from [Sinan bin Abdullah Al Juhani] from [his aunt] from the Prophet peace and blessings be upon him . It is also narrated directly from Ibnu Abbas from the Prophet peace and blessings be upon him . ' Abu Isa At Tirmidzi said: 'I asked Muhammad about all the above narrations, he replied: The most sahih is the one narrated from Ibnu Abbas from Al Fadl bin Abbas from the Prophet peace and blessings be upon him . Muhammad added: It is possible Ibnu Abbas heard this hadith from Al Fadl bin Abbas and others from the Prophet peace and blessings be upon him , then narrated it and sent it mursal without mentioning the one he heard from.' Abu 'Isa said: 'Many sahih hadiths are narrated from the Prophet peace and blessings be upon him on this matter. This hadith is practiced by the scholars among the Companions of the Prophet peace and blessings be upon him and others. This is the view of Sufyan Ats Tsauri, Ibnul Mubarak, Syafi'i, Ahmad and Ishaq. All permit performing Hajj for the deceased. Malik holds: If he made a will before death to have Hajj performed for him, then it is allowed. Some scholars namely Ibnul Mubarak and Syafi'i permit performing Hajj for the living if he is very old or unable due to some reason. This is the view of Ibnu Mubarak and Asy Syafi'i.'

PERMISSIBILITY TO MAKE THE HAJJ FOR PEOPLE WHO HAVE DIED

Hadith Imam Tirmidzi Number 851

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُمِّي مَاتَتْ وَلَمْ تَحْجْ أَفَأَحْجُ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا قَالَ وَهَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Muhammad bin Abdul A'la], narrated to us [Abdurrazzaq] from [Sufyan Ats Tsauri] from [Abdullah bin 'Atha'] who said; and narrated to us [Ali bin Hujr], narrated to us [Ali bin Mushir] from [Abdullah bin 'Atha'] from [Abdullah bin Buraidah] from [his father] who said: 'A woman came to the Prophet peace and blessings be upon him and asked: My mother died without performing Hajj, may I perform Hajj for her? He replied: Yes. Perform Hajj for her.' Abu Isa At Tirmidzi said: 'This is a sahih hadith.'

HAJJ AND UMRAH FOR UNABLE PARENTS

Hadith Imam Tirmidzi Number 852

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ الثُّعْمَانِ بْنِ سَالِمٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحُجَّ وَلَا الْعُمْرَةَ وَلَا الظَّنَّ قَالَ حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا ذُكِرَتِ الْعُمْرَةُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْحَدِيثِ أَنْ يَعْتَمِرَ الرَّجُلُ عَنْ غَيْرِهِ وَأَبُو رَزِينٍ الْعُقَيْلِيُّ اسْمُهُ لَقِيْطُ بْنُ عَامِرٍ

Narrated to us [Yusuf bin Isa], narrated to us [Waki'] from [Syu'bah] from [An Nu'man bin Salim] from ['Amr bin Aus] from [Abu Razin Al 'Uqaili] that he came to the Prophet peace and blessings be upon him and said: 'O Messenger of Allah, my father is very old, unable to perform Hajj or Umrah or travel.' (The Prophet peace and blessings be upon him) said: 'Perform Hajj and Umrah for your father.' Abu 'Isa said: 'This is a hasan sahih hadith. The mention of Umrah in this hadith means a man performing Umrah on behalf of another. Abu Razin Al 'Uqaili is named Laqith bin 'Amir.'

Hadith Corroboration

Imam Ahmad : 1721, 2080, 15595, 15596, 15601, 15610, 15614, 26149

Imam Abu Dawud : 1545

Imam Nasa'i : 2574, 2587, 2589, 2592

Imam Ibnu Majah : 2897, 2899

UMRAH IS NOT MANDATORY BUT IS MORE IMPORTANT

Hadith Imam Tirmidzi Number 853

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنِ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْعُمْرَةِ أَوْاجِبَةٌ هِيَ قَالَ لَا وَأَنْ تَعْتَمِرُوا هُوَ أَفْضَلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا الْعُمْرَةُ لَيْسَتْ بِوَاجِبَةٍ وَكَانَ يُقَالُ هُمَا حَجَّانِ الْحُجَّ الْأَكْبَرُ يَوْمَ النَّحْرِ وَالْحُجَّ الْأَصْغَرُ الْعُمْرَةُ وَقَالَ الشَّافِعِيُّ الْعُمْرَةُ سُنَّةٌ لَا نَعْلَمُ أَحَدًا رَخَّصَ فِي تَرْكِهَا وَلَيْسَ فِيهَا شَيْءٌ ثَابِتٌ بِأَنَّهَا تَطَوُّعٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِسْنَادٍ وَهُوَ ضَعِيفٌ لَا تَقُومُ بِمِثْلِهِ الْحُجَّةُ وَقَدْ بَلَغْنَا عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يُوجِبُهَا قَالَ أَبُو عِيسَى كُلُّهُ كَلَامُ الشَّافِعِيِّ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani], narrated to us [Umar bin Ali] from [Al Hajjaj] from [Muhammad bin Al Munkadir] from [Jabir] that the Prophet peace and blessings be upon him was asked about Umrah: is it obligatory or not? He replied: 'No, but it is better if performed.' Abu 'Isa said: 'This is a hasan sahih hadith and this is the view of some scholars. They hold that Umrah is not obligatory and sometimes both are called two Hajjs; the greater Hajj is the Day of Sacrifice and the lesser Hajj is Umrah. Syafi'i said: Umrah is sunnah but we do not know anyone who permits abandoning it, and there is no hadith saying it is voluntary. However, it is narrated from the Prophet peace and blessings

be upon him with a weak chain and cannot be used as legal basis. It reached us from Ibnu Abbas that he obligated Umrah. Abu 'Isa said: This is all the view of Syafi'i.'

UMRAH IN THE MONTHS OF HAJJ

Hadith Imam Tirmidzi Number 854

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ قَالَ وَفِي الْبَابِ عَنْ سُرَّاقَةَ بْنِ جُعْشِمٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ لَا بَأْسَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَهَكَذَا فَسَّرَهُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا لَا يَعْتَمِرُونَ فِي أَشْهُرِ الْحَجِّ فَلَمَّا جَاءَ الْإِسْلَامُ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَقَالَ دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ يَعْنِي لَا بَأْسَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَأَشْهُرِ الْحَجِّ شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي الْحِجَّةِ لَا يَنْبَغِي لِلرَّجُلِ أَنْ يُهَلَّ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ وَأَشْهُرِ الْحُرْمِ رَجَبٌ وَذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحْرَمُ هَكَذَا قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

Narrated to us [Ahmad bin 'Abdah Adl Dlabbi], narrated to us [Ziyad bin Abdullah] from [Yazid bin Abu Ziyad] from [Mujahid] from [Ibnu Abbas] from the Prophet peace and blessings be upon him who said: 'Umrah is included in Hajj until the Day of Judgment.' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from Suraqah bin Ju'syum and Jabir bin Abdullah.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan. The meaning of this hadith is the permissibility of performing Umrah in the Hajj months, thus interpreted by Syafi'i, Ahmad, and Ishaq. This hadith also means that the people of Jahiliyyah refused to perform Umrah in the Hajj months; when Islam came, the Prophet peace and blessings be upon him permitted it and said: Umrah is included in the Hajj months until the Day of Judgment, meaning it may be performed in the Hajj months. Those months are Shawwal, Dzul Qa'dah and the first ten days of Dzul Hijjah. A man may not enter ihram for Hajj except in the sacred months: Rajab, Dzul Qa'dah, Dzul Hijjah and Muharram. This is stated by many scholars among the Companions of the Prophet peace and blessings be upon him and others.'

Hadith Corroboration
Imam Ahmad : 2231, 16921, 16922
Imam Ibnu Majah : 2777, 2968

UMRAH REMOVES SINS AND HAJJ IS ACCEPTED

Hadith Imam Tirmidzi Number 855

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سُيِّبٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ الْعُمْرَةُ إِلَى الْعُمْرَةِ تُكَفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Sufyan] from [Sumai] from [Abu Shalih] from [Abu Hurairah] who said: The Prophet peace and blessings be upon him said: 'One Umrah to the next Umrah expiates the sins between them and the reward for an accepted Hajj is nothing but Paradise.' Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 9569
Imam Bukhari : 1650
Imam Muslim : 2403
Imam Nasa'i : 2582
Imam Ibnu Majah : 2879
Imam Malik : 675

IHRAM UMRAH FROM TAN'IM Hadith Imam Tirmidzi Number 856

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَابْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أُوَيْسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يُعِمِّرَ عَائِشَةَ مِنَ التَّنْعِيمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yahya bin Musa] and [Ibnu Abu 'Umar] who said: Narrated to us [Sufyan bin 'Uyainah] from ['Amr bin Dinar] from ['Amr bin 'Aus] from [Abdurrahman bin Abu Bakar] that the Prophet peace and blessings be upon him ordered Abdurrahman bin Abu Bakar to take 'Aisyah to enter ihram for Umrah from Tan'im. Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 1612, 1617, 23030
Imam Bukhari : 305, 1421, 1459, 1641, 1659, 1662, 2762, 2763
Imam Muslim : 2120, 2121, 2125, 2126
Imam Abu Dawud : 1704
Imam Tirmidzi : 856
Imam Ibnu Majah : 2990
Imam Darimi : 1788, 1789

NIGHT UMRAH FROM JIRANAH Hadith Imam Tirmidzi Number 857

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ مُزَاحِمٍ بْنِ أَبِي مُزَاحِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَرَّشِ الْكُعْبِيَّانِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْجِعْرَانَةِ لَيْلًا مُعْتَمِرًا فَدَخَلَ مَكَّةَ لَيْلًا فَقَضَى عُمْرَتَهُ ثُمَّ خَرَجَ مِنْ لَيْلَتِهِ فَأَصْبَحَ بِالْجِعْرَانَةِ كَبَائِتٍ فَلَمَّا زَالَتْ الشَّمْسُ مِنَ الْغَدِ خَرَجَ مِنْ بَطْنِ

سَرَفَ حَتَّى جَاءَ مَعَ الطَّرِيقِ طَرِيقِ جَمْعٍ بَبْطَنٍ سَرَفَ فَمِنْ أَجْلِ ذَلِكَ خَفِيتُ عُمْرَتُهُ عَلَى النَّاسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُ لِمُحَرِّشِ الْكَعْبِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ وَيُقَالُ جَاءَ مَعَ الطَّرِيقِ مَوْضُولٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Ibnu Juraij] from [Muzahim bin Abu Muzahim] from [Abdul Aziz bin Abdullah] from [Muharrisy Al Ka'bi] that the Messenger of Allah peace and blessings be upon him left Ji'ranah at night for Umrah. He entered Makkah at night and completed his Umrah, then returned to Ji'ranah that same night. In the morning, he was in Ji'ranah as if he had spent the night there. The next day, when the sun had passed the meridian, he left the Sarifa valley until reaching the main road of the Sarifa valley. Thus, his Umrah was not known to many people. Abu 'Isa said: 'This is a gharib hadith, we do not know Muharrisy Al Ka'bi narrating hadith from the Prophet peace and blessings be upon him except this one. It is said the phrase: Arriving on the road, is connected.'

Hadith Corroboration
Imam Ahmad : 14966
Imam Nasa'i : 2814
Imam Darimi : 1787

UMRAH IN THE MONTH OF RAJAB

Hadith Imam Tirmidzi Number 858

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عُرْوَةَ قَالَ سُئِلَ ابْنُ عُمَرَ فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فِي رَجَبٍ فَقَالَتْ عَائِشَةُ مَا اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَهُوَ مَعَهُ تَعْنِي ابْنُ عُمَرَ وَمَا اعْتَمَرَ فِي شَهْرِ رَجَبٍ قَطُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ سَمِعْتُ مُحَمَّدًا يَقُولُ حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ

Narrated to us [Abu Kuraib], narrated to us [Yahya bin Adam] from [Abu Bakar bin 'Ayyasy] from [Al A'masy] from [Habib bin Abu Tsabit] from ['Urwah] who said: '[Ibnu Umar] was asked: In which month did the Messenger of Allah peace and blessings be upon him perform Umrah? He replied: In the month of Rajab. [Aisyah] said: The Messenger of Allah peace and blessings be upon him never performed Umrah except that Ibnu Umar accompanied him, and he never performed Umrah in the month of Rajab.' Abu 'Isa said: 'This is a gharib hadith. I heard Muhammad say: Habib bin Abu Tsabit never heard hadith from Urwah bin Zubair.'

Hadith Corroboration
Imam Ahmad : 5159, 6013
Imam Bukhari : 1653
Imam Muslim : 2200
Imam Ibnu Majah : 2989

THE PROPHET'S MERAH IN THE MONTH OF RAJAB

Hadith Imam Tirmidzi Number 859

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Al Hasan bin Musa], narrated to us [Syaiban] from [Manshur] from [Mujahid] from [Ibnu Umar] that the Prophet peace and blessings be upon him performed Umrah four times. One of them was in the month of Rajab. Abu 'Isa said: 'This is a hasan sahih gharib hadith.'

Hadith Corroboration

Imam Bukhari : 1652, 1653

Imam Tirmidzi : 860

UMRAH IN THE MONTH OF DZUL QA'DAH

Hadith Imam Tirmidzi Number 860

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ هُوَ السَّلُولِيُّ الْكُوفِيُّ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ فِي ذِي الْقَعْدَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Al Abbas bin Muhammad Ad Duri], narrated to us [Ishaq bin Manshur] namely As Saluli Al Kufi, from [Isra'il] from [Abu Ishaq] from [Al Barra`] that the Prophet peace and blessings be upon him performed Umrah in the month of Dzul Qa'dah. Abu 'Isa said: 'This is a hasan sahih hadith. Similar hadiths are narrated from Ibnu Abbas.'

Hadith Corroboration

Imam Ahmad : 17897

UMRAH IN THE MONTH OF RAMADAN IS COMPARED TO HAJJ

Hadith Imam Tirmidzi Number 861

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ ابْنِ أُمِّ مَعْقِلٍ عَنْ أُمِّ مَعْقِلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَوَهْبِ بْنِ خَنْبَشٍ قَالَ أَبُو عِيسَى وَيُقَالُ هَرَمُ بْنُ خَنْبَشٍ قَالَ بَيَّانُ وَجَابِرُ عَنْ الشَّعْبِيِّ عَنْ وَهْبِ بْنِ خَنْبَشٍ وَقَالَ دَاوُدُ الْأَوْدِيُّ عَنْ الشَّعْبِيِّ عَنْ هَرَمُ بْنُ خَنْبَشٍ وَوَهْبُ أَصَحُّ وَحَدِيثُ أُمِّ مَعْقِلٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَالَ أَحْمَدُ وَإِسْحَقُ قَدْ ثَبَتَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ

عُمْرَةً فِي رَمَضَانَ تَعْدِلُ حَجَّةً قَالَ إِسْحَاقُ مَعْنَى هَذَا الْحَدِيثِ مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ

Narrated to us [Nashr bin Ali], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Isra'il] from [Abu Ishaq] from [Al Aswad bin Yazid] from [Ibnu Umi Ma'qil] from [Umu Ma'qil] from the Prophet peace and blessings be upon him who said: 'Umrah in the month of Ramadan is equivalent to performing Hajj.' Similar hadiths are narrated from Ibnu Abbas, Jabir, Abu Hurairah, Anas and Wahb bin Khubaisy. Abu 'Isa said: 'It is also called Harim bin Khanbasy.' Bayan and Jabir report from Sya'bi from Wahb bin Khonbasy. Daud Al Audi from Sya'bi from Harim bin Khanbasy. Wahb is more correct and the hadith of Umu Ma'qil is hasan gharib through this chain. Ahmad and Ishaq hold: It is correctly narrated from the Prophet peace and blessings be upon him that Umrah in Ramadan is equivalent to performing Hajj. Ishaq said: The meaning of this hadith is like the hadith of the Prophet: Whoever recites Surah Al Ikhlas, it is as if he recited one-third of the Qur'an.'

Hadith Corroboration

Imam Ahmad : 14268, 14353, 14732, 16938, 16939, 16940, 17001, 25858, 26025, 26027, 26028

Imam Abu Dawud : 1697

Imam Ibnu Majah : 2982, 2983, 2984, 2985, 2986

Imam Darimi : 1785, 1786

BROKEN BONES OR LIMPING IN IHRAM

Hadith Imam Tirmidzi Number 862

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا حَجَّاجُ الصَّوَّافِ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ قَالَ حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرِو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ فَقَالَا صَدَقَ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ الْحَجَّاجِ مِثْلَهُ قَالَ وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ الْحَجَّاجِ الصَّوَّافِ نَحْوَ هَذَا الْحَدِيثِ وَرَوَى مَعْمَرٌ وَمُعَاوِيَةُ بْنُ سَلَامٍ هَذَا الْحَدِيثُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ الْحَجَّاجِ بْنِ عَمْرِو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ وَحَجَّاجُ الصَّوَّافِ لَمْ يَذْكُرْ فِي حَدِيثِهِ عَبْدَ اللَّهِ بْنَ رَافِعٍ وَحَجَّاجٌ ثِقَةٌ حَافِظٌ عِنْدَ أَهْلِ الْحَدِيثِ وَسَمِعْتُ مُحَمَّدًا يَقُولُ رَوَايَةُ مَعْمَرٍ وَمُعَاوِيَةَ بْنِ سَلَامٍ أَصَحُّ حَدَّثَنَا عَبْدُ بْنُ مُهِمٍّ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ الْحَجَّاجِ بْنِ عَمْرِو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Ishaq bin Manshur], informed us [Rauh bin 'Ubadah], narrated to us [Hajjaj As Shawaf], narrated to us [Yahya bin Abu Katsir] from ['Ikrimah] who said: Narrated to me [Al Hajjaj bin Amr] who said: The Messenger of Allah peace and blessings be upon him said: 'Whoever suffers a broken bone or lameness has exited ihram, but must make up his Hajj.'

Then I ('Ikrimah) mentioned this to [Abu Hurairah] and [Ibnu Abbas], both replied: 'He spoke the truth.' Narrated to us [Ishaq bin Manshur], informed us [Muhammad bin Abdullah Al Anshari] from [Al Hajjaj] like the hadith above. He said: And I heard the Messenger of Allah peace and blessings be upon him say. Abu 'Isa said: 'This is a hasan sahih hadith. Many narrate from Al Hajjaj Al Shawwaf like the hadith above. [Ma'mar] and [Mu'awiyah bin Sallam] narrate this hadith from [Yahya bin Abu Katsir] from ['Ikrimah] from [Abdullah bin Rafi'] from [Al Hajjaj bin 'Amr] from the Prophet peace and blessings be upon him . Hajjaj Ash Shawwaf does not mention Abdullah bin Rafi' in his hadith. Hajjaj is tsiqah and hafidh according to the hadith scholars. I heard Muhammad say: The narration of Ma'mar and Mu'awiyah bin Sallam is more sahih. Narrated to us [Abdul bin Humaid], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Yahya bin Abu Katsir] from ['Ikrimah] from [Abdullah bin Rafi'] from [Al Hajjaj bin Amr] from the Prophet peace and blessings be upon him like the hadith above.'

Hadith Corroboration

Imam Ahmad : 15172

Imam Abu Dawud : 1587

Imam Nasa'i : 2811, 2812

Imam Ibnu Majah : 3068, 3069

Imam Darimi : 1816

THE PERMISSIBILITY OF GIVING CONDITIONS IN THE HAJJ

Hadith Imam Tirmidzi Number 863

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا عَبَّادُ بْنُ عَوَّامٍ عَنْ هِلَالِ بْنِ خَبَّابٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ
 ضَبَاعَةَ بِنْتَ الزُّبَيْرِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ أَفَأَشْتَرِطُ قَالَ نَعَمْ
 قَالَتْ كَيْفَ أَقُولُ قَالَ قُولِي لَبَيْكَ اللَّهُمَّ لَبَيْكَ لَبَيْكَ مَحَلِّي مِنَ الْأَرْضِ حَيْثُ تَحْبِسُنِي قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ
 وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ
 بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ الْإِشْتِرَاطَ فِي الْحَجِّ وَيَقُولُونَ إِنَّ اشْتَرَطَ فَعَرَضَ لَهُ مَرَضٌ أَوْ عُذْرٌ فَلَهُ أَنْ يَحِلَّ وَيَخْرُجَ
 مِنْ إِحْرَامِهِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَلَمْ يَرِ بَعْضُ أَهْلِ الْعِلْمِ الْإِشْتِرَاطَ فِي الْحَجِّ وَقَالُوا إِنَّ اشْتَرَطَ
 فَلَيْسَ لَهُ أَنْ يَخْرُجَ مِنْ إِحْرَامِهِ وَيَرُونَهُ كَمَنْ لَمْ يَشْتَرِطْ

Narrated to us [Ziyad bin Ayyub Al Baghdadi], narrated to us ['Abbad bin Awwam] from [Hilal bin Khabbab] from ['Ikrimah] from [Ibnu Abbas] that Dhuba'ah binti Zubair came to the Prophet peace and blessings be upon him and said: 'O Messenger of Allah, I intend to perform Hajj, but may I stipulate a condition?' He replied: 'Yes.' (Dhuba'ah) said: 'What should I say?' He said: 'Say: LABBAIKA ALLAHUMMA LABBAIK LABBAIKA MAHALLI MINAL ARDHI HAITSU TAHBISUNI (Here I am O Allah, here I am. Here I am, my place of release on earth wherever You detain me).' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from Jabir, Asma` binti Abu Bakar and 'Aisyah.' Abu 'Isa said: 'The hadith of Ibnu Abbas is hasan sahih. Some scholars practice it, holding that stipulating a condition in Hajj is permissible. If he stipulates and then falls ill or has an excuse, he may exit ihram and be

released from it. This is the view of Syafi'i, Ahmad and Ishaq. However, some scholars do not permit a condition in Hajj and if he stipulates, it is as if he did not, and he may not exit ihram.'

Hadith Corroboration
Imam Ahmad : 3368
Imam Muslim : 2249
Imam Nasa'i : 2996
Imam Ibnu Majah : 2707

THERE ARE NO CONDITIONS IN HAJJ

Hadith Imam Tirmidzi Number 864

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنِي مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّهُ كَانَ يُنْكِرُ
الِإِشْرَاطَ فِي الْحَجِّ وَيَقُولُ أَلَيْسَ حَسْبُكُمْ سُنَّةَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Abdullah bin Al Mubarak], informed me [Ma'mar] from [Az-Zuhri] from [Salim] from [his father] that he rejected stipulating a condition in Hajj and said: 'Is the Sunnah of your Prophet not sufficient for you?' Abu 'Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 4649

THAWAF WADA' FOR MENSTRUATIONAL WOMEN

Hadith Imam Tirmidzi Number 865

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ ذَكَرْتُ لِرَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ صَفِيَّةَ بِنْتَ حُيٍّ حَاضَتْ فِي أَيَّامٍ مِنِّي فَقَالَ أَحَابِسْتُنَا هِيَ قَالُوا إِنَّهَا قَدْ أَفَاضَتْ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا إِذَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْمَرْأَةَ إِذَا طَافَتْ طَوَافَ الزِّيَارَةِ ثُمَّ حَاضَتْ فَإِنَّهَا
تَنْفِرُ وَلَيْسَ عَلَيْهَا شَيْءٌ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abdurrahman bin Al Qasim] from [his father] from ['Aisyah] who said: 'I informed the Messenger of Allah peace and blessings be upon him that Shafiyah binti Huyay menstruated during the days in Mina. Someone asked: Will this prevent us? The Companions replied: She has performed Tawaf Ifadah. The Messenger of Allah peace and blessings be upon him said: Then she does not prevent.' Abu Isa At Tirmidzi said: 'Similar hadiths are narrated from Ibnu Umar and Ibnu Abbas.' Abu 'Isa said: 'The hadith of 'Aisyah is hasan sahih and is the basis of practice for the scholars, that if a woman has performed Tawaf Ziyarah and then menstruates, she may leave Makkah and is

free from any obligation. This is the view of Ats Tsauri, Syafi'i, Ahmad and Ishaq.'

Hadith Corroboration

Imam Ahmad : 22972, 22984, 23384, 23419, 24257, 24482, 24539, 24754, 24964

Imam Bukhari : 1618, 1638, 1639, 1649, 4050, 4913, 5691

Imam Muslim : 2353, 2354, 2357

Imam Tirmidzi : 865

Imam Ibnu Majah : 3063

Imam Malik : 822

LAST DEEDS IN THE BAITULLAH

Hadith Imam Tirmidzi Number 866

حَدَّثَنَا أَبُو عَمَّارٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ مَنْ حَجَّ الْبَيْتَ فَلْيَكُنْ آخِرُ عَمَلِهِ بِالْبَيْتِ إِلَّا الْخِيَضَ وَرَخَّصَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Abu 'Ammar], narrated to us [Isa bin Yunus] from ['Ubaidullah bin 'Umar] from [Nafi'] from [Ibnu Umar] who said: 'Whoever performs Hajj to the House, the last thing he should do is at the House, except for menstruating women. The Messenger of Allah peace and blessings be upon him gave them leniency.' Abu 'Isa said: 'The hadith of Ibnu Umar is hasan sahih and practiced by the scholars.'

Hadith Corroboration

Imam Ahmad : 14894, 14895

Imam Tirmidzi : 869

MENSTRUATION WOMEN DURING HAJJ

Hadith Imam Tirmidzi Number 867

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ جَابِرٍ وَهُوَ ابْنُ يَزِيدَ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ حَضْتُ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْضِيَ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ قَالَ أَبُو عِيسَى الْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْحَائِضَ تَقْضِي الْمَنَاسِكَ كُلَّهَا مَا خَلَا الطَّوَافَ بِالْبَيْتِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا

Narrated to us [Ali bin Hujr], informed us [Syarik] from [Jabir] namely Ibnu Yazid Al Ju'fi, from [Abdurrahman bin Al Aswad] from [his father] from ['Aisyah] who said: 'I menstruated during Hajj, then the Messenger of Allah peace and blessings be upon him ordered me to perform all the rituals except Tawaf at the House.' Abu 'Isa said: 'The scholars practice this hadith, that a menstruating woman performs all rituals except Tawaf at the House. This hadith is narrated from 'Aisyah through another chain.'

Hadith Corroboration

Imam Ahmad : 23904

Postpartum and menstruating women during the Hajj

Hadith Imam Tirmidzi Number 868

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ الْجَزَرِيُّ عَنْ خُصَيْفٍ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النِّفْسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرِمُ وَتَقْضِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Ziyad bin Ayyub], narrated to us [Marwan bin Syuja' Al Jazari] from [Khushaif] from [Ikrimah], [Mujahid] and ['Atha'] from [Ibnu Abbas] -he raised it to the Messenger of Allah peace and blessings be upon him, that a woman in postpartum or menstrual period should bathe then enter ihram and perform all the rites except tawaf around the House until she is pure. Abu 'Isa said: 'This hadith is hasan gharib through this chain.'

Hadith Corroboration
Imam Ahmad : 3258
Imam Darimi : 953

LAST DEEDS IN THE BAITULLAH

Hadith Imam Tirmidzi Number 869

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ الْمَلِكِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ عَنْ عَمْرِو بْنِ أُوَيْسٍ عَنْ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أُوَيْسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ هَذَا الْبَيْتَ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ فَقَالَ لَهُ عُمَرُ خَرَرْتُ مِنْ يَدَيْكَ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ تُخْبِرْنَا بِهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أُوَيْسٍ حَدِيثٌ غَرِيبٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ مِثْلَ هَذَا وَقَدْ خُولِفَ الْحَجَّاجُ فِي بَعْضِ هَذَا الْإِسْنَادِ

Narrated to us [Nashr bin Abdurrahman Al Kufi], narrated to us [Al Muharibi] from [Al Hajjaj bin Arthah] from [Abdul Malik bin Al Mughirah] from [Abdurrahman bin Al Bailamani] from ['Amr bin Aus] from [Al Harits bin Abdullah bin Aus] said; 'I heard the Prophet , peace and blessings be upon him say: 'Whoever performs hajj or umrah to the Ka'bah, let the last act performed be at the House.' Umar said to him; 'Woe to your hands, did you know it from the Messenger of Allah , peace and blessings be upon him yet you did not inform us.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Ibnu Abbas.' Abu 'Isa said; 'The hadith of Al Harits bin Abdullah bin Aus is gharib. Thus, many people narrated from Al Hajjaj bin Arthah like the hadith above and in some of this chain Hajjaj is disputed.'"

Hadith Corroboration
Imam Ahmad : 14894, 14895

THAWAF FOR HAJJ AND UMRAH

Hadith Imam Tirmidzi Number 870

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْحَجَّاجِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ لهُمَا طَوَافًا وَاحِدًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا الْقَارِئُ يَطُوفُ طَوَافًا وَاحِدًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَطُوفُ طَوَافَيْنِ وَيَسْعَى سَعْيَيْنِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Ibnu Abu 'Umar] narrated to us [Abu Mu'awiyah] from [Al Hajjaj] from [Abu Zubair] from [Jabir] that the Messenger of Allah , peace and blessings be upon him combined hajj and umrah then he performed tawaf for both with one tawaf. (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Ibnu Umar and Ibnu Abbas.' Abu 'Isa said; 'The hadith of Jabir is hasan and practiced by some scholars from the companions of the Prophet , peace and blessings be upon him and others. They said; 'The one performing qiran hajj only does one tawaf.' This is also the opinion of Syafi'i, Ahmad and Ishaq. While some scholars from the companions of the Prophet , peace and blessings be upon him and others opined to perform tawaf twice and sa'i twice. This is the opinion of Ats Tsauri and the people of Kufah.'"

Hadith Corroboration
Imam Ahmad : 14554
Imam Nasa'i : 2883, 2885
Imam Ibnu Majah : 2962, 2964

HAWAF AND SA'I FOR HAJJ AND UMRAH

Hadith Imam Tirmidzi Number 871

حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ أَجْزَأُهُ طَوَافٌ وَاحِدٌ وَسَعْيٌ وَاحِدٌ عَنْهُمَا حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ تَفَرَّدَ بِهِ الدَّرَاوَرْدِيُّ عَلَى ذَلِكَ اللَّفْظِ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَلَمْ يَرْفَعُوهُ وَهُوَ أَصَحُّ

Narrated to us [Khallad bin Aslam Al Baghdadi], narrated to us [Abdul Aziz bin Muhammad] from ['Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] said; The Messenger of Allah , peace and blessings be upon him said: 'Whoever enters ihram for hajj and umrah, then one tawaf and one sa'i are sufficient for both until he performs tahallul (comes out of the state of ihram) from them.' Abu 'Isa said; 'This is a hasan sahih gharib hadith. Ad Darawardi narrated this hadith alone with the wording above. Also more than one person narrated this hadith from Ubaidullah bin Umar, but did not raise it and this is more sahih.'"

Hadith Corroboration

EASE FOR MUHAJIR TO STAY IN MAKKAH

Hadith Imam Tirmidzi Number 872

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ سَمِعَ السَّائِبَ بْنَ يَزِيدَ عَنِ الْعَلَاءِ بْنِ الْحَضَرَمِيِّ يَعْنِي مَرْفُوعًا قَالِيْمُكْتُ الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ بِمَكَّةَ ثَلَاثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ مَرْفُوعًا

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan bin 'Uyainah] from [Abdurrahman bin Humaid] who heard [As Sa'ib bin Yazid] from [Al 'Ala` bin Al Hadlrami] -raised- who said: 'The migrant may stay in Makkah three days after completing all rites.' Abu 'Isa said: 'This is a hasan sahih hadith and narrated through another chain with the same isnad raised.'

Hadith Corroboration
Imam Ahmad : 18215, 19620
Imam Muslim : 2409
Imam Nasa'i : 1437, 1438
Imam Darimi : 1472

PRAYER WHEN RETURNING FROM TRAVEL

Hadith Imam Tirmidzi Number 873

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَفَلَ مِنْ غَزْوَةٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ فَعَلَا فَدَفَدًا مِنَ الْأَرْضِ أَوْ شَرَفًا كَبَّرَ ثَلَاثًا ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَائِحُونَ لِرَبَّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَدَّهَوْفِي الْبَابَ عَنْ الْبَرَاءِ وَأَنَسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar] said; 'When the Prophet , peace and blessings be upon him returned from battle, or hajj or umrah, then ascended a slightly elevated land, he would say takbir three times and read: 'LAA ILAAHA ILLALLAH WAHDAHU LAA SYARIKA LAHU, LAHUL MULKU WALAHUL HAMDU WA HUWA 'ALA KULLI SYAIIN QADIR. AAYIBUN TAA' IBUN 'AABIDUN SAA' IHUN LI RABBINA HAAMIDUN. SADAQA ALLAHU WA'DAHU WA NASHARA ABDAHU WA HAZAMAL AHZABA WAHDAHU. (There is no god but Allah alone without partner, to Him belongs the kingdom and praise and He is over all things capable. Returning, repenting, worshiping, traveling for our Lord praising (Him). Allah fulfills His promise, helps His servant and defeats the parties alone'). Similar hadiths narrated from Al Barra`, Anas

and Jabir. Abu 'Isa said; 'The hadith of Ibnu Umar is hasan sahih.'"

Hadith Corroboration

Imam Ahmad : 4487, 4720, 5567

Imam Bukhari : 1670, 2773, 3807, 5906

Imam Muslim : 2394

Imam Abu Dawud : 2389

Imam Tirmidzi : 873

PROCEDURES FOR CARRYING OUT THE BODY OF A PERSON WHO DIED IN A STATE OF IHRAM

Hadith Imam Tirmidzi Number 874

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَرَأَى رَجُلًا قَدْ سَقَطَ مِنْ بَعِيرِهِ فَوَقَصَ فَمَاتَ وَهُوَ مُحْرِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلَا تُحْمَرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يُهْلُ أَوْ يُلَبِّقُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا مَاتَ الْمُحْرِمُ انْقَطَعَ إِحْرَامُهُ وَيُصْنَعُ بِهِ كَمَا يُصْنَعُ بِغَيْرِ الْمُحْرِمِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from ['Amr bin Dinar] from [Sa'id bin Jubair] from [Ibnu Abbas] said; 'When we were with the Prophet , peace and blessings be upon him on a journey. He saw a man who fell from his camel, his neck broken then died while in ihram. Then the Messenger of Allah , peace and blessings be upon him said; 'Bathe him with water and sidr. Shroud him with his two cloths. Do not cover his head, for he will be resurrected on the Day of Judgment in a state of talbiyah.' Abu 'Isa said; 'This is a hasan sahih hadith and practiced by some scholars. It is also the opinion of Sufyan Ats Tsauro, Syafi'i, Ahmad and Ishaq. Some scholars opined that if one in ihram dies, his ihram is cut off, so treated like one not in ihram.'"

Hadith Corroboration

Imam Ahmad : 1753, 1815, 2873, 2916, 3061

Imam Bukhari : 1186, 1187, 1188, 1189, 1717, 1718, 1719

Imam Muslim : 2092, 2093, 2094, 2095, 2096

Imam Abu Dawud : 2819

Imam Nasa'i : 2665, 2666, 2804, 2805, 2806, 2809

Imam Ibnu Majah : 3075

Imam Darimi : 1779

TREATMENT DURING IHRAM

Hadith Imam Tirmidzi Number 875

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نُبَيْهِ بْنِ وَهْبٍ أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ

بْنِ مَعْمَرٍ اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ فَسَأَلَ أَبَانَ بْنَ عُثْمَانَ فَقَالَ اضْمِدْهُمَا بِالصَّبْرِ فَإِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانٍ ذَكَرَهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اضْمِدْهُمَا بِالصَّبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بَأْسًا أَنْ يَتَدَاوَى الْمُحْرِمُ بِدَوَاءٍ مَا لَمْ يَكُنْ فِيهِ طِبُّ

Narrated to us [Abu Ibnu Umar], narrated to us [Sufyan bin 'Uyainah] from [Ayyub bin Musa] from [Nubaih bin Wahb] that Umar bin Ubaidullah bin Ma'mar suffered eye pain while in ihram. He asked Aban bin Utsman, [Aban] answered; 'Apply shabir to it because I heard [Utsman bin Affan] mention that from the Prophet shallallahu 'alaihi wasallam, that he said: 'Apply shabir to it.' Abu 'Isa said; 'This is a hasan sahih hadith and practiced by the scholars, they opined; it is fine for one in ihram to treat as long as the medicine does not contain perfume.'"

KAFFARAH FOR HEAD LICE DURING IHRAM

Hadith Imam Tirmidzi Number 876

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَابْنِ أَبِي نَجِيحٍ وَحُمَيْدٍ الْأَعْرَجِ وَعَبْدِ الْكَرِيمِ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ وَهُوَ يُوقِدُ تَحْتَ قَدْرِ وَالْقَمْلُ يَتَهَاوَتْ عَلَى وَجْهِهِ فَقَالَ أَتُؤْذِيكَ هَوَامُّكَ هَذِهِ فَقَالَ نَعَمْ فَقَالَ احْلِقْ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ وَالْفَرَقُ ثَلَاثَةُ أَصْعٍ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ انْشُكْ نَسِيكَ قَالَ ابْنُ أَبِي نَجِيحٍ أَوْ اذْبَحْ شَاةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْمُحْرِمَ إِذَا حَلَقَ رَأْسَهُ أَوْ لَبَسَ مِنَ الثِّيَابِ مَا لَا يَنْبَغِي لَهُ أَنْ يَلْبَسَ فِي إِحْرَامِهِ أَوْ تَطَيَّبَ فَعَلَيْهِ الْكَفَّارَةُ بِمِثْلِ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Ayyub As Sakhtiyani], [Ibnu Abu Najih], [Humaid Al A'raj] and [Abdul Karim] from [Mujahid] from [Abdurrahman bin Abu Laila] from [Ka'ab bin 'Ujrah] that the Prophet , peace and blessings be upon him passed by him in Hudaibiyah before entering Makkah while in ihram. He lit a furnace and lice fell from his head. (The Messenger of Allah shallallahu 'alaihi wasallam) asked: 'Do these lice bother you?' He answered; 'Yes.' (The Messenger of Allah shallallahu 'alaihi wasallam) said: 'Shave, and distribute one farq of food to six poor people, one farq is three sha', or fast for three days or slaughter an animal.' Ibnu Abu Najih said; 'Or slaughter a goat.' Abu 'Isa said; 'This is a hasan sahih hadith and practiced by some scholars from the companions of the Prophet , peace and blessings be upon him and others. That one in ihram, if he shaves his hair completely or wears clothing not allowed for ihram or uses perfume then he must pay fidyah as narrated from the Prophet shallallahu 'alaihi wasallam.'"

EASE OF STORMING JUMRA FOR SHEPHERDS

Hadith Imam Tirmidzi Number 877

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيٍّ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ لِلرَّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا قَالَ أَبُو عِيسَى هَكَذَا رَوَى ابْنُ عُيَيْنَةَ وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ بْنِ عَدِيٍّ عَنْ أَبِيهِ وَرَوَاهُ مَالِكٌ أَصَحُّ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلرَّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Abdullah bin Abu Bakar bin Muhammad bin Umar bin Hazm] from [His father] from [Abu Al Baddah bin 'Adi] from [His father] that the Prophet, peace and blessings be upon him gave concession to the shepherds to throw jumrah one day and leave it one. Abu 'Isa said; 'Thus [Ibnu Uyainah] and [Malik bin Anas] narrated this hadith from [Abdullah bin Abu Bakar] from [his father] from [Abu Al Baddah bin 'Ashim bin 'Adi] from [his father]. The narration of Malik is more sahih. Some scholars gave concession to shepherds to throw one day and leave one day. This is also the opinion of Syafi'i.'"

Hadith Corroboration

Imam Ahmad : 22658

Imam Abu Dawud : 1686

Imam Nasa'i : 3018

Imam Ibnu Majah : 3027

EASE FOR SHEPHERDS TO STORM THE JUMRA

Hadith Imam Tirmidzi Number 878

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ بْنِ عَدِيٍّ عَنْ أَبِيهِ قَالَ رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَّعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ أَنْ يَرْمُوا يَوْمَ التَّحْرِ ثُمَّ يَجْمَعُوا رَمِيَّ يَوْمَيْنِ بَعْدَ يَوْمِ التَّحْرِ فَيَرْمُونَهُ فِي أَحَدِهِمَا قَالَ مَالِكٌ ظَنَنْتُ أَنَّهُ قَالَ فِي الْأَوَّلِ مِنْهُمَا ثُمَّ يَرْمُونَ يَوْمَ التَّفْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abdurrazzaq] informed us [Malik bin Anas] narrated to me [Abdullah bin Abu Bakar] from [His father] from [Abu Al Baddah bin 'Ashim bin 'Adi] from [his father] said; 'The Messenger of Allah , peace and blessings be upon him gave concession to the camel shepherds not to stay overnight in

Mina, but must throw on the Day of Sacrifice. Then they combine the obligation of throwing two days after the Day of Sacrifice on one of them.' Malik said; 'I think (Abdullah bin Abu Bakar) said; they throw on the first day of both, then they throw again on the second Nafar day.' Abu 'Isa said; 'This is a hasan sahih hadith and this narration is more sahih than the hadith of Ibnu Uyainah from Abdullah bin Abu Bakar.'"

Hadith Corroboration
 Imam Ahmad : 22659, 22660
 Imam Abu Dawud : 1685
 Imam Ibnu Majah : 3028
 Imam Malik : 815
 Imam Darimi : 1818

NIAH IHRAM AS NIAH RASULULLAH

Hadith Imam Tirmidzi Number 879

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ حَدَّثَنَا أَبِي حَدَّثَنَا سُلَيْمُ بْنُ حَيَّانَ قَالَ سَمِعْتُ مَرْوَانَ الْأَصْفَرَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَلِيًّا قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ فَقَالَ بِمَ أَهَلَلْتَ قَالَ أَهَلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنَّ مَعِيَ هَدْيًا لَأَخْلَلْتُكَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdul Warits bin Abdusshamad bin Abdul Warits] said; Narrated to us [my father], narrated to us [Sulaim bin Hayyan] said; I heard [Marwan Al Ashfar] from [Anas bin Malik] that Ali came to the Messenger of Allah , peace and blessings be upon him from Yemen. (The Messenger of Allah shallallahu 'alaihi wasallam) asked; 'With what intention do you enter ihram?' He answered: 'I enter ihram with the ihram of the Messenger of Allah shallallahu 'alaihi wasallam.' He said; 'If I did not bring the sacrificial animal, I would have come out of the state of ihram (perform tahallul).' Abu 'Isa said; 'This is a hasan sahih gharib hadith through this chain.'"

Hadith Corroboration
 Imam Ahmad : 12460
 Imam Bukhari : 1456

NAHR DAY IS THE AGREEMENT OF HAJJ

Hadith Imam Tirmidzi Number 880

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ يَوْمُ النَّحْرِ

Narrated to us [Abdul Warits bin Abdusshamad bin Abdul Warits], narrated to us [my father] from [His father] from [Muhammad bin Ishaq] from [Abu Ishaq] from [Al Harits] from [Ali] said; 'I asked the Messenger of Allah , peace and blessings be upon him about the Greater Hajj. He answered: 'It is the Day of Sacrifice'. ' "

NAHR DAY AS THE DAY OF THE GREAT HAJJ

Hadith Imam Tirmidzi Number 881

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالِيَوْمَ الْحَجِّ الْأَكْبَرِ يَوْمُ
التَّحْرِيقِ قَالَ أَبُو عِيسَى وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ وَرِوَايَةُ ابْنِ عُيَيْنَةَ مَوْقُوفًا أَصَحُّ مِنْ رِوَايَةِ مُحَمَّدِ
بْنِ إِسْحَقَ مَرْفُوعًا هَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنَ الْخُفَّازِ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ مَوْقُوفًا وَقَدْ رَوَى
شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ مَوْقُوفًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Ibnu Ishaq] from [Al Harits] from ['Ali] said; 'The Day of Greater Hajj is the Day of Sacrifice.' Abu 'Isa said; 'He did not raise it, and this is more sahih than the first hadith. The narration of Ibnu Uyainah stopped, more sahih than the narration of Muhammad bin Ishaq raised. Thus more than one memorizer narrated it from [Abu Ishaq] from [Al Harits] from [Ali] stopped. [Syu'bah] narrated it from [Abu Ishaq], said; from [Abdullah bin Murrah] from [Al Harits] from [Ali] stopped.'"

THE PRINCIPITY OF TOUCHING RUKUN AND THAWAF

Hadith Imam Tirmidzi Number 882

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ ابْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ أَبِيهِ أَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ
عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ
إِنَّكَ تُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُزَاحِمُ عَلَيْهِ فَقَالَ إِنْ
أَفْعَلْتُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُولُ مَنْ طَافَ
بِهَذَا الْبَيْتِ أَسْبُوعًا فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُولُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ اللَّهُ عَنْهُ
خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً قَالَ أَبُو عِيسَى وَرَوَى حَمَّادُ بْنُ زَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ ابْنِ عُبَيْدٍ بْنِ عُمَيْرٍ
عَنْ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah], narrated to us [Jarir] from ['Atha` bin As Sa`ib] from [Ibnu Ubaid

bin Umair] from [his father] that [Ibnu Umar] was seen crowding between the two corners, where no other companion of the Prophet , peace and blessings be upon him was like him. I asked; 'O Abu Abdurrahman, why do you crowd between the two corners, while I see no companion of the Prophet , peace and blessings be upon him other like you.' He answered; 'I do that because I heard the Messenger of Allah , peace and blessings be upon him say; 'Touching both erases sins, and I also heard him say: 'Whoever performs tawaf for a week then counts it, it is like freeing a slave.' and I also heard him say: 'One does not place one foot and lift the other except Allah erases his mistake and writes it as one good deed'. ' Abu 'Isa said; ' [Hammad bin Zaid] narrated from ['Atha' bin As Sa`ib] from [Ibnu Ubaid bin Umair] from [Ibnu Umar] like the hadith above, but in it does not mention from his father.' Abu 'Isa said; 'This is a hasan hadith.'"

Hadith Corroboration
Imam Nasa'i : 2870

PROCEDURES FOR SPEAKING DURING THAWAF

Hadith Imam Tirmidzi Number 883

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِحَيْرٍ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ طَاوُسٍ وَغَيْرِهِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ مَوْقُوفًا وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ لَا يَتَكَلَّمَ الرَّجُلُ فِي الطَّوَافِ إِلَّا لِحَاجَةٍ أَوْ يَذْكُرُ اللَّهَ تَعَالَى أَوْ مِنْ الْعِلْمِ

Narrated to us [Qutaibah], narrated to us [Jarir] from ['Atha` bin Sa`ib] from [Thawus] from [Ibnu Abbas] that the Prophet , peace and blessings be upon him said: 'Tawaf at the House is like prayer, except that in tawaf you may speak. Whoever speaks should speak good words.' Abu 'Isa said; 'This hadith has been narrated from Ibnu Thowus and others from Thowus from Ibnu Abbas stopped. We do not know this hadith narrated raised except from the hadith of 'Atha bin Sa`ib. Most scholars practice this hadith, that they recommend one performing tawaf not to speak except for a need or remembrance or discussing knowledge.'"

THE ADVANTAGES OF THE HAJAR ASWAD

Hadith Imam Tirmidzi Number 884

حَدَّثَنَا قُتَيْبَةُ عَنْ جَرِيرٍ عَنْ ابْنِ حُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللَّهُ لَيُبْعَثُنَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقِّقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah] from [Jarir] from [Ibnu Khutsaim] from [Sa'id bin Jubair] from

[Ibnu Abbas] said; 'The Messenger of Allah , peace and blessings be upon him said regarding the Black Stone: 'By Allah, Allah will resurrect it on the Day of Judgment, with two eyes and a tongue that can speak, testifying for whoever touches it truly.' Abu 'Isa said; 'This is a hasan hadith.'"

Hadith Corroboration

Imam Ahmad : 2105, 2511, 2660, 8076

Imam Ibnu Majah : 2935

Imam Darimi : 1768

RUBBING YOUR BODY WITH UNFRIENDED OIL DURING IHRAM

Hadith Imam Tirmidzi Number 885

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ فَرْقَدِ السَّبَخِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدَّهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرَ الْمُقْتَتِلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَرْقَدِ السَّبَخِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي فَرْقَدِ السَّبَخِيِّ وَرَوَى عَنْهُ النَّاسُ

Narrated to us [Hannad] narrated to us [Waki'] from [Hammad bin Salamah] from [Farqad As Sabakhi] from [Sa'id bin Jubair] from [Ibnu Umar] that the Prophet , peace and blessings be upon him rubbed his body while in ihram with oil not mixed with perfume. Abu Isa said; 'Al Muaqqat means not mixed with perfume.' Abu 'Isa said; 'This is a hasan gharib hadith. We do not know it except from the hadith of Farqad As Sabakhi from Sa'id bin Jubair. Yahya bin Sa'id has discussed Farqad As Sabakhi but many people narrated from him.'"

Hadith Corroboration

Imam Ahmad : 4552, 4991

Imam Ibnu Majah : 3074

STORING ZAMZAM WATER

Hadith Imam Tirmidzi Number 886

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا خَلَادُ بْنُ يَزِيدَ الْجُعْفِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ زَمْزَمَ وَتُخْبِرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْمِلُهَا أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib] narrated to us [Khallad bin Yazid Al Ju'fi] narrated to us [Zuhair bin Mu'awiyah] from [Hisyam bin 'Urwah] from [His father] from ['Aisyah] stating that she always brought back Zamzam water. She also said; 'The Messenger of Allah , peace and blessings be upon him also brought it.' Abu 'Isa said; 'This is a hasan gharib hadith. We do not know it except through this chain.'"

DHUHUR AND ASAR PRAYERS ON TARWIYAH AND NAFAR DAYS

Hadith Imam Tirmidzi Number 887

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَمُحَمَّدُ بْنُ الْوَزِيرِ الْوَاسِطِيُّ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا إِسْحَقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ سُفْيَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ قُلْتُ لِأَنْسِ بْنِ مَالِكٍ حَدَّثَنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنَى قَالَ قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْأَبْطَحِ ثُمَّ قَالَ أَفْعَلْ كَمَا يَفْعَلُ أَمْرًاؤُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ حَدِيثِ إِسْحَقَ بْنِ يُونُسَ الْأَزْرَقِيِّ عَنْ الثَّوْرِيِّ

Narrated to us [Ahmad bin Mani'] and [Muhammad bin Al Wazir Al Washiti] in meaning one, both said; Narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan] from [Abdul Aziz bin Rufai'] said; 'I said to [Anas bin Malik]; 'Tell me what you know from the Messenger of Allah shallallahu 'alaihi wasallam, where did he pray zuhr on the Day of Tarwiyah?' he answered; 'In Mina.' (Abdul Aziz) said; 'I asked; 'Where did he pray asr on the Day of Nafar?' he answered; 'In Abthah', then said; 'Do as your leaders do.' Abu 'Isa said; 'This is a hasan sahih hadith and appears strange from the hadith of Ishaq bin Yusuf Al Azraq from Ats Tsauri.'"

Hadith Corroboration

Imam Ahmad : 2192, 2567, 5857

Imam Bukhari : 1543, 1642

Imam Muslim : 2308

Imam Abu Dawud : 1632

Imam Nasa'i : 2947

Imam Darimi : 1797

THE PRINCIPITY OF PATIENCE IN FACING DISASTER

Hadith Imam Tirmidzi Number 888

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ قَالَ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ وَأَبِي سَعِيدٍ وَأَنْسِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَسَدِ بْنِ كُرْزٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ الرَّحْمَنِ بْنِ أَرْهَرَ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from [Al Aswad] from ['Aisyah] said; The Messenger of Allah , peace and blessings be upon him said: 'No believer is afflicted by a thorn or more painful than it except Allah raises him one degree and erases from him one mistake.' (Abu Isa At Tirmidzi) said; 'Similar hadith narrated from Sa'id bin Abu Waqqash, Abu Ubaidah bin Al Jarrah, Abu Hurairah, Abu Umamah, Abu Sa'id, Anas, Abdullah bin Amr, Asad bin Kurz, Jabir bin Abdullah,

Abdurrahman bin Azhar and Abu Musa.' Abu 'Isa said; 'The hadith of 'Aisyah is hasan sahih.'"

Hadith Corroboration

Imam Ahmad : 3684, 7684, 8070, 10584, 10714, 10759, 10908, 11024, 11155, 11345, 15965, 16295, 22985, 23027, 23028, 23434, 23738, 24234, 24258, 24496, 24979, 25011, 25045, 25173, 25181

Imam Bukhari : 5209, 5210

Imam Muslim : 4664, 4665, 4666, 4667, 4668, 4669, 4670, 4671, 4672

Imam Tirmidzi : 888, 889

Imam Malik : 1476

Imam Darimi : 2868

DISASTER AS A REMOVER OF SINS

Hadith Imam Tirmidzi Number 889

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا حَزَنٍ وَلَا وَصَبٍ حَتَّى الْهَمُّ يَهْمُهُ إِلَّا يُكَفِّرُ اللَّهُ بِهِ عَنْهُ سَيِّئَاتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ فِي هَذَا الْبَابِ قَالَ وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ لَمْ يُسْمَعْ فِي الْهَمِّ أَنَّهُ يَكُونُ كَفَّارَةً إِلَّا فِي هَذَا الْحَدِيثِ قَالَ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Sufyan bin Waki'], narrated to us [His father] from [Usamah bin Zaid] from [Muhammad bin 'Amr bin 'Atha`] from ['Atha` bin Yasar] from [Abu Sa'id Al Khudri] said; The Messenger of Allah shallallahu 'alaihi wasallam: 'Nothing afflicts a believer, from fatigue, sorrow, or illness, up to worry that befalls him except Allah erases his sins with it.' Abu 'Isa said; 'This is a hasan hadith in this matter.' (Abu Isa At Tirmidzi) said; 'I heard Al Jarud say; I heard Waki' say; It is not heard that worry is among what erases, except in this hadith.' (Abu Isa At Tirmidzi) said; 'Some hadith scholars narrated this hadith from ['Atha` bin Yasar] from [Abu Hurairah] from the Prophet shallallahu 'alaihi wasallam.'"

Hadith Corroboration

Imam Ahmad : 3684, 7684, 8070, 10584, 10714, 10759, 10908, 11024, 11155, 11345, 15965, 16295, 22985, 23027, 23028, 23434, 23738, 24234, 24258, 24496, 24979, 25011, 25045, 25173, 25181

Imam Bukhari : 5209, 5210

Imam Muslim : 4664, 4665, 4666, 4667, 4668, 4669, 4670, 4671, 4672

Imam Tirmidzi : 888, 889

Imam Malik : 1476

Imam Darimi : 2868

REWARDS OF VISITING THE SICK

Hadith Imam Tirmidzi Number 890

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحِيٍّ عَنْ

ثَوْبَانَعْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي مُوسَى وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى أَبُو غِفَارٍ وَعَاصِمٌ الْأَحْوَلُ هَذَا الْحَدِيثَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَسَمِعْتُ مُحَمَّدًا يَقُولُ مَنْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي الْأَشْعَثِ عَنْ أَبِي أَسْمَاءَ فَهُوَ أَصَحُّ قَالَ مُحَمَّدٌ وَأَحَادِيثُ أَبِي قِلَابَةَ إِنَّمَا هِيَ عَنْ أَبِي أَسْمَاءَ إِلَّا هَذَا الْحَدِيثَ فَهُوَ عِنْدِي عَنْ أَبِي الْأَشْعَثِ عَنْ أَبِي أَسْمَاءَ حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَزَادَ فِيهِ قِيلَ مَا خُرْفَةُ الْجَنَّةِ قَالَ جَنَاهَا حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ خَالِدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي الْأَشْعَثِ قَالَ أَبُو عِيسَى وَرَوَاهُ بَعْضُهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعْهُ

Narrated to us [Humaid bin Mas'adah], narrated to us [Yazid bin Zurai'] narrated to us [Khalid Al Hadza`] from [Abu Qilabah] from [Abu Asma` Ar Rahabi] from [Tsauban] from the Prophet , peace and blessings be upon him said: 'A Muslim if visiting his sick brother, then he will always pick the fruits of paradise.' Similar hadiths narrated from Ali, Abu Musa, Al Barra', Abu Hurairah, Anas and Jabir. Abu 'Isa said; 'The hadith of Tsauban is hasan sahih. [Abu Ghifar] and [Ashim Al Ahwal] narrated this hadith from [Abu Qilabah] from [Abu Al Asy'ats] from [Abu Asma`] from [Tsauban] from the Prophet , peace and blessings be upon him like the hadith above. I heard Muhammad say; who narrated this hadith from Abu Al Asy'ats from Abu Asma`, that is more sahih. Muhammad said; 'The hadiths of Abu Qilabah are narrated from Abu Asma` except this hadith. In my opinion narrated from Abu Al Asy'ats from Abu Asma`. Narrated to us [Muhammad bin Wazir Al Wasithi], narrated to us [Yazid bin Harun] from ['Ashim Al Ahwal] from [Abu Qilabah] from [Abu Al Asy'ats] from [Abu Asma`] from [Tsauban] from the Prophet , peace and blessings be upon him like the hadith above. And in it added 'What is Khurfatul jannah? That is picking its fruits(its produce).' Narrated to us [Ahmad bin 'Abdah Al Dlabi] narrated to us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma`] from [Tsauban] from the Prophet , peace and blessings be upon him like the hadith of Khalid, but in it not mentioned from Abu Al Asy'ats.' Abu 'Isa said; 'Some others narrated from [Hammad bin Zaid] but did not raise it.'"

Hadith Corroboration

Imam Ahmad : 578, 13741, 21339, 21341, 21355, 21370, 21373, 21387, 21403, 21408, 21409, 21410, 21414

Imam Muslim : 4657, 4658, 4659, 4660, 4661

Imam Tirmidzi : 890, 891

PRAYERS AND REWARDS FOR VISITING SICK PEOPLE

Hadith Imam Tirmidzi Number 891

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ ثَوْبَانَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَزَادَ فِيهِ قِيلَ مَا خُرْفَةُ الْجَنَّةِ قَالَ جَنَاهَا حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ خَالِدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي الْأَشْعَثِ قَالَ أَبُو عِيسَى وَرَوَاهُ بَعْضُهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعْهُ

عَلِيٌّ بِيَدِي قَالَ انْطَلِقْ بِنَا إِلَى الْحَسَنِ نَعُوذُ فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَعَائِدًا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا فَقَالَ لَا بَلْ عَائِدًا فَقَالَ عَلِيٌّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَسِّيَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَلِيٍّ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ مِنْهُمْ مَنْ وَقَفَهُ وَلَمْ يَرْفَعْهُ وَأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ

Narrated to us [Ahmad bin Mani'], narrated to us [Al Husain bin Muhammad] narrated to us [Isra'il] from [Tsuwair] that is Ibnu Abu Fakhitah, from [his father] said; 'Ali pulled my hand, saying; 'Come let us visit Hasan.' then we found near him Abu Musa. [Ali] asked; 'Are you visiting or just coming, O Abu Musa?' He answered; 'I am visiting him.' Ali AS said; 'I heard the Messenger of Allah , peace and blessings be upon him say: 'No Muslim visits another Muslim in the morning, except seventy thousand Angels pray for him until evening. If he visits him in the evening, then seventy thousand angels pray for him until morning. And he will get a garden in paradise later'.' Abu 'Isa said; 'This is a hasan gharib hadith. This hadith has been narrated from Ali through many chains, among them some stopped it. Abu Fakhitah named Sa'id bin 'Ilaqah.'"

Hadith Corroboration

Imam Ahmad : 578, 13741, 21339, 21341, 21355, 21370, 21373, 21387, 21403, 21408, 21409, 21410, 21414

Imam Muslim : 4657, 4658, 4659, 4660, 4661

Imam Tirmidzi : 890, 891

THE STORY OF KHABBAB AND PERSEVERANCE

Hadith Imam Tirmidzi Number 892

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ قَالَ دَخَلْتُ عَلَى خَبَّابٍ وَقَدْ اكْتَوَى فِي بَطْنِهِ فَقَالَ مَا أَعْلَمُ أَحَدًا لَقِيَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَلَاءِ مَا لَقِيتُ لَقَدْ كُنْتُ وَمَا أَجِدُ دِرْهَمًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي نَاحِيَةٍ مِنْ بَيْتِي أَرْبَعُونَ أَلْفًا وَلَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَاَنَا أَوْ نَهَى أَنْ نَتَمَتَّى الْمَوْتَ لَتَمَتَّيْتُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ خَبَّابٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far] narrated to us [Syu'bah] from [Abu Ishaq] from [Haritsah bin Mudlarrab] said; 'I met [Khabbab], at that time he had treated with kay on his stomach, then he said; 'I do not find any companion of the Prophet , peace and blessings be upon him afflicted with a heavier trial than what I experienced. In the time of the Prophet shallallahu 'alaihi wasallam, I once had not even one dirham, and now in the corner of my house there are forty thousand dirhams. If the Messenger of Allah , peace and blessings be upon him did not forbid us to wish for death, I would wish for it'.' (Abu Isa At Tirmidzi) said; 'Similar hadith narrated from Anas, Abu Hurairah and Jabir.' Abu 'Isa said; 'The hadith of Khabbab is hasan sahih.'"

PRAYER FOR LIFE AND DEATH

Hadith Imam Tirmidzi Number 893

وَقَدْ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ وَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated from [Anas bin Malik] from the Prophet (peace be upon him) who said: 'None of you should wish for death because of a calamity that befalls him. Recite: ALLAHUMMA AHYINI MA KANATIL HAYATU KHAIRAN LI, WA TAWAFFANI IDZA KANATIL WAFAT KHAIRAN LI, (O Allah, keep me alive if life is better for me, and cause me to die if death is better for me).' Narrated to us with this Hadith [Ali bin Hujr] informed us [Isma'il bin Ibrahim] informed us [Abdul Aziz bin Shuhaib] from [Anas bin Malik] from the Prophet (peace be upon him). Abu 'Isa said: 'This is a hasan sahih Hadith.'

Hadith Corroboration

Imam Ahmad : 11541, 11577, 12203, 13090, 13212, 13483

Imam Bukhari : 5874

Imam Muslim : 4840, 4841

Imam Nasa'i : 1797, 1798

Imam Ibnu Majah : 4255

PROPHET'S RUQYAH PRAYER

Hadith Imam Tirmidzi Number 894

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ الصَّوَّافُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ قَالَ نَعَمْ قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ حَاسِدٍ بِاسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ

Narrated to us [Bisyr bin Hilal Al Basyri Ash Shawaf], narrated to us [Abdul Warits bin Sa'id] from [Abdul Aziz bin Shuhaib] from [Abu Nadlrah] from [Abu Sa'id] that Jibril came to the Prophet (peace be upon him) and said: 'O Muhammad, are you ill?' He replied: 'Yes.' (Jibril, peace be upon him) prayed: 'BISMILLAH ARQIKA MIN KULLI SYAIIN YU`DZIKA MIN KULLI NAFSIN WA 'AININ HASIDIN BIS MILLAHI ARQIKA WAALLAHU YASYFIKA. (In the name of Allah, I perform ruqyah on you from everything that harms you, from the evil of every soul or envious eye. In the name of Allah, I perform ruqyah on you, and Allah will heal you).'

Hadith Corroboration

Imam Ahmad : 9381, 10793, 11285

Imam Muslim : 4056

Imam Ibnu Majah : 2707, 3514, 3518

PROPHET'S RUQYAH PRAYER

Hadith Imam Tirmidzi Number 895

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ دَخَلْتُ أَنَا وَثَابِتُ الْبُنَانِيُّ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتُ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ فَقَالَ أَنَسٌ أَفَلَا أَرْقِيكَ بِرُقِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى قَالَ اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَقُلْتُ لَهُ رِوَايَةُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَصَحُّ أَوْ حَدِيثُ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ كِلَاهُمَا صَحِيحٌ وَرَوَى عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ وَعَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ

Narrated to us [Qutaibah], narrated to us [Abdul Warits bin Sa'id] from [Abdul Aziz bin Shuhaib] who said: 'I and Tsabit Al Bunani came to Anas bin Malik. Tsabit complained: O Abu Hamzah, I am ill. Then [Anas] asked: Shall I perform ruqyah on you with the ruqyah of the Messenger of Allah (peace be upon him)? He replied: Yes. (Anas bin Malik) prayed: 'ALLAHUMMA RABBANNASI MUDZHIBAL BA`SI ISYFI ANTA SYAFI LA SYAFIYA ILLA ANTA SYIFA'AN LA YUGHADIRU SAQAMAN (O Allah, Lord of mankind, Remover of harm, Heal, You are the Healer. There is no healer but You, a healing that leaves no illness).' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Anas and Aisyah.' Abu 'Isa said: 'The Hadith of Abu Sa'id is a hasan sahih Hadith. I asked Abu Zur'ah about this Hadith, I said to him: Which narration is more sahih, Abdul Aziz from Abu Nadlrah from Abu Sa'id or the narration of Abdul Aziz from Anas? He replied: Both are sahih. [Abdushamad bin Abdul Warits] narrated from [his father] from [Abdul Aziz bin Shuhaib] from [Abu Nadlrah] from [Abu Sa'id] and from [Abdul Aziz bin Shuhaib] from [Anas].'

Hadith Corroboration

Imam Ahmad : 533, 12074, 14905, 14906, 17560, 23046, 23052, 23694, 23798, 23852, 25042, 25165

Imam Bukhari : 5243, 5301, 5302, 5309

Imam Muslim : 4061, 4062, 4063

Imam Abu Dawud : 3385, 3392

Imam Ibnu Majah : 1608, 3511

RECOMMENDATION FOR A WILL

Hadith Imam Tirmidzi Number 896

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا حَقُّ امْرِئٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], informed us [Abdullah bin Numair] narrated to us ['Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] that the Prophet (peace be upon him)

said: 'It is not right for a Muslim to pass two consecutive nights while he has something to bequeath except that his will must be with him.' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Ibnu Abu Aufa.' Abu 'Isa said: 'The Hadith of Ibnu Umar is a hasan sahih Hadith.'

Hadith Corroboration

Imam Ahmad : 4350, 4667, 4872, 4950, 5254, 5256, 5660, 5827, 6221

Imam Bukhari : 2533

Imam Muslim : 3074, 3075

Imam Abu Dawud : 2478

Imam Tirmidzi : 896, 2044

Imam Nasa'i : 3557, 3558, 3560

Imam Ibnu Majah : 2690, 2693

Imam Malik : 1256

Imam Darimi : 3046

LIMITATION OF A WILL OF ONE THIRD OF THE PROPERTY

Hadith Imam Tirmidzi Number 897

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَقَالَ أَوْصَيْتَ قُلْتُ نَعَمْ قَالَ بِكُمْ قُلْتُ بِمَا لِي كُلَّهُ فِي سَبِيلِ اللَّهِ قَالَ فَمَا تَرَكْتَ لَوْلَاكَ قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ قَالَ أَوْصِ بِالْعُشْرِ فَمَا زِلْتُ أَنْاقِصُهُ حَتَّى قَالَ أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَنَحْنُ نَسْتَحِبُّ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالثُّلُثُ كَثِيرٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَقَدْ رُوِيَ عَنْهُ وَالثُّلُثُ كَبِيرٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ أَنْ يُوصِيَ الرَّجُلُ بِأَكْثَرِ مِنَ الثُّلُثِ وَيَسْتَحِبُّونَ أَنْ يَنْقُصَ مِنَ الثُّلُثِ قَالَ سُفْيَانُ الثَّوْرِيُّ كَانُوا يَسْتَحِبُّونَ فِي الْوَصِيَّةِ الْخُمْسَ دُونَ الرُّبْعِ وَالرُّبْعَ دُونَ الثُّلُثِ وَمَنْ أَوْصَى بِالثُّلُثِ فَلَمْ يَتْرِكْ شَيْئًا وَلَا يَجُوزُ لَهُ إِلَّا الثُّلُثُ

Narrated to us [Qutaibah], narrated to us [Jarir] from ['Atha' bin As Sa'ib] from [Abu Abdurrahman As Sulami] from [Sa'ad bin Malik] who said: 'The Prophet (peace be upon him) visited me when I was ill. He asked: Have you made a will? I replied: Yes. He asked again: How much? I replied: With all my wealth in the way of Allah. He asked: What have you left for your children? I replied: They are wealthy with goodness. (The Prophet, peace be upon him) added: 'Make a will with one-tenth of your wealth.' I kept reducing it until he said: 'Make a will with one-third, and one-third is a lot.' Abu Abdurrahman said: 'We prefer if it is reduced further from one-third because of the saying of the Prophet (peace be upon him): one-third is a large amount.' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Ibnu Abbas.' Abu 'Isa said: 'The Hadith of Sa'ad is a hasan sahih Hadith. It has been narrated from him through many chains, also narrated from him: And one-third is big. This Hadith is practiced by the scholars, they do not allow someone to make a will more than one-third, but they prefer less than one-third. Sufyan Ats Tsauri said: 'They recommend making a will with one-fifth less than one-fourth. One-fourth less than one-third. Whoever makes a will with one-third while he does not leave anything, then he may only make a will

with one-third of the wealth.'

Hadith Corroboration
Imam Nasa'i : 3592, 3594
Imam Ibnu Majah : 2707

TALQIN THE MAN WHO WILL DIE

Hadith Imam Tirmidzi Number 898

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَعَائِشَةَ وَجَابِرٍ وَسُعْدَى الْمُرِّيَّةِ وَهِيَ امْرَأَةُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abu Salamah, Yahya bin Khalaf Al Bashri] narrated to us [Bisyr bin Al Mufadlal] from ['Umarah bin Ghaziyyah] from [Yahya bin 'Umarah] from [Abu Sa'id] from the Prophet (peace be upon him) who said: 'Prompt the one who is dying with the words LAA ILAAHA ILLALLAAH (there is no god but Allah).' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Abu Hurairah, Ummu Salamah, Aisyah, Jabir and Su'da Al Muriyyah, the wife of Thalhaf bin Ubaidullah.' Abu 'Isa said: 'The Hadith of Abu Sa'id is a hasan gharib sahih Hadith.'

Hadith Corroboration
Imam Ahmad : 10570
Imam Muslim : 1524
Imam Abu Dawud : 2710
Imam Nasa'i : 1803
Imam Ibnu Majah : 1434, 1435

GOOD SAYINGS WHEN VISITING THE SICK

Hadith Imam Tirmidzi Number 899

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُمُ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ مَاتَ قَالَ فَقُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عَقْبَى حَسَنَةً قَالَتْ فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَقِيقٌ هُوَ ابْنُ سَلَمَةَ أَبُو وَائِلٍ الْأَسَدِيُّ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَانَ يُسْتَحَبُّ أَنْ يُلَقَّنَ الْمَرِيضُ عِنْدَ الْمَوْتِ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا قَالَ ذَلِكَ مَرَّةً فَمَا لَمْ يَتَكَلَّمْ بَعْدَ ذَلِكَ فَلَا يَنْبَغِي أَنْ يُلَقَّنَ وَلَا يُكْثَرُ عَلَيْهِ فِي هَذَا وَرَوَى عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ

جَعَلَ رَجُلٌ يُلَقِّنُهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَكْثَرَ عَلَيْهِ فَقَالَ لَهُ عَبْدُ اللَّهِ إِذَا قُلْتَ مَرَّةً فَأَنَا عَلَى ذَلِكَ مَا لَمْ أَتَكَلَّمْ بِكَلَامٍ وَإِنَّمَا مَعْنَى قَوْلِ عَبْدِ اللَّهِ إِنَّمَا أَرَادَ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ قَوْلِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq] from [Umu Salamah] who said: 'The Prophet (peace be upon him) said: If you visit a sick person or one who is dying, then say good words. For the angels say amen to what you say. (Ummu Salamah) said: When Abu Salamah died, I came to the Prophet (peace be upon him), and said: O Messenger of Allah, Abu Salamah has died. He said: Say: ALLAHUMMAGHFIRLI WA LAHU WA A'QIBNI MINHU 'UQBA HASANAH (O Allah, forgive me and him, and give me a good substitute after him). (Ummu Salamah) said: I recited it, then Allah gave me a better substitute after him, namely the Prophet (peace be upon him). Syaqiq is Ibnu Salamah, Abu Wa'il Al Asadi. Abu 'Isa said: 'The Hadith of Umu Salamah is a hasan sahih Hadith. It is sunnah to prompt the sick person at the time of approaching death with the words LAA ILAAHA ILLALLAAH. Some scholars say: If the sick person has said it once, then remains silent without saying other words, he should not be prompted again. It is narrated in this regard from Ibnu Mubarak when death approached him. A man prompted him and repeated it, then Abdullah said: If I have said it once, then I will die upon that word as long as I do not say other words. The meaning of Abdullah's words is what is narrated from the Prophet (peace be upon him): Whoever's last words (in the world) are LAA ILAAHA ILLALLAAH, he will enter Paradise.'

Hadith Corroboration
Imam Ahmad : 25514
Imam Muslim : 1527
Imam Abu Dawud : 2708
Imam Nasa'i : 1802
Imam Ibnu Majah : 1437

PRAYER FOR THE END OF DEAD

Hadith Imam Tirmidzi Number 900

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ مُوسَى بْنِ سَرْجَسَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ أَوْ سَكَرَاتِ الْمَوْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Al Had] from [Musa bin Suraij] from [Al Qasim bin Muhammad] from ['Aisyah] who said: 'I saw the Prophet (peace be upon him) at the time of approaching his death, beside him was a vessel containing water. He put his hand into the vessel, then wiped it on his forehead while saying: ALLAHUMMA A'INNI 'ALA GHAMARATIL MAUT AU SAKARATIL MAUT (O Allah, help me in facing the agonies of death).' Abu 'Isa said: 'This is a gharib Hadith.'

THE DIFFICULTY OF THE PROPHET'S DEATH AND THE EASY DEATH

Hadith Imam Tirmidzi Number 901

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ الْبَغْدَادِيُّ حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ مَا أَغْبَطَ أَحَدًا بِهَوْنِ مَوْتٍ بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ وَقُلْتُ لَهُ مَنْ عَبْدُ الرَّحْمَنِ بْنُ الْعَلَاءِ فَقَالَ هُوَ الْعَلَاءُ بْنُ اللَّجْلَاجِ وَإِنَّمَا عَرَفَهُ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin As Shabah Al Bazar Al Baghdadi], narrated to us [Mubasyir bin Isma'il Al Halabi] from [Abdurrahman bin Al 'Ala`i] from [his father] from [Ibnu Umar] from ['Aisyah] who said: 'I do not envy anyone for the ease of their death after seeing the difficulty of the death of the Prophet (peace be upon him).' (Abu Isa At Tirmidzi) said: 'I asked Abu Zur'ah about this Hadith and I asked him: Who is Abdurrahman bin Al 'Alla`? He replied: He is Al 'Alla` bin Al Lajjaj, he is only known through this chain.'

HOW THE SPIRIT OF A BELIEVER COMES OUT

Hadith Imam Tirmidzi Number 902

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا حُسَامُ بْنُ الْمِصْكِ قَالَ حَدَّثَنَا أَبُو مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ نَفْسَ الْمُؤْمِنِ تَخْرُجُ رَشْحًا وَلَا أُحِبُّ مَوْتًا كَمَوْتِ الْحِمَارِ قِيلَ وَمَا مَوْتُ الْحِمَارِ قَالَ مَوْتُ الْفَجَاءَةِ

Narrated to us [Ahmad bin Al Hasan] who said: Narrated to us [Muslim bin Ibrahim] who said: Narrated to us [Husam bin Al Mishak] who said: Narrated to us [Abu Ma'syar] from [Ibrahim] from ['Alqamah] who said: I heard [Abdullah] say: I heard the Prophet (peace be upon him) say: 'The soul of a believer comes out like sweat and I do not want to die like the death of a donkey.' It was asked to him: 'How does the a donkey die?' He replied: 'Sudden death.'

REWARDS OF KINDNESS RECORDED BY ANGELS

Hadith Imam Tirmidzi Number 903

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ عَنْ تَمَّامِ بْنِ نَحِيحٍ عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ حَافِظَيْنِ رَفَعَا إِلَى اللَّهِ مَا حَفِظَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَيَجِدُ اللَّهُ فِي

أَوَّلِ الصَّحِيفَةِ وَفِي آخِرِ الصَّحِيفَةِ خَيْرًا إِلَّا قَالَ اللَّهُ تَعَالَى أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لِعَبْدِي مَا بَيْنَ طَرَفَيْ
الصَّحِيفَةِ

Narrated to us [Ziyad bin Ayyub], narrated to us [Mubasyir bin Isma'il Al Halabi] from [Tammam bin Najih] from [Al Hasan] from [Anas bin Malik] who said: The Prophet (peace be upon him) said: 'The two guardians (angels) do not ascend to Allah either in the day or night, then Allah finds at the beginning of the record or at the end of the record one good deed except that Allah Almighty says to both: I bear witness over you that I have forgiven My servant all that he did between the two sides of the record.'

SWEAT OF A BELIEVER WHEN HE DIES

Hadith Imam Tirmidzi Number 904

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ
أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ يَمُوتُ بِعَرَقٍ الْجَبِينِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا نَعْرِفُ لِقَتَادَةَ سَمَاعًا مِنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Al Mutsanna bin Sa'id] from [Qatadah] from [Abdullah bin Al Buraidah] from [his father] from the Prophet (peace be upon him) who said: 'A believer dies with sweat on his forehead.' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Ibnu Mas'ud.' Abu 'Isa said: 'This is a hasan Hadith. Some scholars said: We do not know that Qatadah heard the Hadith from Abdullah bin Buraidah.'

Hadith Corroboration
Imam Ahmad : 21886, 21944, 21969
Imam Nasa'i : 1805, 1806
Imam Ibnu Majah : 1442

HOPE AND FEAR OF DEATH

Hadith Imam Tirmidzi Number 905

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْكُوفِيُّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ الْبَغْدَادِيُّ قَالَا حَدَّثَنَا سَيَّارُ هُوَ ابْنُ حَاتِمٍ
حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ
فَقَالَ كَيْفَ تَجِدُكَ قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ أَنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ دُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Abdullah bin Abu Ziyad Al Kufi] and [Harun bin Abdullah Al Bazaar Al Bahgdadi] who said: Narrated to us [Sayar] that is Ibnu Hatim, narrated to us [Ja'far bin

Sulaiman] from [Tsabit] from [Anas] that the Prophet (peace be upon him) visited a young man approaching his death, he asked: 'How are you?' The youth replied: 'O Messenger of Allah, I hope in Allah, but I also fear my sins.' The Prophet (peace be upon him) said: 'These two things (fear and hope) do not gather in the soul of a servant in such a state except that Allah will grant what he hopes for and give security from what he fears.' Abu 'Isa said: 'This is a hasan gharib Hadith. Some people narrated this Hadith from Tsabit from the Prophet (peace be upon him) as mursal.'

PROHIBITION OF EXCESSIVE ANNOUNCEMENT OF DEATH

Hadith Imam Tirmidzi Number 906

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ وَهَارُونُ بْنُ الْمُغِيرَةِ عَنْ عَنبَسَةَ عَنْ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّعِيِّ قَالَ إِيَّاكُمْ وَالنَّعْيَ فَإِنَّ النَّعْيَ مِنْ عَمَلِ الْجَاهِلِيَّةِ قَالَ عَبْدُ اللَّهِ وَالنَّعْيُ أَذَانٌ بِالْمَيِّتِ وَفِي الْبَابِ عَنْ حُذَيْفَةَ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَلَمْ يَذْكُرْ فِيهِ وَالنَّعْيُ أَذَانٌ بِالْمَيِّتِ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَنبَسَةَ عَنْ أَبِي حَمْزَةَ وَأَبُو حَمْزَةَ هُوَ مَيِّمُونَ الْأَعْوَرُ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ النَّعْيَ وَالنَّعْيُ عِنْدَهُمْ أَنْ يُنَادَى فِي النَّاسِ أَنْ فُلَانًا مَاتَ لِيَشْهَدُوا جَنَازَتَهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا بَأْسَ أَنْ يُعْلِمَ أَهْلَ قَرَابَتِهِ وَإِخْوَانَهُ وَرُويَ عَنْ إِبْرَاهِيمَ أَنَّهُ قَالَ لَا بَأْسَ بِأَنْ يُعْلِمَ الرَّجُلُ قَرَابَتَهُ

Narrated to us [Muhammad bin Humaid Ar Razi], narrated to us [Hakkam bin Salm] and [Harun bin Al Mughirah] from ['Anbasah] from [Abu Hamzah] from [Ibrahim] from ['Alqamah] from [Abdullah] from the Prophet (peace be upon him) who said: 'Do not announce someone's death, because that is from the deeds of Jahiliyyah.' Abdullah said: An Na'yu means announcing someone's death. A similar Hadith is narrated from Hudzaifah. Narrated to us [Sa'id bin Abdurrahman Al Makhzumi], narrated to us [Abdullah bin Al Walid Al 'Adani] from [Sufyan Ats Tsauri] from [Abu Hamzah] from [Ibrahim] from ['Alqamah] from [Abdullah] like the above Hadith, but he did not raise it to the Prophet and did not mention in it: An Na'yu means announcing someone's death. Abu 'Isa said: 'This Hadith is more sahih than the Hadith of 'Anbasah from Abu Hamzah, that is Maimun Al A'war, and it is not strong according to the Hadith scholars. Abu Isa said: 'The Hadith of Abdullah is a hasan gharib Hadith. Some scholars dislike An Na'yu, which according to them means announcing that so-and-so has died - so that they witness his body. Some scholars allow informing his relatives and friends. It is narrated from Ibrahim, he said: There is no harm in someone informing his relatives.'

PROHIBITION ON ANNOUNCING DEATH

Hadith Imam Tirmidzi Number 907

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ حَدَّثَنَا حَبِيبُ بْنُ سُلَيْمٍ الْعَبْسِيُّ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ عَنْ حَذِيفَةَ بْنِ الْيَمَانِ قَالَ إِذَا مِتُّ فَلَا تُؤْذِنُوا لِي إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ التَّعْيِهَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Abdul Quddus bin Bakr bin Khunais], narrated to us [Habib bin Sulaim Al 'Absi] from [Bilal bin Yahya Al 'Absi] from [Hudzaifah bin Al Yaman] who said: 'If I die, do not announce my death, because I fear that it is from an-na'yu. I have heard the Prophet (peace be upon him) prohibit an-na'yu.' This is a hasan sahih Hadith.

PATIENCE AT THE BEGINNING OF DISASTER

Hadith Imam Tirmidzi Number 908

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّبْرُ فِي الصَّدْمَةِ الْأُولَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah], narrated to us [Laits] from [Yazid bin Abu Habib] from [Sa'ad bin Sinan] from [Anas] that the Prophet (peace be upon him) said: 'Patience is at the first strike (of calamity).' Abu 'Isa said: 'This is a gharib Hadith through this chain.'

Hadith Corroboration
Imam Bukhari : 1203, 1219
Imam Muslim : 1534
Imam Tirmidzi : 909
Imam Nasa'i : 1846
Imam Ibnu Majah : 1585

PATIENCE AT THE BEGINNING OF DISASTER

Hadith Imam Tirmidzi Number 909

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far] from [Syu'bah] from [Tsabit Al Bunani] from [Anas bin Malik] from the Prophet (peace be upon him) who said: 'Patience is at the first strike (of calamity).' Abu 'Isa said: 'This is a hasan sahih Hadith.'

Hadith Corroboration
Imam Bukhari : 1203, 1219
Imam Muslim : 1534
Imam Nasa'i : 1846
Imam Ibnu Majah : 1585

THE PROPHET'S CRY WHEN HE DIED

Hadith Imam Tirmidzi Number 910

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدٍ اللَّهُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي أَوْ قَالَ عَيْنَاهُ تَذْرِفَانِ فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرٍ وَعَائِشَةَ قَالُوا إِنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَيِّتٌ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from ['Ashim bin 'Ubaidullah] from [Al Qasim bin Muhammad] from ['Aisyah] that the Prophet (peace be upon him) kissed Utsman bin Mazh'un when he died while crying, or he said: and his tears were flowing. A similar Hadith is narrated from Ibnu Abbas, Jabir and 'Aisyah. They said: 'Abu Bakar kissed the Prophet (peace be upon him) when he died.' Abu 'Isa said: 'The Hadith of 'Aisyah is a hasan sahih Hadith.'

Hadith Corroboration

Imam Ahmad : 1922, 23036, 23151

Imam Nasa'i : 1817

Imam Ibnu Majah : 1446

HOW TO BATHE AND SHROUD A DEAD BODY

Hadith Imam Tirmidzi Number 911

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا خَالِدٌ وَمَنْصُورٌ وَهَشَامٌ فَأَمَّا خَالِدٌ وَهَشَامٌ فَقَالَا عَنْ مُحَمَّدٍ وَحَفْصَةَ وَقَالَ مَنْصُورٌ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتُ تَوَفَّيْتُ إِحْدَى بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اغْسِلْنَهَا وَتَرَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَنَ وَاغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتَنَ فَأَذِنِّي فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِفْوَهُ فَقَالَ اشْعِرْنَاهُ قَالَ هُشَيْمٌ وَفِي حَدِيثٍ غَيْرِ هَؤُلَاءِ وَلَا أَذْرِي وَلَعَلَّ هَشَامًا مِنْهُمْ قَالَتْ وَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ قُرُونٍ قَالَ هُشَيْمٌ أَطْنُهُ قَالَ فَالْقَيْنَاهُ خَلْفَهَا قَالَ هُشَيْمٌ فَحَدَّثَنَا خَالِدٌ مِنْ بَيْنِ الْقَوْمِ عَنْ حَفْصَةَ وَمُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ وَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَابْدَأَنَّ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ وَفِي الْبَابِ عَنْ أُمِّ سُلَيْمٍ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ عَطِيَّةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَدْ رَوَى عَنْ إِبْرَاهِيمَ التَّخَعِيٍّ أَنَّهُ قَالَ غُسْلُ الْمَيِّتِ كَالْغُسْلِ مِنَ الْجَنَابَةِ وَقَالَ مَالِكُ بْنُ أَنَسٍ لَيْسَ لِغُسْلِ الْمَيِّتِ عِنْدَنَا حَدٌّ مُؤَقَّتٌ وَلَيْسَ لِدَلِكِ صِفَةٌ مَعْلُومَةٌ وَلَكِنْ يُطَهَّرُ قَالَ الشَّافِعِيُّ إِنَّمَا قَالَ مَالِكٌ قَوْلًا مُجْمَلًا يُغَسَّلُ وَيُنْفَى وَإِذَا أَنْفِيَ الْمَيِّتَ بِمَاءٍ قَرَّاحٍ أَوْ مَاءٍ غَيْرِهِ أَجْزَأُ ذَلِكَ مِنْ غُسْلِهِ وَلَكِنْ أَحَبُّ إِلَيَّ أَنْ يُغَسَلَ ثَلَاثًا فَصَاعِدًا لَا يُفْصَرُ عَنْ ثَلَاثٍ لِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا وَإِنْ أَنْقَوْا فِي أَقَلِّ مِنْ ثَلَاثٍ مَرَّاتٍ أَجْزَأُ وَلَا تَرَى أَنَّ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا هُوَ عَلَى مَعْنَى الْإِنْقَاءِ ثَلَاثًا أَوْ خَمْسًا وَلَمْ يُؤَقَّتْ وَكَذَلِكَ قَالَ الْفُقَهَاءُ وَهُمْ أَعْلَمُ بِمَعَانِي الْحَدِيثِ وَقَالَ أَحْمَدُ وَإِسْحَقُ وَتَكُونُ الْغَسَلَاتُ بِمَاءٍ وَسِدْرٍ وَيَكُونُ فِي الْآخِرَةِ شَيْءٌ مِنْ كَافُورٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Khalid], [Manshur] and [Hisyam]. [Khalid] and [Hisyam] said: from [Muhammad] and [Hafshah] [Manshur] said: from [Muhammad] from [Umu 'Athiyyah] who said: 'One of the daughters of the Prophet (peace be upon him) died. He said: Wash her an odd number of times, three or five (odd count) or more if necessary. Wash her with water and sidr leaves. Make the last rinse with camphor or use a little camphor. When you are done, inform me. When we finished washing her, we informed him. He gave his cloth and said: Shroud her body with this cloth. Husyaim said: In the Hadith, besides them I do not know. Perhaps Hisyam is among them. (Ummu 'Athiyyah) said: Then we braided her hair into three braids, Husyaim said: I think she said: then we placed her hair behind her head. Narrated to us [Khalid] among many from [Hafshah] and [Muhammad] from [Umu 'Athiyyah] who said: and the Prophet (peace be upon him) said to us: Start from the right side of the body and from the parts of ablution. A similar Hadith is narrated from Umu Sulaim. Abu 'Isa said: 'The Hadith of Umu 'Athiyyah is a hasan sahih Hadith and it is practiced by the scholars. It is narrated from Ibrahim Al Nakha'i, he said: Washing the deceased is like bathing from janabah. Malik bin Anas said: According to us, washing the deceased has no specific time limit, nor a specific procedure as long as it is cleaned. As for Syafi'i said: Malik said in general, meaning: the deceased is washed and cleaned. After being cleaned with pure water then that is sufficient. But what I prefer most is to wash it three times or more but not less than three times, the saying of the Prophet (peace be upon him): Wash her three times or five times. If it becomes pure when washing less than three times, then that is sufficient. And we think that the saying of the Prophet (peace be upon him) does not mean purification three times or five times without specifying it. Likewise the opinion of the fuqaha - they know better the meaning of the Hadith. Ahmad and Ishaq said: Wash the entire body with water and sidr leaves and in the last rinse use camphor.'

Hadith Corroboration

Imam Ahmad : 19860, 19865, 19871, 26034, 26036, 26043

Imam Bukhari : 1175, 1176, 1179, 1180, 1182, 1184

Imam Muslim : 1557, 1559

Imam Abu Dawud : 2734

Imam Nasa'i : 1858, 1862, 1863, 1864, 1865, 1866, 1867, 1868

Imam Ibnu Majah : 1448

Imam Malik : 465

THE BEST PERFUME OIL

Hadith Imam Tirmidzi Number 912

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ وَشَبَابَةُ قَالََا حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ سَمِعَ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْيَبُ الطِّيبِ الْمِسْكُ قَالَ أَبُو عِيسَى هَذَا

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] and [Syababah] who said: narrated to us [Syu'bah] from [Khulaid bin Ja'far] heard [Abu Nadlrah] narrate from [Abu Sa'id Al Khudri] who said: The Prophet (peace be upon him) said: 'The best perfume is musk.' Abu 'Isa said: 'This is a hasan sahih Hadith.'

Hadith Corroboration
Imam Ahmad : 10885, 11161
Imam Abu Dawud : 2746
Imam Tirmidzi : 913
Imam Nasa'i : 1879, 5030, 5169

MISS AS THE BEST PERFUME OIL Hadith Imam Tirmidzi Number 913

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ شُعْبَةَ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْمِسْكِ فَقَالَ هُوَ أَطْيَبُ طَيِّبِكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الْمِسْكَ لِلْمَيِّتِ قَالَ وَقَدْ رَوَاهُ الْمُسْتَمِرُّ بْنُ الرِّيَّانِ أَيْضًا عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلِيٌّ قَالَ يَحْيَى بْنُ سَعِيدٍ الْمُسْتَمِرُّ بْنُ الرِّيَّانِ ثِقَةٌ قَالَ يَحْيَى خُلَيْدُ بْنُ جَعْفَرٍ ثِقَةٌ

Narrated to us [Sufyan bin Waki'], narrated to us [his father] from [Syu'bah] from [Khulaid bin Ja'far] from [Abu Nadlrah] from [Abu Sa'id Al Khudri] that the Prophet (peace be upon him) was asked about musk? He replied: 'It is the best of your perfumes.' Abu 'Isa said: 'This is a hasan sahih Hadith. It is practiced by some scholars. It is the opinion of Ahmad and Ishaq. Some other scholars do not like applying musk to the deceased.' (Abu Isa At Tirmidzi) said: '[Al Mustamir bin Rayyan] also narrated from [Abu Nadlrah] from [Abu Sa'id] from the Prophet (peace be upon him). Ali said: Yahya bin Sa'id said: Al Mustamir bin Rayyan is trustworthy. Yahya said: Khulaid bin Ja'far is trustworthy.'

Hadith Corroboration
Imam Abu Dawud : 2746
Imam Nasa'i : 5030

THE PROCEDURES FOR BATHING A DEAD BODY AND THE PROCEDURES FOR ABBREVIATION OR BATHING Hadith Imam Tirmidzi Number 914

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ غُسْلِهِ الْغُسْلُ وَمِنْ حَمْلِهِ الْوُضُوءُ يَعْنِي الْمَيْتَ قَالَ

وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الَّذِي يُغْسَلُ الْمَيِّتَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا غُسِّلَ مَيِّتًا فَعَلَيْهِ الْغُسْلُ وَقَالَ بَعْضُهُمْ عَلَيْهِ الْوُضُوءُ وَقَالَ مَالِكُ بْنُ أَنَسٍ أَسْتَحِبُّ الْغُسْلَ مِنْ غُسْلِ الْمَيِّتِ وَلَا أَرَى ذَلِكَ وَاجِبًا وَهَكَذَا قَالَ الشَّافِعِيُّ وَقَالَ أَحْمَدُ مَنْ غَسَلَ مَيِّتًا أَرْجُو أَنْ لَا يَجِبَ عَلَيْهِ الْغُسْلُ وَأَمَّا الْوُضُوءُ فَأَقْلُ مَا قِيلَ فِيهِ وَقَالَ إِسْحَاقُ لَا بُدَّ مِنَ الْوُضُوءِ قَالَ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ لَا يَغْتَسِلُ وَلَا يَتَوَضَّأُ مَنْ غَسَلَ الْمَيِّتَ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Abdul Aziz bin Al Mukhtar] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet (peace be upon him) who said: 'After washing the deceased, he must take a bath and after carrying him he must perform ablution.' (Abu Isa At Tirmidzi) said: 'A similar Hadith is narrated from Ali and 'Aisyah.' Abu 'Isa said: 'The Hadith of Abu Hurairah is a hasan Hadith. This Hadith is also narrated from Abu Hurairah as mauquf. The scholars differ in opinion regarding the one who washes the deceased. Some of them from the companions of the Prophet (peace be upon him) and others opine: if he washes the deceased then he must take a bath. And some of them opine: He only must perform ablution. Malik bin Anas said: I prefer taking a bath after washing the deceased, but do not consider it obligatory. Likewise, the opinion of Syafi'i. Ahmad said: One who has washed the deceased, I hope he does not have to take a bath, but at least he performs ablution. Ishaq said: He must perform ablution. (Abu Isa At Tirmidzi) said: It is narrated from Abdullah bin Mubarak, he said: One who washes the deceased does not have to take a bath or perform ablution.'

Hadith Corroboration
Imam Ahmad : 7364

WHITE CLOTHES FOR THE DEAD

Hadith Imam Tirmidzi Number 915

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا مَوْتَاكُمْ فِي الْبَابِ عَنْ سَمُرَةَ وَابْنِ عُمَرَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ وَقَالَ ابْنُ الْمُبَارَكِ أَحَبُّ إِلَيَّ أَنْ يُكْفَنَ فِي ثِيَابِهِ الَّتِي كَانَ يُصَلِّي فِيهَا وَقَالَ أَحْمَدُ وَإِسْحَاقُ أَحَبُّ الثِّيَابِ إِلَيْنَا أَنْ يُكْفَنَ فِيهَا الْبَيَاضُ وَيُسْتَحَبُّ حُسْنُ الْكَفَنِ

Narrated to us [Qutaibah], narrated to us [Bisyr bin Al Mufadlal] from [Abdullah bin 'Utsman bin Khutsaim] from [Sa'id bin Jubair] from [Ibnu Abbas] who said: The Prophet (peace be upon him) said: 'Wear white clothes, for they are the best of your clothes. Shroud your deceased with them.' A similar Hadith is narrated from Samurah, Ibnu Umar and 'Aisyah. Abu 'Isa said: 'The Hadith of Ibnu Abbas is a hasan sahih Hadith and that is what is

preferred by the scholars. Ibnu Al Mubarak said: What I prefer is that he is shrouded with clothes that he usually wears for prayer. While Ahmad and Ishaq said: What we prefer is that he is shrouded with white cloth and the best shroud.'

Hadith Corroboration

Imam Ahmad : 2109, 2878, 3171, 3251, 19246, 19325

Imam Abu Dawud : 3380, 3539

Imam Tirmidzi : 2734

Imam Nasa'i : 1870, 5227

Imam Ibnu Majah : 3556

A GOOD SHROUD FOR YOUR BROTHER

Hadith Imam Tirmidzi Number 916

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمرُ بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنُوهُ فِيهِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَالَ ابْنُ الْمُبَارَكِ قَالَ سَلَامٌ بْنُ أَبِي مُطِيعٍ فِي قَوْلِهِ وَلْيُحْسِنْ أَحَدُكُمْ كَفَنَ أَخِيهِ قَالَ هُوَ الصَّفَاءُ وَلَيْسَ بِالْمُرْتَفِعِ

Narrated to us [Muhammad bin Basyar], narrated to us [Umar bin Yunus], narrated to us [Ikrimah bin 'Ammar] from [Hisyam bin Hassan] from [Muhammad bin Sirrin] from [Abu Qatadah] who said: The Prophet (peace be upon him) said: 'If one of you takes care of his brother, let him give him a good shroud.' A similar Hadith is narrated from Jabir. Abu 'Isa said: 'This is a hasan gharib Hadith. Ibnu Al Mubarak said: Sallam bin Abu Muthi' said: regarding the words, Let him make good the shroud of his brother meaning, a clean shroud not an expensive shroud.'

Hadith Corroboration

Imam Ahmad : 13999, 14239, 14463

Imam Muslim : 1567

Imam Abu Dawud : 2737

Imam Nasa'i : 1869

Imam Ibnu Majah : 1463

PROPHET'S SHROUD

Hadith Imam Tirmidzi Number 917

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَفَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضَ يَمَانِيَةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ قَالَ فَذَكَرُوا لِعَائِشَةَ قَوْلَهُمْ فِي ثَوْبَيْنِ وَبُرْدٍ حَبْرَةٍ فَقَالَتْ قَدْ أَتَى بِالْبُرْدِ وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يُكَفَّنُوهُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Hafsh bin Ghiyats] from [Hisyam bin Urwah] from [his father] from ['Aisyah] who said: 'The Prophet (peace be upon him) was shrouded in three white Yemeni cloths. Among them there was no sewn shirt nor head cover.' ('Urwah)

said: 'They said to 'Aisyah about her saying (that the Prophet, peace be upon him, was shrouded) with two white cloths and one striped blanket. Then ('Aisyah) replied: Yes, a blanket was presented to him, but they rejected it and did not shroud the Prophet (peace be upon him) with it.' Abu 'Isa said: 'This is a hasan sahih Hadith.'

Hadith Corroboration

Imam Ahmad : 23484, 24159, 24423, 24499, 24612, 24759, 25074

Imam Bukhari : 1185, 1192, 1193, 1194, 1298

Imam Muslim : 1563

Imam Abu Dawud : 2740

Imam Nasa'i : 1871, 1872, 1873

Imam Ibnu Majah : 1458

Imam Malik : 467, 468

SHROAD OF HAMZAH BIN ABDUL MUTHALIB

Hadith Imam Tirmidzi Number 918

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّنَ حَمْرَةَ بْنَ عَبْدِ الْمُطَّلِبِ فِي نَمِرَةٍ فِي ثَوْبٍ وَاحِدٍ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ مُعَقَّلٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ فِي كَفْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِوَايَاتٌ مُخْتَلِفَةٌ وَحَدِيثُ عَائِشَةَ أَصَحُّ الْأَحَادِيثِ الَّتِي رُوِيَ فِي كَفْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى حَدِيثِ عَائِشَةَ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالَ سُفْيَانُ الثَّوْرِيُّ يُكَفَّنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ إِنْ شِئَتْ فِي قَمِيصٍ وَلِفَافَتَيْنِ وَإِنْ شِئَتْ فِي ثَلَاثِ لِفَافٍ وَيُجْزَى ثَوْبٌ وَاحِدٌ إِنْ لَمْ يَجِدُوا ثَوْبَيْنِ وَالثَّوْبَانِ يُجْزَيَانِ وَالثَّلَاثَةُ لِمَنْ وَجَدَهَا أَحَبُّ إِلَيْهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا تُكَفَّنُ الْمَرْأَةُ فِي خَمْسَةِ أَثْوَابٍ

Narrated to us [Ibn Abu Umar], narrated to us [Bisyr bin As Sari] from [Za'idah] from [Abdullah bin Muhammad bin 'Aqil] from [Jabir bin Abdullah] that the Messenger of Allah , peace and blessings be upon him shrouded Hamzah bin Abdul Muththalib with a namirah (striped cloth or blanket) in one piece of cloth. (Abu Isa At Tirmidzi) said; 'Hadiths of similar meaning are narrated from Ali, Ibn Abbas, Abdullah bin Mughaffal and Ibn Umar.' Abu 'Isa said; 'The hadith of Aisyah is a hasan sahih hadith. Many hadiths are narrated regarding the shroud of the Prophet shallallahu 'alaihi wasallam, but the most sahih is the hadith of Aisyah, which is practiced by most scholars from among the companions of the Prophet , peace and blessings be upon him and others. Sufyan Ats-Tsauri said; 'A man is shrouded with three cloths, which can consist of one shirt and two cloths, or three white cloths, and it is permissible to use only one cloth for whoever does not find two cloths besides it. Two pieces of cloth are sufficient, and three pieces are what they prefer. This is the opinion of Syafi'i, Ahmad and Ishaq. They said; 'A woman is shrouded with five cloths'.

Hadith Corroboration

Imam Ahmad : 13996

PREPARING FOOD FOR THE DECEASED'S FAMILY

Hadith Imam Tirmidzi Number 919

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَانَ بَعْضُ أَهْلِ الْعِلْمِ يَسْتَحِبُّ أَنْ يُوجَّهَ إِلَى أَهْلِ الْمَيِّتِ شَيْءٌ لِيُشْغِلَهُمْ بِالْمُصِيبَةِ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ أَبُو عِيسَى وَجَعْفَرُ بْنُ خَالِدٍ هُوَ ابْنُ سَارَةَ وَهُوَ ثِقَةٌ رَوَى عَنْهُ ابْنُ جُرَيْجٍ

Narrated to us [Ahmad bin Mani'] and [Ali bin Hujr] said; Narrated to us [Sufyan bin 'Uyainah] from [Ja'far bin Khalid] from [his father] from [Abdullah bin Ja'far] said; 'When the news of Ja'far's death arrived, the Prophet , peace and blessings be upon him said; 'Prepare food for the family of Ja'far because an affair has come that preoccupies them'. 'Abu 'Isa said; 'This is a hasan sahih hadith and some prefer to send food to the family of the deceased, because they are preoccupied with the calamity that has befallen them. This is also the opinion of Syafi'i.' Abu 'Isa said; 'Ja'far bin Khalid is Ibn Sarah, he is a trustworthy person. Ibn Juraij has narrated hadiths from him.'

Hadith Corroboration
Imam Abu Dawud : 2725

PROHIBITION OF MOURNING A BODY

Hadith Imam Tirmidzi Number 920

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ حَدَّثَنِي زَيْدُ الْأَيْمِيُّ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ وَضَرَبَ الْخُدُودَ وَدَعَا بِدَعْوَةِ الْجَاهِلِيَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Sufyan] said; narrated to me [Zubaid Al Ayami] from [Ibrahim] from [Masruq] from [Abdullah] from the Prophet , peace and blessings be upon him said: 'Not from our group is the one who tears the collar of the shirt, slaps the cheeks and calls with the calls of Jahiliyyah (that is, lamenting the deceased).' Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 3476, 3902, 3997, 4131, 4198
Imam Bukhari : 1212, 1214, 1215, 3258
Imam Muslim : 148
Imam Nasa'i : 1837, 1839, 1841
Imam Ibnu Majah : 1573

PROHIBITION OF MOURNING A BODY

Hadith Imam Tirmidzi Number 921

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ وَمَرْوَانُ بْنُ مُعَاوِيَةَ وَيَزِيدُ بْنُ هَارُونَ عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ قَالَمَاتَ رَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ قَرِظَةُ بْنُ كَعْبٍ فَنِيحَ عَلَيْهِ فَجَاءَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ مَا بَالُ التَّوَجُّعِ فِي الْإِسْلَامِ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نِيحَ عَلَيْهِ عُذِّبَ بِمَا نِيحَ عَلَيْهِ فِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَأَبِي مُوسَى وَقَيْسِ بْنِ عَاصِمٍ وَأَبِي هُرَيْرَةَ وَجُنَادَةَ بْنِ مَالِكٍ وَأَنْسٍ وَأُمِّ عَطِيَّةٍ وَسَمُرَةَ وَأَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ أَبُو عِيسَى حَدِيثُ الْمُغِيرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Qurran bin Tammam], [Marwan bin Mu'awiyah] and [Yazid bin Harun] from [Sa'id bin 'Ubaid Ath Tha'i] from [Ali bin Rabi'ah Al Asadi] said; 'A man from the Ansar named Qarazhah bin Ka'ab passed away. Then he was lamented. [Mughirah bin Syu'bah] came, then ascended the pulpit. He praised and glorified Allah then said; 'How can there be lamentation in Islam? Indeed I have heard the Messenger of Allah , peace and blessings be upon him say: 'Whoever is lamented, surely he will be punished according to the lamentation directed at him.' Hadiths of similar meaning are narrated from Umar, Ali, Abu Musa, Qais bin Ashim, Abu Hurairah, Junadah bin Malik, Anas, Umu 'Athiyyah, Samurah and Abu Malik Al Asy'ari. Abu 'Isa said; 'The hadith of Mughirah is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 19251
Imam Ibnu Majah : 1582

FOUR THINGS OF JAHILIYAH THAT THE PEOPLE ARE STILL DOING Hadith Imam Tirmidzi Number 922

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ وَالْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَنْ يَدَعَهُنَّ النَّاسُ النَّيَاحَةُ وَالطَّعْنُ فِي الْأَحْسَابِ وَالْعُدْوَى أَجْرَبَ بَعِيرٌ فَأَجْرَبَ مِائَةَ بَعِيرٍ مَنْ أَجْرَبَ الْبَعِيرَ الْأَوَّلَ وَالْأَنْوَاءُ مُطْرِنًا بَنُوْءٍ كَذَا وَكَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], informed us [Syu'bah] and [Al Mas'udi] from [Alqamah bin Martsad] from [Abu Ar Rabi'] from [Abu Hurairah] said; The Messenger of Allah , peace and blessings be upon him said: 'There are four matters in my ummah, all of which are acts of Jahiliyyah, and the people will never leave them: Lamenting the dead, mocking someone's lineage (descent), believing in the contagion of disease like a camel with scabies believed to infect a hundred others (not believing that Allah gives the disease), and Anwa' that is their saying that we are given rain by this star and that star.' Abu 'Isa said; 'This is a hasan hadith.'

DEAD BODY WAS TORTURED BECAUSE OF HIS FAMILY'S CRYING

Hadith Imam Tirmidzi Number 923

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبُكَاءَ عَلَى الْمَيِّتِ قَالُوا الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ وَذَهَبُوا إِلَى هَذَا الْحَدِيثِ وَقَالَ ابْنُ الْمُبَارَكِ أَرْجُو أَنْ كَانَ يَنْهَاهُمْ فِي حَيَاتِهِ أَنْ لَا يَكُونُوا عَلَيْهِ مِنْ ذَلِكَ شَيْءٌ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Ya'qub bin Ibrahim bin Sa'ad], narrated to us [his father] from [Shalih bin Kaisan] from [Az-Zuhri] from [Salim bin Abdullah] from [his father] said; [Umar bin Khaththab] said; The Messenger of Allah , peace and blessings be upon him said: 'Indeed the deceased is punished because of the crying of his family over (his death).' Hadiths of similar meaning are narrated from Ibn Umar and Imran bin Hushain. Abu 'Isa said; 'The hadith of Umar is a hasan sahih hadith. Some scholars dislike crying over the deceased, they base it on this hadith. That the deceased is punished because of his family's crying over his death. Abdullah bin Mubarak opined; I hope if before death he forbade his family to cry over him, then he will not be punished because of their crying.'

Hadith Corroboration
Imam Ahmad : 240, 298, 316, 363, 5906, 19251, 25205
Imam Muslim : 1536, 1545
Imam Tirmidzi : 925
Imam Nasa'i : 1825, 1827

PROHIBITION OF WAITING FOR DEATH WITH WAITING

Hadith Imam Tirmidzi Number 924

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَّارٍ حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ أَنَّ مُوسَى بْنَ أَبِي مُوسَى الْأَشْعَرِيَّ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ بَاكِيَةً فَيَقُولُ وَابْنُ جَبَلَةَ وَابْنُ سَيِّدَاهُ أَوْ نَحْوَ ذَلِكَ إِلَّا وَكَّلَ بِهِ مَلَكَانِ يُلْهَرَانِهِ أَهْكَذَا كُنْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Hujr], informed us [Muhammad bin 'Ammar] narrated to me [Asid bin Abu `Asid] that [Musa bin Abu Musa Al Asy'ari] informed him, from [his father] that the Messenger of Allah , peace and blessings be upon him said: 'No one dies, then people stand lamenting him by saying; 'Wa jaballah wa sayyidah (Oh how wretched I am, oh how unlucky I am! and the like, surely two angels will be sent to strike him while rebuking him by saying;

'Is that truly your condition (in the world)?" Abu 'Isa said; 'This is a hasan gharib hadith.'

EXPLANATION OF THE DEAD BODY BEING PUNISHED BECAUSE OF HIS FAMILY'S CRYING

Hadith Imam Tirmidzi Number 925

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ عَائِشَةُ يَرْحَمُهُ اللَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ وَهُمْ إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ مَاتَ يَهُودِيًّا إِنَّ الْمَيِّتَ لَيُعَذَّبُ وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَقِرْظَةَ بْنِ كَعْبٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَأَسَامَةَ بْنِ زَيْدٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ وَقَدْ ذَهَبَ أَهْلُ الْعِلْمِ إِلَى هَذَا وَتَأَوَّلُوا هَذِهِ الْآيَةَ {وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Qutaibah], narrated to us ['Abbad bin 'Abbad Al Muhallabi] from [Muhammad bin 'Amr] from [Yahya bin Abdurrahman] from [Ibn Umar] from the Prophet , peace and blessings be upon him said: 'Indeed the deceased is punished because of the crying of his family over (his death).' ['Aisyah] said; -May Allah have mercy on (Ibn Umar) - he did not lie but erred in saying, actually the Messenger of Allah , peace and blessings be upon him said that to a man who died in Judaism namely his saying, 'Indeed this deceased will be punished, and his family will cry over him.' Hadiths of similar meaning are narrated from Ibn Abbas, Qaradlah bin Ka'ab, Abu Hurairah, Ibn Mas'ud and Usamah bin Zaid. Abu 'Isa said; 'The hadith of 'Aisyah is a hasan sahih hadith and this hadith has been narrated through more than one chain from 'Aisyah. Some scholars namely Syafi'i opine based on this hadith by interpreting the verse; 'That a sinner does not bear the sin of another.' (Qs. An Najm: 38)

Hadith Corroboration

Imam Ahmad : 240, 278, 298, 316, 363, 5906, 19251, 25205

Imam Muslim : 1536, 1545

Imam Tirmidzi : 927

Imam Nasa'i : 1825, 1827

CRYING OVER DEATH WITHOUT WAILING IS FORBIDDEN

Hadith Imam Tirmidzi Number 926

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَأَنْطَلَقَ بِهِ إِلَى ابْنِهِ إِبْرَاهِيمَ فَوَجَدَهُ يَجُودُ بِنَفْسِهِ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ فِي حِجْرِهِ فَبَكَى فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ أَتَبْكِي أَوْ لَمْ تَكُنْ نَهَيْتَ عَنْ الْبُكَاءِ

قَالَ لَا وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجْرَيْنِ صَوْتٍ عِنْدَ مُصِيبَةِ خَمَشٍ وَجُوهٍ وَشَقِّ جُيُوبٍ وَرَنَّةٍ شَيْطَانِي فِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Ibn Abu Laila] from ['Atha'] from [Jabir bin Abdullah] said; The Prophet , peace and blessings be upon him pulled the hand of Abdurrahman bin Auf to go meet his son, Ibrahim, suddenly he found him already deceased. The Prophet , peace and blessings be upon him carried him while crying, Abdurrahman asked; 'Why do you cry, didn't you forbid (us) to cry over the deceased?' (The Messenger of Allah shallallahu 'alaihi wasallam) answered: 'No harm, what I forbid are two voices of the foolish and sinful. That is crying with lamenting voices while scratching the face, tearing the collar, and lamenting voices like the lamenting of Satan.' In this hadith there are more words than this. Abu 'Isa said; 'This is a hasan hadith.'

EXPLANATION OF THE DEAD BODY BEING PUNISHED BECAUSE OF HIS FAMILY'S CRYING

Hadith Imam Tirmidzi Number 927

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ قَالَ وَحَدَّثَنَا إِسْحَقُ بْنُ مُوسَى حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ وَذُكِرَ لَهَا أَنَّ ابْنَ عَمَرَ يَقُولُ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ فَقَالَتْ عَائِشَةُ غَفَرَ اللَّهُ لِأبي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِيَّةٍ يُبْكِي عَلَيْهَا فَقَالَ إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik] said; Narrated to us [Ishaq bin Musa], narrated to us [Ma'an], narrated to us [Malik] from [Abdullah bin Abu Bakar bin Muhammad bin 'Amr bin Hazm] from [his father] from ['Amrah] she informed him that she heard ['Aisyah] say when it was mentioned before her that Ibn Umar said; 'The deceased is punished because of the crying of the living over him.' 'Aisyah said; 'May Allah forgive Abu Abdirrahman, he did not lie but he forgot or erred, the truth is the Messenger of Allah , peace and blessings be upon him passed by a Jewish woman who died while being cried over by her family then he said: 'They cry over her, and the deceased surely will be punished in her grave'. ' Abu 'Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 240, 298, 316, 363, 4719, 5906

Imam Bukhari : 1206, 1208

Imam Muslim : 1536, 1539, 1540, 1545

Imam Abu Dawud : 2722

Imam Nasa'i : 1825, 1827, 1832

CARRYING THE CORPSE IN FRONT

Hadith Imam Tirmidzi Number 928

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ

Narrated to us [Qutaibah], [Ahmad bin Mani'], [Ishaq bin Manshur] and [Mahmud bin Ghailan] they said; narrated to us [Sufyan bin 'Uyainah] from [Az-Zuhri] from [Salim] from [his father] said; 'I saw the Prophet shallallahu 'alaihi wasallam, Abu Bakar and Umar all walking in front of the bier.'

Hadith Corroboration

Imam Ahmad : 4311, 5769

Imam Abu Dawud : 2765

Imam Tirmidzi : 929, 930, 931

Imam Nasa'i : 1918, 1919

Imam Ibnu Majah : 1471, 1472

Imam Malik : 470

CARRYING THE CORPSE IN FRONT (VARIATION)

Hadith Imam Tirmidzi Number 929

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ هَمَّامٍ عَنْ مَنْصُورٍ وَبَكْرِ الْكُوفِيِّ وَزِيَادٍ وَسُفْيَانَ كُلُّهُمْ يَذْكُرُ أَنَّهُ سَمِعَهُ مِنَ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us ['Amr bin 'Ashim] from [Hammam] from [Manshur], [Bakar Al Kufi], [Ziyad] and [Sufyan] all mentioned that (Hammam) heard from [Az-Zuhri] from [Salim bin Abdullah] from [his father] said; 'I have seen the Prophet shallallahu 'alaihi wasallam, Abu Bakar and Umar, all walking in front of the bier.'

Hadith Corroboration

Imam Ahmad : 4311, 5769

Imam Abu Dawud : 2765

Imam Tirmidzi : 930, 931

Imam Nasa'i : 1918, 1919

Imam Ibnu Majah : 1471, 1472

Imam Malik : 470

MERSAL HADITH ABOUT CARRYING THE CORPSE IN FRONT

Hadith Imam Tirmidzi Number 930

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يَمْشُونَ أَمَامَ الْجَنَازَةِ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي سَالِمٌ أَنَّ أَبَاهُ كَانَ يَمْشِي أَمَامَ الْجَنَازَةِ قَالَ وَفِي الْبَابِ

عَنْ أَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ هَكَذَا رَوَاهُ ابْنُ جُرَيْجٍ وَزِيَادُ بْنُ سَعْدٍ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ وَرَوَى مَعْمَرٌ وَيُونُسُ بْنُ يَزِيدَ وَمَالِكٌ وَغَيْرُ وَاحِدٍ مِنَ الْحُقَافِ عَنِ الزُّهْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْشِي أَمَامَ الْجَنَازَةِ وَأَهْلُ الْحَدِيثِ كُلُّهُمْ يَرَوْنَ أَنَّ الْحَدِيثَ الْمُرْسَلَ فِي ذَلِكَ أَصَحُّ قَالَ أَبُو عِيسَى وَسَمِعْتُ يَحْيَى بْنَ مُوسَى يَقُولُ قَالَ عَبْدُ الرَّزَّاقِ قَالَ ابْنُ الْمُبَارَكِ حَدِيثُ الزُّهْرِيِّ فِي هَذَا مُرْسَلٌ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ قَالَ ابْنُ الْمُبَارَكِ وَأَرَى ابْنَ جُرَيْجٍ أَخَذَهُ عَنْ ابْنِ عُيَيْنَةَ قَالَ أَبُو عِيسَى وَرَوَى هَمَّامُ بْنُ يَحْيَى هَذَا الْحَدِيثَ عَنْ زِيَادٍ وَهُوَ ابْنُ سَعْدٍ وَمَنْصُورٍ وَبَكْرٍ وَسُفْيَانَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ وَإِنَّمَا هُوَ سُفْيَانُ بْنُ عُيَيْنَةَ رَوَى عَنْهُ هَمَّامٌ وَأَخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَشْيِ أَمَامَ الْجَنَازَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْمَشْيَ أَمَامَهَا أَفْضَلُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ قَالَ وَحَدِيثُ أَنَسٍ فِي هَذَا الْبَابِ غَيْرُ مُحْفُوظٍ

Narrated to us [Abdu bin Hamid], narrated to us [Abdurrazzaq] informed us [Ma'mar] from [Az-Zuhri] said; The Prophet shallallahu 'alaihi wasallam, Abu Bakar and Umar walked in front of the bier. [Az-Zuhri] said; informed me [Salim] that [his father] walked in front of the bier. (Abu Isa At Tirmidzi) said; 'Hadiths of similar meaning are narrated from Anas.' Abu Isa said; 'The hadith of Ibn Umar is like this narrated by [Ibn Juraij], [Ziyad bin Sa'ad] and others from [Az-Zuhri] from [Salim] from [his father] like the hadith of Ibn 'Uyainah. [Ma'mar], [Yunus bin Yazid], [Malik] and others from the Huffaz narrated from [Az-Zuhri] that the Prophet , peace and blessings be upon him walked in front of the bier. All the experts in hadith opine that the mursal hadith on this issue is more sahih.' Abu Isa said; 'I heard Yahya bin Musa say; [Abdurrazzaq] said; [Ibn Mubarak] said; 'This mursal hadith of Az-Zuhri is more sahih than the hadith of Ibn 'Uyainah' Ibn Mubarak said; 'I saw and Ibn Juraij took it from Ibn 'Uyainah.' Abu Isa said; '[Hammam bin Yahya] narrated this hadith from [Ziyad], namely Ibn Sa'ad, [Manshur] [Bakar] and [Sufyan] from [Az-Zuhri] from [Salim] from [his father]. What is meant in this narration is Sufyan bin 'Uyainah. Hammam narrated from him. The scholars differ about walking in front of the bier. Some of them from among the companions of the Prophet , peace and blessings be upon him and others say that walking in front of it is preferred. This is also the opinion of Syafi'i and Ahmad.' (Abu Isa At Tirmidzi) said; 'The hadith of Anas in this chapter is not mahfuzh (preserved).'

Hadith Corroboration
Imam Ahmad : 5769
Imam Abu Dawud : 2765
Imam Nasa'i : 1918

RUNNING THE BODY IN FRONT OF THE BODY

Hadith Imam Tirmidzi Number 931

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ قَالَ أَبُو عِيسَى سَأَلْتُ مُحَمَّدًا

عَنْ هَذَا الْحَدِيثِ فَقَالَ هَذَا حَدِيثٌ خَطَأٌ أَخْطَأَ فِيهِ مُحَمَّدُ بْنُ بَكْرٍ وَإِنَّمَا يُرَوَّى هَذَا الْحَدِيثُ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي سَالِمٌ أَنَّ أَبَاهُ كَانَ يَمْشِي أَمَامَ الْجَنَازَةِ قَالَ مُحَمَّدٌ هَذَا أَصَحُّ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Bakar], narrated to us [Yunus bin Yazid] from [Ibn Syihab] from [Anas] that the Prophet shallallahu 'alaihi wasallam, Abu Bakar, Umar and Utsman, they walked in front of the bier. Abu 'Isa said; 'I asked Muhammad about this hadith, so he answered; 'This is an erroneous hadith, Muhammad bin Bakr has made a mistake. The correct one is narrated from Yunus from Az-Zuhri that the Prophet shallallahu 'alaihi wasallam, Abu Bakar and Umar walked in front of the bier. Az-Zuhri said; informed me Salim that his father used to walk in front of the bier. Muhammad said; 'This is more sahih.'

Hadith Corroboration
Imam Ahmad : 5769
Imam Abu Dawud : 2765
Imam Nasa'i : 1918

RUNNING THE BODY NOT TOO FAST

Hadith Imam Tirmidzi Number 932

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ عَنْ يَحْيَى إِمَامِ بَنِي تَيْمٍ اللَّهِ عَنْ أَبِي مَاجِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَسَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمَشْيِ خَلْفَ الْجَنَازَةِ قَالَ مَا دُونَ الْحَبَبِ فَإِنْ كَانَ خَيْرًا عَجَلْتُمُوهُ وَإِنْ كَانَ شَرًّا فَلَا يُبْعَدُ إِلَّا أَهْلُ النَّارِ الْجَنَازَةُ مَتْبُوعَةٌ وَلَا تَتَّبِعْ وَلَيْسَ مِنْهَا مَنْ تَقَدَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا يُعْرَفُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُضَعِّفُ حَدِيثَ أَبِي مَاجِدٍ لِهَذَا وَقَالَ مُحَمَّدٌ قَالَ الْحُمَيْدِيُّ قَالَ ابْنُ عُيَيْنَةَ قِيلَ لِيَحْيَى مَنْ أَبُو مَاجِدٍ هَذَا قَالَ طَائِرٌ طَارَ فَحَدَّثَنَا وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا رَأَوْا أَنَّ الْمَشْيَ خَلْفَهَا أَفْضَلُ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَإِسْحَاقُ قَالَ إِنَّ أَبَا مَاجِدٍ رَجُلٌ جَهُولٌ لَا يُعْرَفُ إِنَّمَا يُرَوَّى عَنْهُ حَدِيثَانِ عَنْ ابْنِ مَسْعُودٍ وَيَحْيَى إِمَامِ بَنِي تَيْمٍ اللَّهِ ثِقَةٌ يُكْنَى أَبُو الْحَارِثِ وَيُقَالُ لَهُ يَحْيَى الْجَابِرُ وَيُقَالُ لَهُ يَحْيَى الْمُجْبِرُ أَيْضًا وَهُوَ كُوفِي رَوَى لَهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَأَبُو الْأَخْوَصِ وَسُفْيَانُ بْنُ عُيَيْنَةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Wahab bin Jarir] from [Syu'bah] from [Yahya] imam Bani Taimillah from [Abu Majid] from [Abdullah bin Ma'sud] said; 'We asked the Messenger of Allah , peace and blessings be upon him about walking behind the bier. He answered: 'Walk not too fast. If the deceased is good then you hasten it. If the deceased is bad, then there is nothing distanced except the inhabitant of hell. The deceased is followed not the one following. No reward for the one who precedes it.' Abu 'Isa said; 'This hadith is

not known to be narrated from Abdullah bin Mas'ud except through this chain.' (Ahmad bin Hanbal) said; 'I heard Muhammad bin Isma'il weaken the hadith of Abu Majid because of this. Muhammad said; Al-Humaidi said; Ibn Uyainah said; 'It was asked to Yahya; 'Who is this Abu Majid?' He answered; 'A bird that flies then he narrates to us.' Some scholars from among the companions of the Prophet , peace and blessings be upon him and others opine according to this hadith, that walking behind the bier is better. This is also the opinion of Sufyan Ats-Tsauri and Ishaq. (Ahmad bin Hanbal) said; 'Abu Majid is a majhul (unknown) man and he only narrated two hadiths, from Ibn Mas'ud. Yahya imam Bani Taimillah is a trustworthy person given the kunyah Abu Al Harits, also named Yahya Al Jabir or Yahya Al Mujbir. From Kufah and Syu'bah, Sufyan Ats-Tsauri, Abul Ahwash and Sufyan bin Uyainah have narrated hadiths from him.'

Hadith Corroboration
Imam Ahmad : 9940

RESPECTING THE CORPSE WITHOUT A VEHICLE

Hadith Imam Tirmidzi Number 933

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ ثَوْبَانَ قَالَتْ جَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَرَأَى نَاسًا رُكَبَانًا فَقَالَ أَلَا تَسْتَحْيُونَ إِنَّ مَلَائِكَةَ اللَّهِ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ عَلَى ظُهُورِ الدَّوَابِّ قَالَ وَفِي الْبَابِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ وَجَابِرِ بْنِ سَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ثَوْبَانَ قَدْ رُوِيَ عَنْهُ مَوْقُوفًا قَالَ مُحَمَّدٌ الْمَوْقُوفُ مِنْهُ أَصَحُّ

Narrated to us [Ali bin Hujr], informed us [Isa bin Yunus] from [Abu Bakar bin Abu Maryam] from [Rasyid bin Sa'ad] from [Tsauban] said; 'We went out with the Prophet , peace and blessings be upon him to escort a bier, then he saw a group of people riding. He said; 'Aren't you ashamed? Indeed the angels of Allah walk with their feet while you are on mounts!' (Abu Isa At Tirmidzi) said; 'Hadiths of similar meaning are also narrated from Al Mughirah bin Syu'bah and Jabir bin Samurah. Abu Isa said; 'The hadith of Tsauban, has also been narrated from (the Messenger of Allah shallallahu 'alaihi wasallam) as mauquf. Muhammad said; 'The mauquf narration of Tsauban is more sahih.'

Hadith Corroboration
Imam Ibnu Majah : 1469

CARRYING THE BODY WITH SLOW STEPS

Hadith Imam Tirmidzi Number 934

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ أَبِي الدَّحْدَاحِ وَهُوَ عَلَى فَرَسٍ لَهُ يَسْعَى وَنَحْنُ حَوْلَهُ وَهُوَ يَتَوَقَّصُ بِهِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] narrated to us [Syu'bah]

from [Simak] said; I heard [Jabir bin Samurah] say; 'We were with the Prophet , peace and blessings be upon him following the bier of Abu Dahdah, he was on his horse stepping slowly, while we were beside him. He jumped with short steps.'

Hadith Corroboration
Imam Ahmad : 20030

TRANSPORTING THE BODY BY WALKING AND RIDING A HORSE

Hadith Imam Tirmidzi Number 935

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ الْجَرَّاحِ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَ جَنَازَةَ أَبِي الدَّحْدَاحِ مَاشِيًا وَرَجَعَ عَلَى فَرَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin As Shabah Al Hasyimi], narrated to us [Abu Qutaibah] from [Al Jarrah] from [Simak] from [Jabir bin Samurah] that the Prophet , peace and blessings be upon him followed the bier of Abu Dahdah by walking and returned by riding a horse. Abu Isa said; 'This is a hasan sahih hadith.'

SPEED UP THE FUNERAL PROCESS

Hadith Imam Tirmidzi Number 936

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ يَكُنْ خَيْرًا تُقَدِّمُوهَا إِلَيْهِ وَإِنْ يَكُنْ شَرًّا تَضَعُوهُ عَنْ رِقَابِكُمْ فِي الْبَابِ عَنْ أَبِي بَكْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan bin 'Uyainah] from [Az-Zuhri] heard [Sa'id bin Musayyab] from [Abu Hurairah] up to the news the Prophet , peace and blessings be upon him said: 'Hasten you all in carrying the bier. If the deceased is good then you have brought goodness closer. If the deceased is bad, then you have removed evil from your shoulders.' Hadiths of similar meaning are narrated from Abu Bakrah. Abu Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 9940

MANAGEMENT OF COMMUNITIES DURING THE UHUD WAR

Hadith Imam Tirmidzi Number 937

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَأَتَى رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَمْرَةٍ يَوْمَ أُحُدٍ فَوَقَفَ عَلَيْهِ فَرَأَهُ قَدْ مُثِّلَ بِهِ فَقَالَ لَوْلَا أَنْ تَحْدَ صَفِيَّةٌ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَّةُ حَتَّى يُحْشَرَ يَوْمَ الْقِيَامَةِ مِنْ بَطُونِهَا قَالَ ثُمَّ دَعَا بِنَمِرَةَ فَكَفَّنَهُ فِيهَا فَكَانَتْ إِذَا مُدَّتْ عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ وَإِذَا مُدَّتْ عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ قَالَ فَكَثُرَ الْقَتْلَى وَقَلَّتِ الشِّيَابُ قَالَ فَكَفَّنَ الرَّجُلَ وَالرَّجُلَانِ وَالثَّلَاثَةُ فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يُدْفَنُونَ فِي قَبْرِ وَاحِدٍ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ عَنْهُمْ أَتَيْتُمْ أَكْثَرَ قُرْآنًا فَيُقَدِّمُهُ إِلَى الْقِبْلَةِ قَالَ فَدَفَنَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُصَلِّ عَلَيْهِمْ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَنَسٍ إِلَّا مِنْ هَذَا الْوَجْهِ التَّمَرَةُ الْكِسَاءُ الْخَلْقُ وَقَدْ خُولِفَ أُسَامَةُ بْنُ زَيْدٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَرَوَى مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ عَنْ جَابِرٍ وَلَا نَعْلَمُ أَحَدًا ذَكَرَهُ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ إِلَّا أُسَامَةُ بْنُ زَيْدٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدِيثُ اللَّيْثِ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ جَابِرٍ أَصَحُّ

Narrated to us [Qutaibah], narrated to us [Abu Shafwan] from [Usamah bin Zaid] from [Ibn Syihab] from [Anas bin Malik] said; 'When the battle of Uhud ended, the Messenger of Allah , peace and blessings be upon him approached Hamzah. He saw him mutilated. He said; 'If not for Shafiyyah feeling sad about it, surely I would leave his body to be eaten by carnivorous animals until gathered on the Day of Resurrection in the bellies of those animals.' (Anas bin Malik) said; 'Then he asked for a namirah to shroud him, which if used to cover the head then the feet show and if used to cover the feet then the head shows.' (Anas bin Malik) said; 'At that time many were killed, so the shrouds were few.' (Anas bin Malik) said; 'So sometimes one person or two persons or three persons with one shroud then they are buried in one grave. The Messenger of Allah , peace and blessings be upon him asked who among them memorized the Quran the most? Then he prioritized that person to face the qiblah.' (Anas bin Malik) said; 'The Messenger of Allah , peace and blessings be upon him buried them without praying over them.' Abu 'Isa said; 'The hadith of Anas is a hasan gharib hadith. We do not know the hadith of Anas except through this chain. Namirah is a worn-out woolen blanket. And many chains differ from the narration of Usamah bin Zaid, namely; [Laits bin Sa'ad] narrated it from [Ibn Syihab] from [Abdurrahman bin Ka'ab bin Malik] from [Jabir bin Abdullah bin Zaid]. [Ma'mar] narrated from [Zuhri] from [Abdullah bin Tsa'labah] from [Jabir] and we do not know anyone who mentioned it from Zuhri from Anas except Usamah bin Zaid. I asked Muhammad about this hadith, he answered: 'The hadith of Laits from Ibn Syihab from Abdurrahman bin Ka'ab bin Malik from Jabir is more sahih.'

Hadith Corroboration
Imam Ahmad : 11852
Imam Abu Dawud : 2729

THE HABIT OF THE RASULULLAH SAW WAS TO VISIT AND DELIVER THE BODY

Hadith Imam Tirmidzi Number 938

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُسْلِمٍ الْأَعْوَرِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَرِيضَ وَيَشْهَدُ الْجَنَازَةَ وَيَرْكَبُ الْحِمَارَ وَيُجِيبُ دَعْوَةَ الْعَبْدِ وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ مَجْبَلٍ مِنْ لَيْفٍ عَلَيْهِ إِكَافٌ مِنْ لَيْفَقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمٍ عَنْ أَنَسٍ وَمُسْلِمٍ الْأَعْوَرِ يُضَعَّفُ وَهُوَ مُسْلِمٌ بْنُ كَيْسَانَ الْمَلَائِيُّ تُكْلَمُ فِيهِ وَقَدْ رَوَى عَنْهُ شُعْبَةُ وَسُفْيَانُ

Narrated to us [Ali bin Hujr], informed us [Ali bin Mushir] from [Muslim Al A'war] from [Anas bin Malik] said; 'The Messenger of Allah , peace and blessings be upon him often visited the sick, escorted the bier, rode a donkey and accepted the invitation of a slave. On the war of Bani Quraizah, he rode a donkey that wore a rein rope from wood fiber also wore a saddle from wood fiber.' Abu 'Isa said; 'This hadith, we do not know except from the hadith of Muslim from Anas and Muslim Al 'Awar is weakened. His name is Muslim bin Kaisan Al Mula'i, he is censured in hadith. Syu'bah and Sufyan have narrated hadiths from him.'

Hadith Corroboration
Imam Ibnu Majah : 4168

THE BURIAL PLACE OF THE PROPHET SAW

Hadith Imam Tirmidzi Number 939

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَلَفُوا فِي دَفْنِهِ فَقَالَ أَبُو بَكْرٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مَا نَسِيتُهُ قَالَ مَا قَبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ اذْفَنُوهُ فِي مَوْضِعِ فِرَاشِهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الْمَلَيْكِيُّ يُضَعَّفُ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ فَرَوَاهُ ابْنُ عَبَّاسٍ عَنْ أَبِي بَكْرٍ الصَّدِيقِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Abdurrahman bin Abu Bakar] from [Ibn Abu Mulaikah] from ['Aisyah] said; 'When the Messenger of Allah , peace and blessings be upon him passed away, the companions differed on where to bury him. [Abu Bakar] said; I have heard from the Prophet , peace and blessings be upon him something I do not forget, namely he said: Allah does not take the life of a Prophet except at the place where he likes to be buried there. Bury him at his bed place.' Abu Isa said; 'This is a gharib hadith. Abdurrahman bin Abu Bakar Al Mulaiki is weakened in his memorization. This hadith has also been narrated through another chain, namely [Ibn Abbas] narrated from [Abu Bakar Ash Shiddiq] from the Prophet also.'

RECOMMENDATION OF THE KINDNESS OF PEOPLE WHO HAVE

DECEIVED

Hadith Imam Tirmidzi Number 940

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عِمْرَانَ بْنِ أَنَسٍ الْمَكِّيِّ عَنْ عَطَاءٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اذْكُرُوا مُحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ عِمْرَانُ بْنُ أَنَسٍ الْمَكِّيُّ مُنْكَرُ الْحَدِيثِ وَرَوَى بَعْضُهُمْ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَ وَعِمْرَانُ بْنُ أَبِي أَنَسٍ مِصْرِيٌّ أَقْدَمُ وَأَثْبَتُ مِنْ عِمْرَانَ بْنِ أَنَسٍ الْمَكِّيِّ

Narrated to us [Abu Kuraib], narrated to us [Mu'awiyah bin Hisyam] from [Imran bin Anas Al Maki] from ['Atha'] from [Ibn Umar] that the Messenger of Allah , peace and blessings be upon him said: 'Remember the good deeds of those who have left you and cover their bad deeds.' Abu 'Isa said; 'This is a gharib hadith. I heard Muhammad say; Imran bin Anas Al Makki is one whose hadiths are munkar. Some of them narrated from ['Atha'] from ['Aisyah'] (Ahmad bin Hanbal) said, 'Imran bin Abu Anas from Egypt is earlier and trusted than Imran bin Anas Al Makki.'

Hadith Corroboration
Imam Abu Dawud : 4254

DO NOT SIT UNTIL THE BODY IS PUT INTO THE GRAVE

Hadith Imam Tirmidzi Number 941

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ بَشْرِ بْنِ رَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّبَعَ الْجَنَازَةَ لَمْ يَقْعُدْ حَتَّى تَوْضَعَ فِي اللَّحْدِ فَعَرَضَ لَهُ حَبْرٌ فَقَالَ هَكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ خَالِفُوهُمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَبَشْرُ بْنُ رَافِعٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ

Narrated to us [Muhammad bin Baysar], narrated to us [Shafwan bin Isa] from [Bisyr bin Rafi] from [Abdullah bin Sulaiman bin Junadah bin Abu Umayyah] from [his father] from [his grandfather] from [Ubadah bin Shamit] said; 'The Messenger of Allah , peace and blessings be upon him if following a bier, does not sit until the deceased is placed in the grave. A Jewish scholar approached and said; 'This is what we do O Muhammad'. ' Ubadah said; 'Then the Messenger of Allah , peace and blessings be upon him sat and said: 'Differ from them!' Abu Isa said; 'This is a gharib hadith. Bisyr bin Rafi' is not strong in narrating hadiths.'

Hadith Corroboration
Imam Ahmad : 11018, 11491
Imam Ibnu Majah : 1534

GOOD NEWS FOR PEOPLE WHO BURY CHILDREN

Hadith Imam Tirmidzi Number 942

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي سِنَانٍ قَالَ دَفَنْتُ ابْنِي سِنَانًا وَأَبُو طَلْحَةَ الْخَوْلَانِيُّ جَالِسٌ عَلَى شَفِيرِ الْقَبْرِ فَلَمَّا أَرَدْتُ الْخُرُوجَ أَخَذَ بِيَدِي فَقَالَ أَلَا أُبَشِّرُكَ يَا أَبَا سِنَانٍ قُلْتُ بَلَى فَقَالَ حَدَّثَنِي الضَّحَّاكُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَبٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَاسْتَرجَعَ فَقَالَ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Suwaid bin Nashr], narrated to us [Abdullah bin Al Mubarak] from [Hammad bin Salamah] from [Abu Sinan] said; 'I buried my son, Sinan and [Abu Thalhah Al Khaulani] sat at the edge of the grave. When I wanted to go out, he took my hand. He said; 'Do you want me to give you glad tidings O Abu Sinan,' I answered; 'Yes.' he said; 'Narrated to me [Al Dlahak bin Abdurrahman bin 'Arzab] from [Abu Musa Al Asy'ari] that the Messenger of Allah , peace and blessings be upon him said: 'If a servant's child dies, Allah says to His angels: You have taken My servant's child. They answer; 'Yes.' (Allah Tabaraka Wa Ta'ala) says; 'You have taken the fruit of his heart.' They answer; 'Yes.' (Allah Tabaraka Wa Ta'ala) asks: 'What did My servant say.' They answer; 'He praised You and said istirja'.' Allah says: 'Build for My servant a house in paradise, and name it Baitulhamd'.' Abu Isa said; 'This is a hasan sahih hadith.'

TAKBIR FOUR TIMES AT THE BODY PRAYER

Hadith Imam Tirmidzi Number 943

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَابْنِ أَبِي أَوْفَى وَجَابِرٍ وَيَزِيدَ بْنِ ثَابِتٍ وَأَنَسٍ قَالَ أَبُو عِيسَى وَيَزِيدُ بْنُ ثَابِتٍ هُوَ أَخُو زَيْدِ بْنِ ثَابِتٍ وَهُوَ أَكْبَرُ مِنْهُ شَهِدَ بَدْرًا وَزَيْدٌ لَمْ يَشْهَدْ بَدْرًا قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ التَّكْبِيرَ عَلَى الْجَنَازَةِ أَرْبَعَ تَكْبِيرَاتٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to us [Ma'mar] from [Az-Zuhri] from [Sa'id bin Musayyab] from [Abu Hurairah] that the Prophet , peace and blessings be upon him performed the funeral prayer for Najasyi and pronounced takbir four times. (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Ibn Abbas, Ibn Abu Aufa, Jabir, Yazid bin Tsabit and Anas.' Abu Isa said; 'Yazid bin Tsabit is the brother of Zaid bin Tsabit, the elder one, who participated in the Battle of Badr. Whereas Zaid did

not participate in the Battle of Badr.' Abu Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith. Most scholars from the companions of the Prophet , peace and blessings be upon him and others practiced it. They opined that the takbir over the deceased is four times. This is also the opinion of Sufyan Ats-Tsauri, Malik bin Anas, Ibn Mubarak, As-Syafi'i, Ahmad and Ishaq.

Hadith Corroboration

Imam Ahmad : 2178, 6850, 6982, 7446, 7546, 8228, 9271, 9286, 9819, 10432, 13635, 13911, 14299, 14360, 14381, 14434, 14754, 15559, 15560, 15561, 16011, 18390, 18425, 19021, 19044, 19045, 19094, 19095, 19114, 19154, 22111, 22351

Imam Bukhari : 1168, 1233, 1234, 1236, 1242, 1247, 1248, 3588, 3589, 3590, 3591, 3592

Imam Muslim : 1580, 1581, 1582, 1583, 1584, 1585, 3323

Imam Abu Dawud : 2789

Imam Tirmidzi : 943, 960, 2640

Imam Nasa'i : 1856, 1920, 1944, 1945, 1946, 1947, 1948, 1949, 1954, 2015

Imam Ibnu Majah : 1524, 1525, 1526, 1527

Imam Malik : 476

TAKBIR FIVE TIMES AT THE BODY PRAYER

Hadith Imam Tirmidzi Number 944

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ زَيْدُ بْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ أَرْقَمَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رَأَوْا التَّكْبِيرَ عَلَى الْجَنَازَةِ خَمْسًا وَقَالَ أَحْمَدُ وَإِسْحَاقُ إِذَا كَبَّرَ الْإِمَامُ عَلَى الْجَنَازَةِ خَمْسًا فَإِنَّهُ يُتَّبَعُ الْإِمَامُ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far] informed us [Syu'bah] from ['Amr bin Murrah] from [Abdurrahman bin Abu Laila] said; '[Zaid bin Arqam] pronounced takbir in our funeral prayer four times. Once, he pronounced takbir in a funeral prayer for one deceased five times. We asked him about it. He replied; 'The Messenger of Allah , peace and blessings be upon him pronounced it like that.' Abu Isa said; 'The hadith of Zaid bin Arqam is a hasan sahih hadith. Some scholars from the companions of the Prophet , peace and blessings be upon him and others held this opinion. They opined that the takbir in the funeral prayer is five times. Ahmad and Ishaq said; 'If the imam pronounces takbir over the deceased five times, then the imam must be followed.'

Hadith Corroboration

Imam Muslim : 1589

Imam Ibnu Majah : 1493, 1494, 1495

PRAYERS TO BE READ AT THE BODY PRAYER

Hadith Imam Tirmidzi Number 945

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا هِشْلُ بْنُ زِيَادٍ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ حَدَّثَنِي أَبُو إِبْرَاهِيمَ الْأَشْهَلِيُّ

عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا قَالَ يَحْيَى وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ وَزَادَ فِيهِ اللَّهُمَّ مَنْ أَحْيَيْتُهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَقَّيْتُهُ مِنَّا فَتَوَقَّهُ عَلَى الْإِيمَانِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ وَعَائِشَةَ وَأَبِي قَتَادَةَ وَعَوْفِ بْنِ مَالِكٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ وَالِدِ أَبِي إِبْرَاهِيمَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى هِشَامُ الدَّسْتَوَائِيُّ وَعَلِيُّ بْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَرَوَى عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ عِكْرِمَةَ بْنِ عَمَّارٍ غَيْرُ مَحْفُوظٍ وَعِكْرِمَةُ رُبَّمَا يَهُمُّ فِي حَدِيثٍ يَحْيَى وَرَوَى عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ أَصَحُّ الرِّوَايَاتِ فِي هَذَا حَدِيثُ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ عَنْ أَبِيهِ وَسَلَّطَهُ عَنْ اسْمِ أَبِي إِبْرَاهِيمَ فَلَمْ يَعْرِفْهُ

Narrated to us [Ali bin Hujr], informed us [Hiql bin Ziyad] narrated to us [Al Auza'i] from [Yahya bin Abu Katsir] narrated to me [Abu Ibrahim Al Asyhali] from [his father] said; The Messenger of Allah peace and blessings be upon him, when performing the funeral prayer, recited: ALLAHUMMAGHFIRLI LIHAYYINA WA MAYYITINA WA SYAHIDINA WA GHAIBINA WA SHAGHIRINA WA KABIRINA WA DZAKARINA WA UNTSANA (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our males and our females) [Yahya] said; narrated to me [Abu Salamah bin Abdurrahman] from [Abu Hurairah] from the Prophet , peace and blessings be upon him like above. With addition in it, 'ALLAHUMMA MAN AHYAITAHU MINNA FA AHYIHI 'ALAL ISLAM WAMAN TAWAFFAITAHU MINNA FA TAWAFFAHU 'LALA IMAN (O Allah, whom You keep alive among us, keep him alive upon Islam, and whom You cause to die among us, cause him to die upon faith)' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Abdurrahman, Aisyah, Abu Qatadah, Auf bin Malik and Jabir.' Abu Isa said; 'The hadith of Walid Abu Ibrahim is a hasan sahih hadith. [Hisyam Ad Dastuwali] and [Ali bin Mubarak] narrated this hadith from [Yahya bin Abu Katsir] from [Abu Salamah bin Abdurrahman] from the Prophet , peace and blessings be upon him as mursal. [Ikrimah bin 'Ammar] narrated from [Yahya bin Abu Katsir] from [Abu Salamah] from [Aisyah] from the Prophet , peace and blessings be upon him and the hadith of Ikrimah bin 'Ammar is not preserved. Ikrimah might have doubted in the hadith of Yahya, and it is narrated from [Yahya bin Abu Katsir] from [Abdullah bin Abu Qatadah] from [his father] from the Prophet peace and blessings be upon him. I have heard Muhammad say; 'The most sahih narration in this matter is the hadith of Yahya bin Abu Katsir from Abu Ibrahim Al Asyhal from his father. I asked him about the name of Abu Ibrahim but he did not know it.'

Hadith Corroboration

Imam Ahmad : 8453, 16885, 16886, 16887, 16888, 21512, 21571, 22397

Imam Abu Dawud : 2786

Imam Nasa'i : 1960

Imam Ibnu Majah : 1487

PRAYER FOR THE BODY AS FORGIVENESS

Hadith Imam Tirmidzi Number 946

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى مَيِّتٍ فَقَهَمْتُ مِنْ صَلَاتِهِ عَلَيْهِ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاغْسِلْهُ بِالْبَرْدِ وَاغْسِلْهُ كَمَا يُغْسَلُ الثَّوْبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ مُحَمَّدٌ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ هَذَا الْحَدِيثُ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Mu'awiyah bin Shalih] from [Abdurrahman bin Jubair bin Nufair] from [his father] from [Auf bin Malik] said; I heard the Messenger of Allah , peace and blessings be upon him performing prayer for a deceased. I could understand from his prayer the recitation: 'ALLAHUMMAGHFIR LAHU WARHAMHU WAGHSILHU BIL BARAD WAGHSILHU KAMA YUGHSALUTS TSAUBU (O Allah, forgive him, have mercy on him. Cleanse him with cold water. Cleanse him as a garment is cleansed)' Abu Isa said; 'This is a hasan sahih hadith. Muhammad said; 'The most sahih hadith in this matter is this one.'

READING LETTER AL-FATIHA FOR THE BODY

Hadith Imam Tirmidzi Number 947

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ شَرِيكَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ إِبْرَاهِيمُ بْنُ عُثْمَانَ هُوَ أَبُو شَيْبَةَ الْوَاسِطِيُّ مُنْكَرُ الْحَدِيثِ وَالصَّحِيحُ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ مِنَ السُّنَّةِ الْقِرَاءَةُ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ

Narrated to us [Ahmad bin Mani'], narrated to us [Zaid bin Hubab], narrated to us [Ibrahim bin Utsman] from [Al-Hakam] from [Miqsam] from [Ibn Abbas] that the Messenger of Allah , peace and blessings be upon him recited Surah Al-Fatihah for the deceased. (Ahmad bin Hanbal) said, 'Similar hadiths are narrated from Ummu Syarik.' Abu 'Isa said; 'The chain of the hadith of Ibn Abbas is not strong. Ibrahim bin Utsman is Abu Syaibah Al Wasithi, a person whose hadiths are munkar. And the correct from Ibn Abbas is his statement which reads; 'Among the matters of Sunnah is reciting Surah Al-Fatihah over the deceased'.

Hadith Corroboration
Imam Ibnu Majah : 1484

AL-FATIHA AS PART OF THE SUNNAH OF THE DEVIL

Hadith Imam Tirmidzi Number 948

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفَانَ ابْنِ عَبَّاسٍ صَلَّى عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقُلْتُ لَهُ فَقَالَ إِنَّهُ مِنَ السُّنَّةِ أَوْ مِنْ تَمَامِ السُّنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَخْتَارُونَ أَنْ يُقْرَأَ بِفَاتِحَةِ الْكِتَابِ بَعْدَ التَّكْبِيرَةِ الْأُولَى وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُقْرَأُ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ إِنَّمَا هُوَ ثَنَاءٌ عَلَى اللَّهِ وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالِدُعَاءُ لِلْمَيِّتِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْكُوفَةِ وَطَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ هُوَ ابْنُ أَخِي عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَوَى عَنْهُ الزُّهْرِيُّ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Sa'ad bin Ibrahim] from [Thalhah bin Abdullah bin Auf] that [Ibn Abbas] performed the funeral prayer, then he recited Al-Fatihah. I asked him, then he replied that it is from the Sunnah or part of the perfection of the Sunnah. Abu Isa said; 'This is a hasan sahih hadith. It is practiced by some scholars from the companions of the Prophet , peace and blessings be upon him and others. They chose the opinion that Al-Fatihah should be recited after the first takbir. This is also the opinion of Syafi'i, Ahmad and Ishaq. Some scholars opined that it should not be recited in the funeral prayer, but only praising Allah, reciting salawat upon the Prophet , peace and blessings be upon him and praying for the deceased. This is the opinion of Ats Tsauri and others from the people of Kufah, Thalhah bin Abdullah bin Auf is the nephew of Abdurrahman bin Auf whom Az-Zuhri narrated from.'

Hadith Corroboration
Imam Ibnu Majah : 1484

BODY PRAYER WITH THREE SHAFTS

Hadith Imam Tirmidzi Number 949

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَيُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ قَالَ كَانَ مَالِكُ بْنُ هُبَيْرَةَ إِذَا صَلَّى عَلَى جَنَازَةٍ فَتَقَالَ النَّاسَ عَلَيْهَا جَزَاءُ ثَلَاثَةِ أَجْزَاءٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ فَقَدْ أُوجِبَ قَالِ فِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ وَمَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ مَالِكِ بْنِ هُبَيْرَةَ حَدِيثٌ حَسَنٌ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ وَرَوَى إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ هَذَا الْحَدِيثَ وَأَدْخَلَ بَيْنَ مَرْثَدٍ وَمَالِكِ بْنِ هُبَيْرَةَ رَجُلًا وَرِوَايَةُ هَؤُلَاءِ أَصَحُّ عِنْدَنَا

Narrated to us [Abu Kuraib], narrated to us [Abdullah bin Al Mubarak] and [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Yazid bin Abu Habib] from [Martsad bin Abdullah Al Yazani] said; 'If [Malik bin Hubairah] wanted to perform the funeral prayer, and saw the number of people was few, he divided them into three rows. Then he said; The

Messenger of Allah , peace and blessings be upon him said: 'Whoever is prayed over by three rows, then he is obligatory (to enter Paradise).' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from 'Aisyah, Umm Habibah, Abu Hurairah and Maimunah the wife of the Prophet shallallahu 'alaihi wasallam.' Abu Isa said; 'The hadith of Malik bin Hubairah is a hasan hadith. Thus, more than one person narrated it from [Muhammad bin Ishaq]. [Ibrahim bin Sa'ad] also narrated this hadith from [Muhammad bin Ishaq] by inserting [a man] between Martsad and Malik bin Hubairah. Their narration according to us is more sahih.'

INTERCESSION FOR THE BODY OF A HUNDRED PEOPLE

Hadith Imam Tirmidzi Number 950

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ فَتُصَلَّى عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ أَنْ يَكُونُوا مِائَةً فَيَشْفَعُوا لَهُ إِلَّا شَفَّعُوا فِيهِ قَالِ عَلِيُّ بْنُ حُجْرٍ فِي حَدِيثِهِ مِائَةً فَمَا فَوْقَهَا قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ أَوْقَفَهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ

Narrated to us [Ibn Abu Umar], narrated to us [Abdul Wahab Ats Tsaqafi] from [Ayyub] and narrated to us [Ahmad bin Mani'] and [Ali bin Hujr] said; Narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Abu Qilabah] from [Abdullah bin Yazid] the foster brother of Aisyah, from [Aisyah] from the Prophet , peace and blessings be upon him said: 'No Muslim dies, then is prayed over by Muslims reaching one hundred (people), all praying for his intercession, except he will be given intercession.' Ali bin Hujr said in his hadith, one hundred or more. Abu Isa said; 'The hadith of Aisyah is a hasan sahih hadith, some of them made it mauquf, not marfu'.

Hadith Corroboration
Imam Ahmad : 16125, 22910, 24760
Imam Nasa'i : 1965

PROHIBITION ON PRAYER AND BURIAL OF BODY AT CERTAIN TIMES

Hadith Imam Tirmidzi Number 951

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَتْ لَثَلْتُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبَرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضِيئُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَعَثَرَهُمْ يَكْرَهُونَ الصَّلَاةَ عَلَى الْجَنَازَةِ فِي هَذِهِ السَّاعَاتِ وَقَالَ ابْنُ الْمُبَارَكِ مَعْنَى هَذَا الْحَدِيثِ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا يَعْني الصَّلَاةَ عَلَى الْجَنَازَةِ وَكَرِهَ الصَّلَاةَ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا وَإِذَا انْتَصَفَ النَّهَارُ حَتَّى تَزُولَ الشَّمْسُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَ الشَّافِعِيُّ لَا بَأْسَ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ فِي السَّاعَاتِ الَّتِي تُكْرَهُ فِيهِنَّ الصَّلَاةُ

Narrated to us [Hannad], narrated to us [Waki'] from [Musa bin Ali bin Rabah] from [his father] from [Uqbah bin 'Amir Al Juhani] said; 'Three times the Messenger of Allah , peace and blessings be upon him forbade us to pray or bury our deceased: when the sun rises until it ascends a spear's length, when it is at zenith until it declines a bit, and when the sun is about to set until it sets.' Abu Isa said; 'This is a hasan sahih hadith. It is practiced by some scholars from the companions of the Prophet , peace and blessings be upon him and others. They disliked funeral prayer at those times. Ibn Mubarak said; 'The meaning of the hadith is burying those who died among us, meaning the funeral prayer.' He disliked funeral prayer when the sun rises, when it sets, and at midday until the sun declines. This is also the opinion of Ahmad and Ishaq. Ash-Syafi'i said; 'There is no problem performing funeral prayer at disliked times for prayer.'

Hadith Corroboration
 Imam Ahmad : 16737, 16742
 Imam Muslim : 1373
 Imam Abu Dawud : 2777
 Imam Nasa'i : 557, 562, 1986
 Imam Ibnu Majah : 1508
 Imam Darimi : 1396

PROVISIONS FOR THE FUNERAL PRAYER FOR SMALL CHILDREN AND THE ETABS OF DRIVING FOLLOWING A CORPSE Hadith Imam Tirmidzi Number 952

حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنُ بِنْتِ أَزْهَرَ السَّمَّانِ الْبَصْرِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَعِيدِ بْنِ عُبَيْدِ اللَّهِ حَدَّثَنَا أَبِي عَنْ زِيَادِ بْنِ جُبَيْرِ بْنِ حَيَّةَ عَنْ أَبِيهِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّائِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ إِسْرَائِيلُ وَغَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ عُبَيْدِ اللَّهِ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا يُصَلَّى عَلَى الطِّفْلِ وَإِنْ لَمْ يَسْتَهْلَ بَعْدَ أَنْ يُعْلَمَ أَنَّه خُلِقَ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Bisyr bin Adam bin Binti Azhar As Saman Al Basri] narrated to us [Isma'il bin Sa'id bin 'Ubaidullah] narrated to us [my father] from [Ziyad bin Jubair bin Hayyah] from [his father] from [Al Mughirah bin Syu'bah] that the Prophet , peace and blessings be upon him said: 'The rider should be behind the bier, while the walker is up to him (behind or in front), and the child must be prayed over.' Abu Isa said; 'This is a hasan sahih hadith. [Isra'il] and others narrated from [Sa'id bin 'Ubaidullah]. Some scholars from the companions of the Prophet , peace and blessings be upon him and others practiced this

hadith. They opined; the child must be prayed over, even if he did not cry when born after knowing his creation is complete. This is also the opinion of Ahmad and Ishaq.'

Hadith Corroboration
Imam Ahmad : 17459, 17497
Imam Nasa'i : 1916, 1917, 1922
Imam Ibnu Majah : 1470

CHILDREN WHO DO NOT CRY AT BIRTH ARE NOT REQUIRED TO PERFORM THE FUNERAL PRAYER

Hadith Imam Tirmidzi Number 953

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْمَكِّيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّفْلُ لَا يُصَلَّى عَلَيْهِ وَلَا يَرِثُ وَلَا يُورَثُ حَتَّى يَسْتَهْلِقَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ اضْطَرَبَ النَّاسُ فِيهِ فَرَوَاهُ بَعْضُهُمْ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْفُوعًا وَرَوَى أَشْعَثُ بْنُ سَوَّارٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ مَوْقُوفًا وَرَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرٍ مَوْقُوفًا وَكَأَنَّ هَذَا أَصَحُّ مِنَ الْحَدِيثِ الْمَرْفُوعِ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا قَالُوا لَا يُصَلَّى عَلَى الطِّفْلِ حَتَّى يَسْتَهْلِقَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ

Narrated to us [Abu 'Ammar, Al Husain bin Hurait], narrated to us [Muhammad bin Yazid Al Washiti] from [Isma'il bin Muslim Al Makki] from [Abu Az-Zubair] from [Jabir] from the Prophet , peace and blessings be upon him said: 'An infant does not need to be prayed over, nor inherits nor is inherited until he can cry (shows signs of life).' Abu 'Isa said; 'This is a mudhtarib hadith. Some people narrated it from Abu Zubair from Jabir from the Prophet , peace and blessings be upon him as marfu'. Asy'ats bin Sawwar and others narrated from Abu Zubair from Jabir as mauquf. Muhammad bin Ishaq narrated it from 'Atha bin Abu Rabah from Jabir as mauquf and it seems the mauquf narration is more sahih than the marfu' one. Some scholars held this hadith, that an infant is not prayed over until he cries. Among them are Sufyan Ats-Tsauri and Syafi'i.'

Hadith Corroboration
Imam Ibnu Majah : 1496
Imam Darimi : 3003, 3004

THE PROPHET PRAYED THE BODY IN THE MOSQUE

Hadith Imam Tirmidzi Number 954

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْرَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ فِي الْمَسْجِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالَ الشَّافِعِيُّ قَالَ مَالِكٌ لَا يُصَلَّى عَلَى الْمَيِّتِ فِي الْمَسْجِدِ

وَقَالَ الشَّافِعِيُّ يُصَلَّى عَلَى الْمَيِّتِ فِي الْمَسْجِدِ وَاحْتَجَّ بِهَذَا الْحَدِيثِ

Narrated to us [Ali bin Hujr], informed us [Abdul Aziz bin Muhammad] from [Abdul Wahid bin Hamzah] from ['Abbad bin Abdullah bin Zubair] from [Aisyah] said; 'The Messenger of Allah , peace and blessings be upon him performed the funeral prayer over (the body of) Suhail bin Baidla' in the mosque.' Abu Isa said; 'This is a hasan hadith. Some scholars practiced this hadith. Asy Syafi'i said; Malik said; 'It is not allowed to pray over the deceased in the mosque.' Asy Syafi'i said; 'It is permissible to perform funeral prayer in the mosque with this hadith'.

Hadith Corroboration

Imam Ahmad : 23358, 23359, 23865, 24189, 25044

Imam Muslim : 1617

Imam Abu Dawud : 2774, 2775

Imam Nasa'i : 1941, 1942

Imam Ibnu Majah : 1507

ADAB OF JENAZAH PRAYER: STANDING AT THE HEAD OF THE MAN AND THE MIDDLE OF THE WOMAN

Hadith Imam Tirmidzi Number 955

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ هَمَّامٍ عَنْ أَبِي غَالِبٍ قَالَ صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهِ ثُمَّ جَاءُوا بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ فَقَالُوا يَا أَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالِ وَسَطِ السَّرِيرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هَكَذَا رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْجَنَازَةِ مُقَامَكَ مِنْهَا وَمِنْ الرَّجُلِ مُقَامَكَ مِنْهُ قَالَ نَعَمْ فَلَمَّا فَرَغَ قَالَ احْفَظُوا وَفِي الْبَابِ عَنْ سَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ هَمَّامٍ مِثْلَ هَذَا وَرَوَى وَكِيعٌ هَذَا الْحَدِيثَ عَنْ هَمَّامٍ فَوَهُمَ فِيهِ فَقَالَ عَنْ غَالِبٍ عَنْ أَنَسٍ وَالصَّحِيحُ عَنْ أَبِي غَالِبٍ وَقَدْ رَوَى هَذَا الْحَدِيثَ عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي غَالِبٍ مِثْلَ رِوَايَةِ هَمَّامٍ وَاخْتَلَفُوا فِي اسْمِ أَبِي غَالِبٍ هَذَا فَقَالَ بَعْضُهُمْ يُقَالُ اسْمُهُ نَافِعٌ وَيُقَالُ رَافِعٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Abdullah bin Munir] from [Sa'id bin 'Amir] from [Hammam] from [Abu Ghalib] said; 'I prayed with [Anas bin Malik] over a male deceased, so he stood at the direction of his head, then a female deceased from Quraysh came. They said; 'O Abu Hamzah! Pray over her.' Then he stood at her middle. Al 'Ala bin Ziyad asked; 'Is that how you saw the Prophet , peace and blessings be upon him pray over female and male deceased?' He replied; 'Yes.' When finished, he said; 'Preserve that!' Similar hadith is narrated from Samurah. Abu Isa said; 'The hadith of Anas is a hasan hadith. More than one narrated from [Hammam] like above. [Waki'] narrated this hadith from [Hammam] then he doubted. He said from Ghalib from Anas, and the correct is from Abu Ghalib. [Abdul Warith bin Sa'id] and others narrated this hadith from [Abu Ghalib] like the narration of Hammam. They differed on the name of Ghalib, some said; his name is Nafi', others said his name is Rafi'. Some scholars held this, among them Ahmad and Ishaq.'

THE PROPHET STANDS IN THE MIDDLE OF A WOMAN'S BODY TO PRAY THE BODY

Hadith Imam Tirmidzi Number 956

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى امْرَأَةٍ فَقَامَ وَسَطَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ حُسَيْنِ الْمُعَلِّمِ

Narrated to us [Ali bin Hujr], informed us [Abdullah bin Mubarak] and [Al Fadl bin Musa] from [Husain Al Mu'allim] from [Abdullah bin Buraidah] from [Samurah bin Jundab] that the Prophet , peace and blessings be upon him prayed over a female deceased and stood in her middle. Abu Isa said; 'This is a hasan sahih hadith. [Syu'bah] narrated it from [Husain Al Mu'allim].'

Hadith Corroboration
Imam Ahmad : 19350
Imam Ibnu Majah : 1482

PROCEDURES FOR MANAGING THE BODY OF THE VICTIMS OF THE UHUD BATTLE

Hadith Imam Tirmidzi Number 957

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يَقُولُ أَيُّهُمَا أَكْثَرُ أَخَذًا لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلُوا قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ أَبِي صُعَيْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُمْ مَنْ ذَكَرَهُ عَنْ جَابِرٍ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّلَاةِ عَلَى الشَّهِيدِ فَقَالَ بَعْضُهُمْ لَا يُصَلَّى عَلَى الشَّهِيدِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَقَالَ بَعْضُهُمْ يُصَلَّى عَلَى الشَّهِيدِ وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى عَلَى حَمْزَةَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ إِسْحَاقُ

Narrated to us [Qutaibah], narrated to us [Laits] from [Ibn Syihab] from [Abdurrahman bin Ka'Abu bin Malik] that [Jabir bin Abdullah] informed him that the Prophet , peace and blessings be upon him gathered two from the martyrs of Uhud in one shroud, then he asked: 'Which of the two memorized more Quran?' When one was pointed, he prioritized him to enter the grave. He said: 'I will be a witness over them on the Day of Judgment.' He ordered to bury them with their blood. He did not pray over them, nor bathe them. (Abu Isa At

Tirmidzi) said; 'Similar hadith is narrated from Anas bin Malik. Abu Isa said; 'The hadith of Jabir is a hasan sahih hadith. This hadith is narrated from [Az-Zuhri] from [Anas] from the Prophet shallallahu 'alaihi wasallam. Also narrated from [Az-Zuhri] from [Abdullah bin Tsa'labah bin Abu Shu'air] from the Prophet shallallahu 'alaihi wasallam. Among them some mentioned from Jabir. Scholars differed about prayer over martyrs. Some opined; no need to pray over martyrs. This is the opinion of the people of Madinah, also the opinion of Syafi'i and Ahmad. Some opined; martyrs must be prayed over, they argued with the hadith of the Prophet , peace and blessings be upon him that he prayed over Hamzah. This is the opinion of Ats-Tsauri and the people of Kufah and also Ishaq'

Hadith Corroboration
 Imam Bukhari : 1257, 1261, 1266, 3771
 Imam Ibnu Majah : 1503

THE PROPHET SAYS THE BODY ON THE GRAVE

Hadith Imam Tirmidzi Number 958

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا الشَّيْبَانِيُّ حَدَّثَنَا الشَّعْبِيُّ أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى قَبْرًا مُنْتَبِذًا فَصَفَّ أَصْحَابَهُ خَلْفَهُ فَصَلَّى عَلَيْهِ فَقِيلَ لَهُ مَنْ أَخْبَرَكَ فَقَالَ ابْنُ عَبَّاسٍ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَبُرَيْدَةَ وَبُرَيْدِ بْنِ ثَابِتٍ وَأَبِي هُرَيْرَةَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي قَتَادَةَ وَسَهْلِ بْنِ حُنَيْفٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُصَلَّى عَلَى الْقَبْرِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِذَا دُفِنَ الْمَيِّتُ وَلَمْ يُصَلَّ عَلَيْهِ صَلَّ عَلَى الْقَبْرِ وَرَأَى ابْنُ الْمُبَارَكِ الصَّلَاةَ عَلَى الْقَبْرِ وَقَالَ أَحْمَدُ وَإِسْحَقُ يُصَلَّى عَلَى الْقَبْرِ إِلَى شَهْرٍ وَقَالَا أَكْثَرُ مَا سَمِعْنَا عَنْ ابْنِ الْمُسَيَّبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرِ أُمِّ سَعْدٍ بِنِ عُبَادَةَ بَعْدَ شَهْرٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Hushaim] informed us [Ash-Shaibani], narrated to us [Ash-Sha'bi], informed me [one who saw the Prophet shallallahu 'alaihi wasallam] he saw a solitary grave, then he lined up his companions behind him, then he prayed over it. Someone asked him; 'Who prayed over it?' He replied; 'Ibn Abbas' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Anas, Buraidah, Yazid bin Thabit, Abu Hurairah, 'Amir bin Rabi'ah, Abu Qatadah and Sahl bin Hunaif.' Abu Isa said; 'The hadith of Ibn Abbas is a hasan sahih hadith. Some scholars from the companions of the Prophet , peace and blessings be upon him and others practiced it. This is also the opinion of Shafi'i, Ahmad and Ishaq. Some scholars said; 'Prayer over the grave is not allowed'. This is the opinion of Malik bin Anas. Abdullah bin Mubarak said; 'If the deceased is buried and not prayed over, then pray over his grave' Ibn Mubarak opined that prayer over the grave is permissible. Ahmad and Ishaq said; 'Prayer over the grave is permissible up to one month.' They both said; 'We often heard from Ibn Musayyab that the Prophet , peace and blessings be upon him prayed over the grave of Umm Sa'd bin 'Ubadah after one month.'

THE PROPHET MENSHALATIED UMMU SA'AD BIN 'UBADAH AFTER ONE MONTH

Hadith Imam Tirmidzi Number 959

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عُرْوَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أُمَّ سَعْدٍ مَاتَتْ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَائِبٌ فَلَمَّا قَدِمَ صَلَّى عَلَيْهَا وَقَدْ مَضَى لِدَلِكْ شَهْرٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Sa'id bin Al Musayyab] that Umu Sa'ad died but the Prophet , peace and blessings be upon him was not in Madinah. When he returned, he prayed over her although one month had passed since her death.

THE PROPHET MENSHALATI NAJASYI VIRTUALLY

Hadith Imam Tirmidzi Number 960

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَاكُمْ النَّجَاشِيَّ قَدْ مَاتَ فَقومُوا فَصلُّوا عَلَيْهِ قَالَ فَقُمْنَا فَصَفَفْنَا كَمَا يُصَفُّ عَلَى الْمَيِّتِ وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي سَعِيدٍ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ أَبُو قِلَابَةَ عَنْ عَمِّهِ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو وَيُقَالُ لَهُ مُعَاوِيَةُ بْنُ عَمْرِو

Narrated to us [Abu Salamah, Yahya bin Khalaf] and [Humaid bin Mas'adah] said; Narrated to us [Bisyr bin Al Mufadlal] narrated to us [Yunus bin 'Ubaid] from [Muhammad bin Sirin] from [Abu Al Muhallab] from ['Imran bin Husain] said; The Messenger of Allah , peace and blessings be upon him said to us: 'Indeed your brother, Najashi has died, so stand and pray for him.' ('Imran bin Husain) said; 'So we stood and lined up as lining up for funeral prayer. Then we prayed for him like praying for the deceased.' Similar hadiths are narrated from Abu Hurairah, Jabir bin Abdullah, Abu Sa'id, Hudhayfah bin Asid and Jarir bin Abdullah. Abu Isa said; 'This is a hasan sahih gharib hadith from this chain. [Abu Qilabah] narrated it from his uncle, [Abu Al Muhallab] from ['Imran bin Husain]. Abu Al Muhallab's name is Abdurrahman bin 'Amr, also known as Mu'awiyah bin 'Amr.'

Hadith Corroboration

Imam Ahmad : 2178, 6850, 6982, 7446, 7546, 8228, 9271, 9286, 9819, 10432, 13635, 13911, 14299, 14360, 14381, 14434, 14754, 15559, 15560, 15561, 16011, 18390, 18425, 19021, 19044, 19045, 19094, 19095, 19114, 19154, 22111, 22351

Imam Bukhari : 1168, 1233, 1234, 1236, 1242, 1247, 1248, 3588, 3589, 3590, 3591, 3592

Imam Muslim : 1580, 1581, 1582, 1583, 1584, 1585, 3323

Imam Abu Dawud : 2789

Imam Tirmidzi : 943, 960, 2640

Imam Nasa'i : 1856, 1920, 1944, 1945, 1946, 1947, 1948, 1949, 1954, 2015

Imam Ibnu Majah : 1524, 1525, 1526, 1527

Imam Malik : 476

REWARDS FOR THE FUNERAL PRAYER: ONE QIRATH FOR THOSE WHO FOLLOW AND TWO QIRATH FOR THOSE WHO BURY

Hadith Imam Tirmidzi Number 961

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا حَتَّى يُقْضَى دَفْنُهَا فَلَهُ قِيرَاطَانِ أَحَدُهُمَا أَوْ أَصْغَرُهُمَا مِثْلُ أُحُدٍ فَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ فَأَرْسَلْتُ إِلَى عَائِشَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ صَدَقَ أَبُو هُرَيْرَةَ فَقَالَ ابْنُ عُمَرَ لَقَدْ فَرَّطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ وَفِي الْبَابِ عَنْ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ مُعْقِلٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَأَبِي بَنْ كَعْبٍ وَابْنِ عُمَرَ وَثَوْبَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ

Narrated to us [Abu Kuraib], narrated to us ['Abdah bin Sulaiman] from [Muhammad bin 'Amr], narrated to us [Abu Salamah] from [Abu Hurairah] said; The Messenger of Allah , peace and blessings be upon him said: 'Whoever prays over a deceased, he gets one qirat. Whoever follows it until buried, he gets two qirats, one of them or the smaller one is like Mount Uhud.' I conveyed that to Ibn Umar, he ordered me to ask Aisyah. [Aisyah] replied; 'Abu Hurairah is correct.' Ibn Umar said; 'Then we have lost many qirats.' Similar hadiths are narrated from Al Bara', Abdullah bin Mughaffal, Abdullah bin Mas'ud, Abu Sa'id, 'Ubay bin Ka'ab, Ibn Umar and Tsauban. Abu Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith. It has been narrated from many chains.'

Hadith Corroboration

Imam Ahmad : 4635, 6891, 7049, 7365, 7445, 8655, 9699, 9758, 10063, 10132, 10340, 16196, 19666, 21342, 21350, 21399, 21417, 21418

Imam Bukhari : 1240

Imam Muslim : 1571, 1572, 1575

Imam Abu Dawud : 2755

Imam Nasa'i : 1967, 1968

Imam Ibnu Majah : 1528, 1529, 1530

THE REWARD OF ACCOMPANYING THE BODY UNTIL THREE TIMES STOP

Hadith Imam Tirmidzi Number 962

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا الْمُهَزِّمِ قَالَ صَحِبْتُ أَبَا هُرَيْرَةَ عَشْرَ سِنِينَ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَبَعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعْهُ وَأَبُو الْمُهَزِّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَضَعَفَهُ شُعْبَةُ

Narrated to us [Muhammad bin Basyar], narrated to us [Rauh bin 'Ubadah], narrated to us [Abbad bin Mansur] said; I heard [Abu Al Muhazzim] say; I accompanied [Abu Hurairah] for ten years, I heard him say; I heard the Messenger of Allah , peace and blessings be upon

him say: 'Whoever follows a bier and carries it three times (carries three times due to several stops for rest), then that has fulfilled the rights of the deceased obligatory upon him.' Abu Isa said; 'This hadith is gharib. Some narrated this chain without making it marfu'. Abu Al Muhazzim's name is Yazid bin Sufyan. Syu'bah weakened him.'

RECOMMENDATION TO STAND WHEN SEEING THE BODY UNTIL IT PASSES AWAY OR IS LAID DOWN

Hadith Imam Tirmidzi Number 963

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخْلَفَكُمْ أَوْ تُوضَعَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَجَابِرٍ وَسَهْلِ بْنِ حُنَيْفٍ وَقَيْسِ بْنِ سَعْدٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Laits] from [Ibn Shihab] from [Salim bin Abdullah] from [his father] from ['Amir bin Rabi'ah] from the Prophet shallallahu 'alaihi wasallam. Narrated to us [Laits] from [Nafi'] from [Ibn Umar] from ['Amr bin Rabi'ah] from the Messenger of Allah , peace and blessings be upon him said: 'If you see a bier, stand until the bier passes or until the bier is placed.' Similar hadiths are narrated from Abu Sa'id, Jabir, Sahl bin Hunaif, Qais bin Sa'd and Abu Hurairah. Abu Isa said; 'The hadith of 'Amir bin Rabi'ah is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 10766, 10939, 11025, 11050, 15132, 15143

Imam Bukhari : 1224, 1227, 1228

Imam Muslim : 1590, 1592

Imam Abu Dawud : 2758

Imam Tirmidzi : 964

Imam Nasa'i : 1890, 1891, 1971

Imam Ibnu Majah : 1531

PROHIBITED SITTING UNTIL THE BODY IS PLACED

Hadith Imam Tirmidzi Number 964

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ الْخُلَوَانِيُّ قَالَا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا فَمَنْ تَبِعَهَا فَلَا يَقْعُدَنَّ حَتَّى تُوضَعَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَا مَنْ تَبَعَ جَنَازَةً فَلَا يَقْعُدَنَّ حَتَّى تُوضَعَ عَنْ أَغْنَاكِ الرَّجَالِ وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّهُمْ كَانُوا يَتَقَدَّمُونَ الْجَنَازَةَ

فَيَقْعُدُونَ قَبْلَ أَنْ تَنْتَهِيَ إِلَيْهِمُ الْجَنَازَةُ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Nashr bin Ali Al Jahdami] and [Al Hasan bin Ali Al Khallal Al Hulwani] said; Narrated to us [Wahb bin Jarir] narrated to us [Hisham Ad Dastuwai] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Sa'id Al Khudri] that the Messenger of Allah , peace and blessings be upon him said: 'If you see a bier then stand, and do not sit until the bier is placed.' Abu Isa said; 'The hadith of Abu Sa'id in this chapter is a hasan sahih hadith. This is the opinion of Ahmad and Ishaq. They both said; 'Whoever follows a bier should not sit until it is placed from the necks of the people (who carry it). It is narrated from some scholars from the companions of the Prophet , peace and blessings be upon him and others that they preceded the bier, then sat before the bier arrived. This is the opinion of Shafi'i.'

Hadith Corroboration

Imam Ahmad : 10766, 10939, 11025, 11050, 15132, 15143

Imam Bukhari : 1227, 1228

Imam Muslim : 1590, 1592

Imam Abu Dawud : 2758

Imam Nasa'i : 1888, 1891, 1971

Imam Ibnu Majah : 1531

THE PROPHET ONCE STANDED UP WHEN SEEING THE BODY, THEN SAT DOWN

Hadith Imam Tirmidzi Number 965

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ وَاقِدٍ وَهُوَ ابْنُ عَمْرِو بْنِ سَعْدٍ بْنِ مُعَاذٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ ذَكَرَ الْقِيَامُ فِي الْجَنَائِزِ حَتَّى تَوْضَعَ فَقَالَ عَلِيٌّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَعَدَ وَفِي الْبَابِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ صَحِيحٌ وَفِيهِ رَوَايَةٌ أَرْبَعَةٌ مِنَ التَّابِعِينَ بَعْضُهُمْ عَنْ بَعْضٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالَ الشَّافِعِيُّ وَهَذَا أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَهَذَا الْحَدِيثُ نَاسِخٌ لِلْأَوَّلِ إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا وَقَالَ أَحْمَدُ إِنْ شَاءَ قَامَ وَإِنْ شَاءَ لَمْ يَقُمْ وَاحْتَجَّ بِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رُويَ عَنْهُ أَنَّهُ قَامَ ثُمَّ قَعَدَ وَهَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ أَبُو عِيسَى مَعْنَى قَوْلِ عَلِيٍّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَازَةِ ثُمَّ قَعَدَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى الْجَنَازَةَ قَامَ ثُمَّ تَرَكَ ذَلِكَ بَعْدَ فَكَانَ لَا يَقُومُ إِذَا رَأَى الْجَنَازَةَ

Narrated to us [Qutaibah], narrated to us [Laits] from [Yahya bin Sa'id] from [Waqid] that is Ibn 'Amr bin Sa'd bin Mu'adh, from [Nafi' bin Jubair], from [Mas'ud bin Al Hakam] from [Ali bin Abu Thalib] mentioned about standing for the bier until placed. Then Ali said; 'The Messenger of Allah , peace and blessings be upon him stood then sat. Similar hadiths are narrated from Al Hasan bin Ali and Ibn Abbas. Abu Isa said; 'The hadith of Ali is a sahih hadith on that matter. Also there is narration of four Tabi'in, some took from others. This is the opinion used by some scholars. Syafi'i said; 'This is the most sahih narration in this matter. This hadith also abrogates the hadith; 'If you see a bier then stand.' ' Ahmad said; 'If he wants he stands, and if not, no problem, with the proof that it is narrated from the

Prophet , peace and blessings be upon him that he stood then sat. Similarly the opinion of Ishaq bin Ibrahim.' Abu Isa said; 'The meaning of the saying of the Messenger of Allah , peace and blessings be upon him standing for a bier then sitting is that the Messenger of Allah , peace and blessings be upon him if he saw a bier stood then left it, meaning he no longer stood if he saw a bier.'

THE PRINCIPITY OF THE FIELD FOR THE PROPHET'S PEOPLE

Hadith Imam Tirmidzi Number 966

حَدَّثَنَا أَبُو كُرَيْبٍ وَنَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالُوا حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّحْدُ لَنَا وَالشَّقُّ لغيرِنَا فِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ وَعَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib] and [Nahr bin Abdurrahman Al-Kufi] and [Yusuf bin Musa Al Qattan Al Baghdadi] they said; Narrated to us [Hakkam bin Salm] from [Ali bin Abdul A'la] from [his father] from [Sa'id bin Jubair] from [Ibn Abbas] said; The Prophet , peace and blessings be upon him said: 'The niche grave is for us, while the middle pit grave is for others.' Similar hadiths are narrated from Jarir bin Abdullah, 'Aisyah, Ibn Umar and Jabir. Abu 'Isa said; 'The hadith of Ibn Abbas is a hasan gharib hadith through this chain.'

Hadith Corroboration
Imam Ahmad : 18416
Imam Abu Dawud : 2793
Imam Nasa'i : 1982
Imam Ibnu Majah : 1543, 1544

THE PROPHET'S PRAYER WHEN THE BODY WAS PUT INTO THE GRAVE

Hadith Imam Tirmidzi Number 967

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ حَدَّثَنَا الْحَجَّاجُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ وَقَالَ أَبُو خَالِدٍ مَرَّةً إِذَا وُضِعَ الْمَيِّتُ فِي لَحْدِهِ قَالَ مَرَّةً بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَقَالَ مَرَّةً بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ أَبُو الصَّدِّيقِ النَّاجِيُّ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ ابْنِ عُمَرَ مَوْفُوفًا أَيْضًا

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Abu Khalid Al Ahmar] narrated to us [Al

Hajjaj] from [Nafi'] from [Ibn Umar] that the Prophet , peace and blessings be upon him when a deceased was placed in the grave, he said: BISMILLAH WA BILLAH WA 'ALA MILLATI RASULILLAH (In the name of Allah and by His command and upon the religion of the Messenger of Allah). And once he said: BISMILLAH WA BILLAH WA 'ALA SUNNATI RASULILLAH SHALLALLAHU 'ALAIHI WASALLAM (In the name of Allah and by His command and upon the Sunnah of the Messenger of Allah peace and blessings be upon him). Abu 'Isa said; 'This is a hasan gharib hadith through this chain. This hadith has been narrated through other chains, from Ibn Umar from the Prophet, peace and blessings be upon him. [Abu Shiddiq An Naji] narrated it from [Ibn Umar] from the Prophet, peace and blessings be upon him. This hadith also has been narrated from Abu Shiddiq An Naji from Ibn Umar as mauquf.'

Hadith Corroboration
Imam Ibnu Majah : 1539, 1542

THE PERSON WHO MADE THE FIELD AND LAYED THE CLOTH FOR THE PROPHET

Hadith Imam Tirmidzi Number 968

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ حَدَّثَنَا عُثْمَانُ بْنُ فَرْقَدٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنْ أَبِيهِ قَالَا لَئِي أَحَدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو طَلْحَةَ وَالَّذِي أَلْقَى الْقَطِيفَةَ تَحْتَهُ شُقْرَانُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَعْفَرُ وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ قَالَ سَمِعْتُ شُقْرَانَ يَقُولُ أَنَا وَاللَّهِ طَرَحْتُ الْقَطِيفَةَ تَحْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَبْرِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ شُقْرَانَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ عُثْمَانَ بْنِ فَرْقَدٍ هَذَا الْحَدِيثُ

Narrated to us [Zaid bin Akhzam Ath Tha`i Al Basri], narrated to us [Utsman bin Farqad] he said; I heard [Ja'far bin Muhammad] from [his father] he said; The one who made the niche in the grave of the Messenger of Allah peace and blessings be upon him was Abu Thalhah, and the one who placed the cloth under him was Syuqran, the freed slave of the Messenger of Allah peace and blessings be upon him . [Ja'far] said; [Ubaidullah bin Abu Rafi'] informed me he said; I heard [Syuqran] say; 'By Allah, I am the one who placed the cloth under him in the grave.' (Ahmad bin Hanbal) said, 'A similar hadith is also narrated from Ibn Abbas.' Abu 'Isa said; 'The hadith of Syuqran is a hasan gharib hadith. [Ali bin Al Madini] narrated this hadith from [Utsman bin Farqad].''

THE PROPHET WAS BURIED WITH A RED VELVET BLANKET

Hadith Imam Tirmidzi Number 969

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ أَبِي حَمْزَةَ عَنْ ابْنِ عَبَّاسٍ قَالَجُعِلَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةٌ حُمْرَاءُ قَالَ وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي مَوْضِعٍ آخَرَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَيَحْيَى عَنْ شُعْبَةَ

عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي
 حَمْزَةَ الْقَصَّابِ وَاسْمُهُ عِمْرَانُ بْنُ أَبِي عَطَاءٍ وَرُوي عَنْ أَبِي جَمْرَةَ الضُّبَيْعِيِّ وَاسْمُهُ نَصْرُ بْنُ عِمْرَانَ وَكِلَاهُمَا مِنْ
 أَصْحَابِ ابْنِ عَبَّاسٍ وَقَدْ رُوي عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَرِهَ أَنْ يُلْقَى تَحْتَ الْمَيِّتِ فِي الْقَبْرِ شَيْءٌ وَإِلَى هَذَا ذَهَبَ
 بَعْضُ أَهْلِ الْعِلْمِ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Syu'bah] from [Abu Hamzah] from [Ibn Abbas] he said; 'A red velvet cloth was placed in the grave of the Messenger of Allah peace and blessings be upon him .' (Abu Isa At Tirmidzi) said; [Muhammad bin Basyar] said; in another narration, narrated to us [Muhammad bin Ja'far] and [Yahya] from [Syu'bah] from [Abu Jamrah] from [Ibn Abbas] and this is more authentic. Abu Isa said; 'This is a hasan sahih hadith, Syu'bah narrated it from Abu Hamzah Al Qashshab, whose name is Imran bin Abu 'Atha'. It is narrated from Abu Jamrah Adl Adluba'i, whose name is Nashr bin Imran, both are companions of Ibn Abbas. It is narrated from [Ibn Abbas] that he disliked placing anything under his grave. Some scholars also hold this view.'

Hadith Corroboration
 Imam Ahmad : 1917, 3170

ORDER TO LEVEL THE GRAVE MOUNDS AND DESTROY THE STATUES Hadith Imam Tirmidzi Number 970

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ
 عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ الْأَسَدِيِّ أَبْعَثْكَ عَلَى مَا بَعَثَنِي بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعَ قَبْرًا مُشْرِفًا إِلَّا
 سَوَّيْتَهُ وَلَا تَمَثَّلًا إِلَّا طَمَسْتَهُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٍّ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى
 هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَكْرَهُونَ أَنْ يُرْفَعَ الْقَبْرُ فَوْقَ الْأَرْضِ قَالَ الشَّافِعِيُّ أَكْرَهُ أَنْ يُرْفَعَ الْقَبْرُ إِلَّا بِقَدْرِ مَا
 يُعْرَفُ أَنَّهُ قَبْرٌ لِكَيْلَا يُوْطَأَ وَلَا يُجْلَسَ عَلَيْهِ

Narrated to us [Muhammad bin Baysar], narrated to us [Abdurrahman bin Mahdi] narrated to us [Sufyan] from [Habib bin Abu Tsabit] from [Abu Wa'il] that [Ali] said to Abu Al Hayyaj Al Asadi, 'I am sending you as the Prophet peace and blessings be upon him sent me, do not leave a raised grave except you level it and (if there is) any statues except you destroy them.' (Abu Isa At Tirmidzi) said; 'A similar hadith is also narrated from Jabir.' Abu Isa said; 'The hadith of Ali is a hasan hadith. Some scholars practice it. They dislike raising graves. Shafi'i said; 'I dislike raising graves except just enough as a sign that it is a grave, so it is not passed over or sat upon.'

Hadith Corroboration
 Imam Ahmad : 703, 1012, 1175
 Imam Muslim : 1609
 Imam Abu Dawud : 2801
 Imam Nasa'i : 2004

PROHIBITION OF SITTING ON GRAVES AND PRAYING FACING THEM

Hadith Imam Tirmidzi Number 971

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَمْرِو بْنِ حَزْمٍ وَبَشِيرِ ابْنِ الْخَصَاصِيَّةِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ بِهَذَا الْإِسْنَادِ نَحْوَهُ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَأَبُو عَمَّارٍ قَالَا أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَيْسَ فِيهِ عَنْ أَبِي إِدْرِيسَ وَهَذَا الصَّحِيحُ قَالَ أَبُو عِيسَى قَالَ مُحَمَّدٌ وَحَدِيثُ ابْنِ الْمُبَارَكِ خَطَأٌ أَخْطَأَ فِيهِ ابْنُ الْمُبَارَكِ وَزَادَ فِيهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَإِنَّمَا هُوَ بُسْرُ بْنُ عُبَيْدِ اللَّهِ عَنْ وَائِلَةَ هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَلَيْسَ فِيهِ عَنْ أَبِي إِدْرِيسَ وَبُسْرُ بْنُ عُبَيْدِ اللَّهِ قَدْ سَمِعَ مِنْ وَائِلَةَ بْنِ الْأَسْقَعِ

Narrated to us [Hannad], narrated to us [Abdullah bin Mubarak] from [Abdurrahman bin Yazid bin Jabir] from [Busr bin 'Ubaidullah] from [Abu Idris Al Khaulani] from [Watsilah bin Al Asqa'] from [Abu Martsad Al Ghanawi] he said; The Prophet peace and blessings be upon him said: 'Do not sit on graves and do not pray facing towards them.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Abu Hurairah, 'Amr bin Hazm and Bashir bin Al Khashashah. Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi] from [Abdullah bin Mubarak] with this chain like above. Narrated to us [Ali bin Hujr] and [Abu 'Ammar] said; informed us [Al Walid bin Muslim] from [Abdurrahman bin Yazid bin Jabir] from [Busr bin 'Ubaidullah] from [Watsilah bin Al Asqa'] from [Abu Marthad Al Ghanawi] from the Prophet peace and blessings be upon him like above. And in it there is no 'From Abu Idris' and this is authentic. Abu Isa said; 'Muhammad said; 'The hadith of Ibn Mubarak is an error, Ibn Mubarak erred and added it from Abu Idris Al Khaulani, the correct is Busr bin 'Ubaidullah from Watsilah, thus more than one narrated from Abdurrahman bin Yazid bin Jabir and in it there is no chain 'from Abu Idris and Busr bin 'Ubaidullah heard from Watsilah bin Al Asqa'.'"

Hadith Corroboration
Imam Ahmad : 16583, 16584, 20930
Imam Muslim : 1613, 1614
Imam Abu Dawud : 2810
Imam Nasa'i : 752, 2018

PROHIBITION ON WHITENING, WRITING AND BUILDING ON GRAVES

Hadith Imam Tirmidzi Number 972

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرِو الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ

جَابِرٍ قَالَتْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُجَصَّصَ الْقُبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا وَأَنْ تُوْطَأَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ فِي تَطْيِينِ الْقُبُورِ وَقَالَ الشَّافِعِيُّ لَا بَأْسَ أَنْ يُطَيَّنَ الْقَبْرُ

Narrated to us [Abdurrahman bin Al Aswad, Abu 'Amr Al Basyri], narrated to us [Muhammad bin Rabi'ah] from [Ibn Juraij] from [Abu Zubair] from [Jabir] he said; The Prophet peace and blessings be upon him prohibited plastering graves, writing on them, building structures over them and stepping on them. Abu Isa said; 'This is a hasan sahih hadith. It has been narrated from many routes from Jabir. Some scholars give leniency, among them Al Hasan Al Bashri gives a sign with red soil on the grave. Syafi'i opined that it is not a problem.'"

Hadith Corroboration
Imam Ahmad : 14748
Imam Ibnu Majah : 1553

THE PROPHET'S PRAYER WHILE PASSING THE GRAVE IN MEDINAH Hadith Imam Tirmidzi Number 973

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ أَبِي كُذَيْبَةَ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ قَالَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو كُذَيْبَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ وَأَبُو ظَبْيَانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدُبٍ

Narrated to us [Abu Kuraib], narrated to us [Muhammad bin As Shlat] from [Abu Kudainah] from [Qabus bin Abu Zhaiban] from [his father] from [Ibn Abbas] he said; The Messenger of Allah peace and blessings be upon him passed by graves in Madinah, then he turned his face and said: ASSALAAMU 'ALAIKUM YA AHLAL QUBUR, YAGHFIRULLAHU LANA WA WALAKU ANTUM SALAFUNA WA NAHNU BIL ATSARI (Peace be upon you, O inhabitants of the graves. May Allah forgive us and you. You have preceded us and we will follow you). (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Buraidah and 'Aisyah. Abu Isa said; 'The hadith of Ibn Abbas is a hasan gharib hadith and Abu Kudainah is named Yahya bin Al Muhallab. As for Abu Zhaiban, he is named Hushain bin Jundab.'"

RECOMMENDED GRAVE PILGRIMAGE TO REMEMBER THE AFTERMATH Hadith Imam Tirmidzi Number 974

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَحُمُودُ بْنُ غَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ حَدَّثَنَا سُفْيَانُ

عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ زِيَارَةَ الْقُبُورِ بَأْسًا وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Muhammad bin Basyar] and [Mahmud bin Ghailan] and [Al Hasan bin Ali Al Khallal] they said; Narrated to us [Abu 'Ashim An Nabil] narrated to us [Sufyan] from ['Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father] he said; The Messenger of Allah peace and blessings be upon him said: 'I had prohibited you from visiting graves. Now Muhammad has been permitted to visit his mother's grave, so visit them, because (visiting graves) can remind of the hereafter.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Abu Sa'id, Ibn Mas'ud, Anas, Abu Hurairah and Umm Salamah.' Abu Isa said; 'The hadith of Buraidah is a hasan sahih hadith. Scholars practice it, they opine that visiting graves is permissible. This is the opinion of Ibn Mubarak, Shafi'i, Ahmad and Ishaq.'"

Hadith Corroboration

Imam Ahmad : 4092, 13124, 21927, 21937, 21938

Imam Abu Dawud : 2816

Imam Nasa'i : 5558, 5559

Imam Ibnu Majah : 1559, 1560

A'ISYAH VISITS THE GRAVE OF ABDURRAHMAN BIN ABU BAKAR Hadith Imam Tirmidzi Number 975

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَتْ قُفِّي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ بِحُبِّبِي قَالَ فَحُمِلَ إِلَى مَكَّةَ فَدُفِنَ فِيهَا فَلَمَّا قَدِمْتُ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقَالَتْ وَكُنَّا كَنَدَمَانِي جَذِيمَةٍ حِقْبَةٍ مِنَ الدَّهْرِ حَتَّى قِيلَ لَنْ يَتَصَدَّعَا فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَمَالِكُ الْطُولِ اجْتِمَاعَ لَمْ نَبْتَ لَيْلَةً مَعًا ثُمَّ قَالَتْ وَاللَّهِ لَوْ حَضَرْتُكَ مَا دُفِنْتُ إِلَّا حَيْثُ مِتَّ وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ

Narrated to us [Al Husain bin Hurait], narrated to us [Isa bin Yunus] from [Ibn Juraij] from [Abdullah bin Abu Mulaikah] he said; 'Abdurrahman bin Abu Bakr died in Hubshi. Then he was carried to Makkah and buried there. When [Aisyah] arrived, she visited the grave of Abdurrahman bin Abu Bakr, then said; 'We were like two companions in a garden in Iraq for a long time (forty years) until it was said they will never separate. When we separated, it was as if I and the deceased, due to the long unity, had never spent a night together.' Then she said; 'By Allah, if I had been present at (your death), you would not have been buried except where you died. If I had witnessed you, I would not have visited you.'"

THE PROPHET'S PROHIBITION AGAINST WOMEN VISITING GRAVES

Hadith Imam Tirmidzi Number 976

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَارَاتِ الْقُبُورِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَحَسَّانَ بْنِ ثَابِتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ هَذَا كَانَ قَبْلَ أَنْ يُرَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زِيَارَةِ الْقُبُورِ فَلَمَّا رَخَّصَ دَخَلَ فِي رُخْصَتِهِ الرِّجَالُ وَالنِّسَاءُ وَقَالَ بَعْضُهُمْ إِنَّمَا كُرِهَ زِيَارَةُ الْقُبُورِ لِلنِّسَاءِ لِقَلَّةِ صَبْرِهِنَّ وَكَثْرَةِ جَزَعِهِنَّ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Umar bin Abu Salamah] from [his father] from [Abu Hurairah] that the Messenger of Allah peace and blessings be upon him cursed women who visit graves. (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Ibn Abbas and Hassan bin Tsabit.' Abu Isa said; 'This is a hasan sahih hadith. Some scholars opine that this prohibition was before the Prophet peace and blessings be upon him gave leniency regarding visiting graves. After he gave leniency in it, it includes men and women. As for some of them opine; it is disliked for women to visit due to little patience and much lamentation.'"

Hadith Corroboration

Imam Ahmad : 8095, 8098, 8316, 15102

Imam Ibnu Majah : 1563, 1564, 1565

THE PROPHET BURIED THE BODY AT NIGHT AND PRAYED OVER IT Hadith Imam Tirmidzi Number 977

حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ قَالَا حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ الْمِنْهَالِ بْنِ خَلِيفَةَ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرًا لَيْلًا فَأَسْرَجَ لَهُ سِرَاجٌ فَأَخَذَهُ مِنْ قِبَلِ الْقِبْلَةِ وَقَالَ رَحِمَكَ اللَّهُ إِنْ كُنْتَ لَأَوَّاهًا تَلَاءً لِقُرْآنٍ وَكَبَّرَ عَلَيْهِ أَرْبَعًا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَيزِيدَ بْنِ ثَابِتٍ وَهُوَ أَخُو زَيْدِ بْنِ ثَابِتٍ أَكْبَرُ مِنْهُ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَقَالُوا يُدْخَلُ الْقَبْرُ مِنَ الْقِبْلَةِ وَقَالَ بَعْضُهُمْ يُسَلُّ سَلًّا وَرَخَّصَ أَكْثَرُ أَهْلِ الْعِلْمِ فِي الدَّفْنِ بِاللَّيْلِ

Narrated to us [Abu Kuraib] and [Muhammad bin 'Amr As shallallahu 'alaihi wasallama] said; Narrated to us [Yahya bin Al Yaman] from [Al Minhal bin Khalifah] from [Al Hajjaj bin Arthah] from ['Atha'] from [Ibn Abbas] that the Prophet peace and blessings be upon him entered a grave at night, then a lamp was lit for the deceased. (The Messenger of Allah peace and blessings be upon him) took the deceased from the direction of the Qiblah and said: RAHIMAKALLAH IN KUNTA LA AWWAHAN TALLAHAN LILQUR'ANI (May Allah have mercy on you. You were one who often wept and humbled yourself out of fear of Allah and recited the Quran much) then (The Messenger of Allah peace and blessings be upon him)

prayed over him with four takbirs. (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Jabir and Yazid bin Tsabit, brother of Zaid bin Thabit who is older than him.' Abu 'Isa said; 'The hadith of Ibn Abbas is a hasan hadith. Some scholars opined with this hadith. They said; 'The deceased is entered into the grave from the direction of the Qiblah.' Some scholars opined; 'The deceased is entered head first from the back of the grave.' Most scholars give leniency in burying at night.'"

PEOPLE AS GOD'S WITNESSES FOR THE GOODNESS OF THE BODY

Hadith Imam Tirmidzi Number 978

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَمَرَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ ثُمَّ قَالَ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ فَقَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَكَعْبِ بْنِ عُجْرَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun] informed us [Humaid] from [Anas] he said; People carrying a funeral passed by the Messenger of Allah, peace and blessings be upon him. The people praised the deceased with good. Then the Messenger of Allah peace and blessings be upon him said: 'It is obligatory.' Then he added you are Allah's witnesses on earth. (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Umar, Ka'ab bin 'Ujrah and Abu Hurairah.' Abu Isa said; 'The hadith of Anas is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 7237, 10066, 10416, 12372, 12471, 12566, 13083
Imam Bukhari : 2448
Imam Ibnu Majah : 1481

THE PRIVATENESS OF PEOPLE WHO ARE WITNESSED BY OTHER PEOPLE

Hadith Imam Tirmidzi Number 979

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ قَالَا حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّيَلِيِّ قَالَ قَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَمَرُّوا بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا فَقَالَ عُمَرُ وَجَبَتْ فَقُلْتُ لِعُمَرَ وَمَا وَجَبَتْ قَالَ أَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَشْهَدُ لَهُ ثَلَاثَةٌ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ قَالَ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ قَالَ وَلَمْ نَسْأَلْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْوَاحِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْأَسْوَدِ الدِّيَلِيُّ اسْمُهُ ظَالِمُ بْنُ عَمْرِو بْنِ سُفْيَانَ

Narrated to us [Yahya bin Musa] and [Harun bin Abdullah Al Bazaar] said; Narrated to us [Abu Daud Ath Thayalisi] narrated to us [Daud bin Abu Al Furat], narrated to us [Abdullah bin Buraidah] from [Abu Al Aswad Ad Dili] he said; 'I came to Madinah, then I met [Umar bin Khattab]. Then people passed carrying a funeral, and they praised it with good. Umar said; 'It is obligatory.' I asked Umar; 'What is obligatory.' He answered; 'I answer as the Messenger of Allah peace and blessings be upon him answered; No Muslim who is witnessed by three people except paradise is obligatory for him.' (Abu Al Aswad Ad Dili) asked; 'If two people?' He answered; 'Two people also.' (Umar bin Khattab) said; 'We did not ask the Messenger of Allah peace and blessings be upon him if one person'. Abu Isa said; 'This is a hasan sahih hadith. Abu Aswad Ad Dili's name is Zhalim bin 'Amr bin Sufyan.'"

Hadith Corroboration
Imam Ahmad : 8629, 13767

REWARD FOR A MUSLIM WHO HAS BEEN LEFT BY THREE CHILDREN Hadith Imam Tirmidzi Number 980

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ ح وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَمُعَاذٍ وَكَعْبِ بْنِ مَالِكٍ وَعُتْبَةَ بْنِ عَبْدِ وَأُمِّ سُلَيْمٍ وَجَابِرٍ وَأَنَسٍ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ وَأَبِي ثَعْلَبَةَ الْأَشْجَعِيِّ وَابْنِ عَبَّاسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ وَقُرَّةُ بْنُ إِيَّاسٍ الْمَزْنِيُّ قَالَ وَأَبُو ثَعْلَبَةَ الْأَشْجَعِيُّ لَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ وَاحِدٌ هُوَ هَذَا الْحَدِيثُ وَلَيْسَ هُوَ الْحُشْنِيُّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik bin Anas] and replaced with; narrated to us [Al Anshari], narrated to us [Ma'an] narrated to us [Malik bin Anas] from [Ibn Syihab] from [Sa'id bin Musayyib] from [Abu Hurairah] that the Messenger of Allah peace and blessings be upon him said: 'No Muslim who dies leaving three children, will be touched by the fire except the fulfillment of the oath (a very short time).' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Umar, Mu'adz Ka'ab bin Malik, Utbah bin Abdullah, Umm Sulaim, Jabir, Anas Abu Zadr, Ibn Mas'ud, Abu Tsa'labah Al Asyja'i, Ibn Abbas and Uqbah bin 'Amir Abu Sa'id Qurrah bin Isayd Al Muzani.' (Abu Isa At Tirmidzi) said; 'Abu Tha'labah Al Ashja'i's narration from the Prophet peace and blessings be upon him is only one hadith which is this. He is not Al Khusani.' Abu Isa said; 'The hadith of Abu Hurairah is a hasan hadith.'"

Hadith Corroboration
Imam Ahmad : 3373, 3870, 4087, 6967, 7396, 8561, 8629, 9737, 10213, 12077, 16981, 16986, 20378, 20396, 20445, 20480, 21076, 25864, 26161
Imam Bukhari : 1171, 1172, 1173, 1292, 6164
Imam Muslim : 4766, 4767, 4770, 4771
Imam Abu Dawud : 2753
Imam Tirmidzi : 980
Imam Nasa'i : 1850, 1851, 1852, 1853, 1854
Imam Ibnu Majah : 1592, 1593, 1594, 1595
Imam Malik : 495, 496

THE PRINCIPITY OF PATIENCE OVER THE DEATH OF CHILDREN

Hadith Imam Tirmidzi Number 981

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا إِسْحَقُ بْنُ يُونُسَ حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَبِي مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَدَّمَ ثَلَاثَةً لَمْ يَبْلُغُوا الْحُلُمَ كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ قَالَ أَبُو ذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ فَقَالَ أُبَيُّ بْنُ كَعْبٍ سَيِّدُ الْقُرَاءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا وَلَكِنْ إِنَّمَا ذَاكَ عِنْدَ الصَّدَمَةِ الْأُولَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَأَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Ishaq bin Yusuf] narrated to us [Al Awwam bin Hausyab] from [Abu Muhammad] the freed slave of Umar bin Khattab, from [Abu 'Ubaidah bin Abdullah bin Mas'ud] from [Abdullah] he said; The Messenger of Allah peace and blessings be upon him said: 'Whoever has three children die before puberty, and he is patient, then he will get a strong fortress from the fire.' Abu Dzar said; 'I have lost two children.' He said: 'Even two children.' Ubay bin Ka'ab, Sayyidul Qurra said; 'I have lost one child.' He said: 'Even one, but that is at the first strike of calamity.' Abu Isa said; 'This is a gharib hadith. Abu 'Ubaidah did not hear from his father.'

Hadith Corroboration

Imam Ahmad : 3870

Imam Ibnu Majah : 1595

REWARD FOR PEOPLE WHO HAVE CHILDREN WHO DIE

Hadith Imam Tirmidzi Number 982

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ قَالَا حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ بَارِقٍ الْحَنْفِيُّ قَالَ سَمِعْتُ جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ الْحَنْفِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثَانَهُ سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ لَهُ فَرْطَانِ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَائِشَةُ فَمَنْ كَانَ لَهُ فَرْطٌ مِنْ أُمَّتِكَ قَالَ وَمَنْ كَانَ لَهُ فَرْطٌ يَا مُوَفَّقَةُ قَالَتْ فَمَنْ لَمْ يَكُنْ لَهُ فَرْطٌ مِنْ أُمَّتِكَ قَالَ فَأَنَا فَرْطٌ أُمَّتِي لَنْ يُصَابُوا بِمِثْلِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ رَبِّهِ بْنِ بَارِقٍ وَقَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْمُرَابِطِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَنْبَأَنَا عَبْدُ رَبِّهِ بْنِ بَارِقٍ فَذَكَرَ نَحْوَهُ وَسِمَاكَ بْنَ الْوَلِيدِ هُوَ أَبُو زُمَيْلٍ الْحَنْفِيُّ

Narrated to us [Nashr bin Ali Al Jahdlami] and [Abu Al Khattab, Ziyad bin Yahya Al Bashri] said; Narrated to us [Abdu Rabihi bin Bariq Al Hanafi] said; I heard [my grandfather, my mother's father, Simak bin Al Walid Al Hanafi] narrate that he heard [Ibn Abbas] narrate that he heard the Messenger of Allah peace and blessings be upon him say: 'Whoever has two children before puberty and they die, surely Allah will enter him into paradise.' Aisyah

asked; 'What about if only one child from your ummah.' He answered; 'Even only one child, O one whom may Allah guide.' (Aisyah) asked; 'What if some of your ummah have no child who dies.' He answered; 'Then I am the one who will die first and precede you. They will not be afflicted with what I have been afflicted with.' Abu Isa said; 'This is a hasan gharib hadith. We do not know it except from the route of Abdu Rabihi bin Bariq. More than one imam narrated; narrated to us [Ahmad bin Sa'id Al Murabithi] narrated to us [Habban bin Hilal], informed us [Abdu Rabihi bin Bariq], then mentioned like the hadith above. Simak bin Al Walid is Abu Zmail Al Hanafi.'"

Hadith Corroboration
Imam Ahmad : 2934

PEOPLE WHO DIED BY THE PROPHET Hadith Imam Tirmidzi Number 983

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّهَدَاءُ خَمْسٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَصَفْوَانَ بْنِ أُمَيَّةَ وَجَابِرِ بْنِ عَتِيكَ وَخَالِدِ بْنِ عَرْفُطَةَ وَسَلَيْمَانَ بْنِ صُرَدٍ وَأَبِي مُوسَى وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'an] narrated to us [Malik] and replaced with the chain, narrated to us [Qutaibah] from [Malik] from [Sumai] from [Abu Shalih] from [Abu Hurairah] that the Messenger of Allah peace and blessings be upon him said: 'The martyrs are five: those who die from plague(tha'un), those who die from abdominal disease, those who drown, those who die under rubble, and those who die in battle in the way of Allah.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Anas, Shafwan bin Umayyah, Jabir bin 'Atik, Khalid bin Urfuthah, Sulaiman bin Shurd, Abu Musa and Aisyah.' Abu Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 7954, 10477
Imam Bukhari : 2617

A PERSON WHO DIED FROM STOMACH PAIN WAS SAVED FROM THE PURPOSE OF THE GRAVE Hadith Imam Tirmidzi Number 984

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنِ مُحَمَّدٍ الْفَرَشِيُّ الْكُوفِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو سِنَانٍ الشَّيْبَانِيُّ عَنْ أَبِي إِسْحَقَ السَّبْعِيِّ قَالَ قَالَ سُلَيْمَانُ بْنُ صُرَدٍ لِحَالِدِ بْنِ عَرْفُطَةَ أَوْ خَالِدٍ لِسُلَيْمَانَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي قَبْرِهِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ فِي هَذَا

الْبَابِ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi Al Kufi], narrated to us [my father] narrated to us [Abu Sinan Asy Syaibani] from [Abu Ishaq] he said; [Sulaiman bin Shurd] to [Khalid bin 'Urfuthah] or Khalid to Sulaiman; 'Did you hear the Messenger of Allah peace and blessings be upon him say: 'Whoever dies from abdominal disease, surely will not be punished in his grave.' Then one of them said to the other; 'Yes.' Abu 'Isa said; 'This is a gharib hadith in this chapter and it has been narrated through other than this route.'"

Hadith Corroboration

Imam Ahmad : 17591, 17592, 17593, 21462

Imam Nasa'i : 2025

PROHIBITION ON LEAVING OR ENTERING THE OUTBREAK AREA

Hadith Imam Tirmidzi Number 985

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ فَقَالَ بَقِيَّةُ رَجَزٍ أَوْ عَذَابٍ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهْبِطُوا عَلَيْهَا قَالَ وَفِي الْبَابِ عَنْ سَعْدٍ وَخُرَيْمَةَ بْنِ ثَابِتٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَجَابِرٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَسَامَةَ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Hammam bin Zaid] from ['Amr bin Dinar] from ['Amir bin Sa'ad] from [Usamah bin Zaid] that the Prophet peace and blessings be upon him mentioned about plague, he said: '(Tha'un is) remnants of abomination or punishment sent to a group of the Children of Israel. If you are in a place and there is the plague, then do not leave it. If it occurs in an area, and you are not in it, then do not enter it.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Sa'ad, Khuzaimah bin Tsabit, Abdurrahman bin Auf, Jabir and Aisyah.' Abu Isa said; 'The hadith of Usamah bin Zaid is a hasan sahih hadith.'"

Hadith Corroboration

Imam Ahmad : 20768

Imam Bukhari : 3214

Imam Muslim : 4108, 4111

Imam Malik : 1392

GOD IS LIKED TO MEET PEOPLE WHO WANT TO MEET HIM

Hadith Imam Tirmidzi Number 986

حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ أَبُو الْأَشْعَثِ الْعَجَلِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَآبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ بْنِ

Narrated to us [Ahmad bin Miqdam, Abu Al Asy'ats Al 'Ijli], narrated to us [Al Mu'tamir bin Sulaiman] said; I heard [my father] narrate from [Qatadah] from [Anas] from [Ubadah bin As Shamit] from the Prophet peace and blessings be upon him said: 'Whoever loves to meet Allah, surely Allah loves to meet him. Whoever hates to meet Allah, surely Allah hates to meet him.' A similar hadith is narrated from Abu Musa, Abu Hurairah and Aisyah. Abu Isa said; 'The hadith of 'Ubadah bin As Shamit is a hasan sahih hadith.'"

Hadith Corroboration

Imam Ahmad : 7785, 8200, 9075, 11605, 17567, 21638, 21682, 23043, 23149, 24546, 24647, 24796

Imam Bukhari : 6026, 6027, 6950

Imam Muslim : 4844, 4845, 4846, 4847, 4848

Imam Tirmidzi : 986, 987, 2231

Imam Nasa'i : 1811, 1812, 1813, 1814, 1815

Imam Ibnu Majah : 4254

Imam Darimi : 2638

THE PROPHET'S EXPLANATION OF THE MEANING OF MEETING WITH GOD

Hadith Imam Tirmidzi Number 987

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ كُلُّنَا نَكْرَهُ الْمَوْتَ قَالَ لَيْسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Humaid bin Mas'adah], narrated to us [Khalid bin Al Harits] narrated to us [Sa'id bin Abu Arubah] said; and narrated to us [Muhammad bin Basyar] narrated to us [Muhammad bin Bakar] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Zurarah bin Aufa] from [Sa'ad bin Hisyam] from [Aisyah] mentioning that the Messenger of Allah peace and blessings be upon him said: 'Whoever loves to meet Allah, surely Allah loves to meet him. Whoever hates to meet Allah, surely Allah hates to meet him.' She asked; 'O Messenger of Allah, we all hate death.' He answered; 'It is not that, but a believer when given glad tidings with Allah's mercy, His pleasure and His paradise, then he loves to meet Allah and Allah loves to meet him. Whereas a disbeliever when given glad tidings with Allah's punishment and His wrath, he hates to meet Allah and Allah hates to meet him.' Abu Isa said; 'This is a hasan sahih hadith.'"

Hadith Corroboration

Imam Ahmad : 7785, 8200, 9075, 11605, 17567, 21638, 21682, 23043, 23149, 24546, 24647, 24796

Imam Bukhari : 6026, 6027, 6950

Imam Muslim : 4844, 4845, 4846, 4847, 4848

Imam Tirmidzi : 986, 987, 2231

THE PROPHET DOES NOT PRAY FOR PEOPLE WHO SUICIDE

Hadith Imam Tirmidzi Number 988

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا إِسْرَائِيلُ وَشَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ
رَجُلًا قَتَلَ نَفْسَهُ فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ يُصَلَّى عَلَى كُلِّ مَنْ صَلَّى إِلَى الْقِبْلَةِ وَعَلَى قَاتِلِ النَّفْسِ وَهُوَ قَوْلُ
الثَّوْرِيِّ وَإِسْحَاقَ وَقَالَ أَحْمَدُ لَا يُصَلَّى إِلَّا عَلَى قَاتِلِ النَّفْسِ وَيُصَلَّى عَلَيْهِ غَيْرُ الْإِمَامِ

Narrated to us [Yusuf bin Isa], narrated to us [Waki'] narrated to us [Isra'il] and [Syarik] from [Simak bin Harb] from [Jabir bin Samurah] that a man committed suicide. The Prophet peace and blessings be upon him did not pray over him. Abu Isa said; 'This is a hasan sahih hadith. Scholars differ on this matter. Some said; 'All who still pray facing the Qiblah, must be prayed over even if suicide.' This is the opinion of Ats Tsauri and Ishaq. Ahmad said; 'The imam should not pray over a suicide, while others may pray over him.'"

Hadith Corroboration
Imam Ahmad : 19942, 19948, 19975, 19980, 20005, 20073, 20122
Imam Muslim : 1624

OBLIGATION TO PAY OFF DEBT OF THE CORPSE

Hadith Imam Tirmidzi Number 989

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ سَمِعْتُ عَبْدَ
اللَّهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِرَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلُّوا عَلَى صَاحِبِكُمْ فَإِنَّ عَلَيْهِ دَيْنًا قَالَ أَبُو قَتَادَةَ هُوَ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْوَفَاءِ قَالَ بِالْوَفَاءِ فَصَلَّى عَلَيْهِ فَقَالَ فِي الْبَابِ عَنْ جَابِرٍ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبُو عِيسَى
حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] informed us [Syu'bah] from ['Utsman bin Abdullah bin Mauhab] he said; I heard [Abdullah bin Abu Qatadah] narrate from [his father] that; The Prophet peace and blessings be upon him was brought a man to pray over him. The Prophet peace and blessings be upon him said: 'Pray over your companion, he has debt.' Abu Qatadah said; 'I will pay it.' The Messenger of Allah peace and blessings be upon him said: 'Will you settle it?' He affirmed then he prayed over him. (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Jabir, Salamah bin Al Akwa' and Asma' bint Yazid.' Abu Isa said; 'The hadith of Abu Qatadah is a hasan sahih hadith.'"

THE PROPHET TOLD HIS PEOPLE TO PAY THE DEBT OF THE DEAD Hadith Imam Tirmidzi Number 990

حَدَّثَنِي أَبُو الْفَضْلِ مَكْتُومُ بْنُ الْعَبَّاسِ التِّرْمِذِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ قَالَ حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِي بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَقُولُ هَلْ تَرَكَ لِدَيْنِهِ مِنْ قِضَاءٍ فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ وَإِلَّا قَالَ لِلْمُسْلِمِينَ صَلُّوا عَلَى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَامَ فَقَالَ أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوفِّي مِنَ الْمُسْلِمِينَ فَتَرَكَ دَيْنًا عَلَيَّ قِضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَهُوَ لَوَرَثَتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ عَنْ اللَّيْثِ بْنِ سَعْدٍ نَحْوَ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَالِحٍ

Narrated to me [Abu Al Fadl, Maktum bin Al Abbas At Tirmidzi], narrated to us [Abdullah bin Shalih] said; narrated to me [Laits] said; Narrated to me ['Uqail] from [Ibn Syihab] said; Informed me [Abu Salamah bin Abdurrahman] from [Abu Hurairah] that the Messenger of Allah peace and blessings be upon him , was brought a deceased who had debt. He asked; 'Does he leave wealth to pay his debt. If informed that he left something to settle it, he prayed over him. If not, then he said to the Muslims: 'Pray over your companion.' When Allah gave him many conquests, he stood and said: 'I am more entitled to the believers than themselves. If any Muslim dies leaving debt, then I will pay it. Whoever leaves wealth, it is for his heirs.' Abu Isa said; 'This is a hasan sahih hadith. [Yahya bin Bukair] and others narrated it from [Laits bin Sa'd] like the hadith of Abdullah bin Shalih.'

THE STORY OF MUNKAR AND NAKIR ASKING IN THE GRAVE Hadith Imam Tirmidzi Number 991

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ أَحَدُكُمْ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ ثُمَّ يُنَوَّرُ لَهُ فِيهِ ثُمَّ يُقَالُ لَهُ نَمْ فَيَقُولُ أَرْجِعْ إِلَى أَهْلِي

فَأَخْبِرُهُمْ فَيَقُولَانِ نَمْ كَنُومَةَ الْعُرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُ مِثْلَهُ لَا أَدْرِي فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ فَيُقَالُ لِلْأَرْضِ التَّيْمِي عَلَيْهِ فَتَلْتَمِمْ عَلَيْهِ فَتَخْتَلِفُ فِيهَا أَضْلَاعُهُ فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ ثَابِتٍ وَابْنِ عَبَّاسٍ وَالْبَرَاءِ بْنِ عَازِبٍ وَأَبِي أَيُّوبَ وَأَنَسٍ وَجَابِرٍ وَعَائِشَةَ وَأَبِي سَعِيدٍ كُلُّهُمْ رَوَوْا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَذَابِ الْقَبْرِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Salamah, Yahya bin Khalaf Al Basri], narrated to us [Bisyr bin Al Mufadlal] from [Abdurrahman bin Ishaq] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Hurairah] he said; The Messenger of Allah peace and blessings be upon him said: 'If one of you is buried, then two black angels with blue eyes will come to him. One is called Munkar and the other Nakir. They ask: 'what is your opinion about this man?' Then he answers as he said before; 'He is Allah's servant and His Messenger. I bear witness that there is no god but Allah and Muhammad is His servant and His Messenger.' They say; 'We knew you would say that.' Then his grave is expanded seventy cubits by seventy cubits. Then illuminated and said to him; 'Sleep,' he says; 'Let me return to my family to inform them.' They say; 'Sleep like a bride who is not awakened except by the one he loves most,' until Allah raises him from his resting place. As for a hypocrite he says; 'I only heard people say it then I followed saying it. I do not know.' They say; 'We knew you would say that.' Then said to the earth; 'Squeeze him!' then the earth squeezes him until his ribs interlock. And he continues to be tormented in it until Allah raises him from his resting place.' A similar hadith is narrated from Ali, Zaid bin Tsabit, Ibn Abbas, Barra' bin 'Azib, Abu Ayyub, Anas, Jabir, 'Aisyah and Abu Sa'id. All narrate it from the Prophet peace and blessings be upon him about torment of the grave. Abu Isa said; 'The hadith of Abu Hurairah is a hasan gharib hadith.'

STATUS OF THE DEAD IN THE GRAVE

Hadith Imam Tirmidzi Number 992

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْمَيِّتُ غُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ ثُمَّ يُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] from ['Abdah] from ['Ubaidullah] from [Nafi'] from [Ibn Umar] he said; The Messenger of Allah peace and blessings be upon him said: 'When one has died, his place is shown to him in the morning and evening. If from the people of paradise, then shown paradise, if he is from the people of hell then shown hell. It is said to him; 'This is your place until Allah raises you on the Day of Resurrection'.' Abu Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 4429, 4873, 5656, 5786
Imam Bukhari : 1290, 3001, 6034
Imam Muslim : 5110, 5111
Imam Tirmidzi : 992
Imam Nasa'i : 2043, 2044, 2045
Imam Ibnu Majah : 4260
Imam Malik : 502

THE REWARD OF PEOPLE WHO COMFORT PEOPLE WHO ARE IN DISASTER

Hadith Imam Tirmidzi Number 993

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ حَدَّثَنَا وَاللَّهِ مُحَمَّدُ بْنُ سُوْقَةَ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِ هَيْقَالِ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ وَرَوَى بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ مَوْقُوفًا وَلَمْ يَرْفَعْهُ وَيُقَالُ أَكْثَرُ مَا ابْتُلِيَ بِهِ عَلِيُّ بْنُ عَاصِمٍ بِهَذَا الْحَدِيثِ نَقَمُوا عَلَيْهِ

Narrated to us by [Yusuf bin Isa], narrated to us by [Ali bin 'Ashim] who said; Narrated to us, -By Allah, - [Muhammad bin Suqah] from [Ibrahim] from [Al Aswad] from [Abdullah] from the Prophet peace and blessings be upon him who said: 'Whoever offers condolences to someone afflicted by calamity will receive a reward similar to that of the afflicted person.' Abu 'Isa said; 'This is a gharib hadith, which we do not know to be narrated as marfu' except through the hadith of Ali bin 'Ashim, and some scholars of hadith narrated it from Muhammad bin Suqah with this chain as mauquf and did not elevate it to marfu'. And many scholars of hadith criticized Ali bin 'Ashim because of this hadith.'"

Hadith Corroboration
Imam Ibnu Majah : 1591

THE PRIORITY OF DIING ON FRIDAY OR FRIDAY NIGHT

Hadith Imam Tirmidzi Number 994

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو عَامِرٍ الْعَقَدِيُّ قَالَا حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ رَبِيعَةَ بْنِ سَيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ رَبِيعَةُ بْنُ سَيْفٍ إِنَّمَا يَرْوِي عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَا نَعْرِفُ لِرَبِيعَةَ بْنِ سَيْفٍ سَمَاعًا مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us by [Muhammad bin Basyar], narrated to us by [Abdurrahman bin Mahdi] and [Abu 'Amir Al 'Aqadi] who said; Narrated to us by [Hisyam bin Sa'id] from [Sa'id bin Abu

Hilal] from [Rabi'ah bin Saif] from [Abdullah bin 'Amr] who said; The Messenger of Allah peace and blessings be upon him said: 'No Muslim dies on Friday or the night of Friday except that Allah protects him from the trial of the grave.' Abu Isa said; 'This is a gharib hadith.' (Abu Isa At Tirmidzi) said; 'The chain of this hadith is not continuous. Rabi'ah bin Saif narrated from Abu Abdurrahman Al Hubuli from Abdullah bin 'Amr, and we do not know if Rabi'ah bin Saif ever heard from Abdullah bin 'Amr.'"

Hadith Corroboration
Imam Ahmad : 6294, 6359, 6753

THREE THINGS THAT MUST BE DONE IMMEDIATELY: PRAYER, BODY, AND MARRYING THE GIRL Hadith Imam Tirmidzi Number 995

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَلِيُّ ثَلَاثٌ لَا تُؤَخِّرُهَا الصَّلَاةُ إِذَا أَتَتْ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدْتَ لَهَا كُفْنًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَمَا أَرَى إِسْنَادَهُ بِمُتَّصِلٍ

Narrated to us by [Qutaibah], narrated to us by [Abdullah bin Wahab] from [Sa'id bin Abdullah Al Juhani] from [Muhammad bin Umar bin Ali bin Abu Thalib] from [his father] from [Ali bin Abu Thalib] that the Messenger of Allah peace and blessings be upon him said: 'O Ali, there are three things you should not delay: perform prayer when its time comes, handle the funeral when someone dies, and marry a girl when she finds a suitable match.' Abu Isa said; 'This is a gharib hadith, I see its chain is not continuous(muttasil).'"

Hadith Corroboration
Imam Ahmad : 787
Imam Ibnu Majah : 1475

REWARD FOR THOSE WHO COMFORT A WOMAN WHO HAS LOST A CHILD Hadith Imam Tirmidzi Number 996

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا أُمُّ الْأَسْوَدِ عَنْ مُنْيَةَ بِنْتِ عُبَيْدِ بْنِ أَبِي بَرزَةَ عَنْ جَدِّهَا أَبِي بَرزَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَى ثَكْلِي كُيِّى بُرْدًا فِي الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us by [Muhammad bin Hatim Al Mu`addib], narrated to us by [Yunus bin Muhammad] who said; Narrated to us by [Umu Al Aswad] from [Munyah binti 'Ubaid bin Abu Barzah] from [her grandfather, Abu Barzah] who said; The Messenger of Allah peace

and blessings be upon him said: 'Whoever offers condolences to a woman who has lost her child will be clothed in fine garments in Paradise.' Abu Isa said; 'This is a gharib hadith and its chain is not strong.'"

PROCEDURES FOR FUNERAL PRAYER: TAKBIR AND HAND POSITION Hadith Imam Tirmidzi Number 997

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْوَرَّاقُ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ أَبِي فَرْوَةَ يَزِيدَ بْنِ سِنَانَ عَنْ زَيْدٍ وَهُوَ ابْنُ أَبِي أَنَيْسَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ عَلَى جَنَازَةٍ فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ وَوَضَعَ الْيُمْنَى عَلَى الْيُسْرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ يَرْفَعُ الرَّجُلُ يَدَيْهِ فِي كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَذَكَرَ عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ لَا يَقْبِضُ يَمِينَهُ عَلَى شِمَالِهِ وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَقْبِضَ بِيَمِينِهِ عَلَى شِمَالِهِ كَمَا يَفْعَلُ فِي الصَّلَاةِ قَالَ أَبُو عِيسَى يَقْبِضُ أَحَبُّ إِلَيَّ

Narrated to us by [Al Qasim bin Dinar Al Kufi], narrated to us by [Isma'il bin Aban Al Warraq] from [Yahya bin Ya'la] from [Abu Farwah, Yazid bin Sinan] from [Zaid] that is Ibn Abu Unaisah, from [Az-Zuhri] from [Sa'id bin Musayyab] from [Abu Hurairah] that the Prophet peace and blessings be upon him performed takbir for the funeral prayer. He raised his hands on the first takbir, then placed his right hand over his left hand. Abu 'Isa said; 'This is a hasan gharib hadith, which we do not know except through this chain. The scholars differed on this matter; some scholars from the companions of the Prophet peace and blessings be upon him and others opined: 'One should raise both hands on every takbir in the funeral prayer. This is the opinion of Ibn Mubarak, Syafi'i, Ahmad, and Ishaq.' Some scholars opined: 'He does not raise his hands except on the first takbir. This is the opinion of Ats-Tsauri and the people of Kufah.' It is narrated from Ibnul Mubarak that he said regarding the funeral prayer, he does not clasp his right hand over his left. As for some scholars, they opined: 'He should clasp his right hand over his left as in regular prayer.' Abu 'Isa said; 'Clasping the right hand is more preferable to me.'"

Hadith Corroboration
Imam Ahmad : 14558

THE SPIRIT OF A BELIEVER IS OBSTACLED DUE TO DEBT Hadith Imam Tirmidzi Number 998

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ

أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ

Narrated to us by [Mahmud bin Ghailan], narrated to us by [Abu Usamah] from [Zakariya bin Abu Za'idah] from [Sa'ad bin Ibrahim] from [Abu Salamah] from [Abu Hurairah] who said; The Messenger of Allah peace and blessings be upon him said: 'A believer is hindered by his debt until it is paid off.'

Hadith Corroboration
Imam Ahmad : 10194
Imam Tirmidzi : 999
Imam Ibnu Majah : 2404

THE SPIRIT OF A BELIEVER IS OBSTACLED DUE TO DEBT

Hadith Imam Tirmidzi Number 999

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهُوَ أَصَحُّ مِنَ الْأَوَّلِ

Narrated to us by [Muhammad bin Basyar], narrated to us by [Abdurrahman bin Mahdi], narrated to us by [Ibrahim bin Sa'ad] from [his father] from [Umar bin Abu Salamah] from [his father] from [Abu Hurairah] from the Prophet peace and blessings be upon him who said: 'A believer is hindered by his debt until it is paid off.' Abu Isa said; 'This is a hasan hadith and more authentic than the first one.'

Hadith Corroboration
Imam Ahmad : 10194
Imam Ibnu Majah : 2404

FOUR THINGS ARE INCLUDED IN THE SUNNAH OF THE PROPHETS: SHAME, FRAGRANCE, MIWAK, AND MARRIAGE

Hadith Imam Tirmidzi Number 1000

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنْ أَبِي الشَّامَلِ عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسَّوَاكُ وَالتَّكَاحُلُ وَفِي الْبَابِ عَنْ عُثْمَانَ وَتُوبَانَ وَابْنِ مَسْعُودٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي نُجَيْجٍ وَجَابِرٍ وَعَكَافٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أَيُّوبَ حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ عَنْ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنْ أَبِي الشَّامَلِ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ حَفْصِ قَالَ أَبُو عِيسَى وَرَوَى هَذَا الْحَدِيثَ هُشَيْمٌ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ وَأَبُو مُعَاوِيَةَ وَغَيْرُ وَاحِدٍ عَنْ الْحَجَّاجِ عَنْ

مَكْحُولٍ عَنْ أَبِي أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي الشَّامِلِ وَحَدِيثُ حَفْصِ بْنِ غِيَاثٍ وَعَبَّادِ بْنِ الْعَوَّامِ أَصَحُّ

Narrated to us by [Sufyan bin Waki'], narrated to us by [Hafsh bin Ghiyats] from [Al Hajjaj] from [Mahkul] from [Abu Asy Syimal] from [Abu Ayyub] who said; The Messenger of Allah peace and blessings be upon him said: 'Four things are among the sunnah of the messengers: modesty, using perfume, using siwak, and marriage.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from 'Utsman, Tsauban, Ibn Mas'ud, Aisyah, Abdullah bin 'Amr, Abu Najih, Jabir, and 'Akkaf.' Abu Isa said; 'The hadith of Abu Ayyub is a hasan gharib hadith. Narrated to us by [Mahmud bin Khidays Al Baghdad] narrated to us by ['Abbad bin Al Awwam] from [Al Hajjaj] from [Makhul] from [Abu Asy Syimal] from [Abu Ayyub] from the Prophet peace and blessings be upon him like the hadith of Hafs.' Abu Isa said; [Husyaim], [Muhammad bin Yazid Al Wasithi], [Abu Mu'awiyah] and others narrated this hadith from [Al Hajjaj] from [Makhul from Abu Ayyub] and they did not mention in it from Abu Asy Syimal. The hadith of Hafs bin Ghiyats and 'Abbad bin Al Awwam is more authentic.'

Hadith Corroboration
Imam Ahmad : 22478

MARRIAGE ADVICE FOR YOUTH

Hadith Imam Tirmidzi Number 1001

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ جَاءَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابٌ لَا نَقْدِرُ عَلَى شَيْءٍ فَقَالَ يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وَجَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ نَحْوَهُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَ هَذَا وَرَوَى أَبُو مُعَاوِيَةَ وَالْمُحَارِبِيُّ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى كِلَاهُمَا صَحِيحٌ

Narrated to us by [Mahmud bin Ghailan], narrated to us by [Abu Ahmad Az Zubairi], narrated to us by [Sufyan] from [Al A'masy] from ['Umarah bin 'Umair] from [Abdurrahman bin Yazid] from [Abdullah bin Mas'ud] who said; 'We set out with the Prophet peace and blessings be upon him. At that time we were young. We were not capable of doing anything. He said: 'O young men, marry! Because marriage better guards the gaze and the private parts. Whoever is not able, let him fast. For fasting is a shield.' Abu Isa said; 'This is a hasan sahih hadith. Narrated to us by [Al Hasan bin Ali Al Khallal], narrated to us by [Abdullah bin Numair] narrated to us by [Al A'masy] from ['Umarah] as above.' Abu Isa said; 'More than one person narrated from Al A'masy with this chain as above. [Abu Mu'awiyah] and [Al Muharibi] narrated from [Al A'masy] from [Ibrahim] from ['Alqamah] from [Abdullah] from the Prophet peace and blessings be upon him as above. Abu Isa said; 'Both are sahih.'

Hadith Corroboration

THE PROHIBITION OF CHOOSING A LIFE OF CEDENTS ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 1002

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَاعِيُّ وَزَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ قَالُوا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّبَتُّلِ قَالَ أَبُو عِيسَى وَزَادَ زَيْدُ بْنُ أَخْزَمَ فِي حَدِيثِهِ وَقَرَأَ قَتَادَةُ {وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً} قَالَ وَفِي الْبَابِ عَنْ سَعْدِ وَأَنْسِ بْنِ مَالِكٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنْ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَيُقَالُ كِلَا الْحَدِيثَيْنِ صَحِيحٌ

Narrated to us by [Abu Hisyam Ar Rifa'i] and [Zaid bin Akhzam Ath Tha'i] and [Ishaq bin Ibrahim Al Bashri] they said; Narrated to us by [Mu'adz bin Hisyam] from [his father] from [Qatadah] from [Al Hasan] from [Samurah] that the Prophet peace and blessings be upon him prohibited celibacy. Abu Isa said; 'Zaid bin Akhzam added in his hadith, Qatadah recited: 'And indeed We sent messengers before you and gave them wives and offspring.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Sa'ad, Anas bin Malik, Aisyah, and Ibn Abbas.' Abu Isa said; 'The hadith of Samurah is a hasan gharib hadith. [Al Asy'ats bin Abdul Malik] narrated this hadith from [Al Hasan] from [Sa'id bin Hisyam] from [Aisyah] from the Prophet peace and blessings be upon him as above. It is said both hadiths are sahih.'

Hadith Corroboration
Imam Ahmad : 23795
Imam Ibnu Majah : 1839

THE PROPHET FORBIDDEN UTHMAN BIN MAZH'UN TO CHOOSE CEREMONY

Hadith Imam Tirmidzi Number 1003

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْخَلَّلُ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ وَلَوْ أُذِنَ لَهُ لَا خْتَصَيْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Al Hasan bin Ali Al Khallal] and others, they said; Informed us by [Abdurrazzaq], informed us by [Ma'mar] from [Az Zuhri] from [Sa'id bin Musayyab] from

[Sa'id bin Abu Waqash] who said; 'The Messenger of Allah peace and blessings be upon him prohibited 'Utsman bin Mazh'un from celibacy. If he had permitted it, we would have castrated ourselves.' Abu Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 1443, 1503
Imam Bukhari : 4685
Imam Muslim : 2488, 2489, 2490
Imam Nasa'i : 3160
Imam Ibnu Majah : 1838
Imam Darimi : 2073

RECOMMENDATIONS TO MARRY GIRLS TO PEOPLE WHO HAVE GOOD RELIGION AND MALACTS

Hadith Imam Tirmidzi Number 1004

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ عَنْ ابْنِ عَجْلَانَ عَنْ ابْنِ وَثِيمَةَ النَّصْرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَظَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي حَاتِمٍ الْمُزَنِيِّ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ قَدْ خُولِفَ عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ فِي هَذَا الْحَدِيثِ وَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا قَالَ أَبُو عِيسَى قَالَ مُحَمَّدٌ وَحَدِيثُ اللَّيْثِ أَشْبَهُ وَلَمْ يَعُدَّ حَدِيثَ عَبْدِ الْحَمِيدِ مُحْفُوظًا

Informed us by [Qutaibah], narrated to us by [Abdul Hamid bin Sulaiman] from [Ibnu 'Ajlān] from [Ibnu Watsimah An Nashri] from [Abu Hurairah] who said: The Messenger of Allah peace and blessings be upon him said: 'If someone proposes to your daughters or relatives, and you are pleased with his religion and character, then marry him to them. If not, there will be tribulation (fitnah) on earth and great corruption.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Abu Hatim Al Muzani and Aisyah.' Abu Isa said; 'Regarding the hadith of Abu Hurairah, Abdul Hamid bin Sulaiman differed in this hadith. [Laits bin Sa'ad] narrated it from [Ibnu Ajlan] from [Abu Hurairah] from the Prophet peace and blessings be upon him as mursal.' Abu Isa said; 'Muhammad said; 'The hadith of Laits is stronger and the hadith of Abdul Hamid is not a preserved hadith.'

Hadith Corroboration
Imam Tirmidzi : 1005
Imam Ibnu Majah : 1957

THREE TIMES REPETITION OF THE RECOMMENDATION TO MARRY DAUGHTERS TO GOOD PEOPLE

Hadith Imam Tirmidzi Number 1005

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ الْبَلْخِيُّ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ هُرْمُزٍ عَنْ مُحَمَّدٍ وَسَعِيدِ ابْنَيْ عُبَيْدٍ عَنْ أَبِي حَاتِمِ الْمَزْنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ ثَلَاثَ مَرَّاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو حَاتِمِ الْمَزْنِيُّ لَهُ صُحْبَةٌ وَلَا نَعْرِفُ لَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ

Narrated to us by [Muhammad bin 'Amr bin As Sawwaq Al Balkhi], narrated to us by [Hatim bin Isma'il] from [Abdullah bin Muslim bin Hurmuz] from [Muhammad] and [Sa'id] the sons of 'Ubaid, from [Abu Hatim Al Muzani] who said; The Messenger of Allah peace and blessings be upon him said: 'If someone comes proposing to your daughters or relatives, and you are pleased with his religion and character, then marry him. If you do not, there will be tribulation (fitnah) on earth and corruption.' The companions asked; 'Even if he is not wealthy.' He said: 'If someone comes proposing to your daughters, and you are pleased with his religion and character, then marry him.' He said it three times. Abu Isa said; 'This is a gharib hadith. Abu Hatim Al Muzani is a companion, but we do not know him to have narrated hadiths from the Prophet peace and blessings be upon him except this one.'

Hadith Corroboration
Imam Ibnu Majah : 1957

WOMEN ARE MARRIED FOR THEIR RELIGION, WEALTH, AND BEAUTY

Hadith Imam Tirmidzi Number 1006

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ قَالَ وَفِي الْبَابِ عَنْ عَوْفِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Ahmad bin Muhammad bin Musa], informed us by [Ishaq bin Yusuf Al Azraq], informed us by [Abdul Malik bin Abu Sulaiman] from ['Atha'] from [Jabir] that the Prophet peace and blessings be upon him said: 'A woman is married for her religion, her wealth, and her beauty. But prioritize her religion, and you will prosper.' (Abu Isa At Tirmidzi) 'Similar hadiths are narrated from Auf bin Malik, Aisyah, Abdullah bin 'Amr, and Abu Sa'id.' Abu Isa said; 'The hadith of Jabir is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 13720
Imam Muslim : 2662

RECOMMENDATION TO SEE WOMEN BEFORE MARRIAGE TO LAST THE MARRIAGE

Hadith Imam Tirmidzi Number 1007

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ حَدَّثَنِي عَاصِمُ بْنُ سُلَيْمَانَ هُوَ الْأَحْوَلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ خَطَبَ امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرْ إِلَيْهَا فَإِنَّهُ آخَرَى أَنْ يُؤَدَمَ بَيْنَكُمَا وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ وَجَابِرٍ وَأَبِي حُمَيْدٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا لَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا مَا لَمْ يَرِ مِنْهَا مُحَرَّمًا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَمَعْنَى قَوْلِهِ آخَرَى أَنْ يُؤَدَمَ بَيْنَكُمَا قَالَ آخَرَى أَنْ تَدُومَ الْمَوَدَّةُ بَيْنَكُمَا

Narrated to us by [Ahmad bin Mani'], narrated to us by [Ibnu Abu Za'idah] who said; Narrated to me by ['Ashim bin Sulaiman Al Ahwal] from [Bakr bin Abdullah Al Muzani] from [Al Mughirah bin Syu'bah], he proposed to a woman. The Prophet peace and blessings be upon him said: 'Look at her! For that will make your marriage more enduring.' Similar hadiths are narrated from Muhammad bin Maslamah, Jabir, Abu Humaid, Anas, and Abu Hurairah. Abu Isa said; 'This is a hasan sahih hadith. Some scholars practice this hadith. They say; 'It is permissible to look at her, as long as not seeing prohibited parts.' This is the opinion of Ahmad and Ishaq. The meaning of '...more enduring for your marriage' is the enduring of affection between them.'

Hadith Corroboration

Imam Ahmad : 17452

Imam Nasa'i : 3183

Imam Ibnu Majah : 1855, 1856

Imam Darimi : 2077

THE DIFFERENCE BETWEEN WHAT IS HALAL AND HARAM IS THE TAMBARAN AND THE SOUND

Hadith Imam Tirmidzi Number 1008

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا أَبُو بَلَجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبٍ الْجُمَحِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضْلٌ مَا بَيْنَ الْحَرَامِ وَالْحَلَالِ الدُّفُّ وَالصَّوْتُ فَقَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَالرَّبِيعِ بْنِ مَعُوذٍ قَالَ أَبُو عِيسَى حَدِيثُ مُحَمَّدِ بْنِ حَاطِبٍ حَدِيثٌ حَسَنٌ وَأَبُو بَلَجٍ اسْمُهُ يَحْيَى بْنُ أَبِي سُلَيْمٍ وَيُقَالُ ابْنُ سُلَيْمٍ أَيْضًا وَمُحَمَّدُ بْنُ حَاطِبٍ قَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ غُلَامٌ صَغِيرٌ

Narrated to us by [Ahmad bin Mani'], narrated to us by [Husyaim], narrated to us by [Abu Balj] from [Muhammad bin Hatib Al Jumahi] who said; The Messenger of Allah peace and blessings be upon him said: 'The difference between the forbidden (zina) and the permissible (marriage) is beating the tambourine and voice.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Aisyah, Jabir, and Ar Rubayyi' binti Mu'awwidz.' Abu Isa said; 'The hadith of Muhammad bin Hatib is a hasan hadith. Abu Balj is Yahya bin Abu

Sulaim, also sometimes called Ibn Sulaim. Muhammad bin Hatib saw the Prophet peace and blessings be upon him when he was still a child.'

Hadith Corroboration
Imam Nasa'i : 3316
Imam Ibnu Majah : 1886

RECOMMENDATION TO ANNOUNCE MARRIAGES IN MOSQUES AND BEAT TAMBOURINES Hadith Imam Tirmidzi Number 1009

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا عِيسَى بْنُ مَيْمُونٍ الْأَنْصَارِيُّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا عَلَيْهِ بِالْدُّفُوفِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ فِي هَذَا الْبَابِ وَعِيسَى بْنُ مَيْمُونٍ الْأَنْصَارِيُّ يُضَعَّفُ فِي الْحَدِيثِ وَعِيسَى بْنُ مَيْمُونٍ الَّذِي يَرْوِي عَنْ ابْنِ أَبِي نَجِيحٍ التَّفْسِيرَ هُوَ ثِقَةٌ

Narrated to us by [Ahmad bin Mani'], narrated to us by [Yazid bin Harun], informed us by [Isa bin Maimun Al Anshari] from [Al Qasim bin Muhammad] from [Aisyah May Allah be pleased with her] who said; The Messenger of Allah peace and blessings be upon him said: 'Announce the marriage, hold it in the mosque, and beat the tambourine to announce it.' Abu Isa said; 'This is a gharib hasan hadith in this chapter. Isa bin Maimun Al Anshari is weakened in this narration. Isa bin Maimun who narrates from Ibn Abu Najih At Tafsir is trustworthy.'

Hadith Corroboration
Imam Ahmad : 15545
Imam Ibnu Majah : 1885

WEDDING CELEBRATIONS WITH DUMPS IN THE TIME OF THE PROPHET Hadith Imam Tirmidzi Number 1010

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذٍ قَالَتْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيَّ غَدَاةَ بَنِي بِي فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسَ مِنِّي وَجُورِيَاتٍ لَنَا يَضْرِبْنَ بِدُفُوفِهِنَّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدَفَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْكُتِي عَنْ هَذِهِ وَقُولِي الَّذِي كُنْتَ تَقُولِينَ قَبْلَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Humaid bin Mas'adah Al Bashri], narrated to us by [Bisyr bin Al Mufadlal], narrated to us by [Khalid bin Dzakwan] from [Ar Rubai' binti Mu'awwidz] who

said; 'The Messenger of Allah peace and blessings be upon him came to me in the morning after I was consummated with. He sat on my seat as you are sitting from me. Our girls were beating the drum and praising our elders who were killed in the Battle of Badr. One of them chanted (poetry); 'Among us is a Prophet who knows what will happen tomorrow.'" The Messenger of Allah peace and blessings be upon him said: 'Stop (be silent) from that saying, say as you were saying before.' Abu Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Bukhari : 4750

PROPHET'S PRAYER FOR NEWLY BRIDES

Hadith Imam Tirmidzi Number 1011

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَقًا الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي الْخَيْرِ قَالَ وَفِي الْبَاب عَنْ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Qutaibah], narrated to us by [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that when the Prophet peace and blessings be upon him prayed for newlyweds he recited: 'BARAKALLAH LAKA WA BARAKA 'ALAIKA WA JAMA'A BAINAKUMA FIL KHAIR (May Allah bless you and bestow blessings upon your marriage, and gather you both in goodness).' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from 'Aqil bin Abu Thalib.' Abu Isa said; 'The hadith of Abu Hurairah is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 8599, 15180
Imam Abu Dawud : 1819
Imam Nasa'i : 3318
Imam Ibnu Majah : 1895
Imam Darimi : 2078, 2079

THE PROPHET'S PRAYER WHEN HAVING RELATIONSHIP WITH HIS WIFE TO AVOID SATAN'S DISTURBANCE

Hadith Imam Tirmidzi Number 1012

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنْ قَضَى اللَّهُ بَيْنَهُمَا وَلَدًا لَمْ يَضُرَّهُ الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Ibnu Abu Umar], narrated to us by [Sufyan bin 'Uyainah] from [Manshur] from [Salim bin Abu Al Ja'd] from [Kuraib] from [Ibnu Abbas] who said; The Prophet peace and blessings be upon him said: 'If one of you approaches his wife, let him say (the prayer):

BISMILLAH! JANNIBNA SYAITHANA WA JANNIB SYAITHANA MA RAZAQTANA (In the name of Allah. Keep us away from Satan and keep Satan away from what You have bestowed upon us). If Allah decrees a child for you (from that relation), Satan will not harm him.' Abu Isa said; 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 1770, 1809, 2069, 2424, 2466

Imam Bukhari : 138, 3031, 3041, 4767, 5909, 6847

Imam Muslim : 2591

Imam Abu Dawud : 1846

Imam Tirmidzi : 1012

Imam Ibnu Majah : 1909

Imam Darimi : 2115

THE PROPHET MARRIED AND HAD RELATIONSHIP WITH AISYA IN THE MONTH OF SHAWAL

Hadith Imam Tirmidzi Number 1013

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَوَّالٍ وَبَنَى بِي فِي شَوَّالٍ وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ يُبْنَى بِنِسَائِهَا فِي شَوَّالٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ

Narrated to us by [Muhammad bin Basyar], narrated to us by [Yahya bin Sa'id], narrated to us by [Sufyan] from [Isma'il bin Umayyah] from [Abdullah bin 'Urwah] from [Urwah] from [Aisyah] who said; 'The Messenger of Allah peace and blessings be upon him married me in the month of Syawal, and he consummated with me in Syawal.' Aisyah liked to marry her daughters in Syawal. Abu Isa said; 'This is a hasan sahih hadith. We do not know it except from the hadith of Ats Tsauri from Isma'il bin Umayyah.'

Hadith Corroboration

Imam Ahmad : 23137, 24534

Imam Muslim : 2551

Imam Nasa'i : 3184, 3324

Imam Ibnu Majah : 1980

Imam Darimi : 2114

RECOMMENDATIONS FROM THE WEDDING GRANDMA, ALTHOUGH SIMPLE

Hadith Imam Tirmidzi Number 1014

حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَافٍ مِنْ ذَهَبٍ فَقَالَ بَارَكَ اللَّهُ لَكَ أَوَّلِمَ وَلَوْ

بِشَاقٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَجَابِرٍ وَزُهَيْرِ بْنِ عُثْمَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ وَزُنْ نَوَاقِ مِنْ ذَهَبٍ وَزُنْ ثَلَاثَةُ دَرَاهِمَ وَثُلُثٌ وَقَالَ إِسْحَاقُ هُوَ وَزُنْ خَمْسَةُ
دَرَاهِمَ وَثُلُثٌ

Narrated to us by [Qutaibah], narrated to us by [Hammad bin Zaid] from [Tsabit] from [Anas] that the Messenger of Allah peace and blessings be upon him saw traces of yellow color (from saffron oil) on Abdurrahman bin Auf. He asked: 'What is that?' He replied; 'I have just married a woman with a gold nugget as dowry.' He prayed: 'BARAKALLAHU LAKA (May Allah bless you), hold a walimah even if only with a goat.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Ibn Mas'ud, Aisyah, Jabir, and Zuhair bin 'Utsman.' Abu Isa said; 'The hadith of Anas is a hasan sahih hadith. Ahmad bin Hanbal said; 'WAZNU NAWAT' is the measure of three-thirds of a dirham. Ishaq said; it is five-thirds of a dirham.'

Hadith Corroboration

Imam Ahmad : 12649, 12891

Imam Bukhari : 1907, 1908, 4758, 5618, 5907

Imam Muslim : 2556, 2557

Imam Abu Dawud : 1804, 3252

Imam Nasa'i : 3299, 3319, 3320, 3321, 3335

Imam Ibnu Majah : 1897

Imam Malik : 999

Imam Darimi : 1975, 2078

THE PROPHET HAD A WALIMAH FOR SHAFFIYAH WITH PORGE AND DATES

Hadith Imam Tirmidzi Number 1015

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ وَائِلِ بْنِ دَاوُدَ عَنْ ابْنِهِ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَمَ عَلَى صَفِيَّةَ بِنْتِ حُيٍّ بِسَوِيقٍ وَتَمَرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا الْحُمَيْدِيُّ عَنْ سُفْيَانَ نَحْوَ هَذَا وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ ابْنِ عُيَيْنَةَ
عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ وَائِلٍ عَنْ ابْنِهِ قَالَ أَبُو عِيسَى وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُدَلِّسُ فِي
هَذَا الْحَدِيثِ فَرُبَّمَا لَمْ يَذْكُرْ فِيهِ عَنْ وَائِلٍ عَنْ ابْنِهِ وَرُبَّمَا ذَكَرَهُ

Narrated to us by [Ibnu Abu Umar], narrated to us by [Sufyan bin 'Uyainah] from [Wa'il bin Daud] from [his son] from [Az Zuhri] from [Anas bin Malik] that the Prophet peace and blessings be upon him held a walimah for Safiyyah binti Huyai with saiq porridge and dates. Abu Isa said; 'This is a hasan gharib hadith. Narrated to us by [Muhammad bin Yahya], narrated to us by [Al Humaidi] from [Sufyan] as above. More than one person narrated this hadith from [Ibnu 'Uyainah] from [Az Zuhri] from [Anas] and it does not mention from Wa'il from his son.' Abu Isa said; 'Sufyan bin 'Uyainah committed tadlis in this hadith. Sometimes he does not mention from Wa'il from his son and sometimes he mentions it.'

Hadith Corroboration

Imam Ahmad : 11635

Imam Abu Dawud : 3253

THE LAW IS TO HOLD A WALIMAH FOR THREE DAYS ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 1016

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ أَوَّلِ يَوْمٍ حَقٌّ وَطَعَامُ يَوْمِ الثَّانِي سُنَّةٌ وَطَعَامُ يَوْمِ الثَّلَاثِ سُمْعَةٌ وَمَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ زِيَادِ بْنِ عَبْدِ اللَّهِ وَزِيَادُ بْنُ عَبْدِ اللَّهِ كَثِيرُ الْغَرَائِبِ وَالْمَنَاقِيرِ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَذْكُرُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ قَالَ قَالَ وَكَيْعُ زِيَادُ بْنُ عَبْدِ اللَّهِ مَعَ شَرَفِهِ يَكْذِبُ فِي الْحَدِيثِ

Narrated to us by [Muhammad bin Musa Al Bashri], narrated to us by [Ziyad bin Abdullah], narrated to us by ['Atha` bin As Sa`ib] from [Abu Abdurrahman] from [Ibnu Mas'ud] who said; The Messenger of Allah peace and blessings be upon him said: 'The food of walimah on the first day is obligatory (to hold and attend). On the second day it is only sunnah. On the third day it is showing off (sum'ah, wanting to be heard). Whoever shows off (sum'ah), Allah will make him known on the Day of Gathering as one who is ostentatious.' Abu Isa said; 'The hadith of Ibn Mas'ud. We do not know it to be narrated as marfu' except from the hadith of Ziyad bin Abdullah. Ziyad bin Abdullah narrates many munkar and gharib hadiths.' (Abu Isa At Tirmidzi) said; 'I have heard Muhammad narrating from Muhammad bin 'Uqbah who said; Waki' said; 'Ziyad bin Abdullah with his nobility, he lied in narrating hadiths.'

RECOMMENDATIONS TO ATTEND THE WALIMAH INVITATION

Hadith Imam Tirmidzi Number 1017

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَالْبَرَاءِ وَأَنَسٍ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Abu Salamah Yahya bin Khalaf], narrated to us by [Bisyr bin Al Mufadlal] from [Isma'il bin Umayyah] from [Nafi'] from [Ibnu Umar] who said; The Messenger of Allah peace and blessings be upon him said: 'Attend the invitation if you are invited.' (Abu Isa At Tirmidzi) said; 'Similar hadiths are narrated from Ali, Abu Hurairah, Al Bara`, Anas, and Abu Ayyub.' Abu Isa said; 'The hadith of Ibn Umar is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116

Imam Bukhari : 2380, 4775, 4780, 4781

Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249

Imam Tirmidzi : 711, 712, 1017, 1258

THE STORY OF A FOOD INVITATION TO THE PROPHET AND AN UNINVITED GUEST

Hadith Imam Tirmidzi Number 1018

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَجَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غُلَامٍ لَهُ لَحْمٌ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً فَإِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُوعَ قَالَ فَصَنَعَ طَعَامًا ثُمَّ أَرْسَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ وَجُلَسَاءَهُ الَّذِينَ مَعَهُ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا فَلَمَّا انْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَابِ قَالَ لِصَاحِبِ الْمَنْزِلِ إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا فَإِنْ أَذْنَتْ لَهُ دَخَلَ قَالَ فَقَدْ أَذْنًا لَهُ فَلْيَدْخُلْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ

Narrated to us by [Hannad], narrated to us by [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq] from [Abu Mas'ud] who said; 'A man named Abu Syua'ib met his servant, a butcher. He said; 'Prepare food for me enough for five people. I see the Messenger of Allah, peace be upon him, looking hungry.' (Abu Mas'ud) said; 'He made the food. Abu Syua'ib sent someone to invite the Prophet, peace be upon him, and those sitting with him. When the Prophet, peace be upon him, rose, another man followed him. When the Messenger of Allah, peace be upon him, reached the door, he asked the host: 'A man has followed us. He was not with us when you invited him. If you allow him, he will enter.' He answered; 'Yes. We allow him. Please let him enter.' ' Abu Isa said; 'This is a hasan sahih hadith.' (Abu Isa At Tirmidzi) said; 'A similar hadith is narrated from Ibn Umar.'

JABIR MARRIED A WIDOW TO TAKE CARE OF HIS CHILDREN

Hadith Imam Tirmidzi Number 1019

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ تَزَوَّجْتُ امْرَأَةً فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَتَزَوَّجْتَ يَا جَابِرُ فَقُلْتُ نَعَمْ فَقَالَ بَكْرًا أَمْ ثَيِّبًا فَقُلْتُ لَا بَلْ ثَيِّبًا فَقَالَ هَلَا جَارِيَةٌ تَلَا عِبْهَا وَتَلَا عِبْكَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ عَبْدَ اللَّهِ مَاتَ وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تَسْعًا فَجِئْتُ بِمَنْ يَقُومُ عَلَيْهِنَّ قَالَ فَدَعَا لِيُقَالَ وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَكَعْبِ بْنِ عُجْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from ['Amr bin Dinar] from [Jabir bin Abdullah], he said: 'I had just married a woman. Then I met the Prophet, peace

and blessings be upon him. He asked: Have you just married, O Jabir?" I replied: "Yes." He asked: "A virgin or a previously married woman?" I replied: "A previously married woman." He asked: "Why not a virgin? You could play with her, and she could joke with you." I replied: "O Messenger of Allah, Abdullah has died and left behind seven or nine daughters. I came (to marry his wife) to take care of them." (Jabir bin Abdullah) said: 'Then he prayed for me.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Ubay bin Ka'ab and Ka'ab bin Ujah.' Abu Isa said: 'The hadith of Jabir bin Abdullah is a hasan sahih hadith.'"

Hadith Corroboration
Imam Bukhari : 2745
Imam Ibnu Majah : 1850, 2707

MARRIAGE IS INVALID WITHOUT A GUARDIAN

Hadith Imam Tirmidzi Number 1020

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَقَ وَحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَقَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّقَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَنَسٍ

Narrated to us [Ali bin Hujr], informed us [Syarik bin Abdullah] from [Abu Ishaq], and narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Abu Ishaq], and replaced with the narration: narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi] and [Isra`il] from [Abu Ishaq]: replaced from the chain, narrated to us [Abdullah bin Abu Ziyad], narrated to us [Zaid bin Hubab] from [Yunus bin Abu Ishaq] from [Abu Ishaq] from [Abu Burdah] from [Abu Musa], he said: The Messenger of Allah, peace and blessings be upon him, said: 'There is no valid marriage except with a guardian.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Aisyah, Ibnu Abbas, Abu Hurairah, 'Imran bin Hushain, and Anas.'

Hadith Corroboration
Imam Ahmad : 18697, 18878, 18911
Imam Ibnu Majah : 1871
Imam Darimi : 2087, 2088

MARRIAGE MUST BE WITH A GUARDIAN

Hadith Imam Tirmidzi Number 1021

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْمًا امْرَأَةً نَكَحَتْ بِغَيْرِ إِذْنٍ وَلَيْهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَإِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا فَإِنْ اسْتَجَبُوا فَالْسُّلْطَانُ وَلِيٌّ مَنْ لَا وَلِيَّ لَهُ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَيَحْيَى بْنُ أَبِي أَيُّوبَ وَسُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ مِنَ الْخَفَافِ عَنْ ابْنِ جُرَيْجٍ نَحْوَ هَذَا قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي مُوسَى حَدِيثٌ فِيهِ اخْتِلَافٌ رَوَاهُ إِسْرَائِيلُ وَشَرِيكُ بْنُ عَبْدِ اللَّهِ وَأَبُو عَوَانَةَ وَزُهَيْرُ بْنُ مُعَاوِيَةَ وَقَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ وَزَيْدُ بْنُ حُبَابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى أَبُو عُبَيْدَةَ الْحَدَّادُ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي إِسْحَقَ وَقَدْ رَوَى عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّيَّ وَقَدْ ذَكَرَ بَعْضُ أَصْحَابِ سُفْيَانَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى وَلَا يَصِحُّ وَرَوَايَةُ هَؤُلَاءِ الَّذِينَ رَوَوْا عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكُنَّ إِلَّا بِوَلِيِّيَّ عِنْدِي أَصَحُّ لِأَنَّ سَمَاعَهُمْ مِنْ أَبِي إِسْحَقَ فِي أَوْقَاتٍ مُخْتَلِفَةٍ وَإِنْ كَانَ شُعْبَةُ وَالثَّوْرِيُّ أَحْفَظَ وَاثْبَتَ مِنْ جَمِيعِ هَؤُلَاءِ الَّذِينَ رَوَوْا عَنْ أَبِي إِسْحَقَ هَذَا الْحَدِيثَ فَإِنَّ رِوَايَةَ هَؤُلَاءِ عِنْدِي أَشْبَهُ لِأَنَّ شُعْبَةَ وَالثَّوْرِيَّ سَمِعَا هَذَا الْحَدِيثَ مِنْ أَبِي إِسْحَقَ فِي مَجْلِسٍ وَاحِدٍ وَمِمَّا يَدُلُّ عَلَى ذَلِكَ مَا حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَسْأَلُ أَبَا إِسْحَقَ أَسَمِعْتَ أَبَا بُرْدَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّيَّ فَقَالَ نَعَمْ فَدَلَّ هَذَا الْحَدِيثُ عَلَى أَنَّ سَمَاعَ شُعْبَةَ وَالثَّوْرِيَّ هَذَا الْحَدِيثَ فِي وَفْتٍ وَاحِدٍ وَإِسْرَائِيلُ هُوَ ثِقَةٌ ثَبَتَ فِي أَبِي إِسْحَقَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ مَا فَاتَنِي مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ الَّذِي فَاتَنِي إِلَّا لَمَّا اتَّكَلْتُ بِهِ عَلَى إِسْرَائِيلَ لِأَنَّهُ كَانَ يَأْتِي بِهِ أَتَمَّ وَحَدِيثُ عَائِشَةَ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّيَّ هُوَ حَدِيثٌ عِنْدِي حَسَنٌ رَوَاهُ ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةَ وَجَعْفَرُ بْنُ رَبِيعَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَقَدْ تَكَلَّمَ بَعْضُ أَصْحَابِ الْحَدِيثِ فِي حَدِيثِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ جُرَيْجٍ ثُمَّ لَقِيتُ الزُّهْرِيَّ فَسَأَلْتُهُ فَأَنْكَرَهُ فَضَعَّفُوا هَذَا الْحَدِيثَ مِنْ أَجْلِ هَذَا وَذَكَرَ عَنْ يَحْيَى بْنِ

مَعِينٍ أَنَّهُ قَالَ لَمْ يَذْكُرْ هَذَا الْحَرْفَ عَنْ ابْنِ جُرَيْجٍ إِلَّا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى بْنُ مَعِينٍ وَسَمَاعُ
 إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ جُرَيْجٍ لَيْسَ بِذَاكَ إِنَّمَا صَحَّحَ كُتُبُهُ عَلَى كُتُبِ عَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ بْنِ
 أَبِي رَوَادٍ مَا سَمِعَ مِنْ ابْنِ جُرَيْجٍ وَضَعَفَ يَحْيَى رِوَايَةَ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ جُرَيْجٍ وَالْعَمَلُ فِي هَذَا الْبَابِ
 عَلَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيٌّ بْنُ أَبِي طَالِبٍ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ وَغَيْرُهُمْ وَهَكَذَا رُوِيَ عَنْ
 بَعْضِ فُقَهَاءِ التَّابِعِينَ أَنَّهُمْ قَالُوا لَا نِكَاحَ إِلَّا بِوَلِيِّ مِنْهُمْ سَعِيدُ بْنُ الْمُسَيَّبِ وَالْحَسَنُ الْبَصْرِيُّ وَشَرِيحُ
 وَإِبْرَاهِيمُ النَّخَعِيُّ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَغَيْرُهُمْ وَبِهَذَا يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالْأَوْزَاعِيُّ وَعَبْدُ اللَّهِ بْنُ
 الْمُبَارَكِ وَمَالِكُ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Ibnu Juraij] from [Sulaiman bin Musa] from [Az Zuhri] from ['Urwah] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: 'Any woman who marries without the permission of her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. If intercourse has occurred, she is entitled to the dowry because the husband has made her private parts lawful. If they dispute, the ruler is the guardian of one who has no guardian.' Abu Isa said: 'This is a hasan hadith. [Yahya bin Sa'id Al Anshari], [Yahya bin Ayyub], [Sufyan Ats Tsauri], and others among the huffazh narrated from [Ibnu Juraij] as above.' Abu Isa said: 'There is disagreement in the hadith of Abu Musa. [Isra'il], [Syarik bin Abdullah], [Abu Awanah], [Zuhair bin Mu'awiyah], [Qais bin Ar Rabi'] narrated from [Abu Ishaq] from [Abu Burdah] from [Abu Musa] from the Prophet, peace and blessings be upon him. [Asbath bin Muhammad] and [Zaid bin Hubab] narrated from [Yunus bin Abu Ishaq] from [Abu Ishaq] from [Abu Burdah] from [Abu Musa] from the Prophet, peace and blessings be upon him. [Abu 'Ubaidah Al Haddad] narrated from [Yunus bin Abu Ishaq] from [Abu Burdah] from [Abu Musa] from the Prophet, peace and blessings be upon him, as above without mentioning Abu Ishaq in it. It is also narrated from [Yunus bin Abu Ishaq] from [Abu Ishaq] from [Abu Burdah] from [Abu Musa] from the Prophet, peace and blessings be upon him. [Suyu'bah] and [Ats Tsauri] narrated from [Abu Ishaq] from [Abu Burdah] from the Prophet, peace and blessings be upon him: There is no marriage except with a guardian." The companions of Sufyan mentioned from Sufyan from Abu Ishaq from Abu Burdah from Abu Musa, and their narration is not sahih. Those who narrated from Abu Ishaq from Abu Burdah from Abu Musa from the Prophet, peace and blessings be upon him: "There is no valid marriage except with a guardian." In my opinion, it is more sahih because they heard from Abu Ishaq at different times. Although Syu'bah and Ats Tsauri are more reliable and steadfast than all who narrated from Abu Ishaq in this hadith. Indeed, their narration in my opinion is more similar because Syu'bah and Ats Tsauri heard this hadith from Abu Ishaq in one gathering. Another proof indicating that is what was narrated to us: [Mahmud bin Ghailan] said: Narrated to us [Abu Daud], informed us [Syu'bah], he said: I heard [Sufyan Ats Tsauri] ask [Abu Ishaq]: Did you hear [Abu Burdah] say: The Messenger of Allah, peace and blessings be upon him, said: "There is no marriage except with a guardian"? He replied: "Yes." This hadith shows that Syu'bah and Ats Tsauri heard this hadith at the same time. Isra'il is a trustworthy and firm narrator of Abu Ishaq's hadiths. I heard Muhammad bin Al

Mutsanna say: I heard Abdurrahman bin Mahdi say: I did not miss Ats Tsauri's hadith from Abu Ishaq except that I relied on and trusted Isra'il, because he came with a more complete narration. As for the hadith of Aisyah in this chapter from the Prophet, peace and blessings be upon him: "There is no marriage except with a guardian." In my opinion, it is a hasan hadith. [Ibnu Juraij] narrated this hadith from [Sulaiman bin Musa] from [Az-Zuhri] from ['Urwah] from [Aisyah] from the Prophet, peace and blessings be upon him. [Hajjaj bin Arthah] and [Ja'far bin Rabi'ah] narrated from [Az-Zuhri] from ['Urwah] from [Aisyah] from the Prophet, peace and blessings be upon him. He also narrated from [Hisyam bin 'Urwah] from [his father] from [Aisyah] from the Prophet, peace and blessings be upon him, with the same wording. Some hadith scholars discussed the hadith of Az-Zuhri from 'Urwah from Aisyah from the Prophet, peace and blessings be upon him. Ibnu Juraij said: I met Az-Zuhri and asked him, but he denied it, and they weakened this hadith because of that. It is mentioned from Yahya bin Ma'in: Isma'il bin Ibrahim from Ibnu Juraij did not hear it that way, but he authenticated his books over the books of Abdul Majid bin Abdul Aziz bin Abu Rawwad, and he did not hear from Ibnu Juraij. Yahya weakened the narration of Isma'il bin Ibrahim from Ibnu Juraij. The scholars among the companions of the Prophet, peace and blessings be upon him, including Umar bin Al Khaththab, Ali bin Abu Thalib, Abdullah bin Abbas, Abu Hurairah, and others, practiced the hadith of the Prophet, peace and blessings be upon him: "There is no valid marriage except with a guardian." Similarly, it is narrated from some fuqaha' among the tabi'in. They held the opinion: there is no marriage except with a guardian. They are Sa'id bin Musayyab, Al Hasan Al Bashri, Syuraikh, Ibrahim An Nakha'i, Umar bin Abdul Aziz, and others. It is also the opinion of Sufyan Ats Tsauri, Al Auza'i, Abdullah bin Mubarak, Malik, Syafi'i, Ahmad, and Ishaq."

Hadith Corroboration
 Imam Ahmad : 23236, 24162
 Imam Abu Dawud : 1784
 Imam Ibnu Majah : 1869
 Imam Darimi : 2089

PROHIBITION ON MARRIAGE WITHOUT GUARDIAN AND WITNESSES

Hadith Imam Tirmidzi Number 1022

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبُعَايَا اللَّاتِي يُنْكَحْنَ أَنْفُسُهُنَّ بَغَيْرِ بَيِّنَةٍ قَالَ يُونُسُ بْنُ حَمَّادٍ رَفَعَ عَبْدُ الْأَعْلَى هَذَا الْحَدِيثَ فِي التَّفْسِيرِ وَأَوْقَفَهُ فِي كِتَابِ الطَّلَاقِ وَلَمْ يَرْفَعْهُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَيْرُ مُحْفُوظٍ لَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ مَرْفُوعًا وَرُوِيَ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ هَذَا الْحَدِيثُ مَوْقُوفًا وَالصَّحِيحُ مَا رُوِيَ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ هَكَذَا رَوَى أَصْحَابُ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ هَذَا

مَوْقُوفًا وَفِي هَذَا الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَغَيْرِهِمْ قَالُوا لَا نِكَاحَ إِلَّا بِشُهُودٍ لَمْ يَخْتَلِفُوا فِي ذَلِكَ مَنْ مَضَى مِنْهُمْ إِلَّا قَوْمًا مِنَ الْمُتَأَخِّرِينَ مِنْ أَهْلِ الْعِلْمِ وَإِنَّمَا اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا إِذَا شَهِدَ وَاحِدٌ بَعْدَ وَاحِدٍ فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ لَا يَجُوزُ النِّكَاحُ حَتَّى يَشْهَدَ الشَّاهِدَانِ مَعًا عِنْدَ عُقْدَةِ النِّكَاحِ وَقَدْ رَأَى بَعْضُ أَهْلِ الْمَدِينَةِ إِذَا أَشْهَدَ وَاحِدٌ بَعْدَ وَاحِدٍ فَإِنَّهُ جَائِزٌ إِذَا أَعْلَنُوا ذَلِكَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَغَيْرِهِ هَكَذَا قَالَ إِسْحَقُ فِيمَا حَكَى عَنْ أَهْلِ الْمَدِينَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يَجُوزُ شَهَادَةُ رَجُلٍ وَامْرَأَتَيْنِ فِي النِّكَاحِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Yusuf bin Hammad Al Bashri], narrated to us [Abdul A'la] from [Sa'id] from [Qatadah] from [Jabir bin Zaid] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: 'The fornicating women are those who marry themselves without clear evidence (i.e., guardian or witnesses).' Yusuf bin Hammad said: Abdul 'Ala raised this hadith in the Book of Tafsir and stopped it (as mauquf) in the Book of Divorce. Narrated to us Qutaibah, narrated to us Ghundar, that is Muhammad bin Ja'far, from Sa'id bin Abu 'Arubah like the hadith above but did not raise it, and this is more sahih. Abu 'Isa said: 'This hadith is not mahfuzh (preserved). We do not know it raised except what is narrated from Abdul 'Ala from Sa'id from Qatadah. This hadith is narrated from Abdul 'Ala from Sa'id as mauquf. The sahih is what is narrated from Ibnu Abbas as mauquf: There is no valid marriage except with clear evidence (witnesses or guardian)." Similarly, many narrated from Sa'id bin Abu 'Arubah such words as mauquf. A hadith with similar meaning is narrated from Imran bin Hushain, Anas, and Abu Hurairah. This hadith is practiced by the scholars among the companions of the Prophet, peace and blessings be upon him, the tabi'in, and others all hold the opinion: marriage is not valid except with witnesses. No one opposes this opinion except some later scholars. The scholars differ on this: if two people testify one after another, not simultaneously. Most scholars from Kufah and others hold: Marriage cannot be performed until two people testify simultaneously at the time of the contract. As for the people of Madinah, they hold: It is permissible for two people to testify at different times if it is announced. This is the opinion of Malik bin Anas and others. Ishaq said the same about the opinion of the people of Madinah. Ahmad and Ishaq hold that it is permissible for one man and two women to testify."

HAJAT SERMONS IN MARRIAGE

Hadith Imam Tirmidzi Number 1023

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْقَاسِمِ عَنْ الْأَعْمَشِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُدَ فِي الصَّلَاةِ وَالتَّشَهُدَ فِي الْحَاجَةِ قَالَ التَّشَهُدُ فِي الصَّلَاةِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَالتَّشَهُدُ فِي الْحَاجَةِ إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا فَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَيَقْرَأُ ثَلَاثَ آيَاتِ قَالِ عَبْرٌ فَفَسَّرَهُ لَنَا سُفْيَانُ الثَّوْرِيُّ { اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } { وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } { اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا } قَالَ وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ رَوَاهُ الْأَعْمَشُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَلاَ الْحَدِيثَيْنِ صَحِيحٌ لِأَنَّ إِسْرَائِيلَ جَمَعَهُمَا فَقَالَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ قَالَ أَهْلُ الْعِلْمِ إِنَّ النِّكَاحَ جَائِزٌ بِغَيْرِ خُطْبَةٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], narrated to us [Abtsarah bin Al Qasim] from [Al A'masy] from [Abu Ishaq] from [Abu Al Ahwash] from [Abdullah], he said: 'The Messenger of Allah, peace and blessings be upon him, taught us the tashahhud in prayer and the tashahhud for a need. He said: The tashahhud in prayer: ATTAHIYYATU LILLAH WASH SHALAWATU WATH THAYYIBATU ASSALAMU'ALAIKA AYYUHAN NABIYYU WARAHMATULLAHI WA BARAKATUH ASSALAMU'ALAINA WA 'ALA IBADILLAHISH-SHALIHIN ASYHADU AN LAILAHA ILLALLAH WA ASYHADU ANNA MUHAMMADAN 'ABDUHU WA RASULUH (All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger). And the tashahhud for the need (khutbah): INNALHAMDA LILLAH NASTA'INIHU WA NASTAGHFIRUHU WA NA'UDZU BILLAHI MIN SYURURI ANFUSINA WA SAYYIATI A'MALINA, FAMAN YAHDIHILLAHU FALA MUDLILLALAH WA MAN YUDLLILHU FALA HADIYALAH, ASYHADU AN LAILAHA ILLALLAH WA ASYHADU ANNA MUHAMMADAN 'ABDUHU WA RASULUH (All praise is due to Allah we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger), then recite three verses.'" 'Abtsar said: Sufyan Ats Tsauri explained the verses: "Fear Allah as He should be feared, and do not die except in a state of Islam." And the verse: "Fear Allah, by Whose name you ask one another, and maintain the ties of kinship. Indeed, Allah is ever, over you, an Observer." And the verse: "Fear Allah and speak words of appropriate justice." (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from 'Adi bin Hatim.' Abu Isa said: 'The hadith of Abdullah is a hasan hadith. [Al A'masy] narrated it from [Abu Ishaq] from [Abu Al Ahwash] from [Abdullah] from the Prophet, peace and blessings be upon him. [Syu'bah] narrated from [Abu Ishaq] from [Abu 'Ubaidah] from [Abdullah] from the Prophet, peace and blessings be upon him. Both are sahih hadiths

because [Israil] combined them. He said from [Abu Ishaq] from [Abu Al Ahwash] while [Abu 'Ubaidah] from [Abdullah bin Mas'ud] from the Prophet, peace and blessings be upon him. The scholars said: "Marriage is permissible without a khutbah." This is the opinion of Sufyan and others."

Hadith Corroboration

Imam Ahmad : 2533, 3381, 3683, 3725, 3726, 3739, 3804, 3813, 3945, 3963, 3974, 4078, 4151, 4190

Imam Bukhari : 1127, 5794, 6833

Imam Muslim : 610

Imam Abu Dawud : 826, 828

Imam Tirmidzi : 266, 267, 1023

Imam Nasa'i : 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1160, 1161, 1162, 1260, 1262, 1264

Imam Ibnu Majah : 890, 892, 1882

Imam Malik : 189, 190, 191, 192

Imam Darimi : 1307

THE IMPORTANCE OF THE KHADAT IN THE SERMON

Hadith Imam Tirmidzi Number 1024

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجُذْمَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Muhammad bin Fudlail] from ['Ashim bin Kulaib] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Every khutbah that does not contain the testimony of faith is like a severed hand.' Abu 'Isa said: 'This is a hasan sahih gharib hadith.'

Hadith Corroboration

Imam Ahmad : 8162

Imam Abu Dawud : 4201

ASKING THE WIDOWS' PERMISSION AND OPINION IS A LEGAL CONDITION OF MARRIAGE

Hadith Imam Tirmidzi Number 1025

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ وَإِذْنُهَا الصُّمُوثُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَالْعُرْسِ بْنِ عَمِيرَةَ قَالَ أَبُو عِيسَى حَدِيثٌ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الثَّيِّبَ لَا تُزَوَّجُ حَتَّى تُسْتَأْمَرَ وَإِنْ زَوَّجَهَا الْأَبُ مِنْ غَيْرِ أَنْ يَسْتَأْمَرَهَا فَكَرِهَتْ ذَلِكَ فَالْتِّكَاحُ مَفْسُوحٌ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْأَبْكَارِ إِذَا زَوَّجَهُنَّ الْآبَاءُ فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ الْأَبَ إِذَا زَوَّجَ الْبِكْرَ

وَهِيَ بِالْغَةِ بِغَيْرِ أَمْرِهَا فَلَمْ تَرْضَ بِتَزْوِيجِ الْأَبِ فَالْتَّكَاحُ مَفْسُوحٌ وَقَالَ بَعْضُ أَهْلِ الْمَدِينَةِ تَزْوِيجُ الْأَبِ عَلَى الْبِكْرِ جَائِزٌ وَإِنْ كَرِهَتْ ذَلِكَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Ishaq bin Manshur], informed us [Muhammad bin Yusuf], narrated to us [Al Auza'i] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A previously married woman should not be married until her consent is sought, and a virgin should not be married until her permission is sought. Her permission is her silence.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Umar, Ibnu Abbas, Aisyah, and Al 'Urs bin 'Amirah.' Abu Isa said: 'The hadith of Abu Hurairah is a hasan sahih hadith. In practicing this hadith, the scholars hold: a previously married woman should not be married until her opinion and permission are sought. If her father marries her without that and she dislikes it, then her marriage is invalid and void according to the majority of scholars in general. The scholars differ on the marriage of a virgin if her father marries her. Most scholars from Kufah and others hold: if the father marries a mature virgin without her command and she does not consent to the marriage from her father, then the marriage is invalid. Some people of Madinah hold: the marriage is permissible even if she dislikes it. This is also the opinion of Malik bin Anas, Syafi'i, Ahmad, and Ishaq.'

Hadith Corroboration

Imam Ahmad : 9232

Imam Bukhari : 4741, 6453, 6455

Imam Muslim : 2543

Imam Abu Dawud : 1791

Imam Nasa'i : 3213, 3215

Imam Ibnu Majah : 1861

Imam Darimi : 2091

THE RIGHT OF A WIDOW TO DETERMINE HER MARRIAGE

Hadith Imam Tirmidzi Number 1026

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ وَقَدْ احْتَجَّ بَعْضُ النَّاسِ فِي إِجَارَةِ التَّكَاحِ بِغَيْرِ وَلِيٍّ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي هَذَا الْحَدِيثِ مَا احْتَجُّوا بِهِ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ وَهَكَذَا أَفْتَى بِهِ ابْنُ عَبَّاسٍ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ وَإِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّ الْوَلِيَّ لَا يُزَوِّجُهَا إِلَّا بِرِضَاهَا وَأَمْرِهَا فَإِنْ زَوَّجَهَا فَالتَّكَاحُ مَفْسُوحٌ عَلَى حَدِيثِ حَنْسَاءَ بِنْتِ خِدَامٍ حَيْثُ زَوَّجَهَا أَبُوهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَردَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِكَاحَهُ

Narrated to us [Qutaibah bin Sa'id] from [Malik bin Anas] from [Abdullah bin Al Fadl] from [Nafi' bin Jubair bin Muth'im] from [Ibnu Abbas] that the Messenger of Allah, peace and

blessings be upon him, said: 'A previously married woman has more right over herself than her guardian, while a virgin must be asked for her permission, and her permission is her silence.' This is a hasan sahih hadith. [Syu'bah] and [Ats Tsauri] narrated from [Malik bin Anas]. Some people argue for the permissibility of marriage without a guardian using this hadith, but this hadith cannot actually be used as proof, because it has been narrated through many chains from Ibnu Abbas from the Prophet, peace and blessings be upon him: 'There is no marriage except with a guardian.' Likewise, Ibnu Abbas issued a fatwa after the Prophet, peace and blessings be upon him, that there is no marriage except with a guardian. The meaning of the Prophet's statement, peace and blessings be upon him: 'A previously married woman has more right over herself than her guardian.' According to the majority of scholars, the guardian may not marry her off except based on her consent and command. If she is still married off, then the marriage is invalid, in accordance with the hadith of Khansa' binti Khidam, whose father married her off while she was a widow and she disliked it. So the Prophet, peace and blessings be upon him, annulled her marriage.

Hadith Corroboration

Imam Ahmad : 1790, 1799, 2055, 2351, 3053, 3172, 3246

Imam Muslim : 2545, 2546

Imam Abu Dawud : 1795

Imam Nasa'i : 3208, 3209

Imam Ibnu Majah : 1860

Imam Malik : 967

Imam Darimi : 2092, 2094

CONSENT AND OPINION OF ORPHAN WOMEN BEFORE MARRIAGE

Hadith Imam Tirmidzi Number 1027

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا فَإِنْ صَمَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا يَغْنِي إِذَا أَدْرَكْتَ فَرَدَّتْكَالَ وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَابْنِ عُمَرَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْيَتِيمَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ الْيَتِيمَةَ إِذَا زُوِّجَتْ فَالنِّكَاحُ مَوْفُوفٌ حَتَّى تَبْلُغَ فَإِذَا بَلَغَتْ فَلَهَا الْخِيَارُ فِي إِجَازَةِ النِّكَاحِ أَوْ فُسْخِهِ وَهُوَ قَوْلُ بَعْضِ التَّابِعِينَ وَغَيْرِهِمْ وَقَالَ بَعْضُهُمْ لَا يَجُوزُ نِكَاحُ الْيَتِيمَةِ حَتَّى تَبْلُغَ وَلَا يَجُوزُ الْخِيَارُ فِي النِّكَاحِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ وَقَالَ أَحْمَدُ وَإِسْحَاقُ إِذَا بَلَغَتْ الْيَتِيمَةُ تِسْعَ سِنِينَ فَزَوِّجَتْ فَالنِّكَاحُ جَائِزٌ وَلَا خِيَارَ لَهَا إِذَا أَدْرَكْتَ وَاحْتَجَّ بِحَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعَ سِنِينَ وَقَدْ قَالَتْ عَائِشَةُ إِذَا بَلَغَتْ الْجَارِيَةُ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'An orphan woman (if to be married) must be asked for her opinion and permission. If she remains silent, that is her permission. If she refuses, she cannot be forced.' Meaning if she has reached maturity and refuses the marriage. A hadith

with similar meaning is narrated from Abu Musa, Ibnu Umar, and 'Aisyah. Abu 'Isa said: 'The hadith of Abu Hurairah is a hasan hadith. The scholars differ on marrying off an orphan child some hold: if an orphan is married off, the continuation of the marriage awaits her maturity upon reaching maturity, she may choose to continue or annul it. This is the opinion of some tabi'in and others. Some scholars hold: An orphan may not be married off until maturity, and there is no option in the marriage. This is the opinion of Sufyan Ats Tsauri, Syafi'i, and other scholars. Ahmad and Ishaq said: if an orphan has reached nine years and is married off with her consent, the marriage is valid, and she has no option upon maturity. Both cite the hadith of 'Aisyah: 'The Messenger of Allah, peace and blessings be upon him, consummated with her at nine years.' Aisyah said: 'If a girl reaches nine years, she is mature.'

Hadith Corroboration
 Imam Ahmad : 7214, 9762, 18695, 18826, 18857
 Imam Abu Dawud : 1792
 Imam Nasa'i : 3218
 Imam Darimi : 2090

FIRST MARRIAGE IS PREFERRED OVER SECOND MARRIAGE

Hadith Imam Tirmidzi Number 1028

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ بِنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا إِذَا زَوَّجَ أَحَدُ الْوَلِيِّينِ قَبْلَ الْآخَرِ فَنِكَاحُ الْأَوَّلِ جَائِزٌ وَنِكَاحُ الْآخَرِ مَفْسُوحٌ وَإِذَا زَوَّجَا جَمِيعًا فَنِكَاحُهُمَا جَمِيعًا مَفْسُوحٌ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah], narrated to us [Ghundar], narrated to us [Sa'id bin Abu 'Arubah] from [Qatadah] from [Al Hasan] from [Samurah bin Jundab] that the Messenger of Allah, peace and blessings be upon him, said: 'A woman married off by two guardians, the valid one is the first. Whoever sells merchandise to two people, the valid one is the first.' Abu Isa said: 'This is a hasan hadith. The scholars practice this hadith. We know no disagreement on this issue. If one guardian marries her off before the other, the first marriage is valid, and the second is invalid. If both marry her off simultaneously, both marriages are equally invalid. This is also the opinion of Ats Tsauri, Ahmad, and Ishaq.'

Hadith Corroboration
 Imam Ahmad : 19227, 19343
 Imam Abu Dawud : 1788
 Imam Nasa'i : 4603
 Imam Darimi : 2097

A BUDDHA WHO MARRIES WITHOUT THE PERMISSION OF HER GUARDIAN IS AN ADULTERY

Hadith Imam Tirmidzi Number 1029

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ عَاهِرٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصِحُّ وَالصَّحِيحُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ نِكَاحَ الْعَبْدِ بِغَيْرِ إِذْنِ سَيِّدِهِ لَا يَجُوزُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَغَيْرِهِمَا بِلَا اخْتِلَافٍ

Narrated to us [Ali bin Hujr], informed us [Al Walid bin Muslim] from [Zuhair bin Muhammad] from [Abdullah bin Muhammad bin 'Aqil] from [Jabir bin Abdullah] from the Prophet, peace and blessings be upon him, who said: 'Any slave who marries without his master's permission is an adulterer.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Ibnu Umar.' Abu Isa said: 'A hadith with similar meaning to the hadith of Jabir, and it is a hasan hadith. Some hold that this hadith is from [Abdullah bin Muhammad bin 'Aqil] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, but this is not sahih. The sahih is from Abdullah bin Muhammad bin 'Aqil from Jabir. This is practiced by the scholars among the companions of the Prophet, peace and blessings be upon him, and others: a slave's marriage without his master's permission is invalid. This is the opinion of Ahmad, Ishaq, and others, without disagreement.'

Hadith Corroboration
Imam Ahmad : 13696, 14500, 14560
Imam Abu Dawud : 1779
Imam Tirmidzi : 1030
Imam Ibnu Majah : 1950
Imam Darimi : 2135, 2136

A SLAVE WHO MARRIED WITHOUT THEIR MASTER'S PERMISSION WAS CONSIDERED AN ADULTERY

Hadith Imam Tirmidzi Number 1030

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ عَاهِرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us indeed from [Sa'id bin Yahya bin Sa'id Al Umawi], narrated to us [his father], narrated to us [Ibnu Juraij] from [Abdullah bin Muhammad bin 'Aqil] from [Jabir] from the Prophet, peace and blessings be upon him, who said: 'Every slave who marries without his master's permission is an adulterer.' Abu Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 13696, 14500, 14560

THE PROPHET'S APPROVAL OF A DOWRY IN THE FORM OF A PAIR OF SANDALS

Hadith Imam Tirmidzi Number 1031

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالُوا حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنِ رَبِيعَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً مِنْ بَنِي فِزَارَةَ تَزَوَّجَتْ عَلَى نَعْلَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضَيْتِ مِنْ نَفْسِكَ وَمَالِكَ بِنَعْلَيْنِ قَالَتْ نَعَمْ قَالَ فَأَجَازَهُمَا وَقَالَ فِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ وَأَبِي سَعِيدٍ وَأَنَسٍ وَعَائِشَةَ وَجَابِرٍ وَأَبِي حَذْرَدٍ الْأَسْلَمِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَهْرِ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الْمَهْرُ عَلَى مَا تَرَاضُوا عَلَيْهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَقُ وَقَالَ مَالِكُ بْنُ أَنَسٍ لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ رُبْعِ دِينَارٍ وَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ عَشْرَةِ دَرَاهِمٍ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id], [Abdurrahman bin Mahdi], and [Muhammad bin Ja'far], they said: narrated to us [Syu'bah] from ['Ashim bin 'Ubaidullah], he said: I heard [Abdullah bin 'Amir bin Rabi'ah] from [his father] that a woman from Bani Fazarah married for a dowry of a pair of sandals. The Messenger of Allah, peace and blessings be upon him, asked: 'Are you satisfied with yourself and your wealth for these two sandals?' She replied: 'Yes.' ('Amir bin Rabi'ah) said: (The Prophet, peace and blessings be upon him) permitted it. (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Umar, Abu Hurairah, Sahl bin Sa'ad, Abu Sa'id, Anas, 'Aisyah, Jabir, and Abu Hadrab Al Aslami.' Abu 'Isa said: 'The hadith of Amir bin Rabi'ah is a hasan sahih hadith. The scholars differ on dowry. Some say: the dowry amount is as agreed by both parties. This is the opinion of Sufyan Ats Tsauri, Syafi'i, Ahmad, and Ishaq. Malik bin Anas held: Dowry may not be less than a quarter dinar. Some people of Kufah held: Dowry may not be less than ten dinars.'

Hadith Corroboration
Imam Ahmad : 15125
Imam Ibnu Majah : 2707

MARRIAGE WITH DOWRY TEACHES THE VERSES OF THE QURAN

Hadith Imam Tirmidzi Number 1032

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّلُ حَدَّثَنَا إِسْحَقُ بْنُ عِيسَى وَعَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِعُ قَالَا أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ

إِنِّي وَهَبْتُ نَفْسِي لَكَ فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَرَوَّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَقَالَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا فَقَالَ مَا عِنْدِي إِلَّا إِزَارِي هَذَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِزَارُكَ إِنْ أُعْطِيَتْهَا جَلَسْتَ وَلَا إِزَارَ لَكَ فَالْتَمِسْ شَيْئًا قَالَ مَا أَجِدُ قَالَ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ قَالَ فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ قَالَ نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا لِسُورٍ سَمَّاها فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ الشَّافِعِيُّ إِلَى هَذَا الْحَدِيثِ فَقَالَ إِنْ لَمْ يَكُنْ لَهُ شَيْءٌ يُصَدِّقُهَا فَتَزَوَّجَهَا عَلَى سُورَةٍ مِنَ الْقُرْآنِ فَالتَّكَاحُ جَائِزٌ وَيُعَلِّمُهَا سُورَةً مِنَ الْقُرْآنِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ التَّكَاحُ جَائِزٌ وَيَجْعَلُ لَهَا صَدَاقَ مِثْلِهَا وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Al Hasan bin Ali Al Khalal], narrated to us [Ishaq bin Isa] and [Abdullah bin Nafi' Ash Sha'igh], they said: Informed us [Malik bin Anas] from [Abu Hazim bin Dinar] from [Sahl bin Sa'ad As Sa'idi] that a woman came to the Messenger of Allah, peace and blessings be upon him, and said: 'I offer myself to you.' She stood for a long time. A man said: 'O Messenger of Allah, marry her to me if you do not desire her.' He asked: 'Do you have anything for her dowry?' He replied: 'I have nothing but the garment on my body.' The Messenger of Allah, peace and blessings be upon him, objected: 'If you give her your garment, you will sit without clothing. Seek something else!' He said: 'There is nothing.' He commanded: 'Seek even an iron ring.' He searched but found nothing. The Messenger of Allah, peace and blessings be upon him, asked: 'Do you memorize any Qur'an?' He replied: 'Yes, such and such surahs' —naming some he recited—. The Messenger of Allah, peace and blessings be upon him, said: 'I marry you to her with (the dowry of) your memorization of the Qur'an.' Abu Isa said: 'This is a hasan sahih hadith.' Imam Syafi'i based his opinion on this hadith: if he has nothing for dowry, he may marry her with some Qur'anic surahs. The marriage is valid, and he must teach her some surahs. Some scholars hold: The marriage is valid, and he must pay a dowry that is worth it. This is the opinion of the people of Kufah, Ahmad, and Ishaq.'

Hadith Corroboration
Imam Bukhari : 4740
Imam Malik : 968

PROHIBITION OF EXCESSIVE DOWRY

Hadith Imam Tirmidzi Number 1033

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَا تُغَالُوا صَدَقَةَ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ لَكَانَ أَوْلَاكُمْ بِهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًا مِنْ نِسَائِهِ وَلَا أَنْكَحَ

شَيْئًا مِنْ بَنَاتِهِ عَلَى أَكْثَرِ مِنْ ثِنْتَيْ عَشْرَةٍ أُوقِيَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْعَجْفَاءِ السُّلَمِيُّ
اسْمُهُ هَرِمٌ وَالْأُوقِيَّةُ عِنْدَ أَهْلِ الْعِلْمِ أَرْبَعُونَ دِرْهَمًا وَثِنْتَا عَشْرَةُ أُوقِيَّةً أَرْبَعُ مِائَةٍ وَثَمَانُونَ دِرْهَمًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Ayyub] from [Ibnu Sirrin] from [Abu Al 'Ajfa As Sulami], he said: [Umar bin Khaththab] said: 'Do not exaggerate in women's dowries. If that were nobility in this world or piety before Allah, the Prophet, peace and blessings be upon him, would have done it. I saw him neither marrying his wives nor marrying off his daughters with more than twelve uqiyyah.' Abu Isa said: 'This is a hasan sahih hadith. Abu Al Ajfa As Sulami's name is Harim. One uqiyyah, according to the scholars, is forty dirhams. Twelve uqiyyahs are four hundred eighty dirhams.'

Hadith Corroboration
Imam Abu Dawud : 1801
Imam Nasa'i : 3297

FREEING SLAVES AS A DOWRY

Hadith Imam Tirmidzi Number 1034

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدُ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةً وَجَعَلَ عِتْقَهَا صَدَاقَهَا قَالَ وَفِي الْبَابِ عَنْ صَفِيَّةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ
قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُجْعَلَ عِتْقُهَا صَدَاقَهَا حَتَّى يَجْعَلَ لَهَا مَهْرًا سِوَى الْعِتْقِ
وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] and [Abdul Aziz bin Shuhaib] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon him, freed Shafiyyah and made her freedom her dowry. (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Shafiyyah.' Abu Isa said: 'The hadith of Anas is a hasan sahih hadith. Some scholars among the companions of the Prophet, peace and blessings be upon him, and others practiced this. This is also the opinion of Syafi'i, Ahmad, and Ishaq. Some disliked making freedom the dowry without another dowry. But the first opinion is more sahih.'

Hadith Corroboration
Imam Ahmad : 11519, 12226, 12282, 12401, 12626, 13019, 13056, 13471, 13589, 13590
Imam Bukhari : 4696, 4771
Imam Muslim : 2562
Imam Abu Dawud : 1758
Imam Nasa'i : 3290, 3291
Imam Ibnu Majah : 1948
Imam Darimi : 2144, 2145

THE PRIVATENESS OF MARRYING A SLAVE WOMAN WHO HAS BEEN liberated

Hadith Imam Tirmidzi Number 1035

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْفَضْلِ بْنِ يَزِيدَ عَنِ الشَّعْبِيِّ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ عَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ فَذَاكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ وَرَجُلٌ كَانَتْ عِنْدَهُ جَارِيَةٌ وَضِيئَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا ثُمَّ أَعْتَقَهَا ثُمَّ تَزَوَّجَهَا يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ فَذَلِكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ وَرَجُلٌ آمَنَ بِالْكِتَابِ الْأَوَّلِ ثُمَّ جَاءَ الْكِتَابُ الْآخَرُ فَآمَنَ بِهِ فَذَلِكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ صَالِحٍ وَهُوَ ابْنُ حَيٍّ عَنْ الشَّعْبِيِّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي مُوسَى حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَى اسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ وَرَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ صَالِحِ بْنِ صَالِحٍ بْنِ حَيٍّ وَصَالِحُ بْنُ صَالِحٍ بْنُ حَيٍّ هُوَ وَالِدُ الْحَسَنِ بْنِ صَالِحِ بْنِ حَيٍّ

Narrated to us [Hannad], narrated to us [Ali bin Mushir] from [Al Fadl bin Yazid] from [Asy Sy'abi] from [Abu Burdah bin Abu Musa] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Three groups will receive reward twice: a slave who fulfills Allah's rights and his master's a man who has a beautiful slave girl, educates her well, frees her, then marries her for Allah one who believes in the first book, then another book comes and he believes in it.' Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Shalih bin Shalih] —that is Ibnu Hay— from [Asy Sya'bi] from [Abu Burdah] from [Ibnu Musa] from the Prophet, peace and blessings be upon him, in meaning. Abu Isa said: 'The hadith of Abu Musa is a hasan sahih hadith. Abu Burdah bin Abu Musa's name is 'Amir bin Abdullah bin Qais. [Syu'bah] and [Sufyan Ats Tsauri] narrated this hadith from [Shalih bin Shalih bin Hay], Shalih bin Shalih bin Hay being the father of Al Hasan bin Shalih bin Hay.'

THE FORBIDDENANCE OF MARRYING THE MOTHER AND DAUGHTERS OF A MARRIED WOMAN

Hadith Imam Tirmidzi Number 1036

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً فَدَخَلَ بِهَا فَلَا يَحِلُّ لَهُ نِكَاحُ ابْنَتِهَا وَإِنْ لَمْ يَكُنْ دَخَلَ بِهَا فَلْيَنْكِحْ ابْنَتَهَا وَأَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً فَدَخَلَ بِهَا أَوْ لَمْ يَدْخُلْ بِهَا فَلَا يَحِلُّ لَهُ نِكَاحُ أُمِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا يَصِحُّ مِنْ قَبْلِ إِسْنَادِهِ وَإِنَّمَا رَوَاهُ ابْنُ لَهِيْعَةَ وَالْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ وَالْمُثَنَّى بْنُ الصَّبَّاحِ وَابْنُ لَهِيْعَةَ يُضَعِّفَانِ فِي الْحَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا حَلَّ لَهُ أَنْ يَنْكِحَ ابْنَتَهَا وَإِذَا تَزَوَّجَ الرَّجُلُ الْإِبْنَةَ فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فَلَمْ يَحِلَّ لَهُ نِكَاحُ أُمِّهَا

لِقَوْلِ اللَّهِ تَعَالَى {وَأُمَّهَاتُ نِسَائِكُمْ} وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from ['Amr bin Shua'ib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: 'A man who has married a woman and consummated with her may not marry her daughter. If he has not consummated, he may marry her daughter. Any man who marries a woman, whether he has consummated or not, may not marry her mother.' Abu Isa said: 'This hadith is not sahih in its chain because it is narrated from [Ibnu Lahi'ah] and [Al Mutsanna bin Shabbah] from [Amr bin Syu'aib], while Al Mutsanna bin Shabbah and Ibnu Lahi'ah are weakened in hadith narration. This hadith is practiced by most scholars. They hold: If a man marries a woman and divorces her before consummation, he may marry her daughter. If he marries a daughter and divorces her before consummation, he may not marry her mother. This is based on Allah's statement: 'And the mothers of your wives (mothers-in-law)...' This is the opinion of Syafi'i, Ahmad, and Ishaq.'

SHOULD NOT REFER UNLESS AFTER JIMA WITH YOUR NEW HUSBAND

Hadith Imam Tirmidzi Number 1037

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَإِسْحَقُ بْنُ مَنْصُورٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ جَاءَتْ امْرَأَةً رِفَاعَةَ الْقُرْظِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَبَتَّ طَلَاقي فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنِ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَنَسٍ وَالرَّمِيسَاءِ أَوْ الْغَمَيْصَاءِ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الرَّجُلَ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَنَّهَا لَا تَحِلُّ لِلزَّوْجِ الْأَوَّلِ إِذَا لَمْ يَكُنْ جَامِعَ الزَّوْجِ الْآخَرَ

Narrated to us [Ibnu Abu Umar] and [Ishaq bin Manshur], they said: Narrated to us [Sufyan bin 'Uyainah] from [Az Zuhri] from ['Urwah] from [Aisyah], she said: 'The wife of Rifa'ah Al Quradli came to the Messenger of Allah, peace and blessings be upon him. She said: I was Rifa'ah's wife he divorced me irrevocably. Then I married Abdurrahman bin Zubair, but he is like the fringe of a garment (impotent)." He asked: "Do you wish to return to Rifa'ah? Do not do so until you taste his honey and he tastes yours (consummate)." (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Umar, Anas, Rumaisha or Ghumaisha, and Abu Hurairah.' Abu Isa said: 'The hadith of Aisyah is a hasan sahih hadith. Most scholars among the companions of the Prophet, peace and blessings be upon him, and others hold that if a man divorces his wife thrice, then she marries another man who divorces her before consummation, she is not lawful to the first husband if not consummated by the second.'

PROHIBITION ON TAHLIL MARRIAGE

Hadith Imam Tirmidzi Number 1038

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زُبَيْدٍ الْأَيَّامِيُّ حَدَّثَنَا مُجَالِدٌ عَنْ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُمَا فِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ وَجَابِرٍ حَدِيثٌ مَعْلُولٌ وَهَكَذَا رَوَى أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَالِدٍ عَنْ عَامِرٍ هُوَ الشَّعْبِيُّ عَنْ الْحَارِثِ عَنْ عَلِيٍّ وَعَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ التَّيِّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَائِمِ لِأَنَّ مُجَالِدَ بْنَ سَعِيدٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ وَرَوَى عَبْدُ اللَّهِ بْنُ نُمَيْرٍ هَذَا الْحَدِيثَ عَنْ مُجَالِدٍ عَنْ عَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ وَهَذَا قَدْ وَهَمَ فِيهِ ابْنُ نُمَيْرٍ وَالْحَدِيثُ الْأَوَّلُ أَصَحُّ وَقَدْ رَوَاهُ مُغِيرَةُ وَابْنُ أَبِي خَالِدٍ وَغَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Asy 'ats bin Abdurrahman bin Zubaid Al Ayami], narrated to us [Mujalid] from [Ats Sya'bi] from [Jabir bin Abdullah] and [Harits] from [Ali], both said: 'The Messenger of Allah, peace and blessings be upon him, cursed the muhil and the muhallal lahu.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Ibnu Mas'ud, Abu Hurairah, 'Uqbah bin Amir, and Ibnu Abbas.' Abu 'Isa said: 'There is criticism in the hadith of Ali and Jabir. Thus [Asy'ats bin Abdurrahman] narrated from [Mujalid] from [Amir] —he is Asy Sya'bi— from [Al Harits] from [Ali], and Amir narrated from [Jabir bin Abdullah] from the Prophet, peace and blessings be upon him. This hadith's chain is not strong because Mujalid bin Sa'id is weakened by some scholars, including Ahmad bin Hanbal. Abdullah bin Numair narrated this hadith from Mujalid from Amir from Jabir bin Abdullah from Ali Ibnu Numair erred in it. The first hadith is more sahih, as it is also narrated by [Mughirah] and [Ibnu Abu Khalid] and others from [Asy Sya'bi] from [Al Harits] from [Ali].'

Hadith Corroboration
 Imam Ahmad : 4081, 7937
 Imam Ibnu Majah : 1924, 1925
 Imam Darimi : 2158

PROHIBITION ON TAHLIL MARRIAGE

Hadith Imam Tirmidzi Number 1039

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ عَنْ هُزَيْلِ بْنِ شَرَحْبِيلَ عَنْ

عَبْدُ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو قَيْسٍ الْأَوْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَغَيْرُهُمْ وَهُوَ قَوْلُ الْفُقَهَاءِ مِنَ التَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَذْكُرُ عَنْ وَكِيعٍ أَنَّهُ قَالَ بِهَذَا وَقَالَ يَنْبَغِي أَنْ يُرْمَى بِهَذَا الْبَابِ مِنْ قَوْلِ أَصْحَابِ الرَّأْيِ قَالَ جَارُودُ قَالَ وَكِيعٌ وَقَالَ سُفْيَانُ إِذَا تَزَوَّجَ الرَّجُلُ الْمَرْأَةَ لِيُحِلَّهَا ثُمَّ بَدَأَ لَهُ أَنْ يُمَسِكَهَا فَلَا يَحِلُّ لَهُ أَنْ يُمَسِكَهَا حَتَّى يَتَزَوَّجَهَا بِنِكَاحٍ جَدِيدٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Sufyan] from [Abu Qais] from [Huzail bin Syurahbil] from [Abdullah bin Mas'ud], he said: 'The Messenger of Allah, peace and blessings be upon him, cursed the muhil and the muhallal lahu.' Abu Isa said: 'This is a hasan sahih hadith. Abu Qais Al Audi's name is Abdurrahman bin Tsarwan. This hadith is also narrated from the Prophet, peace and blessings be upon him, through many chains. The scholars among the companions of the Prophet, peace and blessings be upon him, including Umar bin Khatthab, 'Utsman bin Affan, Abdullah bin Umar, and others, held this opinion. This is also the opinion of the fuqaha among the tabi'in, Sufyan Ats Tsauri, Ibnu Mubarak, Syafi'i, Ahmad, and Ishaq. (Abu Isa At Tirmidzi) said: 'I heard Al Jarud bin Mu'adz narrate from Waki' that he agreed with Sufyan Ats Tsauri's statement. Waki' said: This chapter should be removed from the opinions of the ashabul rayi." Jarud said: Waki' said: Sufyan said: If a man marries a woman to make her lawful for another, then wants to keep her, he may not keep her nor is it lawful to keep her until he remarries her with a new marriage.'"

Hadith Corroboration
Imam Ahmad : 4081, 7937
Imam Ibnu Majah : 1924, 1925
Imam Darimi : 2158

PROHIBITION ON MUT'AH MARRIAGE AND EATING TAME DONKEY MEAT

Hadith Imam Tirmidzi Number 1040

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مُتْعَةِ النِّسَاءِ وَعَنْ لُحُومِ الْخُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْرَقَالَ وَفِي الْبَابِ عَنْ سَبْرَةَ الْجُهَنِيِّ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثٌ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَإِنَّمَا رَوَى عَنْ ابْنِ عَبَّاسٍ شَيْءٌ مِنَ الرُّخْصَةِ فِي الْمُتْعَةِ ثُمَّ رَجَعَ عَنْ قَوْلِهِ حَيْثُ أَخْبَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ أَكْثَرَ أَهْلِ الْعِلْمِ عَلَى تَحْرِيمِ الْمُتْعَةِ

وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Az Zuhri] from [Abdullah] and [Al Hasan], both sons of Muhammad bin Ali, from [their father] from [Ali bin Abu Thalib] that the Prophet, peace and blessings be upon him, prohibited mut'ah marriage and domestic donkey meat at the event of Khaibar. (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Sabrah Al Juhani and Abu Hurairah.' Abu Isa said: 'The hadith of Ali is a hasan sahih hadith. Most scholars among the companions of the Prophet, peace and blessings be upon him, and others practice this hadith. It is also narrated from Ibnu Abbas a hadith permitting mut'ah, but he retracted after news from the Prophet, peace and blessings be upon him. Most scholars hold mut'ah prohibited. This is the opinion of Ats Tsauro, Ibnu Mubarak, Syafi'i, Ahmad, and Ishaq.'

Hadith Corroboration

Imam Ahmad : 558, 771, 1141, 4490, 6009, 6028, 6742, 14361, 14603, 14796, 14803, 17080, 18339

Imam Bukhari : 3855, 3893, 3894, 3895, 3896, 3897, 4723, 5097, 5100

Imam Muslim : 2510, 2511, 2512, 2513, 3581, 3582, 3583, 3589, 3595

Imam Abu Dawud : 1775, 3316

Imam Tirmidzi : 1716

Imam Nasa'i : 3312, 3313, 4260, 4261, 4263, 4267, 4371

Imam Ibnu Majah : 1951

Imam Malik : 994

Imam Darimi : 1906, 1909, 2100

THE LAW OF MUT'AH IN ISLAM

Hadith Imam Tirmidzi Number 1041

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا سُفْيَانُ بْنُ عُقَيْبَةَ أَخُو قَبِيصَةَ بْنِ عُقَيْبَةَ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّمَا كَانَتْ الْمُتْعَةُ فِي أَوَّلِ الْإِسْلَامِ كَانَ الرَّجُلُ يَقْدُمُ الْبَلَدَ لَيْسَ لَهُ بِهَا مَعْرِفَةٌ فَيَتَزَوَّجُ الْمَرْأَةَ بِقَدَرِ مَا يَرَى أَنَّهُ يُقِيمُ فَتَحْفَظُ لَهُ مَتَاعَهُ وَتُصْلِحُ لَهُ شَيْئُهُ حَتَّى إِذَا نَزَلَتْ الْآيَةُ {إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ} قَالَ ابْنُ عَبَّاسٍ فَكُلُّ فَرْجٍ سِوَى هَذَيْنِ فَهُوَ حَرَامٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Sufyan bin 'Uyainah], brother of Qabishah bin Uqbah, narrated to us [Sufyan Ats Tsauro] from [Musa bin Ubaidah] from [Muhammad bin Ka'ab] from [Ibnu Abbas], he said: 'Mut'ah was permitted in early Islam. A man would come from a distant land, unaware, and marry a woman for the duration of his stay there, so she would adorn him and manage his needs, until the verse: Except from their wives or those their right hands possess." Ibnu Abbas said: "All private parts besides these two (wives and slaves) are forbidden.'"

PROHIBITION OF JALAB, JANAB AND SHIGHAR

Hadith Imam Tirmidzi Number 1042

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا حُمَيْدٌ وَهُوَ الطَّوِيلُ قَالَ حَدَّثَ

الْحَسَنُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلَبَ وَلَا جَنْبَ وَلَا شِغَارَ فِي الْإِسْلَامِ
وَمَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي رِيحَانَةَ
وَأَبْنِ عُمَرَ وَجَابِرٍ وَمُعَاوِيَةَ وَأَبِي هُرَيْرَةَ وَوَائِلِ بْنِ حُجْرٍ

Narrated to us [Muhammad bin Abdul Malik bin Abu Syawarib], narrated to us [Bisyr bin Al Mufadlal], narrated to us [Humaid Ath Thawil], he said: [Al Hasan] narrated from ['Imran bin Hushain] from the Prophet, peace and blessings be upon him, who said: 'There is no jalab, janab, or shighar in Islam. Whoever robs is not from us.' Abu Isa said: 'This is a hasan sahih hadith.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Anas, Abu Raihanah, Ibnu Umar, Jabir, Mu'awiyah, Abu Hurairah, and Wa'il bin Hujr.'

Hadith Corroboration

Imam Ahmad : 4682, 5396, 6728, 6731, 6732, 12197, 12225, 19009, 19099, 19113, 19136

Imam Nasa'i : 3283, 3284, 3534, 3535

Imam Ibnu Majah : 1875

SHIGHAR MARRIAGE PROHIBITION

Hadith Imam Tirmidzi Number 1043

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَهَى عَنِ الشِّغَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا
يَرُونَ نِكَاحَ الشِّغَارِ وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ أَوْ أُخْتَهُ وَلَا صَدَاقَ بَيْنَهُمَا وَ
قَالَ بَعْضُ أَهْلِ الْعِلْمِ نِكَاحُ الشِّغَارِ مَفْسُوحٌ وَلَا يَحِلُّ وَإِنْ جُعِلَ لَهُمَا صَدَاقًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ
وَرُوي عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ قَالَ يُقَرَّانِ عَلَى نِكَاحِهِمَا وَيُجْعَلُ لَهُمَا صَدَاقُ الْمِثْلِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'an], narrated to us [Malik] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, prohibited shighar marriage. Abu Isa said: 'This is a hasan sahih hadith. Most scholars practice it. They hold: shighar marriage is invalid. Shighar is a man marrying off his virgin daughter to someone on condition that the other marries off his daughter or sister without dowry. Some scholars hold: shighar is invalid and unlawful even with dowry. This is the opinion of Syafi'i, Ahmad, and Ishaq. It is narrated from 'Atha' bin Abu Rabah: 'Establish both marriages by paying standard dowries.' This is also the opinion of the people of Kufah.'

PROHIBITION ON PAIRING A WOMAN WITH HER AUNT

Hadith Imam Tirmidzi Number 1044

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي حَرِيرَةَ
عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُزَوِّجَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا وَأَبُو

حَرِيزُ اسْمُهُ عَبْدُ اللَّهِ بْنُ حُسَيْنٍ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ وَأَبِي أُمَامَةَ وَجَابِرٍ وَعَائِشَةَ وَأَبِي مُوسَى وَسَمُرَةَ بْنِ جُنْدَبٍ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Abdul A'la bin Abdul a'la], narrated to us [Sa'id bin Abu 'Arubah] from [Abu Hariz] from [Ikrimah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, prohibited marrying a woman simultaneously with her aunt, whether paternal or maternal. Abu Hariz's name is Abdullah bin Hushain. Informed us [Nashr bin Ali], narrated to us [Abdul A'la] from [Hisyam bin Hassan] from [Ibnu Sirrin] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, with the same wording. (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Ali, Ibnu Umar, Abdullah bin Umar, Abu Sa'id, Abu Umamah, Jabir, Aisyah, Abu Musa, and Samurah bin Jundab.'

Hadith Corroboration

:

Imam Bukhari : 4717, 4718, 4719

Imam Muslim : 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521

Imam Abu Dawud : 1768, 1769, 1770

Imam Tirmidzi : 1044, 1045

Imam Nasa'i : 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247

Imam Ibnu Majah : 1919, 1920, 1921

Imam Malik : 977, 978

PROHIBITION ON PAIRING A WOMAN WITH HER AUNT

Hadith Imam Tirmidzi Number 1045

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ حَدَّثَنَا عَامِرٌ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ الْعَمَّةُ عَلَى ابْنَةِ أَخِيهَا أَوْ الْمَرْأَةُ عَلَى خَالَتِهَا أَوْ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا وَلَا تُنْكَحَ الصُّغْرَى عَلَى الْكُبْرَى وَلَا الْكُبْرَى عَلَى الصُّغْرَى قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا أَنَّهُ لَا يَحِلُّ لِلرَّجُلِ أَنْ يَجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فَإِنْ نَكَحَ امْرَأَةً عَلَى عَمَّتِهَا أَوْ خَالَتِهَا أَوْ الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا فَنِكَاحُ الْأُخْرَى مِنْهُمَا مَفْسُوخٌ وَبِهِ يَقُولُ عَامَّةُ أَهْلِ الْعِلْمِ قَالَ أَبُو عِيسَى أَدْرَكَ الشَّعْبِيُّ أَبَا هُرَيْرَةَ وَرَوَى عَنْهُ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ صَحِيحٌ قَالَ أَبُو عِيسَى وَرَوَى الشَّعْبِيُّ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yazid bin Harun], informed us [Daud bin Abu Hind], narrated to us ['Amir] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, prohibited marrying a woman simultaneously with her aunt, or an aunt simultaneously with her nephew's daughter, or a woman simultaneously with her maternal aunt, or a maternal aunt simultaneously with her niece. A niece may not be married simultaneously with her aunt, nor vice versa. Abu Isa said: 'The hadiths of Ibnu Abbas and Abu Hurairah are hasan sahih. Most scholars practice them. We

see no disagreement: it is unlawful for a man to combine a woman with her paternal or maternal aunt. If he does, both marriages are invalid. This is the opinion of most scholars. Abu Isa said: 'Asy Sya'bi met Abu Hurairah and narrated from him. I asked Muhammad about this hadith he replied: Sahih." Abu Isa said: 'Asy Sya'bi narrated from a man from Abu Hurairah.'"

Hadith Corroboration

:

Imam Bukhari : 4717, 4718, 4719

Imam Muslim : 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521

Imam Abu Dawud : 1768, 1769, 1770

Imam Tirmidzi : 1044, 1045

Imam Nasa'i : 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247

Imam Ibnu Majah : 1919, 1920, 1921

Imam Malik : 977, 978

OBLIGATION TO FULFILL MARRIAGE REQUIREMENTS

Hadith Imam Tirmidzi Number 1046

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ غَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ إِذَا تَزَوَّجَ رَجُلٌ امْرَأَةً وَشَرَطَ لَهَا أَنْ لَا يُخْرِجَهَا مِنْ مِصْرَها فَلَيْسَ لَهُ أَنْ يُخْرِجَهَا وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَرُوي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ شَرَطَ اللَّهُ قَبْلَ شَرْطِهَا كَأَنَّهُ رَأَى لِلزَّوْجِ أَنْ يُخْرِجَهَا وَإِنْ كَانَتْ اشْتَرَطَتْ عَلَى زَوْجِهَا أَنْ لَا يُخْرِجَهَا وَذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضُ أَهْلِ الْكُوفَةِ

Narrated to us [Yusuf bin Isa], narrated to us [Waki'], narrated to us [Abdul Hamid bin Ja'far] from [Yazid bin Abu Habib] from [Martsad bin Abdullah Al Yazani Abu Al Khair] from ['Uqbah bin 'Amir Al Juhani], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The most deserving conditions to fulfill are those making private parts lawful.' Narrated to us [Abu Musa, Muhammad bin Al Mutsanna], narrated to us [Yahya bin Sa'id] from [Abdul Hamid bin Ja'far] as above. Abu Isa said: 'This is a hasan sahih hadith. Some scholars among the companions of the Prophet, peace and blessings be upon him, including Umar bin Khatthab, held: if a man marries a woman stipulating he not remove her from her town, he may not remove her. This is the opinion of some scholars, also Syafi'i, Ahmad, and Ishaq. It is narrated from Ali bin Abu Thalib: 'Allah's condition precedes his.' As if he held the husband may remove her despite her prior stipulation. Some scholars hold this, also Sufyan Ats Tsaur and some people of Kufah.'

Hadith Corroboration

Imam Ahmad : 16664, 16722, 16736

Imam Bukhari : 2520, 4754

SELECTION OF FOUR WIVES FOR PEOPLE WHO PRACTICED POLYGAMOUSLY BEFORE ISLAM

Hadith Imam Tirmidzi Number 1047

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ فَأَسْلَمْنَ مَعَهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَخَيَّرَ أَرْبَعًا مِنْهُنَّ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَالصَّحِيحُ مَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَعَازِلُهُ عَنْ الزُّهْرِيِّ قَالَ حَدَّثْتُ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الثَّقَفِيِّ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ أَسْلَمَ وَعِنْدَهُ عَشْرُ نِسْوَةٍ قَالَ مُحَمَّدٌ وَإِنَّمَا حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ ثَقِيفٍ طَلَّقَ نِسَاءَهُ فَقَالَ لَهُ عُمَرُ لَتَرَا جَعَنَ نِسَاءَكَ أَوْ لَا رُجْمَنَ قَبْرَكَ كَمَا رُجِمَ قَبْرُ أَبِي رِغَالٍ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى حَدِيثِ غَيْلَانَ بْنِ سَلَمَةَ عِنْدَ أَصْحَابِنَا مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Hannad], narrated to us ['Abdah] from [Sa'id bin Abu 'Arubah] from [Ma'mar] from [Az Zuhri] from [Salim bin Abdullah] from [Ibnu Umar] that Ghailan bin Salamah Ats Tsaqafi embraced Islam while having ten wives from Jahiliyyah, all of whom embraced Islam. The Prophet, peace and blessings be upon him, ordered him to choose four. Abu Isa said: 'Thus narrated from Az Zuhri from Salim from his father.' (Abu Isa At Tirmidzi) said: 'I heard Muhammad bin Isma'il say: this hadith is not mahfuzh. The sahih is narrated by Syu'aib bin Abu Hamzah and others from Az Zuhri: I narrated from Muhammad bin Suwaid Ats Tsaqafi that Ghailan bin Salamah embraced Islam with ten wives. Muhammad said: The hadith of Az Zuhri from Salim from his father: a man from Tsaqif divorced his wives. Umar said to him: 'Return to your wives or I will stone your grave like Abu Righal's.'" Abu Isa said: 'The hadith of Ghailan bin Salamah is practiced by our companions, including Syafi'i, Ahmad, and Ishaq.'"

PROHIBITION ON MARRIAGE WITH TWO BROTHERS AT THE SAME TIME

Hadith Imam Tirmidzi Number 1048

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ أَنَّهُ سَمِعَ ابْنَ فَيْرُوزَ الدَّيْلَمِيَّ يُحَدِّثُ عَنْ أَبِيهِ قَالَتْ تَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ اخْتَرَا أَيَّتُهُمَا شِئْتَ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Abu Wahab Al Jaisyani] that he heard [Abu Fairuz Ad Dailami] narrate from [his father], he said: 'I came to the Messenger of Allah, peace and blessings be upon him, and said: O Messenger of Allah, I embraced Islam and have two sisters as wives.' The Messenger of Allah, peace and blessings be upon him, said: "Choose one of them you like."'''

Hadith Corroboration
Imam Abu Dawud : 1915
Imam Tirmidzi : 1049
Imam Ibnu Majah : 1941

CHOOSING ONE WIFE FROM TWO BROTHERS AFTER CONVERTING TO ISLAM

Hadith Imam Tirmidzi Number 1049

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ عَنْ الصَّحَّاحِ بْنِ فَيْرُوزَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَسَلَمْتُ وَتَحْتِي أُخْتَانِ قَالَ اخْتَرَا أَيَّتُهُمَا شِئْتَهُذَا حَدِيثٌ حَسَنٌ وَأَبُو وَهْبٍ الْجَيْشَانِيُّ اسْمُهُ الدَّيْلَمِيُّ بْنُ هُوَ شَع

Narrated to us [Muhammad bin Basyar], narrated to us [Wahb bin Jarir] from [his father], he said: I heard [Yahya bin Ayyub] narrate from [Yazid bin Abu Habib] from [Abu Wahb Al Jaisyani] from [Adl Dlahak bin Fairuz Ad Dailami] from [his father], he said: I asked: 'O Messenger of Allah, I embraced Islam and have two sisters as wives.' He commanded: 'Choose one of them you desire.' This hadith is hasan sahih. Abu Wahb Al Jaisyani's name is Ad Dailam bin Hausya'.'

Hadith Corroboration
Imam Abu Dawud : 1915
Imam Ibnu Majah : 1941

PROHIBITION ON PREGNANCY OF WOMEN WHO HAVE ALREADY HAD SEX WITH OTHER PEOPLE

Hadith Imam Tirmidzi Number 1050

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ رَبِيعَةَ بْنِ سُلَيْمٍ عَنْ بُسْرِ بْنِ عُبَيْدٍ اللَّهِ عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْقِ مَاءَهُ وَلَدٌ غَيْرِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ لِلرَّجُلِ إِذَا اشْتَرَى جَارِيَةً وَهِيَ حَامِلٌ أَنْ يَطَّأَهَا حَتَّى تَضَعَ وَفِي الْبَابِ

عَنْ أَبِي الدَّرْدَاءِ وَابْنِ عَبَّاسٍ وَالْعِرْبَاضِ بْنِ سَارِيَةَ وَأَبِي سَعِيدٍ

Narrated to us [Umar bin Hafsh Asy Syaibani Al Bashri], narrated to us [Abdullah bin Wahb], narrated to us [Yahya bin Ayyub] from [Rabi'ah bin Sulaim] from [Busr bin 'Ubaidullah] from [Ruwaifi' bin Tsabit] from the Prophet, peace and blessings be upon him, who said: 'Whoever believes in Allah and the Last Day, let him not place his semen in the womb of a woman (already inseminated by another).' Abu Isa said: 'This is a hasan hadith. It is narrated from Ruwaifi' through many chains. This hadith is practiced by the scholars. They do not permit a man who buys a pregnant slave woman to consummate with her until she gives birth. A hadith with similar meaning is narrated from Abu Darda', Ibnu Abbas, Al 'Irbad bin Sariyah, and Abu Sa'id.'

THE TAKING OF WOMEN PRISONERS OF WAR WHO ARE STILL HUSBANDED

Hadith Imam Tirmidzi Number 1051

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَصَبْنَا سَبَايَا يَوْمَ أُوطَاسٍ وَلَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَزَلَّتْ {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَاهُ الثَّوْرِيُّ عَنْ عُثْمَانَ الْبَتِّيِّ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي سَعِيدٍ وَأَبُو الْخَلِيلِ اسْمُهُ صَالِحُ بْنُ أَبِي مَرْيَمَ وَرَوَى هَمَّامٌ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ عَنْ صَالِحِ أَبِي الْخَلِيلِ عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], narrated to us ['Utsman Al Bati] from [Abu Al Khalil] from [Abu Sa'id Al Khudri], he said: 'We obtained captive women in the Battle of Authas. They had husbands still with their people. This was conveyed to the Messenger of Allah, peace and blessings be upon him. Then the verse was revealed: And [prohibited to you are] married women except those your right hands possess.' (Meaning: captives whose husbands were not captured with them.)' Abu Isa said: 'This is a hasan hadith. [Ats Tsauri] narrated from ['Utsman Al Bati] from [Abu Al Khalil] from [Abu Sa'id], and Abu Al Khalil's name is Shalih bin Abu Maryam. [Hammam] narrated this hadith from [Qatadah] from [Shalih Abu Khalil] from [Abu 'Alqamah Al Hasyimi] from [Abu Sa'id] from the Prophet, peace and blessings be upon him. Narrated to us [Abdullah bin Humaid], narrated to us [Habban bin Hilal], narrated to us [Hammam].''

Hadith Corroboration
Imam Ahmad : 11266, 11370
Imam Muslim : 2643, 2644
Imam Abu Dawud : 1841
Imam Tirmidzi : 1051, 2942, 2943
Imam Nasa'i : 3281

PROHIBITION ON BUYING AND SELLING DOGS AND INCOME FROM ADULTERY AND WITCHCASES

Hadith Imam Tirmidzi Number 1052

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِقَالَ وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَأَبِي جُحَيْفَةَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Laits] from [Ibnu Syihab] from [Abu Bakar bin Abdurrahman] from [Abu Mas'ud Al Anshari], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited the price from selling dogs, earnings from prostitution, and the income of a soothsayer.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Rafi' bin Khadij, Abu Juhaifah, Abu Hurairah, and Ibnu Abbas.' Abu Isa said: 'The hadith of Abu Mas'ud is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 1990, 2495, 3103, 3173, 3174, 7635, 8039, 9003, 10084, 10085, 13891, 14125, 14274, 16453, 16457, 16468, 16633, 18007, 18014, 18019

Imam Bukhari : 2083, 2121, 4927, 5319, 5505

Imam Muslim : 2930, 2932

Imam Abu Dawud : 2974, 3018, 3020, 3021, 3022

Imam Tirmidzi : 1197, 1200, 1997

Imam Nasa'i : 4218, 4587, 4594, 4596

Imam Ibnu Majah : 2150, 2151

Imam Malik : 1173

Imam Darimi : 2455

PROHIBITION ON PROPOSATING AGAINST A BROTHER'S PROPOSALS

Hadith Imam Tirmidzi Number 1053

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَفُتَيْبَةُ قَالََا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ أَحْمَدُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِقَالَ وَفِي الْبَابِ عَنْ سَمُرَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ مَالِكُ بْنُ أَنَسٍ إِنَّمَا مَعْنَى كَرَاهِيَةِ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ إِذَا خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ فَلَيْسَ لِأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ وَفِي الْبَابِ عَنْ الشَّافِعِيِّ مَعْنَى هَذَا الْحَدِيثِ لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ هَذَا عِنْدَنَا إِذَا خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ وَرَكَنْتُ إِلَيْهِ فَلَيْسَ لِأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ فَأَمَّا قَبْلَ أَنْ يَعْلَمَ رِضَاهَا أَوْ رُكُونَهَا إِلَيْهِ فَلَا بَأْسَ أَنْ يَخْطُبَهَا وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ فَاطِمَةَ بِنْتِ قَيْسٍ حَيْثُ جَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ لَهُ أَنَّ أَبَا جَهْمٍ بْنُ حُدَيْفَةَ وَمُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ خَطَبَاهَا فَقَالَ أَمَّا أَبُو جَهْمٍ فَرَجُلٌ لَا يَرْفَعُ عَصَاهُ عَنِ النِّسَاءِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ وَلَكِنْ

انْكحِي أُسَامَةَ فَمَعْنَى هَذَا الْحَدِيثِ عِنْدَنَا وَاللَّهُ أَعْلَمُ أَنَّ فَاطِمَةَ لَمْ تُخَيَّرْ بِرِضَاهَا بِوَاحِدٍ مِنْهُمَا وَلَوْ أَخْبَرْتُهُ لَمْ يُشْرَ عَلَيْهَا بِغَيْرِ الَّذِي ذَكَرْتُ

Narrated to us [Ahmad bin Mani'] and [Qutaibah], they said: Narrated to us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Sa'id bin Musayyab] from [Abu Hurairah]. [Qutaibah] said: reaching him from the Prophet, peace and blessings be upon him. Ahmad said: The Messenger of Allah, peace and blessings be upon him, said: 'No one should sell over another's sale, and no one should propose over his brother's proposal.' (Abu Isa At Tirmidzi) said: 'A hadith with similar meaning is narrated from Samurah and Ibnu Umar.' Abu Isa said: 'The hadith of Abu Hurairah is a hasan sahih hadith.' Malik bin Anas said: 'Its meaning is the dislike of a man proposing over his brother's proposal. If the woman consents, no one else may propose to her.' Syafi'i said: 'The meaning of this hadith: a man should not propose over his brother's proposal. In our view, if the woman consents and inclines, no one may propose to her. Before knowing her consent or inclination, it is permissible to propose. Evidence is the hadith of Fathimah binti Qais when she came to the Prophet, peace and blessings be upon him, mentioning that Abu Jahm bin Hudzaifah and Mu'awiyah bin Abu Sufyan proposed to her. (The Messenger of Allah, peace and blessings be upon him) said: Abu Jahm does not lower his staff from women, while Mu'awiyah is poor without wealth marry Usamah." The meaning of this hadith in our view, and Allah knows best: Fathimah had not yet responded to either. If she had informed him, he would not have directed to someone else.'"

Hadith Corroboration

Imam Ahmad : 4492, 5761, 5763, 5787, 5815, 5861, 5994, 6123, 7375, 7753, 7878, 8966, 9153, 9520, 9572, 9953, 10197, 10271, 10429, 10430, 16689, 16690, 19256

Imam Bukhari : 1995, 2015, 2020, 2522, 4746

Imam Muslim : 2519, 2530, 2531, 2533, 2534, 2787

Imam Abu Dawud : 1781, 1782

Imam Tirmidzi : 1213

Imam Nasa'i : 3186, 3187, 3188, 3189, 3190, 3191, 4427, 4428, 4430, 4431

Imam Ibnu Majah : 1857, 1858, 2162, 2163

Imam Malik : 964, 965

Imam Darimi : 2080, 2081, 2454

DIVORCE AND PROPOSALS AFTER IDDAH

Hadith Imam Tirmidzi Number 1054

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ قَالَ دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا وَلَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةً قَالَتْ وَوَضَعَ لِي عَشْرَةَ أَقْفِزَةٍ عِنْدَ ابْنِ عَمٍّ لَهُ خَمْسَةٌ شَعِيرًا وَخَمْسَةٌ بُرًّا قَالَتْ فَاتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ قَالَتْ فَقَالَ صَدَقَ قَالَتْ فَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَيْتَ أُمِّ شَرِيكِ بَيْتٌ يَغْشَاهُ الْمُهَاجِرُونَ وَلَكِنْ أَعْتَدِي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَعَسَى أَنْ تُلْقِيَ ثِيَابَكَ وَلَا يَرَاكَ فَإِذَا انْقَضَتْ عِدَّتُكَ فَجَاءَ أَحَدٌ يَخْطُبُكَ فَأَذِينِي فَلَمَّا انْقَضَتْ عِدَّتِي خَطَبَنِي

أَبُو جَهْمٍ وَمُعَاوِيَةُ قَالَتْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَمَّا مُعَاوِيَةُ فَرَجُلٌ لَا مَالَ لَهُ وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ شَدِيدٌ عَلَى النِّسَاءِ قَالَتْ فَخَطَبَنِي أُسَامَةُ بْنُ زَيْدٍ فَتَزَوَّجَنِي فَبَارَكَ اللَّهُ لِي فِي أُسَامَةَ هَذَا حَدِيثٌ صَحِيحٌ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ نَحْوَ هَذَا الْحَدِيثِ وَزَادَ فِيهِ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْكِحِي أُسَامَةَ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بِهِذَا

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: Informed us [Syu'bah], informed me [Abu Bakar bin Abu Al Jahm], he said: 'I and Abu Salamah bin Abdurrahman visited [Fathimah binti Qais]. She narrated that her husband divorced her thrice. She received no housing or maintenance. She said: He gave me ten sacks: five of wheat and five of flour at her cousin's house." She said: "I came to the Messenger of Allah, peace and blessings be upon him, and informed him. He said: 'True.' He said: 'He ordered me to observe iddah at Umu Syarik's house, then the Messenger of Allah, peace and blessings be upon him, said: "Ummu Syarik's house is frequented by Muhajirin observe iddah at Ibnu Umi Maktum's. When you remove your garment, he cannot see you. When your iddah ends and someone proposes, inform me." When my iddah ended, Abu Jahm and Mu'awiyah proposed. (Fathimah binti Qais) said: "I came to the Messenger of Allah, peace and blessings be upon him, and informed him he replied: 'Mu'awiyah has no wealth, while Abu Jahm is very harsh with women.' (Fathimah binti Qais) said: "Usamah bin Zaid proposed and married me. Allah blessed me with Usamah." This is a sahih hadith. [Sufyan Ats Tsauri] narrated it from [Abu Bakar bin Abu Al Jahm] as an existing hadith with addition: "The Prophet, peace and blessings be upon him, said to me: 'Marry Usamah.'" Narrated to us [Mahmud], narrated to us [Waki'] from [Sufyan] from [Abu Bakar bin Abu Al Jahm] with this hadith."

Hadith Corroboration
Imam Ahmad : 26072, 26079
Imam Nasa'i : 3193, 4942

THE LAW OF 'AZL (PREVENTING PREGNANCY) IN ISLAM

Hadith Imam Tirmidzi Number 1055

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ جَابِرٍ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْزِلُ فَرَعَمَتِ الْيَهُودُ أَنَّهَا الْمَوْءُودَةُ الصُّغْرَى فَقَالَ كَذَبَتِ الْيَهُودُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَهُ فَلَمْ يَمْنَعْهُ قَالُوا وَفِي الْبَابِ عَنْ عُمَرَ وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

Narrated to us [Muhammad bin Abdul Malik bin Abu Syawarib], narrated to us [Yazid bin Zurai'], narrated to us [Ma'mar] from [Yahya bin Abu Katsir] from [Muhammad bin Abdurrahman bin Tsauban] from [Jabir], he said: 'We narrated: O Messenger of Allah, we used to practice coitus interruptus. The Jews say it is minor infanticide." He said: "The Jews

lied. If Allah wills to create it, nothing can prevent Him." Abu Isa said: 'A hadith with similar meaning is narrated from Umar, Al Barra`, Abu Hurairah, and Abu Sa'id.'"

Hadith Corroboration
Imam Ahmad : 11051, 11076

AZL'S HABITS WHEN THE QURAN WAS STILL BEING DESCRIBED

Hadith Imam Tirmidzi Number 1056

حَدَّثَنَا قُتَيْبَةُ وَابْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَكُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الْعَزْلِ وَقَالَ مَالِكُ بْنُ أَنَسٍ تُسْتَأْمَرُ الْحُرَّةُ فِي الْعَزْلِ وَلَا تُسْتَأْمَرُ الْأَمَةُ

Narrated to us [Qutaibah] and [Ibnu Abu Umar], they said: Narrated to us [Sufyan bin 'Uyainah] from ['Amr bin Dinar] from ['Atha`] from [Jabir bin Abdullah], he said: 'We practiced coitus interruptus while the Qur'an was still being revealed.' Abu Isa said: 'The hadith of Jabir is a hasan sahih hadith. It is narrated from him through many chains. Some scholars among the companions of the Prophet, peace and blessings be upon him, and others permitted coitus interruptus.' Malik bin Anas said: 'Permission is sought from the free woman in coitus interruptus, but not from a slave.'

Hadith Corroboration
Imam Ibnu Majah : 1917

LAW OF 'AZL (PULLING OUT THE PENIS DURING EJACULATION)

Hadith Imam Tirmidzi Number 1057

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَقُتَيْبَةُ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ قَزَعَةَ عَنْ أَبِي سَعِيدٍ قَالَ ذَكَرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِمَ يَفْعَلُ ذَلِكَ أَحَدُكُمْ قَالَ أَبُو عِيسَى زَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ وَلَمْ يَقُلْ لَا يَفْعَلُ ذَلِكَ أَحَدُكُمْ قَالَا فِي حَدِيثِهِمَا فَإِنَّهَا لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالَقُهَا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ وَقَدْ كَرِهَ الْعَزْلَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

Narrated to us [Ibnu Abu Umar] and [Qutaibah], they said: Narrated to us [Sufyan bin 'Uyainah] from [Ibnu Abu Najih] from [Mujahid] from [Qaza'ah] from [Abu Sa'id], he said: 'Coitus interruptus was mentioned in the presence of the Messenger of Allah, peace and blessings be upon him he asked: Why do you do that?' Abu Isa said: 'Ibnu Abu Umar added in his hadith without saying: "None of you should do that." Both said in their hadith: "No soul is created except Allah creates it." Abu Isa said: 'A hadith with similar meaning is

narrated from Jabir.' He said: 'The hadith of Abu Sa'id is a hasan sahih hadith. It is narrated through many chains from Abu Sa'id. Some scholars among the companions of the Prophet, peace and blessings be upon him, and others disliked coitus interruptus.'"

Hadith Corroboration

Imam Ahmad : 1441, 10656, 10744, 11032, 11036, 11120, 11140, 11174, 11218, 11220, 11260, 11263, 11352, 11412, 11444, 11450, 13798, 13826, 13843, 14429, 14501, 14608, 22472

Imam Bukhari : 2077, 2356, 3823, 4808, 4809, 6113, 6860

Imam Muslim : 2599, 2600, 2601, 2602, 2603, 2604, 2604, 2605, 2606, 2607, 2608, 2609, 2610

Imam Abu Dawud : 1855, 1855, 1856, 1857, 1858

Imam Tirmidzi : 1057, 1057

Imam Nasa'i : 3275

Imam Ibnu Majah : 1916, 1917

Imam Malik : 1090

Imam Darimi : 2126, 2127

TIME DIVISION IN POLYGAMY

Hadith Imam Tirmidzi Number 1058

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالُوا شِئْتُ أَنْ أَقُولَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنَّهُ قَالَ السُّنَّةُ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا سَبْعًا وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَفَعَهُ مُحَمَّدُ بْنُ إِسْحَقَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ وَلَمْ يَرْفَعَهُ بَعْضُهُمْ قَالَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً بَكْرًا عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا سَبْعًا ثُمَّ قَسَمَ بَيْنَهُمَا بَعْدَ بِالْعَدْلِ وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ إِذَا تَزَوَّجَ الْبَكْرَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا لَيْلَتَيْنِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Abu Salamah Yahya bin Khalaf], narrated to us [Bisyr bin Al Mufadlal] from [Khalid bin Al Hadza`] from [Abu Qilabah] from [Anas bin Malik], he said: 'If I wished, I would say: The Messenger of Allah, peace and blessings be upon him, said, but truly one should say: It is part of the sunnah: if one marries a virgin while already having wives, he stays with her seven days if a widow, three days.' A hadith with similar meaning is narrated from Umu Salamah. Abu Isa said: 'The hadith of Anas is a hasan sahih hadith. [Muhammad bin Ishaq] raised it from [Ayyub] from [Abu Qilabah] from [Anas], while others did not raise it. Some scholars practice this hadith: if one marries a virgin, he stays seven days then divides fairly a widow, three days. This is the opinion of Malik, Syafi'i, Ahmad, and Ishaq. Some hold: virgin three days, widow two nights. But the first is more sahih.'"

Hadith Corroboration

Imam Ahmad : 6378

Imam Bukhari : 4812, 4813

Imam Muslim : 2654

Imam Abu Dawud : 1814

FAIRNESS IN ROTATION OF WIVES

Hadith Imam Tirmidzi Number 1059

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذِهِ قِسْمَتِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُكَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ مُرْسَلًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَمَعْنَى قَوْلِهِ لَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُكَ إِنَّمَا يَعْنِي بِهِ الْحُبَّ وَالْمَوَدَّةَ كَذَا فَسَّرَهُ بَعْضُ أَهْلِ الْعِلْمِ

Narrated to us [Ibnu Abu Umar], narrated to us [Bisyr bin As Sari], narrated to us [Hammad bin Salamah] from [Ayyub] from [Abu Qilabah] from [Abdullah bin Yazid] from [Aisyah] that the Prophet, peace and blessings be upon him, divided turns among his wives fairly and said: 'O Allah, this is my division as I am able do not blame me for what You alone control.' Abu Isa said: 'The hadith of Aisyah is also narrated by others from [Hammad bin Salamah] from [Ayyub] from [Abu Qilabah] from [Abdullah bin Yazid] from [Aisyah] that the Prophet, peace and blessings be upon him, divided turns. Hammad bin Zaid and others narrated from Ayyub from Abu Qilabah mursal that the Prophet, peace and blessings be upon him, divided turns. This is more sahih than Hammad bin Salamah's. The meaning: Do not blame me for what You alone control" refers to love and affection. Thus the scholars explain."

Hadith Corroboration
Imam Abu Dawud : 1822
Imam Nasa'i : 3882
Imam Ibnu Majah : 1961
Imam Darimi : 2110

ADVICE TO BE FAIR TO A HUSBAND WITH TWO WIVES

Hadith Imam Tirmidzi Number 1060

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ التَّضَرِّ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ سَافِطٌ قَالَ أَبُو عِيسَى وَإِنَّمَا أَسْنَدَ هَذَا الْحَدِيثِ هَمَّامٌ بْنُ يَحْيَى عَنْ قَتَادَةَ وَرَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ قَالَ كَانَ يُقَالُ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ هَمَّامٍ وَهَمَّامٌ ثِقَةٌ حَافِظٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Hamman] from [Qatadah] from [An Nadlr bin Anas] from [Basyir bin Nahik] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, who said: 'If a man has two wives but is unjust, he will come on the Day of Judgment with his body tilted.' Abu Isa

said: 'Hammam bin Yahya attributed this hadith from Qatadah, and Hisyam Ad Dastuwa'i narrated from Qatadah also. (Abu Isa At Tirmidzi) said: 'It is said we know this hadith raised only through Hammam's. He is thiqah and hafizh.'

RETURN OF WIFE AFTER HUSBAND CONVERTS TO ISLAM

Hadith Imam Tirmidzi Number 1061

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَادٌ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَجَّاجِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بْنِ الرَّبِيعِ بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ وَفِي الْحَدِيثِ الْآخِرِ أَيْضًا مَقَالٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْمَرْأَةَ إِذَا أَسْلَمَتْ قَبْلَ زَوْجِهَا ثُمَّ أَسْلَمَ زَوْجُهَا وَهِيَ فِي الْعِدَّةِ أَنَّ زَوْجَهَا أَحَقُّ بِهَا مَا كَانَتْ فِي الْعِدَّةِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالْأَوْزَاعِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Ahmad bin Mani'] and [Hannad], they said: Narrated to us [Abu Mu'awiyah] from [Al Hajjaj] from ['Amr bin Syua'ib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, returned his daughter Zainab to her husband Abu Al 'Ash bin Rabi' with new dowry and marriage. Abu 'Isa said: 'There is criticism in this hadith's chain, and in another. The scholars practice this hadith: if a woman embraces Islam before her husband, then he embraces Islam while she is in iddah, he has more right to return to her. This is the opinion of Malik bin Anas, Al Auza'i, Syafi'i, Ahmad, and Ishaq.'

Hadith Corroboration
Imam Ahmad : 1780, 2248, 6644
Imam Abu Dawud : 1913
Imam Tirmidzi : 1062
Imam Ibnu Majah : 1999, 2000

RETURN OF WIFE WITHOUT RENEWING THE MARRIAGE

Hadith Imam Tirmidzi Number 1062

حَدَّثَنَا هَنَادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ قَالَ حَدَّثَنِي دَاوُدُ بْنُ الْحَصِينِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ رَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بْنِ الرَّبِيعِ بَعْدَ سِتِّ سِنِينَ بِالنِّكَاحِ الْأَوَّلِ وَلَمْ يُجَدِّثْ نِكَاحًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ بَأْسٌ وَلَكِنْ لَا نَعْرِفُ وَجْهَ هَذَا الْحَدِيثِ وَلَعَلَّهُ قَدْ جَاءَ هَذَا مِنْ قَبْلِ دَاوُدَ بْنِ حُصَيْنٍ مِنْ قَبْلِ حَفْظِهِ

Narrated to us [Hannad], narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq], he said: Narrated to me [Daud bin Al Hushain] from [Ikrimah] from [Ibnu Abbas], he said: 'The Prophet, peace and blessings be upon him, returned his daughter Zainab to her husband Abu Al Ash bin Ar Rabi' after six years with the first marriage without renewing it.' Abu Isa

said: 'This hadith's chain is fine, but we do not know its source. It seems from Daud bin Hushain's memory.'

Hadith Corroboration
Imam Ahmad : 1780, 2248, 3120
Imam Abu Dawud : 1913
Imam Ibnu Majah : 1999, 2000

RETURN OF WIVES WHO CONVERT TO ISLAM Hadith Imam Tirmidzi Number 1063

حَدَّثَنَا يُونُسُ بْنُ عِيسَى قَالَ حَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَتْ امْرَأَتُهُ مُسْلِمَةً فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ أَسْلَمْتُ مَعِيَ فَرَدَّهَا عَلَيَّ فَرَدَّهَا عَلَيْهَا هَذَا حَدِيثٌ صَحِيحٌ سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَذْكُرُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ هَذَا الْحَدِيثَ وَحَدِيثُ الْحَجَّاجِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ قَالَ يَزِيدُ بْنُ هَارُونَ حَدِيثُ ابْنِ عَبَّاسٍ أَجْوَدُ إِسْنَادًا وَالْعَمَلُ عَلَى حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ

Narrated to us [Yusuf bin Isa], he said: Narrated to us [Waki'], he said: Narrated to us [Isra'il] from [Simak bin Harb] from [Ikrimah] from [Ibnu Abbas] that a Muslim man came during the time of the Prophet, peace and blessings be upon him. Then his wife came after embracing Islam. Her husband said: 'O Messenger of Allah, she embraced Islam with me return her to me!' The Prophet, peace and blessings be upon him, returned her. This is a sahih hadith. I heard [Abda bin Humaid] say: I heard [Yazid bin Harun] mention from [Muhammad bin Ishaq] this hadith. The hadith of [Al Hajjaj] from ['Amr bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, returned his daughter Zainab to Abu Al 'Ash with new dowry and marriage. Yazid bin Harun said: 'Ibnu Abbas's hadith has better chain. The practiced is Amr bin Syu'aib's.'

Hadith Corroboration
Imam Abu Dawud : 1911

LEGAL DECISIONS AGAINST WOMEN WHOSE HUSBAND DIED WITHOUT A DOWRY Hadith Imam Tirmidzi Number 1064

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ فَقَالَ ابْنُ مَسْعُودٍ لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكَسَ وَلَا شَطَطَ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ فَقَامَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ فَقَالَ قَضَى

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَرُوعَ بِنْتِ وَاشِقٍ امْرَأَةٍ مِنَّا مِثْلَ الَّذِي قَضَيْتَ فَفَرِحَ بِهَا ابْنُ مَسْعُودٍ قَالَ
 وَفِي الْبَابِ عَنْ الْجَرَّاحِ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ كِلَاهُمَا عَنْ سُفْيَانَ
 عَنْ مَنْصُورٍ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ
 وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَبِهِ يَقُولُ الثَّوْرِيُّ
 وَأَحْمَدُ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَزَيْدُ
 بْنُ ثَابِتٍ وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ إِذَا تَزَوَّجَ الرَّجُلُ الْمَرْأَةَ وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا صَدَاقًا حَتَّى مَاتَ قَالُوا
 لَهَا الْمِيرَاثُ وَلَا صَدَاقَ لَهَا وَعَلَيْهَا الْعِدَّةُ وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ لَوْ ثَبَتَ حَدِيثُ بَرُوعَ بِنْتِ وَاشِقٍ لَكَانَتْ
 الْحُجَّةُ فِيمَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ عَنِ الشَّافِعِيِّ أَنَّهُ رَجَعَ بِمِصْرَ بَعْدَ عَنْ هَذَا الْقَوْلِ
 وَقَالَ بِحَدِيثِ بَرُوعَ بِنْتِ وَاشِقٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Zaid bin Al Habhab], narrated to us [Sufyan] from [Manshur] from [Ibrahim] from ['Alqamah] from Ibnu Mas'ud that he was asked about a man who married a woman without specifying dowry or consummating, then died. Ibnu Mas'ud replied: 'She gets dowry equal to similar wives, no less or more observes iddah inherits.' Then [Ma'qil bin Sinan Al Asyja'i] stood and said: 'The Messenger of Allah, peace and blessings be upon him, ruled for Barwa' binti Wasyiq, one of our women, as you ruled.' Ibnu Mas'ud was pleased. Abu Isa: 'A hadith with similar meaning is narrated from Al Jarrah. Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yazid bin Harun] and [Abdurrazaq], both from [Sufyan] from [Manshur] like above.' Abu 'Isa said: 'The hadith of Ibnu Mas'ud is a hasan sahih hadith. Narrated from Ibnu Mas'ud through more than one chain practiced by some scholars among companions and others: Ats Tsauri, Ahmad, Ishaq. Some companions including Ali bin Abu Thalib, Zaid bin Tsabit, Ibnu Abbas, Ibnu Umar held: if a man marries a woman, dies before consummation and dowry specification, she inherits but no dowry observes iddah. This is Syafi'i's opinion. He said: if Barwa' binti Wasyiq's hadith is sahih, the proof is the Prophet's hadith. Narrated from Syafi'i he retracted in Egypt, holding Barwa' binti Wasyiq's hadith.'

Hadith Corroboration
 Imam Nasa'i : 3466
 Imam Darimi : 2147

PROHIBITION OF MARRIAGE DUE TO DAIRY CONJURY

Hadith Imam Tirmidzi Number 1065

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيِّ بْنِ أَبِي
 طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعِ مَا حَرَّمَ مِنَ النَّسَبِ قَالَ وَفِي الْبَابِ عَنْ
 عَائِشَةَ وَابْنِ عَبَّاسٍ وَأُمِّ حَبِيبَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to us [Ali bin Zaid] from [Sa'id bin Musayyab] from [Ali bin Abu Thalib], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah prohibited through nursing what He prohibited through lineage.' Abu Isa said: 'A hadith with similar meaning is narrated from 'Aisyah, Ibnu Abbas, and Ummu Habibah.' He said: 'The hadith of Ali is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

PROHIBITION OF MARRIAGE DUE TO DAIRY CONJURY

Hadith Imam Tirmidzi Number 1066

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا مَالِكٌ ح وَحَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ حَدَّثَنَا
مَعْنٌ قَالَ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعَةِ مَا حَرَّمَ مِنَ الْوِلَادَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَا نَعْلَمُ
بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا

Narrated to us [Bundar], narrated to us [Yahya bin Sa'id Al Qathan], narrated to us [Malik], replaced with chain: narrated to us [Ishaq bin Musa Al Anshari], he said: Narrated to us [Ma'an], he said: Narrated to us [Malik] from [Abdullah bin Dinar] from [Sulaiman bin Yasar] from ['Urwah bin Zubair] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah prohibited through nursing what He prohibited through lineage.' Abu Isa said: 'This is a hasan sahih hadith. This is the opinion of scholars among companions and others. We know no disagreement among them.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264, 3265, 3266

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

LAW OF UNCLE OF DAIRY

Hadith Imam Tirmidzi Number 1067

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ جَاءَ عَمِّي مِنَ الرِّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ فَأَبَيْتُ أَنْ أَذِنَ لَهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَلِجْ عَلَيْكَ فَإِنَّهُ عَمُّكَ قَالَتْ إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ فَإِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْهِ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرِهُوا لَبَنَ الْفَحْلِ وَالْأَصْلُ فِي هَذَا حَدِيثُ عَائِشَةَ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي لَبَنِ الْفَحْلِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Al Hasan bin Ali bin Al Khallal], narrated to us [Ibnu Numair] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: 'My nursing uncle sought permission I refused. I asked the Messenger of Allah, peace and blessings be upon him. He said: Allow him he is your uncle.'" Aisyah said: 'A woman nursed me, not he.' He replied: 'He is your uncle let him.' Abu Isa said: 'This is a hasan sahih hadith. This is the opinion of scholars among companions and others. They disliked fahl milk based on Aisyah's hadith. Some permitted fahl milk, but the first is more sahih.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264, 3265, 3266

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

THE LAW FOR MARRIING A CHILD WHO IS BREASTFEED BY A SLAVE

Hadith Imam Tirmidzi Number 1068

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكٌ ح وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ قَالَ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَهُ جَارِيَتَانِ أَرْضَعَتَا إِحْدَاهُمَا جَارِيَةً وَالْأُخْرَى غُلَامًا أَيْحُلُ لِلْغُلَامِ أَنْ يَتَزَوَّجَ بِالْجَارِيَةِ فَقَالَ لَا اللَّقَاحُ وَاحِدٌ قَالَ أَبُو عِيسَى وَهَذَا تَفْسِيرُ لَبَنِ الْفَحْلِ وَهَذَا الْأَصْلُ فِي هَذَا الْبَابِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah], narrated to us [Malik], replaced with chain: narrated to us [Al Anshari], narrated to us [Ma'an], he said: Narrated to us [Malik] from [Ibnu Syihab] from ['Amr bin Syarid] from [Ibnu Abbas] asked about a man with two slave women: one nursed a girl, the other a boy. May he marry the girl? He replied: 'No, because the man's semen is

one.' Abu Isa said: 'This explains fahl milk. This is the core issue in this chapter. This is the opinion of Ahmad and Ishaq.'

Hadith Corroboration
Imam Malik : 1105

ONE OR TWO INhalations DO NOT CAUSE MAHRAM Hadith Imam Tirmidzi Number 1069

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ قَالَ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَيُّوبَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ الْفَضْلِ وَأَبِي هُرَيْرَةَ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَابْنِ الزُّبَيْرِ وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ وَرَوَى مُحَمَّدُ بْنُ دِينَارٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَادَ فِيهِ مُحَمَّدُ بْنُ دِينَارٍ الْبَصْرِيُّ عَنْ الزُّبَيْرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ غَيْرُ مُحْفُوظٍ وَالصَّحِيحُ عِنْدَ أَهْلِ الْحَدِيثِ حَدِيثُ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عَيْسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ الصَّحِيحُ عَنْ ابْنِ الزُّبَيْرِ عَنْ عَائِشَةَ وَحَدِيثُ مُحَمَّدِ بْنِ دِينَارٍ وَزَادَ فِيهِ عَنْ الزُّبَيْرِ وَإِنَّمَا هُوَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ الزُّبَيْرِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

Narrated to us [Muhammad bin Abdul A'la As Sha'ani], he said: Narrated to us [Al Mu'tamir bin Sulaiman], he said: I heard [Ayyub] narrate from [Abdullah bin Abu Mulaikah] from [Abdullah bin Zubair] from [Aisyah] from the Prophet, peace and blessings be upon him, who said: 'One or two sucklings do not establish mahram.' Abu Isa said: 'A hadith with similar meaning is narrated from Umu Al Fadl, Abu Hurairah, Zubair bin Al Awwam, and Ibnu Zubair. Many chains narrate this. From [Hisyam bin 'Urwah] from [his father] from [Abdullah bin Zubair] from the Prophet, peace and blessings be upon him: 'One or two sucklings do not establish mahram.' [Muhammad bin Dinar] narrated from [Hisyam bin 'Urwah] from [his father] from [Abdullah bin Zubair] from [Zubair] from the Prophet, peace and blessings be upon him. Muhammad bin Dinar Al Bashri added from Zubair from the Prophet, but not mahfuzh. The sahih according to hadith experts is Ibnu Abu Mulaikah from Abdullah bin Zubair from Aisyah from the Prophet, peace and blessings be upon him.' Abu Isa said: 'The hadith of Aisyah is a hasan sahih hadith. I asked Muhammad he replied: The sahih is from Ibnu Zubair from Aisyah Muhammad bin Dinar added from Zubair correct is Hisyam bin 'Urwah from his father from Zubair. This is the opinion of scholars among companions and others.'"

Hadith Corroboration
Imam Ahmad : 15537, 22899, 23503, 24628, 24904
Imam Muslim : 2628, 2631

LAW ABOLITION FROM TEN TIMES BREASTFEEDING TO FIVE TIMES Hadith Imam Tirmidzi Number 1070

وَقَالَتْ عَائِشَةُ أَنْزَلَ فِي الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ فَنُسِخَ مِنْ ذَلِكَ خَمْسٌ وَصَارَ إِلَى خَمْسٍ رَضَعَاتٍ مَعْلُومَاتٍ فَتُوفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَمْرُ عَلَى ذَلِكَ حَدَّثَنَا بِذَلِكَ إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ بِهَذَا وَبِهَذَا كَانَتْ عَائِشَةُ تُفْتِي وَبَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَقُ وَقَالَ أَحْمَدُ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُحْرَمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ وَقَالَ إِنْ ذَهَبَ ذَاهِبٌ إِلَى قَوْلِ عَائِشَةَ فِي خَمْسٍ رَضَعَاتٍ فَهُوَ مَذْهَبٌ قَوِيٌّ وَجَبْنَ عَنْهُ أَنْ يَقُولَ فِيهِ شَيْئًا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يُحْرَمُ قَلِيلُ الرِّضَاعِ وَكَثِيرُهُ إِذَا وَصَلَ إِلَى الْجَوْفِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالْأَوْزَاعِيِّ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَوَكَيْعٍ وَأَهْلِ الْكُوفَةِ عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ وَيُكْنَى أَبَا مُحَمَّدٍ وَكَانَ عَبْدُ اللَّهِ قَدْ اسْتَفْضَاهُ عَلَى الطَّائِفِ وَقَالَ ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Aisyah said: 'It was revealed in the Qur'an: Ten known sucklings...' then abrogated to five, becoming: "Five known sucklings." Then the Prophet, peace and blessings be upon him, passed away without change. Narrated to us this [Ishaq bin Musa Al Anshari], narrated to us [Ma'an], narrated to us [Malik] from [Abdullah bin Abu Bakar] from ['Amrah] from [Aisyah] with this hadith. Based on this, Aisyah and some wives of the Prophet, peace and blessings be upon him, issued fatwa. This is also the opinion of Syafi'i and Ishaq. Ahmad held based on the Prophet's hadith: "One or two sucklings do not prohibit." Ahmad said: If one holds Aisyah's opinion—five sucklings—it is a strong madhhab none would dispute. Some scholars among companions and others held: little or much milk reaching the stomach prohibits. This is the opinion of Sufyan Ats Tsauri, Malik bin Anas, Al Auza'i, Abdullah bin Mubarak, Waki', and people of Kufah. Abdullah bin Abu Mulaikah is Abdullah bin Ubaidillah bin Abu Mulaikah, kunyah Abu Muhammad. Abdullah made him qadi in Tha'if. Ibnu Juraij said from Ibnu Abu Mulaikah: I met thirty companions of the Prophet, peace and blessings be upon him."

Hadith Corroboration
 Imam Muslim : 2634, 2635
 Imam Malik : 1118

TESTIMONY IN DAIRY CASES

Hadith Imam Tirmidzi Number 1071

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ وَسَمِعْتُهُ مِنْ عُقْبَةَ وَلَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ قَالَتْ زَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ تَزَوَّجْتُ فُلَانَةَ بِنْتَ فُلَانٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا وَهِيَ كَاذِبَةٌ قَالَ فَأَعْرَضَ عَنِّي قَالَ فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ فَأَعْرَضَ عَنِّي بِوَجْهِهِ فَقُلْتُ إِنَّهَا كَاذِبَةٌ قَالَ وَكَيْفَ بِهَا وَقَدْ زَعَمْتَ أَنَّهَا قَدْ أَرْضَعْتُكُمَا دَعَا عَنْكَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عُقْبَةَ بْنِ الْحَارِثِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ وَلَمْ يَذْكُرُوا فِيهِ عَنْ عُبَيْدِ بْنِ أَبِي مَرْيَمَ وَلَمْ يَذْكُرُوا فِيهِ دَعَا عَنْكَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَجَازُوا شَهَادَةَ الْمَرْأَةِ الْوَاحِدَةِ فِي الرِّضَاعِ وَقَالَ ابْنُ عَبَّاسٍ تَجُوزُ شَهَادَةُ امْرَأَةٍ وَاحِدَةٍ فِي الرِّضَاعِ وَيُؤْخَذُ بِمِثْلِهَا وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا تَجُوزُ شَهَادَةُ الْمَرْأَةِ الْوَاحِدَةِ حَتَّى يَكُونَ أَكْثَرُ وَهُوَ قَوْلُ الشَّافِعِيِّ سَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ لَا تَجُوزُ شَهَادَةُ امْرَأَةٍ وَاحِدَةٍ فِي الْحُكْمِ وَيُفَارِقُهَا فِي الْوَرَعِ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Abdullah bin Abu Mulaikah], he said: Narrated to me ['Ubaid bin Abu Maryam] from ['Uqbah bin Al Harits], he said: and I heard from 'Uqbah but 'Ubaid's is more accurate. 'Uqbah bin Al Harits said: 'I married a woman. A black woman came and said: I nursed you both.' I came to the Prophet, peace and blessings be upon him, and said I married so-and-so daughter of so-and-so a black woman said: "I nursed you both" she lies.' 'Uqbah said: 'He turned from me. I approached from front he turned away. I repeated: "She lies." He said: "How, when she claims nursing you both? Leave your wife!"' Abu Isa said: 'A hadith with similar meaning is narrated from Ibnu Umar. The hadith of 'Uqbah bin Al Harits is a hasan sahih hadith. More than one narrated from Ibnu Abu Mulaikah from 'Uqbah bin Al Harits without mentioning 'Ubaid bin Abu Maryam or "Leave her." This is the opinion of some scholars among companions and others: a woman's testimony in nursing is permitted. Ibnu Abbas said: "A woman's testimony in nursing with oath is permitted." This is the opinion of Ahmad and Ishaq. Some hold no woman's testimony without another. This is Syafi'i's. I heard Al Jarud say: I heard Waki' say: "No woman's testimony in law except nursing."'

LIMITATIONS ON DAIRY LIABILITY THAT PROHIBIT MARRIAGE

Hadith Imam Tirmidzi Number 1072

حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَرِّمُ مِنَ الرِّضَاعَةِ إِلَّا مَا فَتَقَ الْأَمْعَاءُ فِي الشَّذِيِّ وَكَانَ قَبْلَ الْفِطَامَةِ قَالَ أَبُو

عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الرِّضَاعَةَ لَا تُحَرِّمُ إِلَّا مَا كَانَ دُونَ الْحَوْلَيْنِ وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ الْكَامِلَيْنِ فَإِنَّهُ لَا يُحَرِّمُ شَيْئًا وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ وَهِيَ امْرَأَةُ هِشَامِ بْنِ عُرْوَةَ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Hisyam bin 'Urwah] from [his father] from [Fathimah bin Al Mundzir] from [Umu Salamah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Nursing establishes mahram only if it fills the stomach and before weaning.' Abu Isa said: 'This is a hasan sahih hadith practiced by scholars among companions and others: nursing establishes mahram only under two years. After two years, no mahram. Fathimah binti Al Mundzir bin Zubair bin 'Awwam is Hisyam bin 'Urwah's wife.'

Hadith Corroboration

Imam Ahmad : 586, 870, 887, 987, 1042, 1045, 1110, 1287, 1851, 2357, 2360, 2361, 2501, 2886, 2977, 3067, 3905, 22925, 22956, 22973, 23041, 23109, 23235, 23294, 24248, 24281, 24441, 24639, 25129, 25414

Imam Bukhari : 2450, 2451, 2452, 2453, 2874, 4709, 4710, 4711, 4716, 4953, 5690

Imam Muslim : 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625

Imam Abu Dawud : 1759, 1761

Imam Tirmidzi : 1065, 1066, 1067, 1072

Imam Nasa'i : 3234, 3249, 3250, 3251, 3252, 3253, 3254, 3261, 3262, 3263, 3264, 3265, 3266

Imam Ibnu Majah : 1927, 1928, 1936, 1938, 1939

Imam Malik : 1101, 1116

Imam Darimi : 2148, 2149, 2150

EXEMPTION FROM LIABILITY DUE TO DAIRY

Hadith Imam Tirmidzi Number 1073

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حَجَّاجِ بْنِ حَجَّاجٍ الْأَسْلَمِيِّ عَنْ أَبِيهِ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُذْهَبُ عَنِّي مَدَمَّةَ الرِّضَاعِ فَقَالَ غُرَّةُ عَبْدٍ أَوْ أَمَةٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَاهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَحَاتِمُ بْنُ إِسْمَاعِيلَ وَغَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حَجَّاجِ بْنِ حَجَّاجٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حَجَّاجِ بْنِ أَبِي حَجَّاجٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ ابْنِ عُيَيْنَةَ غَيْرُ مُحْفُوظٍ وَالصَّحِيحُ مَا رَوَى هَؤُلَاءِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ وَهِشَامُ بْنُ عُرْوَةَ يُكْنَى أَبَا الْمُنْذِرِ وَقَدْ أَدْرَكَ جَابِرَ بْنَ عَبْدِ اللَّهِ وَابْنَ عُمَرَ وَمَعْنَى قَوْلِهِ مَا يُذْهَبُ عَنِّي مَدَمَّةَ الرِّضَاعِ يَقُولُ إِنَّمَا يَعْنِي بِهِ ذِمَامَ الرِّضَاعَةِ وَحَقَّقَهَا يَقُولُ إِذَا أُعْطِيَتِ الْمُرْضِعَةُ عَبْدًا أَوْ أَمَةً فَقَدْ قَضَيْتِ ذِمَامَهَا وَيُرَوَّى عَنْ أَبِي الطُّفَيْلِ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَتْ امْرَأَةٌ فَبَسَطَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِداءَهُ حَتَّى قَعَدَتْ عَلَيْهِ فَلَمَّا ذَهَبَتْ قِيلَ هِيَ كَأَنَّهُ أَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Hisyam bin 'Urwah] from [his father] from [Hajjaj bin Hajjaj Al Aslami] from [his father] that he asked the Prophet,

peace and blessings be upon him: 'O Messenger of Allah, what truly frees me from nursing obligation?' He replied: 'A male or female slave.' Abu Isa said: 'This is a hasan sahih hadith. Also narrated from [Yahya bin Sa'id Al Qathan], [Hatim bin Isma'il], and others from [Hisyam bin 'Urwah] from [his father] from [Hajjaj bin Hajjaj] from [his father] from the Prophet, peace and blessings be upon him. [Sufyan bin 'Uyainah] narrated from [Hisyam bin 'Urwah] from [his father] from [Hajjaj bin Abu Hajjaj] from [his father] from the Prophet, peace and blessings be upon him. Ibnu 'Uyainah's hadith is not mahfuzh sahih is from Hisyam bin 'Urwah from his father. Hisyam bin 'Urwah's kunyah is Abu Al Mundzir. He met Jabir bin Abdullah and Ibnu Umar. Meaning of dzimam ar radla'ah: her right. If you give a slave to your nursing mother, you fulfill her right. Narrated from Abu Thufail: 'I sat with the Prophet, peace and blessings be upon him a woman came. He spread his garment for her to sit. When she left, it was said she nursed the Prophet, peace and blessings be upon him.'

Hadith Corroboration
Imam Nasa'i : 3277

BARIRAH OPTIONS AFTER FREEDOM

Hadith Imam Tirmidzi Number 1074

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ زَوْجُ
بَرِيرَةَ عَبْدًا فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيَّرَهَا

Narrated to us [Ali bin Hujr], informed us [Jarir bin Abdul Hamid] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: 'Barirah's husband was a slave. The Messenger of Allah, peace and blessings be upon him, gave Barirah choice (between remaining slave-wife of Mughits or free). She chose freedom. If her husband were free, the Prophet, peace and blessings be upon him, would not order choice.'

Hadith Corroboration
Imam Bukhari : 4872
Imam Muslim : 2767
Imam Abu Dawud : 1906
Imam Tirmidzi : 1075
Imam Nasa'i : 3398

CHOICE FOR BARIRAH TO CHOSE AFTER RELEASED

Hadith Imam Tirmidzi Number 1075

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كَانَ زَوْجُ بَرِيرَةَ حُرًّا
فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَى
هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ زَوْجُ بَرِيرَةَ عَبْدًا وَرَوَى عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ قَالَ رَأَيْتُ زَوْجَ بَرِيرَةَ
وَكَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ وَهَكَذَا رَوَى عَنْ ابْنِ عُمَرَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا إِذَا كَانَتْ

الْأَمَةُ تَحْتَ الْحُرِّ فَأُعْتِقَتْ فَلَا خِيَارَ لَهَا وَإِنَّمَا يَكُونُ لَهَا الْخِيَارُ إِذَا أُعْتِقَتْ وَكَانَتْ تَحْتَ عَبْدٍ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَرَوَى الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كَانَ زَوْجُ بَرِيرَةَ حُرًّا فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى أَبُو عَوَانَةَ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ فِي قِصَّةِ بَرِيرَةَ قَالَ الْأَسْوَدُ وَكَانَ زَوْجُهَا حُرًّا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from [Al Aswad] from [Aisyah], she said: 'Barirah's husband was free. Thus the Messenger of Allah, peace and blessings be upon him, ordered her choice.' Abu Isa said: 'The hadith of Aisyah is a hasan sahih hadith. Thus Hisyam narrated from his father from Aisyah: Barirah's husband was a slave.' Ikrimah narrated from Ibnu Abbas: "I saw Barirah's husband, slave named Mughits," also from Ibnu Umar. Some scholars hold this: if a slave marries a free man, then freed, no choice if freed while husband slave, she has choice. This is the opinion of Syafi'i, Ahmad, and Ishaq. Al A'masy narrated from Ibrahim from Al Aswad from Aisyah: "Barirah's husband was free the Messenger of Allah, peace and blessings be upon him, ordered choice." [Abu 'Awanah] narrated from [Al A'masy] from [Ibrahim] from [Al Aswad] from [Aisyah] in Barirah's story. Al Aswad said: "Her husband was free." Some tabi'in and later held this. This is Sufyan Ats Tsauri's and Kufans' opinion."

Hadith Corroboration
Imam Nasa'i : 3398

THE STORY OF BARIRAH'S HUSBAND PLEADING TO BE RE-ELECTED Hadith Imam Tirmidzi Number 1076

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ أَيُّوبَ وَقَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ لِبَنِي الْمُغِيرَةِ يَوْمَ أُعْتِقَتْ بَرِيرَةُ وَاللَّهُ لَكَأَنِّي بِهِ فِي طُرُقِ الْمَدِينَةِ وَنَوَاحِيهَا وَإِنَّ دُمُوعَهُ لَتَسِيلُ عَلَى لَحْيَتِهِ يَتَرَصَّاهَا لِتَخْتَارَهُ فَلَمْ تَفْعَلْ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ هُوَ سَعِيدُ بْنُ مِهْرَانَ وَيُكْنَى أَبُو النَّضْرِ

Narrated to us [Hannad], narrated to us ['Abdah] from [Sa'id bin Abu 'Arubah] from [Ayyub] and [Qatadah] from ['Ikrimah] from [Ibnu Abbas] that Barirah's husband was a black slave owned by Bani Al Mughirah. On the day Barirah was freed, by Allah, I was on the road at a corner of Madinah. His tears flowed through his beard. He asked his wife to choose him, but she did not. Abu Isa said: 'This is a hasan sahih hadith. Sa'id bin Abu 'Arubah is Sa'id bin Mihran, kunyah Abu Nadlr.'

Hadith Corroboration
Imam Bukhari : 4872, 4874
Imam Muslim : 2767
Imam Nasa'i : 3398

THE CHILD IS DEFINED TO THEIR MOTHER AS AN ADULTERER

Hadith Imam Tirmidzi Number 1077

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعُثْمَانَ وَعَائِشَةَ وَأَبِي أُمَامَةَ وَعَمْرِو بْنِ حَارِجَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan] from [Az Zuhri] from [Sa'id bin Musayyab] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The child belongs to the mother, while the adulterer has no right over the child (deserves stoning).' Abu Isa said: 'A hadith with similar meaning is narrated from Umar, 'Utsman, Aisyah, Abu Umamah, 'Amr bin Kharijah, Abdullah bin 'Amr, Al Bara' bin 'Azib, and Zaid bin Arqam.' He added: 'The hadith of Abu Hurairah is a hasan sahih hadith. [Az Zuhri] narrated it from [Sa'id bin Musayyab] and [Abu Salamah] from [Abu Hurairah]. This is the opinion of scholars among the companions of the Prophet, peace and blessings be upon him, and others.'

Hadith Corroboration

Imam Ahmad : 168, 392, 6964, 7436, 8642, 8934, 9639, 9767, 22965, 24464, 24899

Imam Bukhari : 6319

Imam Abu Dawud : 1936

Imam Nasa'i : 3428, 3429

Imam Ibnu Majah : 1996, 1997

Imam Darimi : 2137, 2138, 2977

OVERCOMING LUST BY COME TO YOUR WIFE

Hadith Imam Tirmidzi Number 1078

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ هُوَ الدَّسْتُوَائِيُّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبَ فَقَضَى حَاجَتَهُ وَخَرَجَ وَقَالَ إِنَّ الْمَرْأَةَ إِذَا أَقْبَلَتْ أَقْبَلَتْ فِي صُورَةِ شَيْطَانٍ فَإِذَا رَأَى أَحَدَكُمْ امْرَأَةً فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ فَإِنَّ مَعَهَا مِثْلَ الَّذِي مَعَهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ وَهَشَامُ الدَّسْتُوَائِيُّ هُوَ هِشَامُ بْنُ سَنَبَرٍ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdul A'la], narrated to us [Hisyam bin Abu Abdullah Ad Dastuwai] from [Abu Zubair] from [Jabir bin Abdullah] that the Prophet, peace and blessings be upon him, saw a woman, then came to Zainab fulfilling his need (intercourse). Then he came out and said: 'Indeed, when a woman comes, she comes like Satan. If one of you sees a woman arousing his desire, let him go to his wife, for what

she has is the same as his wife has.' A hadith with similar meaning is narrated from Ibnu Mas'ud. The hadith of Jabir is a hasan gharib hadith. Hisyam Ad Dastuwai is Hisyam bin Sanbar.

Hadith Corroboration
Imam Ahmad : 14010
Imam Muslim : 2491
Imam Abu Dawud : 1839

THE ORDER FOR THE WIFE TO PROSTRATE TO THE HUSBAND IF PERMITTED

Hadith Imam Tirmidzi Number 1079

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا التَّضَرُّ بْنُ شُمَيْلٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى وَطَلْقِ بْنِ عَلِيٍّ وَأُمِّ سَلَمَةَ وَأَنْسِ بْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [An Nadlr bin Syumail], informed us [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, who said: 'If I were to order someone to prostrate to another, I would order a wife to prostrate to her husband.' A hadith with similar meaning is narrated from Mu'adz bin Jabal, Suraqah bin Malik bin Ju'syum, 'Aisyah, Ibnu Abbas, Abdullah bin Abu Afa, Thalq bin Ali, Umu Salamah, Anas, and Ibnu Umar. Abu 'Isa said: 'The hadith of Abu Hurairah is a hasan gharib hadith from this chain, from the hadith of Muhammad bin Amr from Abu Salamah from Abu Hurairah.'

Hadith Corroboration
Imam Ahmad : 18591, 20983
Imam Abu Dawud : 1828
Imam Ibnu Majah : 1842, 1843
Imam Darimi : 1428

A WIFE'S OBLIGATION TO FULFILL HER HUSBAND'S INVITES

Hadith Imam Tirmidzi Number 1080

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرِ عَنْ قَيْسِ بْنِ طَلْقٍ عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا الرَّجُلُ دَعَا زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنَوُّرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Hannad], narrated to us [Mulazim bin 'Amr], he said: Narrated to me

[Abdullah bin Badar] from [Qais bin Thalq] from [his father, Thalq bin Ali], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If a man calls his wife to fulfill his desire, she should come to him even if she is at the oven.' Abu Isa said: 'This is a hasan gharib hadith.'

ENTER HEAVEN IF YOUR HUSBAND IS CONSENT

Hadith Imam Tirmidzi Number 1081

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي نَصْرٍ عَنْ مُسَاوِرِ
الْحِمَيْرِيِّ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ
دَخَلَتْ الْجَنَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Washil bin Abdul A'la], narrated to us [Muhammad bin Fudlail] from [Abdullah bin Abdurrahman, Abu Nadlr] from [Musawir Al Himyari] from [his mother] from [Umu Salamah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Any woman who dies while her husband is pleased with her will enter paradise.' Abu 'Isa said: 'This is a hasan gharib hadith.'

Hadith Corroboration
Imam Ibnu Majah : 1844

PERFECTION OF FAITH AND GOODNESS TOWARDS WIFE

Hadith Imam Tirmidzi Number 1082

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي
الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us ['Abdah bin Sulaiman] from [Muhammad bin 'Amr], narrated to us [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The most perfect believer in faith is the best in character. The best of you are those best to their wives.' Abu Isa said: 'A hadith with similar meaning is narrated from Aisyah and Ibnu Abbas.' He added: 'The hadith of Abu Hurairah is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 7095, 9725, 10397, 23073, 23536
Imam Abu Dawud : 4062
Imam Tirmidzi : 2537
Imam Darimi : 2672

RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE ACCORDING TO

THE PROPHET

Hadith Imam Tirmidzi Number 1083

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَيْبِ بْنِ عَرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعِظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِجٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Al Husain bin Ali Al Ju'fi] from [Za'idah] from [Syabib bin Gharqadah] from [Sulaiman bin Amr bin Al Ahwash], he said: Narrated to me [my father] that he performed the Farewell Hajj with the Prophet, peace and blessings be upon him. He praised and glorified Allah, reminded and advised. He narrated in his hadith, then said: 'Beware, treat women well, for they are captives with you. You have no right over them beyond that, unless they commit clear immorality. If they do, separate from them in bed and strike them without causing pain. If they obey you, do not seek ways to harm them. Beware: you have rights over your wives, and your wives have rights over you. Your rights over them: they must not allow those you dislike on your beds or into your homes. Their rights over you: treat them well in clothing and food.' Abu Isa said: 'This is a hasan sahih hadith. The meaning of 'Awaanun': they are your captives.'

Hadith Corroboration
Imam Ibnu Majah : 1841

PROHIBITION ON HAVING RELATIONSHIP WITH YOUR WIFE THROUGH THE ANUS

Hadith Imam Tirmidzi Number 1084

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَادٌ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ عِيسَى بْنِ حِطَّانَ عَنْ مُسْلِمِ بْنِ سَلَامٍ عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ أَتَى أَعْرَابِيَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَكُونُ فِي الْفَلَاةِ فَتَكُونُ مِنْهُ الرُّوَيْحَةُ وَيَكُونُ فِي الْمَاءِ قَلَّةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَأَ أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّقَالِ وَفِي الْبَابِ عَنْ عُمَرَ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيِّ بْنِ طَلْقٍ حَدِيثٌ حَسَنٌ وَسَمِعْتُ مُحَمَّدًا يَقُولُ لَا

أَعْرِفُ لِعَلِّي بِنِ طَلْقٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ الْوَاحِدِ وَلَا أَعْرِفُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ طَلْقٍ بِنِ عَلِيٍّ السُّحَيْمِيِّ وَكَأَنَّهُ رَأَى أَنَّ هَذَا رَجُلٌ آخَرُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ

Narrated to us [Ahmad bin Mani'] and [Hannad], they said: Narrated to us [Abu Mu'awiyah] from ['Ashim Al Ahwal] from [Isa bin Hithan] from [Muslim bin Sallam] from [Ali bin Thalq], he said: 'A bedouin came to the Prophet, peace and blessings be upon him, and said: O Messenger of Allah, a man among us in the vast desert passes little wind with little water?' The Messenger of Allah, peace and blessings be upon him, said: "If one of you passes wind, perform wudu. Do not have anal intercourse with women. Allah is not shy of the truth." Abu Isa said: 'A hadith with similar meaning is narrated from Umar, Khuzaimah bin Tsabit, Ibnu Abbas, and Abu Hurairah.' He added: 'This is a hasan hadith. I heard Muhammad say: "I do not know this hadith from Ali bin Thalq from the Prophet, peace and blessings be upon him. Nor from Thalq bin Ali As Suhaimi." Muhammad thought it was another companion. Waki' also narrated this hadith.'

Hadith Corroboration
Imam Abu Dawud : 177, 853
Imam Tirmidzi : 1085

PROHIBITION ON HAVING RELATIONSHIP WITH YOUR WIFE THROUGH THE ANUS

Hadith Imam Tirmidzi Number 1085

حَدَّثَنَا قُتَيْبَةُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا وَكَيْعٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مُسْلِمٍ وَهُوَ ابْنُ سَلَامٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ قَالَ أَبُو عِيسَى وَكَانَ هَذَا هُوَ عَلِيُّ بْنُ طَلْقٍ

Narrated to us [Qutaibah] and others, they said: Narrated to us [Waki'] from [Abdul Malik bin Muslim] i.e., Ibnu Sallam from [his father] from [Ali], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If one of you passes wind, perform wudu, and do not have anal intercourse with your wives.' Abu Isa said: 'The Ali meant is Ali bin Thalq.'

Hadith Corroboration
Imam Abu Dawud : 177, 853

THREAT TO HOMOSEXUAL PERPETRATORS

Hadith Imam Tirmidzi Number 1086

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الصَّحَّاحِ بْنِ عُثْمَانَ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ قَالَ

أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar] from [Adl Dlahak bin 'Utsman] from [Makhramah bin Sulaiman] from [Kuraib] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah will not look at a man who has intercourse with another man (homosexual) or with a woman anally.' Abu Isa said: 'This is a hasan gharib hadith.'

WOMEN WHO SHOW HER JEWELRY IN THE AFTERLIFE

Hadith Imam Tirmidzi Number 1087

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ أَيُّوبَ بْنِ خَالِدٍ عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ وَكَانَتْ خَادِمًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الرَّافِلَةِ فِي الزَّيْنَةِ فِي غَيْرِ أَهْلِهَا كَمَثَلِ ظُلْمَةٍ يَوْمَ الْقِيَامَةِ لَا نُورَ لَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ وَهُوَ صَدُوقٌ وَقَدْ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مُوسَى بْنِ عُبَيْدَةَ وَلَمْ يَرْفَعْهُ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Musa bin 'Ubaidah] from [Ayyub bin Khalid] from [Maimunah binti Sa'ad], a maid of the Prophet, peace and blessings be upon him, she said: The Messenger of Allah, peace and blessings be upon him, said: 'The example of a proud, arrogant woman displaying her adornments to other than her husband is like darkness on the Day of Judgment, with no light at all.' Abu 'Isa said: 'This hadith is known only from Musa bin 'Ubaidah's narration he is weakened in memory but truthful. Syu'bah and Ats Tsauri narrated from him. Some hadith scholars narrated from Musa bin 'Ubaidah but not raised.'

THE JEALOUSY OF GOD AND THE BELIEVERS

Hadith Imam Tirmidzi Number 1088

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَغَارُ وَالْمُؤْمِنُ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍَا قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عُرْوَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ وَكَلَّا الْحَدِيثَيْنِ صَحِيحٌ وَالْحَجَّاجُ الصَّوَّافُ هُوَ الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ وَأَبُو عُثْمَانَ اسْمُهُ مَيْسَرَةُ وَالْحَجَّاجُ يُكْنَى أَبَا الصَّلْتِ وَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ عَنْ عَلِيِّ بْنِ

الْمَدِينِي قَالَ سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنْ حَجَّاجِ الصَّوَّافِ فَقَالَ ثِقَّةٌ فُطِنُ كَيْسٌ

Narrated to us [Humaid bin Mas'adah], narrated to us [Sufyan bin Habaib] from [Al Hajjaj Ash Shawaf] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah has jealousy, and the believer has jealousy. Allah's jealousy is when a believer does what He prohibited.' Abu Isa said: 'A hadith with similar meaning is narrated from Aisyah and Abdullah bin Umar.' He added: 'The hadith of Abu Hurairah is a hasan gharib hadith. It is narrated from [Yahya bin Abu Katsir] from [Abu Salamah] from ['Urwah] from [Asma` binti Abu Bakar] from the Prophet, peace and blessings be upon him. Both hadiths are sahih. Al Hajjaj As Shawaf is Al Hajjaj bin Abu 'Utsman Abu 'Utsman is Maisarah, kunyah Abu As Shalt. Yahya bin Sa'id declared him thiqah. Narrated to us Abu Bakar Al 'Athar from Ali bin Al Madini: I asked Yahya bin Sa'id Al Qathan about Hajjaj As Shawaf he said: thiqah and intelligent.'

Hadith Corroboration

Imam Ahmad : 3434, 3839, 3938, 6912, 7653, 8163, 8667, 9267, 10317, 10508, 10528, 17464, 25706, 25730, 25732, 25734

Imam Bukhari : 4268, 4271, 4819, 4821, 4822, 6340, 6854, 6866

Imam Muslim : 2754, 2755, 4955, 4956, 4957, 4958, 4959, 4960, 4961, 4962

Imam Tirmidzi : 1088, 3453

Imam Nasa'i : 1457

Imam Malik : 398

Imam Darimi : 2280

PROHIBITION ON WOMEN TRAVELING WITHOUT A MAHRAM

Hadith Imam Tirmidzi Number 1089

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا إِلَّا وَمَعَهَا أَبُوهَا أَوْ أَخُوها أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ دُوٌّ مُحَرَّمٌ مِنْهَا وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مُحَرَّمٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَكْرَهُونَ لِلْمَرْأَةِ أَنْ تُسَافِرَ إِلَّا مَعَ ذِي مُحَرَّمٍ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَرْأَةِ إِذَا كَانَتْ مُوسِرَةً وَلَمْ يَكُنْ لَهَا مُحَرَّمٌ هَلْ تَحُجُّ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يَجِبُ عَلَيْهَا الْحُجُّ لِأَنَّ الْمَحْرَمَ مِنَ السَّبِيلِ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ { مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا } فَقَالُوا إِذَا لَمْ يَكُنْ لَهَا مُحَرَّمٌ فَلَا تَسْتَطِيعُ إِلَيْهِ سَبِيلًا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَ الطَّرِيقُ آمِنًا فَإِنَّهَا تَخْرُجُ مَعَ النَّاسِ فِي الْحُجِّ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'It is not permissible for a woman believing in Allah and the Last Day to travel three days or more except with her father, brother, husband, son, or a mahram.' A hadith with similar meaning is narrated from Abu Hurairah, Ibnu Abbas, and Ibnu Umar. Abu Isa said: 'This is a hasan sahih hadith. Narrated from the Prophet, peace

and blessings be upon him: A woman should not travel a day and night except with a mahram." This is the scholars' opinion: they dislike a woman traveling without a mahram. Scholars differ on a wealthy woman without mahram for Hajj: some say no obligation, as mahram is part of "as sabil" based on Allah's word: "Whoever can find a way." Without mahram, no way. This is Sufyan Ats Tsauri's and Kufans' opinion. Some say: if safe, she must go with people. This is Malik's and Syafi'i's opinion."

Hadith Corroboration

Imam Ahmad : 4386, 4467, 6007, 6008, 6924, 7107, 8133, 8208, 9103, 9257, 9998, 10615, 10992, 11080, 11163, 11309

Imam Bukhari : 1024, 1025, 1026

Imam Muslim : 238, 238, 2382, 2384, 2385, 2387, 2388, 2389, 2390

Imam Abu Dawud : 1465, 1466, 1467

Imam Tirmidzi : 1089, 1089, 1090

Imam Ibnu Majah : 2889, 2890

Imam Malik : 1550

Imam Darimi : 2562

PROHIBITION ON WOMEN TRAVELING WITHOUT A MAHRAM

Hadith Imam Tirmidzi Number 1090

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Bisyr bin Umar], narrated to us [Malik bin Anas] from [Sa'id bin Abu Sa'id] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A woman should not travel a day and night except with a mahram.' Abu Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 1833, 3062, 6924, 7107, 8133, 8133, 9103, 9257, 9998, 11200

Imam Bukhari : 1026, 1729, 2784, 4832

Imam Muslim : 238, 239, 2387, 2388

Imam Abu Dawud : 1465

Imam Tirmidzi : 1089, 1090, 1090

Imam Ibnu Majah : 2890

Imam Malik : 1550

PROHIBITION OF MEETING WOMEN IN TWO

Hadith Imam Tirmidzi Number 1091

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحُمُوقَ قَالَ الْحُمُوقُ
الْمَوْتُقَالُ وَفِي الْبَابِ عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أَبُو عَيْسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ
صَحِيحٌ وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُونَ

رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ وَمَعْنَى قَوْلِهِ الْحُمُ يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُو بِهَا

Narrated to us [Qutaibah], narrated to us [Laits] from [Yazid bin Abu Habib] from [Abu Al Khair] from ['Uqbah bin 'Amir] that the Messenger of Allah, peace and blessings be upon him, said: 'Do not visit women.' An Ansari asked: 'O Messenger of Allah, what about in-laws?' He replied: 'In-laws are death.' Abu Isa said: 'A hadith with similar meaning is narrated from Umar, Jabir, and 'Amr bin Al Ash.' He added: 'The hadith of 'Uqbah bin 'Amir is a hasan sahih hadith. The dislike of visiting women as narrated: No man is alone with a woman except the third is Satan." In-laws mean husband's brother disliked being alone with wife.'"

Hadith Corroboration
Imam Ahmad : 16708, 16755
Imam Bukhari : 4831
Imam Muslim : 403, 4038
Imam Tirmidzi : 1091

PROHIBITION OF HAVING CONCERN WITH A WOMAN WHOSE HUSBAND LEFT

Hadith Imam Tirmidzi Number 1092

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلْجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمْتُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمْتُ بَعْضُهُمْ فِي مُجَالِيدِ بْنِ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ وَسَمِعْتُ عَلِيَّ بْنَ خَشْرَمٍ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمْتُ يَعْنِي أَسْلَمْتُ أَنَا مِنْهُ قَالَ سُفْيَانُ وَالشَّيْطَانُ لَا يُسْلِمُ وَلَا تَلْجُوا عَلَى الْمُغِيبَاتِ وَالْمُغِيبَةُ الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيبَاتُ جَمَاعَةُ الْمُغِيبَةِ

Narrated to us [Nashr bin Ali], narrated to us [Isa bin Yunus] from [Mujalid] from [Asy Sya'bi] from [Jabir] from the Prophet, peace and blessings be upon him, who said: 'Do not visit women whose families are away. Satan flows in you like blood.' We asked: 'You too?' He replied: 'Yes, but Allah helped me, so I am safe.' Abu Isa said: 'This is a gharib hadith from this chain. Some criticized Mujalid bin Sa'id's memory. I heard Ali bin Khusyram: Sufyan bin 'Uyainah explained the Prophet's words: Allah helped me from Satan, so I am safe." Sufyan said: "Satan does not become Muslim. Do not visit al mughibat: women whose husbands are away. Al mughibaat is plural of al mughibah.'"

Hadith Corroboration
Imam Ahmad : 12132, 13531, 13804, 25630
Imam Bukhari : 1894, 1897, 1898, 2870, 3039, 5751, 6636
Imam Muslim : 4040, 4041
Imam Abu Dawud : 2113, 4096, 4342
Imam Tirmidzi : 1092
Imam Ibnu Majah : 1769
Imam Darimi : 2663

WOMEN AS AURAT AND THE INFLUENCE OF SATAN

Hadith Imam Tirmidzi Number 1093

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ مُورِقٍ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ
اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar], narrated to us ['Amr bin 'Ashim], narrated to us [Hammam] from [Qatadah] from [Muwarriq] from [Abu Al Ahwash] from [Abdullah] from the Prophet, peace and blessings be upon him, who said: 'Woman is awrah. When she goes out, Satan beautifies her in men's eyes.' Abu Isa said: 'This is a hasan gharib hadith.'

PROHIBITION OF WIFE FROM HURT HUSBAND

Hadith Imam Tirmidzi Number 1094

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مَرْثَةَ
الْحَضْرَمِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ
زَوْجَتُهُ مِنَ الْخَوَرِ الْعَيْنِ لَا تُؤْذِيهِ قَاتِلُكَ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكَ إِنِّي نَاقَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَرِوَايَةُ إِسْمَاعِيلَ بْنِ عَيَّاشٍ عَنْ الشَّامِيِّينَ أَصْلَحُ وَلَهُ عَنْ
أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ مَنَاقِيرُ

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Isma'i bin Ayyasy] from [Bahir bin Sa'ad] from [Khalid bin Ma'dan] from [Katsir bin Murrah Al Hadlrami] from [Mu'adz bin Jabal] from the Prophet, peace and blessings be upon him, who said: 'No wife harms her husband in the world except his houris wife says: Do not harm him may Allah fight you. He is your guest, soon leaving you for us.'" Abu 'Isa said: 'This is a hasan gharib hadith known only from this chain. Isma'il bin Ayyasy's narrations from Syam are better he has munkar hadiths from Hijaz and Iraq.'"

Hadith Corroboration
Imam Ahmad : 21085
Imam Ibnu Majah : 2004

LAW ON DIVORCE WHILE MENSTRUATION

Hadith Imam Tirmidzi Number 1095

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَتْ ابْنُ عُمَرَ عَنْ
رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ هَلْ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَسَأَلَ عُمَرَ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ فَيُعْتَدُ بِتِلْكَ التَّطْلِيقَةِ قَالَ فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ
وَاسْتَحَقَّ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Muhammad bin Sirrin] from [Yunus bin Jubair], he said: 'I asked [Ibnu Umar] about a man divorcing his wife during menstruation. He replied: Do you know Abdullah bin Umar? He divorced his wife during menstruation. Umar asked the Prophet, peace and blessings be upon him, who ordered return. Yunus asked: "Does it count as talak?" He said: "Why not? Even if weak and foolish."'""

Hadith Corroboration

Imam Ahmad : 287, 4271, 4558, 4875, 4917, 4977, 5017, 5019, 5021, 5047, 5069, 5176, 5177, 5232, 5247, 5266, 5267, 5530, 5788, 5867, 6047

Imam Bukhari : 4528, 4850, 4851, 4854, 4916, 4917, 6627

Imam Muslim : 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688

Imam Abu Dawud : 1864, 1865, 1866, 1867, 1868, 1869

Imam Tirmidzi : 1095, 1096

Imam Nasa'i : 3336, 3337, 3338, 3339, 3344, 3346, 3347, 3499, 3500, 3501, 3502, 3503

Imam Ibnu Majah : 2009, 2012, 2013

Imam Malik : 1053

Imam Darimi : 2162, 2163

REFERENCE AND TALAK IN ACCORDANCE WITH THE SUNNAH

Hadith Imam Tirmidzi Number 1096

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّهُ طَلَّقَ
امْرَأَتَهُ فِي الْحَيْضِ فَسَأَلَ عُمَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرُهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا قَالَ
أَبُو عِيْسَى حَدِيثُ يُونُسَ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَكَذَلِكَ حَدِيثُ سَالِمٍ عَنْ ابْنِ عُمَرَ
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ طَلَاقَ السَّنَةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جَمَاعٍ وَ
قَالَ بَعْضُهُمْ إِنْ طَلَّقَهَا ثَلَاثًا وَهِيَ طَاهِرَةٌ فَإِنَّهُ يَكُونُ لِلْسَّنَةِ أَيْضًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ بْنِ حَنْبَلٍ وَقَالَ
بَعْضُهُمْ لَا تَكُونُ ثَلَاثًا لِلْسَّنَةِ إِلَّا أَنْ يُطَلِّقَهَا وَاحِدَةً وَاحِدَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَإِسْحَقَ وَقَالُوا فِي طَلَاقِ
الْحَامِلِ يُطَلِّقُهَا مَتَى شَاءَ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُهُمْ يُطَلِّقُهَا عِنْدَ كُلِّ شَهْرٍ تَطْلِيقَةً

Narrated to us [Hannad] from [Waki'] from [Sufyan] from [Muhammad bin Abdurrahman], former slave of Thalbah's family, from [Salim] from [his father] that he divorced his wife during menstruation. Umar asked the Prophet, peace and blessings be upon him, who said: 'Order him to return and divorce when pure or pregnant.' Abu Isa said: 'The hadith of Yunus bin Jubair from Ibnu Umar is a hasan sahih hadith. Also Salim from Ibnu Umar. Narrated through many chains from Ibnu Umar from the Prophet, peace and blessings be upon him. Practiced by scholars among companions and others: sunnah divorce is when pure without intercourse. Some say: three in purity is sunnah. This is Syafi'i's and Ahmad bin Hanbal's. Some: sunnah is one by one. This is Sufyan Ats Tsauri's and Ishaq's. For pregnant: anytime.

This is Syafi'i's, Ahmad's, Ishaq's. Some: one per month.'

Hadith Corroboration

Imam Ahmad : 287, 4271, 4558, 4875, 4917, 4977, 5017, 5019, 5021, 5047, 5069, 5176, 5177, 5232, 5247, 5266, 5267, 5530, 5788, 5867, 6047

Imam Bukhari : 4528, 4850, 4851, 4854, 4916, 4917, 6627

Imam Muslim : 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688

Imam Abu Dawud : 1864, 1865, 1866, 1867, 1868, 1869

Imam Tirmidzi : 1095, 1096

Imam Nasa'i : 3336, 3337, 3338, 3339, 3344, 3346, 3347, 3499, 3500, 3501, 3502, 3503

Imam Ibnu Majah : 2009, 2012, 2013

Imam Malik : 1053

Imam Darimi : 2162, 2163

THREE TIMES TALAK AND INTENTION IN TALAK

Hadith Imam Tirmidzi Number 1097

حَدَّثَنَا هَنَادٌ حَدَّثَنَا قَبِيصَةُ عَنْ جَرِيرِ بْنِ حَازِمٍ عَنْ الزُّبَيْرِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ رُكَّانَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي طَلَّقْتُ امْرَأَتِي الْبَتَّةَ فَقَالَ مَا أَرَدْتَ بِهَا قُلْتُ وَاحِدَةً قَالَ وَاللَّهِ قُلْتُ وَاللَّهِ قَالَ فَهُوَ مَا أَرَدْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ فِيهِ اضْطِرَابٌ وَيُرْوَى عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رُكَّانَةَ طَلَّقَتْ امْرَأَتَهُ ثَلَاثًا وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي طَلَاقِ الْبَتَّةِ فَرُوي عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ جَعَلَ الْبَتَّةَ وَاحِدَةً وَرُوي عَنْ عَلِيٍّ أَنَّهُ جَعَلَهَا ثَلَاثًا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِيهِ نِيَّةُ الرَّجُلِ إِنْ نَوَى وَاحِدَةً فَوَاحِدَةٌ وَإِنْ نَوَى ثَلَاثًا فَثَلَاثٌ وَإِنْ نَوَى ثِنْتَيْنِ لَمْ تَكُنْ إِلَّا وَاحِدَةً وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ مَالِكُ بْنُ أَنَسٍ فِي الْبَتَّةِ إِنْ كَانَ قَدْ دَخَلَ بِهَا فَهِيَ ثَلَاثُ تَطْلِيقَاتٍ وَقَالَ الشَّافِعِيُّ إِنْ نَوَى وَاحِدَةً فَوَاحِدَةٌ يَمْلِكُ الرَّجْعَةَ وَإِنْ نَوَى ثِنْتَيْنِ فَثِنْتَانِ وَإِنْ نَوَى ثَلَاثًا فَثَلَاثٌ

Narrated to us [Hannad], narrated to us [Qabishah] from [Jarir bin Hazim] from [Zubair bin Sa'id] from [Abdullah bin Yazid bin Rukanah] from [his father] from [his grandfather], he said: 'I came to the Prophet, peace and blessings be upon him: O Messenger of Allah! I divorced my wife with three pronouncements.' He asked: "What did you intend?" I said: "One." He asked: "By Allah?" I said: "By Allah." He said: "Then it is as you intended." Abu 'Isa said: 'This hadith is known only from this chain. I asked Muhammad he said: "Idtirab in this hadith. Also narrated from Ikrimah from Ibnu Abbas: Rukanah divorced thrice at once. Scholars among companions differ on triple divorce: Umar counted one Ali three. Some like Sufyan Ats Tsauri and Kufans: depends on intent—one: one three: three two: one. Malik: if consummated, three. Syafi'i: intent one: one, rujuk possible two: two three: three.'."

Hadith Corroboration

Imam Ibnu Majah : 2041

THE TALAK MATTER IS IN THE WOMAN'S HANDS

Hadith Imam Tirmidzi Number 1098

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ قُلْتُ لِأَيُّوبَ هَلْ عَلِمْتَ أَنَّ أَحَدًا قَالَ فِي أَمْرِكَ بِيَدِكَ إِنَّهَا ثَلَاثٌ إِلَّا الْحَسَنَ فَقَالَ لَا إِلَّا الْحَسَنَ ثُمَّ قَالَ اللَّهُمَّ غَفِرًا إِلَّا مَا حَدَّثَنِي قَتَادَةُ عَنْ كَثِيرٍ مَوْلَى بَنِي سَمُرَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ قَالَ أَيُّوبُ فَلَقِيتُ كَثِيرًا مَوْلَى بَنِي سَمُرَةَ فَسَأَلْتُهُ فَلَمْ يَعْرِفْهُ فَرَجَعْتُ إِلَى قَتَادَةَ فَأَخْبَرْتُهُ فَقَالَ نَسِيَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ بِهَذَا وَإِنَّمَا هُوَ عَنْ أَبِي هُرَيْرَةَ مَوْقُوفٌ وَلَمْ يَعْرِفْ حَدِيثَ أَبِي هُرَيْرَةَ مَرْفُوعًا وَكَانَ عَلِيُّ بْنُ نَصْرِ حَافِظًا صَاحِبَ حَدِيثٍ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي أَمْرِكَ بِيَدِكَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ هِيَ وَاحِدَةٌ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ وَقَالَ عُثْمَانُ بْنُ عَفَّانَ وَزَيْدُ بْنُ ثَابِتٍ الْقَضَاءُ مَا قَضَتْ وَقَالَ ابْنُ عُمَرَ إِذَا جَعَلَ أَمْرَهَا بِيَدِهَا وَطَلَّقَتْ نَفْسَهَا ثَلَاثًا وَأَنْكَرَ الزَّوْجُ وَقَالَ لَمْ أَجْعَلْ أَمْرَهَا بِيَدِهَا إِلَّا فِي وَاحِدَةٍ اسْتُحْلِفَ الزَّوْجُ وَكَانَ الْقَوْلُ قَوْلُهُ مَعَ يَمِينِهِ وَذَهَبَ سُفْيَانُ وَأَهْلُ الْكُوفَةِ إِلَى قَوْلِ عُمَرَ وَعَبْدِ اللَّهِ وَأَمَّا مَالِكُ بْنُ أَنَسٍ فَقَالَ الْقَضَاءُ مَا قَضَتْ وَهُوَ قَوْلُ أَحْمَدَ وَأَمَّا إِسْحَاقُ فَذَهَبَ إِلَى قَوْلِ ابْنِ عُمَرَ

Narrated to us [Ali bin Nashr bin Ali], narrated to us [Sulaiman bin Harb], narrated to us [Hammad bin Zaid], he said: 'I asked [Ayyub]: Do you know besides Hasan anyone saying 'your affair in your hand' is three talak?' Ayyub: "No, only Hasan." He prayed: O Allah forgive, except what [Qatadah] narrated from [Katsir], former slave of Bani Samurah, from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him: "It counts three." Ayyub: I met Katsir he did not know. I told Qatadah he said: "Katsir forgot." Abu Isa said: 'This is a gharib hadith known only from Sulaiman bin Harb from Hammad bin Zaid. I asked Muhammad: narrated to us Sulaiman bin Harb from Hammad bin Zaid. Actually mauquf from Abu Hurairah, not known marfu'. Ali bin Nashr is hafizh and hadith expert. Scholars differ on "your affair in your hand": some companions like Umar and Abdullah bin Mas'ud: one. This is tabi'in and later. Utsman and Zaid bin Tsabit: depends on intent. Ibnu Umar: if she divorces thrice but husband denies more than one, oath his word with oath accepted. Sufyan Ats Tsauri and Kufans agree with Umar and Abdullah Malik: intended. This is Ahmad's. Ishaq follows Ibnu Umar.'"

Hadith Corroboration
Imam Nasa'i : 3357

THE PROPHET'S CHOICE OF WIFE IS NOT CONSIDERED AS DIVORCE

Hadith Imam Tirmidzi Number 1099

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْتَرْنَاهُ أَفْكَانَ طَلَاقًا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي الصُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ بِمِثْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْخِيَارِ فَرَوِيَ عَنْ عُمَرَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُمَا قَالَا إِنَّ اخْتَارَتْ نَفْسَهَا فَوَاحِدَةً بَائِنَةً وَرَوِيَ عَنْهُمَا أَنَّهُمَا قَالَا أَيْضًا وَاحِدَةً يَمْلِكُ الرَّجْعَةَ وَإِنْ اخْتَارَتْ زَوْجَهَا فَلَا شَيْءَ وَرَوِيَ عَنْ عَلِيٍّ أَنَّهُ قَالَ إِنَّ اخْتَارَتْ نَفْسَهَا فَوَاحِدَةً بَائِنَةً وَإِنْ اخْتَارَتْ زَوْجَهَا فَوَاحِدَةً يَمْلِكُ الرَّجْعَةَ وَقَالَ زَيْدُ بْنُ ثَابِتٍ إِنَّ اخْتَارَتْ زَوْجَهَا فَوَاحِدَةً وَإِنْ اخْتَارَتْ نَفْسَهَا فَثَلَاثٌ وَذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ وَالْفِقْهِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ فِي هَذَا الْبَابِ إِلَى قَوْلِ عُمَرَ وَعَبْدِ اللَّهِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ فَذَهَبَ إِلَى قَوْلِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Isma'il bin Abu Khalid] from [Asy Sya'bi] from [Masruq] from [Aisyah], she said: 'The Messenger of Allah, peace and blessings be upon him, gave us choice we chose him. Is that talak?' Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Al A'masy] from [Abu Adl Dluha] from [Masruq] from [Aisyah] as above. Abu Isa said: 'This is a hasan sahih hadith. Scholars differ on khiyar: Umar and Abdullah bin Mas'ud: choosing herself is bain talak. Also: one, rujuk possible. Choosing husband: no talak. Ali: divorce: three husband: one. Zaid bin Tsabit: husband: one talak: three. Most scholars follow Umar and Abdullah. This is Ats Tsauri's and Kufans'. Ahmad follows Ali Radliyallah 'anhu.'

Hadith Corroboration

Imam Ahmad : 24207, 24486, 24521, 24843

Imam Muslim : 2701

Imam Nasa'i : 3152, 3387, 3390

Imam Darimi : 2169

THE DECISION OF THE RASULULLAH REGARDING LIVING AND LIVING FOR WOMEN WHO ARE TREED

Hadith Imam Tirmidzi Number 1100

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ طَلَّقَنِي زَوْجِي ثَلَاثًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا سَكْنَى لَكَ وَلَا نَفَقَةٌ قَالَ مُغِيرَةُ فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَقَالَ قَالَ عُمَرُ لَا نَدْعُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ لَا نَدْرِي أَحْفَظْتُ أَمْ نَسِيتُ وَكَانَ عُمَرُ يَجْعَلُ لَهَا السُّكْنَى وَالنَّفَقَةَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَنْبَأَنَا حُصَيْنٌ وَإِسْمَاعِيلُ وَمُجَالِدٌ

قَالَ هُشَيْمٌ وَحَدَّثَنَا دَاوُدُ أَيْضًا عَنِ الشَّعْبِيِّ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقَالَتْ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَاصَمْتُهُ فِي السُّكْنَى وَالتَّقَّةِ فَلَمْ يَجْعَلْ لَهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكْنَى وَلَا نَفَقَةً وَفِي حَدِيثِ دَاوُدَ قَالَتْ وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ وَعَطَاءُ بْنُ أَبِي رِبَاحٍ وَالشَّعْبِيُّ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَقَالُوا لَيْسَ لِلْمُطَلَّقَةِ سُكْنَى وَلَا نَفَقَةٌ إِذَا لَمْ يَمْلِكْ زَوْجُهَا الرَّجْعَةَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ وَعَبْدُ اللَّهِ إِنَّ الْمُطَلَّقَةَ ثَلَاثًا لَهَا السُّكْنَى وَالتَّقَّةُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَهَا السُّكْنَى وَلَا نَفَقَةَ لَهَا وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَاللَّيْثِ بْنِ سَعْدٍ وَالشَّافِعِيِّ وَقَالَ الشَّافِعِيُّ إِنَّمَا جَعَلْنَا لَهَا السُّكْنَى بِكِتَابِ اللَّهِ قَالَ اللَّهُ تَعَالَى { لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ } قَالُوا هُوَ الْبَدَاءُ أَنْ تَبْذُوهَا عَلَى أَهْلِهَا وَاعْتَلَّ بِأَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ لَمْ يَجْعَلْ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السُّكْنَى لِمَا كَانَتْ تَبْذُوهَا عَلَى أَهْلِهَا قَالَ الشَّافِعِيُّ وَلَا نَفَقَةَ لَهَا لِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قِصَّةِ حَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ

Narrated to us [Hannad] from [Jarir] from [Mughirah] from [Asy Sya'bi], he said: [Fathimah binti Qais] said: 'My husband divorced me thrice during the Prophet's time, peace and blessings be upon him. The Messenger of Allah, peace and blessings be upon him, said: No housing or maintenance.'" Mughirah: 'I told Ibrahim he said: Umar said: "We will not abandon Allah's Book and our Prophet's sunnah for a woman's word—we do not know if she remembers or forgot." Umar gave housing and maintenance to thrice-divorced.' Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Hushain], [Isma'il], and [Mujalid] [Husyaim] said: and narrated to us [Daud] also from [Asy Sya'bi], he said: 'I visited [Fathimah binti Qais]. I asked about the Prophet's ruling, peace and blessings be upon him. She said her husband divorced thrice she complained about housing and maintenance. The Prophet, peace and blessings be upon him, did not rule for them.' In Daud's: Fathimah said: 'He ordered iddah at Ibnu Umi Maktum's.' Abu Isa said: 'This is a hasan sahih hadith. This is some scholars' opinion: Al Hasan Al Bashri, 'Atha bin Abu Rabah, Asy Sya'bi. Also Ahmad and Ishaq: no housing or maintenance if no rujuk right. Some companions like Umar and Abdullah: housing and maintenance for thrice-divorced. This is Malik bin Anas, Laits bin Sa'ad, Syafi'i's also Sufyan Ats Tsauri and Kufans'. Others: housing but no maintenance. This is also Malik, Laits, Syafi'i's. Syafi'i: 'We establish housing by Allah's Book: "...Do not expel them from their homes nor let them leave unless they commit clear immorality.." Al Badza means harsh words to husband Fathimah not given because she spoke harshly. Syafi'i: no maintenance by the Prophet's hadith on Fathimah binti Qais."

Hadith Corroboration
 Imam Muslim : 2710, 2717
 Imam Nasa'i : 3352
 Imam Ibnu Majah : 2026

THE LAW OF NASHAR AND TALAK ON SOMETHING YOU DO NOT

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا عَامِرُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ لِبْنِ آدَمَ فِيمَا لَا يَمْلِكُ وَلَا عِتْقَ لَهُ فِيمَا لَا يَمْلِكُ وَلَا طَلَاقَ لَهُ فِيمَا لَا يَمْلِكُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُعَاذِ بْنِ جَبَلٍ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رُوِيَ ذَلِكَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَالْحَسَنِ وَسَعِيدِ بْنِ جُبَيْرٍ وَعَلِيٍّ بْنِ الْحُسَيْنِ وَشَرِيحَ وَجَابِرِ بْنِ زَيْدٍ وَغَيْرِ وَاحِدٍ مِنْ فُقَهَاءِ التَّابِعِينَ وَبِهِ يَقُولُ الشَّافِعِيُّ وَرُوِيَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي الْمَنْصُوبَةِ إِنَّهَا تَطْلُقُ وَقَدْ رُوِيَ عَنْ إِبْرَاهِيمَ التَّخَعِيّ وَالشَّعْبِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ قَالُوا إِذَا وَقَّتْ نَزَلَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ أَنَّهُ إِذَا سَمَى امْرَأَةً بِعَيْنِهَا أَوْ وَقَّتْ وَقْتًا أَوْ قَالَ إِنْ تَزَوَّجْتُ مِنْ كُورَةٍ كَذَا فَإِنَّهُ إِنْ تَزَوَّجَ فَإِنَّهَا تَطْلُقُ وَأَمَّا ابْنُ الْمُبَارَكِ فَشَدَّدَ فِي هَذَا الْبَابِ وَقَالَ إِنْ فَعَلَ لَا أَقُولُ هِيَ حَرَامٌ وَقَالَ أَحْمَدُ إِنْ تَزَوَّجَ لَا أَمْرُهُ أَنْ يُفَارِقَ امْرَأَتَهُ وَقَالَ إِسْحَقُ أَنَا أَجِيزُ فِي الْمَنْصُوبَةِ لِحَدِيثِ ابْنِ مَسْعُودٍ وَإِنْ تَزَوَّجَهَا لَا أَقُولُ تَحْرُمُ عَلَيْهِ امْرَأَتُهُ وَوَسَّعَ إِسْحَقُ فِي غَيْرِ الْمَنْصُوبَةِ وَذَكَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ حَلَفَ بِالطَّلَاقِ أَنَّهُ لَا يَتَزَوَّجُ ثُمَّ بَدَأَ لَهُ أَنْ يَتَزَوَّجَ هَلْ لَهُ رُخْصَةٌ بِأَنْ يَأْخُذَ بِقَوْلِ الْفُقَهَاءِ الَّذِينَ رَخَّصُوا فِي هَذَا فَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِنْ كَانَ يَرَى هَذَا الْقَوْلَ حَقًّا مِنْ قَبْلِ أَنْ يُتَبَلَّى بِهِذِهِ الْمَسْأَلَةِ فَلَهُ أَنْ يَأْخُذَ بِقَوْلِهِمْ فَأَمَّا مَنْ لَمْ يَرْضَ بِهَذَا فَلَمَّا ابْتُلِيَ أَحَبَّ أَنْ يَأْخُذَ بِقَوْلِهِمْ فَلَا أَرَى لَهُ ذَلِكَ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], narrated to us [Amir Al Ahwal] from [Amru bin Syu'aib] from [his father] from [his grandfather], he said: The Messenger of Allah, peace and blessings be upon him, said: 'There is no vow for the son of Adam over what he does not own, no freeing of what he does not own, and no divorce of what he does not own.' He said: In this matter, there are similar hadiths from Ali, Mu'adz bin Jabal, Jabir, Ibnu Abbas, and A'isyah. Abu Isa said: 'The hadith of Abdullah bin Amru is a hasan sahih hadith it is the best in this chapter. This is the opinion of most scholars among the companions of the Prophet, peace and blessings be upon him, and others. Narrated from Ali bin Abu Thalib, Ibnu Abbas, Jabir bin Abdullah, Sa'id bin Al Musayyab, Al Hasan, Sa'id bin Jubair, Ali bin Al Husain, Syuraih, Jabir bin Zair, and many fuqaha tabi'in this is what Asy Syafi'i said. Narrated from Ibnu Mas'ud on al manshubah: divorce falls. Narrated from Ibrahim An Nakha'i, Asy Syafi'i, and others: if he specifies the time of marriage, divorce falls. This is Sufyan Ats Tsauri's and Malik bin Anas's opinion: one who specifies the prospective wife or marriage time, or says: If I marry a woman from this village," and he does, divorce falls. Ibnul Mubarak emphasized: if he performs the marriage, I do not hold the woman haram for him. Ahmad said: if he performs, I do not order divorcing his wife.

Ishaq said: I permit marrying the specified woman based on Ibnu Mas'ud's hadith if he marries her, I do not hold his wife haram. Ishaq allows leniency in marrying unspecified women. Narrated from Abdullah bin Al Mubarak: asked about a man swearing divorce not to marry, then wanting to is there leniency to take fuqaha's permitting opinion? Ibnul Mubarak: if he held it correct before the issue, he may take it. For one disagreeing but taking it when affected, I disapprove."

Hadith Corroboration

Imam Ahmad : 6491, 6492, 6637, 6695, 19010

Imam Abu Dawud : 2849, 2883

Imam Nasa'i : 3752, 3789, 3790, 3791

Imam Ibnu Majah : 2115

TALAK AND IDDAH PERIOD OF WOMAN SLAVES

Hadith Imam Tirmidzi Number 1102

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ حَدَّثَنِي مُظَاهِرُ بْنُ أَسْلَمَ قَالَ حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَلَاقُ الْأَمَةِ تَطْلِيْقَتَانِ وَعِدَّتُهَا حَيْضَتَانِ قَالَ مُحَمَّدُ بْنُ يَحْيَى وَحَدَّثَنَا أَبُو عَاصِمٍ أَنَّ أَبَانَا مُظَاهِرَ بْنَ عَبْدِ اللَّهِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُظَاهِرِ بْنِ أَسْلَمَ وَمُظَاهِرٌ لَا نَعْرِفُ لَهُ فِي الْعِلْمِ غَيْرَ هَذَا الْحَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Muhammad bin Yahya An Naisaburi], narrated to us [Abu 'Ashim] from [Ibnu Juraij], he said: Narrated to me [Muzhahir bin Aslam], he said: Narrated to me [Al Qosim] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: 'The divorce of a female slave is twice, and her iddah is two menstruations.' Muhammad bin Yahya said: and narrated to us Abu 'Ashim informed us Muzhahir with this hadith. He said: In this, similar hadith from Abdullah bin Umar. Abu Isa said: 'The hadith of Aisyah is a gharib hadith we know it raised only from Muzhahir bin Aslam's hadith, and Muzhahir is not known to narrate except this hadith. This hadith is practiced by scholars among companions and others this is Sufyan Ats Tsauri's, Asy Syafi'i's, Ahmad's, and Ishaq's opinion.'

Hadith Corroboration

Imam Ibnu Majah : 2069, 2070, 2071

GOD FORGIVES WHAT IS SPEAKEN IN THE HEART

Hadith Imam Tirmidzi Number 1103

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَاوَزَ اللَّهُ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلِّمْ بِهِ أَوْ تَعْمَلْ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا حَدَّثَ نَفْسَهُ بِالطَّلَاقِ لَمْ يَكُنْ شَيْءٌ حَتَّى يَتَكَلَّمَ بِهِ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Zurarah bin Aufa] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Allah forgives my ummah for what they say in their hearts as long as not spoken or acted.' Abu Isa said: 'This hadith is hasan sahih and practiced: one saying divorce in heart, no divorce until spoken.'

Hadith Corroboration

Imam Ahmad : 8745, 9134, 9752, 9848

Imam Bukhari : 2343, 4864, 6171

Imam Muslim : 181, 182

Imam Abu Dawud : 1888

Imam Nasa'i : 3379, 3380, 3381

Imam Ibnu Majah : 2030, 2034

MARRIAGE, TALAK, AND REJU' ARE REAL PROBLEMS

Hadith Imam Tirmidzi Number 1104

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَرْدَكٍ الْمَدَنِيِّ عَنْ عَطَاءٍ عَنْ ابْنِ مَاهَكَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدُّ التَّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالَ أَبُو عِيسَى وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ حَبِيبٍ بْنُ أَرْدَكٍ الْمَدَنِيُّ وَابْنُ مَاهَكَ هُوَ عِنْدِي يُوسُفُ بْنُ مَاهَكَ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Abdurrahman bin Ardak Al Madani] from ['Atha'] from [Ibnu Mahak] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Three matters: serious is serious, joke is serious: marriage, divorce, return.' Abu Isa said: 'This hadith is hasan gharib and practiced by scholars among companions and others. Abu Isa said: Abdurrahman is Ibnu Habib bin Ardak Al Madani Ibnu Mahak I think is Yusuf bin Mahak.'

Hadith Corroboration

Imam Abu Dawud : 1875

Imam Ibnu Majah : 2029

IDDAH FOR WOMEN FILED FOR DIVORCE

Hadith Imam Tirmidzi Number 1105

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى آلِ طَلْحَةَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذٍ بِنِ عَفْرَاءَ أَنَّهَا اخْتَلَعَتْ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرْتُ أَنْ تَعْتَدَ مَحِيضَةً قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى

حَدِيثُ الرَّبِيعِ بْنِ مُعَوِّذٍ الصَّحِيحُ أَنَّهَا أُمِرَتْ أَنْ تَعْتَدَ بِحَيْضَةٍ

Narrated to us [Mahmud bin Ghailan], informed us [Al Fadhal bin Musa] from [Sufyan], informed us [Muhammad bin Abdurrahman], former slave of Thalhah's family, from [Sulaiman bin Yasar] from [Ar Rubayyi' binti Mu'awwidz bin 'Afra`], that she filed for divorce during the Prophet's time, peace and blessings be upon him the Prophet ordered her or she was ordered (narrator doubtful) to iddah one menstruation. He said: Similar hadith from Ibnu Abbas. Abu Isa said: 'The sahih hadith of Ar Rubayyi' binti Mu'awwidz: she was ordered iddah one menstruation.'

THE IDDAH OF A WOMAN FILED FOR DIVORCE IS ONE MENSTRUATION

Hadith Imam Tirmidzi Number 1106

أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَغْدَادِيُّ أَنْبَأَنَا عَلِيُّ بْنُ بَجْرٍ أَنْبَأَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسٍ اخْتَلَعَتْ مِنْ زَوْجِهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَعْتَدَ بِحَيْضَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي عِدَّةِ الْمُخْتَلَعَةِ فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِنَّ عِدَّةَ الْمُخْتَلَعَةِ عِدَّةُ الْمُطَلَّاقَةِ ثَلَاثَ حَيَضٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِنَّ عِدَّةَ الْمُخْتَلَعَةِ حَيْضَةٌ قَالَ إِسْحَقُ وَإِنْ ذَهَبَ ذَاهِبٌ إِلَى هَذَا فَهُوَ مَذْهَبٌ قَوِيٌّ

Informed us [Muhammad bin Abdurrahman Al Baghdadi], informed us [Ali bin Bahr], informed us [Hisyam bin Yusuf] from [Ma'mar] from [Amru bin Muslim] from [Ikrimah] from [Ibnu Abbas] that Thabit bin Qais's wife filed khul' during the Prophet's time, peace and blessings be upon him the Prophet ordered her iddah one menstruation. Abu Isa said: 'This hadith is hasan gharib scholars differ on khul' woman's iddah. Most companions and others: like talak, three menstruations Sufyan Ats Tsauri's, Kufans', Ahmad's, Ishaq's. Some companions and others: one menstruation. Ishaq: if agreeing, it is strong.'

Hadith Corroboration
Imam Nasa'i : 3454

WOMEN WHO FILE FOR DIVORCE WITHOUT REASON ARE HYPOCRITES

Hadith Imam Tirmidzi Number 1107

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُزَاهِمُ بْنُ دَوَادٍ بْنِ عُلْبَةَ عَنْ أَبِيهِ عَنْ لَيْثٍ عَنْ أَبِي الْخَطَّابِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي

إِدْرِيسَ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُخْتَلَعَاتُ هُنَّ الْمُنَافِقَاتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَيُّمَا امْرَأَةٍ اخْتَلَعَتْ مِنْ زَوْجِهَا مِنْ غَيْرِ بَأْسٍ لَمْ تَرِخْ رَائِحَةَ الْجَنَّةِ

Narrated to us [Abu Kuraib], narrated to us [Muzahim bin Dzawwad bin 'Ulbah] from [his father] from [Laits] from [Abu Al Khatthab] from [Abu Zur'ah] from [Abu Idris] from [Tsauban] from the Prophet, peace and blessings be upon him: 'Women filing khul' are hypocrites.' Abu Isa said: 'This hadith is gharib from this chain sanad not strong. Narrated from the Prophet, peace and blessings be upon him: Any woman khul' without cause will not smell paradise.'"

Hadith Corroboration
Imam Ahmad : 8990

PROHIBITION ON WIVES FROM SUEING DIVORCE WITHOUT REASON Hadith Imam Tirmidzi Number 1108

أَنْبَأَنَا بِذَلِكَ بُنْدَارٌ أَنْبَأَنَا عَبْدُ الْوَهَّابِ أَنْبَأَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَمَّنْ حَدَّثَهُ عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَيُرْوَى هَذَا الْحَدِيثُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ وَرَوَاهُ بَعْضُهُمْ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعْهُ

Informed us [Bundar], informed us [Abdul Wahhab], informed us [Ayyub] from [Abu Qilabah] from one narrating from Tsauban that the Messenger of Allah, peace and blessings be upon him, said: 'Any woman khul' without cause, paradise's scent haram for her.' Abu Isa said: 'This hadith is hasan narrated from Ayyub from Abu Qilabah from [Abu Asma`] from [Tsauban] some from Ayyub this sanad but not raised.'

Hadith Corroboration
Imam Ahmad : 21345, 21404
Imam Abu Dawud : 1899
Imam Ibnu Majah : 2045
Imam Darimi : 2170

WOMEN'S IMPERFECTIONS LIKE RIBS Hadith Imam Tirmidzi Number 1109

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ كَالْضِّلَعِ إِنْ ذَهَبَتْ تُقِيمُهَا كَسَرَتْهَا وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا عَلَى عَوْجٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَسَمُرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثٌ

أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَإِسْنَادُهُ جَيِّدٌ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Ya'qub bin Ibrahim bin Sa'd], narrated to us my cousin [Ibnu Syihab] from [his uncle] from [Sa'id bin Al Musayyab] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Woman is like a rib straighten and break leave and enjoy, still crooked.' He said: Same chapter from Abu Dzarr, Samurah, A'isyah. Abu Isa said: 'Hadith of Abu Hurairah is hasan sahih gharib from this chain but good sanad.'

Hadith Corroboration

Imam Ahmad : 19235, 25180

Imam Bukhari : 478, 3084, 4786

Imam Muslim : 2669, 2670, 2671

Imam Tirmidzi : 1109

Imam Darimi : 2124, 2125

THE PROPHET'S ORDER TO DISGUST HIS WIFE BECAUSE OF HIS FATHER'S ORDER

Hadith Imam Tirmidzi Number 1110

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَنبَأَنَا ابْنُ الْمُبَارَكِ أَنبَأَنَا ابْنُ أَبِي ذَنْبٍ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَ كَانَتْ تَحْتِي امْرَأَةً أَحَبُّهَا وَكَانَ أَبِي يَكْرَهُهَا فَأَمَرَنِي أَبِي أَنْ أُطْلَقَهَا فَأَبَيْتُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عَبْدَ اللَّهِ بِنَ عُمَرَ طَلِّقْ امْرَأَتَكَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذَنْبٍ

Narrated to us [Ahmad bin Muhammad], informed us [Ibnul Mubarak], informed us [Ibnu Abu Dzib] from [Al Harits bin Abdurrahman] from [Hamzah bin Abdullah bin Umar] from [Ibnu Umar], he said: I had a wife I loved but my father disliked he ordered divorce, I refused. I told the Prophet, peace and blessings be upon him he said: 'O Abdullah bin Umar, divorce your wife.' Abu Isa said: 'This hadith is hasan sahih known only from Ibnu Abu Dzib's hadith.'

Hadith Corroboration

Imam Ahmad : 4769, 4897

PROHIBITION ON ASKING SOMEONE TO DIVORCE HIS WIFE

Hadith Imam Tirmidzi Number 1111

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْأَلِ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَكْفِيَ مَا فِي إِنْئِهَا قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Sa'id

bin Al Musayyab] from [Abu Hurairah] to the Prophet, peace and blessings be upon him: 'A woman should not ask divorce of her sister to take her place.' He said: Same chapter from Ummu Salamah. Abu Isa said: 'Hadith of Abu Hurairah is hasan sahih.'

Hadith Corroboration
Imam Bukhari : 6111
Imam Abu Dawud : 1861
Imam Malik : 1399

DIVORCE OF PEOPLE WHO HAVE LOST THEIR REASON IS NOT VALID

Hadith Imam Tirmidzi Number 1112

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ أَنبَأَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ عَطَاءِ بْنِ عَجْلَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ طَلَاقٍ جَائِزٌ إِلَّا طَلَاقَ الْمَعْتُوهِ الْمَغْلُوبِ عَلَى عَقْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ عَجْلَانَ وَعَطَاءُ بْنُ عَجْلَانَ ضَعِيفٌ ذَاهِبُ الْحَدِيثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ طَلَاقَ الْمَعْتُوهِ الْمَغْلُوبِ عَلَى عَقْلِهِ لَا يَجُوزُ إِلَّا أَنْ يَكُونَ مَعْتُوهًا يُفِيقُ الْأَحْيَانَ فَيُطْلَقُ فِي حَالِ إِفَاقَتِهِ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani], informed us [Marwan bin Mu'awiyah Al Fazari] from [Atha bin 'Ajlan] from [Ikrimah bin Khalid Al Makhzumi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Every divorce valid except insane's.' Abu Isa said: 'Known raised only from 'Atha bin 'Ajlan he is dha'if, poor memory. Practiced: insane's divorce invalid unless sometimes sane and divorces then.'

THE STORY OF DIVORCE LAW IN THE IDDAH PERIOD BEFORE THE TURN OF THE TALAK VERSE

Hadith Imam Tirmidzi Number 1113

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْلَى بْنُ شَيْبٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّاسُ وَالرَّجُلُ يُطْلَقُ امْرَأَتُهُ مَا شَاءَ أَنْ يُطْلَقَهَا وَهِيَ امْرَأَتُهُ إِذَا ارْتَجَعَهَا وَهِيَ فِي الْعِدَّةِ وَإِنْ طَلَّقَهَا مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ حَتَّى قَالَ رَجُلٌ لِامْرَأَتِهِ وَاللَّهِ لَا أَطْلُقُكَ فَتَبَيَّنِي مِنِّي وَلَا آوِيكَ أَبَدًا قَالَتْ وَكَيْفَ ذَاكَ قَالَ أَطْلُقُكَ فَكُلَّمَا هَمَّتْ عِدَّتِكَ أَنْ تَنْقُضِي رَاجِعْتُكَ فَذَهَبَتْ الْمَرْأَةُ حَتَّى دَخَلَتْ عَلَى عَائِشَةَ فَأَخْبَرَتْهَا فَسَكَتَتْ عَائِشَةُ حَتَّى جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلَ الْقُرْآنُ {الطَّلَاقُ مَرَّتَانٍ فِيمَسَاكٍ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ} قَالَتْ عَائِشَةُ فَاسْتَأْنَفَ النَّاسُ الطَّلَاقَ مُسْتَقْبَلًا مَنْ كَانَ طَلَّقَ وَمَنْ لَمْ يَكُنْ طَلَّقَ حَدَّثَنَا

أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَعْلَى بْنِ شَيْبٍ

Narrated to us [Qutaibah], narrated to us [Ya'la bin Syabib] from [Hisyam bin Urwah] from [his father] from [A'isyah], she said: People, men, divorced wives at will but remained wives if rujuk in iddah even hundred times until a man said: 'By Allah, not divorce till free, no housing forever.' She asked: How? He: Divorce, near iddah end rujuk. She went to A'isyah, told. A'isyah silent till Prophet, peace and blessings be upon him, came, told he silent till Quran: (Talak twice, then good rujuk or release). A'isyah: People restarted count, divorced or not. [Another chain similar meaning, not from A'isyah.] Abu Isa said: 'This sahih over Ya'la's.'

IDDAH OF A PREGNANT WOMAN AFTER HER HUSBAND'S DEATH Hadith Imam Tirmidzi Number 1114

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ أَبِي السَّنَابِلِ بْنِ بَعْكَكِ قَالَ وَضَعَتْ سُبَيْعَةُ بَعْدَ وَفَاةِ زَوْجِهَا بِثَلَاثَةِ وَعِشْرِينَ أَوْ خَمْسَةِ وَعِشْرِينَ يَوْمًا فَلَمَّا تَعَلَّتْ تَشَوَّفَتْ لِلنِّكَاحِ فَأُنْكَرَ عَلَيْهَا فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنْ تَفَعَّلَ فَقَدْ حَلَّ أَجْلُهَا حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَهُ وَقَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي السَّنَابِلِ حَدِيثٌ مَشْهُورٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَا نَعْرِفُ لِلْأَسْوَدِ سَمَاعًا مِنْ أَبِي السَّنَابِلِ وَ سَمِعْتُ مُحَمَّدًا يَقُولُ لَا أَعْرِفُ أَنَّ أَبَا السَّنَابِلِ عَاشَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْحَامِلَ الْمُتَوَقِّعَ عَنْهَا زَوْجَهَا إِذَا وَضَعَتْ فَقَدْ حَلَّ التَّزْوِيجُ لَهَا وَإِنْ لَمْ تَكُنْ انْقَضَتْ عِدَّتُهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ تَعْتَدُّ آخِرَ الْأَجَلَيْنِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Ahmad bin Mani'], narrated to us [Husain bin Muhammad], narrated to us [Syaiban] from [Manshur] from [Ibrahim] from [Al Aswad] from [Abu As Sanabil bin Ba'kak], he said: Subai'ah gave birth 23 or 25 days after husband died. When pure, adorned for marriage. Criticized, told Prophet, peace and blessings be upon him: 'If she does, iddah ends.' [Another chain similar.] Similar from Ummu Salamah. Abu Isa said: 'Hadith of Abu As Sanabil masyhur gharib this chain not known Al Aswad heard from Abu As Sanabil. Muhammad: not known Abu As Sanabil lived after Prophet. Practiced most: pregnant widow, birth ends iddah even before term. Sufyan Ats Tsauri's, Asy Syafi'i's, Ahmad's, Ishaq's. Some: longer of two iddahs first stronger.'

THE Ulama's DEBATE ABOUT THE IDDAH PERIOD OF PREGNANT WOMEN

Hadith Imam Tirmidzi Number 1115

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ أَبَا هُرَيْرَةَ وَابْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ تَذَاكَرُوا الْمُتَوِّفَى عَنْهَا زَوْجَهَا الْحَامِلَ تَضَعُ عِنْدَ وَفَاةِ زَوْجِهَا فَقَالَ ابْنُ عَبَّاسٍ تَعْتَدُ آخِرَ الْأَجَلَيْنِ وَقَالَ أَبُو سَلَمَةَ بَلْ تَحِلُّ حِينَ تَضَعُ وَقَالَ أَبُو هُرَيْرَةَ أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ قَدْ وَضَعَتْ سُبُعَةً الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بَيَسِيرٍ فَاسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَتَزَوَّجَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] from [Sulaiman bin Yasar]: Abu Hurairah, Ibnu Abbas, Abu Salamah discussed pregnant widow birth after death. Ibnu Abbas: longer iddah. Abu Salamah: halal at birth. Abu Hurairah: agree with nephew Abu Salamah. Sent to [Ummu Salamah]: Subai'ah Al Aslamiyyah short birth after death, asked Prophet, peace and blessings be upon him ordered marry. Abu Isa said: 'This hadith hasan sahih.'

Hadith Corroboration
Imam Ahmad : 17965
Imam Darimi : 2181

LIMITATIONS OF WOMEN'S MORROWING FOR THE DEATH OF A HUSBAND

Hadith Imam Tirmidzi Number 1116

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ مُحَمَّدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهِذِهِ الْأَحَادِيثِ الثَّلَاثَةِ قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ فَدَعَتْ بِطَبِيبٍ فِيهِ صُفْرَةٌ خَلَقَ أَوْ غَيْرُهُ فَدَهَنَتْ بِهِ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

Narrated to us [Al Anshari], narrated to us [Ma'n bin Isa], informed us [Malik bin Anas] from [Abdullah bin Abu Bakr bin Muhammad bin Amru bin Hazm] from [Humaid bin Nafi'] from [Zainab binti Abu Salamah]: she informed three hadiths. Zainab: I entered [Ummu

Habibah]'s when Abu Sufyan died she asked yellow perfume Za'faran or other, oiled girl, cheeks: 'By Allah, no need perfume except heard Prophet, peace and blessings be upon him: Not halal woman believing Allah Last Day mourn death over three days except husband four months ten.'""

Hadith Corroboration

Imam Ahmad : 22963, 24338, 24926, 25207, 25247, 25248, 25249, 25250, 25251, 25529, 25540, 25541, 26130

Imam Bukhari : 1201, 1202, 4918, 4919, 4924, 4926

Imam Muslim : 2730, 2731, 2733, 2736, 2737, 2738

Imam Abu Dawud : 1954, 1955

Imam Tirmidzi : 1117

Imam Nasa'i : 3443, 3446, 3447, 3468, 3469, 3475, 3476, 3480

Imam Ibnu Majah : 2076, 2077

Imam Malik : 1096, 1097, 1099

Imam Darimi : 2182, 2183

PROHIBITION ON MOURNING FOR MORE THAN THREE DAYS EXCEPT FOR THE DEATH OF A HUSBAND

Hadith Imam Tirmidzi Number 1117

قَالَتْ زَيْنَبُ فَدَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي فِي الطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنْ يَسْمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

[Zainab] said: "I entered upon Zainab bint Jahsh when her brother had died. She asked for some perfume and applied it to herself. Then she said: 'By Allah, I am not using perfume out of any need, but because I heard the Messenger of Allah, peace and blessings be upon him, say: It is not lawful for a woman who believes in Allah and the Last Day to mourn for anyone who dies for more than three nights, except for her husband, for whom she should mourn for four months and ten days.'"

Hadith Corroboration

Imam Ahmad : 22963, 24338, 24926, 25207, 25247, 25248, 25249, 25250, 25251, 25529, 25540, 25541, 26130

Imam Bukhari : 1201, 1202, 4918, 4919, 4924, 4926

Imam Muslim : 2730, 2731, 2733, 2736, 2737, 2738

Imam Abu Dawud : 1954, 1955

Imam Nasa'i : 3443, 3446, 3447, 3468, 3469, 3475, 3476, 3480

Imam Ibnu Majah : 2076, 2077

Imam Malik : 1096, 1097, 1099

Imam Darimi : 2182, 2183

PROHIBITION OF WEARING CELAK DURING THE IDDAH PERIOD

Hadith Imam Tirmidzi Number 1118

قَالَتْ زَيْنَبُ وَسَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوفِّيَ عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَّتْ عَيْنَيْهَا أَفَنَكْحُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّتَيْنِ أَوْ

ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي
بِالْبَعْرِ عَلَى رَأْسِ الْحَوْلِقَالِ وَفِي الْبَابِ عَنْ فُرَيْعَةَ بِنْتِ مَالِكٍ أُخْتِ أَبِي سَعِيدٍ الْخُدْرِيِّ وَحَفْصَةَ بِنْتِ عُمَرَ قَالَ
أَبُو عَيْسَى حَدِيثُ زَيْنَبَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وغيرِهِمْ أَنَّ الْمُتَوَفَّى عَنْهَا زَوْجَهَا تَتَّقِي فِي عِدَّتِهَا الطَّيِّبَ وَالزَّيْنَةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ
وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

[Zainab] said: "I heard my mother, Ummu Salamah, say: A woman came to the Messenger of Allah, peace and blessings be upon him, and said: 'O Messenger of Allah, my daughter's husband has died, and her eyes are sore. May we apply kohl to her eyes?' The Messenger of Allah, peace and blessings be upon him, replied: 'No,' and he said it two or three times. Then he said: 'The waiting period (iddah) for her is four months and ten days. In the pre-Islamic period of ignorance (Jahiliyyah), one of you would remain in seclusion for a full year, and at the end of it, she would throw a piece of camel dung.' Zainab said: There are similar narrations from Furai'ah bint Malik, the sister of Abu Sa'id al-Khudri, and Hafṣah bint 'Umar. Abu Isa said: 'The hadith of Zainab is hasan sahih and it is acted upon by the companions of the Prophet, peace and blessings be upon him, and others. It indicates that a woman whose husband has died should refrain from using perfume and adornments during her waiting period (iddah). This is the opinion of Sufyan Ath-Thawri, Malik bin Anas, Ash-Shafi'i, Ahmad, and Ishaq.'"

KAFFARAT ZHIHAR BEFORE HAVING RELATIONSHIP WITH WIFE

Hadith Imam Tirmidzi Number 1119

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ
سُلَيْمَانَ بْنِ يَسَارٍ عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَاضِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُظَاهَرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ
قَالَ كَفَّارَةٌ وَاحِدَةٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ
سُفْيَانَ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُهُمْ إِذَا وَقَعَهَا قَبْلَ أَنْ يُكَفِّرَ فَعَلَيْهِ كَفَّارَتَانِ وَهُوَ قَوْلُ
عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abdullah bin Idris] from [Muhammad bin Ishaq] from [Muhammad bin Amru bin 'Atha'] from [Sulaiman bin Yasar] from [Salamah bin Shakhr Al Bayadhi] from the Prophet, peace and blessings be upon him, concerning the issue of a person who pronounces zihar and then has intercourse with his wife before paying the expiation he replied: He must pay one expiation." Abu Isa said: This hadith is hasan gharib and is acted upon according to the majority of scholars. This is the opinion of Sufyan, Malik, Asy Syafi'i, Ahmad, and Ishaq. However, some of them held: If he has intercourse with his wife before paying the expiation, he must pay two expiations this is the opinion of Abdurrahman bin Mahdi."

PROHIBITION ON HAVING RELATIONSHIP WITH A WIFE BEFORE PAYING THE ZHIHAR EXPENSE

Hadith Imam Tirmidzi Number 1120

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ظَاهَرَ مِنْ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَاهَرْتُ مِنْ زَوْجَتِي فَوَقَعْتُ عَلَيْهَا قَبْلَ أَنْ أَكْفِّرَ فَقَالَ وَمَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ قَالَ رَأَيْتُ خَلْخَالَهَا فِي ضَوْءِ الْقَمَرِ قَالَ فَلَا تَقْرُبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abu Ammar Al Husain bin Hurait], narrated to us [Al Fadhal bin Musa] from [Ma'mar] from [Al Hakam bin Aban] from [Ikrimah] from [Ibnu Abbas] that a man came to the Prophet, peace and blessings be upon him, saying that he had pronounced zhihar and then had intercourse with her he asked: O Messenger of Allah, I pronounced zhihar against my wife but had intercourse with her before paying the expiation. He replied: What prompted you to do that, may Allah have mercy on you?" He said: I saw her anklets in the moonlight. He said: "Do not approach her until you do what Allah has commanded you." Abu Isa said: This hadith is hasan gharib sahih."

KAFFARAT ZHIHAR FOR THOSE WHO CAN'T HAVE IT

Hadith Imam Tirmidzi Number 1121

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَنبَأَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ أَنبَأَنَا عَلِيُّ بْنُ الْمُبَارَكِ أَنبَأَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنبَأَنَا أَبُو سَلَمَةَ وَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ أَنَّ سَلْمَانَ بْنَ صَخْرٍ الْأَنْصَارِيَّ أَحَدَ بَنِي بَيَاضَةَ جَعَلَ امْرَأَتَهُ عَلَيْهِ كَظْهَرِ أُمِّهِ حَتَّى يَمْضِيَ رَمَضَانُ فَلَمَّا مَضَى نِصْفُ مِنْ رَمَضَانَ وَقَعَ عَلَيْهَا لَيْلًا فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ رَقَبَةً قَالَ لَا أَجِدُهَا قَالَ فَصَمَّ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا أَسْتَطِيعُ قَالَ أَطْعَمَ سِتِّينَ مِسْكِينًا قَالَ لَا أَجِدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفِرْوَةَ بْنِ عَمْرِو أَعْطِهِ ذَلِكَ الْعَرَقَ وَهُوَ مِكَتَلٌ يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا أَوْ سِتَّةَ عَشَرَ صَاعًا إِطْعَامَ سِتِّينَ مِسْكِينًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ يُقَالُ سَلْمَانُ بْنُ صَخْرٍ وَيُقَالُ سَلَمَةُ بْنُ صَخْرٍ الْبَيَاضِيُّ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِي كَفَّارَةِ الظَّهَارِ

Narrated to us [Ishaq bin Manshur], informed us [Harun bin Isma'il Al Khazzaz], informed us [Ali bin Al Mubarak], informed us [Yahya bin Abu Katsir], informed us [Abu Salamah] and

[Muhammad bin Abdurrahman bin Tsauban] that [Salman bin Shakhr Al Anshari], one of the Banu Bayadhah, considered his wife like his mother's back until the month of Ramadan came. When the middle of Ramadan arrived, he had intercourse with his wife at night, then went to the Messenger of Allah, peace and blessings be upon him, and mentioned the matter to him. The Messenger of Allah, peace and blessings be upon him, said to him: Free a slave." He replied: I do not have one. He said again: "Fast two consecutive months." He replied: I am unable. He said: "Feed sixty poor people." He replied: I am unable. Then the Messenger of Allah, peace and blessings be upon him, said to Farwah bin Amru: "Give him one 'arq." One 'arq is a container holding fifteen or sixteen sha', "So that he may feed sixty poor people." Abu Isa said: This hadith is hasan. It is said: Salman bin Shakr is sometimes called Salamah bin Shakhr Al Bayadhi this hadith is acted upon by the scholars regarding the expiation for zihar."

Hadith Corroboration
Imam Ahmad : 6650, 6989, 7453
Imam Bukhari : 4949, 5623

ILA' AND BREACH OF OATH

Hadith Imam Tirmidzi Number 1122

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ أَنبَأَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ أَنبَأَنَا دَاوُدُ بْنُ عَلِيٍّ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَحَرَّمَ فَجَعَلَ الْحَرَامَ حَلَالًا وَجَعَلَ فِي الْيَمِينِ كَفَّارَةً قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ مَسْلَمَةَ بْنِ عَلْقَمَةَ عَنْ دَاوُدَ رَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ وَغَيْرُهُ عَنْ دَاوُدَ عَنْ الشَّعْبِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مَسْلَمَةَ بْنِ عَلْقَمَةَ وَالْإِيْلَاءُ هُوَ أَنْ يَخْلِفَ الرَّجُلُ أَنْ لَا يَقْرَبَ امْرَأَتَهُ أَرْبَعَةَ أَشْهُرٍ فَأَكْثَرَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيهِ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ فَإِمَّا أَنْ يَفِيءَ وَإِمَّا أَنْ يُطَلَّقَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فَهِيَ تَطْلِيقَةٌ بَائِنَةٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Al Hasan bin Qaza'ah Al Bashri], informed us [Maslamah bin 'Alqamah], informed us [Dawud bin Ali] from [Amir] from [Masruq] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, performed ila' against some of his wives and made it forbidden (forbidding himself from intercourse with his wives). Then he made the forbidden permissible and paid the expiation for his oath. He said: In this matter, there are similar hadiths from Anas and Abu Musa. Abu Isa said: The hadith of Maslamah bin 'Alqamah from Dawud is narrated by [Ali bin Mushir] and others from [Dawud] from [Asy Sya'bi] that the Prophet, peace and blessings be upon him, did so mursal, and it does not mention from Masruq from Aisyah this is more sahih than the hadith of Maslamah bin 'Alqamah. Ila' is when a man swears not to have intercourse with his wife for more than four

months. The scholars differ if four months pass: some scholars among the companions of the Prophet, peace and blessings be upon him, and others held: if four months pass, the ruling depends on whether he returns or divorces her. This is the opinion of Malik bin Anas, Asy Syafi'i, Ahmad, and Ishaq. Some scholars among the companions of the Prophet, peace and blessings be upon him, and others held: if four months pass, it is a bain divorce this is the opinion of Sufyan Ats Tsauri and the people of Kufah.

Hadith Corroboration
Imam Ibnu Majah : 2062

THE LAW OF LI'AN AND SEPARATION OF HUSBAND AND WIFE Hadith Imam Tirmidzi Number 1123

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَسُئِلْتُ عَنْ الْمُتَلَاعِنَيْنِ فِي إِمَارَةِ مُصْعَبِ بْنِ الزُّبَيْرِ أَيْفَرَّقُ بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ فَقُمْتُ مَكَانِي إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ اسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ ابْنُ جُبَيْرٍ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةً قَالَ فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةَ رَحْلٍ لَهُ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلَاعِنَانِ أَيْفَرَّقُ بَيْنَهُمَا فَقَالَ سُبْحَانَ اللَّهِ نَعَمْ إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرِ عَظِيمٍ وَإِنْ سَكَتَ سَكَتَ عَلَى أَمْرٍ عَظِيمٍ قَالَ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيَتْ بِهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَاتِ الَّتِي فِي سُورَةِ التَّوْبَةِ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ {حَتَّى خَتَمَ الْآيَاتِ فَدَعَا الرَّجُلَ فَتَلَا الْآيَاتِ عَلَيْهِ وَوَعَّظَهُ وَذَكَرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا ثُمَّ تَنَّى بِالْمَرْأَةِ فَوَعَّظَهَا وَذَكَرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَتْ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا صَدَقَ قَالَ فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ تَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا قَالَ وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ وَابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَحُدَيْفَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Hannad], narrated to us [Abdah bin Sulaiman] from [Abdul Malik bin Abu Sulaiman] from [Sa'id bin Jubair], he said: I was asked about two people who performed li'an during the governorship of Mush'ab bin Az Zubair: Should they be separated? I did not know what to answer, so I got up and went to the house of [Abdullah bin Umar], seeking permission, but was told he was taking qailulah (midday nap). He heard my voice and said: Is that Ibnu Jubair? Enter, for you do not come to me except for a need. He continued: So I

entered and found him laying out his horse's saddle. I asked: O Abu Abdurrahman, about two people who perform li'an—should they be separated? He replied: Subhanallah, yes the first to ask about this was so-and-so, who came to the Prophet, peace and blessings be upon him, asking: O Messenger of Allah, what if one of us sees his wife committing immorality—what should he do? If he speaks, it is a grave matter if silent, he condones a grave matter. He continued: The Prophet, peace and blessings be upon him, remained silent and did not answer. Later he came again: What I asked you has befallen me. Then Allah revealed the verses in Surah An-Nur: (And those who accuse their wives [of adultery] but have no witnesses except themselves) until the end of the verse. Then he called the man and recited the verses to him. He advised and informed him: Worldly punishment is lighter than the Hereafter's." The man said: No, by the One who sent you with truth, I do not lie about my wife. Then he repeated the same to the wife, advising, reminding, and informing: "Worldly punishment is lighter than the Hereafter's." She replied: No, by the One who sent you with truth, my husband is not truthful. He continued: Then he began with the man he testified four times by oath to Allah that he is among the truthful (in his accusation). And the fifth: That Allah's curse be upon him if he is among the liars. Then he ordered the woman she testified four times by oath to Allah that he is among the liars. And the fifth: That Allah's wrath be upon her if he is among the truthful. Then he divorced them. He said: In this matter, there are similar hadiths from Sahl bin Sa'd, Ibnu Abbas, Ibnu Mas'ud, and Hudzaifah. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and is acted upon by the scholars."

LI'AN LAW AND CHILD CUSTODY RIGHTS

Hadith Imam Tirmidzi Number 1124

حَدَّثَنَا قُتَيْبَةُ أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ لَعَنَ رَجُلٌ امْرَأَتَهُ وَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَالْحَقُّ الْوَلَدَ بِالْأُمِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], informed us [Malik bin Anas] from [Nafi'] from [Ibnu Umar], he said: A man performed li'an with his wife, and the Prophet, peace and blessings be upon him, divorced them and assigned the child to the mother. Abu Isa said: This hadith is hasan sahih and is acted upon by the scholars.

Hadith Corroboration

Imam Ahmad : 5825

Imam Bukhari : 4902, 6251

Imam Nasa'i : 3423

THE IDDAH PERIOD OF A WOMAN WHO WAS LEFT BY HIS HUSBAND DEAD

Hadith Imam Tirmidzi Number 1125

حَدَّثَنَا الْأَنْصَارِيُّ أَنْبَأَنَا مَعْنُ أَنْبَأَنَا مَالِكُ عَنْ سَعْدِ بْنِ إِسْحَقَ بْنِ كَعْبٍ بْنِ عُجْرَةَ عَنْ عَمَّتِهِ زَيْنَبَ بِنْتِ

كَعْبِ بْنِ عُجْرَةَ أَنَّ الْفُرَيْعَةَ بِنْتُ مَالِكِ بْنِ سِنَانٍ وَهِيَ أُخْتُ أَبِي سَعِيدٍ الْخُدْرِيِّ أَخْبَرَتْهَا أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ وَأَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبَدٍ لَهُ أَبْقُوا حَتَّى إِذَا كَانَ بِطَرْفِ الْقُدُومِ لِحَقِّهِمْ فَفَقَتَلُوهُ قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنْ زَوْجِي لَمْ يَتْرُكْ لِي مَسْكَنًا يَمْلِكُهُ وَلَا نَفَقَةً قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَتْ فَأَنْصَرَفْتُ حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي الْمَسْجِدِ نَادَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَنِي فَنُودِيَتْ لَهُ فَقَالَ كَيْفَ قُلْتَ قَالَتْ فَردَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ لَهُ مِنْ شَأْنِ زَوْجِي قَالَ امْكُثِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَتْ فَلَمَّا كَانَ عُثْمَانُ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهَدَثِنَا مُحَمَّدُ بْنُ بَشَّارٍ أَنبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنبَأَنَا سَعْدُ بْنُ إِسْحَقَ بْنِ كَعْبِ بْنِ عُجْرَةَ فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَمْ يَرَوْا لِلْمُعْتَدَّةِ أَنْ تَنْتَقِلَ مِنْ بَيْتِ زَوْجِهَا حَتَّى تَنْقُضِيَ عِدَّتَهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لِلْمَرْأَةِ أَنْ تَعْتَدَّ حَيْثُ شَاءَتْ وَإِنْ لَمْ تَعْتَدَّ فِي بَيْتِ زَوْجِهَا قَالَ أَبُو عِيسَى وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Al Anshari], informed us [Ma'n], informed us [Malik] from [Sa'd bin Ishaq bin Ka'b bin 'Ujrah] from his aunt [Zainab binti Ka'b bin 'Ujrah] that [Al Furai'ah binti Malik bin Sinan]—the sister of Abu Sa'id Al Khudri—informed her that she came to the Messenger of Allah, peace and blessings be upon him, asking permission to return to her family in Banu Khudrah, because her husband went out searching for his runaway slaves until the edge of Qudum, found them, and they killed him. She continued: So I asked permission from the Messenger of Allah, peace and blessings be upon him, to return to my family, for my husband left neither a home he owned nor maintenance for me. She said: The Messenger of Allah, peace and blessings be upon him, said: Yes. She continued: Then I set out to return, and when I was in the chamber or the mosque, the Messenger of Allah, peace and blessings be upon him, called me or ordered me to come. He asked: What did you say?" She said again: So I repeated my story about what befell my husband. He replied: "Stay in your house until your iddah term ends." She said: So I observed iddah for four months and ten days. She continued: When Utsman (became caliph), he came to me and asked about it I informed him, and he followed and ruled accordingly. [Muhammad bin Basysyar] informed us [Yahya bin Sa'id] informed us [Sa'd bin Ishaq bin Ka'b bin 'Ujrah] then mentioned it with similar meaning. Abu Isa said: This hadith is hasan sahih and is acted upon by the majority of scholars among the companions of the Prophet, peace and blessings be upon him, and others they held that a woman in iddah must not leave her husband's house until her iddah ends. This is the opinion of Sufyan Ats Tsauri, Asy Syafi'i, Ahmad, and Ishaq. Some scholars among the companions of the Prophet, peace and blessings be upon him, and others held: A woman may observe iddah wherever she wishes, even if not in her husband's house. Abu Isa said: The first opinion is more correct."

THE VIRTUES OF A JUST LEADER AND THE BADNESS OF A ZALIM LEADER

Hadith Imam Tirmidzi Number 1126

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنبَأَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ لَا يَدْرِي كَثِيرٌ مِنَ النَّاسِ أَمِنَ الْحَلَالِ هِيَ أَمْ مِنَ الْحَرَامِ فَمَنْ تَرَكَهَا اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ فَقَدْ سَلِمَ وَمَنْ وَقَعَ شَيْئًا مِنْهَا يُوشِكُ أَنْ يُوَاقَعَ الْحَرَامَ كَمَا أَنَّ هُوَ مَنْ يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ

Narrated to us [Qutaibah bin Sa'id], informed us [Hammad bin Zaid] from [Mujalid] from [Asy Sya'bi] from [An Nu'man bin Basyir], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: The halal is clear, the haram is clear, and between them are doubtful matters which most people do not know whether they are halal or haram. Whoever avoids them has protected his religion and honor he is safe. But whoever falls into doubtful matters risks falling into the haram, like a shepherd grazing near a protected area who risks entering it. Know that every king has a protected area know that Allah's protected area is what He has forbidden." Narrated to us [Hannad], narrated to us [Waki'] from [Zakariya bin Abu Za'idah] from [Asy Sya'bi] from [An Nu'man bin Basyir] from the Prophet, peace and blessings be upon him, with similar meaning. Abu Isa said: This hadith is hasan sahih and has been narrated by many narrators from Asy Sya'bi from An Nu'man bin Basyir."

Hadith Corroboration

Imam Ahmad : 1630, 1636, 12092, 17645, 17649, 17692

Imam Bukhari : 50, 1910

Imam Muslim : 2996

Imam Abu Dawud : 2892

Imam Tirmidzi : 1126

Imam Nasa'i : 4377, 5302, 5303, 5614, 5615

Imam Ibnu Majah : 2005, 3974

Imam Darimi : 2419, 2420

BLAME FOR RIBA EATER AND THOSE INVOLVED IN IT

Hadith Imam Tirmidzi Number 1127

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَمَاكِ بْنِ حَرْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ ابْنِ مَسْعُودٍ

قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَشَاهِدِيهِ وَكَاتِبَهُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَجَابِرٍ وَأَبِي جُحَيْفَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Simak bin Harb] from [Abdurrahman bin Abdullah bin Mas'ud] from [Ibnu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, cursed the eater of riba, the feeder of riba, the two witnesses, and the scribe. He said: In this matter, there are similar hadiths from Umar, Ali, Jabir, and Abu Juhaifah. Abu Isa said: The hadith of Abdullah is hasan sahih.

Hadith Corroboration

Imam Ahmad : 601, 624, 634, 683, 803, 933, 1065, 1222, 1294, 3539, 3550, 3618, 3687, 3881, 4099, 4196, 7937, 13744

Imam Muslim : 2994, 2995

Imam Abu Dawud : 2895

Imam Tirmidzi : 1127

Imam Nasa'i : 5013, 5014, 5015, 5016

Imam Ibnu Majah : 1924, 1925, 2268

Imam Darimi : 2158, 2423

GREAT SINS

Hadith Imam Tirmidzi Number 1128

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ قَالَ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَأَيُّمَنَ بْنِ حُرَيْمٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani], narrated to us [Khalid bin Al Harits] from [Syu'bah], informed us [Ubaidullah bin Abu Bakr bin Anas] from [Anas] from the Prophet, peace and blessings be upon him, regarding major sins he said: Associating partners with Allah, disobedience to parents, killing a soul, and false testimony." He said: In this matter, there are similar hadiths from Abu Bakrah, Aiman bin Khuraim, and Ibnu Umar. Abu Isa said: The hadith of Anas is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403

Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409

Imam Muslim : 126, 127, 128

Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947

Imam Nasa'i : 3945, 3946, 4784, 4785

Imam Darimi : 2254

SUGGESTED TO COMBINE BUYING AND BUYING WITH ALMS

Hadith Imam Tirmidzi Number 1129

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرْزَةَ قَالَتْ رَجَّ عَلَيْنَا رَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نُسَمِّي السَّماسِيرَةَ فَقَالَ يَا مَعْشَرَ التُّجَّارِ إِنَّ الشَّيْطَانَ وَالْإِثْمَ يَحْضُرَانِ الْبَيْعَ فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ قَالَ وَفِي الْبَابِ عَنْ الْبَرَاءِ بْنِ عَازِبٍ وَرِفَاعَةَ قَالَ أَبُو عِيسَى حَدِيثُ قَيْسِ بْنِ أَبِي غَرَزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ وَحَبِيبُ بْنُ أَبِي ثَابِتٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ وَلَا نَعْرِفُ لِقَيْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ وَشَقِيقٌ هُوَ أَبُو وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Bakr bin 'Ayyasy] from ['Ashim] from [Abu Wa'il] from [Qais bin Abu Gharazah], he said: The Messenger of Allah, peace and blessings be upon him, came to us while we were called brokers he said: O merchants, Satan and sin attend transactions, so mix your sales with charity." He said: In this matter, there are similar hadiths from Al Bara' bin 'Azib and Rifa'ah. Abu Isa said: The hadith of Qais bin Abu Gharazah is hasan sahih. [Manshur], [Al A'masy], [Habib bin Abu Tsabit], and others narrated it from [Abu Wa'il] from [Qais bin Abu Gharazah] we know no hadith of Qais from the Prophet, peace and blessings be upon him, except this. Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq bin Salamah]—Syaqiq is Abu Wa'il—from [Qais bin Abu Gharazah] from the Prophet, peace and blessings be upon him, with similar meaning. Abu Isa said: This hadith is sahih."

PRIORITIES OF AN HONEST TRADER

Hadith Imam Tirmidzi Number 1130

حَدَّثَنَا هَنَادٌ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ أَبِي حَمْزَةَ عَنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ التَّيِّبِينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي حَمْزَةَ وَأَبُو حَمْزَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ جَابِرٍ وَهُوَ شَيْخٌ بَصْرِيٌّ حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي حَمْزَةَ بِهِذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Hannad], narrated to us [Qabishah] from [Sufyan] from [Abu Hamzah] from [Al Hasan] from [Abu Sa'id] from the Prophet, peace and blessings be upon him he said: The honest, trustworthy merchant will be with the prophets, the truthful, and the martyrs." Abu Isa said: This hadith is hasan we know it only from this chain, from Ats Tsauri's hadith from Abu Hamzah. Abu Hamzah's name is Abdullah bin Jabir, a shaykh from Basrah. Narrated to us [Suwaid bin Nash], informed us [Abdullah bin Mubarak] from [Sufyan Ats Tsauri] from [Abu Hamzah] with this chain similarly."

Hadith Corroboration
Imam Ibnu Majah : 2130
Imam Darimi : 2427

WARNING FOR DISHONEST TRADERS

Hadith Imam Tirmidzi Number 1131

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى فَرَأَى النَّاسَ يَتَبَايَعُونَ فَقَالَ يَا مَعْشَرَ التُّجَّارِ فَاسْتَجَابُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعُوا أَعْنَاقَهُمْ وَأَبْصَارَهُمْ إِلَيْهِ فَقَالَ إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَّقَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ بْنِ رِفَاعَةَ أَيْضًا

Narrated to us [Abu Salamah Yahya bin Khalaf], narrated to us [Bisyr bin Al Mufadhdhal] from [Abdullah bin Utsman bin Khutsaim] from [Isma'il bin Ubaid bin Rifa'ah] from [his father] from [his grandfather] that he went out with the Prophet, peace and blessings be upon him, to the prayer ground he saw people trading and said: O merchants." They responded to the Messenger of Allah, peace and blessings be upon him, raising necks and eyes to him he said: "Merchants will be raised on the Day of Resurrection as sinners except those who fear Allah, do good, and are honest." Abu Isa said: This hadith is hasan sahih. Isma'il bin Ubaid bin Rifa'ah is also called Isma'il bin Ubaidullah bin Rifa'ah."

THREATS FOR SELLERS WHO ARE FALSE

Hadith Imam Tirmidzi Number 1132

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ خَرِشَةَ بْنِ الْحَرَّ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا فَقَالَ الْمَنَانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَمَعْقِلِ بْنِ يَسَارٍ قَالَ أَبُو عِيسَى حَدِيثٌ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud] he said: Informed us [Syu'bah] he said: Informed me [Ali bin Mudrik] he said: I heard [Abu Zur'ah bin Amru bin Jarir] narrate from [Kharasyah bin Al Harr] from [Abu Dzarr] from the Prophet, peace and blessings be upon him he said: Three whom Allah will not look at on the Day of Resurrection, nor purify, and for them is a painful punishment." We asked: Who are they, O Messenger of Allah—they have failed and lost? He replied: "The one who reminds of his gifts, the one who trails his lower garment below the ankles, and the one who sells goods by false oaths." He said: In this matter, there are similar hadiths from Ibnu Mas'ud, Abu Hurairah, Abu Umamah bin Ts'alabah, Imran bin Hushain, and Ma'qil bin Yasar. Abu Isa said: The hadith of Abu Dzarr is hasan sahih."

THE PRINCIPITY OF TRADE IN THE MORNING

Hadith Imam Tirmidzi Number 1133

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ عَنْ عُمَارَةَ بْنِ حَدِيدٍ عَنْ صَخْرِ
 الْغَامِدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا قَالَ وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ
 جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ فَأَثَرَى وَكَثُرَ مَالُهُمْ
 وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ وَبُرَيْدَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ صَخْرِ
 الْغَامِدِيِّ حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ لِصَخْرِ الْغَامِدِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ وَقَدْ
 رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ هَذَا الْحَدِيثَ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi], narrated to us [Husyaim], informed us [Ya'la bin 'Atha] from ['Umarah bin Hadid] from [Shakhr Al Ghamidi], he said: The Messenger of Allah, peace and blessings be upon him, supplicated: ALLAHUMMA BAARIK LI UMMATII FII BUKUURIHAA (O Allah, bless my ummah in their early mornings)." He continued: When sending an expedition or army, he sent them early morning. Shakhr was a merchant when sending goods, he sent early morning, gaining profit and wealth increase. He said: In this matter, there are similar hadiths from Ali, Ibnu Mas'ud, Buraidah, Anas, Ibnu Umar, Ibnu Abbas, and Jabir. Abu Isa said: The hadith of Shakhr Al Ghamidi is hasan we know no hadith of Shakhr Al Ghamidi from the Prophet, peace and blessings be upon him, except this. [Sufyan Ats Tsauri] narrated this hadith from [Syu'bah] from [Ya'la bin 'Atha]."

Hadith Corroboration

Imam Ahmad : 1251, 1254, 1259, 1262, 1269, 14891, 14896, 15006, 15007, 18613, 18660, 18661, 18662
 Imam Abu Dawud : 2239
 Imam Ibnu Majah : 2227, 2228
 Imam Darimi : 2328

THE PIETY OF THE PROPHET SHALLALLAHU ALAIHI WASSALAM TOWARD PROPERTY AND TRUST

Hadith Imam Tirmidzi Number 1134

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ أَخْبَرَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ أَخْبَرَنَا عِكْرِمَةُ عَنْ
 عَائِشَةَ قَالَتْ كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قِطْرِيَّانِ غَلِيظَانِ فَكَانَ إِذَا قَعَدَ فَعَرِقَ ثَقُلَا عَلَيْهِ

فَقَدِمَ بَرٌّ مِنَ الشَّامِ لِفُلَانٍ الْيَهُودِيِّ فَقُلْتُ لَوْ بَعَثْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ قَدْ عَلِمْتُ مَا يُرِيدُ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ بِدِرَاهِمِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَأَدَاهُمْ لِلْأَمَانَةِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَنْسٍ وَأَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ أَيْضًا عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ فِرَاسٍ الْبَصْرِيَّ يَقُولُ سَمِعْتُ أَبَا دَاوُدَ الطَّيَالِسِيَّ يَقُولُ سُئِلَ شُعْبَةُ يَوْمًا عَنْ هَذَا الْحَدِيثِ فَقَالَ لَسْتُ أَحَدْتُكُمْ حَتَّى تَقُومُوا إِلَى حَرَمِي بْنِ عُمَارَةَ بْنِ أَبِي حَفْصَةَ فَتَقْبَلُوا رَأْسَهُ قَالَ وَحَرَمِي فِي الْقَوْمِ قَالَ أَبُو عِيسَى أَنِّي إِعْجَابًا بِهَذَا الْحَدِيثِ

Narrated to us [Abu Hafsh Amru bin Ali], informed us [Yazid bin Zurai'], informed us [Umarah bin Abu Hafshah], informed us [Ikrimah] from [A'isyah], she said: The Messenger of Allah, peace and blessings be upon him, had two thick sewn garments when sitting and sweating, they felt heavy. Then Syrian clothes came from a Jew. I said: Why not send someone to buy two from him and pay when able? He sent someone. The man said: I know what he wants—he wants my wealth or dirhams. The Messenger of Allah, peace and blessings be upon him, said: He lied he knows I am the most fearing of Allah and trustworthy among them." He said: In this matter, there are similar hadiths from Ibnu Abbas, Anas, and Asma` binti Yazid. Abu Isa said: The hadith of A'isyah is hasan gharib sahih and narrated by [Syu'bah] from [Umarah bin Abu Hafshah]. He said: I heard Muhammad bin Firas Al Bashri say: I heard Abu Dawud Ath Thayalisi say: One day Syu'bah was asked about this hadith he replied: I will not narrate until you meet Harami bin Umarah bin Abu Hafshah and kiss his head. He continued: Harami was with people then. Abu Isa said: This means admiration for the hadith."

Hadith Corroboration
Imam Nasa'i : 4549

THE PROPHET PAID HIS WAR CLOTHING

Hadith Imam Tirmidzi Number 1135

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعُثْمَانُ بْنُ عُمَرَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَتُوفِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُونَةٌ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ أَخَذَهُ لِأَهْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi] and [Utsman bin Umar] from [Hisyam bin Hassan] from [Ikrimah] from [Ibnu Abbas], he said: When the Prophet, peace and blessings be upon him, passed away, his armor was pawned for twenty sha' of food given to his family. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 24805
Imam Bukhari : 4107

THE PROPHET PAID HIS WAR CLOTHING

Hadith Imam Tirmidzi Number 1136

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ قَتَادَةَ عَنْ أَنَسٍ ح قَالَ مُحَمَّدٌ وَحَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ مَشَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْبِزُ شَعِيرٍ وَإِهَالَةً سَنِخَةً وَلَقَدْ رُهِنَ لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ أَخَذَهُ لِأَهْلِهِ وَلَقَدْ سَمِعْتُهُ ذَاتَ يَوْمٍ يَقُولُ مَا أَمْسَى فِي آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعٌ تَمْرٍ وَلَا صَاعٌ حَبٍّ وَإِنَّ عِنْدَهُ يَوْمَئِذٍ لَتِسْعَ نِسْوَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi] from [Hisyam Ad Dastuwa'i] from [Qatadah] from [Anas]—hadith redirected [Muhammad] said: And narrated to us [Mu'adz bin Hisyam] he said: Narrated to us [my father] from [Qatadah] from [Anas], he said: I went to the Prophet, peace and blessings be upon him, with barley bread and rancid fat his armor was pawned to a Jew for twenty sha' of food for his family. One day I heard him say: Muhammad's family never entered evening with a sha' of dates or grain." Yet he had nine wives. Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 11912, 12692, 13010
Imam Bukhari : 1927
Imam Ibnu Majah : 4137

AGREEMENT TO SELL AND PURCHASE A SLAVE BY THE PROPHET

Hadith Imam Tirmidzi Number 1137

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا عَبَّادُ بْنُ لَيْثٍ صَاحِبُ الْكَرَابِيسِيِّ الْبَصْرِيُّ أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ وَهْبٍ قَالَ قَالَ لِي الْعَدَاءُ بْنُ خَالِدِ بْنِ هُوْدَةَ أَلَا أُفْرِئُكَ كِتَابًا كَتَبَهُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُ بَلَى فَأَخْرَجَ لِي كِتَابًا هَذَا مَا اشْتَرَى الْعَدَاءُ بْنُ خَالِدِ بْنِ هُوْدَةَ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْهُ عَبْدًا أَوْ أَمَةً لَا دَاءَ وَلَا غَائِلَةَ وَلَا خَبْثَةَ بَيْعَ الْمُسْلِمِ الْمُسْلِمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ لَيْثٍ وَقَدْ رَوَى عَنْهُ هَذَا الْحَدِيثُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar], informed us [Abbad bin Laits Shahib Al Karabisi Al Bashri], informed us [Abdul Majid bin Wahb] he said: [Al 'Adda bin Khalid bin Haudzah] said: Shall I read you a letter written by the Messenger of Allah, peace and blessings be upon him, for me? He said: I replied: Yes. He produced a letter: This is what Al 'Adda bin Khalid bin Haudzah bought—a male or female slave from Muhammad the Messenger of Allah, peace and blessings be upon him—free of defect, damage, or malice this is a Muslim's sale to a Muslim. Abu Isa said: This hadith is hasan gharib we know it only from Abbad bin Laits's hadith, and many hadith scholars narrated it from him.

Hadith Corroboration

WARNING ABOUT MEASUREMENTS AND SCALES

Hadith Imam Tirmidzi Number 1138

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ حُسَيْنِ بْنِ قَيْسٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِ الْمِكْيَالِ وَالْمِيزَانِ إِنَّكُمْ قَدْ وُلِّيتُمْ أَمْرَيْنِ هَلَكَتَ فِيهِ الْأُمَمُ السَّالِفَةُ قَبْلَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ حُسَيْنِ بْنِ قَيْسٍ وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ وَقَدْ رُوِيَ هَذَا بِإِسْنَادٍ صَحِيحٍ عَنْ ابْنِ عَبَّاسٍ مَوْفُوفًا

Narrated to us [Sa'id bin Ya'qub Ath Thalaqani], narrated to us [Khalid bin Abdullah Al Wasithi] from [Husain bin Qais] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said to measurers and weighers: You have been entrusted with two matters that destroyed nations before you." Abu Isa said: We know this raised only from Husain bin Qais's hadith Husain bin Qais is weakened in narration. This hadith is also narrated with sahih chain from Ibnu Abbas as mauquf."

SELLING AND BUYING SADDLEMATS AND GLASSES BY PROPHET

Hadith Imam Tirmidzi Number 1139

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ شُمَيْطٍ بْنُ عَجْلَانَ حَدَّثَنَا الْأَخْضَرُ بْنُ عَجْلَانَ عَنْ عَبْدِ اللَّهِ الْحَنْفِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ حِلْسًا وَقَدَحًا وَقَالَ مَنْ يَشْتَرِي هَذَا الْحِلْسَ وَالْقَدَحَ فَقَالَ رَجُلٌ أَخَذْتُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَزِيدُ عَلَى دِرْهَمٍ عَلَى دِرْهَمٍ فَأَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَخْضَرِ بْنِ عَجْلَانَ وَعَبْدُ اللَّهِ الْحَنْفِيُّ الَّذِي رَوَى عَنْ أَنَسٍ هُوَ أَبُو بَكْرٍ الْحَنْفِيُّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ لَمْ يَرَوْا بَأْسًا بِبَيْعِ مَنْ يَزِيدُ فِي الْعَنَائِمِ وَالْمَوَارِيثِ وَقَدْ رَوَى هَذَا الْحَدِيثَ الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ النَّاسِ عَنْ الْأَخْضَرِ بْنِ عَجْلَانَ

Narrated to us [Humaid bin Ma'adah], informed us [Ubaidullah bin Syumaith bin 'Ajlan], narrated to us [Al Akhdhar bin 'Ajlan] from [Abdullah bin Al Hanafi] from [Anas bin Abdul Malik bin Amru] that the Messenger of Allah, peace and blessings be upon him, sold a saddlecloth and cup, offering: Who will buy this saddlecloth and cup?" Someone said: I buy for one dirham. The Prophet, peace and blessings be upon him, offered again: "Who offers more than one dirham?" A man gave two dirhams he sold to him. Abu Isa said: This hadith is hasan we know it only from Al Akhdhar bin 'Ajlan's hadith. Abdullah Al Hanafi who narrates from Anas is Abu Bakr Al Hanafi. This hadith is acted upon by some scholars: permitted to sell spoils and inheritance to higher bidder. Narrated by [Al Mu'tamir bin Sulaiman] and

SALE OF SLAVES AFTER THEIR OWNER DIED

Hadith Imam Tirmidzi Number 1140

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ غُلَامًا لَهُ فَمَاتَ وَلَمْ يَتْرُكْ مَالًا غَيْرَهُ فَبَاعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بْنِ النَّحَّامِ قَالَ جَابِرٌ عَبْدًا قِبْطِيًّا مَاتَ عَامَ الْأَوَّلِ فِي إِمَارَةِ ابْنِ الزُّبَيْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَمْ يَرَوْا يَبِيعُ الْمُدَبَّرَ بَأْسًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَكَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَبِيعُ الْمُدَبَّرَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَالْأَوْزَاعِيِّ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Jabir] that an Ansari man freed his slave after death he died leaving no wealth but him. The Prophet, peace and blessings be upon him, sold him Nu'aim bin Abdullah bin An Nahham bought him. Jabir said: He was a Coptic slave who died the first year under Ibnu Az Zubair. Abu Isa said: This hadith is hasan sahih and narrated from another chain from Jabir bin Abdullah. Acted upon by some scholars among companions and others: permitted to sell mudabbar slave. This is Asy Syafi'i's, Ahmad's, and Ishaq's opinion. But a group of companions and others disliked selling mudabbar slave: Sufyan Ats Tsauri's, Malik's, and Al Auza'i's.

PROHIBITION ON INTERCEPTING MERCHANDISE BEFORE IT REACHES THE MARKET

Hadith Imam Tirmidzi Number 1141

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عَثْمَانَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَلْقَى الْبُيُوعِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Hannad], narrated to us [Ibnul Mubarak], informed us [Sulaiman At Taimi] from [Abu Utsman] from [Ibnu Mas'ud] from the Prophet, peace and blessings be upon him, that he forbade intercepting goods before reaching the market. He said: In this matter, there are similar hadiths from Ali, Ibnu Abbas, Abu Hurairah, Abu Sa'id, Ibnu Umar, and a companion of the Prophet, peace and blessings be upon him.

KHIYAR RIGHTS FOR SELLERS WHOSE PRODUCTS ARE INTERCEPTED BEFORE THE MARKET

Hadith Imam Tirmidzi Number 1142

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَلَقَّى الْجَلْبُ فَإِنْ تَلَقَّاهُ إِنْسَانٌ فَأَبْتَاغَهُ فَصَاحِبُ السَّلْعَةِ فِيهَا بِالْخِيَارِ إِذَا وَرَدَ السُّوقَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَيُّوبَ وَحَدِيثِ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ تَلَقِّي الْبُيُوعِ وَهُوَ ضَرْبٌ مِنَ الْخَدِيعَةِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَغَيْرِهِ مِنْ أَصْحَابِنَا

Narrated to us [Salamah bin Syabib], narrated to us [Abdullah bin Ja'far Ar Raqqi], narrated to us [Ubaidullah bin Amru] from [Ayyub] from [Muhammad bin Sirin] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, forbade intercepting goods before the market if intercepted and bought, the owner has option upon reaching the market. Abu Isa said: This hadith is hasan sahih gharib from Ayyub's hadith Ibnu Mas'ud's hadith is hasan sahih. A group of scholars disliked intercepting goods before market: one form of deception. This is Asy Syafi'i's and our companions' opinion.

Hadith Corroboration
Imam Ahmad : 8868
Imam Muslim : 2795
Imam Abu Dawud : 2980

PROHIBITION ON CITY PEOPLE SELLING VILLAGE PEOPLE'S GOODS

Hadith Imam Tirmidzi Number 1143

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ وَفِي الْبَابِ عَنْ طَلْحَةَ وَجَابِرٍ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَحَكِيمِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ وَعَمْرِو بْنِ عَوْفٍ الْمُزْنِيِّ جَدِّ كَثِيرِ بْنِ عَبْدِ اللَّهِ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] and [Ahmad bin Mani'] both said: Narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said. Qutaibah said: Chain to the Prophet, peace and blessings be upon him: A city dweller should not sell for a villager." He said: In this matter, there are similar hadiths from Thalhah, Jabir, Anas, Ibnu Abbas, Hakim bin Abu Yazid from his father, Amru bin 'Auf Al Muzni grandfather of Katsir bin Abdullah, and a companion of the Prophet, peace and blessings be upon him."

Hadith Corroboration
Imam Ahmad : 7011, 7144, 9845, 9971
Imam Bukhari : 2016

PROHIBITION ON CITY PEOPLE SELLING VILLAGE PEOPLE'S MERCHANDISE FOR PERSONAL PROFIT Hadith Imam Tirmidzi Number 1144

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبِيعُ حَاضِرٌ لِبَادٍ دَعَا النَّاسَ يَرْزُقُ اللَّهُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ جَابِرٍ فِي هَذَا هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ أَيْضًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرِهُوا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَرَخَّصَ بَعْضُهُمْ فِي أَنْ يَشْتَرِيَ حَاضِرٌ لِبَادٍ وَقَالَ الشَّافِعِيُّ يُكْرَهُ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ بَاعَ فَالْبَيْعُ جَائِزٌ

Narrated to us [Nashr bin Ali] and [Ahmad bin Mani'] both said: Narrated to us [Sufyan bin Uyainah] from [Abu Az Zubair] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: A city dweller should not sell for a villager leave people—Allah provides some from others." Abu Isa said: The hadith of Abu Hurairah is hasan sahih Jabir's in this is hasan sahih too. Acted upon by scholars among companions and others: disliked city dweller selling villager's goods, but some permitted city dweller buying villager's. Asy Syafi'i said: Disliked city dweller selling villager's goods, but if sold, sale permitted."

Hadith Corroboration

Imam Ahmad : 7011, 7144, 9845, 9971, 13772, 13820, 14609, 14685
Imam Bukhari : 2016
Imam Muslim : 2799
Imam Abu Dawud : 2985
Imam Nasa'i : 4418, 4419
Imam Ibnu Majah : 2166, 2167

PROHIBITION OF MUHAQALAH AND MUZABANAH Hadith Imam Tirmidzi Number 1145

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْإِسْكَندَرَانِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَزَيْدِ بْنِ ثَابِتٍ وَسَعْدِ بْنِ جَابِرٍ وَرَافِعِ بْنِ خَدِيجٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْمُحَاقَلَةُ بَيْعُ الزَّرْعِ بِالْحِنْطَةِ وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ عَلَى رُءُوسِ النَّخْلِ بِالثَّمَرِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ كَرِهُوا بَيْعَ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ

Narrated to us [Qutaibah], narrated to us [Ya'qub bin Abdurrahman Al Iskandarani] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of

Allah, peace and blessings be upon him, forbade muhaqalah and muzabanah. He said: In this matter, there are similar hadiths from Ibnu Umar, Ibnu Abbas, Zaid bin Tsabit, Sa'd, Jabir, Rafi' bin Khadij, and Abu Sa'id. Abu Isa said: The hadith of Abu Hurairah is hasan sahih. Muhaqalah is selling crops for wheat muzabanah is selling dates on tree for dry dates. Acted upon by most scholars: disliked muhaqalah and muzabanah.

Hadith Corroboration

Imam Ahmad : 1859, 4418, 9889, 11211, 13838, 14680, 20628

Imam Bukhari : 2038, 2055

Imam Muslim : 2855, 2859, 2877, 2878

Imam Abu Dawud : 2951, 2955

Imam Tirmidzi : 1234

Imam Nasa'i : 3810, 3824, 3825, 3827, 3830, 4459, 4555

Imam Ibnu Majah : 2186, 2257, 2258, 2440, 2446

Imam Darimi : 269, 2444

PROHIBITION OF SELLING WET DATES WITH DRY DATES

Hadith Imam Tirmidzi Number 1146

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَنَّ زَيْدًا أَبَا عَيَّاشٍ سَأَلَ سَعْدًا عَنِ الْبَيْضَاءِ بِالسُّلْتِ فَقَالَ أَيُّهُمَا أَفْضَلُ قَالَ الْبَيْضَاءُ فَتَنَى عَنْ ذَلِكَ وَقَالَ سَعْدٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْ اشْتِرَاءِ التَّمْرِ بِالرُّطْبِ فَقَالَ لِمَنْ حَوْلَهُ أَيْنَقُصُ الرُّطْبُ إِذَا يَبَسَ قَالُوا نَعَمْ فَتَنَى عَنْ ذَلِكَ حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكَيْعٌ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ زَيْدِ أَبِي عَيَّاشٍ قَالَ سَأَلْنَا سَعْدًا فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَصْحَابِنَا

Narrated to us [Qutaibah], narrated to us [Malik bin Anas] from [Abdullah bin Yazid] that [Zaid Abu 'Ayyasy] asked [Sa'd] about selling baidha' (wheat) for sult (a wheat type) he asked: Which is better? He replied: Baidha'. He forbade it. Sa'd said: I heard the Messenger of Allah, peace and blessings be upon him, asked about selling dry dates for fresh he asked those around: Do fresh dates reduce when exchanged for dry?" They said: Yes he forbade it. Narrated to us [Hannad], narrated to us [Waki'] from [Malik] from [Abdullah bin Yazid] from [Zaid Abu 'Ayyasy] he said: We asked [Sa'd], and he mentioned like that hadith. Abu Isa said: This hadith is hasan sahih and acted upon by scholars: Asy Syafi'i's and our companions' opinion."

Hadith Corroboration

Imam Ahmad : 1462

Imam Nasa'i : 3592, 4469, 4470

Imam Ibnu Majah : 2255, 2707

Imam Malik : 1139

PROHIBITION OF SELLING FRUIT BEFORE IT IS RIPE

Hadith Imam Tirmidzi Number 1147

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ التَّخْلِ حَتَّى يَزْهُوَ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, forbade selling dates until ripe.

Hadith Corroboration

Imam Ahmad : 3007, 4264, 4296, 5040, 5188, 5242, 8656, 11695, 12177, 13122, 13830, 13916, 13942, 14329, 14355, 14464, 14467, 14718

Imam Bukhari : 1392, 1393, 2044, 2047, 2048, 2056, 2089, 2090, 2091

Imam Muslim : 2828, 2906, 2907

Imam Abu Dawud : 2924, 2925

Imam Tirmidzi : 1148, 1149

Imam Nasa'i : 3860, 4444, 4449, 4450, 4455, 4466, 4475

Imam Ibnu Majah : 2186, 2207, 2208

Imam Malik : 1127, 1128, 1129, 1175

Imam Darimi : 2442

PROHIBITION OF SELLING FRUIT BEFORE IT IS RIPE

Hadith Imam Tirmidzi Number 1148

وَبِهَذَا الْإِسْنَادِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةُ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ ثَابِتٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرِهُوا بَيْعَ الثَّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

From [Ibnu Umar], with this chain: The Prophet, peace and blessings be upon him, forbade selling grains until white and safe from pests—forbade seller and buyer. He said: In this matter, there are similar hadiths from Anas, A'isyah, Abu Hurairah, Ibnu Abbas, Jabir, Abu Sa'id, and Zaid bin Tsabit. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and acted upon by scholars among companions and others: disliked selling fruits before fit for consumption. This is Asy Syafi'i's, Ahmad's, and Ishaq's opinion.

Hadith Corroboration

Imam Ahmad : 4264, 4296, 4859, 5040, 5188, 13830, 14329, 14467

Imam Muslim : 2828

Imam Abu Dawud : 2923, 2924

Imam Nasa'i : 4444, 4449, 4455, 4475

Imam Ibnu Majah : 2186

Imam Malik : 1127, 1129, 1175

PROHIBITION OF SELLING GRAPES BEFORE RIPE

Hadith Imam Tirmidzi Number 1149

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَبُو الْوَلِيدِ وَعَقَّانُ وَسُلَيْمَانُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَ وَعَنْ بَيْعِ الْحَبِّ حَتَّى

يَشْتَدُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abu Al Walid], ['Affan], and [Sulaiman bin Harb] they said: Narrated to us [Hammad bin Salamah] from [Humaid] from [Anas] that the Messenger of Allah, peace and blessings be upon him, forbade selling grapes until black and grains until hard. Abu Isa said: This hadith is hasan gharib we know it raised only from Hammad bin Salamah's hadith.

Hadith Corroboration

Imam Ahmad : 4264, 5188, 6088, 8656, 12836, 13122, 13830, 14329, 14464, 14467

Imam Abu Dawud : 2530, 2927

Imam Nasa'i : 4442, 4444, 4449, 4455, 4475

Imam Ibnu Majah : 2186, 2207, 2208

Imam Malik : 1175

PROHIBITION OF SELLING CAMEL FETUS IN ITS MOTHER'S STOMACH

Hadith Imam Tirmidzi Number 1150

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ حَبْلِ الْخَبْلَةِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَحَبْلُ الْخَبْلَةِ نِتَاجُ التَّنَاجِ وَهُوَ بَيْعٌ مَفْسُوحٌ عِنْدَ أَهْلِ الْعِلْمِ وَهُوَ مِنْ بَيْعِ الْغَرَرِ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ وَرَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَغَيْرُهُ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَنَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, forbade selling the fetus of a camel in the womb. He said: In this matter, there are similar hadiths from Abdullah bin Abbas and Abu Sa'id Al Khudri. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and acted upon by scholars. Hablul habalah is the fetus in the womb void sale per scholars—contains deception. [Syu'bah] narrated this from [Ayyub] from [Sa'id bin Jubair] from [Ibnu Abbas] [Abdul Wahhab Ats Tsaqafi] and others from [Ayyub] from [Sa'id bin Jubair] and [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him. This is more sahih.

Hadith Corroboration

Imam Ahmad : 2513, 5253

Imam Muslim : 2784

Imam Abu Dawud : 2934

Imam Nasa'i : 4544, 4545

Imam Ibnu Majah : 2186

Imam Malik : 1175

PROHIBITION OF BUYING AND SALES THAT CONTAIN ELEMENTS OF FRAUD AND FRAUD

Hadith Imam Tirmidzi Number 1151

حَدَّثَنَا أَبُو كُرَيْبٍ أَنْبَأَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي الرَّزَّادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْغَرَرِ وَبَيْعِ الْخِصَاةِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا بَيْعَ الْغَرَرِ قَالَ الشَّافِعِيُّ وَمَنْ يُبِيعُ الْغَرَرَ بَيْعُ السَّمَكِ فِي الْمَاءِ وَبَيْعُ الْعَبْدِ الْأَبْقَى وَبَيْعُ الطَّيْرِ فِي السَّمَاءِ وَنَحْوُ ذَلِكَ مِنَ الْبُيُوعِ وَمَعْنَى بَيْعِ الْخِصَاةِ أَنْ يَقُولَ الْبَائِعُ لِلْمُشْتَرِي إِذَا نَبَذْتُ إِلَيْكَ بِالْخِصَاةِ فَقَدْ وَجَبَ الْبَيْعُ فِيمَا بَيْنِي وَبَيْنَكَ وَهَذَا شَبِيهُ الْمُنَابَذَةِ وَكَانَ هَذَا مِنْ بُيُوعِ أَهْلِ الْجَاهِلِيَّةِ

Narrated to us [Abu Kuraib], informed us [Abu Usamah] from [Ubaidullah bin Umar] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, forbade sales involving deception and sales using pebbles. He said: In this matter, there are similar hadiths from Ibnu Umar, Ibnu Abbas, Abu Sa'id, and Anas. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and acted upon by the scholars they disliked sales involving deception. Asy Syafi'i said: Among sales involving deception are selling fish in water, a runaway slave, birds in the sky, and similar. The meaning of sales using pebbles is a seller saying to a buyer: If I throw this pebble at you, the sale between us is binding. This resembles munabadzah sales, one of the jahiliyyah sales.

Hadith Corroboration

Imam Ahmad : 2616, 6025, 6148, 7104, 8529, 9255, 13830

Imam Muslim : 2783

Imam Abu Dawud : 2530, 2932, 2935

Imam Nasa'i : 4442

Imam Ibnu Majah : 2183, 2185, 2186

Imam Malik : 1175

Imam Darimi : 2441, 2450

PROHIBITION OF TWO SALES IN ONE TRANSACTION

Hadith Imam Tirmidzi Number 1152

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ قَالُوا بَيْعَتَيْنِ فِي بَيْعَةٍ أَنْ يَقُولَ أبيعُكَ هَذَا الثَّوبَ بِنَقْدٍ بَعَشْرَةٍ وَبِنَسِيئَةٍ بَعَشْرِينَ وَلَا يُفَارِقُهُ عَلَى أَحَدِ الْبَيْعَيْنِ فَإِذَا فَارَقَهُ عَلَى أَحَدِهِمَا فَلَا بَأْسَ إِذَا كَانَتْ الْعُقْدَةُ عَلَى أَحَدٍ مِنْهُمَا قَالَ الشَّافِعِيُّ وَمَنْ مَعْنَى نَهْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ أَنْ يَقُولَ أبيعُكَ دَارِي هَذِهِ بِكَذَا عَلَى أَنْ تَبِيعَنِي غُلَامَكَ بِكَذَا فَإِذَا وَجَبَ

لِي غَلَامُكَ وَجَبْتَ لَكَ دَارِي وَهَذَا يُفَارِقُ عَنْ بَيْعٍ بَغَيْرِ ثَمَنِ مَعْلُومٍ وَلَا يَذَرِي كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مَا وَقَعَتْ عَلَيْهِ صَفَقَتُهُ

Narrated to us [Hannad], narrated to us [Abdah bin Sulaiman] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, forbade two sales in one transaction. In this matter, there are similar hadiths from Abdullah bin Amru, Ibnu Umar, and Ibnu Mas'ud. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and acted upon by the scholars. Some scholars interpreted this hadith: The meaning of two sales in one transaction is saying: I sell this garment for ten cash or twenty credit without specifying one. If specified, it is fine as long as the contract is for one. Asy Syafi'i said: Among the Prophet's, peace and blessings be upon him, prohibition of two transactions in one sale is saying: I sell my house for such price on condition you sell your slave to me for such price. If the slave is mine, the house is yours. This differs from selling unknown-priced goods where one party does not know the intended transaction.

Hadith Corroboration
Imam Ahmad : 6339, 9214, 10131
Imam Nasa'i : 4553
Imam Ibnu Majah : 2186

PROHIBITION ON SELLING SOMETHING YOU DO NOT OWN

Hadith Imam Tirmidzi Number 1153

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا تَبِيَّ الرَّجُلُ يَسْأَلُنِي مِنَ الْبَيْعِ مَا لَيْسَ عِنْدِي أَبْتَاعُ لَهُ مِنَ السُّوقِ ثُمَّ أَيْعُهُ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ

Narrated to us [Qutaibah], narrated to us [Husayim] from [Abu Bisyr] from [Yusuf bin Mahak] from [Hakim bin Hizam], he said: I came to the Messenger of Allah, peace and blessings be upon him, and said: A man comes asking me to sell what I do not have may I buy it from the market and sell to him? He said: Do not sell what you do not have.""

Hadith Corroboration
Imam Ahmad : 14772, 14773, 14776, 15021
Imam Abu Dawud : 3040
Imam Nasa'i : 4532, 4534
Imam Ibnu Majah : 2178, 2179
Imam Malik : 1182

SELLING SOMETHING YOU DON'T OWN

Hadith Imam Tirmidzi Number 1154

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ نَهَانِي رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيعَ مَا لَيْسَ عِنْدِي قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Yusuf bin Mahak] from [Hakim bin Hizam], he said: The Messenger of Allah, peace and blessings be upon him, forbade me from selling what I do not have (possess). Abu Isa said: This hadith is hasan in this matter, there is a similar hadith from Abdullah bin Amru.

Hadith Corroboration
Imam Ahmad : 14774
Imam Tirmidzi : 1156

PROHIBITION OF BUYING AND BUYING WITH LOANS AND TWO CONDITIONS IN ONE TRANSACTION

Hadith Imam Tirmidzi Number 1155

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَيُّوبُ حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدَ اللَّهِ بْنُ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ سَلْفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحٌ مَا لَمْ يُضْمَنْ وَلَا بَيْعٌ مَا لَيْسَ عِنْدَكَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ إِسْحَقُ بْنُ مَنْصُورٍ قُلْتُ لِأَحْمَدَ مَا مَعْنَى نَهَى عَنْ سَلْفٍ وَبَيْعٍ قَالَ أَنْ يَكُونَ يُقْرِضُهُ قَرْضًا ثُمَّ يَبَايعُهُ عَلَيْهِ بَيْعًا يَزْدَادُ عَلَيْهِ وَيَحْتَمِلُ أَنْ يَكُونَ يُسَلِّفُ إِلَيْهِ فِي شَيْءٍ فَيَقُولُ إِنْ لَمْ يَتَهَيَّأْ عِنْدَكَ فَهُوَ بَيْعٌ عَلَيْكَ قَالَ إِسْحَقُ يَعْنِي ابْنَ رَاهُوِيهِ كَمَا قَالَ قُلْتُ لِأَحْمَدَ وَعَنْ بَيْعٍ مَا لَمْ تَضْمَنْ قَالَ لَا يَكُونُ عِنْدِي إِلَّا فِي الطَّعَامِ مَا لَمْ تَقْبِضْ قَالَ إِسْحَقُ كَمَا قَالَ فِي كُلِّ مَا يُكَالُ أَوْ يُوزَنُ قَالَ أَحْمَدُ إِذَا قَالَ أَبِيعُكَ هَذَا الثَّوْبَ وَعَلَيَّ خِيَاطَتُهُ وَقَصَارَتُهُ فَهَذَا مِنْ نَحْوِ شَرْطَيْنِ فِي بَيْعٍ وَإِذَا قَالَ أَبِيعُكَ وَعَلَيَّ خِيَاطَتُهُ فَلَا بَأْسَ بِهِ أَوْ قَالَ أَبِيعُكَ وَعَلَيَّ قَصَارَتُهُ فَلَا بَأْسَ بِهِ إِنَّمَا هُوَ شَرْطٌ وَاحِدٌ قَالَ إِسْحَقُ كَمَا قَالَ قَالَ أَبُو عِيسَى حَدِيثُ حَكِيمِ بْنِ حِزَامٍ حَدِيثٌ حَسَنٌ قَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهٍ رَوَى أَيُّوبُ السَّخْتِيَانِيُّ وَأَبُو بَشِيرٍ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ أَبُو عِيسَى وَرَوَى هَذَا الْحَدِيثَ عَوْفٌ وَهَشَامُ بْنُ حَسَّانَ عَنْ ابْنِ سِيرِينَ عَنْ حَكِيمِ بْنِ حِزَامٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا حَدِيثٌ مُرْسَلٌ إِنَّمَا رَوَاهُ ابْنُ سِيرِينَ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ حَكِيمِ بْنِ حِزَامٍ هَكَذَا

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to us [Ayyub], narrated to us [Amru bin Syu'aib] he said: Narrated to me [my father] from [his father] until mentioning [Abdullah bin Amru] that the Messenger of Allah, peace and blessings be upon him, said: It is not halal to sell and loan, nor two conditions in one sale, nor profit on unguaranteed goods, nor selling what you do not possess." Abu Isa said: This hadith is hasan sahih. Ishaq bin Manshur said: I asked Ahmad: What is meant by forbidding

salaf and sale? He replied: Lending money then selling goods due to the loan at higher price (no loan, no sale) or lending to buy goods, saying: If not available, I sell to you (borrower pays more for purchase). Ishaq, i.e., Ibnu Rahawaih, said similarly: I asked Ahmad about selling unguaranteed: He replied: Only food not in hand. Ishaq said: For measured/weighed goods, Ahmad said: Selling cloth but I sew and cut—two conditions in one sale but selling and I sew or cut is one condition, fine. Ishaq said similarly. Abu Isa said: The hadith of Hakim bin Hizam is hasan narrated from him via other chains. Ayyub As Sakhtiyani and Abu Bisyr narrated from Yusuf bin Mahak from Hakim bin Hizam. Abu Isa said: ['Auf] and [Hisyam bin Hassan] narrated this from [Ibnu Sirin] from [Hakim bin Hizam] from the Prophet, peace and blessings be upon him, mursal. Ibnu Sirin narrated from Ayyub As Sakhtiyani from Yusuf bin Mahak from Hakim bin Hizam similarly."

Hadith Corroboration
 Imam Ahmad : 6384
 Imam Abu Dawud : 3041
 Imam Nasa'i : 4550, 4551
 Imam Ibnu Majah : 2179

PROHIBITION ON SELLING ITEMS NOT OWNED

Hadith Imam Tirmidzi Number 1156

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ أَبُو سَهْلٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ سِيرِينَ عَنْ أَيُّوبَ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبِيعَ مَا لَيْسَ عِنْدِي قَالَ أَبُو عَيْسَى وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ سِيرِينَ عَنْ أَيُّوبَ عَنْ حَكِيمِ بْنِ حِزَامٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ يُونُسَ بْنِ مَاهَكَ وَرِوَايَةُ عَبْدِ الصَّمَدِ أَصَحُّ وَقَدْ رَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ يَعْلَى بْنِ حَكِيمٍ عَنْ يُونُسَ بْنِ مَاهَكَ عَنْ عَبْدِ اللَّهِ بْنِ عِصْمَةَ عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ كَرَهُوا أَنْ يَبِيعَ الرَّجُلُ مَا لَيْسَ عِنْدَهُ

Narrated to us [Al Hasan bin Ali Al Khallal], [Abdah bin Abdullah Al Khuza'i Al Bashri Abu Sahl], and many others they said: Narrated to us [Abdush Shamad bin Abdul Warits] from [Yazid bin Ibrahim bin Khalid] from [Ibnu Sirin] from [Ayyub] from [Yusuf bin Mahak] from [Hakim bin Hizam], he said: The Messenger of Allah, peace and blessings be upon him, forbade me from selling what I do not have. Abu Isa said: [Waki'] narrated this from [Yazid bin Ibrahim] from [Ibnu Sirin] from [Ayyub] from [Hakim bin Hizam] without mentioning Yusuf bin Mahak Abdush Shamad's narration is more sahih. [Yahya bin Abu Katsir] narrated from [Ya'la bin Hakim] from [Yusuf bin Mahak] from [Abdullah bin 'Ishmah] from [Hakim bin Hizam] from the Prophet, peace and blessings be upon him. This hadith is acted upon by scholars they disliked selling what one does not possess.

Hadith Corroboration
 Imam Ahmad : 14774

PROHIBITION OF SELLING TRUSTEES TO FREEDOM SLAVES

Hadith Imam Tirmidzi Number 1157

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهَبْتَهُمَا أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ وَقَدْ رَوَى يَحْيَى بْنُ سُلَيْمٍ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهَبْتَهُ وَهُوَ وَهُمْ وَهُمْ فِيهِ يَحْيَى بْنُ سُلَيْمٍ وَرَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَغَيْرُ وَاحِدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi] he said: Narrated to us [Sufyan] and [Syu'bah] from [Abdullah bin Dinar] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, forbade selling guardianship (over freed slaves) and gifting it. Abu Isa said: This hadith is hasan sahih known only from Abdullah bin Dinar from Ibnu Umar. Acted upon by scholars. [Yahya bin Sulaim] narrated from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, forbidding selling and gifting guardianship, but confusion in Yahya bin Sulaim. [Abdul Wahhab Ats Tsaqafi], [Abdullah bin Numair], and others from [Ubaidullah bin Umar] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him more sahih than Yahya bin Sulaim's.

Hadith Corroboration

Imam Ahmad : 5239, 5586

Imam Bukhari : 2350, 6259

Imam Muslim : 2770

Imam Abu Dawud : 2530, 3039

Imam Tirmidzi : 1157, 2052

Imam Nasa'i : 4578, 4579, 4580

Imam Ibnu Majah : 2737, 2738

Imam Malik : 1278

Imam Darimi : 2459, 3027, 3028, 3031

PROHIBITION ON SELLING ANIMALS WITH TEMPO

Hadith Imam Tirmidzi Number 1158

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ مُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ عَنْ الْحُسَيْنِ عَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عَيْسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَمَاعُ الْحُسَيْنِ مِنْ سَمُرَةَ صَحِيحٌ هَكَذَا قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَعَرَّيْهِمْ فِي بَيْعِ الْحَيَّانِ بِالْحَيَّانِ نَسِيئَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ أَحْمَدُ وَقَدْ رَخَّصَ
بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَرَّيْهِمْ فِي بَيْعِ الْحَيَّانِ بِالْحَيَّانِ نَسِيئَةً وَهُوَ قَوْلُ
الشَّافِعِيِّ وَإِسْحَاقَ

Narrated to us [Abu Musa Muhammad bin Mutsanna], narrated to us [Abdurrahman bin Mahdi] from [Hammad bin Salamah] from [Qatadah] from [Al Hasan] from [Samurah] that the Prophet, peace and blessings be upon him, forbade selling animals for animals on credit. He said: In this matter, similar hadiths from Ibnu Abbas, Jabir, and Ibnu Umar. Abu Isa said: Samurah's hadith is hasan sahih Al Hasan's heard from Samurah is sahih. So said Ali bin Al Madini and others. Acted upon by most scholars among companions and others for animal-for-animal on credit: Sufyan Ats Tsauri's and Kufans' opinion Ahmad too. But some companions and others permitted animal-for-animal on credit: Asy Syafi'i's and Ishaq's.

Hadith Corroboration

Imam Ahmad : 13812, 19284, 19349, 19367, 19388, 20037

Imam Abu Dawud : 2912

Imam Nasa'i : 4541

Imam Ibnu Majah : 2186, 2261

Imam Malik : 1175

Imam Darimi : 2451

THE LAW ON SELLING TWO ANIMALS FOR ONE

Hadith Imam Tirmidzi Number 1159

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْحَجَّاجِ وَهُوَ ابْنُ أَرْطَاةَ عَنْ أَبِي الزُّبَيْرِ عَنْ
جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَّانُ اثْنَانِ بَوَاحِدٍ لَا يَصْلُحُ نَسِيئًا وَلَا بَأْسَ بِهِ يَدًا بِيَدٍ قَالَ أَبُو
عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Ammar Al Husain bin Hurait], narrated to us [Abdullah bin Numair] from [Al Hajjah]—Ibnu Arthah—from [Abu Az Zubair] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: Two animals for one is invalid on credit but fine with immediate exchange." Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 14532, 14562

Imam Malik : 1167

THE LAW OF BUYING A SLAVE WITH TWO SLAVES

Hadith Imam Tirmidzi Number 1160

حَدَّثَنَا قُتَيْبَةُ أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ لَجَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهَجْرَةِ
وَلَا يَشْعُرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْغِيهِ

فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ أَعْبَدُ هُوَ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَا بَأْسَ بِعَبْدٍ بِعَبْدَيْنِ يَدًا بِيَدٍ وَاخْتَلَفُوا فِيهِ إِذَا كَانَ نَسِيئًا

Narrated to us [Qutaibah], informed us [Al Laits] from [Abu Az Zubair] from [Jabir], he said: A slave pledged allegiance to the Prophet, peace and blessings be upon him, for hijrah the Prophet did not know he was a slave. His master came seeking the Prophet said: Sell him to me." He bought him for two black slaves thereafter, he accepted no pledge without asking if slave. He said: Similar hadith from Anas. Abu Isa said: Jabir's hadith is hasan sahih and acted upon by scholars: permitted buying one slave for two cash, but disputed on credit."

Hadith Corroboration
Imam Ahmad : 14245
Imam Muslim : 3006
Imam Tirmidzi : 1522
Imam Ibnu Majah : 2860

PROHIBITION OF RIBA IN BUYING AND BUYING GOLD, SILVER AND FOOD

Hadith Imam Tirmidzi Number 1161

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُفْيَانُ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلِ وَالْفِضَّةُ بِالْفِضَّةِ مِثْلًا بِمِثْلِ وَالتَّمْرُ بِالتَّمْرِ مِثْلًا بِمِثْلِ وَالْبُرُّ بِالْبُرِّ مِثْلًا بِمِثْلِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلِ وَالشَّعِيرُ بِالشَّعِيرِ مِثْلًا بِمِثْلِ فَمَنْ زَادَ أَوْ أَرْدَادَ فَقَدْ أَرَبَى بَيَعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبَيَعُوا الْبُرَّ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبَيَعُوا الشَّعِيرَ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَبِلَالٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدٍ بِهِذَا الْإِسْنَادِ وَقَالَ بَيَعُوا الْبُرَّ بِالشَّعِيرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ عُبَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدِيثَ وَزَادَ فِيهِ قَالَ خَالِدٌ قَالَ أَبُو قِلَابَةَ بَيَعُوا الْبُرَّ بِالشَّعِيرِ كَيْفَ شِئْتُمْ فَذَكَرَ الْحَدِيثَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ أَنَّ يُبَاعَ الْبُرُّ بِالْبُرِّ إِلَّا مِثْلًا بِمِثْلِ وَالشَّعِيرُ بِالشَّعِيرِ إِلَّا مِثْلًا بِمِثْلِ فَإِذَا اخْتَلَفَ الْأَصْنَافُ فَلَا بَأْسَ أَنْ يُبَاعَ مُتَفَاضِلًا إِذَا كَانَ يَدًا بِيَدٍ وَهَذَا قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالَ الشَّافِعِيُّ وَالْحُجَّةُ فِي ذَلِكَ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيَعُوا الشَّعِيرَ بِالْبُرِّ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ قَالَ أَبُو عِيسَى وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ تُبَاعَ الْحِنْطَةُ بِالشَّعِيرِ إِلَّا مِثْلًا بِمِثْلِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ

Narrated to us [Suwaid bin Nashr], narrated to us [Abdullah bin Al Mubarak], informed us [Sufyan] from [Khalid Al Hadzdza'] from [Abu Qilabah] from [Abu Al Asy'ats] from [Ubadah bin Ash Shamit] from the Prophet, peace and blessings be upon him he said: Gold for gold equal weight, silver for silver equal weight, dates for dates equal measure, wheat for wheat equal measure, salt for salt equal weight, barley for barley equal measure. Whoever adds or asks addition commits riba. Sell gold for silver as you wish cash sell barley for dates as you wish cash." He said: Similar hadiths from Abu Sa'id, Abu Hurairah, Bilal, Anas. Abu Isa said: Ubadah's hadith is hasan sahih some narrated from Khalid this chain: "Sell wheat for barley as you wish cash." Some from Khalid from Abu Qilabah from Abu Al Asy'ats from Ubadah from the Prophet, peace and blessings be upon him, adding: Khalid said Abu Qilabah said: "Sell wheat for barley as you wish." Then mentioned hadith. Acted upon by scholars: no wheat for wheat except equal barley for barley except equal different types fine with excess cash. Most companions and others Sufyan Ats Tsauri, Asy Syafi'i, Ahmad, Ishaq. Asy Syafi'i: Proof in Prophet's words: "Sell barley for wheat as you wish cash." Abu Isa said: Some disliked wheat for barley except equal: Malik bin Anas but first more sahih."

Hadith Corroboration

Imam Ahmad : 7243, 9264, 10583, 11006, 11040, 11070, 11130, 11156, 11208, 11275, 11347, 11447, 11492, 21298, 21626, 21665, 21668

Imam Bukhari : 2029, 2030, 2031

Imam Muslim : 2964, 2969, 2970, 2971, 2973

Imam Abu Dawud : 2907

Imam Tirmidzi : 1162

Imam Nasa'i : 4485, 4488, 4493, 4494

Imam Ibnu Majah : 18

Imam Malik : 1145, 1148, 1149

Imam Darimi : 2465, 2466

PROHIBITION OF RIBA IN BUYING AND BUYING GOLD AND SILVER Hadith Imam Tirmidzi Number 1162

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ أَخْبَرَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَخْبَرَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ نَافِعٍ قَالَ انْطَلَقْتُ أَنَا وَابْنُ عُمَرَ إِلَى أَبِي سَعِيدٍ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُهُ أَذْنَائِي هَاتَانِ يَقُولُ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا مِثْلًا بِمِثْلٍ لَا يُشَفُّ بَعْضُهُ عَلَى بَعْضٍ وَلَا تَبِيعُوا مِنْهُ غَائِبًا بِنَاجِزٍ قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَأَبِي هُرَيْرَةَ وَهَيْشَامُ بْنُ عَامِرٍ وَالْبَرَاءُ وَزَيْدُ بْنُ أَرْقَمٍ وَفَضَالَةُ بْنُ عُبَيْدٍ وَأَبِي بَكْرَةَ وَابْنُ عُمَرَ وَأَبِي الدَّرْدَاءِ وَبِلَالٌ قَالَ وَحَدِيثُ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّبَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَّا مَا رُوِيَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُبَاعَ الذَّهَبُ بِالذَّهَبِ مُتَفَاضِلًا وَالْفِضَّةُ بِالْفِضَّةِ مُتَفَاضِلًا إِذَا كَانَ يَدًا بِيَدٍ وَقَالَ إِنَّمَا الرَّبَا فِي النَّسِيئَةِ وَكَذَلِكَ رُوِيَ عَنْ بَعْضِ أَصْحَابِهِ شَيْءٌ مِنْ هَذَا وَقَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ رَجَعَ عَنْ قَوْلِهِ حِينَ حَدَّثَهُ أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَالْقَوْلُ الْأَوَّلُ أَصَحُّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَرُوِيَ عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ لَيْسَ فِي الصَّرْفِ اخْتِلَافٌ

Narrated to us [Ahmad bin Mani'], informed us [Husayn bin Muhammad], informed us [Shayban] from [Yahya bin Abu Kathir] from [Nafi'] he said: Ibn 'Umar and I went to visit [Abu Sa'id], and he told us that the Messenger of Allah, peace and blessings be upon him, said, and he claimed that his ears had truly heard it: "Do not sell gold for gold except in equal amounts, and do not sell silver for silver except in equal amounts. Do not increase one over the other, and do not sell the absent for the present (i.e., on credit)." Abu Isa said: In this regard, there are similar narrations from Abu Bakr, 'Umar, 'Uthman, Abu Hurairah, Hisham bin 'Amir, Al-Bara', Zayd bin Arqam, Fadalrah bin 'Ubayd, Abu Bakrah, Ibn 'Umar, Abu Ad-Darda', and Bilal. He said: The hadith of Abu Sa'id from the Prophet, peace and blessings be upon him, concerning riba (usury) is hasan sahih, and it is acted upon by the scholars among the companions of the Prophet, peace and blessings be upon him, and others. It was reported that Ibn 'Abbas permitted the exchange of gold for gold and silver for silver with an excess if it was done hand to hand (without delay), saying that riba applies only to nasiah (deferred transactions). Some of his companions also held this view. However, it was narrated that Ibn 'Abbas later retracted his statement when Abu Sa'id al-Khudri informed him of this hadith from the Prophet, peace and blessings be upon him. The first opinion is more authentic, and this hadith is acted upon by the scholars among the companions of the Prophet, peace and blessings be upon him, and others. This is the opinion of Sufyan Ath-Thawri, Ibn al-Mubarak, Ash-Shafi'i, Ahmad, and Ishaq. It was also reported from Ibn al-Mubarak that he said: "There is no difference of opinion concerning the exchange (of gold for silver and other similar types)."

Hadith Corroboration

Imam Ahmad : 9264, 10583, 10639, 11006, 11040, 11070, 11130, 11156, 11208, 11275, 11347, 11447, 11492, 21665, 21668, 22843

Imam Bukhari : 2029, 2030, 2031

Imam Muslim : 2964, 2965, 2966, 2970, 2971, 2973, 2980

Imam Abu Dawud : 2907, 2910

Imam Nasa'i : 4493, 4494

Imam Ibnu Majah : 18

Imam Malik : 1145, 1148, 1149

Imam Darimi : 2465

IT IS OK TO EXCHANGE CURRENCY FOR ITS VALUE

Hadith Imam Tirmidzi Number 1163

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْحَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ كُنْتُ أبيعُ الْإِبِلَ بِالْبَقِيعِ فَأبيعُ بِالدَّنَانِيرِ فَأخذُ مَكَانَهَا الْوَرِقَ وَأبيعُ بِالْوَرِقِ فَأخذُ مَكَانَهَا الدَّنَانِيرَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ خَارِجًا مِنْ بَيْتِ حَفْصَةَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ لَا بَأْسَ بِهِ بِالْقِيمَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ حَرْبٍ عَنْ

سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عُمَرَ وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ لَا بَأْسَ أَنْ يَقْتَضِيَ الذَّهَبُ مِنَ الْوَرِقِ وَالْوَرِقُ مِنَ الذَّهَبِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ ذَلِكَ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yazid bin Harun], informed us [Hammad bin Salamah] from [Simak bin Harb] from [Sa'id bin Jubair] from [Ibnu Umar], he said: I once sold a camel in Baqi', I sold it for several dinars and then exchanged (the dinar currency) for another currency, and I (also once) sold (a camel) for another currency and then exchanged it for several dinars. After that, I went to the Messenger of Allah, peace and blessings be upon him, and found him coming out of Hafshah's house, so I asked him about that matter. Then he said: There is no harm in it (exchanging currency) according to its value." Abu Isa said: This hadith is not known to us as marfu' except from the hadith of Simak bin Harb from Sa'id bin Jubair from Ibnu Umar, while Abu Dawud bin Abu Hind narrated this hadith from Sa'id bin Jubair from Ibnu Umar as mauquf. This hadith is acted upon according to some scholars, that there is no harm in exchanging gold for currency and currency for gold, this is the opinion of Ahmad and Ishaq, however some scholars from among the companions of the Prophet, peace and blessings be upon him, and others disliked(makrooh) it."

Hadith Corroboration
Imam Ahmad : 5300

PROHIBITION OF Usury IN CURRENCY EXCHANGE

Hadith Imam Tirmidzi Number 1164

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ أَنَّهُ قَالَ أَقْبَلْتُ أَقُولُ مَنْ يَصْطَرِفُ الدَّرَاهِمَ فَقَالَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ أَرِنَا ذَهَبَكَ ثُمَّ اثْنَتَا إِذَا جَاءَ خَادِمُنَا نُعْطِكَ وَرِقَكَ فَقَالَ عُمَرُ كَلَّا وَاللَّهِ لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ فَإِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَرِقُ بِالذَّهَبِ رَبًّا إِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رَبًّا إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رَبًّا إِلَّا هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رَبًّا إِلَّا هَاءَ وَهَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَمَعْنَى قَوْلِهِ إِلَّا هَاءَ وَهَاءَ يَقُولُ يَدًا بِيَدٍ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab] from [Malik bin Aus bin Al Hadatstsan] that he said: I came forward saying: Who wants to exchange (gold) for dirhams (silver currency)? Then Thalhah bin Ubaidullah, who was sitting beside [Umar bin Al Khaththab], said: Show us your gold, then come to us when our servant has arrived, and we will give you its currency (dirhams). Then Umar said: No, by Allah, either you really give him the currency or return the gold to him, because the Messenger of Allah, peace and blessings be upon him, once said: Silver for gold is riba except hand-to-hand exchange, wheat for wheat is riba except hand-to-hand exchange, barley for barley is riba except hand-to-hand exchange, and dates for dates is riba except hand-to-hand exchange." Abu Isa said:

This hadith is hasan sahih and is acted upon according to the scholars. The meaning of his words: "Except this and this" is hand-to-hand exchange."

Hadith Corroboration
Imam Ahmad : 157, 231, 297
Imam Bukhari : 1990, 2025, 2028
Imam Muslim : 2968
Imam Abu Dawud : 2906
Imam Ibnu Majah : 2244, 2251
Imam Malik : 1152

LAW ON HARVEST AND SLAVE PROPERTY AFTER SALE Hadith Imam Tirmidzi Number 1165

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شَهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرُهَا لِلَّذِي بَاعَهَا إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنْ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَقَدْ رَوَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَاعَ نَخْلًا قَدْ أُبْرِتْ فَثَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَقَدْ رَوَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ أَنَّهُ قَالَ مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ هَكَذَا رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ الْحَدِيثَيْنِ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا وَرَوَى عِكْرِمَةُ بْنُ خَالِدٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ سَالِمٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحُّ مَا جَاءَ فِي هَذَا الْبَابِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab] from [Salim] from [his father], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever buys date palm trees after they have been pollinated, their fruit belongs to the seller unless the buyer stipulates it. Whoever buys a slave who has wealth, that wealth belongs to the seller unless the buyer stipulates it." He said: In this matter, there is a similar hadith from Jabir, and the hadith of Ibnu Umar is hasan sahih. This is how it is narrated from another chain from [Az Zuhri] from [Salim] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, that he said: "Whoever buys date palm trees after they have been pollinated, their fruit belongs to the seller unless the buyer stipulates it. Whoever buys a slave who has wealth, that wealth belongs to the seller unless the buyer stipulates it." And it has been narrated from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, that he said: "Whoever buys date palm trees that have been pollinated, their

fruit belongs to the seller unless the buyer stipulates it." And it has been narrated from [Nafi'] from [Ibnu Umar] from Umar that he said: "Whoever buys a slave who has wealth, that wealth belongs to the seller unless the buyer stipulates it." This is how it has been narrated by [Ubaidullah bin Umar] and others from [Nafi'] as two hadiths. Some of them narrated this hadith from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, as well, while [Ikrimah bin Khalid] narrated from [Ibnu Umar] from the Prophet, peace and blessings be upon him, like the hadith of Salim. This hadith is acted upon according to some scholars, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq. Muhammad bin Isma'il said: The hadith of Az Zuhri from Salim from his father from the Prophet, peace and blessings be upon him, is the most sahih in this chapter."

Hadith Corroboration
 Imam Ahmad : 5526
 Imam Bukhari : 2205
 Imam Muslim : 2854
 Imam Nasa'i : 4557
 Imam Ibnu Majah : 2202

RIGHT OF KHIYAR IN SALE AND PURCHASE

Hadith Imam Tirmidzi Number 1166

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَخْتَارَا قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا ابْتَاعَ بَيْعًا وَهُوَ قَاعِدٌ قَامَ لِيَجِبَ لَهُ الْبَيْعُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَرزَةَ وَحَكِيمِ بْنِ حِزَامٍ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَمُرَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالُوا الْفُرْقَةُ بِالْأَبْدَانِ لَا بِالْكَلَامِ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَتَفَرَّقَا يَعْني الْفُرْقَةُ بِالْكَلَامِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ لِأَنَّ ابْنَ عُمَرَ هُوَ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَغْلَمُ بِمَعْنَى مَا رَوَى وَرَوَى عَنْهُ أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُوجِبَ الْبَيْعَ مَشَى لِيَجِبَ لَهُ وَهَكَذَا رَوَى عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ

Narrated to us [Washil bin Abdul A'la], narrated to us [Muhammad bin Fudhail] from [Yahya bin Sa'id] from [Nafi'] from [Ibnu Umar], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: The seller and the buyer have the right of khiyar as long as they have not yet separated or choose to specify." He said: Ibnu Umar, when buying something, would sit and then stand to complete the sale transaction. Abu Isa said: In this matter, there are similar hadiths from Abu Barzah, Hakim bin Hizam, Abdullah bin Abbas, Abdullah bin Amru, Samurah, and Abu Hurairah. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and is acted upon according to some scholars from among the companions of the Prophet, peace and blessings be upon him, and others, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq, and they said: Separation is by the body, not by words. However, some scholars held:

The meaning of the Prophet's words, peace and blessings be upon him: "As long as they have not separated" means separation by words. But the first opinion is more sahih because Ibnu Umar is the one who narrated it from the Prophet, peace and blessings be upon him, and he knows better the intent of what he narrated. And it is also narrated from him that when he intended to make a sale transaction, he would walk to complete it, this is how it is narrated from Abu Barzah Al Aslami."

Hadith Corroboration

Imam Ahmad : 370, 4254, 4338, 5161, 7752, 14775, 14783, 14785, 14786, 14788, 15024, 18974, 19283, 19322, 19328, 19370, 19378, 19379, 19392

Imam Bukhari : 1937, 1940, 1965, 1967, 1968, 1972

Imam Muslim : 2825

Imam Tirmidzi : 1167

Imam Nasa'i : 4390, 4393, 4404, 4406

Imam Ibnu Majah : 2173, 2174

Imam Darimi : 2435

THE PRINCIPITY OF HONESTY AND EXPLANATION IN BUYING AND BUYING

Hadith Imam Tirmidzi Number 1167

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ صَالِحِ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا هَذَا حَدِيثٌ صَحِيحٌ وَهَكَذَا رَوَى عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَيْهِ فِي فَرَسٍ بَعْدَ مَا تَبَايَعَا وَكَانُوا فِي سَفِينَةٍ فَقَالَ لَا أَرَاكُمْ افْتَرَقْتُمَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ إِلَى أَنَّ الْفُرْقَةَ بِالْكَلَامِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَهَكَذَا رَوَى عَنْ مَالِكِ بْنِ أَنَسٍ وَرَوَى عَنْ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ كَيْفَ أَرَدُ هَذَا وَالْحَدِيثُ فِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحِيحٌ وَقَوَى هَذَا الْمَذْهَبَ وَمَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بَيْعَ الْخِيَارِ مَعْنَاهُ أَنْ يُخَيَّرَ الْبَائِعُ الْمُشْتَرِي بَعْدَ إِجْبَابِ الْبَيْعِ فَإِذَا خَيَّرَهُ فَاخْتَارَ الْبَيْعَ فَلَيْسَ لَهُ خِيَارٌ بَعْدَ ذَلِكَ فِي فَسْخِ الْبَيْعِ وَإِنْ لَمْ يَتَفَرَّقَا هَكَذَا فَسَّرَهُ الشَّافِعِيُّ وَغَيْرُهُ وَمِمَّا يُقَوِّي قَوْلَ مَنْ يَقُولُ الْفُرْقَةُ بِالْأَبْدَانِ لَا بِالْكَلَامِ حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Syu'bah] from [Qatadah] from [Shalih bin Al Khalil] from [Abdullah bin Al Harits] from [Hakim bin Hizam], he said: The Messenger of Allah, peace and blessings be upon him, said: The seller and the buyer have the right of khiyar as long as they have not separated if both are truthful and disclose, they will be blessed in their sale, but if both conceal and lie, the blessing of their sale will be erased." This hadith is sahih, and this is how it is narrated from Abu Barzah Al Aslami that two men brought a dispute to him about a horse they had traded while they were on a ship. So he replied: I do not see that you have separated, whereas the Messenger of Allah, peace and blessings be upon him, said: "The seller and the buyer have

the right to choose as long as they have not separated." And some scholars from the people of Kufah and others held that separation is by words, this is the opinion of Sufyan Ats Tsauro. This is how it is narrated from Malik bin Anas, and it is also narrated from Ibnul Mubarak that he said: How can I reject this when the hadith from the Prophet, peace and blessings be upon him, is sahih and strengthens this opinion. The meaning of the Prophet's words, peace and blessings be upon him: "Except a sale with khiyar (choice)" means that the seller should give the buyer the choice after the sale transaction if the seller has allowed the buyer to choose and he chooses (to buy and agree to the transaction), then after that there is no khiyar for him to cancel the sale even if they have not separated. This is how it is interpreted by Asy Syafi'i and others. And among what strengthens the opinion that separation is by the body, not by words, is the hadith of Abdullah bin Amru from the Prophet, peace and blessings be upon him."

Hadith Corroboration

Imam Ahmad : 4338, 5161, 7752, 14775, 14783, 14785, 14786, 14788, 15024, 18974, 19283, 19322, 19328, 19370, 19378, 19379, 19392

Imam Bukhari : 1937, 1940, 1967, 1968, 1972

Imam Muslim : 2821, 2825

Imam Abu Dawud : 2998, 3000

Imam Tirmidzi : 1168

Imam Nasa'i : 4381, 4388, 4404, 4406

Imam Ibnu Majah : 2173, 2174

Imam Darimi : 2435

RIGHT OF KHIYAR IN SALE AND PURCHASE

Hadith Imam Tirmidzi Number 1168

أَخْبَرَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ تَكُونَ صَفْقَةً خِيَارٍ وَلَا يَحِلُّ
لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةً أَنْ يَسْتَقِيلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى هَذَا أَنْ يُفَارِقَهُ بَعْدَ الْبَيْعِ
خَشْيَةً أَنْ يَسْتَقِيلَهُ وَلَوْ كَانَتْ الْفُرْقَةُ بِالْكَلَامِ وَلَمْ يَكُنْ لَهُ خِيَارٌ بَعْدَ الْبَيْعِ لَمْ يَكُنْ لِهَذَا الْحَدِيثِ مَعْنَى حَيْثُ
قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَهُ خَشْيَةً أَنْ يَسْتَقِيلَهُ

Informed us [Qutaibah bin Sa'id] narrated to us [Al Laits bin Sa'd] from [Ibnu 'Ajlan] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: The seller and the buyer have the right of khiyar (choice) as long as they have not separated except for the one who has specified his khiyar (choice), then one of them should not leave the other fearing that he will cancel it." Abu Isa said: This hadith is hasan. The meaning of this hadith is that he will leave it after the sale transaction is completed, fearing that he will cancel it, even if the separation is by words, and (in this case) there is no khiyar after the sale. The absence of (khiyar) is based on this hadith in meaning where he, peace and blessings be upon him, said: "One of them should not leave the other fearing that he will cancel it."

Hadith Corroboration

Imam Ahmad : 4338, 5161, 7752, 14775, 14783, 14786, 14788, 15024, 18974, 19283, 19322, 19328, 19370, 19379, 19392

Imam Bukhari : 1937, 1940, 1967, 1968

Imam Muslim : 2825

YOU CANNOT DO ANYTHING WITHOUT THE PLEASURE OF BOTH PARTIES IN THE BUYING AND BUYING

Hadith Imam Tirmidzi Number 1169

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَهُوَ الْبَجَلِيُّ الْكُوفِيُّ قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَفَرَّقَنَّ عَنِ بَيْعٍ إِلَّا عَنْ تَرَاضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Nashr bin Ali], narrated to us [Abu Ahmad], narrated to us [Yahya bin Ayyub]—he is Al Bajali Al Kufi—he said: I heard [Abu Zur'ah bin Amru bin Jarir] convey the hadith from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: He should not separate from the sale except after both are mutually satisfied." Abu Isa said: This hadith is gharib."

Hadith Corroboration
Imam Ahmad : 10501
Imam Abu Dawud : 2999

GRANTING SPECIAL RIGHTS TO BEDUDI ARABICS IN BUYING AND BUYING

Hadith Imam Tirmidzi Number 1170

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ أَعْرَابِيًّا بَعْدَ الْبَيْعِ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Umar bin Hafsh Asy Syaibani], narrated to us [Ibnu Wahb] from [Ibnu Juraij] from [Az Zubair] from [Jabir] that the Prophet, peace and blessings be upon him, gave the right of choice to a Bedouin after the sale. This hadith is hasan gharib.

THE LAW OF SELLING AND BUYING BY PEOPLE WHO ARE WEAK IN THE CONTRACT

Hadith Imam Tirmidzi Number 1171

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَجُلًا كَانَ فِي عُقْدَتِهِ ضَعْفٌ وَكَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ

فَدَعَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَنَهَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَا أَصْبِرُ عَنِ الْبَيْعِ فَقَالَ إِذَا بَايَعْتَ فَقُلْ هَاءَ وَهَاءَ وَلَا خِلَابَةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا الْحُجْرُ عَلَى الرَّجُلِ الْحَرِّ فِي الْبَيْعِ وَالشِّرَاءِ إِذَا كَانَ ضَعِيفَ الْعَقْلِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَلَمْ يَرِ بَعْضُهُمْ أَنْ يُجْبَرَ عَلَى الْحَرِّ الْبَالِغِ

Narrated to us [Yusuf bin Hammad Al Bashri], narrated to us [Abdul A'la bin Abdul A'la] from [Sa'id] from [Qatadah] from [Anas] that there was a man who was weak in his contracts but he engaged in buying and selling, so his family came to the Prophet, peace and blessings be upon him, saying: O Messenger of Allah, restrain him (from trading), so the Prophet, peace and blessings be upon him, called him and forbade him (from trading), the man said: O Messenger of Allah, indeed I cannot restrain (myself) from trading, so the Prophet, peace and blessings be upon him, said: If you trade, then say: (Here it is) this and this, no deception." Abu Isa said: And similar to this is the hadith narrated from Ibnu Umar. And the hadith of Anas is hasan sahih gharib, and this hadith is acted upon according to some scholars, and they said: Restraining and managing a free person if he is weak-minded is permissible, this is the opinion of Ahmad and Ishaq, however some of them did not hold it permissible to restrain and manage a free and mature person."

Hadith Corroboration

Imam Ahmad : 5020, 5258

Imam Bukhari : 1974, 2237, 6449

Imam Nasa'i : 4409

Imam Ibnu Majah : 2345

RIGHT TO CHOOSE IN THE SALE AND PURCHASE OF CATTLE WHOSE MILK IS CHOKING

Hadith Imam Tirmidzi Number 1172

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اشْتَرَى مُصْرَآةً فَهُوَ بِالْخِيَارِ إِذَا حَلَبَهَا إِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Hammad bin Salamah] from [Muhammad bin Ziyad] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever buys livestock whose milk has been retained (so it cannot be milked), then he has the choice: if he milks it, if he wishes, he returns it along with one sha' of dates." Abu Isa said: In this matter, there are similar hadiths from Anas and one of the companions of the Prophet, peace and blessings be upon him."

Hadith Corroboration

Imam Ahmad : 7076, 8645, 9678, 9849, 10181

Imam Muslim : 2804, 2805

Imam Abu Dawud : 2987

Imam Tirmidzi : 1173

Imam Nasa'i : 4412

SPECIAL RIGHTS OF BUYERS OF CATTLE WHOSE MILK IS CHOKED

Hadith Imam Tirmidzi Number 1173

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اشْتَرَى مُصْرَاءَ فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَصْحَابِنَا مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَمَعْنَى قَوْلِهِ لَا سَمْرَاءَ يَعْنِي لَا بُرَّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Amir], narrated to us [Qurrah bin Khalid] from [Muhammad bin Sirin] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: Whoever buys livestock whose milk has been retained (so it cannot be milked), then he has khiyar (choice) for three days if he returns it, he returns it along with one sha' of food, not wheat." Abu Isa said: This hadith is hasan sahih and this hadith is acted upon according to our companions, among them: Asy Syafi'i, Ahmad, and Ishaq. And the meaning of his words: "Not samra'" is not wheat."

Hadith Corroboration

Imam Ahmad : 8645, 9028, 9678, 9849, 10181

Imam Muslim : 2803, 2804

Imam Abu Dawud : 2987, 2989

Imam Nasa'i : 4413

Imam Ibnu Majah : 2230, 2231

Imam Darimi : 2440

MAY PROVIDE CONDITIONS IN BUYING AND SALE

Hadith Imam Tirmidzi Number 1174

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ بَاعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعِيرًا وَاشْتَرَطَ ظَهْرَهُ إِلَى أَهْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يَرَوْنَ الشَّرْطَ فِي الْبَيْعِ جَائِزًا إِذَا كَانَ شَرْطًا وَاحِدًا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يَجُوزُ الشَّرْطُ فِي الْبَيْعِ وَلَا يَتِمُّ الْبَيْعُ إِذَا كَانَ فِيهِ شَرْطٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Waki'] from [Zakariya] from [Asy Sya'bi] from [Jabir bin Abdullah] that he sold a camel to the Prophet, peace and blessings be upon him, and stipulated that it be delivered to his house. Abu Isa said: This hadith is hasan sahih and has been narrated from Jabir through many chains. And this hadith is acted upon according to some scholars from among the companions of the Prophet, peace and blessings be upon him, and others, they held that a condition in sale is permissible if it is only one

condition, this is the opinion of Ahmad and Ishaq. Whereas some scholars held: There should be no condition in sale, and the sale is not complete if there is a condition in it.

IT'S OKAY TO USE PAID ANIMALS FOR RIDING

Hadith Imam Tirmidzi Number 1175

حَدَّثَنَا أَبُو كُرَيْبٍ وَيُوسُفُ بْنُ عِيسَى قَالَا حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا عَنْ عَامِرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُونًا وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ نَفَقَتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَامِرِ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ لَهُ أَنْ يَنْتَفِعَ مِنَ الرَّهْنِ بِشَيْءٍ

Narrated to us [Abu Kuraib] and [Yusuf bin Isa], both said: Narrated to us [Waki'] from [Zakariya] from [Amir] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: A riding animal may be ridden if it is pawned, and its milk may be drunk if it is pawned, and the one who rides and drinks must provide its feed." Abu Isa said: This hadith is hasan sahih, we do not know it as marfu' except from the hadith of Amir Asy Sya'bi from Abu Hurairah, and this hadith has been narrated by many narrators from Al A'masy from Abu Shalih from Abu Hurairah as mauquf, this hadith can be used as a basis for action according to some scholars, this is the opinion of Ahmad and Ishaq. Whereas some scholars said: A person should not take any benefit from a pawn at all."

Hadith Corroboration

Imam Ahmad : 9729

Imam Bukhari : 2328, 2329

Imam Abu Dawud : 3059

Imam Ibnu Majah : 2431

PROHIBITION ON SELLING JEWELRY WITHOUT SEPARATION OF ITS ELEMENTS

Hadith Imam Tirmidzi Number 1176

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِاِثْنَيْ عَشَرَ دِينَارًا فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اِثْنَيْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تُبَاعُ حَتَّى تُفْصَلَ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ بِهِذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَمْ يَرَوْا أَنْ يُبَاعَ السَّيْفُ مُحَلًّا أَوْ مِنْطَقَةً مُفَضَّضَةً أَوْ مِثْلُ هَذَا بِدَرَاهِمَ حَتَّى يُمَيَّزَ وَيُفْصَلَ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Syuja' Sa'id bin Yazid] from [Khalid bin Abu Imran] from [Hanasy Ash Shan'ani] from [Fadhalah bin Ubaid], he said: I once bought a necklace during the Battle of Khaibar for twelve dinars, consisting of gold and gems, then I separated them and found it to be more than twelve dinars. I mentioned this to the Prophet, peace and blessings be upon him, and he said: Do not sell it until it is separated." Narrated to us [Qutaibah], narrated to us [Ibnul Mubarak] from [Abu Syuja' Sa'id bin Yazid] with this chain similarly. Abu Isa said: This hadith is hasan sahih and is acted upon according to some scholars from among the companions of the Prophet, peace and blessings be upon him, and others they held that it is not permissible to sell a sword mixed with gold or a necklace mixed with silver or the like with dirhams until it is distinguished and separated, this is the opinion of Ibnul Mubarak, Asy Syafi'i, Ahmad, and Ishaq. However, some scholars from among the companions of the Prophet, peace and blessings be upon him, and others permitted selling it."

Hadith Corroboration
Imam Ahmad : 22837
Imam Abu Dawud : 2909
Imam Nasa'i : 4497

WALA'S LAW IN BUYING SLAVES

Hadith Imam Tirmidzi Number 1177

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ أَوْ لِمَنْ وَلِيَ التَّعَمَّةَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالَ وَمَنْصُورُ بْنُ الْمُعْتَمِرِ يُكْنَى أَبَا عَتَّابٍ حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ الْبَصْرِيُّ عَنْ ابْنِ الْمَدِينِيِّ قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ إِذَا حَدَّثْتَ عَنْ مَنْصُورٍ فَقَدْ مَلَأْتَ يَدَكَ مِنَ الْخَيْرِ لَا تُرِدْ غَيْرَهُ ثُمَّ قَالَ يَحْيَى مَا أَجِدُ فِي إِبْرَاهِيمَ النَّخَعِيِّ وَجُهَاذٍ أَثْبَتَ مِنْ مَنْصُورٍ قَالَ مُحَمَّدٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْأَسْوَدِ قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ مَنْصُورٌ أَثْبَتُ أَهْلَ الْكُوفَةِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Manshur] from [Ibrahim] from [Al Aswad] from [Aisyah] that she intended to buy Barirah but they stipulated wala, so the Prophet, peace and blessings be upon him, said: Buy her, for wala belongs only to the one who pays the price." Or to the one who grants the favor (who frees her). He said: In this matter, there is a similar hadith from Ibnu Umar. Abu Isa said: The hadith of Aisyah is hasan sahih and can be used as a basis for

action according to the scholars. He said: And Manshur bin Al Mu'tamar, nicknamed Abu 'Attab, narrated to us Abu Bakr Al 'Aththar Al Bashri from Ibnu Al Madini, he said: I heard Yahya bin Sa'id say: If you are narrated a hadith from Manshur, then you have obtained much goodness such that you will not desire anything else. Then Yahya said: I did not find in Ibrahim An Nakha'i and Mujahid anyone stronger than Manshur. Muhammad said from Abdullah bin Abu Al Aswad, he said: Abdurrahman bin Mahdi said: Manshur is the strongest of the people of Kufah."

Hadith Corroboration

Imam Ahmad : 4586, 4623, 5659, 6031, 6127, 6163, 22924, 23580, 23749, 23882, 24123, 24198, 24388

Imam Bukhari : 2374, 2376, 6223, 6263

Imam Abu Dawud : 2526, 2527

Imam Tirmidzi : 2051

Imam Malik : 1276

LAW OF PROFIT IN PURCHASE OF QURBAN ANIMALS

Hadith Imam Tirmidzi Number 1178

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ حَكِيمِ بْنِ حَزَامٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ حَكِيمَ بْنَ حَزَامٍ يَشْتَرِي لَهُ أُضْحِيَّةً بِدِينَارٍ فَاشْتَرَى أُضْحِيَّةً فَأَرْبَحَ فِيهَا دِينَارًا فَاشْتَرَى أُخْرَى مَكَانَهَا فَجَاءَ بِالْأُضْحِيَّةِ وَالْدِينَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَحَّ بِالشَّاةِ وَتَصَدَّقْ بِالدِّينَارِ قَالَ أَبُو عِيْسَى حَدِيثُ حَكِيمِ بْنِ حَزَامٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَحَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ عِنْدِي مِنْ حَكِيمِ بْنِ حَزَامٍ

Narrated to us [Abu Kuraib], narrated to us [Abu Bakr bin 'Ayyasy] from [Abu Hushain] from [Habib bin Abu Tsabit] from [Hakim bin Hizam] that the Messenger of Allah, peace and blessings be upon him, once sent Hakim bin Hizam to buy a sacrificial goat for one dinar, so he bought a sacrificial goat and then turned a profit in it (by selling the sacrificial goat he had bought) until he profited one dinar. Then he bought another sacrificial goat (as a replacement for the one sold), then he came to the Messenger of Allah, peace and blessings be upon him, bringing one goat and one dinar. He said: Sacrifice with that goat and give the dinar in charity." Abu Isa said: The hadith of Hakim bin Hizam is not known to us except through this chain, and Habib bin Abi Tsabit, in my opinion, never heard from Hakim bin Hizam."

BARAKAH IN BUYING AND BUYING TRANSACTIONS

Hadith Imam Tirmidzi Number 1179

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ حَدَّثَنَا حَبَّانُ حَدَّثَنَا هَارُونُ الْأَعْوَرُ الْمُقَرِّي حَدَّثَنَا الزُّبَيْرُ بْنُ الْحَرِّثِ عَنْ أَبِي لَيْبٍ عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ دَفَعَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا لِأَشْتَرِيَ لَهُ شَاةً فَاشْتَرَيْتُ لَهُ شَاتَيْنِ

فَبِعْتُ إِحْدَاهُمَا بِدِينَارٍ وَجِئْتُ بِالشَّاةِ وَالْدِّينَارِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ مَا كَانَ مِنْ أَمْرِهِ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي صَفْقَةِ يَمِينِكَ فَكَانَ يَخْرُجُ بَعْدَ ذَلِكَ إِلَى كُنَاسَةِ الْكُوفَةِ فَيَرْبِخُ الرَّبِخَ الْعَظِيمَ فَكَانَ مِنْ أَكْثَرِ أَهْلِ الْكُوفَةِ مَا لَا حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ حَدَّثَنَا حَبَّانٌ حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ قَالَ حَدَّثَنَا الزُّبَيْرُ بْنُ خَرِيتٍ فَذَكَرَ نَحْوَهُ عَنْ أَبِي لَبِيدٍ قَالَ أَبُو عِيسَى وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا بِهِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَلَمْ يَأْخُذْ بَعْضُ أَهْلِ الْعِلْمِ بِهَذَا الْحَدِيثِ مِنْهُمْ الشَّافِعِيُّ وَسَعِيدُ بْنُ زَيْدٍ أَخُو حَمَّادِ بْنِ زَيْدٍ وَأَبُو لَبِيدٍ اسْمُهُ لِمَازَةُ بْنُ زَبَّارٍ

Narrated to us [Ahmad bin Sa'id Ad Darimi], narrated to us [Habban], narrated to us [Harun Al A'war Al Muqri`], narrated to us [Az Zubair bin Al Khirrit] from [Abu Labid] from [Urwah Al Bariqi], he said: The Messenger of Allah, peace and blessings be upon him, gave me one dinar to buy a goat for him, so I bought two goats for him, then I sold one of them for one dinar and came to the Prophet, peace and blessings be upon him, bringing one goat and one dinar. Then he told him about what he had done, so he said: May Allah bless your buying and selling." After that, he went to a place in Kufah and obtained a very large profit, so he became one of the wealthiest people of Kufah. Narrated to us [Ahmad bin Sa'id Ad Darimi], narrated to us [Habban], narrated to us [Sa'id bin Zaid], he said: Narrated to us [Az Zubair bin Khirrit], then he narrated similarly from [Abu Labid]. Abu Isa said: Some scholars inclined toward this hadith and issued fatwas based on it, this is the opinion of Ahmad and Ishaq. Whereas some scholars did not accept this hadith, among them Asy Syafi'i and Sa'id bin Zaid, the brother of Hammad bin Zaid. And Abu Labid's name is Limazah bin Zabbar."

MUKATAB LAW AND ITS INHERITANCE

Hadith Imam Tirmidzi Number 1180

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ الْمُكَاتَبُ حَدًّا أَوْ مِيرَاثًا وَرِثَ بِحِسَابِ مَا عَتَقَ مِنْهُو قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَدِّي الْمُكَاتَبُ بِحِصَّةِ مَا أَدَّى دِيَّةَ حُرٍّ وَمَا بَقِيَ دِيَّةَ عَبْدٍ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى خَالِدُ الْحَذَّاءُ عَنْ عِكْرِمَةَ عَنْ عَلِيٍّ قَوْلَهُ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ الْمُكَاتَبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ دِرْهَمٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Harun bin Abdullah Al Bazzaz], narrated to us [Yazid bin Harun], informed us [Hammad bin Salamah] from [Ayyub] from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, he said: If a mukatab receives a portion of diyah or

inherits, then he inherits according to his portion when free." And the Prophet, peace and blessings be upon him, said: "A mukatab is paid his diyah for the portion he has paid according to the diyah of a free person, and his remaining portion is like the diyah of a slave." He said: In this matter, there is a similar hadith from Ummu Salamah. Abu Isa said: The hadith of Ibnu Abbas is hasan. Thus [Yahya bin Abu Katsir] narrated from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him. And Khalid Al Hadzdza` narrated from Ikrimah from Ali as his statement. This hadith is acted upon according to some scholars from among the companions of the Prophet, peace and blessings be upon him, and others, and most scholars from among the companions of the Prophet, peace and blessings be upon him, and others said: A mukatab remains a slave even if one dirham remains. This is the opinion of Sufyan, Ats Tsauri, Asy Syafi'i, Ahmad, and Ishaq."

Hadith Corroboration
Imam Ahmad : 25436
Imam Abu Dawud : 3968

STILL A SLAVE IF YOU HAVE NOT PAYED OFF YOUR DEBT IN FULLY **Hadith Imam Tirmidzi Number 1181**

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ أَبِي أُتَيْسَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ مَنْ كَاتَبَ عَبْدَهُ عَلَى مِائَةِ أُوقِيَّةٍ فَأَدَّاهَا إِلَّا عَشْرَ أَوْاقٍ
أَوْ قَالَ عَشْرَةَ دَرَاهِمَ ثُمَّ عَجَزَ فَهُوَ رَقِيقٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْمُكَاتَبَ عَبْدٌ مَا بَقِيَ عَلَيْهِ شَيْءٌ مِنْ كِتَابَتِهِ وَقَدْ
رَوَى الْحُجَّاجُ بْنُ أَرْطَاةٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَهُ

Narrated to us [Qutaibah], narrated to us [Abdul Warits bin Sa'id] from [Yahya bin Abu Unaisah] from [Amru bin Syu'aib] from [his father] from [his grandfather], he said: I heard the Messenger of Allah, peace and blessings be upon him, in a sermon say: Whoever makes a kitabah for his slave for one hundred uqiyah but he pays less than ten uqiyah." Or he said: "Ten dirhams, then he is unable to complete it, he remains a slave." Abu Isa said: This hadith is hasan gharib and this hadith is acted upon according to most scholars from among the companions of the Prophet, peace and blessings be upon him, and others that a mukatab remains a slave as long as some of the kitabah money remains. And [Al Hajjah bin Arthah] narrated from [Amr bin Syu'aib] similarly."

Hadith Corroboration
Imam Ahmad : 6379, 6439, 6629, 6654
Imam Abu Dawud : 3426
Imam Ibnu Majah : 2510

ADVICE TO WEAR THE HIJAB FROM A MUKATAB SLAVE WHO HAS NOT BEEN FULL OF THEIR BOOKS

Hadith Imam Tirmidzi Number 1182

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَ مُكَاتَبٍ إِحْدَاكُنَّ مَا يُؤَدِّي فَلْتَحْتَجِبْ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ عَلَى التَّوَرُّعِ وَقَالُوا لَا يُعْتَقُ الْمُكَاتَبُ وَإِنْ كَانَ عِنْدَهُ مَا يُؤَدِّي حَتَّى يُؤَدِّي

Narrated to us [Sa'id bin Abdurrahman], he said: Narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Nabhan], the freed slave of Ummu Salamah, from [Ummu Salamah], she said: The Messenger of Allah, peace and blessings be upon him, said: If the mukatab slave of one of you (women) still has to pay his kitabah, then let her observe hijab from that slave." Abu Isa said: This hadith is hasan sahih and the meaning of this hadith according to the scholars is an encouragement to be cautious. They said: The mukatab is not freed if he has an unpaid obligation until he pays it."

Hadith Corroboration
Imam Ahmad : 25268, 25411, 25436
Imam Abu Dawud : 3427
Imam Ibnu Majah : 2511

PRIORITY RIGHTS TO GOODS THAT ARE STILL INTACT FOR A BANKRUPT PERSON

Hadith Imam Tirmidzi Number 1183

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَيُّمَا امْرَأٍ أَفْلَسَ وَوَجَدَ رَجُلٌ سِلْعَتَهُ عِنْدَهُ بَعَيْنَهَا فَهُوَ أَوْلَى بِهَا مِنْ غَيْرِهَا قَالَ وَفِي الْبَابِ عَنْ سَمُرَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ هُوَ أَسْوَأُ الْغُرَمَاءِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] from [Abu Bakr bin Muhammad bin Amru bin Hazm] from [Umar bin Abdul Aziz] from [Abu Bakr bin Abdurrahman bin Al Harits bin Hisyam] from [Abu Hurairah] from the Messenger of Allah, peace and blessings be upon him, that he said: Whoever becomes bankrupt, then someone finds his merchandise intact with him (the bankrupt), he has more right to it than others." He said: In this matter, there is a similar hadith from Samurah and Ibnu Umar. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and this hadith is acted upon according to some scholars, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq. Some scholars said: This hadith is an example for debtors, and this is the statement of the people of Kufah."

Hadith Corroboration
Imam Muslim : 2916

PROHIBITION ON USING KHAMR OWNED BY ORPHANS

Hadith Imam Tirmidzi Number 1184

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنْ أَبِي الْوَدَّاعِ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ عِنْدَنَا خَمْرٌ لِيَتِيمٍ فَلَمَّا نَزَلَتْ الْمَائِدَةُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَقُلْتُ إِنَّهُ لِيَتِيمٌ فَقَالَ أَهْرِيقُوهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَقَالَ بِهَذَا بَعْضُ أَهْلِ الْعِلْمِ وَكَرِهُوا أَنْ تُتَّخَذَ الْخَمْرُ خَلًّا وَإِنَّمَا كُرِهَ مِنْ ذَلِكَ وَاللَّهُ أَعْلَمُ أَنْ يَكُونَ الْمُسْلِمُ فِي بَيْتِهِ خَمْرٌ حَتَّى يَصِيرَ خَلًّا وَرَخَّصَ بَعْضُهُمْ فِي خَلِّ الْخَمْرِ إِذَا وَجِدَ قَدْ صَارَ خَلًّا أَبُو الْوَدَّاعِ اسْمُهُ جَبْرُ بْنُ نَوْفٍ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Mujalid] from [Abu Al Waddak] from [Abu Sa'id], he said: We once had khamr belonging to an orphan when Surah Al Ma'idah was revealed, I asked the Messenger of Allah, peace and blessings be upon him, I said: It belongs to an orphan. He said: Spill it." He said: In this matter, there is a similar hadith from Anas bin Malik. Abu Isa said: The hadith of Abu Sa'id is hasan sahih and has been narrated through many chains from the Prophet, peace and blessings be upon him, like this. Some scholars acted upon this hadith they disliked turning khamr into vinegar, disliking it only because (and Allah knows best) how can a Muslim leave khamr in his house until it turns into vinegar. However, some permitted vinegar from khamr if one finds it has turned into vinegar. Abul Waddak's real name is Jabr bin Nauf."

FULFILLING THE MANDATORY AND THE PROHIBITION OF BETRAYAL

Hadith Imam Tirmidzi Number 1185

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا طَلْقُ بْنُ عَنَاقٍ عَنْ شَرِيكِ وَقَيْسٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدَّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا إِذَا كَانَ لِلرَّجُلِ عَلَى آخَرِ شَيْءٌ فَذَهَبَ بِهِ فَوَقَعَ لَهُ عِنْدَهُ شَيْءٌ فَلَيْسَ لَهُ أَنْ يَحْبِسَ عَنْهُ بِقَدْرِ مَا ذَهَبَ لَهُ عَلَيْهِ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَقَالَ إِنْ كَانَ لَهُ عَلَيْهِ دَرَاهِمُ فَوَقَعَ لَهُ عِنْدَهُ دَنَائِرٌ فَلَيْسَ لَهُ أَنْ يَحْبِسَ بِمَكَانِ دَرَاهِمِهِ إِلَّا أَنْ يَقَعَ عِنْدَهُ لَهُ دَرَاهِمُ فَلَهُ حِينَئِذٍ أَنْ يَحْبِسَ مِنْ دَرَاهِمِهِ بِقَدْرِ مَا لَهُ عَلَيْهِ

Narrated to us [Abu Kuraib], narrated to us [Thalq bin Ghannam] from [Syarik] and [Qais] from [Abu Hashin] from [Abu Shalih] from [Abu Hurairah], he said: The Prophet, peace and

blessings be upon him, said: Fulfill the trust to the one who entrusted you, and do not betray the one who betrays you." Abu Isa said: This hadith is hasan gharib and some scholars inclined to act upon this hadith they said: If someone has something with another, and the other takes it (uses it), then he (the owner) finds something else with him (the other), he should not withhold from him (that something else) according to the amount taken from his property. And some scholars from the tabi'in permitted it, this is the opinion of Ats Tsa'uri, he said: If someone has several dirhams with another, and he finds several dirhams of his with that person in the form of several dinars, he should not withhold (take the dinars) in exchange for his dirhams, but if he finds his dirhams with that person still as dirhams, then he may withhold (take them) according to his property with that person."

Hadith Corroboration
 Imam Ahmad : 14877
 Imam Abu Dawud : 3067, 3068
 Imam Darimi : 2484

BORROWED ASSETS MUST BE RETURNED AND DEBTS MUST BE PAID

Hadith Imam Tirmidzi Number 1186

حَدَّثَنَا هَنَادٌ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ الْخَوْلَانِيِّ عَنْ أَبِي أُمَامَةَ قَالَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْخُطْبَةِ عَامَ حَجَّةِ الْوَدَاعِ الْعَارِيَةُ مُؤَدَّاةٌ وَالرَّعِيمُ غَارِمٌ وَالذَّيْنُ مَقْضِيٌّ قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ سَمُرَةَ وَصَفْوَانَ بْنِ أُمَيَّةَ وَأَنَسٍ قَالَ وَحَدِيثُ أَبِي أُمَامَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيضًا مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Hannad] and [Ali bin Hajar], both said: Narrated to us [Isma'il bin 'Ayyasy] from [Syurahbil bin Muslim Al Khaulani] from [Abu Umamah], he said: I heard the Prophet, peace and blessings be upon him, say in his sermon during the Farewell Hajj: Borrowed items must be returned, the guarantor must pay his guarantee, and debts must be paid." Abu Isa said: In this matter, there are similar hadiths from Samurah, Shafwan bin Umayyah, and Anas. He said: The hadith of Abu Umamah is hasan gharib and has also been narrated from Abu Umamah from the Prophet, peace and blessings be upon him, through other chains."

Hadith Corroboration
 Imam Ibnu Majah : 2396

RESPONSIBILITY FOR LOANED ASSETS UNTIL RETURNED

Hadith Imam Tirmidzi Number 1187

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى الْيَدِ مَا أَخَذْتَ حَتَّى تُؤَدِّيَ قَتَادَةُ ثُمَّ نَسِيَ الْحَسَنُ فَقَالَ فَهُوَ أَمِينُكَ لَا ضَمَانَ عَلَيْهِ يَعْنِي

الْعَارِيَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا وَقَالُوا يَضْمَنُ صَاحِبُ الْعَارِيَّةِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَيْسَ عَلَى صَاحِبِ الْعَارِيَّةِ ضَمَانٌ إِلَّا أَنْ يُخَالِفَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ إِسْحَقُ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Ibnu Abu 'Adi] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samurah] from the Prophet, peace and blessings be upon him, he said: The hand is responsible for what it takes until it returns it (fulfills it)." Qatadah said: Then Al Hasan forgot and saide: He is the one you entrust, so there is no liability on him, meaning (he was talking about) ariyah (borrowing). Abu Isa said: This hadith is hasan sahih and some scholars from among the companions of the Prophet, peace and blessings be upon him, and others inclined to act upon this hadith, they said: The borrower bears liability, this is the opinion of Asy Syafi'i and Ahmad. And some scholars from among the companions of the Prophet, peace and blessings be upon him, and others said: Liability is not on the borrower unless he transgresses, this is the opinion of Ats Tsauri and the people of Kufah, and this is what Ishaq said."

Hadith Corroboration
Imam Ahmad : 19228, 19272, 19297
Imam Abu Dawud : 3091
Imam Ibnu Majah : 2391
Imam Darimi : 2483

PROHIBITION ON HOARDING OF STAPLE MATERIALS

Hadith Imam Tirmidzi Number 1188

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ نُضْلَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْتَكِرُ إِلَّا خَاطِئُفُقُلْتُ لِسَعِيدٍ يَا أَبَا مُحَمَّدٍ إِنَّكَ تَحْتَكِرُ قَالَ وَمَعْمَرٌ قَدْ كَانَ يَحْتَكِرُ قَالَ أَبُو عِيسَى وَإِنَّمَا رُوِيَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَحْتَكِرُ الزَّيْتَ وَالْحِنْطَةَ وَنَحْوَ هَذَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَأَبِي أُمَامَةَ وَابْنِ عُمَرَ وَحَدِيثُ مَعْمَرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا احْتِكَارَ الطَّعَامِ وَرَخَّصَ بَعْضُهُمْ فِي الْإِحْتِكَارِ فِي غَيْرِ الطَّعَامِ وَقَالَ ابْنُ الْمُبَارَكِ لَا بَأْسَ بِالْإِحْتِكَارِ فِي الْقُطْنِ وَالسَّخْتِيَانِ وَنَحْوِ ذَلِكَ

Narrated to us [Ishaq bin Manshur], informed us [Yazid bin Harun], informed us [Muhammad bin Ishaq] from [Muhammad bin Ibrahim] from [Sa'id bin Al Musayyib] from [Ma'mar bin Abdullah bin Nadhlah], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: No one hoards except that he has erred." I asked Sa'id: O Abu Muhammad, indeed you hoard. He said: And Ma'mar hoarded. Abu Isa said: It has been narrated from Sa'id bin Al Musayyib that he hoarded oil, wheat, or the like. Abu Isa said: In

this matter, there are similar hadiths from Umar, Ali, Abu Umamah, and Ibnu Umar. And the hadith of Ma'mar is hasan sahih. This hadith is acted upon according to the scholars they disliked hoarding food, but some permitted hoarding other than food. And Ibnul Mubarak said: There is no harm in hoarding cotton, tanned leather, or the like."

Hadith Corroboration

Imam Ahmad : 15198, 15199, 15200, 25987, 25988

Imam Abu Dawud : 2990

Imam Ibnu Majah : 2145

Imam Darimi : 2431

PROHIBITION OF CHEATING BY WITHHOLDING CATTLE MILK

Hadith Imam Tirmidzi Number 1189

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْتَقْبِلُوا السُّوقَ وَلَا تُحْفَلُوا وَلَا يُنْفَقَ بَعْضُكُمْ لِبَعْضٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا بَيْعَ الْمُحَفَّلَةِ وَهِيَ الْمَصْرَاءُ لَا يَحْلُبُهَا صَاحِبُهَا أَيَّامًا أَوْ نَحْوَ ذَلِكَ لِيَجْتَمَعَ اللَّبَنُ فِي ضَرْعِهَا فَيَغْتَرَّ بِهَا الْمُشْتَرِي وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ وَالْغَرَرِ

Narrated to us [Hannad], narrated to us [Al Ahwash] from [Simak] from [Ikrimah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: Do not intercept the market, do not retain the milk of livestock (to make the udder appear full), and do not deceive one another." Abu Isa said: And in this chapter, there are hadiths from Ibnu Mas'ud and Abu Hurairah. The hadith of Ibnu Abbas is hasan sahih, and this hadith is acted upon according to the scholars they disliked selling al muhaffalah or al musharrah, which is an animal not milked by its owner for several days or the like, with the intention that its milk accumulates (is retained) in its udder until it appears full, and the buyer is deceived by it, so a sale like this is a form of sale involving deception."

Hadith Corroboration

Imam Ahmad : 2199

PROHIBITION OF FALSE OWNING TO TAKE OTHER PEOPLE'S PROPERTY

Hadith Imam Tirmidzi Number 1190

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ لَقَدْ كَانَ ذَلِكَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي

فَقَدَّمَتْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَكَ بَيِّنَةٌ قُلْتُ لَا فَقَالَ لِلْيَهُودِيِّ احْلِفْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذَا يَحْلِفُ فَيَذْهَبُ بِمَا لِي فَأَنْزَلَ اللَّهُ تَعَالَى { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا } إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ وَائِلِ بْنِ حُجْرٍ وَأَبِي مُوسَى وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever swears while being deceitful in it, thereby seizing the property of a Muslim, he will meet Allah while He is angry with him." [Al Asy'ats bin Qais] said: By Allah, regarding me. There was a land dispute between me and a Jew he denied me, so I complained about it to the Prophet, peace and blessings be upon him, so the Messenger of Allah, peace and blessings be upon him, said to me: "Do you have proof?" I answered: No. He said to the Jew: "Swear." I said: O Messenger of Allah, if he swears, he will take my property. Then Allah the Exalted revealed: (Indeed, those who exchange the covenant of Allah and their oaths for a small price) until the end of the verse. Abu Isa said: And in this chapter, there are similar hadiths from Wa'il bin Hujr, Abu Musa, Abu Umamah bin Tsa'labah Al Anshari, and Imran bin Hushain, and the hadith of Ibnu Mas'ud is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3395, 3416, 3750, 3844, 3995
 Imam Bukhari : 2185, 2239, 2472, 2474, 2477
 Imam Muslim : 196, 197, 198, 199, 200
 Imam Abu Dawud : 2822, 2823, 2824, 2825
 Imam Tirmidzi : 1190, 2922
 Imam Nasa'i : 5324
 Imam Ibnu Majah : 2314, 2315, 2316, 2317
 Imam Malik : 1215
 Imam Darimi : 2490

RESOLUTION OF DISPUTES BETWEEN SELLERS AND BUYERS

Hadith Imam Tirmidzi Number 1191

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجْلَانَ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اخْتَلَفَ الْبَيْعَانِ فَالْقَوْلُ قَوْلُ الْبَائِعِ وَالْمُبْتَاعُ بِالْخِيَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُرْسَلٌ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ لَمْ يُدْرِكْ ابْنُ مَسْعُودٍ وَقَدْ رُوِيَ عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثُ أَيْضًا وَهُوَ مُرْسَلٌ أَيْضًا قَالَ أَبُو عِيسَى قَالَ إِسْحَاقُ بْنُ مَنْصُورٍ قُلْتُ لِأَحْمَدَ إِذَا اخْتَلَفَ الْبَيْعَانِ وَلَمْ تَكُنْ بَيِّنَةٌ قَالَ الْقَوْلُ مَا قَالَ رَبُّ السَّلْعَةِ أَوْ يَتَرَادَانِ قَالَ إِسْحَاقُ كَمَا قَالَ وَكُلُّ مَنْ كَانَ الْقَوْلُ قَوْلَهُ فَعَلَيْهِ الْيَمِينُ قَالَ أَبُو عِيسَى هَكَذَا رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ مِنْهُمْ شَرِيحٌ وَغَيْرُهُ نَحْوُ هَذَا

Narrated to us [Qutaibah], narrated to us [Sufyan] from [Ibnu 'Ajlan] from ['Aun bin Abdullah] from [Ibnu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon

him, said: If the seller and buyer dispute, then what is accepted is the statement of the seller, and the buyer has the right of choice." Abu Isa said: This hadith is mursal 'Aun bin Abdullah never met Ibnu Mas'ud. It has also been narrated from [Al Qosim bin Abdurrahman] from [Ibnu Mas'ud] from the Prophet, peace and blessings be upon him, but this hadith is also mursal. Abu Isa said: Ishaq bin Manshur said: I asked Ahmad: (What if) the seller and buyer dispute but there is no proof? Ahmad said: The true statement is the statement of the owner of the goods, or they return to each other. Ishaq said similarly: Whoever's statement is accepted (true) must swear. Abu Isa said: This is what is narrated from some scholars from the tabi'in, among them Syuraih and others like this."

Hadith Corroboration
Imam Ahmad : 4212, 4214, 4215

BAN ON SELLING WATER

Hadith Imam Tirmidzi Number 1192

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الْمِنْهَالِ عَنْ إِيَّاسِ بْنِ عَبْدِ الْمُزَنِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمَاءِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَبُهَيْسَةَ عَنْ أَبِيهَا وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ إِيَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّهُمْ كَرِهُوا بَيْعَ الْمَاءِ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي بَيْعِ الْمَاءِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ

Narrated to us [Qutaibah], narrated to us [Dawud bin Abdurrahman Al 'Aththar] from [Amru bin Dinar] from [Abul Minhal] from [Iyas bin Abd Al Muzanni], he said: The Prophet, peace and blessings be upon him, forbade selling water. He said: And in this chapter, there are similar hadiths from Jabir, Buhaisah from his father, Abu Hurairah, A'isyah, Anas, and Abdullah bin Amru. Abu Isa said: The hadith of Iyas is hasan sahih and this hadith is acted upon according to most scholars they disliked selling water, this is the opinion of Ibnul Mubarak, Asy Syafi'i, Ahmad, and Ishaq, but some scholars permitted selling water, among them Al Hasan Al Bashri.

Hadith Corroboration
Imam Ahmad : 14112, 23862
Imam Muslim : 2925
Imam Abu Dawud : 3017
Imam Nasa'i : 4581, 4584
Imam Ibnu Majah : 2468

YOU SHOULD NOT REFUSE TO GIVE WATER FOR THE GRASS TO GROW

Hadith Imam Tirmidzi Number 1193

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَأُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْمِنْهَالِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُطْعِمٍ كُوفِيٌّ وَهُوَ الَّذِي رَوَى عَنْهُ حَبِيبُ بْنُ أَبِي ثَابِتٍ وَأَبُو الْمِنْهَالِ سَيَّارُ بْنُ سَلَامَةَ بَصْرِيٌّ صَاحِبُ أَبِي بَرَزَةَ الْأَسْلَمِيِّ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: Let not the one who has excess water withhold his water for the growth of grass." Abu Isa said: This hadith is hasan sahih. Abul Minhal's real name is Abdurrahman bin Muth'im, a resident of Kufah his narration is taken by Habib bin Abu Tsabit. Whereas Abul Minhal Sayyar bin Salamah is a Basran, companion of Abu Barzah Al Aslami."

Hadith Corroboration

Imam Ahmad : 7022, 7372, 7738, 8370, 9592

Imam Bukhari : 2182, 2183, 6447

Imam Muslim : 2927, 2928, 2929

Imam Abu Dawud : 3013

Imam Ibnu Majah : 2469, 2470

Imam Malik : 1232

PROHIBITION ON SELLING MALE SPERM

Hadith Imam Tirmidzi Number 1194

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَأَبُو عَمَّارٍ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ الْحَكَمِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِقَالِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَدْ رَخَّصَ بَعْضُهُمْ فِي قَبُولِ الْكَرَامَةِ عَلَى ذَلِكَ

Narrated to us [Ahmad bin Mani'] and [Abu Ammar], both said: Narrated to us [Isma'il bin Ulayyah], he said: Informed us [Ali bin Al Hakam] from [Nafi'] from [Ibnu Umar], he said: The Prophet, peace and blessings be upon him, forbade selling the semen of studs. He said: In this matter, there are similar hadiths from Abu Hurairah, Anas, and Abu Sa'id. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and this hadith is acted upon according to some scholars and some permitted accepting gifts for it (stud animal semen through breeding).

Hadith Corroboration

Imam Ahmad : 4402

Imam Nasa'i : 4592

Imam Darimi : 2509

PERMITTING THE GIVING OF A MALE'S SPERM WITHOUT SELLING IT

Hadith Imam Tirmidzi Number 1195

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الرَّوَاسِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا مِنْ كِلَابٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ فَتَنَاهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نُنْظِرُ الْفَحْلَ فَتُنْكَرُ فَرَخَّصَ لَهُ فِي الْكَرَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ

Narrated to us [Abdah bin Abdullah Al Khuza'i Al Bashri], narrated to us [Yahya bin Adam] from [Ibrahim bin Humaid Ar Ru'aisi] from [Hisyam bin Urwah] from [Muhammad bin Ibrahim At Taimi] from [Anas bin Malik] that a man from Banu Kilab asked the Prophet, peace and blessings be upon him, about selling stud semen (through breeding), so the Prophet, peace and blessings be upon him, forbade it, then he said: O Messenger of Allah, indeed we breed studs and only get a gift, so he permitted it (if only as) a gift. Abu Isa said: This is a hasan gharib hadith that we do not know except from the hadith of Ibrahim bin Humaid from Hisyam bin Urwah.

BAN ON CUPPING WAGES, PROSECUTION PROCEEDS, AND DOG SALES

Hadith Imam Tirmidzi Number 1196

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْبُ الْحِجَامِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ وَثَمَنُ الْكَلْبِ خَبِيثٌ قَالَ فِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَأَبِي مَسْعُودٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ أَبُو عِيسَى حَدِيثُ رَافِعٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ كَرِهُوا ثَمَنَ الْكَلْبِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ثَمَنِ كَلْبِ الصَّيْدِ

Narrated to us [Muhammad bin Rafi'], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Yahya bin Abu Katsir] from [Ibrahim bin Abdullah bin Qarizh] from [As Sa'ib bin Yazid] from [Rafi' bin Khadij] that the Messenger of Allah, peace and blessings be upon him, said: The wage of a cupper is impure, the money from prostitution is impure, and the money from selling a dog is also impure." He said: In this matter, there are similar hadiths from Umar, Ali, Ibnu Mas'ud, Abu Mas'ud, Jabir, Abu Hurairah, Ibnu Abbas, Ibnu Umar, and Abdullah bin Ja'far. Abu Isa said: The hadith of Rafi' is hasan sahih and this hadith is acted upon according to most scholars they disliked the money from selling a dog, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq, and some scholars permitted the money from selling a hunting dog."

Hadith Corroboration

Imam Ahmad : 2495, 3103, 3174, 7635, 10085, 15251, 15267, 16622, 16633

BAN ON SALE OF DOGS, PROSTITUTION PRODUCTS, AND SWEETENING OF WITCHCASES

Hadith Imam Tirmidzi Number 1197

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ ح وَحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَعَازِرٌ وَاحِدٌ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلُوانِ الْكَاهِنِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab], this hadith is redirected, and narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and many others, they said: Narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Abu Bakr bin Abdurrahman] from [Abu Mas'ud Al Anshari], he said: The Messenger of Allah, peace and blessings be upon him, forbade the money from selling a dog, the money from prostitution, and the earnings of a soothsayer. This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 1990, 2495, 3103, 3173, 3174, 7635, 8039, 9003, 10084, 10085, 13891, 14125, 14274, 16453, 16457, 16468, 16633, 18007, 18014, 18019
Imam Bukhari : 2083, 2121, 4927, 5319, 5505
Imam Muslim : 2930, 2932
Imam Abu Dawud : 2974, 3018, 3020, 3021, 3022
Imam Tirmidzi : 1200, 1997
Imam Nasa'i : 4218, 4587, 4594, 4596
Imam Ibnu Majah : 2150, 2151
Imam Malik : 1173
Imam Darimi : 2455

PROHIBITION OF RECORDERS AND THEIR USE

Hadith Imam Tirmidzi Number 1198

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ مُحْيِصَةَ أَخَا بَنِي حَارِثَةَ عَنْ أَبِيهِ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِجَارَةِ الْحَجَّامِ فَنَهَاهُ عَنْهَا فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى قَالَ اغْلِفْهُ نَاضِحَكَ وَأَطْعِمْهُ رَقِيقَكَ قَالَ فِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَأَبِي جُحَيْفَةَ وَجَابِرٍ وَالسَّائِبِ بْنِ يَزِيدَ قَالَ أَبُو عِيسَى حَدِيثٌ مُحْيِصَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالَ أَحْمَدُ إِنَّ سَأْلِي حَجَّامٌ نَهَيْتُهُ وَأَخَذُ بِهِذَا الْحَدِيثِ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Ibnu Syihab] from [Ibnu Muhayyishah], brother of Banu Haritsah, from [his father] that he once asked permission from the Prophet, peace and blessings be upon him, to give the wage of a cupper, so he

forbade it. He kept asking and seeking permission until he said: Feed and water your camel with that wage and feed your slave with that wage." He said: In this chapter, there are similar hadiths from Rafi' bin Khadij, Abu Juhaifah, Jabir, and As Sa'ib bin Yazid. Abu Isa said: The hadith of Muhayyishah is hasan sahih and this hadith is acted upon according to some scholars, and Ahmad said: If a cupper asked me, I would forbid him because I hold to this hadith."

Hadith Corroboration
Imam Ahmad : 22578, 22581, 22583

PROVIDING BURIAL WAGES BY THE RASULULLAH Hadith Imam Tirmidzi Number 1199

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ فَقَالَ أَنْسَاخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَجَمَهُ أَبُو طَيْبَةَ فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاஜِهِ وَقَالَ إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحَجَامَةَ أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمْ الْحَجَامَةَ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي كَسْبِ الْحَجَّامِ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far] from [Humaid], he said: [Anas] was asked about the wage of a cupper, Anas answered: The Messenger of Allah, peace and blessings be upon him, once cupped he was cupped by Abu Thaibah, then he ordered to give him two sha' of food, he spoke to his masters and they reduced it for him from his tax. And he said: Indeed, the best treatment you use is cupping." Or: "The best medicine for you is cupping." He said: In this chapter, there are similar hadiths from Ali, Ibnu Abbas, and Ibnu Umar. Abu Isa said: The hadith of Anas is hasan sahih and some scholars from among the companions of the Prophet, peace and blessings be upon him, and others permitted the wage of a cupper, this is the opinion of Asy Syafi'i."

Hadith Corroboration
Imam Bukhari : 5263
Imam Muslim : 2952

BAN ON SALE OF DOGS AND CATS Hadith Imam Tirmidzi Number 1200

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَتْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَالسَّنَّورِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ فِي إِسْنَادِهِ اضْطِرَابٌ وَلَا يَصِحُّ فِي ثَمَنِ السَّنَّورِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ الْأَعْمَشِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ جَابِرٍ

وَاضْطَرُّوا عَلَى الْأَعْمَشِ فِي رِوَايَةِ هَذَا الْحَدِيثِ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ ثَمَنَ الْهَرِّ وَرَخَّصَ فِيهِ بَعْضُهُمْ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَرَوَى ابْنُ فَضِيلٍ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Ali bin Hujr] and [Ali bin Khasyram], both said: Informed us [Isa bin Yunus] from [Al A'masy] from [Abu Sufyan] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, forbade the proceeds from selling a dog and a cat. Abu Isa said: This hadith's chain is shaken and not sahih in the phrase: Proceeds from selling a cat. This hadith has been narrated from [Al A'masy] from some of his companions from [Jabir], and they were doubtful about Al A'masy in narrating this hadith, and there are scholars who disliked the money from selling a cat, but some permitted it, this is the opinion of Ahmad and Ishaq. And [Ibnu Fudhail] narrated from [Al A'masy] from [Abu Hazim] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, through other than this chain.

Hadith Corroboration

Imam Ahmad : 2495, 8039, 9003, 13891, 14125, 14274, 14615, 16453, 16468

Imam Abu Dawud : 3018, 3021, 3022

Imam Tirmidzi : 1202, 1997

Imam Nasa'i : 4218, 4587, 4589, 4594, 4596

Imam Ibnu Majah : 2151, 2152

Imam Darimi : 2455

PROHIBITION OF EATING AND SELLING CATS

Hadith Imam Tirmidzi Number 1201

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عُمَرُ بْنُ زَيْدٍ الصَّنَعَانِيُّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَتْ هَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْهَرِّ وَثَمَنِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعُمَرُ بْنُ زَيْدٍ لَا نَعْرِفُ كَبِيرَ أَحَدٍ رَوَى عَنْهُ غَيْرَ عَبْدِ الرَّزَّاقِ

Narrated to us [Yahya bin Musa], narrated to us [Abdurrazaq], informed us [Umar bin Zaid Ash Shan'ani] from [Abu Az Zubair] from [Jabir], he said: The Prophet, peace and blessings be upon him, forbade eating cats and the proceeds from their sale. Abu Isa said: This hadith is gharib, and Umar bin Zaid is not known to us as one from whom anyone narrated except Abdurrazaq.

Hadith Corroboration

Imam Ahmad : 13650

PROHIBITION ON SALE OF DOGS EXCEPT HUNTING DOGS

Hadith Imam Tirmidzi Number 1202

أَخْبَرَنَا أَبُو كُرَيْبٍ أَخْبَرَنَا وَكَيْعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ قَالَتْ هَى عَنْ ثَمَنِ الْكَلْبِ إِلَّا

كَلْبَ الصَّيْدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا يَصِحُّ مِنْ هَذَا الْوَجْهِ وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَتَكَلَّمَ فِيهِ شُعْبَةُ بْنُ الْحَجَّاجِ وَضَعَفَهُ وَقَدْ رُوِيَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَلَا يَصِحُّ إِسْنَادُهُ أَيْضًا

Informed us [Abu Kuraib], informed us [Waki'] from [Hammad bin Salamah] from [Abu Al Muhazzim] from [Abu Hurairah], he said: He forbade the proceeds from selling a dog, except a hunting dog. Abu Isa said: This hadith is not sahih from this chain. Abu Al Muhazzim's name is Yazid bin Sufyan Shu'bah bin Al Hajjaj criticized and weakened him. It has been narrated from Jabir from the Prophet, peace and blessings be upon him, similarly, but its chain is also not sahih.

Hadith Corroboration
 Imam Ahmad : 13891, 14125, 14274
 Imam Abu Dawud : 3018, 3022
 Imam Nasa'i : 4596
 Imam Ibnu Majah : 2151

PROHIBITION OF SELLING AND TEACHING SLAVE WOMAN

Hadith Imam Tirmidzi Number 1203

حَدَّثَنَا قُتَيْبَةُ أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلُمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَثَمَنُهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أُنْزِلَتْ هَذِهِ الْآيَةُ {وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ} إِلَى آخِرِ الْآيَةِ قَالَ فِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ إِنَّمَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَلِيِّ بْنِ يَزِيدَ وَضَعَفَهُ وَهُوَ شَامِيٌّ

Narrated to us [Qutaibah], informed us [Bakr bin Mudlar] from [Ubaidullah bin Zahr] from [Ali bin Yazid] from [Al Qosim] from [Abu Umamah] from the Messenger of Allah, peace and blessings be upon him, he said: Do not sell singing slave girls, do not buy them, and do not teach them there is no good in trading them, and the proceeds from their sale are haram." In such matters, the verse was revealed: "(And among mankind is he who purchases idle talks to mislead from the path of Allah without knowledge, and takes it by way of mockery)... until the end of the verse. He said: In this matter, there is a similar hadith from Umar bin Al Khaththab. Abu Isa said: We know the hadith of Abu Umamah like this only from this chain, but some scholars criticized Ali bin Yazid and weakened him he is from Sham."

Hadith Corroboration
 Imam Ahmad : 21249
 Imam Tirmidzi : 3119

PROHIBITION ON SEPARATION OF CHILDREN FROM PARENTS IN BUYING AND SALE

Hadith Imam Tirmidzi Number 1204

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ الشَّيْبَانِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ أَخْبَرَنِي حُيَّ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Umar bin Hafsh Asy Syaibani], informed us [Abdullah bin Wahb], he said: Informed me [Huyai bin Abdullah] from [Abu Abdurrahman Al Hubuli] from [Abu Ayyub], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever separates between a parent and child, Allah will separate between him and his beloved on the Day of Judgment." Abu Isa said: This hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 22401
Imam Tirmidzi : 1491
Imam Ibnu Majah : 2241
Imam Darimi : 2368

PROHIBITION OF SEPARATION OF SLAVES IN BUYING AND BUYING Hadith Imam Tirmidzi Number 1205

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْحَجَّاجِ عَنْ الْحَكَمِ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ عَلِيٍّ قَالَ وَهَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامَيْنِ أَخَوَيْنِ فَبِعْتُ أَحَدَهُمَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مَا فَعَلَ غُلَامُكَ فَأَخْبَرْتُهُ فَقَالَ رُدَّهُ رُدَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ التَّفْرِيقَ بَيْنَ السَّبْيِ فِي الْبَيْعِ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي التَّفْرِيقِ بَيْنَ الْمُوَلَّاتِ الَّذِينَ وَلِدُوا فِي أَرْضِ الْإِسْلَامِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ وَرَوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فِي الْبَيْعِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنِّي قَدْ اسْتَأْذَنْتُهَا بِذَلِكَ فَارْضَيْتُ

Narrated to us [Al Hasan bin Qaza'ah], informed us [Abdurrahman bin Mahdi] from [Hammad bin Salamah] from [Al Hajjaj] from [Al Hakam] from [Maimunah bin Abu Syabib] from [Ali], he said: The Messenger of Allah, peace and blessings be upon him, gave me two sibling slaves, so I sold one of them, then the Messenger of Allah, peace and blessings be upon him, said to me: O Ali, what have you done with your slave?" I informed him, then he said: "Return him, return him." Abu Isa said: This hadith is hasan gharib, and some scholars from among the companions of the Prophet, peace and blessings be upon him, and others disliked separating siblings in sale, but some scholars permitted separating children born in the land of Islam. The first opinion is more sahih, and it has been narrated from Ibrahim An Nakha'i that he separated between a mother and her child in sale, then it was said to him about that, so he answered: Indeed, I asked permission from his mother, and she gave permission."

Hadith Corroboration

BENEFITS RELATED TO LOSS WARRANTY

Hadith Imam Tirmidzi Number 1206

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ الْعَقَدِيُّ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ مُحَمَّدِ بْنِ خُفَافٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْخُرَاجَ بِالضَّمَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Utsman bin Umar] and [Abu Amir Al 'Aqadi] from [Ibnu Abu Dzib] from [Mukhlad bin Khufaf] from [Urwah] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, ruled that profit is tied to liability (for loss). Abu Isa said: This hadith is hasan sahih. This hadith has been narrated through other chains and is acted upon according to the scholars.

Hadith Corroboration

Imam Ahmad : 23091, 24806

Imam Abu Dawud : 3044, 3045

Imam Tirmidzi : 1207

Imam Nasa'i : 4414

Imam Ibnu Majah : 2234

EXPLANATION OF BENEFITS RELATED TO LOSS WARRANTY

Hadith Imam Tirmidzi Number 1207

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ أَخْبَرَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْخُرَاجَ بِالضَّمَانِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى مُسْلِمٌ بْنُ خَالِدٍ الزَّنَجِيُّ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ وَرَوَاهُ جَرِيرٌ عَنْ هِشَامٍ أَيْضًا وَحَدِيثٌ جَرِيرٍ يُقَالُ تَدْلِيسٌ دَلَّسَ فِيهِ جَرِيرٌ لَمْ يَسْمَعْهُ مِنْ هِشَامِ بْنِ عُرْوَةَ وَتَفْسِيرُ الْخُرَاجِ بِالضَّمَانِ هُوَ الرَّجُلُ يَشْتَرِي الْعَبْدَ فَيَسْتَعْلَهُ ثُمَّ يَجِدُ بِهِ عَيْبًا فَيَرُدُّهُ عَلَى الْبَائِعِ فَالْغَلَّةُ لِلْمُشْتَرِي لِأَنَّ الْعَبْدَ لَوْ هَلَكَ هَلَكَ مِنْ مَالِ الْمُشْتَرِي وَنَحْوُ هَذَا مِنَ الْمَسَائِلِ يَكُونُ فِيهِ الْخُرَاجُ بِالضَّمَانِ قَالَ أَبُو عِيسَى اسْتَغْرَبَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ مِنْ حَدِيثِ عُمَرَ بْنِ عَلِيٍّ قُلْتُ تَرَاهُ تَدْلِيسًا قَالَ لَا

Narrated to us [Abu Salamah Yahya bin Khalaf], informed us [Umar bin Ali Al Muqaddami] from [Hisyam bin Urwah] from [his father] from [A`isyah] that the Prophet, peace and blessings be upon him, ruled that profit is tied to liability (for loss). He said: This hadith is hasan sahih gharib from the hadith of Hisyam bin Urwah. Abu Isa said: And [Muslim bin Khalid Az Zanj] narrated this hadith from [Hisyam bin Urwah], and [Jarir] narrated from [Hisyam] as well, while Jarir's hadith is said to be tadlis Jarir deceived, he did not hear the hadith from Hisyam bin Urwah. The interpretation of the hadith profit is tied to liability (for

loss)" is that someone buys a slave, then takes its produce, then finds a defect in it, so he returns it to the seller. Thus, the produce belongs to the buyer because if the slave perishes, it would perish the buyer's wealth. Such are the matters related to profit being tied to liability (for loss). Abu Isa said: Muhammad bin Isma'il did not know this hadith from the hadith of Umar bin Ali. I said: Do you think he forged the hadith? He answered: No."

Hadith Corroboration
Imam Ahmad : 23091, 24806
Imam Abu Dawud : 3044, 3045
Imam Nasa'i : 4414
Imam Ibnu Majah : 2234

EAT FRUITS IN THE GARDEN WITHOUT HIDING THEM

Hadith Imam Tirmidzi Number 1208

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ حَائِطًا فَلْيَأْكُلْ وَلَا يَتَّخِذْ خُبْنَةً قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبَادِ بْنِ شَرْحَبِيلٍ وَرَافِعِ بْنِ عَمْرٍو وَعُمَيْرِ مَوْلَى أَبِي اللَّحْمِ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ وَقَدْ رَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ لِابْنِ السَّبِيلِ فِي أَكْلِ الثَّمَارِ وَكَرِهَهُ بَعْضُهُمْ إِلَّا بِالْثَمَنِ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Yahya bin Sulaim] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: Whoever enters a garden should eat in it and not hide (its produce) in his garment." He said: In this matter, there is a similar hadith from Abdullah bin Amr, Abbad bin Syurahbil, Rafi' bin Amr, Umair the freed slave of Abu Al Lahm, and Abu Hurairah. Abu Isa said: The hadith of Ibnu Umar is gharib we do not know it from this chain except from the hadith of Yahya bin Sulaim, and some scholars permitted a traveler to eat fruits, while some disliked it except by paying for it."

CASE OF DATE FRUIT PLAIN BY SMALL CHILDREN

Hadith Imam Tirmidzi Number 1209

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ صَالِحِ بْنِ أَبِي جُبَيْرٍ عَنْ أَبِيهِ عَنْ رَافِعِ بْنِ عَمْرٍو قَالَ كُنْتُ أُرْمِي نَخْلَ الْأَنْصَارِ فَأَخَذُونِي فَذَهَبُوا بِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَافِعُ لِمَ تَرْمِي نَخْلَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْجُوعُ قَالَ لَا تَرْمِ كُلَّ مَا وَقَعَ أَشْبَعَكَ اللَّهُ وَأَرْوَاكَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abu Ammar Al Husain bin Hurait Al Khuza'i], narrated to us [Al Fadlal bin Musa] from [Shalih bin Abu Jubair] from [his father] from [Rafi' bin Amr], he said: I once

threw stones at the date palms of the Ansar, so they caught me and brought me to the Prophet, peace and blessings be upon him, he asked: O Rafi', why did you throw stones at their date palms?" He continued: I answered: "O Messenger of Allah, (I did it) because of hunger." He said: "Do not throw stones eat what has fallen, may Allah satisfy you until you are full." This hadith is hasan gharib sahih."

TAKING DATES BECAUSE I WAS FORCED TO

Hadith Imam Tirmidzi Number 1210

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الثَّمَرِ الْمُعْلَقِ فَقَالَ مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Amr bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, was asked about hanging dates. Then he answered: For whoever is compelled by need (to eat) not to hide it in his garment, there is no harm." Abu Isa said: This hadith is hasan."

Hadith Corroboration
Imam Ahmad : 6797
Imam Abu Dawud : 1455, 3816
Imam Nasa'i : 4872

PROHIBITION OF MUHAQALAH, MUZABANAH, MUKHABARAH AND TSUNYA

Hadith Imam Tirmidzi Number 1211

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ أَخْبَرَنِي سُفْيَانُ بْنُ حُسَيْنٍ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْثُّنْيَا إِلَّا أَنْ تُعْلَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ يُونُسَ بْنِ عُبَيْدٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ

Narrated to us [Ziyad bin Ayyub Al Baghdadi], informed us [Abbad bin Al 'Awwam], he said: Informed me [Sufyan bin Husain] from [Yunus bin Ubaid] from ['Atha] from [Jabir] that the Messenger of Allah, peace and blessings be upon him, forbade muhaqalah, muzabanah, mukhabarah, and exception unless known. Abu Isa said: This hadith is hasan sahih gharib from this chain from the hadith of Yunus bin Ubaid from 'Atha from Jabir.

Hadith Corroboration
Imam Ahmad : 9889, 11211, 13838, 14312, 14680, 20628
Imam Bukhari : 2038
Imam Muslim : 2855, 2857, 2859, 2867, 2877

PROHIBITION OF SELLING FOOD BEFORE RECEIVING IT Hadith Imam Tirmidzi Number 1212

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَسْتَوْفِيَهُ قَالَ ابْنُ عَبَّاسٍ وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلُهُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ كَرِهُوا بَيْعَ الطَّعَامِ حَتَّى يَقْبِضَهُ الْمُشْتَرِي وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِيمَنْ ابْتَاعَ شَيْئًا مِمَّا لَا يُكَالُ وَلَا يُوزَنُ مِمَّا لَا يُؤْكَلُ وَلَا يُشْرَبُ أَنْ يَبْعَهُ قَبْلَ أَنْ يَسْتَوْفِيَهُ وَإِنَّمَا التَّشْدِيدُ عِنْدَ أَهْلِ الْعِلْمِ فِي الطَّعَامِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Amr bin Dinar] from [Thawus] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: "Whoever sells food, let him not sell it until he receives it (the item is with him, becomes his)." Ibnu Abbas said: I consider everything similar to it. He said: In this matter, there is a similar hadith from Jabir, Ibnu Umar, and Abu Hurairah. Abu Isa said: The hadith of Ibnu Abbas is hasan sahih and is acted upon according to most scholars they disliked selling food until the buyer receives it, but some scholars permitted someone selling something not measured or weighed from something not eaten or drunk to sell it before receiving it. Indeed, the emphasis according to the scholars is on food, this is the opinion of Ahmad and Ishaq."

Hadith Corroboration

Imam Ahmad : 373, 2312, 3175, 3301, 3316, 4506, 4820, 4984, 5057, 5169, 5243, 5596, 8086, 14681
Imam Bukhari : 1982, 1989, 1992
Imam Muslim : 2807, 2808, 2809, 2810, 2812, 2813, 2814
Imam Abu Dawud : 3029, 3033
Imam Nasa'i : 4518, 4519, 4522
Imam Ibnu Majah : 2217, 2218
Imam Malik : 1154
Imam Darimi : 2446

PROHIBITION ON BIDDING ON ITEMS THAT ARE BEING BIDDED BY OTHER PEOPLE Hadith Imam Tirmidzi Number 1213

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِعُ بَعْضُكُمْ عَلَى

بَيْعَ بَعْضٍ وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ قَالِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَسَمُرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَسُومُ الرَّجُلُ عَلَى سَومِ أَخِيهِ وَمَعْنَى الْبَيْعِ فِي هَذَا الْحَدِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ هُوَ السَّوْمُ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: Let not some of you sell an item being bid on by some of you, and let not some of you propose to a woman proposed to by some of you." He said: In this matter, there is a similar hadith from Abu Hurairah and Samurah. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and has been narrated from the Prophet, peace and blessings be upon him, that he said: "A person should not bid on an item being bid on by his brother." And according to the scholars, the meaning of selling in this hadith from the Prophet, peace and blessings be upon him, is bidding."

Hadith Corroboration

Imam Ahmad : 4492, 5597, 5761, 5787, 5815, 5994, 6123, 7753, 7878, 8581, 9153, 9572, 9623, 9953, 10197, 10271, 10429, 10430, 16690

Imam Bukhari : 1995, 2006, 2015, 2020, 2522, 4746

Imam Muslim : 2519, 2530, 2531, 2533, 2786, 2787, 2790

Imam Abu Dawud : 1781, 1782, 2979, 2986

Imam Nasa'i : 3186, 3187, 3188, 3190, 3191, 4420

Imam Ibnu Majah : 1857, 1858, 2162

Imam Malik : 964, 965, 1188, 1189

Imam Darimi : 2081, 2454

PROHIBITION ON SELLING KHAMR TO ORPHANS

Hadith Imam Tirmidzi Number 1214

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ لَيْثًا يُحَدِّثُ عَنْ يَحْيَى بْنِ عَبَّادٍ عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ أَنَّهُ قَالَ يَا نَبِيَّ اللَّهِ إِنِّي اشْتَرَيْتُ خَمْرًا لِأَيْتَامٍ فِي حَجْرِي قَالَ أَهْرِقِ الْخَمْرَ وَاكْسِرِ الدَّنَائِقَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَعَائِشَةَ وَأَبِي سَعِيدٍ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي طَلْحَةَ رَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنِ السُّدِّيِّ عَنْ يَحْيَى بْنِ عَبَّادٍ عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ كَانَ عِنْدَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ اللَّيْثِ

Narrated to us [Humaid bin Mas'adah], narrated to us [Al Mu'tamir bin Sulaiman], he said: I heard [Laits] narrate from [Yahya bin Abbad] from [Anas] from [Abu Thalhah] that he said: O Prophet of Allah, indeed I sell khamr belonging to an orphan in my care. He answered: Spill that khamr and break its container." He said: In this matter, there is a similar hadith from Jabir, 'Aisyah, Abu Sa'id, Ibnu Mas'ud, Ibnu Umar, and Anas. Abu Isa said: The hadith of Abu Thalhah is narrated by [Ats Tsauri] from [As Sudi] from [Yahya bin Abbad] from [Anas] that [Abu Thalhah] owned the khamr this is more sahih than the hadith of Al Laits."

PROHIBITION ON CHANGING KHAMR INTO VINEGAR

Hadith Imam Tirmidzi Number 1215

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ السُّدِّيِّ عَنْ يَحْيَى بْنِ عَبَّادٍ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّتَهُ خَلَا قَالَ لَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Sufyan] from [As Sudi] from [Yahya bin Abbad] from [Anas bin Malik], he said: The Prophet, peace and blessings be upon him, was asked: Can khamr be turned into vinegar? He answered: No." Abu Isa said: This hadith is hasan sahih."

TEN GROUPS WHO ARE CURSED BECAUSE OF KHAMR

Hadith Imam Tirmidzi Number 1216

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ قَالَ سَمِعْتُ أَبَا عَاصِمٍ عَنْ شَيْبٍ بْنِ بَشْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمْرِ عَشْرَةَ عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكِلَ
ثَمَنِهَا وَالْمُشْتَرِيَ لَهَا وَالْمُشْتَرَاءَ لَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ وَقَدْ رَوَى نَحْنُ هَذَا عَنْ
ابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdullah bin Munir], he said: I heard [Abu 'Ashim] from [Syabib bin Bisyr] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, cursed ten people involved with khamr: the one who presses it, the one who requests it to be pressed, the drinker, the carrier, the one for whom it is carried, the pourer, the seller, the one who eats its proceeds, the buyer, and the one who requests it to be bought. Abu Isa said: This hadith is gharib from the hadith of Anas. And a similar hadith has been narrated from Ibnu Abbas, Ibnu Mas'ud, and Ibnu Umar from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Ibnu Majah : 3372

PERMISSION TO MILK OTHER PEOPLE'S CATTLE

Hadith Imam Tirmidzi Number 1217

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ فَإِنْ أَذِنَ لَهُ
فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَإِنْ لَمْ يَكُنْ فِيهَا أَحَدٌ فَلْيُصَوِّتْ ثَلَاثًا فَإِنْ أَجَابَهُ أَحَدٌ فَلْيَسْتَأْذِنْهُ فَإِنْ لَمْ يُجِبْهُ أَحَدٌ
فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ قَالَ فِي الْبَابِ عَنْ عُمَرَ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ قَالَ أَبُو عِيسَى وَقَالَ عَلِيُّ بْنُ
الْمَدِينِيِّ سَمِعْتُ الْحَسَنَ مِنْ سَمُرَةَ صَحِيحٌ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي رِوَايَةِ الْحَسَنِ عَنْ سَمُرَةَ وَقَالُوا

إِنَّمَا يُحَدَّثُ عَنْ صَحِيفَةِ سَمُرَةَ

Narrated to us [Abu Salamah Yahya bin Khalaf], narrated to us [Abdul A'la] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samurah bin Jundab] that the Prophet, peace and blessings be upon him, said: If one of you comes to livestock, if its owner is present, ask permission if he permits, milk it and drink. If no one is there, call out (for permission) three times. If someone responds, ask permission, but if no one responds, milk it and drink but do not take any away." He said: In this matter, there is a similar hadith from Umar and Abu Sa'id. Abu Isa said: The hadith of Samurah is hasan gharib sahih and is acted upon according to some scholars, this is also the opinion of Ahmad and Ishaq. Abu Isa said: Ali bin Al Madini said: Al Hasan's hearing from Samurah is sahih, but some hadith scholars criticized Al Hasan's narration from Samurah, saying: Indeed, Al Hasan only narrated hadiths from Samurah's book."

Hadith Corroboration
Imam Abu Dawud : 2251

PROHIBITION OF KHAMR, CARCARS, PIG AND STATUES

Hadith Imam Tirmidzi Number 1218

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبَحُ بِهَا النَّاسُ قَالَ لَا هُوَ حَرَامٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتِلِ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَأَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُمَا وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yazid bin Abu Habib] from ['Atha' bin Abu Rabah] from [Jabir bin Abdullah] that he heard the Messenger of Allah, peace and blessings be upon him, say in the year of the conquest of Makkah: Indeed, Allah and His Messenger have forbidden selling khamr, dead animals, pork, and idols." Then it was asked: O Messenger of Allah, what about the fat of dead animals, for it is used to caulk ships, oil skins, and people use it for lamps? He answered: "No, it is haram." Then at that time, the Messenger of Allah, peace and blessings be upon him, said: "May Allah fight the Jews indeed, Allah forbade fat to them, but they rendered it, sold it, and ate its proceeds." He said: In this matter, there is a similar hadith from Umar and Ibnu Abbas. Abu Isa said: The hadith of Jabir is hasan sahih and is acted upon according to the scholars."

Hadith Corroboration
Imam Ahmad : 6702, 13948
Imam Bukhari : 2082, 3958
Imam Muslim : 2960
Imam Abu Dawud : 3024, 3025
Imam Nasa'i : 4183, 4590

PROHIBITION ON WITHDRAWAL OF GRANTS

Hadith Imam Tirmidzi Number 1219

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لَنَا مِثْلُ السُّوءِ الْعَائِدِ فِي هَبْتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ

Narrated to us [Ahmad bin Abdah Adl Dlabbi], narrated to us [Abdul Wahhab Ats Tsaqafi], narrated to us [Ayyub] from [Ikrimah] from [Ibnu Abbas], may Allah be pleased with them both, that the Messenger of Allah, peace and blessings be upon him, said: We have no similitude for the one who retracts his gift except like a dog that licks back its vomit."

Hadith Corroboration

Imam Ahmad : 361, 1776, 2398, 2515, 2858, 2979, 3011, 3012, 3052, 6649

Imam Bukhari : 2400, 2428, 2429, 6460

Imam Muslim : 3051

Imam Nasa'i : 3631, 3636, 3637, 3638, 3639, 3640, 3641, 3642

Imam Ibnu Majah : 2376, 2377

PROHIBITION ON WITHDRAWAL OF GIVEN, EXCEPT BY PARENTS

Hadith Imam Tirmidzi Number 1220

قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنِ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّهُ سَمِعَ طَاوُسًا يُحَدِّثُ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا مَنْ وَهَبَ هَبَةً لِدَيِّ رَحِمٍ مُحَرَّمٍ فَلَيْسَ لَهُ أَنْ يَرْجِعَ فِيهَا وَمَنْ وَهَبَ هَبَةً لِغَيْرِ دَيِّ رَحِمٍ مُحَرَّمٍ فَلَهُ أَنْ يَرْجِعَ فِيهَا مَا لَمْ يَثْبُتْ مِنْهَا وَهُوَ قَوْلُ الثَّوْرِيِّ وَقَالَ الشَّافِعِيُّ لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ وَاحْتَجَّ الشَّافِعِيُّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ

He said: In this matter, there is a similar hadith from [Ibnu Umar] from the Prophet, peace and blessings be upon him, that he said: It is not lawful for someone who gives a gift to retract it, except a parent who gave to his child." Narrated that to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu 'Adi] from [Husain Al Mu'allim] from [Amr bin Syu'aib] that he heard [Thawus] narrate from [Ibnu Umar] and [Ibnu Abbas], both marfu' to the Prophet, peace and blessings be upon him. Abu Isa said: The hadith of Ibnu Abbas, may Allah be pleased with them both, is hasan sahih and this hadith is acted upon according to the scholars from among the companions of the Prophet, peace and blessings be upon him, and others. They held: Whoever gives something to his relative has no right to retract it, but

whoever gives to non-relatives may take it back, but he gets no reward for his giving. This is the opinion of Ats Tsauri, while Asy Syafi'i held: It is not lawful for someone to give something and retract it except a parent regarding what he gave to his child Asy Syafi'i argued with the hadith of Abdullah bin Umar from the Prophet, peace and blessings be upon him, he said: "It is not lawful for someone to give a gift and retract it, except a parent (retracting) what he gave to his child."

Hadith Corroboration

Imam Ahmad : 2014, 4579, 5236

Imam Abu Dawud : 3072

Imam Tirmidzi : 2058

Imam Nasa'i : 3630, 3632, 3643, 3644

Imam Ibnu Majah : 2368

PROHIBITION OF MUHAQALAH AND MUZABANAH EXCEPT FOR ARAYA

Hadith Imam Tirmidzi Number 1221

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ إِلَّا أَنَّهُ قَدْ أَذِنَ لِأَهْلِ الْعَرَايَا أَنْ يَبِيعُوهَا بِمِثْلِ خَرْصَهَا قَالِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ ثَابِتٍ هَكَذَا رَوَى مُحَمَّدُ بْنُ إِسْحَقَ هَذَا الْحَدِيثَ وَرَوَى أَيُّوبُ وَعُيَيْدُ اللَّهِ بْنُ عُمَرَ وَمَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَبِهَذَا الْإِسْنَادِ عَنْ ابْنِ عُمَرَ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَخَّصَ فِي الْعَرَايَا وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ

Narrated to us [Hannad], narrated to us [Abdah] from [Muhammad bin Ishaq] from [Nafi'] from [Ibnu Umar] from [Zaid bin Tsabit] that the Prophet, peace and blessings be upon him, forbade muhaqalah and muzabanah except he obtained permission from the owner of 'Araya let him sell it by equal measure. He said: In this matter, there is a similar hadith from Abu Hurairah and Jabir. Abu Isa said: The hadith of Zaid bin Tsabit is like this [Muhammad bin Ishaq] narrated this hadith, while [Ayyub], [Ubaidullah bin Umar], and [Malik bin Anas] narrated from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, forbade muhaqalah and muzabanah. And with this chain from Ibnu Umar from Zaid bin Tsabit from the Prophet, peace and blessings be upon him, that he permitted 'araya, and this is more sahih than the hadith of Muhammad bin Ishaq.

Hadith Corroboration

Imam Ahmad : 9889, 11211, 13838, 14680, 20628, 20670

Imam Bukhari : 2038

Imam Muslim : 2855, 2859, 2877

Imam Abu Dawud : 2955

Imam Tirmidzi : 1234

Imam Nasa'i : 3820, 3824, 3825, 3827, 3863, 4459, 4554, 4555

Imam Ibnu Majah : 2257, 2258

Imam Darimi : 2444

IT'S OK TO BUY AND BUY 'ARAYA UNDER FIVE WASAQ

Hadith Imam Tirmidzi Number 1222

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ كَذَا حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ حُصَيْنٍ نَحْوَهُ وَرَوَى هَذَا الْحَدِيثُ عَنْ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ أَوْ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ

Narrated to us [Abu Kuraib], narrated to us [Zaid bin Hubab] from [Malik bin Anas] from [Dawud bin Hushain] from [Abu Sufyan], the freed slave of Ibnu Abu Ahmad, from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, permitted the sale of 'araya below five wasaq or like this. Narrated to us [Qutaibah] from [Malik] from [Dawud bin Hushain] like this, and this hadith is narrated from Malik that the Prophet, peace and blessings be upon him, permitted the sale of 'araya for five wasaq or below five wasaq.

Hadith Corroboration

Imam Ahmad : 4261, 6938, 20601, 20651

Imam Bukhari : 2041, 2208

Imam Muslim : 2845

Imam Abu Dawud : 2918, 2920

Imam Nasa'i : 4460, 4461, 4462, 4465, 4468

Imam Ibnu Majah : 2259

Imam Malik : 1132

IT'S OK TO BUY AND BUY 'ARAYA ACCORDING TO MEASUREMENT

Hadith Imam Tirmidzi Number 1223

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَقَالُوا إِنَّ الْعَرَايَا مُسْتَثْنَاءٌ مِنْ جُمْلَةِ نَهْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمَزَابَنَةِ وَاحْتَجُّوا بِحَدِيثِ زَيْدِ بْنِ ثَابِتٍ وَحَدِيثِ أَبِي هُرَيْرَةَ وَقَالُوا لَهُ أَنْ يَشْتَرِيَ مَا دُونَ خَمْسَةِ أَوْسُقٍ وَمَعْنَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَادَ التَّوَسُّعَةَ عَلَيْهِمْ فِي هَذَا لِأَنَّهُمْ شَكَّوْا إِلَيْهِ وَقَالُوا لَا نَحْدُ مَا نَشْتَرِي مِنَ الثَّمَرِ إِلَّا بِالثَّمَرِ فَرَخَّصَ لَهُمْ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَنْ يَشْتَرَوْهَا فَيَأْكُلُوهَا رُطْبًا

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibnu Umar] from [Zaid bin Tsabit] that the Messenger of Allah, peace and blessings be upon him, permitted the sale of 'araya by its measure. Abu Isa said: This hadith is hasan sahih, and the hadith of Abu Hurairah is hasan sahih and is acted upon according to some scholars, among them: Asy Syafi'i, Ahmad, and Ishaq. They held: That 'araya is excepted in a prohibited amount when the Prophet, peace and blessings be upon him, forbade muhaqalah

and muzabanah they argued with the hadith of Zaid bin Tsabit and the hadith of Abu Hurairah, and they also said: It is permissible to sell less than five wasaq. Its meaning according to the scholars is that the Prophet, peace and blessings be upon him, intended leniency for them in this matter because of their complaint. They complained: We do not find if we sell fresh dates except for dry dates, so he gave leniency to them to sell less than five wasaq, so they eat dry dates.

Hadith Corroboration
 Imam Ahmad : 4261, 20601, 20651
 Imam Nasa'i : 4460, 4462, 4468
 Imam Ibnu Majah : 2259

PROHIBITION ON BUYING AND SELLING MUZABANAH AND WET GRAPES

Hadith Imam Tirmidzi Number 1224

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ الْحَلَّالُ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ حَدَّثَنَا بُشَيْرُ بْنُ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمُزَابَنَةِ الثَّمَرِ بِالثَّمَرِ إِلَّا لِأَصْحَابِ الْعَرَايَا فَإِنَّهُ قَدْ أَذِنَ لَهُمْ وَعَنْ بَيْعِ الْعِنَبِ بِالزَّرْبِيبِ وَعَنْ كُلِّ ثَمَرٍ يَخْرُصُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Ali Al Hulwani Al Khallal], narrated to us [Abu Usamah] from [Al Walid bin Katsir], narrated to us [Busyair bin Yasar], the freed slave of Banu Haritsah, that [Rafi' bin Khadij] and [Sahl bin Abu Hatsmah] narrated to us that the Messenger of Allah, peace and blessings be upon him, forbade the sale of muzabanah, which is selling fresh dates for dry dates, except for the owners of 'Araya, for he permitted them he also forbade selling fresh grapes and raisins, and forbade every fruit still on the tree by estimation (taksir). Abu Isa said: This hadith is hasan sahih gharib through this chain.

Hadith Corroboration
 Imam Ahmad : 4299, 4313, 5045, 14464, 15510, 16625, 20602, 20670, 22012
 Imam Bukhari : 2026, 2036, 2037, 2042, 2209
 Imam Muslim : 2835, 2842, 2844, 2846, 2847
 Imam Abu Dawud : 2917, 2919
 Imam Nasa'i : 3823, 4455, 4456, 4458, 4467
 Imam Ibnu Majah : 2186
 Imam Malik : 1140, 1141, 1142, 1175

PROHIBITION OF COMPETITION IN PRICE BIDDING

Hadith Imam Tirmidzi Number 1225

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَنَاجَشُوا قَالَ وَفِي الْبَابِ

عَنْ ابْنِ عُمَرَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا التَّجَشُّسَ قَالَ أَبُو عِيسَى وَالتَّجَشُّسُ أَنْ يَأْتِيَ الرَّجُلُ الَّذِي يَفْصِلُ السَّلْعَةَ إِلَى صَاحِبِ السَّلْعَةِ فَيَسْتَأْمُ بِأَكْثَرِ مِمَّا تَسَوَّى وَذَلِكَ عِنْدَمَا يَحْضُرُهُ الْمُشْتَرِي يُرِيدُ أَنْ يَغْتَرَّ الْمُشْتَرِي بِهِ وَلَيْسَ مِنْ رَأْيِهِ الشَّرَاءُ إِنَّمَا يُرِيدُ أَنْ يَخْدَعَ الْمُشْتَرِي بِمَا يَسْتَأْمُ وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ قَالَ الشَّافِعِيُّ وَإِنْ تَجَشَّسَ رَجُلٌ فَالتَّاجِسُ آثِمٌ فِيمَا يَصْنَعُ وَالْبَيْعُ جَائِزٌ لِأَنَّ الْبَائِعَ غَيْرُ التَّاجِسِ

Narrated to us [Qutaibah] and [Ahmad bin Mani'], both said: Narrated to us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyab] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said. And Qutaibah said: This hadith reaches the Prophet, peace and blessings be upon him, he said: Do not compete in bidding." He said: In this matter, there is a similar hadith from Ibnu Umar and Anas. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and is acted upon according to the scholars they disliked competition in bidding. Abu Isa said: Najsy is when someone comes dividing merchandise among traders and bids more than offered when the buyer approaches him. He wants to deceive the buyer and does not intend to buy he only wants to deceive the buyer regarding what he offers this is a form of deception. Asy Syafi'i said: If someone competes in bidding, the competitor sins for his action, but the sale is valid because the seller does not compete in bidding."

Hadith Corroboration
Imam Abu Dawud : 2981
Imam Ibnu Majah : 2165

ADDING SCALES WHEN SELLING ITEMS

Hadith Imam Tirmidzi Number 1226

حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سُؤَيْدِ بْنِ قَيْسٍ قَالَجَلَبْتُ أَنَا وَمُخْرِفَةُ الْعَبْدِيِّ بَرًّا مِنْ هَجَرَ فَجَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاوَمَنَا بِسَرَاوِيلٍ وَعِنْدِي وَرَّانٌ يَزِنُ بِالْأَجْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْوَرَّانِ زِنْ وَأَرْجِحْ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ سُؤَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَهْلُ الْعِلْمِ يَسْتَحِبُّونَ الرُّجْحَانَ فِي الْوَزْنِ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكِ فَقَالَ عَنْ أَبِي صَفْوَانَ وَذَكَرَ الْحَدِيثَ

Narrated to us [Hannad] and [Mahmud bin Ghailan], both said: Narrated to us [Waki'] from [Sufyan] from [Simak bin Harb] from [Suwaid bin Qais], he said: I and Makhrafah Al Abdi once brought clothing from Hajar, then the Prophet, peace and blessings be upon him, came to us bargaining for some long garments from us at that time, I had someone who weighed for a wage. So the Prophet, peace and blessings be upon him, said to the weigher: Weigh and exceed." He said: In this matter, there is a similar hadith from Jabir and Abu Hurairah. Abu Isa said: The hadith of Suwaid is hasan sahih, and the scholars encourage excess in weighing [Syu'bah] narrated this hadith from [Simak], then he said: From [Abu Shafwan],

and he mentioned the hadith."

Hadith Corroboration
Imam Nasa'i : 4515
Imam Ibnu Majah : 2211

THE PRINCIPITY OF GIVING TEMPO TO PEOPLE WHO HAVE DIFFICULTY PAYING DEBT Hadith Imam Tirmidzi Number 1227

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ
أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ
عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي الْيَسْرِ وَأَبِي قَتَادَةَ وَحُدَيْفَةَ وَابْنِ مَسْعُودٍ وَعُبَادَةَ وَجَابِرٍ قَالَ
أَبُو عَيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Ishaq bin Sulaiman Ar Razi] from [Dawud bin Qais] from [Zaid bin Aslam] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever gives respite to one in difficulty in paying debt or waives it (frees him), Allah will shade him on the day under the shade of His Throne, on a day when there is no shade except His shade." He said: In this matter, there is a similar hadith from Abul Yasar, Abu Qatadah, Hudzaifah, Ibnu Mas'ud, Ubadah, and Jabir. Abu Isa said: The hadith of Abu Hurairah is sahih gharib from this chain."

Hadith Corroboration
Imam Ahmad : 501, 2860, 8354, 14972, 14973, 15417, 15418, 16464, 21516, 21574
Imam Muslim : 2921, 2922, 2923, 5328
Imam Tirmidzi : 1227, 1228
Imam Darimi : 2475, 2476

MAKING OTHER PEOPLE'S THINGS EASIER IN COUNTING Hadith Imam Tirmidzi Number 1228

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حُسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ رَجُلًا مُوسِرًا وَكَانَ يُخَالِطُ
النَّاسَ وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنْ الْمُعْسِرِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْيَسْرِ كَغُبُ بْنُ عَمْرِو

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq] from [Abu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: One from the nations before you will be reckoned no good is found in him at all except that he was lenient (in dealings with others), and he interacted with people, then he ordered his slaves to give latitude to one in difficulty. So Allah, the Mighty and Majestic, said: (We are

more entitled to that than him give him latitude)." Abu Isa said: This hadith is hasan sahih, and Abul Yasar is Ka'b bin Amr."

Hadith Corroboration

Imam Ahmad : 501, 2860, 8354, 14972, 14973, 15417, 15418, 16464, 21516, 21574

Imam Muslim : 2921, 2922, 2923, 5328

Imam Tirmidzi : 1227, 1228

Imam Darimi : 2475, 2476

PROHIBITION OF DELAYING PAYING DEBT FOR THOSE WHO ARE ABLE

Hadith Imam Tirmidzi Number 1229

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَظْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أَتَيْعَ أَحَدُكُمْ عَلَى مَالٍ فَلْيَتَّبِعْ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَالْشَّرِيدِ بْنِ سُوَيْدِ الثَّقَفِيِّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: Delay by the rich in paying debt is injustice if one of you is transferred debt to a rich person, let the rich one accept it." He said: In this matter, there is a similar hadith from Ibnu Umar and Syarid bin Suwaid Ats Tsaqafi."

Hadith Corroboration

Imam Ahmad : 7034, 7141, 7226, 7828, 8541, 9599, 9621

Imam Bukhari : 2125, 2126, 2225

Imam Muslim : 2924

Imam Abu Dawud : 2903

Imam Nasa'i : 4609, 4612

Imam Ibnu Majah : 2394, 2395

Imam Malik : 1181

Imam Darimi : 2473

HIWALAH (DEBT TRANSFER)

Hadith Imam Tirmidzi Number 1230

حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ حَدَّثَنَا هُشَيْمٌ قَالَ حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَظْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُحِلَّتْ عَلَى مَالٍ فَاتَّبِعْهُ وَلَا تَبِعْ بَيْعَتَيْنِ فِي بَيْعَةٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَاهُ إِذَا أُحِيلَ أَحَدُكُمْ عَلَى مَالٍ فَلْيَتَّبِعْ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أُحِيلَ الرَّجُلُ عَلَى مَالٍ فَاحْتَالَهُ فَقَدْ بَرِئَ الْمُحِيلُ وَلَيْسَ لَهُ أَنْ يَرْجِعَ عَلَى الْمُحِيلِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا تَوَيَّ مَالٌ هَذَا بِإِفْلَاسِ الْمُحَالِ عَلَيْهِ فَلَهُ أَنْ يَرْجِعَ عَلَى الْأَوَّلِ

وَاحْتَجُّوا بِقَوْلِ عُثْمَانَ وَغَيْرِهِ حِينَ قَالُوا لَيْسَ عَلَى مَالِ مُسْلِمٍ تَوَى قَالَ إِسْحَاقُ مَعْنَى هَذَا الْحَدِيثِ لَيْسَ عَلَى مَالِ مُسْلِمٍ تَوَى هَذَا إِذَا أُحِيلَ الرَّجُلُ عَلَى آخَرٍ وَهُوَ يَرَى أَنَّهُ مِلِّيٌّ فَإِذَا هُوَ مُعَدِّمٌ فَلَيْسَ عَلَى مَالِ مُسْلِمٍ تَوَى

Narrated to us [Ibrahim bin Abdullah Al Harawi], he said: Narrated to us [Husyaim], he said: Narrated to us [Yunus bin Ubaid] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: Delay by the rich in paying debt is injustice if your debt is transferred to a rich person, follow him, and there are no two contracts in one sale." Abu Isa said: The hadith of Abu Hurairah is hasan sahih its meaning is that if one of you has his debt transferred (hiwalah) to a rich person, let him accept it. Some scholars said: If one has his debt transferred to a rich person and then transfers it, the transferor is freed and has no obligation to return to the one who transferred. This is the opinion of Asy Syafi'i, Ahmad, and Ishaq. Whereas some scholars held that if the property is lost, it is the risk of bankruptcy of the one to whom the debt is transferred he has the right to return to the first one. They argued with the statement of Utsman and others when they said: There is no right over a Muslim's property that is lost. Ishaq said: The meaning of this hadith: There is no right over a Muslim's property that is lost, is if debt is transferred to someone over another. He also held that the person is rich, but if he has no property, there is no right to return the lost Muslim's property."

Hadith Corroboration

Imam Ahmad : 5138, 7034, 7141, 7226, 9594, 9621

Imam Bukhari : 2225

Imam Muslim : 2924

Imam Abu Dawud : 2903

Imam Nasa'i : 4612

Imam Ibnu Majah : 2394, 2395

Imam Malik : 1181

Imam Darimi : 2473

PROHIBITION ON BUYING AND SELLING OF MUNABADZAH AND MULAMASAH

Hadith Imam Tirmidzi Number 1231

حَدَّثَنَا أَبُو كُرَيْبٍ وَمَحْمُودُ بْنُ عَيْلَانَ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ يَقُولَ إِذَا نَبَذْتُ إِلَيْكَ الشَّيْءَ فَقَدْ وَجَبَ الْبَيْعُ بَيْنِي وَبَيْنَكَ وَالْمُلَامَسَةُ أَنْ يَقُولَ إِذَا لَمَسْتُ الشَّيْءَ فَقَدْ وَجَبَ الْبَيْعُ وَإِنْ كَانَ لَا يَرَى مِنْهُ شَيْئًا مِثْلَ مَا يَكُونُ فِي الْجِرَابِ أَوْ غَيْرِ ذَلِكَ وَإِنَّمَا كَانَ هَذَا مِنْ يُبُوعِ أَهْلِ الْجَاهِلِيَّةِ فَنَهَى عَنْ ذَلِكَ

Narrated to us [Abu Kuraib] and [Mahmud bin Ghailan], both said: Narrated to us [Waki'] from [Sufyan] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, forbade the sale of munabadzah and mulamasah. He said: In this matter, there is a similar hadith from Abu Sa'id and Ibnu Umar. Abu Isa said: The hadith of Abu Hurairah is hasan sahih, and the meaning of this hadith

(munabadzah) is that someone says: If I throw an item to you, the sale between me and you must proceed (a transaction occurs). Mulamasah is that someone says: If you touch an item, the sale must be executed, even if he does not see anything of it, like (selling something) in a sword sheath or the like. Indeed, this is among the sales of the people of jahiliyyah, so he forbade it.

Hadith Corroboration
Imam Ahmad : 9781, 9838, 11211
Imam Bukhari : 2055
Imam Abu Dawud : 2530
Imam Nasa'i : 4437, 4459
Imam Ibnu Majah : 2186
Imam Malik : 1175
Imam Darimi : 2449

SALAM RULES (BUYING AND SELLING ORDERS)

Hadith Imam Tirmidzi Number 1232

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ عَنْ ابْنِ عَبَّاسٍ
قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثَّمَرِ فَقَالَ مَنْ أَسْلَفَ فَلْيُسْلِفْ فِي كَيْلٍ
مَعْلُومٍ وَوزنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى وَعَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ أَبُو عِيسَى
حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَغَيْرِهِمْ أَجَازُوا السَّلَفَ فِي الطَّعَامِ وَالثِّيَابِ وَغَيْرِ ذَلِكَ مِمَّا يُعْرَفُ حَدُّهُ وَصِفَتُهُ وَاخْتَلَفُوا فِي السَّلَامِ فِي
الْحَيَوَانِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ السَّلَامَ فِي الْحَيَوَانِ جَائِزًا
وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ
السَّلَامَ فِي الْحَيَوَانِ وَهُوَ قَوْلُ سُفْيَانَ وَأَهْلِ الْكُوفَةِ أَبُو الْمِنْهَالِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُطْعِمٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan] from [Ibnu Abu Najih] from [Abdullah bin Katsir] from [Abu Al Minhal] from [Ibnu Abbas], he said: When the Messenger of Allah, peace and blessings be upon him, came to Madinah, its people used to do salaf on fruits. Then he asked: Whoever does salaf, let him do salaf in a known measure (clear) and a known weight (clear), until a known time (clear)." He said: In this matter, there is a similar hadith from Ibnu Abu Aufa and Abdurrahman bin Abza. Abu Isa said: The hadith of Ibnu Abbas is hasan sahih and is acted upon according to the scholars from among the companions of the Prophet, peace and blessings be upon him, and others they permitted salaf on food, clothing, and others from what is known in time and characteristic, but they differed on salaf on animals some scholars from among the companions of the Prophet, peace and blessings be upon him, and others held: Salaf on animals is permissible, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq. However, some scholars from among the companions of the Prophet, peace and blessings be upon him, and others disliked salaf on animals, this is the opinion of Sufyan and the people of Kufah. Abu Al Minhal's name is Abdurrahman bin Muth'im."

OBLIGATION TO OFFER LAND TO ALLIES BEFORE SALE

Hadith Imam Tirmidzi Number 1233

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهُ شَرِيكٌ فِي حَائِطٍ فَلَا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرضَهُ عَلَى شَرِيكِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ سَمِعْتُ مُحَمَّدًا يَقُولُ سُلَيْمَانُ الْيَشْكُرِيُّ يُقَالُ إِنَّهُ مَاتَ فِي حَيَاةِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ وَلَمْ يَسْمَعْ مِنْهُ قَتَادَةُ وَلَا أَبُو بَشِيرٍ قَالَ مُحَمَّدٌ وَلَا نَعْرِفُ لِأَحَدٍ مِنْهُمْ سَمَاعًا مِنْ سُلَيْمَانَ الْيَشْكُرِيِّ إِلَّا أَنْ يَكُونَ عَمْرُو بْنُ دِينَارٍ فَلَعَلَّهُ سَمِعَ مِنْهُ فِي حَيَاةِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ وَإِنَّمَا يُحَدِّثُ قَتَادَةُ عَنْ صَحِيفَةِ سُلَيْمَانَ الْيَشْكُرِيِّ وَكَانَ لَهُ كِتَابٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو بَكْرِ الْعُظَايْرُ عَبْدُ الْقُدُّوسِ قَالَ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ قَالَ سُلَيْمَانُ التَّيْمِيُّ ذَهَبُوا بِصَحِيفَةِ جَابِرِ بْنِ عَبْدِ اللَّهِ إِلَى الْحَسَنِ الْبَصْرِيِّ فَأَخَذَهَا أَوْ قَالَ فَرَوَاهَا وَذَهَبُوا بِهَا إِلَى قَتَادَةَ فَرَوَاهَا وَأَتَوْنِي بِهَا فَلَمْ أَرَوْهَا يَقُولُ رَدَدْتُهَا

Narrated to us [Ali bin Khasyram], narrated to us [Isa bin Yunus] from [Sa'id] from [Qatadah] from [Sulaiman Al Yasykuri] from [Jabir bin Abdullah] that the Prophet, peace and blessings be upon him, said: Whoever has a partnership (joint venture) in land management, he should not sell half of it until offering to his partner." Abu Isa said: This hadith's chain is not connected I heard Muhammad say: Sulaiman Al Yasykari is said to have died while Jabir bin Abdullah was still alive he said: Qatadah did not hear from him, nor did Abu Bisyr Muhammad said: We do not know anyone who heard from Sulaiman Al Yasykari except Amr bin Dinar perhaps he heard from him while Jabir bin Abdullah was still alive he said: Qatadah only narrated hadiths from Sulaiman Al Yasykari's book, and he had a book from Jabir bin Abdullah. Narrated to us Abu Bakr Al 'Athar Abdul Quddus, he said: Ali bin Al Madini said: Yahya bin Sa'id said: Sulaiman At Taimi said: They brought Jabir bin Abdullah's book to Al Hasan Al Bashri, so he took it, or he said: Then he narrated it. They also brought the book to Qatadah, so he narrated it, and they brought it to me, but I did not narrate it he said: I returned it."

MU'AWAMAH

Hadith Imam Tirmidzi Number 1234

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةَ وَرَخَّصَ فِي الْعَرَايَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahhab Ats Tsaqafi], narrated to us [Ayyub] from [Abu Az Zubair] from [Jabir] that the Prophet, peace and blessings be upon him, forbade muhaqalah, muzabanah, mukhabarah, and mu'awamah, but permitted 'araya. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 1859, 9889, 11211, 13838, 14312, 14393, 14680, 20628

Imam Bukhari : 2038

Imam Muslim : 2855, 2857, 2859, 2867, 2877

Imam Abu Dawud : 2951, 2955

Imam Nasa'i : 3820, 3824, 3825, 3826, 3827, 3830, 3833, 3856, 4459, 4554, 4555

Imam Ibnu Majah : 2257, 2258, 2440

Imam Darimi : 269, 2444

PROHIBITION ON FIXING MARKET PRICES

Hadith Imam Tirmidzi Number 1235

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ وَثَابِتٍ وَحُمَيْدٍ عَنْ أَنَسٍ قَالَ غَلَا السَّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ سَعِّرَ لَنَا فَقَالَ إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ وَإِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلِمَةٍ فِي دَمٍ وَلَا مَالٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Al Hajjaj bin Minhal], narrated to us [Hammad bin Salamah] from [Qatadah], [Tsabit], and [Humaid] from [Anas], he said: Prices rose during the time of the Messenger of Allah, peace and blessings be upon him, so people said: O Messenger of Allah, fix prices for us. Then he said: Indeed, Allah is the Fixer of prices, the Withholder, the Extender of sustenance, and the Provider. I hope to meet my Lord with none of you claiming against me an injustice I did to him, whether in blood (qisas) or property." Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 11381, 12131, 13545

Imam Abu Dawud : 2994

Imam Ibnu Majah : 2191

Imam Darimi : 2433

PROHIBITION OF CHEATING IN BUYING AND BUYING

Hadith Imam Tirmidzi Number 1236

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ مِنْ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَتَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ يَا صَاحِبَ الطَّعَامِ مَا هَذَا قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ثُمَّ قَالَ مَنْ غَشَّ فَلَيْسَ مِنَّا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي الْحُمْرَاءِ وَابْنِ عَبَّاسٍ وَبُرَيْدَةَ وَأَبِي بُرْدَةَ بْنِ نِيَارٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْغِشَّ وَقَالُوا الْغِشُّ حَرَامٌ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far] from [Al 'Ala bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, passed by a pile of food, inserted his hand into it, and his fingers touched something wet, so he said: O owner of the food, what is this?" He answered: It was rained on, O Messenger of Allah. He said: "Why not place it on top of the food so people can see it?" Then he said: "Whoever cheats is not of us." He said: In this matter, there is a similar hadith from Umar, Abu Al Hamra, Ibnu Abbas, Abu Burdah bin Niyar, and Hudzaifah bin Al Yaman. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and is acted upon according to the scholars they disliked cheating, saying: Cheating is haram."

Hadith Corroboration

Imam Ahmad : 4867, 6991, 9027, 15273, 15892, 21902

Imam Muslim : 146, 147

Imam Abu Dawud : 2995

Imam Tirmidzi : 1236

Imam Ibnu Majah : 2215

Imam Darimi : 2429

KINDNESS IN PAYING LOANS

Hadith Imam Tirmidzi Number 1237

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ اسْتَقْرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِنًا فَأَعْطَاهُ سِنًا خَيْرًا مِنْ سِنِّهِ وَقَالَ خِيَارُكُمْ أَحَاسِنُكُمْ قَضَاءً قَالَ وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ عَنْ سَلَمَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ لَمْ يَرَوْا بِاسْتِقْرَاضِ السَّنِّ بَأْسًا مِنَ الْإِبِلِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَكَرِهَ بَعْضُهُمْ ذَلِكَ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Ali bin Shalih] from [Salamah bin Kuhail] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, borrowed a camel for one year, then gave him a one-year camel better than his. He said: The best of you are the best in repaying (debt or loan)." He said: In

this matter, there is a similar hadith from Abu Rafi'. Abu Isa said: The hadith of Abu Hurairah is hasan sahih [Syu'bah] and [Sufyan] narrated from [Salamah] this hadith is acted upon according to the scholars they permitted borrowing a one-year camel, this is the opinion of Asy Syafi'i, Ahmad, and Ishaq, but some disliked it."

Hadith Corroboration
Imam Ahmad : 9782, 10201
Imam Bukhari : 2218
Imam Muslim : 3004
Imam Nasa'i : 4614

KINDNESS FULFILLING THE BORROWER'S RIGHTS

Hadith Imam Tirmidzi Number 1238

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَغْلَظَ لَهُ فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا ثُمَّ قَالَ اشْتَرُوا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ فَطَلَبُوهُ فَلَمْ يَجِدُوا إِلَّا سِنًا أَفْضَلَ مِنْ سِنِّهِ فَقَالَ اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Wahb bin Jarir], narrated to us [Syu'bah] from [Salamah bin Kuhail] from [Abu Salamah] from [Abu Hurairah] that someone demanded from the Messenger of Allah, peace and blessings be upon him, speaking harshly to him the companions tried to stop him, but the Messenger of Allah, peace and blessings be upon him, said: Leave him, for he has the right to speak." Then he said: "Buy a camel and give it to him." They searched but found only a one-year camel better than his one-year camel. Then he said: "Buy it and give it to him, for indeed the best of you are the best in repaying (debt or loan)." Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Salamah bin Kuhail] similarly. Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 9021
Imam Bukhari : 2141, 2226
Imam Muslim : 3003

GIVE UP A BETTER CAMEL AS PAYMENT OF A DEBT

Hadith Imam Tirmidzi Number 1239

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فَجَاءَتْهُ

إِبْلٌ مِنَ الصَّدَقَةِ قَالَ أَبُو رَافِعٍ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْضِيَ الرَّجُلَ بِكَرِهِ فَقُلْتُ لَا أَجِدُ فِي الْإِبْلِ إِلَّا جَمَلًا خِيَارًا رَبَاعِيًّا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطِهِ إِيَّاهُ فَإِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid], narrated to us [Rauh bin Ubadah], narrated to us [Malik bin Anas] from [Zaid bin Aslam] from ['Atha' bin Yasar] from [Abu Rafi'], the freed slave of the Messenger of Allah, peace and blessings be upon him, he said: The Messenger of Allah, peace and blessings be upon him, borrowed a young camel from someone, then that person came to him demanding his young camel camels from charity were brought. Abu Rafi' said: Then the Messenger of Allah, peace and blessings be upon him, ordered me to pay the young camel to the man. I said: I found only a four-year young camel. Then the Messenger of Allah, peace and blessings be upon him, said: Give it to him, for indeed the best of people are those best in repaying (debt or loan)." Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 9203, 25928
 Imam Bukhari : 2217
 Imam Muslim : 3002
 Imam Abu Dawud : 2904
 Imam Nasa'i : 4538
 Imam Ibnu Majah : 2276
 Imam Malik : 1185
 Imam Darimi : 2452

EASY IN BUYING AND BUYING AND DECIDING CASES

Hadith Imam Tirmidzi Number 1240

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ عَنْ يُونُسَ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ سَمَحَ الشَّرَاءِ سَمَحَ الْقَضَاءِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ يُونُسَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Kuraib], narrated to us [Ishaq bin Sulaiman Ar Razi] from [Mughirah bin Muslim] from [Yunus] from [Al Hasan] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: Indeed, Allah loves the one who is lenient in selling, lenient when buying, and lenient in judging." He said: In this matter, there is a similar hadith from Jabir. Abu Isa said: This hadith is gharib, and some narrators narrated this hadith from [Yunus] from [Sa'id Al Maqburi] from [Abu Hurairah]."

EASY IN BUYING AND BUYING AND DECIDING CASES (PRAYER)

Hadith Imam Tirmidzi Number 1241

حَدَّثَنَا عَبَّاسُ الدُّورِيِّ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ أَخْبَرَنَا إِسْرَائِيلُ عَنْ زَيْدِ بْنِ عَطَاءٍ بْنِ السَّائِبِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَفَرَ اللَّهُ لِرَجُلٍ كَانَ قَبْلَكُمْ كَانَ سَهْلًا إِذَا بَاعَ سَهْلًا إِذَا اشْتَرَى سَهْلًا إِذَا افْتَضَّلَ هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abbas Ad Duri], narrated to us [Abdul Wahhab bin 'Atha], informed us [Israil] from [Zaid bin 'Atha bin As Saib] from [Muhammad bin Al Munkadir] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: May Allah forgive someone before you he was lenient when selling, lenient when buying, and lenient when judging." He said: This hadith is sahih hasan gharib through this chain."

Hadith Corroboration
Imam Ahmad : 14131

THE EXISTENCE OF BUYING AND SELLING IN THE MOSQUE

Hadith Imam Tirmidzi Number 1242

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَارِمٌ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ أَخْبَرَنَا يَزِيدُ بْنُ خُصَيْفَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً فَقُولُوا لَا رَدَّ اللَّهُ عَلَيْكَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ كَرِهُوا الْبَيْعَ وَالشِّرَاءَ فِي الْمَسْجِدِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَقَدْ رَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ فِي الْبَيْعِ وَالشِّرَاءِ فِي الْمَسْجِدِ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us ['Arim], narrated to us [Abdul Aziz bin Muhammad], informed us [Yazid bin Khushaifah] from [Muhammad bin Abdurrahman bin Tsauban] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: If you see someone selling or buying in the mosque, say: May Allah not profit your trade. If you see someone announcing a lost item in it, say: May Allah not return it to you." Abu Isa said: The hadith of Abu Hurairah is hasan gharib and is acted upon according to some scholars they disliked selling and buying in the mosque, this is the opinion of Ahmad and Ishaq, but some scholars permitted selling and buying in the mosque."

Hadith Corroboration
Imam Darimi : 1365

LAW TO BE A FAIR JUDGE

Hadith Imam Tirmidzi Number 1243

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ عَبْدَ الْمَلِكِ يُحَدِّثُ عَنْ عَبْدِ

اللَّهُ بْنُ مَوْهَبِيَّانَ عُثْمَانَ قَالَ لِابْنِ عُمَرَ اذْهَبْ فَاقْضِ بَيْنَ النَّاسِ قَالَ أَوْ تُعَافِينِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَمَا تَكْرَهُ مِنْ ذَلِكَ وَقَدْ كَانَ أَبُوكَ يَقْضِي قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ قَاضِيًا فَقَضَى بِالْعَدْلِ فَبِالْحَرِيِّ أَنْ يَنْقَلِبَ مِنْهُ كَفَافًا فَمَا أَرْجُو بَعْدَ ذَلِكَ وَفِي الْحَدِيثِ قِصَّةٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ وَعَبْدُ الْمَلِكِ الَّذِي رَوَى عَنْهُ الْمُعْتَمِرُ هَذَا هُوَ عَبْدُ الْمَلِكِ بْنُ أَبِي جَمِيلَةَ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani], narrated to us [Al Mu'tamir bin Sulaiman], he said: I heard [Abdul Malik] narrate from [Abdullah bin Mauhab] that Utsman said to [Ibnu Umar]: Go and judge between people. Ibnu Umar answered: I cannot, O Commander of the Faithful. Utsman said: Why do you hate this when your father was a judge? Ibnu Umar answered: Indeed, I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever becomes a judge and judges justly, he will be kept from evil (neither reward nor punishment)." Then what do I hope for after that. This hadith has a story, and in this matter, there is a similar hadith from Abu Hurairah. Abu Isa said: The hadith of Ibnu Umar is gharib, and in my opinion, its chain is not connected. Abdul Malik, from whom Al Mu'tamir narrated the hadith, is named Abdul Malik bin Abu Jamilah."

THE JUDGE WHO FOLLOWS HAWA NSU; TWO IN HELL AND ONE IN HEAVEN

Hadith Imam Tirmidzi Number 1244

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنِي الْحَسَنُ بْنُ بِشْرِ حَدَّثَنَا شَرِيكَ عَنْ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقُضَاةُ ثَلَاثَةٌ قَاضِيَانِ فِي النَّارِ وَقَاضٍ فِي الْجَنَّةِ رَجُلٌ قَضَى بِغَيْرِ الْحَقِّ فَعَلِمَ ذَلِكَ فِي النَّارِ وَقَاضٍ لَا يَعْلَمُ فَأَهْلَكَ حُقُوقَ النَّاسِ فَهُوَ فِي النَّارِ وَقَاضٍ قَضَى بِالْحَقِّ فَذَلِكَ فِي الْجَنَّةِ

Narrated to us [Muhammad bin Isma'il], narrated to me [Al Hasan bin Bisyr], narrated to us [Syarik] from [Al A'masy] from [Sa'id bin Ubadah] from [Ibnu Buraidah] from [his father] that the Prophet, peace and blessings be upon him, said: Judges are three: two in Hell and one in Paradise: one who judges wrongly knowing the truth, he is in Hell. A judge who is ignorant and destroys people's rights, he is in Hell. And a judge who judges rightly, he enters Paradise.""

Hadith Corroboration
Imam Abu Dawud : 3102
Imam Ibnu Majah : 2306

GOD'S RESPONSIBILITY AND HELP FOR JUDGES

Hadith Imam Tirmidzi Number 1245

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْأَعْلَى عَنْ بِلَالِ بْنِ أَبِي مُوسَى عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ الْقَضَاءَ وَكَلَّ إِلَى نَفْسِهِ وَمَنْ أُجْبِرَ عَلَيْهِ يُنْزِلُ اللَّهُ عَلَيْهِ مَلَكًا فَيُسَدِّدُهُ

Narrated to us [Hannad], narrated to us [Waki'] from [Isra`il] from [Abdul A'la] from [Bilal bin Abu Musa] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever asks to be made a judge, the burden is upon him (in fulfilling his duty), but whoever is forced (not by his will) to be a judge, Allah will send an angel to help and guide him to the truth."

Hadith Corroboration
Imam Ahmad : 11739
Imam Ibnu Majah : 2300

RESPONSIBILITIES OF A JUDGE

Hadith Imam Tirmidzi Number 1246

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ عَنْ أَبِي عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى الشَّعْلِيِّ عَنْ بِلَالِ بْنِ مِرْدَاسٍ الْفَزَارِيِّ عَنْ خَيْثَمَةَ وَهُوَ الْبَصْرِيُّ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَغَى الْقَضَاءَ وَسَأَلَ فِيهِ شَفْعَاءَ وَكَلَّ إِلَى نَفْسِهِ وَمَنْ أُكْرِهَ عَلَيْهِ أَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ إِسْرَائِيلَ عَنْ عَبْدِ الْأَعْلَى

Narrated to us [Abdullah bin Abdurrahman], informed us [Yahya bin Hammad] from [Abu 'Awanah] from [Abdul A'la Ats Tsa'labi] from [Bilal bin Mirdas Al Fazari] from [Khaitasamah], he is from Basrah, from [Anas] from the Prophet, peace and blessings be upon him, he said: Whoever desires to be a judge, (the duty and responsibility) will be burdened upon him, and whoever does not want it (the position), Allah will send an angel to help and guide him to the truth." Abu Isa said: This hadith is hasan gharib, but more sahih than the hadith of Isra`il from Abdul A'la."

THE RISKS OF BECOMING A JUDGE

Hadith Imam Tirmidzi Number 1247

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَلِيَ الْقَضَاءَ أَوْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ دُبِحَ بِغَيْرِ سَكِينَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ أَيْضًا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Al Fudlail bin Sulaiman] from

[Amr bin Abu Amr] from [Sa'id Al Maqburi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever is given the position of judge or authority to decide law among people, indeed he has been slaughtered without a knife." Abu Isa said: This hadith is hasan gharib from this chain, but it has also been narrated through other than this chain from Abu Hurairah from the Prophet, peace and blessings be upon him."

Hadith Corroboration
 Imam Ahmad : 6848, 8422
 Imam Abu Dawud : 3100, 3101
 Imam Ibnu Majah : 2299

THE REWARDS AND SINS OF A JUDGE BASED ON IJTIHAD

Hadith Imam Tirmidzi Number 1248

حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَكَّمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَّمَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ قَالَ وَفِي الْبَابِ عَنْ عَمْرِو بْنِ الْعَاصِ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ سُفْيَانَ الثَّوْرِيِّ

Narrated to us [Al Husain bin Mahdi], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Sufyan Ats Tsauri] from [Yahya bin Sa'id] from [Abu Bakr bin Amr bin Hazm] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: If a judge rules in a case, exerts ijtihaad, and his ijtihaad is correct, he gets two rewards but if he rules in a case and errs in his ijtihaad, he gets one reward." He said: In this matter, there is a similar hadith from Amr bin Al 'Ash and Uqbah bin Amir. Abu Isa said: The hadith of Abu Hurairah is hasan gharib from this chain we do not know it from the hadith of Sufyan Ats Tsauri from Yahya bin Sa'id Al Anshari except the hadith of Abdurrazzaq from Ma'mar from Sufyan Ats Tsauri."

Hadith Corroboration
 Imam Ahmad : 6466, 17106, 17148, 17153
 Imam Bukhari : 6805
 Imam Muslim : 3240
 Imam Abu Dawud : 3103
 Imam Nasa'i : 5286
 Imam Ibnu Majah : 2305

IJTIHAD IN DECIDING LAW

Hadith Imam Tirmidzi Number 1249

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ عَنْ الْحَارِثِ بْنِ عَمْرٍو عَنْ رِجَالٍ مِنْ أَصْحَابِ

مُعَاذِ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ كَيْفَ تَقْضِي فَقَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَجْتَهِدُ رَأْيِي قَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ عَنْ الْحَارِثِ بْنِ عَمْرِو بْنِ أَخِي لِلْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَنَسٍ مِنْ أَهْلِ حِمِصٍ عَنْ مُعَاذٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ وَأَبُو عَوْنٍ الثَّقَفِيُّ اسْمُهُ مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهِ

Narrated to us [Hannad], narrated to us [Waki'] from [Syu'bah] from [Abu 'Aun Ats Tsaqafi] from [Al Harits bin Amr] from [someone from the companions of Mu'adz] that the Messenger of Allah, peace and blessings be upon him, sent Mu'adz to Yemen, then asked: How will you judge?" He answered: I will judge by what is in the Book of Allah. He asked again: "If not in the Book of Allah?" He answered: By the Sunnah of the Messenger of Allah, peace and blessings be upon him. He asked: "If not in the Sunnah of the Messenger of Allah, peace and blessings be upon him?" He answered: I will exert ijtihad with my opinion. He said: "Praise be to Allah who has given success to the envoy of the Messenger of Allah, peace and blessings be upon him." Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far] and [Abdurrahman bin Mahdi], both said: Narrated to us [Syu'bah] from [Abu 'Aun] from [Al Harits bin Amr], nephew of Mughirah bin Syu'bah, from [some people of Himsh] from [Mu'adz] from the Prophet, peace and blessings be upon him, similarly. Abu Isa said: We do not know this hadith except from this chain, but in my opinion, its chain is not connected Abu 'Aun Ats Tsaqafi's name is Muhammad bin Ubaidullah."

Hadith Corroboration
Imam Ahmad : 21049
Imam Nasa'i : 5304

THE PRIORITY OF A FAIR LEADER

Hadith Imam Tirmidzi Number 1250

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ فُضَيْلٍ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ وَأَبْغَضَ النَّاسِ إِلَى اللَّهِ وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ أَبُو عَيْسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ali bin Al Mundzir Al Kufi], narrated to us [Muhammad bin Fudlail] from [Fudlail bin Marzuq] from ['Athiyyah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said: Indeed, the most beloved person to Allah and closest

in seat on the Day of Judgment is the just leader, while the most hated by Allah and farthest in seat is the tyrannical leader." He said: In this matter, there is a similar hadith from Abdullah bin Abu Aufa. Abu Isa said: The hadith of Abu Sa'id is hasan gharib we do not know it except from this chain."

Hadith Corroboration
Imam Ahmad : 10745, 11099

THE COOPERATION OF GOD AND SATAN WITH THE JUDGE

Hadith Imam Tirmidzi Number 1251

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ أَبُو بَكْرِ الْعَطَّارُ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ أَبِي إِسْحَقَ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجْرُ فَإِذَا جَارَ تَحَلَّى عَنْهُ وَلَزِمَهُ الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ

Narrated to us [Abdul Quddus bin Muhammad Abu Bakr Al 'Athar], narrated to us [Amru bin 'Ashim], narrated to us [Imran Al Qaththan] from [Abu Ishaq Asy Syaibani] from [Abdullah bin Abu Aufa], he said: The Messenger of Allah, peace and blessings be upon him, said: Indeed, Allah is with a judge as long as he does not oppress but if he oppresses, Allah will distance Himself from him, and Satan will accompany him." Abu Isa said: This hadith is hasan gharib we do not know it except from the hadith of Imran Al Qaththan."

Hadith Corroboration
Imam Ibnu Majah : 2303

JUDGING THE CASE FAIRLY

Hadith Imam Tirmidzi Number 1252

حَدَّثَنَا هَنَادُ حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ سَمَاكِ بْنِ حَرْبٍ عَنْ حَنْشٍ عَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخِرِ فَسَوْفَ تَدْرِي كَيْفَ تَقْضِي قَالَ عَلِيٌّ فَمَا زِلْتُ قَاضِيًا بَعْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Hannad], narrated to us [Husain Al Ju'fi] from [Za'idah] from [Simak bin Harb] from [Hanasy] from [Ali], he said: The Messenger of Allah, peace and blessings be upon him, said to me: If two people bring a case to you, do not judge for the first until you hear the statement of the second then you will know how to judge." Ali said: After that, I continued to be a judge. Abu Isa said: This hadith is hasan."

Hadith Corroboration
Imam Ahmad : 652, 1148, 1218

CLOSE THE DOOR OF THE HOUSE ON OTHER PEOPLE'S NEEDS

Hadith Imam Tirmidzi Number 1253

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنِي عَلِيُّ بْنُ الْحَكَمِ حَدَّثَنِي أَبُو الْحَسَنِ قَالَ قَالَ عَمْرُو بْنُ مُرَّةٍ لِمُعَاوِيَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ ذَوِي الْحَاجَةِ وَالْحَلَّةِ وَالْمَسْكِنَةِ إِلَّا أَعْلَقَ اللَّهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمَسْكَنَتِهِ فَجَعَلَ مُعَاوِيَةَ رَجُلًا عَلَى حَوَائِجِ النَّاسِقَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ عَمْرُو بْنِ مُرَّةٍ حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَعَمْرُو بْنُ مُرَّةٍ الْجُهَنِيُّ يُكْنَى أَبَا مَرْيَمَ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ عَنْ الْقَاسِمِ بْنِ مُحْيِمَةَ عَنْ أَبِي مَرْيَمَ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ وَيَزِيدُ بْنُ أَبِي مَرْيَمَ شَامِيٌّ وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ كُوفِيٌّ وَأَبُو مَرْيَمَ هُوَ عَمْرُو بْنُ مُرَّةٍ الْجُهَنِيُّ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to me [Ali bin Al Hakam], narrated to me [Abu Al Hasan], he said: [Amr bin Murrah] said to Mu'awiyah: Indeed, I heard the Messenger of Allah, peace and blessings be upon him, say: No leader closes his door refusing to serve the needy, the poor, and the desperately in need, except that Allah will close the gates of heaven due to his poverty, hardship, and destitution." Then Mu'awiyah became attentive to people's needs. He said: In this matter, there is a similar hadith from Ibnu Umar. Abu Isa said: The hadith of Amr bin Murrah is gharib, and this hadith has been narrated through other than this chain. Amr bin Murrah Al Juhani is nicknamed Abu Maryam. Narrated to us [Ali bin Ja'far], narrated to us [Yahya bin Hamzah] from [Yazid bin Abu Maryam] from [Al Qasim bin Mukhaimirah] from [Abu Maryam], a companion of the Prophet, peace and blessings be upon him, from the Prophet, peace and blessings be upon him, like this hadith in meaning. Yazid bin Abu Maryam is from Sham, Buraid bin Abu Maryam is from Kufah, and Abu Maryam is actually Amr bin Murrah Al Juhani."

Hadith Corroboration
Imam Ahmad : 17341

PROHIBITION OF DECIDING CASES IN A STATE OF ANGER

Hadith Imam Tirmidzi Number 1254

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ كَتَبَ أَبِي إِلَى عَبْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضٍ أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضَبَانُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْكُمُ الْحَاكِمُ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Abdul Malik bin Umair] from [Abdurrahman bin Abu Bakrah], he said: [My father] wrote a letter to Ubaidullah bin Abu Bakr when he was a judge: You should not judge between two people while angry, for I heard the Messenger of Allah, peace and blessings be upon him, say: A judge should not judge between two people while angry." Abu Isa said: This hadith is hasan sahih Abu Bakrah's name is Nufai'."

Hadith Corroboration

Imam Ahmad : 19485, 19495, 19567, 19617

Imam Bukhari : 6625

Imam Muslim : 3241

Imam Abu Dawud : 3116

Imam Nasa'i : 5311

TRAITORY IN THE SPOILS OF WAR

Hadith Imam Tirmidzi Number 1255

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ دَاوُدَ بْنِ يَزِيدَ الْأَوْدِيِّ عَنْ الْمُغِيرَةِ بْنِ شُبَيْلٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَلَمَّا سِرْتُ أُرْسِلَ فِي أَثَرِي فَرَدَدْتُ فَقَالَ أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ لَا تُصِيبَنَّ شَيْئًا بَغَيْرِ إِذْنِي فَإِنَّهُ غُلُولٌ {وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ} لِهَذَا دَعَوْتُكَ فَأَمِضْ لِعَمَلِكَ قَالَ وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ عَمِيرَةَ وَبُرَيْدَةَ وَالْمُسْتَوْرِدِ بْنِ شَدَّادٍ وَأَبِي حُمَيْدٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ مُعَاذٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ دَاوُدَ الْأَوْدِيِّ

Narrated to us [Abu Kuraib], narrated to us [Abu Usamah] from [Daud bin Yazid Al Audi] from [Al Mughirah bin Syubail] from [Qais bin Abu Hazim] from [Mu'adz bin Jabal], he said: The Messenger of Allah, peace and blessings be upon him, sent me to Yemen when I had set out, he sent someone after me, so I returned to him. He asked: Do you know why I sent someone to call you? Do not take anything without my permission, for that is treachery in war spoils (and whoever betrays in war spoils, on the Day of Judgment he will come carrying what he betrayed). That is why I called you go fulfill your duty." He said: In this matter, there is a similar hadith from 'Adi bin 'Amirah, Buraidah, Al Mustaurid bin Syaddad, Abu Humaid, and Ibnu Umar. Abu Isa said: The hadith of Mu'adz is gharib we do not know it except through this chain from the hadith of Abu Usamah from Dawud Al Audi."

PROHIBITION OF BRIBERY IN LEGAL MATTERS

Hadith Imam Tirmidzi Number 1256

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَابْنِ حَدِيدَةَ وَأُمِّ

سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصِحُّ قَالَ وَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ حَدِيثُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Umar bin Abu Salamah] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, cursed the briber and the bribed in legal matters. He said: In this matter, there is a similar hadith from Abdullah bin Umar, A'isyah, Ibnu Hadidah, and Ummu Salamah. Abu Isa said: The hadith of Abu Hurairah is hasan sahih this hadith has been narrated from [Abu Salamah bin Abdurrahman] from [Abdullah bin Amru] from the Prophet, peace and blessings be upon him. And it is also narrated from Abu Salamah from his father from the Prophet, peace and blessings be upon him, but it is not sahih. He said: And I heard Abdullah bin Abdurrahman say: The hadith of Abu Salamah from Abdullah bin Amru from the Prophet, peace and blessings be upon him, is more hasan and more sahih in this chapter.

Hadith Corroboration

Imam Ahmad : 6246, 6489, 6490, 6536, 6689, 8662, 8670

Imam Abu Dawud : 3109

Imam Ibnu Majah : 2304

PROHIBITION OF BRIBERY IN LEGAL MATTERS

Hadith Imam Tirmidzi Number 1257

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Abu Amir Al 'Aqadi], narrated to us [Ibnu Abu Dzi`b] from his aunt [Al Harits bin Abdurrahman] from [Abu Salamah] from [Abdullah bin Umar], he said: The Messenger of Allah, peace and blessings be upon him, cursed the briber and the bribed. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 6246, 6490, 6536

Imam Abu Dawud : 3109

RECEIVING GIFTS AND INVITATIONS TO MEAL

Hadith Imam Tirmidzi Number 1258

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيْعٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ

مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ عَلَيْهِ لَأَجَبْتُ قَالَ وَفِي
الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَالْمُغِيرَةَ بْنِ شُعْبَةَ وَسَلْمَانَ وَمُعَاوِيَةَ بْنِ حَيْدَةَ وَعَبْدَ الرَّحْمَنِ بْنِ عُلْقَمَةَ قَالَ أَبُو عِيسَى
حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Bakr Muhammad bin Abdullah bin Bazi'], narrated to us [Bisyr bin Al Mufadldlal], narrated to us [Sa'id] from [Qatadah] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: If I am gifted a goat's leg, I will accept it, and if invited to eat it, I will attend." He said: In this matter, there is a similar hadith from Ali, A'isyah, Al Mughirah bin Syu'bah, Salman, Mu'awiyah bin Haidah, and Abdurrahman bin 'Alqamah. Abu Isa said: The hadith of Anas is hasan sahih."

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116

Imam Bukhari : 2380, 4775, 4780, 4781

Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249

Imam Tirmidzi : 711, 712, 1017, 1258

Imam Ibnu Majah : 1740, 1741, 1904

Imam Malik : 1001

Imam Darimi : 1674, 1992, 2108

JUDGES ONLY DECIDE BASED ON EXTERNAL EVIDENCE

Hadith Imam Tirmidzi Number 1259

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أُمِّ
سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ
بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَإِنْ قَضَيْتُ لِأَحَدٍ مِنْكُمْ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ
قِطْعَةً مِنَ النَّارِ فَلَا يَأْخُذُ مِنْهُ شَيْئًا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أُمِّ سَلَمَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us [Abdah bin Sulaiman] from [Hisyam bin Urwah] from [his father] from [Zainab binti Ummu Salamah] from [Ummu Salamah], she said: The Messenger of Allah, peace and blessings be upon him, said: Indeed, you will bring your cases to me, yet I am only a human. Perhaps some of you are more eloquent in argument. So if I rule for one of you taking his brother's right, I am giving him a piece of Hellfire. Let him not take any of it." He said: In this matter, there is a similar hadith from Abu Hurairah and A'isyah. Abu Isa said: The hadith of Ummu Salamah is hasan sahih."

Hadith Corroboration

Imam Ahmad : 8044, 24490, 25286, 25402, 25409, 25492

Imam Bukhari : 2483, 6452, 6634

Imam Muslim : 3231

Imam Abu Dawud : 3112

Imam Nasa'i : 5306, 5327

Imam Ibnu Majah : 2308, 2309

Imam Malik : 1205

RESPONSIBILITY TO SWEAR IN LAND CASES

Hadith Imam Tirmidzi Number 1260

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ بْنِ حُجْرٍ عَنْ أَبِيهِ قَالَجَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ لِي فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي وَفِي يَدَي لَيْسَ لَهُ فِيهَا حَقٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ أَلَمْ يَبَيِّنْ قَالَ لَا قَالَ فَلَمْ يَمِينْهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ قَالَ لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ قَالَ فَاَنْطَلَقَ الرَّجُلُ لِيَحْلِفَ لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَذْبَرَ لَيْثٌ حَلَفَ عَلَى مَالِكَ لِيَأْكُلَهُ ظُلْمًا لِيَلْقَيْنَ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْأَشْعَثِ بْنِ قَيْسٍ قَالَ أَبُو عِيسَى حَدِيثُ وَائِلِ بْنِ حُجْرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Ahwash] from [Simak bin Harb] from [Alqamah bin Wail bin Hujr] from [his father], he said: A man from Hadlramaut and one from Kindah came to the Prophet, peace and blessings be upon him the Hadlramaut man said: O Messenger of Allah, this man seized my land. The Kindah man said: It is my land in my possession he has no right to it. The Prophet, peace and blessings be upon him, said to the Hadlramaut man: Do you have proof?" He answered: No. He said: "Then oath." He answered: O Messenger of Allah, this man is deceitful, cares not what he swears, avoids no sin. He said: "You have no right from him except this." He continued: Then the man went to swear against him. When he turned away, the Messenger of Allah, peace and blessings be upon him, said: "If he swears against your property to consume it unjustly, Allah will meet him turned away from it." He said: In this matter, there is a similar hadith from Umar, Ibnu Abbas, Abdullah bin Amr, and Al Asy'ats bin Qais. Abu Isa said: The hadith of Wail bin Ali bin Hujr is hasan sahih."

Hadith Corroboration
Imam Abu Dawud : 3141

THE OBLIGATION TO PRESENT EVIDENCE AND OATH

Hadith Imam Tirmidzi Number 1261

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي خُطْبَتِهِ الْبَيِّنَةُ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ وَمُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الْعَرَزِيُّ يُضَعِّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ ضَعْفَهُ ابْنُ الْمُبَارَكِ وَغَيْرُهُ

Narrated to us [Ali bin Hujr], informed us [Ali bin Mushir] and others from [Muhammad bin Ubaidullah] from [Amr bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, said in his sermon: Presenting evidence is obligatory on the accused, and oath on the claimant." This hadith has a defect in its chain, and

Muhammad bin Ubaidullah is weakened in narration due to memory. Ibnu Al Mubarak and others weakened him."

Hadith Corroboration
Imam Bukhari : 2473
Imam Muslim : 3229
Imam Abu Dawud : 3137
Imam Tirmidzi : 1262
Imam Ibnu Majah : 2312

OATH ON THE PERSON WHO CLAIMS

Hadith Imam Tirmidzi Number 1262

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي وَالْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ

Narrated to us [Muhammad bin Sahl bin 'Askar Al Baghdadi], narrated to us [Muhammad bin Yusuf], narrated to us [Nafi' bin Umar Al Jumahi] from [Abdullah bin Abu Mulaikah] from [Ibnu Abbas] that the Messenger of Allah, peace and blessings be upon him, ruled oath on the claimant. Abu Isa said: This hadith is hasan sahih and is acted upon according to the scholars from among the companions of the Prophet, peace and blessings be upon him, and others: presenting evidence is on the accused, oath on the claimant.

Hadith Corroboration
Imam Ahmad : 3122, 3252
Imam Bukhari : 2331, 2473
Imam Muslim : 3229
Imam Abu Dawud : 3137
Imam Nasa'i : 5330
Imam Ibnu Majah : 2312

DETERMINATION OF THE LAW WITH ONE WITNESS AND AN OATH

Hadith Imam Tirmidzi Number 1263

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالِقُضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ قَالَ رَبِيعَةُ وَأَخْبَرَنِي ابْنُ لِسْعَدٍ بْنُ عَبَادَةَ قَالَ وَجَدْنَا فِي كِتَابِ سَعْدِ بْنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَسَرَّقَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi], narrated to us [Abdul Aziz bin

Muhammad], he said: Narrated to me [Rabi'ah bin Abu Abdurrahman] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, ruled oath with one witness. [Rabi'ah] said: And informed me [the son of Sa'd bin Ubadah], he said: We found in the book of [Sa'd bin Ubadah] that the Prophet, peace and blessings be upon him, ruled oath with one witness. He said: In this matter, there is a similar hadith from Ali, Jabir, Ibnu Abbas, and Surraq. Abu Isa said: The hadith of Abu Hurairah is hasan gharib.

Hadith Corroboration

Imam Ahmad : 20933, 21423

Imam Tirmidzi : 1264, 1265

Imam Ibnu Majah : 2359, 2360

Imam Malik : 1210, 1211

DETERMINATION OF THE LAW WITH ONE WITNESS AND AN OATH

Hadith Imam Tirmidzi Number 1264

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ أَبَانَ قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ

Narrated to us [Muhammad bin Basysyar] and [Muhammad bin Aban], both said: Narrated to us [Abdul Wahhab Ats Tsaqafi] from [Ja'far bin Muhammad] from [his father] from [Jabir] that the Prophet, peace and blessings be upon him, ruled oath with one witness.

Hadith Corroboration

Imam Ahmad : 2815, 13760, 20933, 21423

Imam Abu Dawud : 3132

Imam Tirmidzi : 1265

Imam Ibnu Majah : 2359, 2360

Imam Malik : 1210, 1211

DETERMINATION OF THE LAW WITH ONE WITNESS AND AN OATH

Hadith Imam Tirmidzi Number 1265

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ قَالَ وَقَضَى بِهَا عَلِيٌّ فِيكُمْ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَيَحْيَى بْنُ سُلَيْمٍ هَذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رَأَوْا أَنَّ الْيَمِينَ مَعَ الشَّاهِدِ الْوَاحِدِ جَائِزٌ فِي الْحُقُوقِ وَالْأَمْوَالِ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالُوا لَا يُقْضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ إِلَّا فِي الْحُقُوقِ وَالْأَمْوَالِ وَلَمْ يَرِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ يُقْضَى

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far], narrated to us [Ja'far bin Muhammad] from [his father] that the Prophet, peace and blessings be upon him, ruled oath with one witness. He continued: And Ali did it among you. Abu Isa said: This is more sahih thus [Sufyan Ats Tsauri] narrated from [Ja'far bin Muhammad] from [his father] from the Prophet, peace and blessings be upon him, mursal. And [Abdul Aziz bin Abu Salamah] and [Yahya bin Sulaim] narrated this hadith from [Ja'far bin Muhammad] from [his father] from [Ali] from the Prophet, peace and blessings be upon him. This hadith is acted upon according to the scholars from among the companions of the Prophet, peace and blessings be upon him, and others they held oath with one witness is permissible in claiming rights and property, while some scholars from Kufah and others did not hold oath with one witness.

Hadith Corroboration

Imam Ahmad : 12737, 13760, 20933, 21423

Imam Ibnu Majah : 2359, 2360

Imam Malik : 1210, 1211

FREEING PART OF THE SLAVE

Hadith Imam Tirmidzi Number 1266

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ نَصِيبًا أَوْ قَالَ شِقْصًا أَوْ قَالَ شِرْكًَا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ بِقِيَمَةِ الْعَدْلِ فَهُوَ عَتِيقٌ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ قَالَ أَيُّوبُ وَرُبَّمَا قَالَ نَافِعٌ فِي هَذَا الْحَدِيثِ يَعْنِي فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: Whoever frees a share (nashib), or he said: a portion (siqshan), or 'a share of his partner in a slave,' if he has wealth reaching the slave's value (for the remaining deficiency) by fair calculation, the slave is free but if he has no (such wealth), he only frees what he freed." Ayyub said: And Nafi' often said about this hadith: Meaning he freed what he freed. Abu Isa said: The hadith of Ibnu Umar is hasan sahih, and [Salim] narrated from [his father] from the Prophet, peace and blessings be upon him, similarly."

Hadith Corroboration

Imam Ahmad : 374, 4406, 4666, 5650, 15822

Imam Bukhari : 2311, 2338, 2340, 2367

Imam Muslim : 2758, 3147, 3149

Imam Abu Dawud : 3434

Imam Tirmidzi : 1267, 1268

Imam Ibnu Majah : 2518

Imam Malik : 1264

FREEING THE SLAVE PART OF YOURSELF

Hadith Imam Tirmidzi Number 1267

حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ فَهُوَ عَتِيقٌ مِنْ مَالِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated this hadith to us [Al Hasan bin Ali Al Khallal], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Az Zuhri] from [Salim] from [his father] from the Prophet, peace and blessings be upon him, he said: Whoever frees his share in a slave, if his wealth reaches its (ransom) price, the (slave) is free by his wealth." Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 374, 4406, 4666, 5558, 5650

Imam Bukhari : 2338, 2340, 2367

Imam Muslim : 2758, 3147, 3149

Imam Nasa'i : 4620

Imam Malik : 1264

FREEING PARTS AND PROPERTY

Hadith Imam Tirmidzi Number 1268

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ نَصِيبًا أَوْ قَالَ شِقْصًا فِي مَمْلُوكٍ فَخَلَّاهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قَوْمَ قِيَمَةِ عَدْلٍ ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يُعْتَقَ غَيْرَ مَشْقُوقٍ عَلَيْهِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَقَالَ شَقِيقًا قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ مِثْلَ رِوَايَةِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ وَلَمْ يَذْكُرْ فِيهِ أَمْرَ السَّعَايَةِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّعَايَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ السَّعَايَةَ فِي هَذَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ إِسْحَقُ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَ الْعَبْدُ بَيْنَ الرَّجُلَيْنِ فَأَعْتَقَ أَحَدُهُمَا نَصِيبَهُ فَإِنْ كَانَ لَهُ مَالٌ غَرِمَ نَصِيبَ صَاحِبِهِ وَعَتَقَ الْعَبْدُ مِنْ مَالِهِ وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنَ الْعَبْدِ مَا عَتَقَ وَلَا يُسْتَسْعَى وَقَالُوا بِمَا رَوَى عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا قَوْلُ أَهْلِ الْمَدِينَةِ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [An Nadlr bin Anas] from [Basyir bin Nahik] from [Abu Hurairah], he

said: The Messenger of Allah, peace and blessings be upon him, said: Whoever frees a share." Or he said: "A portion in a slave, the remainder is on his wealth if he has wealth but if no wealth, it is valued fairly, then worked for the unfreed portion without burden." He said: In this matter, there is a similar hadith from Abdullah bin Umar. Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Sa'id bin Abu 'Arubah] similarly but with: "Portion." Abu Isa said: This hadith is hasan sahih thus [Aban bin Yazid] narrated from [Qatadah] like Sa'id bin Abu 'Arubah's narration, while [Suyu'bah] narrated this hadith from [Qatadah] but did not mention the slave's work. Scholars differ on the slave's work some held there must be work, this is Sufyan Ats Tsauri's and Kufah scholars' opinion, and Ishaq said so. Some held: If the slave is between two, the freer is one if he has wealth, he pays his partner's debt and frees the slave from his wealth if no wealth, he frees what he freed, no work. They argued with what is narrated from Umar from the Prophet, peace and blessings be upon him this is Madinah scholars', Malik's, Asy Syafi'i's, Ahmad's, and Ishaq's opinion."

Hadith Corroboration

Imam Ahmad : 4406, 9138, 9726, 10453, 15822

Imam Bukhari : 2311, 2340, 2342

Imam Muslim : 2760

Imam Abu Dawud : 3434

Imam Ibnu Majah : 2518

UMRAH FOR FAMILY

Hadith Imam Tirmidzi Number 1269

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سُمْرَةَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمَرَى جَائِزَةٌ لِأَهْلِهَا أَوْ مِيرَاثٌ لِأَهْلِهَا قَالَ وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ الزُّبَيْرِ وَمُعَاوِيَةَ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Ibnu Abu Adi] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samurah] that the Prophet of Allah, peace and blessings be upon him, said: Umra may be given to the family or heirs of the family." He said: In this matter, there is a similar hadith from Zaid bin Tsabit, Jabir, Abu Hurairah, A'isyah, Ibnu Az Zubair, and Mu'awiyah."

Hadith Corroboration

Imam Ahmad : 8211, 9179, 9669, 9952, 13656, 13658, 13659, 13736, 13907, 14357, 14392, 14677, 16278, 16300, 19293, 19380

Imam Muslim : 3071, 3072

Imam Abu Dawud : 3088

Imam Nasa'i : 3655, 3657, 3664, 3665, 3667, 3669, 3679, 3694

UMRAH AND DESCENDANTS

Hadith Imam Tirmidzi Number 1270

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرِي لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لَا تَرْجِعُ إِلَى الَّذِي أُعْطَاهَا لِأَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى مُعَمَّرٌ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ مِثْلَ رِوَايَةِ مَالِكٍ وَرَوَى بَعْضُهُمْ عَنِ الزُّهْرِيِّ وَلَمْ يَذْكُرْ فِيهِ وَلِعَقِبِهِ وَرَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَلَيْسَ فِيهَا لِعَقِبِهِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا إِذَا قَالَ هِيَ لَكَ حَيَاتَكَ وَلِعَقِبِكَ فَإِنَّهَا لِمَنْ أُعْمِرَهَا لَا تَرْجِعُ إِلَى الْأَوَّلِ وَإِذَا لَمْ يَقُلْ لِعَقِبِكَ فَهِيَ رَاجِعَةٌ إِلَى الْأَوَّلِ إِذَا مَاتَ الْمُعَمَّرُ وَهُوَ قَوْلُ مَالِكٍ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَرَوَى مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا إِذَا مَاتَ الْمُعَمَّرُ فَهُوَ لَوَرَثَتِهِ وَإِنْ لَمْ تُجْعَلْ لِعَقِبِهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Ibnu Syihab] from [Abu Salamah] from [Jabir] that the Prophet, peace and blessings be upon him, said: Whoever is given land for him and his descendants, the gift is for the recipient, not returning to the giver, for he gave a gift including his heirs." Abu Isa said: This hadith is hasan sahih thus [Ma'mar] and many narrated from [Az Zuhri] like [Malik]. Some narrated from Az Zuhri but did not mention "wa li'aqabihi." This hadith is also narrated through another chain from Jabir from the Prophet, peace and blessings be upon him: "Umra may be given to the family but not descendants." This hadith is hasan sahih and acted upon by some scholars they held: If the giver says: This gift is for you in life and your descendants, it is for the recipient, not returning. But if no mention of descendants, it returns if the recipient dies this is Malik bin Anas's and Asy Syafi'i's opinion. And narrated through another chain from the Prophet, peace and blessings be upon him: "Umra may be given to his family." This hadith is acted upon by some they held: If the recipient dies, the gift goes to his heirs if none, to descendants this is Sufyan Ats Tsauri's, Ahmad's, and Ishaq's opinion."

Hadith Corroboration

Imam Ahmad : 14342, 14752

Imam Muslim : 3062, 3064

Imam Abu Dawud : 3084

Imam Nasa'i : 3683, 3685, 3686, 3688

Imam Malik : 1245

UMRAH AND RUQBAH FOR THE FAMILY

Hadith Imam Tirmidzi Number 1271

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ عَنْ أَبِي الزُّبَيْرِ بِهَذَا الْإِسْنَادِ عَنْ جَابِرٍ مَوْقُوفًا وَلَمْ يَرْفَعْهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الرُّقْبَى جَائِزَةٌ مِثْلَ الْعُمْرَى وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَفَرَّقَ بَعْضُ أَهْلِ

الْعِلْمُ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ بَيْنَ الْعُمَرَى وَالرُّقْبَى فَأَجَارُوا الْعُمَرَى وَلَمْ يُجِزُوا الرُّقْبَى قَالَ أَبُو عِيسَى
وَتَفْسِيرُ الرُّقْبَى أَنْ يَقُولَ هَذَا الشَّيْءُ لَكَ مَا عِشْتَ فَإِنْ مِتَّ قَبْلِي فَهِيَ رَاجِعَةٌ إِلَيَّ وَقَالَ أَحْمَدُ وَإِسْحَاقُ الرُّقْبَى
مِثْلُ الْعُمَرَى وَهِيَ لِمَنْ أُعْطِيَهَا وَلَا تَرْجِعُ إِلَى الْأَوَّلِ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim] from [Dawud bin Abu Hind] from [Abu Az Zubair] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: Umra may be given to the family, and Ruqba may be given to the family." Abu Isa said: This hadith is hasan some narrated from Abu Az Zubair with this chain from Jabir mauquf, not marfu'. This hadith is acted upon by some scholars from the Prophet's companions, peace and blessings be upon him, and others: Ruqba is like Umra this is Ahmad's and Ishaq's opinion. But some Kufah scholars and others distinguished: Umra permissible, Ruqba not. Abu Isa said: Ruqba means one says: This is yours while you live if you die before me, it returns to me. Ahmad and Ishaq said: Ruqba is like Umra, to the recipient, not returning."

Hadith Corroboration

Imam Ahmad : 8211, 9669, 9952, 13656, 13658, 13659, 13736, 14357, 14392, 14677, 16278, 16300, 19293, 19380

Imam Muslim : 3071, 3072

Imam Abu Dawud : 3088

Imam Nasa'i : 3651, 3657, 3664, 3665, 3667, 3669, 3679, 3694

PEACE BETWEEN MUSLIMS

Hadith Imam Tirmidzi Number 1272

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُرِّي
عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا
أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abu Amir Al 'Aqadi], narrated to us [Katsir bin Abdullah bin Amru bin 'Auf Al Muzani] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: Reconciliation is permissible among Muslims except that which makes halal haram or haram halal. Muslims may stipulate conditions except those making halal haram or haram halal." Abu Isa said: This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 8429

Imam Abu Dawud : 3120

Imam Ibnu Majah : 2344

PERMISSION TO REST WOOD AGAINST THE WALL

Hadith Imam Tirmidzi Number 1273

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنَ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشْبَهُ فِي جِدَارِهِ فَلَا يَمْنَعُهُ فَلَمَّا حَدَّثَ أَبُو هُرَيْرَةَ طَأْطَئُوا رُءُوسَهُمْ فَقَالَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لَا رَمِيَّ بِهَا بَيْنَ أَكْتَفَيْكُمْ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَمُجَمِّعِ بْنِ جَارِيَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَرُويَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ بْنُ أَنَسٍ قَالُوا لَهُ أَنْ يَمْنَعَ جَارَهُ أَنْ يَضَعَ خَشْبَهُ فِي جِدَارِهِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi], narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Al A'raj] from [Abu Hurairah], he said: I heard him say: The Messenger of Allah, peace and blessings be upon him, said: If your neighbor asks permission to rest wood on your wall, do not forbid him." When Abu Hurairah narrated this, they nodded heads he said: I see you turning from it, but by Allah, I will thrust it between your shoulders. He said: In this matter, there is a similar hadith from Ibnu Abbas and Mujammi' bin Jariyah. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and acted upon by some scholars Asy Syafi'i said so, and narrated from some like Malik bin Anas: He may forbid his neighbor placing wood on his wall but the first opinion is more sahih."

Hadith Corroboration

Imam Ahmad : 7377, 15373, 15374

Imam Bukhari : 2283, 5196

Imam Muslim : 3019

Imam Abu Dawud : 3150

Imam Tirmidzi : 1273

Imam Ibnu Majah : 2326, 2327, 2328

Imam Malik : 1235

VOW AGAINST WHAT YOUR FRIENDS SAY

Hadith Imam Tirmidzi Number 1274

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَمِينُ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ قَالَ قُتَيْبَةُ عَلَى مَا صَدَّقَكَ عَلَيْهِ صَاحِبُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هُشَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ وَعَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ هُوَ أَخُو سُهَيْلِ بْنِ أَبِي صَالِحٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَرُويَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ إِذَا كَانَ الْمُسْتَخْلِفُ ظَالِمًا فَالْيَتَةُ نِيَّةُ الْخَالِفِ وَإِذَا كَانَ الْمُسْتَخْلِفُ مَظْلُومًا فَالْيَتَةُ نِيَّةُ الَّذِي اسْتَحْلَفَ

Narrated to us [Qutaibah] and [Ahmad bin Mani'] with one meaning, both said: Narrated to us [Husyaim] from [Abdullah bin Abu Shalih] from [his father] from [Abu Hurairah], he said:

The Messenger of Allah, peace and blessings be upon him, said: Oath on what your companion accepts." While Qutaibah said: "On what your companion has accepted." Abu Isa said: This hadith is hasan gharib we know it only from Husyaim from Abdullah bin Abu Shalih, and Abdullah bin Abu Shalih is Suhail bin Abu Shalih's brother. Some scholars act on this Ahmad and Ishaq said so, and narrated from Ibrahim An Nakha'i: If the oath-requester oppresses, intent is from the swearer if the sworn oppresses, intent is from the requester."

Hadith Corroboration
Imam Ahmad : 6822, 8028
Imam Muslim : 3121
Imam Ibnu Majah : 2112, 2312
Imam Darimi : 2243

ROAD WIDE AS MUCH AS SEVEN CUBITIES

Hadith Imam Tirmidzi Number 1275

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ الْمُثَنَّى بْنِ سَعِيدٍ الضُّبَعِيِّ عَنْ قَتَادَةَ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوا الطَّرِيقَ سَبْعَةَ أَذْرُعٍ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Al Mutsanna bin Sa'id Adl Dluba'i] from [Qatadah] from [Basyir bin Nahik] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Make the road wide seven cubits.""

Hadith Corroboration
Imam Ahmad : 2762, 6829, 9172, 9631
Imam Tirmidzi : 1276
Imam Ibnu Majah : 2329, 2330

TREE PLANTING DISTANCE ON THE ROAD

Hadith Imam Tirmidzi Number 1276

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ عَنْ بَشِيرِ بْنِ كَعْبٍ الْعَدَوِيِّ
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَشَاجَرْتُمْ فِي الطَّرِيقِ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ قَالَ أَبُو
عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَكِيعٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ بَشِيرِ بْنِ كَعْبٍ
الْعَدَوِيِّ عَنْ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا عَنْ قَتَادَةَ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي
هُرَيْرَةَ وَهُوَ غَيْرُ مُحْفُوظٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Al Mutsanna bin Sa'id] from [Qatadah] from [Busyair bin Ka'b Al 'Adawi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: If you plant trees on the road, make them spaced seven cubits." Abu Isa said: This hadith is more sahih than the hadith of Waki'. He said: In this matter, there is a similar hadith from Ibnu Abbas. Isa said: The hadith of Busyair bin Ka'b Al 'Adawi from Abu Hurairah is hasan sahih,

while [some of them] narrated this hadith from [Qatadah] from [Basyir bin Lahik] from [Abu Hurairah] is not preserved."

Hadith Corroboration

Imam Ahmad : 1994, 2762, 6829, 9172, 9751

Imam Abu Dawud : 3149

Imam Ibnu Majah : 2329, 2330

CHOOSING BETWEEN FATHER AND MOTHER

Hadith Imam Tirmidzi Number 1277

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ الثَّعْلَبِيِّ عَنْ أَبِي مَيْمُونَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ غُلَامًا بَيْنَ أَبِيهِ وَأُمِّهِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَدَّ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَيْمُونَةَ اسْمُهُ سُلَيْمٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا يُخَيَّرُ الْغُلَامُ بَيْنَ أَبِيهِ إِذَا وَقَعَتْ بَيْنَهُمَا الْمُنَازَعَةُ فِي الْوَلَدِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَقَالَا مَا كَانَ الْوَلَدُ صَغِيرًا فَلَا أُمُّ أَحَقُّ فَإِذَا بَلَغَ الْغُلَامُ سَبْعَ سِنِينَ خَيَّرَ بَيْنَ أَبِيهِ هِلَالُ بْنُ أَبِي مَيْمُونَةَ هُوَ هِلَالُ بْنُ عَلِيٍّ بْنِ أُسَامَةَ وَهُوَ مَدَنِيٌّ وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ وَمَالِكُ بْنُ أَنَسٍ وَفُلَيْحُ بْنُ سُلَيْمَانَ

Narrated to us [Nashr bin Ali], narrated to us [Sufyan] from [Ziyad bin Sa'd] from [Hilal bin Abu Maimunah] from [Abu Maimunah] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, gave choice to a child between his father and mother. He said: In this matter, there is a similar hadith from Abdullah bin Amr and his grandfather Abdul Hamid bin Ja'far. Abu Isa said: The hadith of Abu Hurairah is hasan sahih. Abu Maimunah's name is Sulaim. This hadith is acted upon according to some scholars from among the companions of the Prophet, peace and blessings be upon him, and others they held: A child must be given choice between his parents if dispute over a child this is Ahmad's and Ishaq's opinion. Both also held: If a child is young, the mother has more right but if seven years, choice between parents. Hilal bin Abu Maimunah is Hilal bin Ali bin Usamah, from Madinah. Yahya bin Abu Katsir, Malik bin Anas, and Fulaih bin Sulaiman narrated from him.

THE PRIORITY OF EATING FROM THE PRODUCTS OF YOUR OWN BUSINESS

Hadith Imam Tirmidzi Number 1278

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّتِهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنْ أَوْلَادَكُمْ مِنْ

كَسِبَكُمْ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ وَأَكْثَرُهُمْ قَالُوا عَنْ عَمَّتِهِ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالُوا إِنَّ يَدَ الْوَالِدِ مَبْسُوطَةٌ فِي مَالِ وَلَدِهِ يَأْخُذُ مَا شَاءَ وَقَالَ بَعْضُهُمْ لَا يَأْخُذُ مِنْ مَالِهِ إِلَّا عِنْدَ الْحَاجَةِ إِلَيْهِ

Narrated to us [Ahmad bin Mani'], narrated to us [Yahya bin Zakariya bin Abu Zaidah], narrated to us [Al A'masy] from [Umarah bin Umair] from [his aunt] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: Indeed, the best you eat is from your earnings, and your children are from your earnings." He said: In this matter, there is a similar hadith from Jabir and Abdullah bin Amr. Abu Isa said: This hadith is hasan sahih, and [some of them] narrated this hadith from [Umarah bin Umair] from [his mother] from [Aisyah], but most say: From his aunt from A'isyah. This hadith is acted upon according to the scholars from among the companions of the Prophet, peace and blessings be upon him, and others they held: A parent's hand covers child's property he may take what he wants. But some held: May not take except in need."

Hadith Corroboration

Imam Ahmad : 6391, 6706, 22904, 23005, 23809, 24133, 24474, 24662

Imam Abu Dawud : 3063

Imam Nasa'i : 4373, 4374, 4376

Imam Ibnu Majah : 2128, 2281

Imam Darimi : 2425

REPLACING SPILLED FOOD

Hadith Imam Tirmidzi Number 1279

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ أَهَدْتُ بَعْضَ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فِي قَصْعَةٍ فَضَرَبَتْ عَائِشَةُ الْقَصْعَةَ بِيَدِهَا فَالْقَتْ مَا فِيهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ بِطَعَامٍ وَإِنَاءٌ بِإِنَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud Al Hafari] from [Sufyan Ats Tsauri] from [Humaid] from [Anas], he said: One of the Prophet's wives, peace and blessings be upon him, gifted food in a tray Aisyah struck the tray with her hand, spilling it. The Prophet, peace and blessings be upon him, said: Food for food, vessel for vessel." Abu Isa said: This hadith is hasan sahih."

BORROWING AND CHANGING VESSELS

Hadith Imam Tirmidzi Number 1280

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا سُؤَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ

قَصْعَةً فَضَاعَتْ فَضَمِنَهَا لَهُمَقَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَإِنَّمَا أَرَادَ عِنْدِي سُؤْيُ الْحَدِيثِ الَّذِي رَوَاهُ الثَّوْرِيُّ وَحَدِيثُ الثَّوْرِيِّ أَصَحُّ اسْمُ أَبِي دَاوُدَ عُمَرُ بْنُ سَعْدٍ

Narrated to us [Ali bin Hujr], informed us [Suwaid bin Abdul Aziz] from [Humaid] from [Anas] that the Prophet, peace and blessings be upon him, borrowed a tray it was lost, so he replaced it. Abu Isa said: This hadith is not preserved I mean Suwaid's hadith narrated by Ats Tsauri, while Ats Tsauri's is more sahih. Abu Dawud's name is Umar bin Sa'd.

AGE LIMIT FOR ADULT AND FIGHTING

Hadith Imam Tirmidzi Number 1281

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا إِسْحَقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ عَرَضْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعٍ عَشْرَةَ فَلَمْ يَقْبَلْنِي فَعَرَضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسٍ عَشْرَةَ فَقَبِلَنِي قَالَ نَافِعٌ وَحَدَّثْتُ بِهِذَا الْحَدِيثِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالَ هَذَا حَدُّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ ثُمَّ كَتَبَ أَنْ يُفْرَضَ لِمَنْ يَبْلُغُ الْخَمْسَ عَشْرَةَ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَلَمْ يَذْكُرْ فِيهِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ أَنَّ هَذَا حَدُّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ وَذَكَرَ ابْنُ عُيَيْنَةَ فِي حَدِيثِهِ قَالَ نَافِعٌ فَحَدَّثَنَا بِهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالَ هَذَا حَدُّ مَا بَيْنَ الذَّرِيَّةِ وَالْمُقَاتِلَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ يَرَوْنَ أَنَّ الْغُلَامَ إِذَا اسْتَكْمَلَ خَمْسَ عَشْرَةَ سَنَةً فَحُكْمُهُ حُكْمُ الرَّجَالِ وَإِنْ اِحْتَلَمَ قَبْلَ خَمْسَ عَشْرَةَ فَحُكْمُهُ حُكْمُ الرَّجَالِ وَقَالَ أَحْمَدُ وَإِسْحَقُ الْبُلُوغُ ثَلَاثَةُ مَنَازِلَ بُلُوغُ خَمْسَ عَشْرَةَ أَوْ اِحْتِلَامُ فَإِنْ لَمْ يُعْرِفْ سِنُهُ وَلَا اِحْتِلَامُهُ فَلَا نَبَاتٌ يَعْنِي الْعَانَةَ

Narrated to us [Muhammad bin Wazir Al Wasithi], narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: I was presented to the Prophet, peace and blessings be upon him, for a troop at fourteen he did not accept me. Next year at fifteen, he accepted me. Nafi' said: I narrated this to Umar bin Abdul Aziz he said: This is the limit between minor and major, then mandated obligations at fifteen. Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, like this but without Umar bin Abdul Aziz's limit. Ibnu Uyainah mentioned: Nafi' said: We narrated to Umar bin Abdul Aziz he said: This is the limit between offspring and warrior. Abu Isa said: This hadith is hasan sahih. Acted upon by scholars Sufyan Ats Tsauri, Ibnu Al Mubarak, Asy Syafi'i, Ahmad, Ishaq held: At fifteen, adult rulings wet dream before, adult rulings. Ahmad, Ishaq: Puberty three: fifteen, wet dream, or pubic hair.

THE JUDGMENT BECOMES THE HEAD FOR MARRYING THE FATHER'S WIFE

Hadith Imam Tirmidzi Number 1282

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ قَالَ مَرَّ بِي خَالِي أَبُو بُرْدَةَ بْنُ نِيَّارٍ وَمَعَهُ لَوَاءٌ فَقُلْتُ أَيْنَ تُرِيدُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةً أَبِيهِ أَنْ آتِيَهُ بِرَأْسِهَا قَالَ فِي الْبَابِ عَنْ قُرَّةِ الْمُرْنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ الْبَرَاءِ وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ أَشْعَثَ عَنْ عَدِيِّ بْنِ يَزِيدَ عَنْ الْبَرَاءِ عَنْ أَبِيهِ وَرَوَى عَنْ أَشْعَثَ عَنْ عَدِيِّ بْنِ يَزِيدَ عَنْ الْبَرَاءِ عَنْ خَالِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Sa'id Al Asyajji], narrated to us [Hafsh bin Ghiyats] from [Asy'ats] from ['Adi bin Tsabit] from [Al Bara`], he said: My uncle [Abu Burdah bin Niyar] passed with a flag. I asked: Where? He: The Messenger of Allah, peace and blessings be upon him, sent me to one who married his father's wife to strike his neck. He said: Similar from Qurrah Al Muzani. Abu Isa said: Al Bara`'s hadith gharib [Muhammad bin Ishaq] narrated from ['Adi bin Tsabit] from [Abdullah bin Yazid] from [Al Bara`]. Also from [Asy'ats] from ['Adi] from [Yazid bin Al Bara`] from [his father]. And from [Asy'ats] from ['Adi] from [Yazid bin Al Bara`] from [his uncle] from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 17822, 17840, 17841, 17877, 17883

Imam Nasa'i : 3279, 3280, 3455

Imam Ibnu Majah : 2597, 2598

Imam Darimi : 2141

WATER FLOW AND NEIGHBORS' RIGHTS

Hadith Imam Tirmidzi Number 1283

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَنَا أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا التَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرَّحَ الْمَاءَ يَمْرُؤًا أَبِي عَلَيْهِ فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلَ الْمَاءَ إِلَى جَارِكَ فَعَضِبَ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ قَتَلُونَ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا زُبَيْرُ اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى

الْجَدْرِ فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لَأَحْسِبُ نَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنِ الزُّبَيْرِ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَرَوَاهُ عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ اللَّيْثِ وَيُونُسُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ الْحَدِيثِ الْأَوَّلِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab] from [Urwah] that he narrated to him that [Abdullah bin Az Zubair] narrated to him that an Ansari disputed with Az Zubair before the Prophet, peace and blessings be upon him, on highland water for dates. Ansari: Let water flow he refused. Disputed before the Prophet, peace and blessings be upon him he said to Az Zubair: Irrigate, O Zubair, then let water to neighbor." Ansari angry: O Messenger, because your aunt's son? Prophet's face reddened he said: "Irrigate, then hold until wall." Az Zubair: By Allah, this verse on it: (By your Lord, they believe not until you judge their disputes, no unease on your decision, full acceptance). Abu Isa said: Hasan sahih [Syu'aib bin Abu Hamzah] from [Az Zuhri] from [Urwah bin Az Zubair] from [Az Zubair] without Abdullah bin Az Zubair. [Abdullah bin Wahb] from [Al Laits] and [Yunus] from [Az Zuhri] from [Urwah] from [Abdullah bin Az Zubair] like first."

Hadith Corroboration

Imam Ahmad : 1345, 15532

Imam Bukhari : 2187, 2188, 2189, 2509, 4219

Imam Muslim : 4347

Imam Tirmidzi : 2953

Imam Nasa'i : 5312, 5321

Imam Ibnu Majah : 15, 2471

LOTTERY IN FREEING SLAVES

Hadith Imam Tirmidzi Number 1284

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنَانَ رَجُلًا مِنَ الْأَنْصَارِ أَعْتَقَ سِتَّةَ أَعْبِدٍ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ قَوْلًا شَدِيدًا ثُمَّ دَعَاهُمْ فَجَزَّاهُمْ ثُمَّ أَفْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ يَرَوْنَ اسْتِعْمَالَ الْقُرْعَةِ فِي هَذَا وَفِي غَيْرِهِ وَأَمَّا بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ فَلَمْ يَرَوْا الْقُرْعَةَ وَقَالُوا يُعْتَقُ مِنْ كُلِّ عَبْدٍ الثُّلُثُ وَيُسْتَسْعَى فِي ثُلَاثِي قِيمَتِهِ وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْجَرْمِيُّ وَهُوَ غَيْرُ أَبِي قِلَابَةَ وَيُقَالُ مُعَاوِيَةُ بْنُ عَمْرِو وَأَبُو قِلَابَةَ الْجَرْمِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Abu

Qilabah] from [Abu Al Muhallab] from [Imran bin Hushain] that an Ansari freed six slaves at death with no other property reported to the Prophet, peace and blessings be upon him he spoke harshly, called, divided, lotteried, freed two, enslaved four. He said: Similar from Abu Hurairah. Abu Isa said: Imran bin Hushain's hadith hasan sahih, narrated other chains. Acted upon by scholars from companions and others Malik, Asy Syafi'i, Ahmad, Ishaq permit lottery here and others. Some Kufah and others disallow free one-third each, work for one-third value. Abu Al Muhallab: Abdurrahman bin Amr Al Jarmi, not Abu Qilabah sometimes Mu'awiyah bin Amr. Abu Qilabah Al Jarmi: Abdullah bin Zaid.

Hadith Corroboration
 Imam Ahmad : 19103, 19150
 Imam Muslim : 3154
 Imam Malik : 1266

FREEING SLAVES WHO STILL HAVE RELATIONSHIPS

Hadith Imam Tirmidzi Number 1285

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مُحْرَمٍ فَهُوَ حُرٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مُسْنَدًا إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عُمَرَ شَيْئًا مِنْ هَذَا

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi Al Bashri], narrated to us [Hammad bin Salamah] from [Qatadah] from [Al Hasan] from [Samurah] that the Messenger of Allah, peace and blessings be upon him, said: Whoever owns a relative slave, he is free." Abu Isa said: We know this chain only from Hammad bin Salamah some narrated from [Qatadah] from [Al Hasan] from [Umar] on this."

Hadith Corroboration
 Imam Ahmad : 19308, 19339, 19361
 Imam Abu Dawud : 3440, 3441, 3442
 Imam Tirmidzi : 1286
 Imam Ibnu Majah : 2515, 2516

FREEING SLAVES FROM RELATIONSHIPS

Hadith Imam Tirmidzi Number 1286

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ وَعَاصِمِ الْأَحْوَلِ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مُحْرَمٍ فَهُوَ حُرٌّ قَالَ أَبُو عِيسَى وَلَا نَعْلَمُ أَحَدًا ذَكَرَ فِي هَذَا الْحَدِيثِ عَاصِمًا الْأَحْوَلِ عَنْ حَمَّادِ بْنِ سَلَمَةَ غَيْرَ مُحَمَّدِ بْنِ بَكْرٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَدْ رُوِيَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مُحْرَمٍ فَهُوَ حُرٌّ رَوَاهُ ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُتَابَعْ ضَمَرُهُ عَلَى هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ خَطَأٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Uqbah bin Mukram Al 'Ammi Al Bashri] and others, they said: Narrated to us [Muhammad bin Bakr Al Bursani] from [Hammad bin Salamah] from [Qatadah] and ['Ashim Al Ahwal] from [Al Hasan] from [Samurah] from the Prophet, peace and blessings be upon him: "Whoever owns a relative slave, he is free." Abu Isa said: No one mentions 'Ashim Al Ahwal from Hammad bin Salamah except Muhammad bin Bakr. Acted upon by scholars narrated from [Ibnu Umar] from the Prophet, peace and blessings be upon him: "Whoever owns a relative slave, he is free." [Dlamrah bin Rabi'ah] from [Ats Tsauri] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, but Dlamrah not included erroneous per hadith scholars."

Hadith Corroboration
Imam Ahmad : 19308, 19339, 19361
Imam Abu Dawud : 3440, 3441
Imam Ibnu Majah : 2515, 2516

THE LAW FOR CULTIVATION ON PEOPLE'S LAND WITHOUT PERMISSION

Hadith Imam Tirmidzi Number 1287

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ التَّخَعِيُّ عَنْ أَبِي إِسْحَقَ عَنْ عَطَاءٍ عَنْ رَافِعِ بْنِ خَدِيجَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بَعِيرٍ إِذْ نَهَوْا فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ وَلَهُ نَفَقَتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي إِسْحَقَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ شَرِيكِ بْنِ عَبْدِ اللَّهِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ هُوَ حَدِيثٌ حَسَنٌ وَقَالَ لَا أَعْرِفُهُ مِنْ حَدِيثِ أَبِي إِسْحَقَ إِلَّا مِنْ رِوَايَةِ شَرِيكٍ قَالَ مُحَمَّدٌ حَدَّثَنَا مَعْقِلُ بْنُ مَالِكٍ الْبَصْرِيُّ حَدَّثَنَا عُقْبَةُ بْنُ الْأَصَمِّ عَنْ عَطَاءٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Qutaibah], narrated to us [Syarik bin Abdullah An Nakha'i] from [Abu Ishaq] from ['Atha] from [Rafi' bin Khadij] that the Prophet, peace and blessings be upon him, said: "Whoever plants in people's land without permission has no right to crop but to expenditure." Abu Isa said: Hasan gharib know from Abu Ishaq only this chain from Syarik bin Abdullah. Acted upon by some Ahmad, Ishaq. Asked Muhammad bin Isma'il he: Hasan. He: Know from Abu Ishaq only Syarik. [Muhammad]: Narrated to us [Ma'qil bin Malik Al Bashri], narrated to us [Uqbah bin Al Asham] from ['Atha] from [Rafi' bin Khadij] from the Prophet, peace and blessings be upon him, like that."

Hadith Corroboration
Imam Ahmad : 16632
Imam Abu Dawud : 2954
Imam Ibnu Majah : 2457

ORDER TO APPLY FAIRLY TOWARDS CHILDREN

Hadith Imam Tirmidzi Number 1288

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ
حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ نَحَلَ ابْنًا لَهُ غُلَامًا
فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهَدُهُ فَقَالَ أَكُلْ وَلَدِكَ نَحَلْتُهُ مِثْلَ مَا نَحَلْتَ هَذَا قَالَ لَا قَالَ فَارْدُدْهُ فَقَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ
أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ التَّسْوِيَةَ بَيْنَ الْوَلَدِ حَتَّى قَالَ بَعْضُهُمْ يُسَوِّي بَيْنَ وَلَدِهِ حَتَّى فِي الْقُبْلَةِ وَقَالَ بَعْضُهُمْ يُسَوِّي
بَيْنَ وَلَدِهِ فِي التُّحْلِ وَالْعَطِيَّةِ يَعْنِي الذَّكَرَ وَالْأُنْثَى سَوَاءٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَقَالَ بَعْضُهُمُ التَّسْوِيَةَ بَيْنَ
الْوَلَدِ أَنْ يُعْطَى الذَّكَرُ مِثْلَ حَظِّ الْأُنْثَيَيْنِ مِثْلَ قِسْمَةِ الْمِيرَاثِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Nashr bin Ali] and [Sa'id bin Abdurrahman Al Makhzumi] one meaning, both: Narrated to us [Sufyan] from [Az Zuhri] from [Humaid bin Abdurrahman] and [Muhammad bin An Nu'man bin Basyir]. Both from [An Nu'man bin Basyir]: His father gave him a slave, witnessed to the Prophet, peace and blessings be upon him. He: Give all children?" No. He: "Take back." Abu Isa said: Hasan sahih, narrated other than this from An Nu'man bin Basyir. Acted upon by some equalize children in gifts direct and indirect, male female same Sufyan Ats Tsauri. Some: Male two female like inheritance Ahmad, Ishaq."

Hadith Corroboration

Imam Ahmad : 17631, 17635, 17643, 17656, 17684

Imam Bukhari : 2397

Imam Muslim : 3052, 3059

Imam Abu Dawud : 3076

Imam Nasa'i : 3613, 3614, 3615, 3617, 3618

Imam Ibnu Majah : 2367

Imam Malik : 1241

SYUF'AH'S RIGHTS TO NEIGHBORS

Hadith Imam Tirmidzi Number 1289

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُكَيْتٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَارُ الدَّارِ أَحَقُّ بِالدَّارِ قَالَ وَفِي الْبَابِ عَنِ الشَّرِيدِ وَأَبِي رَافِعٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ
سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَرُوِيَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالصَّحِيحُ عِنْدَ أَهْلِ الْعِلْمِ حَدِيثُ الْحَسَنِ عَنْ سَمُرَةَ وَلَا نَعْرِفُ حَدِيثَ قَتَادَةَ عَنْ أَنَسٍ إِلَّا مِنْ حَدِيثِ عِيسَى
بْنِ يُونُسَ وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ هُوَ حَدِيثٌ حَسَنٌ وَرَوَى إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِي رَافِعٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ كِلَا الْحَدِيثَيْنِ عِنْدِي صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin 'Ulayyah] from [Sa'id] from [Qatadah] from [Al Hasan] from [Samurah], he said: The Messenger of Allah, peace and blessings be upon him, said: Neighbor more entitled to neighbor's house (shuf'ah right)." He said: Similar from Asy Syarid, Abu Rafi', Anas. Abu Isa said: Samurah's hadith hasan sahih [Isa bin Yunus] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Anas] from the Prophet, peace and blessings be upon him, like that. Also from [Sa'id] from [Qatadah] from [Al Hasan] from [Samurah] from the Prophet, peace and blessings be upon him. Sahih per scholars: Al Hasan from Samurah know Qatadah from Anas only Isa bin Yunus. [Abdullah bin Abdurrahman Ath Tha'ifi] from Amr bin Asy Syarid from his father from the Prophet, peace and blessings be upon him, hasan Ibrahim bin Maisarah from Amr bin Asy Syarid from Abu Rafi' from the Prophet, peace and blessings be upon him. Heard Muhammad: Both sahih."

Hadith Corroboration

Imam Ahmad : 18640, 19230, 19269, 19288, 19331, 19334

SYUF'AH'S RIGHTS FOR NEIGHBORS

Hadith Imam Tirmidzi Number 1290

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَارُ أَحَقُّ بِشُفْعَتِهِ يُنْتَظَرُ بِهِ وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقُهُمَا وَاحِدًا قَالَ أَبُو
عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ غَيْرَ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ
جَابِرٍ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ مِنْ أَجْلِ هَذَا الْحَدِيثِ وَعَبْدُ الْمَلِكِ هُوَ ثِقَةٌ مَأْمُونٌ
عِنْدَ أَهْلِ الْحَدِيثِ وَلَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ شُعْبَةَ مِنْ أَجْلِ هَذَا الْحَدِيثِ وَقَدْ رَوَى وَكِيعٌ عَنْ شُعْبَةَ عَنْ
عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ هَذَا الْحَدِيثَ وَرَوَى عَنْ ابْنِ الْمُبَارَكِ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ قَالَ عَبْدُ الْمَلِكِ بْنُ أَبِي
سُلَيْمَانَ مِيزَانٌ يَغْنِي فِي الْعِلْمِ وَالْعَمَلِ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ أَحَقُّ بِشُفْعَتِهِ وَإِنْ كَانَ غَائِبًا
فَإِذَا قَدِمَ فَلَهُ الشُّفْعَةُ وَإِنْ تَطَاوَلَ ذَلِكَ

Narrated to us [Qutaibah], narrated to us [Khalid bin Abdullah Al Wasithi] from [Abdul Malik bin Abu Sulaiman] from ['Atha] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: Neighbor more entitled to shuf'ah, awaited even absent if one path." Abu Isa said: Gharib know only Abdul Malik bin Abu Sulaiman from 'Atha from Jabir Syu'bah commented on Abdul Malik this hadith. Abdul Malik thiqah per hadith scholars, but know comment only Syu'bah this hadith. [Waki'] from [Syu'bah] from [Abdul Malik bin Abu Sulaiman] narrated Ibnu Al Mubarak from Sufyan Ats Tsauri: Abdul Malik balanced in knowledge. Acted upon: Entitled to shuf'ah even absent, comes has shuf'ah even long."

THERE ARE NO SYUF'AH RIGHTS TO PUBLIC PURPOSES THAT HAVE BEEN IMPROVED

Hadith Imam Tirmidzi Number 1291

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلَا شُفْعَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ بَعْضُهُمْ مُرْسَلًا عَنْ أَبِي سَلَمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ وَبِهِ يَقُولُ بَعْضُ فُقَهَاءِ التَّابِعِينَ مِثْلُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَعَبْدِ اللَّهِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ مِنْهُمْ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَرَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَمَالِكُ بْنُ أَنَسٍ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ لَا يَرَوْنَ الشُّفْعَةَ إِلَّا لِلْخَلِيطِ وَلَا يَرَوْنَ لِلْجَارِ شُفْعَةً إِذَا لَمْ يَكُنْ حَلِيطًا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ الشُّفْعَةُ لِلْجَارِ وَاحْتَجُّوا بِالْحَدِيثِ الْمَرْفُوعِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَارُ الدَّارِ أَحَقُّ بِالدَّارِ وَقَالَ الْجَارُ أَحَقُّ بِسَقْبِهِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ

Narrated to us [Abdu bin Humaid], informed us [Abdurrazaq], informed us [Ma'mar] from [Az Zuhri] from [Abu Salamah bin Abdurrahman] from [Jabir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: If boundaries set, paths changed, no shuf'ah." Abu Isa said: Hasan sahih some mursal from Abu Salamah from the Prophet, peace and blessings be upon him. Acted upon by some companions: Umar bin Al Khaththab, Utsman bin 'Affan tabi'in fuqaha: Umar bin Abdul Aziz etc. Madinah scholars: Yahya bin Sa'id Al Anshari, Rabi'ah bin Abu Abdurrahman, Malik bin Anas, Asy Syafi'i, Ahmad, Ishaq: Shuf'ah only partnership, not neighbor unless partner. Some companions and others: Neighbor right argued marfu' hadith: "Neighbor more entitled to house." "Neighbor more entitled to close neighbor." Ats Tsauri, Ibnu Al Mubarak, Kufah scholars."

SYUF'AH APPLIES TO EVERYTHING

Hadith Imam Tirmidzi Number 1292

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ أَبِي حَمْزَةَ السُّكَّرِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّرِيكَ شَفِيعٌ وَالشُّفْعَةُ فِي كُلِّ شَيْءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ السُّكَّرِيِّ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ حَدَّثَنَا هَذَا حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَلَيْسَ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ مِثْلَ هَذَا لَيْسَ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي حَمْزَةَ وَأَبُو حَمْزَةَ ثِقَةٌ يُمَكِّنُ أَنْ يَكُونَ الْخَطَأُ مِنْ غَيْرِ أَبِي حَمْزَةَ حَدَّثَنَا هَذَا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ إِنَّمَا تَكُونُ الشُّفْعَةُ فِي الدُّورِ وَالْأَرْضِينَ وَلَمْ يَرَوْا الشُّفْعَةَ فِي كُلِّ شَيْءٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الشُّفْعَةُ فِي كُلِّ شَيْءٍ وَالْقَوْلُ أَصَحُّ

Narrated to us [Yusuf bin Isa], narrated to us [Al Fadlal bin Musa] from [Abu Hamzah As Sukkari] from [Abdul Aziz bin Rufai'] from [Ibnu Abu Mulaikah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: Partner is friend, shuf'ah on everything." Abu Isa: Know like this only Abu Hamzah As Sukkari many from Abdul Aziz bin Rufai' from Ibnu Abu Mulaikah from the Prophet, peace and blessings be upon him, mursal but this more sahih. Narrated to us [Hannad], narrated to us [Abu Bakr bin 'Ayyasy] from [Abdul Aziz bin Rufai'] from [Ibnu Abu Mulaikah] from the Prophet, peace and blessings be upon him, meaning but no Ibnu Abbas. Many from Abdul Aziz bin Rufai' like this, no Ibnu Abbas, but this more sahih than Abu Hamzah. Abu Hamzah thiqah, error likely others. Narrated to us [Hannad], narrated to us [Abu Al Ahwash] from [Abdul Aziz bin Rufai'] from [Ibnu Abu Mulaikah] from the Prophet, peace and blessings be upon him, like Abu Bakr bin 'Ayyasy. Most scholars: Shuf'ah only house land, not everything. Some: On everything, more sahih."

LAW ON FOUND GOODS AND RESPONSIBILITY

Hadith Imam Tirmidzi Number 1293

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ يَزِيدَ مَوْلَى الْمُنبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اللَّقْظَةِ فَقَالَ عَرَفْتُهَا سَنَةً ثُمَّ اعْرِفْ وَكَأَنَّهَا وَوَعَاءُهَا وَعِقَاصُهَا ثُمَّ اسْتَنْفَقَ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدَّهَا إِلَيْهِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ فَضَالَةٌ الْغَنَمِ فَقَالَ خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّئِبِ فَقَالَ يَا رَسُولَ اللَّهِ فَضَالَةٌ الْإِبِلِ قَالَ فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَتَّى احْمَرَّتْ وَجْنَتَاهُ أَوْ احْمَرَّ وَجْهُهُ فَقَالَ مَا لَكَ وَلَهَا مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى تَلْقَى رَبَّهَا حَدِيثُ زَيْدِ بْنِ خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَحَدِيثُ يَزِيدَ مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ

Narrated to us [Qutaibah], narrated to us [Isma'il bin Ja'far] from [Rabi'ah bin Abu Abdurrahman] from [Yazid] freed Al Munba'its from [Zaid bin Khalid Al Juhani] that one asked the Messenger of Allah, peace and blessings be upon him, on found item he: Announce one year, then strap, vessel, content. Then use if owner comes, give." Asked: Lost goat. He: "Yours, brother's, or wolf's." Asked: Lost camel. He: Prophet angry, cheeks or face red: "Not yours has shoes, water until owner." Zaid bin Khalid's hadith hasan sahih, narrated other chains Yazid freed Al Munba'its from Zaid bin Khalid hasan sahih, narrated other chains."

Hadith Corroboration
Imam Bukhari : 89, 2256, 5647
Imam Muslim : 3248, 3249
Imam Abu Dawud : 1451

HOW TO DEAL WITH FOUND ITEMS THAT NO ONE CLAIMED Hadith Imam Tirmidzi Number 1294

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرٍِ الْحَنْفِيُّ أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ اللَّقْظَةِ فَقَالَ عَرَفَهَا سَنَةً فَإِنْ اعْتَرِفْتَ فَأَدَّهَا وَإِلَّا فَاعْرِفْ وَعَاءَهَا وَعِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا ثُمَّ كُلُّهَا فَإِذَا جَاءَ صَاحِبُهَا فَأَدَّهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْجَارُودِ بْنِ الْمَعْلَى وَعِيَاضِ بْنِ حِمَارٍ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيْسَى حَدِيثُ زَيْدِ بْنِ خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ هَذَا الْحَدِيثُ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَرَخَّصُوا فِي اللَّقْظَةِ إِذَا عَرَفَهَا سَنَةً فَلَمْ يَجِدْ مَنْ يَعْرِفُهَا أَنْ يَنْتَفِعَ بِهَا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ يُعْرِفُهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا تَصَدَّقَ بِهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ لَمْ يَرَوْا لِصَاحِبِ اللَّقْظَةِ أَنْ يَنْتَفِعَ بِهَا إِذَا كَانَ غَنِيًّا وَقَالَ الشَّافِعِيُّ يَنْتَفِعُ بِهَا وَإِنْ كَانَ غَنِيًّا لِأَنَّ أَبِي بِنِ كَعْبٍ أَصَابَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُرَّةً فِيهَا مِائَةُ دِينَارٍ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْرِفَهَا ثُمَّ يَنْتَفِعَ بِهَا وَكَانَ أَبِي كَثِيرَ الْمَالِ مِنْ مَيَاسِيرِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْرِفَهَا فَلَمْ يَجِدْ مَنْ يَعْرِفُهَا فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْكُلَهَا فَلَوْ كَانَتْ

اللَّقْطَةُ لَمْ تَحِلَّ إِلَّا لِمَنْ تَحِلَّ لَهُ الصَّدَقَةُ لَمْ تَحِلَّ لِإِبْرَاهِيمَ بْنِ أَبِي طَالِبٍ لِأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَصَابَ دِينَارًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَفَهُ فَلَمْ يَجِدْ مَنْ يَعْرِفُهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَكْلِهِ وَكَانَ لَا يَحِلُّ لَهُ الصَّدَقَةُ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَتْ اللَّقْطَةُ يَسِيرَةً أَنْ يَنْتَفِعَ بِهَا وَلَا يَعْرِفَهَا وَقَالَ بَعْضُهُمْ إِذَا كَانَ دُونَ دِينَارٍ يَعْرِفَهَا قَدَرُ جُمُعَةٍ وَهُوَ قَوْلُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

Narrated to us [Muhammad bin Basysyar], informed us [Abu Bakr bin Al Hanafi], informed us [Adl Dlahhak bin Utsman], narrated to me [Salim Abu An Nadlr] from [Busr bin Sa'id] from [Zaid bin Khalid Al Juhani] that the Messenger of Allah, peace and blessings be upon him, asked on found he: Announce one year if claimed, give else announce vessel, content, strap, amount. Then eat owner comes, give." He said: Similar from Ubay bin Ka'b, Abdullah bin Amru, Al Jarud bin Al Mu'alla, 'Iyadl bin Himar, Jarir bin Abdullah. Abu Isa said: Zaid bin Khalid's hadith hasan sahih gharib this chain. Ahmad bin Hambal: Most sahih this. Narrated other chains. Acted upon by scholars companions and others permit use after one year no claim. Asy Syafi'i, Ahmad, Ishaq. Some companions and others: Announce one year until owner else charity. Sufyan Ats Tsauri, Abdullah bin Al Mubarak, Kufah not use if rich. Asy Syafi'i: Use even rich Ubay found 100 dinar bag, Prophet ordered announce then use, Ubay rich companion. Prophet ordered announce no claim, eat. If only for charity-eligible, not halal Ali bin Abu Thalib found dinar, announced no claim, Prophet ordered eat, not charity-eligible. Some permit minor found without announce. Some: Non-dinar announce one Friday Ishaq bin Ibrahim."

Hadith Corroboration
Imam Ahmad : 16431, 20697
Imam Abu Dawud : 1452
Imam Ibnu Majah : 2498

HANDLING SMALL FOUND ITEMS

Hadith Imam Tirmidzi Number 1295

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَيَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ سَلَمَةَ بْنِ كَهْمَلٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَتْ رَجَعْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ فَالْتَقَطْتُ سَوْطًا فَأَخَذْتُهُ قَالَا دَعُهُ فَقُلْتُ لَا أَدْعُهُ تَأْكُلُهُ السَّبَاعُ لَا أَخُذْنَهُ فَلَأَسْتَمْتِعَنَّ بِهِ فَقَدِمْتُ عَلَى أَبِي بِنِ كَعْبٍ فَسَأَلْتُهُ عَنْ ذَلِكَ وَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ أَحْسَنْتَ وَجَدْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُرَّةً فِيهَا مِائَةُ دِينَارٍ قَالَ فَأَتَيْتُهَا بِهَا فَقَالَ لِي عَرَفَهَا حَوْلًا فَعَرَفْتُهَا حَوْلًا فَمَا أَجِدُ مَنْ يَعْرِفُهَا ثُمَّ أَتَيْتُهَا بِهَا فَقَالَ عَرَفَهَا حَوْلًا آخَرَ فَعَرَفْتُهَا بِهَا فَقَالَ عَرَفَهَا حَوْلًا آخَرَ وَقَالَ أَحْصِ عِدَّتَهَا وَوِعَاءَهَا وَوِكَاءَهَا فَإِنْ جَاءَ طَالِبُهَا فَأَخْبَرَكَ بِعِدَّتِهَا وَوِعَائِهَا وَوِكَائِهَا فَادْفَعَهَا إِلَيْهِ وَإِلَّا فَاسْتَمْتِعْ بِهَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abdullah bin Numair] and [Yazid bin Harun] from [Sufyan Ats Tsauri] from [Salamah bin Kuhail] from [Suwaid bin Ghafilah], he said: Out with Zaid bin Shuhan, Salamah bin Rabi'ah found whip. Ibnu Numair: Found

whip, took they: Leave. I: Not, beast eat take use. Came [Ubay bin Ka'b], asked, narrated. He: Good Prophet time found 100 dinar bag. Brought he: Announce one year." Announced year no claim back "Announce another." Announced, met "Announce another." He: "Count amount, vessel, strap owner comes describe, give. Else use." He said: Hasan sahih."

Hadith Corroboration
 Imam Ahmad : 20231, 20232
 Imam Bukhari : 2248, 2257
 Imam Muslim : 3251
 Imam Abu Dawud : 1450

LAW ON PROVIDING ENDOWMENT LAND

Hadith Imam Tirmidzi Number 1296

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَنَّنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ صَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَقَالَ يَا رَسُولَ اللَّهِ أَصَبْتُ مَالًا بِخَيْبَرَ لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَمَا تَأْمُرُنِي قَالَ إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا عُمَرُ أَنَّهَا لَا يُبَاعُ أَصْلُهَا وَلَا يُوهَبُ وَلَا يُورَثُ تَصَدَّقْ بِهَا فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ فَقَالَ فَكَرْتُهُ لِمُحَمَّدِ بْنِ سِيرِينَ فَقَالَ غَيْرَ مُتَأْتِلٍ مَالًا قَالَ ابْنُ عَوْنٍ فَحَدَّثَنِي بِهِ رَجُلٌ آخَرُ أَنَّهُ قَرَأَهَا فِي قِطْعَةٍ أَدِيمٍ أَحْمَرَ غَيْرَ مُتَأْتِلٍ مَالًا قَالَ إِسْمَاعِيلُ وَأَنَا قَرَأْتُهَا عِنْدَ ابْنِ عُيَيْنٍ اللَّهُ بْنُ عُمَرَ فَكَانَ فِيهِ غَيْرَ مُتَأْتِلٍ مَالًا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَا نَعْلَمُ بَيْنَ الْمُتَقَدِّمِينَ مِنْهُمْ فِي ذَلِكَ اخْتِلَافًا فِي إِجَارَةِ وَقْفِ الْأَرْضِينَ وَغَيْرِ ذَلِكَ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ibrahim] from [Ibnu 'Aun] from [Nafi'] from [Ibnu Umar], he said: Umar got Khaibar land asked: O Messenger, got property Khaibar, never pleased like this command? He: If wish, hold principal, charity." Umar charity not sell, gift, inherit to poor, relatives near far, fi sabilillah, wayfarer, guests. No sin manager eat reasonably, feed friend without profit. I mentioned [Muhammad bin Sirin] he 'ghairu mutaatsil maalan'. [Ibnu 'Aun]: Another narrated 'fi qith'ati adimin ahmar ghair mutaatsil maalan'. [Ismail]: Read [Ibnu Ubaidullah bin Umar] 'ghair muta'atstsil maalan'. Abu Isa: Hasan sahih, basis act companions and others no dispute early scholars permit waqf land others."

Hadith Corroboration
 Imam Ahmad : 4379
 Imam Bukhari : 2532, 2565, 2566
 Imam Muslim : 3085
 Imam Abu Dawud : 2493
 Imam Tirmidzi : 1296
 Imam Nasa'i : 3541, 3542, 3543, 3544
 Imam Ibnu Majah : 2387

THREE THINGS WHOSE REWARDS CONTINUE TO FLOW AFTER DEATH

Hadith Imam Tirmidzi Number 1297

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far] from [Al 'Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: If one dies, deeds cut except three: Ongoing charity, beneficial knowledge, righteous child prays." Abu Isa said: Hasan sahih."

Hadith Corroboration
Imam Ahmad : 8489
Imam Muslim : 3084
Imam Abu Dawud : 2494
Imam Nasa'i : 3591
Imam Darimi : 558

ANIMAL DAMAGE AND WELL DIGGING PROVISIONS

Hadith Imam Tirmidzi Number 1298

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجَمَاءُ جَرَحُهَا جُبَارٌ وَالْبُيُوتُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرَّكَازِ الْخُمْسُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَعَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ وَعُبَادَةَ بْنِ الصَّامِتِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْأَنْصَارِيُّ عَنْ مَعْنٍ قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ وَتَفْسِيرُ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجَمَاءُ جَرَحُهَا جُبَارٌ يَقُولُ هَذَرٌ لَا دِيَةَ فِيهِ قَالَ أَبُو عِيسَى وَمَعْنَى قَوْلِهِ الْعَجَمَاءُ جَرَحُهَا جُبَارٌ فَسَرَّ ذَلِكَ بَعْضُ أَهْلِ الْعِلْمِ قَالُوا الْعَجَمَاءُ الدَّابَّةُ الْمُنْقَلِيتَةُ مِنْ صَاحِبِهَا فَمَا أَصَابَتْ فِي انْفِلَاتِهَا فَلَا غُرْمَ عَلَى صَاحِبِهَا وَالْمَعْدِنُ جُبَارٌ يَقُولُ إِذَا اخْتَفَرَ الرَّجُلُ مَعْدِنًا فَوَقَعَ فِيهِ إِنْسَانٌ فَلَا غُرْمَ عَلَيْهِ وَكَذَلِكَ الْبُيُوتُ إِذَا اخْتَفَرَهَا الرَّجُلُ لِلْسَّبِيلِ فَوَقَعَ فِيهَا إِنْسَانٌ فَلَا غُرْمَ عَلَى صَاحِبِهَا وَفِي الرَّكَازِ الْخُمْسُ وَالرَّكَازُ مَا وَجَدَ فِي دَفْنٍ أَهْلُ الْجَاهِلِيَّةِ فَمَنْ وَجَدَ رِكَازًا آدَى مِنْهُ الْخُمْسَ إِلَى السُّلْطَانِ وَمَا بَقِيَ فَهُوَ لَهُ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: (Damage by) livestock no liability, (accident in) well digging no liability, rikaz zakat one-fifth." Narrated to us [Qutaibah], narrated to us [Laits] from [Ibnu Syihab]

from [Said bin al-Musayyib] and [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, similar chapter from Jabir, Amr bin Auf Al Muzani, Ubadah bin Ash Shamit. Abu Isa: Abu Hurairah's hasan sahih. Al Anshari from Ma'n: Malik bin Anas tafsir: Livestock damage no liability, lost vain no fine. Abu Isa: Some scholars tafsir: Al-ajma` lost livestock, damage no owner fine. Well: Dig mine, fall no fine well for travelers, fall no fine. Rikaz: Jahiliyyah buried found, one-fifth zakat to ruler, rest his."

Hadith Corroboration

Imam Ahmad : 6823, 6956, 7145, 7379, 7494, 7904, 8613, 8644, 8898, 8959, 9002, 9481, 9502, 9653, 9763, 9860, 9993, 10013, 10079, 10111, 10182, 14282

Imam Bukhari : 1403, 2184, 6401, 6402

Imam Muslim : 3226

Imam Abu Dawud : 3977

Imam Nasa'i : 2449, 2450, 2451

Imam Ibnu Majah : 2663, 2664

Imam Malik : 1367

Imam Darimi : 1608, 2271, 2272, 2273

RIGHTS TO DEAD LAND THAT ARE AVAILABLE

Hadith Imam Tirmidzi Number 1299

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ أَخْبَرَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ قَالُوا لَهُ أَنْ يُحْيِيَ الْأَرْضَ الْمَوَاتَ بِغَيْرِ إِذْنِ السُّلْطَانِ وَقَدْ قَالَ بَعْضُهُمْ لَيْسَ لَهُ أَنْ يُحْيِيَهَا إِلَّا بِإِذْنِ السُّلْطَانِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَعَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ جَدِّ كَثِيرٍ وَسَمُرَةَ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ سَأَلْتُ أَبَا الْوَلِيدِ الطَّيَالِسِيَّ عَنْ قَوْلِهِ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ فَقَالَ الْعِرْقُ الظَّالِمُ الْغَاصِبُ الَّذِي يَأْخُذُ مَا لَيْسَ لَهُ قُلْتُ هُوَ الرَّجُلُ الَّذِي يَغْرُسُ فِي أَرْضِ غَيْرِهِ قَالَ هُوَ ذَاكَ

Narrated to us [Muhammad bin Basysyar], informed us [Abdul Wahhab Ats Tsaqafi], informed us [Ayyub] from [Hisyam bin Urwah] from [his father] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him: Whoever revives dead land, his no right unjust owner." Abu Isa: Hasan gharib some from Hisyam bin Urwah from father from Prophet mursal. Acted upon some companions others Ahmad, Ishaq: Revive dead without ruler permission. Some: Only with ruler. First more sahih. He said: Similar Jabir, Amr bin 'Auf Al Muzani grandfather Katsir, Samurah. Narrated to us Abu Musa Muhammad bin Al Mutsanna: Asked Abu Al Walid Ath Thayalisi: No right unjust. He: Unjust usurper takes not his. Asked: Plant others' land? He: Yes."

Hadith Corroboration

Imam Abu Dawud : 2671

Imam Tirmidzi : 1300

Imam Malik : 1229

THE LAW OF REVIVING DEAD LAND

Hadith Imam Tirmidzi Number 1300

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahhab] narrated to us [Ayyub] from [Hisyam bin Urwah] from [Wahb bin Kaisan] from [Jabir bin Abdullah] from the Prophet, peace and blessings be upon him: Whoever revives dead land, his." Abu Isa said: Hasan sahih."

DETERMINATION OF LAND WHICH MAY BE LIVED

Hadith Imam Tirmidzi Number 1301

قَالَ قُلْتُ لِقُتَيْبَةَ بْنِ سَعِيدٍ حَدَّثَكُمْ مُحَمَّدُ بْنُ يَحْيَى بْنُ قَيْسٍ الْمَارِبِيُّ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ بْنِ شَرَّاحِيلَ عَنْ سُمَيِّ بْنِ قَيْسٍ عَنْ سُمَيْرٍ عَنْ أَبِيضَ بْنِ حَمَّالٍ أَنَّهُ وَقَدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَقْطَعَهُ الْمِلْحَ فَقَطَعَ لَهُ فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنَ الْمَجْلِسِ أَتَدْرِي مَا قَطَعْتَ لَهُ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ قَالَ فَانْتَزَعَهُ مِنْهُ قَالَ وَسَأَلَهُ عَمَّا يُحْمَى مِنَ الْأَرَاكِ قَالَ مَا لَمْ تَنْلُهُ خِفَافُ الْإِبِلِ فَأَقَرَّ بِهِ قُتَيْبَةُ وَقَالَ نَعَمْ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي عُمَرَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ قَيْسٍ الْمَارِبِيُّ بِهَذَا الْإِسْنَادِ نَحْوَهُ الْمَارِبُ نَاحِيَّةٌ مِنَ الْيَمَنِ قَالَ وَفِي الْبَابِ عَنْ وَائِلٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِيضَ حَدِيثٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الْقَطَائِعِ يَرَوْنَ جَائِزًا أَنْ يَقْطَعَ الْإِمَامُ لِمَنْ رَأَى ذَلِكَ

He said: I asked [Qutaibah bin Sa'id]: Did [Muhammad bin Yahya bin Qais Al Maribi] narrate to you, narrated to me [his father] from [Tsumamah bin Syarahil] from [Sumay bin Qais] from [Sumair] from [Abyadl bin Hammal] that he came to the Messenger of Allah, peace and blessings be upon him, requesting to establish ownership of a salt mine for him, so he established it for him. When about to leave, someone in the assembly said: Do you know what you established for him? Indeed, you established land with stagnant water. Abyadl said: He revoked it. He continued: He asked: What land may be revived? He answered: That not trodden by camel's foot." Did Qutaibah establish it? He answered: Yes. Narrated to us [Muhammad bin Yahya bin Abu Umar], narrated to us [Muhammad bin Yahya bin Qais Al Maribi] with this chain like that. Al Marib is beside Yemen. He said: In this matter, there is a similar hadith from Wail and Asma` bintu Abu Bakr. Abu Isa said: Abyadl's hadith is gharib and acted upon by scholars from the companions of the Prophet, peace and blessings be upon him, and others on land establishment. They permit an imam to establish someone's land portion."

DETERMINATION OF LAND POSITION IN HADHRAMAUT

Hadith Imam Tirmidzi Number 1302

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ يُحَدِّثُ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتَ قَالَ مُحَمَّدٌ أَخْبَرَنَا النَّضْرُ عَنْ شُعْبَةَ وَزَادَ فِيهِ وَبَعَثَ لَهُ مُعَاوِيَةَ لِيُقْطِعَهَا إِلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], informed us [Syu'bah] from [Simak], he said: I heard ['Alqamah bin Wa'il] narrate from [his father] that the Prophet, peace and blessings be upon him, established ownership of land in Hadlramaut. [Mahmud] said: Informed us [An Nadlr] from [Syu'bah] and he added: And he sent Mu'awiyah to establish its ownership. Abu Isa said: This hadith is hasan.

ALMS FROM CROP PRODUCTS

Hadith Imam Tirmidzi Number 1303

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَجَابِرٍ وَأُمِّ مُبَشَّرٍ وَزَيْدِ بْنِ خَالِدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Anas] from the Prophet, peace and blessings be upon him, he said: No Muslim plants a plant or sows seed, then eaten by human, bird, or livestock, but it is charity for him." He said: In this matter, there is a similar hadith from Abu Ayyub, Jabir, Ummu Mubasysyir, and Zaid bin Khalid. Abu Isa said: Anas's hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 12038, 12910, 13064, 13065, 25798, 26095

Imam Bukhari : 2152, 5553

Imam Muslim : 2902, 2904

Imam Darimi : 2496

HALF HARVEST WAGES IN KHAIBAR

Hadith Imam Tirmidzi Number 1304

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ وَزَيْدِ بْنِ ثَابِتٍ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَمْ يَرَوْا بِالْمُزَارَعَةِ بَأْسًا عَلَى النَّصْفِ وَالثُّلُثِ وَالرُّبْعِ وَاخْتَارَ بَعْضُهُمْ أَنْ

يَكُونُ الْبَذْرُ مِنْ رَبِّ الْأَرْضِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الْمُزَارَعَةَ بِالثُّلُثِ وَالرُّبْعِ وَلَمْ يَرَوْا بِمُسَاقَاةِ التَّخِيلِ بِالثُّلُثِ وَالرُّبْعِ بَأْسًا وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَلَمْ يَرِ بَعْضُهُمْ أَنَّ يَصِحَّ شَيْءٌ مِنَ الْمُزَارَعَةِ إِلَّا أَنْ يَسْتَأْجَرَ الْأَرْضَ بِالذَّهَبِ وَالْفِضَّةِ

Narrated to us [Ishaq bin Manshur], informed us [Yahya bin Sa'id] from [Ubaidullah] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, gave wage to Khaibar people half the date or crop yield. He said: In this matter, there is a similar hadith from Anas, Ibnu Abbas, Zaid bin Tsabit, and Jabir. Abu Isa said: This hadith is hasan sahih and acted upon by some scholars from the companions of the Prophet, peace and blessings be upon him, and others. They permit in muzara'ah half, third, or quarter, but some prefer seed with landowner Ahmad and Ishaq's opinion. Some scholars dislike muzara'ah third or quarter, but permit musaqah dates third or quarter Abdul Malik bin Anas and Asy Syafi'i. Some hold no muzara'ah valid except land yields gold or silver.

Hadith Corroboration
 Imam Ahmad : 4434, 4502, 4708
 Imam Bukhari : 2160, 2161
 Imam Muslim : 2896, 2897
 Imam Abu Dawud : 2959
 Imam Ibnu Majah : 2458
 Imam Darimi : 2500

PROHIBITION ON TAKING PART OF THE LAND'S PRODUCTS

Hadith Imam Tirmidzi Number 1305

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ عَنْ مُجَاهِدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَتْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَمْرِ كَانَ لَنَا نَافِعًا إِذَا كَانَتْ لِأَحَدِنَا أَرْضٌ أَنْ يُعْطِيَهَا بِبَعْضِ خَرَاجِهَا أَوْ بِدَرَاهِمٍ وَقَالَ إِذَا كَانَتْ لِأَحَدِكُمْ أَرْضٌ فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَزْرَعْهَا

Narrated to us [Hannad], narrated to us [Abu Bakr bin 'Ayyasy] from [Abu Hushain] from [Mujahid] from [Rafi' bin Khadij], he said: The Messenger of Allah, peace and blessings be upon him, forbade something beneficial for us: if one has land, give portion yield or dirhams. He said: If one has land, give yield to brother or cultivate.""

Hadith Corroboration
 Imam Ahmad : 14389, 16881
 Imam Muslim : 2866
 Imam Nasa'i : 3821, 3837

PROCEDURES FOR MUZARA'AH ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 1306

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى السَّيْنَانِيُّ أَخْبَرَنَا شَرِيكَ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ

طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُحَرِّمِ الْمَزَارَعَةَ وَلَكِنْ أَمَرَ أَنْ يَرْفُقَ بَعْضُهُمْ بِبَعْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ رَافِعٍ فِيهِ اضْطِرَابٌ يُرَوَّى هَذَا الْحَدِيثُ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ عُمُومَتِهِ وَيُرَوَّى عَنْهُ عَنْ طُهَيْرِ بْنِ رَافِعٍ وَهُوَ أَحَدُ عُمُومَتِهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْهُ عَلَى رَوَايَاتٍ مُخْتَلِفَةٍ وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَجَابِرِ رَضِيَ اللَّهُ عَنْهُمَا

Narrated to us [Mahmud bin Ghailan], informed us [Al Fadlal bin Musa As Sinani], informed us [Syarik] from [Syu'bah] from [Amru bin Dinar] from [Thawus] from [Ibnu Abbas] that the Messenger of Allah, peace and blessings be upon him, did not forbid muzara'ah but ordered some befriend others. Abu Isa said: This hadith is hasan sahih while Rafi's hadith has instability. Narrated from Rafi' bin Khadij from uncles from Zhuhair bin Rafi', one uncle different chains. Similar from Zaid bin Tsabit and Jabir.

THE LAW OF DIYAT ACCORDING TO IBNU MAS'UD

Hadith Imam Tirmidzi Number 1307

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ الْكُوفِيُّ أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ الْحَجَّاجِ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ خُشْفِ بْنِ مَالِكٍ قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِيَةِ الْخَطَا عِشْرِينَ بِنْتِ مَخَاضٍ وَعِشْرِينَ بَنِي مَخَاضٍ ذُكُورًا وَعِشْرِينَ بِنْتِ لَبُونٍ وَعِشْرِينَ جَذَعَةً وَعِشْرِينَ حِقَّةً قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَخْبَرَنَا أَبُو هِشَامٍ الرَّقَاعِيُّ أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةٍ نَحْوَهُ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ مَوْفُوقًا وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ الدِّيَةَ تُؤْخَذُ فِي ثَلَاثِ سِنِينَ فِي كُلِّ سَنَةٍ ثُلُثُ الدِّيَةِ وَرَأَوْا أَنَّ دِيَةَ الْخَطَا عَلَى الْعَاقِلَةِ وَرَأَى بَعْضُهُمْ أَنَّ الْعَاقِلَةَ قَرَابَةُ الرَّجُلِ مِنْ قَبْلِ أَبِيهِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَقَالَ بَعْضُهُمْ إِنَّمَا الدِّيَةُ عَلَى الرِّجَالِ دُونَ النِّسَاءِ وَالصَّبِيَّانِ مِنَ الْعَصَبَةِ يُجْمَلُ كُلُّ رَجُلٍ مِنْهُمْ رُبْعَ دِينَارٍ وَقَدْ قَالَ بَعْضُهُمْ إِلَى نِصْفِ دِينَارٍ فَإِنْ تَمَّتِ الدِّيَةُ وَإِلَّا نُظِرَ إِلَى أَقْرَبِ الْقَبَائِلِ مِنْهُمْ فَأُلْزِمُوا ذَلِكَ

Narrated to us [Ali bin Sa'id Al Kindi Al Kufi], informed us [Ibnu Abu Zaidah] from [Al Hajjaj] from [Zaid bin Jubair] from [Khasyf bin Malik], he said: I heard [Ibnu Mas'ud] say: The Messenger of Allah, peace and blessings be upon him, set erroneous diyat: twenty two-year female camels, twenty two-year male camels, twenty three-year female camels, twenty five-year female camels, twenty four-year female camels. He said: Similar from Abdullah bin Amr. Informed us [Abu Hisyam Ar Rifa'i], informed us [Ibnu Abu Zaidah] and [Abu Khalid Al Ahmar] from [Al Hajjaj bin Arthah] like that. Abu Isa said: Ibnu Mas'ud's hadith known marfu' only this chain narrated mauquf from Abdullah. Some scholars like that Ahmad, Ishaq. Some agree diyat three years, third yearly. Erroneous diyat on adult offspring some: adult equals father's line male. Malik, Asy Syafi'i. Some: Only males, not females children

each male quarter dinar. Some: Half dinar complete except nearest tribe pays.

Hadith Corroboration
Imam Ahmad : 4076
Imam Abu Dawud : 3939
Imam Nasa'i : 4720
Imam Ibnu Majah : 2621
Imam Malik : 1342

ATTORNEY FOR THE MURDER OF A BELIEVER

Hadith Imam Tirmidzi Number 1308

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ أَخْبَرَنَا حَبَّانُ وَهُوَ ابْنُ هِلَالٍ حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دُفِعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَإِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا أَخَذُوا الدِّيَّةَ وَهِيَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلْفَةً وَمَا صَالَحُوا عَلَيْهِ فَهُوَ لَهُمْ وَذَلِكَ لِتَشْدِيدِ الْعُقُلِقَالِ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ahmad bin Sa'id Ad Darimi], informed us [Habban], he is Ibnu Hilal, narrated to us [Muhammad bin Rasyid], informed us [Sulaiman bin Musa] from [Amr bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: Whoever intentionally kills believer, handed to victim's guardian if wish kill, if wish diyat thirty four-year female camels, thirty five-year female camels, forty pregnant female camels if reconcile, their right severe punishment." Abu Isa said: Abdullah bin Amr's hadith hasan gharib."

Hadith Corroboration
Imam Ahmad : 6430, 6737
Imam Ibnu Majah : 2616

DIYAT AS MUCH AS TWELVE THOUSAND DIRHAM

Hadith Imam Tirmidzi Number 1309

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ جَعَلَ الدِّيَّةَ اثْنِي عَشَرَ أَلْفًا حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ كَلَامٌ أَكْثَرُ مِنْ هَذَا قَالَ أَبُو عِيسَى وَلَا نَعْلَمُ أَحَدًا يَذْكُرُ فِي هَذَا الْحَدِيثِ عَنْ ابْنِ عَبَّاسٍ غَيْرَ مُحَمَّدِ بْنِ مُسْلِمٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ الدِّيَّةَ عَشْرَةَ آلَافٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَقَالَ الشَّافِعِيُّ

لَا أَعْرِفُ الدِّيَّةَ إِلَّا مِنَ الْإِبِلِ وَهِيَ مِائَةٌ مِنَ الْإِبِلِ أَوْ قِيمَتُهَا

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz bin Hani], narrated to us [Muhammad bin Muslim Ath Thaifi] from [Amr bin Dinar] from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, he set diyat twelve thousand. Narrated to us [Sa'id bin Abdurrahman Al Makhzumi], narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Ikrimah] from the Prophet, peace and blessings be upon him, like that but no Ibnu Abbas. Ibnu Uyainah more commentary. Abu Isa said: No one mentions this from Ibnu Abbas except Muhammad bin Muslim. Acted by some Ahmad, Ishaq. Some: Ten thousand dirham Sufyan Ats Tsauri, Kufah. Asy Syafi'i: Know diyat only camels hundred or equivalent.

Hadith Corroboration
Imam Ibnu Majah : 2619

TREATMENT FOR WOUNDS THAT EXPOSE BONE

Hadith Imam Tirmidzi Number 1310

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ أَخْبَرَنَا حُسَيْنُ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمَوَاضِحِ خَمْسٌ خَمْسُقَال أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى
هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ أَنَّ فِي الْمَوْضِحَةِ خَمْسًا مِنَ الْإِبِلِ

Narrated to us [Humaid bin Mas'adah], informed us [Yazid bin Zurai'], informed us [Husain Al Mu'allim] from [Amr bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, said on bone-exposing wounds: Diyat five, five." Abu Isa said: Hasan acted by scholars Sufyan Ats Tsauri, Asy Syafi'i, Ahmad, Ishaq: Bone-exposing five camels."

Hadith Corroboration
Imam Abu Dawud : 3954, 3957
Imam Nasa'i : 4769
Imam Ibnu Majah : 2645

DIY FINGER AND FEET

Hadith Imam Tirmidzi Number 1311

حَدَّثَنَا أَبُو عَمَارٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ يَزِيدَ بْنِ عَمْرٍو التَّحَوِيَّ عَنْ عِكْرِمَةَ عَنْ
ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِيَةِ الْأَصَابِعِ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءٌ عَشْرٌ مِنَ الْإِبِلِ
لِكُلِّ أَصْبُعٍ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عَيْسَى حَدِيثُ ابْنِ عَبَّاسٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ وَالشَّافِعِيُّ

Narrated to us [Abu Ammar], narrated to us [Al Fadlal bin Musa] from [Al Husain bin Waqid] from [Yazid bin Amr An Nahwi] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said on fingers toes diyat: Same, ten camels each finger." Abu Isa said: Similar from Abu Musa, Abdullah bin Amr. Abu Isa said: Ibnu Abbas's hadith hasan sahih gharib this chain acted by scholars Sufyan, Asy Syafi'i, Ahmad, Ishaq."

Hadith Corroboration
Imam Abu Dawud : 3947

DIFFERENCE BETWEEN LITTLE FINGER AND THUMB Hadith Imam Tirmidzi Number 1312

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ
ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذِهِ وَهَذِهِ سَوَاءٌ يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] and [Muhammad bin Ja'far], both: Narrated to us [Syu'bah] from [Qatadah] from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him: This and this same, little finger and thumb." Abu Isa said: Hasan sahih."

Hadith Corroboration
Imam Ahmad : 1895, 2983
Imam Bukhari : 6387
Imam Abu Dawud : 3949
Imam Nasa'i : 4764
Imam Ibnu Majah : 2642

THE PRINCIPITY OF PATIENCE FOR MISTAKES MADE Hadith Imam Tirmidzi Number 1313

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ حَدَّثَنَا أَبُو السَّفَرِ قَالَ دَقَّ رَجُلٌ
مِنْ قُرَيْشٍ سِنَّ رَجُلٍ مِنَ الْأَنْصَارِ فَاسْتَعْدَى عَلَيْهِ مُعَاوِيَةَ فَقَالَ لِمُعَاوِيَةَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا دَقَّ سِنِّي قَالَ
مُعَاوِيَةُ إِنَّا سَرَرَضِيكَ وَالْحَاحُ الْآخِرُ عَلَى مُعَاوِيَةَ فَأَبْرَمَهُ فَلَمْ يُرْضِهِ فَقَالَ لَهُ مُعَاوِيَةُ شَأْنُكَ بِصَاحِبِكَ وَأَبُو الدَّرْدَاءِ
جَالِسٌ عِنْدَهُ فَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي يَقُولُ مَا
مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَظَّ عَنْهُ بِهِ خَطِيئَةٌ قَالَ الْأَنْصَارِيُّ
أَأَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي قَالَ فَإِنِّي أَذْرُهَا لَهُ قَالَ مُعَاوِيَةُ

لَا جَرَمَ لَا أُخَيِّبُكَ فَأَمَرَ لَهُ بِمَالٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا أَعْرِفُ
لِأَبِي السَّفَرِ سَمَاعًا مِنْ أَبِي الدَّرْدَاءِ وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بْنُ أَحْمَدَ وَيُقَالُ ابْنُ يُحْمَدَ الثَّوْرِيُّ

Narrated to us [Ahmad bin Muhammad], narrated to us [Abdullah bin Al Mubarak], narrated to us [Yunus bin Abu Ishaq], narrated to us [Abu As Safar], he said: Quraisy struck Ansari's tooth he cursed, sought Mu'awiyah. He to Mu'awiyah: O Amir, this struck tooth. Mu'awiyah: We satisfy you. Other pressed, no Mu'awiyah: Your matter with friend. Abu Ad Darda beside [Abu Ad Darda]: Heard Messenger of Allah, peace and blessings be upon him, continued: Ears heard, heart attended: No one afflicted body, charities it (forgoes), but Allah raises degrees, erases sins." Ansari: Heard from Messenger? He: Ears heard, heart attended. He: Forgive. Mu'awiyah: Not disappoint ordered property. Abu Isa said: Gharib, know only this chain know not Abu As Safar heard Abu Ad Darda`. Abu As Safar: Sa'id bin Ahmad, called Ibnu Yuhmida Ats Tsauri."

Hadith Corroboration
Imam Ahmad : 26258
Imam Ibnu Majah : 2683

QISHAS FOR JEWELRY THIEF THAT IS PAINFUL

Hadith Imam Tirmidzi Number 1314

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَتْ خَرَجْتُ جَارِيَةً عَلَيْهَا أَوْصَاحٌ
فَأَخَذَهَا يَهُودِيٌّ فَرَضَخَ رَأْسَهَا بِحَجَرٍ وَأَخَذَ مَا عَلَيْهَا مِنَ الْخَلِيِّ قَالَ فَأَدْرَكْتُ وَبِهَا رَمَقٌ فَأُتِيَ بِهَا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ قَتَلَكَ أَفْلَانٌ قَالَتْ بِرَأْسِهَا لَا قَالَ ففُلَانٌ حَتَّى سَمِيَ الْيَهُودِيٌّ فَقَالَتْ بِرَأْسِهَا أَيْ نَعَمْ قَالَ
فَأَخَذَ فَأَعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا قَوْلَ
إِلَّا بِالسَّيْفِ

Narrated to us [Ali bin Hujr], narrated to us [Yazid bin Harun], narrated to us [Hammam] from [Qatadah] from [Anas], he said: Slave girl out silver jewelry Jew pulled, struck head stone, took. Found unconscious, brought to Messenger of Allah, peace and blessings be upon him asked: Killed by so-and-so? She: No, head gesture. Asked: So-and-so? Until Jew named she: Yes, head. Jew called, confessed. Prophet ordered qishas, head between two stones. Abu Isa said: Hasan sahih some scholars basis act Ahmad, Ishaq. Some: No retaliation except sword.

THE GREAT SIN OF KILLING A MUSLIM

Hadith Imam Tirmidzi Number 1315

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ يَعْلَى

بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو نَحْوَهُ وَلَمْ يَرْفَعْهُ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ قَالَ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ مَسْعُودٍ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو هَكَذَا رَوَاهُ ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى مُحَمَّدُ بْنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ فَلَمْ يَرْفَعْهُ وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ يَعْلَى بْنِ عَطَاءٍ مَوْقُوفًا وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْمَرْفُوعِ

Narrated to us [Abu Salamah Yahya bin Khalaf] and [Muhammad bin Abdullah bin Bazi'], both: Narrated to us [Ibnu Abu 'Adi] from [Syu'bah] from [Ya'la bin 'Atha] from [his father] from [Abdullah bin Amr] that the Prophet, peace and blessings be upon him, said: World's destruction lighter to Allah than killing Muslim." Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Ya'la bin 'Atha] from [his father] from [Abdullah bin Amru] like but not marfu'. Abu 'Isa said: This more sahih than Ibnu Abu 'Adi. He said: Similar from Sa'd, Ibnu Abbas, Abu Sa'id, Abu Hurairah, Uqbah bin Amir, Ibnu Mas'ud, Buraidah. Abu 'Isa said: Abdullah bin Amru like this Ibnu Abu Adi from Syu'bah from Ya'la bin 'Atha from father from Abdullah bin Amr from Prophet. Muhammad bin Ja'far others from Syu'bah from Ya'la bin 'Atha not marfu'. Sufyan Ats Tsauri from Ya'la bin 'Atha` mauquf more sahih than marfu'."

Hadith Corroboration
Imam Ahmad : 14402
Imam Nasa'i : 3922
Imam Ibnu Majah : 2609

FIRST TIME DETERMINATION OF QISHAS

Hadith Imam Tirmidzi Number 1316

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدِّمَاءِ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ مَرْفُوعًا وَرَوَى بَعْضُهُمْ عَنْ الْأَعْمَشِ وَلَمْ يَرْفَعُوهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Wahb bin Jarir], narrated to us [Syu'bah] from [Al A'masy] from [Abu Wa'il] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: First judged among servants blood (qishas)." Abu 'Isa said: Abdullah's hadith hasan sahih many narrate Al A'masy marfu', some not marfu'."

Hadith Corroboration
Imam Ahmad : 3492, 3983, 3996

Imam Bukhari : 6052, 6357
Imam Muslim : 3178
Imam Tirmidzi : 1316, 1317
Imam Nasa'i : 3926, 3927, 3928, 3929, 3930, 3931
Imam Ibnu Majah : 2605, 2607

THE FIRST MATTER TO BE DECIDED ON THE DOOMSDAY IS THE MATTER OF BLOOD

Hadith Imam Tirmidzi Number 1317

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُقْضَى بَيْنَ الْعِبَادِ فِي الدِّمَاءِ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Al A'masy] from [Abu Wa'il] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: First judged among servants blood (qishas).""

Hadith Corroboration
Imam Ahmad : 3492, 3983, 3996
Imam Bukhari : 6052, 6357
Imam Muslim : 3178
Imam Tirmidzi : 1316, 1317
Imam Nasa'i : 3926, 3927, 3928, 3929, 3930, 3931
Imam Ibnu Majah : 2605, 2607

CONSEQUENCES OF RESPONDING TO THE MURDER OF A BELIEVANT

Hadith Imam Tirmidzi Number 1318

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ يَزِيدَ الرَّقَاشِيِّ حَدَّثَنَا أَبُو الْحَكَمِ الْبَجَلِيُّ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَأَبَا هُرَيْرَةَ يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَأَبُو الْحَكَمِ الْبَجَلِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ الْكُوفِيُّ

Narrated to us [Al Husain bin Huraits], narrated to us [Al Fadlal bin Musa] from [Al Husain bin Waqid] from [Yazid Ar Raqasyi], narrated to us [Abu Al Hakam Al Bajali], he said: Heard [Abu Sa'id Al Khudri] and [Abu Hurairah] both mention from Messenger of Allah, peace and blessings be upon him: If heaven earth inhabitants conspire kill believer, Allah casts them hell." Abu 'Isa said: Gharib Abu Al Hakam Al Bajali Abdurrahman bin Abu Nu'm Al Kufi."

QISHAS FOR KILLING A CHILD BY A FATHER

Hadith Imam Tirmidzi Number 1319

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
 جَدِّهِ عَنْ سُرَاقَةَ بْنِ مَالِكٍ بْنِ جُعْشَمٍ قَالَتْ خَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقِيدُ الْأَبَ مِنْ ابْنِهِ وَلَا يَقِيدُ
 الْإِبْنَ مِنْ أَبِيهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُرَاقَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ
 بِصَحِيحٍ رَوَاهُ إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ الْمُثَنَّى بْنِ الصَّبَّاحِ وَالْمُثَنَّى بْنُ الصَّبَّاحِ يُضَعَّفُ فِي الْحَدِيثِ وَقَدْ رَوَى
 هَذَا الْحَدِيثَ أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُمَرَ عَنْ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ مُرْسَلًا وَهَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ
 وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْأَبَ إِذَا قَتَلَ ابْنَهُ لَا يَقْتُلُ بِهِ وَإِذَا قَذَفَ ابْنَهُ لَا يُحَدُّ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin 'Ayyasy], narrated to us [Al Mutsanna bin Ash Shabbah] from [Amr bin Syu'aib] from [his father] from [his grandfather] from [Suraqah bin Malik bin Ju'syam], he said: Witnessed Messenger of Allah, peace and blessings be upon him, set qishas father for son's kill, not child for father's. Abu 'Isa said: Know from Suraqah only this chain chain not sahih Isma'il bin 'Ayyasy from Al Mutsanna bin Ash Shabbah Al Mutsanna weakened. [Abu Khalid Al Ahmar] from [Al Hajjah bin Arthah] from [Amru bin Syu'aib] from [father] from [grandfather] from [Umar] from Prophet. Also mursal from Amru bin Syu'aib instability acted by scholars: Father kills son not killed accuses adultery no hadd.

THE FATHER'S PUNISHMENT DOES NOT APPLY TO THE CHILD

Hadith Imam Tirmidzi Number 1320

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
 جَدِّهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يُقَادُ الْوَالِدُ بِالْوَلَدِ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar] from [Al Hajjah bin Arthah] from [Amr bin Syu'aib] from [his father] from [his grandfather] from [Umar bin Al Khaththab], he said: Heard Messenger of Allah, peace and blessings be upon him: Father not punished killing son."

Hadith Corroboration
 Imam Ahmad : 94
 Imam Ibnu Majah : 2651, 2652
 Imam Darimi : 2251

PUNISHMENTS AT THE MOSQUE AND QISHAS TO THE FATHER DO NOT APPLY

Hadith Imam Tirmidzi Number 1321

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ ابْنِ

عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ وَلَا يُقْتَلُ الْوَالِدُ بِالْوَلَدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu 'Adi] from [Isma'il bin Muslim] from [Amr bin Dinar] from [Thawus] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him: Punishment not executed mosque father not qishas killing son." Abu 'Isa said: Know this chain marfu' only Isma'il bin Muslim Isma'il bin Muslim Al Makki criticized memory."

Hadith Corroboration
Imam Ahmad : 15027, 15028
Imam Ibnu Majah : 2589, 2651, 2652
Imam Darimi : 2251

THREE THINGS THAT HALAL A MUSLIM'S BLOOD

Hadith Imam Tirmidzi Number 1322

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثٍ الثَّيِّبُ الزَّانِي وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ قَالَ وَفِي الْبَابِ عَنْ عُثْمَانَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abdullah bin Murrah] from [Masruq] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: Muslim blood testifying no god but Allah, I His messenger, not halal except three: Married adulterer, life for life, apostate leaving jama'ah." He said: Similar from Utsman, A'isyah, Ibnu Abbas. Abu 'Isa said: Ibnu Mas'ud's hadith sahih."

Hadith Corroboration
Imam Ahmad : 411, 423, 438, 478, 3438, 3859, 4024, 4197, 12326, 23169, 24301, 24518, 24611
Imam Bukhari : 6370
Imam Muslim : 3175, 3176
Imam Abu Dawud : 3788, 3789, 3903
Imam Tirmidzi : 2084
Imam Nasa'i : 3951, 3952, 3953, 3980, 3989, 3990, 4642
Imam Ibnu Majah : 2524, 2525
Imam Darimi : 2195, 2196, 2339

CONSEQUENCES OF KILLING PEOPLE WHO HAVE SECURITY GUARANTEES

Hadith Imam Tirmidzi Number 1323

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ هُوَ الْبَصْرِيُّ عَنْ ابْنِ عَجَلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ فَلَا يُرَخِّ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ma'di bin Sulaiman], he Al Bashri, from [Ibnu 'Ajlan] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him: Know, whoever kills protected by Muslims, security Allah His Messenger, violates Allah's protection not smell paradise, smell forty/seventy years journey." Abu 'Isa said: Abu Hurairah's hadith hasan sahih. Many chains from Abu Hurairah from Prophet."

Hadith Corroboration
Imam Ibnu Majah : 2677

SAY FOR PEOPLE WHO ARE BOUND BY COVENANT Hadith Imam Tirmidzi Number 1324

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ أَبِي سَعْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَى الْعَامِرِيِّينَ بِدِيَةِ الْمُسْلِمِينَ وَكَانَ لَهُمَا عَهْدٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو سَعْدٍ الْبَقَّالُ اسْمُهُ سَعِيدُ بْنُ الْمَرْزُبَانِ

Narrated to us [Abu Kuraib], narrated to us [Yahya bin Adam] from [Abu Bakr bin 'Ayyasy] from [Abu Sa'd] from [Ikrimah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, paid diyat two banu Amir full Muslim diyat covenanted by Messenger. Abu 'Isa said: Gharib, know only this chain. Abu Sa'id Al Baqqal: Sa'id bin Marzuban.

THE RIGHT OF FORGIVENESS OR QISHAS WHEN A FAMILY FAMILY IS KILLED

Hadith Imam Tirmidzi Number 1325

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَيَحْيَى بْنُ مُوسَى قَالََا حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ حَدَّثَنِي أَبُو سَلَمَةَ حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ وَمَنْ قَتَلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يَغْفُوَ وَإِمَّا أَنْ يَقْتُلَ قَالَ وَفِي الْبَابِ عَنْ وَاَيْلِ بْنِ حُجْرٍ وَأَنَسٍ

وَأَبِي شُرَيْحٍ خُوَيْلِدِ بْنِ عَمْرِو

Narrated to us [Mahmud bin Ghailan] and [Yahya bin Musa], both: Narrated to us [Al Walid bin Muslim], narrated to us [Al Auza'i], narrated to me [Yahya bin Abu Katsir], narrated to me [Abu Salamah], narrated to me [Abu Hurairah], he said: When Allah conquered Makkah for His Messenger, he stood before people, praised Allah, glorified, then: Whoever has killed kin, two good choices: forgive or kill." He said: Similar from Wa'il bin Hujr, Anas, Abu Syuraih Khuwailid bin Amr."

Hadith Corroboration
Imam Abu Dawud : 3906
Imam Nasa'i : 4703, 4704
Imam Ibnu Majah : 2614

PROHIBITION OF SYLDING BLOOD IN MAKKAH

Hadith Imam Tirmidzi Number 1326

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَلَمْ يُحَرِّمْهَا النَّاسُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْفِكَنَّ فِيهَا دَمًا وَلَا يَعْضِدَنَّ فِيهَا شَجَرًا فَإِنْ تَرَخَّصَ مُتَرَخِّصٌ فَقَالَ أُحِلَّتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ اللَّهَ أَحَلَّهَا لِي وَلَمْ يُحِلَّهَا لِلنَّاسِ وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ ثُمَّ هِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِنَّكُمْ مَعَشَرَ خُرَاعَةَ قَتَلْتُمْ هَذَا الرَّجُلَ مِنْ هَذِيلٍ وَإِنِّي عَاقِلُهُ فَمَنْ قَتَلَ لَهُ قَتِيلٌ بَعْدَ الْيَوْمِ فَأَهْلُهُ بَيْنَ خَيْرَتَيْنِ إِمَّا أَنْ يَقْتُلُوا أَوْ يَأْخُذُوا الْعَقْلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ شَيْبَانٌ أَيْضًا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ مِثْلَ هَذَا وَرَوَى عَنْ أَبِي شُرَيْحٍ الْخُرَاعِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ لَهُ قَتِيلٌ فَلَهُ أَنْ يَقْتُلَ أَوْ يَعْفُو أَوْ يَأْخُذَ الدِّيَةَ وَذَهَبَ إِلَى هَذَا بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Ibnu Abu Dzi'b], narrated to me [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Syuraih Al Ka'bi] that the Messenger of Allah, peace and blessings be upon him, said: Indeed, Allah sanctified Makkah but people did not sanctify it. Whoever believes in Allah and the Last Day, let him not spill blood in it nor cut its trees." He continued: "It was made lawful for the Messenger of Allah, peace and blessings be upon him, because indeed Allah made it lawful for me, but not lawful for people. And indeed it was made lawful for me for a moment in the day, then it became haram until the Day of Judgment, after that you will be gathered mutually accusing, you will kill a man from Hudzail while I pay his diyat, whoever is killed after this day, then his family has the right over the killer to choose two choices, namely they kill him or take diyat from him." Abu 'Isa said: This hadith is hasan sahih and the hadith of Abu Hurairah is hasan sahih. Syaiban also narrated it from Yahya bin Abu Katsir like this and it has been narrated from Abu Syuraih Al Khuza'i from the Prophet, peace and blessings

be upon him, he said: "Whoever is killed, then his family has the right over the killer to choose between killing, forgiving, or taking diyat." And this is the opinion of the scholars, including the opinion of Ahmad and Ishaq."

Hadith Corroboration
Imam Ahmad : 15778, 25907, 25911
Imam Bukhari : 101, 1701, 3957
Imam Muslim : 2413
Imam Nasa'i : 2827

QISHAS FOR KILLERS WITHOUT CLEAR INTENTION

Hadith Imam Tirmidzi Number 1327

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدْفِعَ الْقَاتِلُ إِلَى وَلِيِّهِ فَقَالَ الْقَاتِلُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ إِنْ كَانَ قَوْلُهُ صَادِقًا فَقَتَلْتُهُ دَخَلْتَ النَّارَ فَخَلَّى عَنْهُ الرَّجُلُ قَالَ وَكَانَ مَكْتُوفًا بِنِسْعَةٍ قَالَ فَخَرَجَ يَجْرُ نِسْعَتَهُ قَالَ فَكَانَ يُسَمَّى ذَا النِّسْعَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالنِّسْعَةُ حَبْلٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: A person was killed in the time of the Prophet, peace and blessings be upon him, then the killer was handed over to the guardian of the killed. The killer said: O Messenger of Allah, by Allah, I did not intend to kill him. So the Messenger of Allah, peace and blessings be upon him, said: If his statement is true and you kill him, then you will enter the Fire." Then his guardian released him. Abu Hurairah said: At that time the killer's hands were tied behind with a leather strap, he continued: Then he went dragging that strap. He said: After that he was called the man with the leather strap. Abu 'Isa said: This hadith is hasan sahih. An Nis'ah means strap."

Hadith Corroboration
Imam Abu Dawud : 3900
Imam Nasa'i : 4643
Imam Ibnu Majah : 2680

THE WILL OF THE RASULULLAH WHEN SENDING THE LEADER OF THE TROOPS

Hadith Imam Tirmidzi Number 1328

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا فَقَالَ اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ اغْزُوا وَلَا

تَغْلُوا وَلَا تَغْدُرُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا وَفِي الْحَدِيثِ قِصَّةٌ قَالَ فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
وَشَدَّادِ بْنِ أَوْسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَنَسٍ وَسَمُرَةَ وَالْمُغِيرَةَ وَيَعْلَى بْنِ مُرَّةٍ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ
بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَكَرِهَ أَهْلُ الْعِلْمِ الْمُثْلَةَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from ['Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, when appointing a commander of an army, gave special advice to him to fear Allah and goodness to the Muslims with him. He said: Fight in the name of Allah and in the way of Allah, fight those who disbelieve, fight and do not exceed limits, betray, mutilate, and do not kill children." In this hadith there is a story. He said: In this matter there is a similar hadith from Abdullah bin Mas'ud, Syaddad bin Aus, Imran bin Hushain, Anas, Samurah, Al Mughirah, Ya'la bin Murrah, and Abu Ayyub. Abu 'Isa said: Buraidah's hadith is hasan sahih. The scholars dislike Al Mutsalah."

Hadith Corroboration
Imam Ahmad : 2592, 17403
Imam Muslim : 3261
Imam Abu Dawud : 2246
Imam Tirmidzi : 1542
Imam Ibnu Majah : 2848, 2849
Imam Darimi : 2332

THE COMMAND TO MAKE GOODNESS IN ALL THINGS Hadith Imam Tirmidzi Number 1329

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ شَدَّادِ بْنِ
أَوْسَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا
ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ أَبُو الْأَشْعَثِ
الصَّنَعَانِيُّ اسْمُهُ شَرَاهِيلُ بْنُ آدَةَ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], narrated to us [Khalid] from [Abu Qilabah] from [Abu Al Asy'ats Ash Shan'ani] from [Syaddad bin Aus] that the Prophet, peace and blessings be upon him, said: Indeed, Allah has enjoined excellence in everything, if you kill then kill excellently, and if you slaughter then slaughter excellently, and let one of you sharpen his knife and comfort his slaughter." He said: This hadith is hasan sahih. Abu Al Asy'ats Ash Shan'ani's name is Syarahbil bin Adah."

Hadith Corroboration
Imam Ahmad : 16490, 16494, 16506, 16516
Imam Muslim : 3615
Imam Abu Dawud : 2432
Imam Nasa'i : 4329
Imam Ibnu Majah : 3161
Imam Darimi : 1888

THE FETAL IS GHURRAH

Hadith Imam Tirmidzi Number 1330

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِينِ بَغْرَةَ عَبْدٍ أَوْ أَمَةٍ فَقَالَ الَّذِي قُضِيَ عَلَيْهِ أُعْطِيَ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا صَاحَ فَاسْتَهَلَ فَمِثْلُ ذَلِكَ يُطَلَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا لَيَقُولُ بِقَوْلِ شَاعِرٍ بَلْ فِيهِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ فِي الْبَابِ عَنْ حَمَلِ بْنِ مَالِكِ بْنِ النَّابِغَةِ وَالْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَالَ بَعْضُهُمُ الْغُرَّةُ عَبْدٌ أَوْ أَمَةٌ أَوْ خَمْسُ مِائَةِ دِرْهِمٍ وَقَالَ بَعْضُهُمُ أَوْ فَرَسٌ أَوْ بَعْلٌ

Narrated to us [Ali bin Sa'id Al Kindi Al Kufi], narrated to us [Ibnu Abu Za'idah] from [Muhammad bin Amr] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, ruled for a fetus with ghurrah, namely a male or female slave. Then the one who received the ruling said: Shall one who neither drank, ate, cried nor shouted be given diyat, such is void. Then the Messenger of Allah, peace and blessings be upon him, said: Indeed this one speaks with poets' words, even the diyat for the fetus is ghurrah a male or female slave." In this matter there is a similar hadith from Hamal bin Malik bin An Nabighah and Al Mughirah bin Syu'bah. Abu Isa said: Abu Hurairah's hadith is hasan sahih and acted upon by the scholars. Some scholars hold: Al Ghurrah is a male or female slave or five hundred dirham, others: Or a war horse or donkey."

Hadith Corroboration

Imam Muslim : 3183

Imam Nasa'i : 3277

Imam Ibnu Majah : 2629

OPERATIONS FOR KILLED FETUS

Hadith Imam Tirmidzi Number 1331

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضْلَةَ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ امْرَأَتَيْنِ كَانَتَا ضَرَّتَيْنِ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ أَوْ عَمُودٍ فُسْطَاطٍ فَأَلْقَتْ جَنِينَهَا فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِينِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ وَجَعَلَهُ عَلَى عَصَبَةِ الْمَرْأَةِ قَالَ الْحَسَنُ وَأَخْبَرَنَا زَيْدُ بْنُ حُبَابٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ بِهَذَا الْحَدِيثِ نَحْوَهُ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Wahb bin Jarir], narrated to us [Syu'bah] from [Manshur] from [Ibrahim] from [Ubaid bin Nadllah] from [Al Mughirah bin Syu'bah] that two co-wives, one threw at the other with a stone or tent pole killing her fetus. Then the Messenger of Allah, peace and blessings be upon him, ruled diyat for the fetus one ghurrah a male or female slave and made its diyat on the 'asabah of the killing woman. [Al Hasan] said: And informed us [Zaid bin Hubab] from [Sufyan] from [Manshur] with this

hadith like that. He said: This hadith is hasan sahih.

BLACK NOTES AND UNDERSTANDING THE QURAN

Hadith Imam Tirmidzi Number 1332

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَنَّبَانَا مُطَرِّفٌ عَنِ الشَّعْبِيِّ حَدَّثَنَا أَبُو جُحَيْفَةَ قَالَ قُلْتُ لِعَلِيٍّ أَمِيرِ
الْمُؤْمِنِينَ هَلْ عِنْدَكُمْ سَوْدَاءٌ فِي بَيْضَاءٍ لَيْسَ فِي كِتَابِ اللَّهِ قَالَ لَا وَالَّذِي فَلَقَ الْحُبَّةَ وَبَرَأَ النَّسَمَةَ مَا عَلِمْتُهُ
إِلَّا فَهْمًا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ وَمَا فِي الصَّحِيفَةِ قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ وَفِكَائُ الْأَسِيرِ وَأَنْ لَا
يُقْتَلَ مُؤْمِنٌ بِكَافِرٍ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيْسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ
وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ
قَالُوا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يُقْتَلُ الْمُسْلِمُ بِالْمُعَاهِدِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], informed us [Mutharrif] from [Asy Sya'bi], narrated to us [Abu Juhaifah], he said: I asked [Ali]: O Amirul Mukminin, do you have black on white writing (revelation) not in Allah's Book? He answered: No, by the One who creates grains (into plants) and creates souls (all living have soul), I know nothing except understanding Allah gives a person in the Qur'an and a mushaf. I asked: What is in the mushaf? He: Reason. And that a believer not be killed by a disbeliever. He said: In this matter there is a similar hadith from Abdullah bin Amru. Abu Isa said: Ali's hadith is hasan sahih and acted upon by some scholars, namely Sufyan Ats Tsauri, Malik bin Anas, Asy Syafi'i, Ahmad, and Ishaq's opinion they hold: Believer not killed for killing disbeliever, while some others: Believer killed for killing covenanted disbeliever. The first opinion is more sahih.

Hadith Corroboration
Imam Bukhari : 6394, 6404

PROHIBITION OF KILLING INFIDELS BECAUSE KILLING BELIEVES

Hadith Imam Tirmidzi Number 1333

حَدَّثَنَا عِيْسَى بْنُ أَحْمَدَ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ دِيَّةُ عَقْلِ الْكَافِرِ نِصْفُ دِيَّةِ عَقْلِ الْمُؤْمِنِ قَالَ أَبُو عِيْسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو فِي هَذَا الْبَابِ حَدِيثٌ
حَسَنٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي دِيَّةِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ فَذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ فِي دِيَّةِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ إِلَى
مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ دِيَّةُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ نِصْفُ دِيَّةِ
الْمُسْلِمِ وَبِهَذَا يَقُولُ أَحْمَدُ بْنُ حَنْبَلٍ وَرُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ دِيَّةُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ أَرْبَعَةُ آلَافٍ

دِرْهِمٍ وَدِيَّةُ الْمَجُوسِيِّ ثَمَانُ مِائَةٍ دِرْهِمٍ وَبِهَذَا يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَإِسْحَاقُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ
دِيَّةُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ مِثْلُ دِيَّةِ الْمُسْلِمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Isa bin Ahmad], narrated to us [Ibnu Wahb] from [Usamah bin Zaid] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: A believer is not killed for killing a disbeliever." With the same chain also narrated from the Prophet, peace and blessings be upon him: "Diyat of a disbeliever is half the diyat of a believer." Abu Isa said: Abdullah bin Amr's hadith in this is hasan, scholars differ on diyat of Jews and Christians. Some hold to what narrated from the Prophet, peace and blessings be upon him. Umar bin Abdul Aziz: Diyat of Jews and Christians half Muslim. Ahmad bin Hanbal same narrated from Umar bin Al Khaththab: Diyat Jews Christians four thousand dirham, Magians eight hundred. Malik bin Anas, Asy Syafi'i, Ishaq this opinion some: Diyat Jews Christians like Muslim Sufyan Ats Tsauri and Kufah scholars."

Hadith Corroboration
Imam Ahmad : 6375
Imam Ibnu Majah : 2648, 2649

QISHAS FOR KILLING OR CUTTING THE BODY OF A SLAVE Hadith Imam Tirmidzi Number 1334

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سُرَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ
الْعِلْمِ مِنَ التَّابِعِينَ مِنْهُمْ إِبْرَاهِيمُ التَّخَعِيُّ إِلَى هَذَا وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ وَعَطَاءُ بْنُ أَبِي
رَبَاحٍ لَيْسَ بَيْنَ الْحُرِّ وَالْعَبْدِ قِصَاصٌ فِي النَّفْسِ وَلَا فِيمَا دُونَ النَّفْسِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقُ وَقَالَ بَعْضُهُمْ إِذَا
قَتَلَ عَبْدَهُ لَا يُقْتَلُ بِهِ وَإِذَا قَتَلَ عَبْدَ غَيْرِهِ قُتِلَ بِهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Qatadah] from [Al Hasan] from [Samurah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever kills his slave, we kill him, whoever mutilates his slave, we mutilate him." Abu Isa said: This hadith is hasan gharib. Some tabi'in scholars like Ibrahim An Nakha'i hold like this but some like Al Hasan Al Bashri and 'Atha' bin Abu Rabah: No qishas in life between free and slave, nor in other than life. Ahmad and Ishaq's opinion some: If kills his slave not killed, but if kills another's slave killed Sufyan Ats Tsauri and Kufah scholars."

Hadith Corroboration
Imam Ahmad : 19245, 19263, 19266, 19273, 19278, 19333, 19348
Imam Abu Dawud : 3914
Imam Nasa'i : 4655, 4656, 4657, 4672, 4673
Imam Ibnu Majah : 2653
Imam Darimi : 2252

WIFE RECEIVES INHERITANCE FROM HER HUSBAND'S DIAT

Hadith Imam Tirmidzi Number 1335

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَأَبُو عَمَّارٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ كَانَ يَقُولُ الدِّيَّةُ عَلَى الْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا حَتَّى أَخْبَرَهُ الضَّحَّاكُ بْنُ سُفْيَانَ الْكِلَابِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ أَنْ وَرَثَ امْرَأَةٍ أَشِيمَ الضَّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah], [Ahmad bin Mani'], [Abu 'Ammar], and others, they said: narrated to us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Sa'id bin Al Musayyab], that Umar said: 'The diyah belongs to the family (relatives) of the one killed, and a wife does not inherit any part of her husband's diyah.' Until [Adl Dlahhak bin Sufyan Al Kilabi] informed him that the Messenger of Allah, peace and blessings be upon him, wrote to him stating: 'Give inheritance to a wife of Asyyam Adl Dlababi from her husband's diyah.' Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars.

Hadith Corroboration
Imam Ahmad : 15185, 15186
Imam Abu Dawud : 2538
Imam Tirmidzi : 2036
Imam Ibnu Majah : 2632
Imam Malik : 1364

QISHASH FOR INJURY AND ABUSE IN ISLAM

Hadith Imam Tirmidzi Number 1336

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَنبَأَنَا عِيسَى بْنُ يُونُسَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَتَزَعَّ يَدُهُ فَوَقَعَتْ ثَنِيَّتَاهُ فَاخْتَصَمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَعْضُ أَحَدُكُمْ أَخَاهُ كَمَا يَعْضُ الْفَحْلُ لَا دِيَّةَ لَكَ فَأَنْزَلَ اللَّهُ {وَالْجُرُوحَ قِصَاصٌ} قَالَ وَفِي الْبَابِ عَنْ يَعْلَى بْنِ أُمَيَّةَ وَسَلَمَةَ بْنِ أُمَيَّةَ وَهُمَا أَخَوَانِ قَالَ أَبُو عِيسَى حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Syu'bah] from [Qatadah], he said: I heard [Zurarah bin Aufa] narrate from [Imran bin Hushain], that a man bit another's hand, and the one bitten pulled his hand away, causing the biter's two front teeth to fall out. They brought their case to the Prophet, peace and blessings be upon him, and he said: 'One of you bites his brother like a camel bites (its companion) there is no diyah for you.' Then the verse was revealed: 'WAL JURUHA QISHAH' (and for wounds, there is retribution) (QS. Al-Maidah: 45). He said: In this matter, there is a similar hadith from Ya'la bin Umayyah and Salamah bin Umayyah, both brothers. Abu 'Isa said: The hadith of Imran bin Hushain is hasan sahih.

Hadith Corroboration
Imam Ahmad : 18988, 19054
Imam Bukhari : 6384

ACCLAIMS AND RELIEF FROM ACCUSATIONS

Hadith Imam Tirmidzi Number 1337

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَبَسَ رَجُلًا فِي تُّهْمَةٍ ثُمَّ خَلَّى عَنْهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ بَهْزٍ عَنْ أَبِيهِ عَنْ جَدِّهِ حَدِيثٌ حَسَنٌ وَقَدْ رَوَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ بَهْزِ بْنِ حَكِيمٍ هَذَا الْحَدِيثَ أَتَمَّ مِنْ هَذَا وَأَطْوَلَ

Narrated to us [Ali bin Sa'id Al Kindi], narrated to us [Ibnu Al Mubarak] from [Ma'mar] from [Bahz bin Hakim] from [his father] from [his grandfather], that the Prophet, peace and blessings be upon him, detained someone based on an accusation and then released him. He said: In this matter, there is a similar hadith from Abu Hurairah. Abu Isa said: The hadith of Bahz from his father from his grandfather is hasan, [Isma'il bin Ibrahim] narrated this hadith from [Bahz bin Hakim] with a more complete and longer wording.

Hadith Corroboration
Imam Abu Dawud : 3146
Imam Nasa'i : 4792, 4793

THE PRIORITY OF DYING AS A MARTYR IN DEFENDING PROPERTY

Hadith Imam Tirmidzi Number 1338

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَحَاتِمُ بْنُ سِيَاهِ الْمَرْوَزِيُّ وَعَبْدُ الرَّزَّاقِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ نُفَيْلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ سَرَقَ مِنَ الْأَرْضِ شَبْرًا طَوَّقَهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ زَادَ حَاتِمُ بْنُ سِيَاهِ الْمَرْوَزِيُّ فِي هَذَا الْحَدِيثِ قَالَ مَعْمَرٌ بَلَغَنِي عَنْ الزُّهْرِيِّ وَلَمْ أَسْمَعْ مِنْهُ زَادَ فِي هَذَا الْحَدِيثِ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Salamah bin Syabib] and [Hatim bin Siyah Al Marwazi] and others, they said: narrated to us [Abdurrazaq] from [Ma'mar] from [Az Zuhri] from [Thalhah bin Abdullah

bin 'Auf] from [Abdurrahman bin Amru bin Sahl] from [Sa'id bin Zaid bin Amru bin Nufail] from the Prophet, peace and blessings be upon him, he said: 'Whoever is killed defending his property is a martyr, and whoever steals a handspan of land will be collared with seven earths on the Day of Judgment.' Hatim bin Siyah Al Marwazi added in this hadith. Ma'mar said: It reached me from Az Zuhri, but I did not hear from him, that he added in this hadith the phrase: 'Whoever is killed defending his property is a martyr.' Thus, [Syuaib bin Abu Hamzah] narrated this hadith from [Az Zuhri] from [Thalhah bin Abdullah] from [Abdurrahman bin Amr bin Sahl] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him, and [Sufyan bin 'Uyainah] also narrated from [Az Zuhri] from [Thalhah bin Abdullah] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him, but Sufyan did not mention in his chain from Abdurrahman bin Amr bin Sahl. This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 556, 1542, 1552, 1565, 6236, 6628, 6662, 6718, 6758, 6787

Imam Bukhari : 2300

Imam Muslim : 202

Imam Abu Dawud : 4142

Imam Tirmidzi : 1341

Imam Nasa'i : 4016, 4017, 4018, 4019, 4021, 4022, 4023, 4024, 4026, 4027, 4028

Imam Ibnu Majah : 2570, 2572

THE PRIORITY OF DYING AS A MARTYR IN DEFENDING PROPERTY

Hadith Imam Tirmidzi Number 1339

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُظَلِّبِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ
إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ
شَهِيدٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ
عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ لِلرَّجُلِ أَنْ يُقَاتِلَ
عَنْ نَفْسِهِ وَمَالِهِ وَقَالَ ابْنُ الْمُبَارَكِ يُقَاتِلُ عَنْ مَالِهِ وَلَوْ دِرْهَمَيْنِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Amir Al 'Aqadi], narrated to us [Abdul Aziz bin Al Muththalib] from [Abdullah bin Al Hasan] from [Ibrahim bin Muhammad bin Thalhah] from [Abdullah bin Amru] from the Prophet, peace and blessings be upon him, he said: 'Whoever is killed defending his property is a martyr.' He said: In this matter, there are similar hadiths from Ali, Sa'id bin Zaid, Abu Hurairah, Ibnu Umar, Ibnu Abbas, and Jabir. Abu 'Isa said: The hadith of Abdullah bin Amr is hasan and has been narrated through other chains. Some scholars permit a person to kill in self-defense and to protect their property. Ibnu Al Mubarak said: It is permissible to kill to defend one's property, even if it is two dirhams.

Hadith Corroboration

Imam Ahmad : 556, 1565, 6236, 6628, 6662, 6718, 6735, 6758, 6787

Imam Bukhari : 2300

Imam Muslim : 202

Imam Abu Dawud : 4142

Imam Tirmidzi : 1341

Imam Nasa'i : 4016, 4017, 4018, 4019, 4021, 4022, 4023, 4024, 4026, 4027, 4028

MARTYR OF WAR TO DEFEND PROPERTY Hadith Imam Tirmidzi Number 1340

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْكُوفِيُّ شَيْخٌ ثِقَةٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ طَلْحَةَ قَالَ سُفْيَانُ وَأَثْنَى عَلَيْهِ خَيْرًا قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَوَّهُ

Narrated to us [Harun bin Ishaq Al Hamdani], he said: narrated to us [Muhammad bin Abdul Wahhab Al Kufi], a trustworthy sheikh, from [Sufyan Ats Tsauri] from [Abdullah bin Al Hasan bin Ali bin Abu Thalib], narrated to me [Ibrahim bin Muhammad bin Thalhah], [Sufyan] said: I praise his goodness, he said: I heard [Abdullah bin Amr] say: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever has his property unjustly taken and fights and is killed is a martyr.' Abu Isa said: This hadith is hasan sahih. Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Abdullah bin Al Hasan] from [Ibrahim bin Muhammad bin Thalhah] from [Abdullah bin Amr] from the Prophet, peace and blessings be upon him, like that.

Hadith Corroboration

Imam Ahmad : 556, 6236, 6524, 6531, 6535, 6758, 7947

Imam Bukhari : 2300

Imam Abu Dawud : 4141

Imam Nasa'i : 4016, 4017, 4019, 4020, 4021, 4022, 4023, 4024, 4026

Imam Ibnu Majah : 2570, 2571, 2572

TYPES OF MARTYRIES Hadith Imam Tirmidzi Number 1341

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ فَخَوَّ هَذَا وَيَعْقُوبُ هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيُّ

Narrated to us [Abdu bin Humaid], he said: informed us [Ya'qub bin Ibrahim bin Sa'd],

narrated to us [my father] from [his father] from [Abu Ubaidah bin Muhammad bin 'Ammar bin Yasir] from [Thalhah bin Abdullah bin 'Auf] from [Sa'id bin Zaid], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Whoever is killed defending his property is a martyr, whoever is killed defending his religion is a martyr, whoever is killed defending his life is a martyr, and whoever is killed defending his family is a martyr.' He said: This hadith is hasan sahih, and many narrators have narrated from Ibrahim bin Sa'd like this hadith. Ya'qub is Ibnu Ibrahim Sa'd bin Ibrahim bin Abdurrahman bin 'Auf Az Zuhri.

Hadith Corroboration

Imam Ahmad : 556, 1542, 1565, 6236, 6628, 6662, 6718, 6735, 6758, 6787

Imam Bukhari : 2300

Imam Muslim : 202

Imam Abu Dawud : 4142

Imam Nasa'i : 4016, 4017, 4018, 4019, 4021, 4022, 4023, 4024, 4025, 4026, 4027, 4028

Imam Ibnu Majah : 2570, 2572

FIFTY PEOPLE'S VOICES AND Oaths

Hadith Imam Tirmidzi Number 1342

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ يَحْيَى وَحَسِبْتُ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَالَا خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَحُيَيْصَةُ بْنُ مَسْعُودٍ بْنُ زَيْدٍ حَتَّى إِذَا كَانَا بِحَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَاكَ ثُمَّ إِنَّ حُيَيْصَةَ وَجَدَ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلًا قَدْ قُتِلَ فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ وَحُيَيْصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ ذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبِيهِ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبُرَ لِلْكُفْرِ فَصَمَتْ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ أَتَخْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ قَالُوا وَكَيْفَ نَخْلِفُ وَلَمْ نَشْهَدْ قَالَ فَتَبَرَّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا قَالُوا وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى عَقْلَهُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِي الْقَسَامَةِ وَقَدْ رَأَى بَعْضُ فُقَهَاءِ الْمَدِينَةِ الْقَوَدَ بِالْقَسَامَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ إِنَّ الْقَسَامَةَ لَا تُوجِبُ الْقَوَدَ وَإِنَّمَا تُوجِبُ الدِّيَةَ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Yahya bin Sa'id] from [Busyair bin Yasar] from [Sahl bin Abu Hatsmah], Yahya said: I think from [Rafi' bin Khadij], one of them said: Abdullah bin Sahl bin Zaid and Mukhayyishah bin Mas'ud bin Zaid went out until they reached Khaibar, where they separated for some of their needs there. Mukhayyishah found Abdullah bin Sahl dead, having been killed. After burying him, he went to the Messenger of Allah, peace and blessings be upon him, who was with Khuwaishah bin Mas'ud and Abdurrahman bin Sahl, the youngest among them. Abdurrahman began to speak

before his two companions, and the Messenger of Allah, peace and blessings be upon him, said to him: 'Let the elder speak first.' He remained silent, and his two companions spoke, then he spoke with them. They mentioned the killing of Abdullah bin Sahl to the Messenger of Allah, peace and blessings be upon him, and he said to them: 'Will you swear fifty oaths to claim your companion or the one who killed him?' They said: How can we swear when we did not witness it? He said: 'Would you have the Jews absolve themselves of your accusation with fifty oaths?' They said: How can we accept the oaths of disbelievers? When the Messenger of Allah, peace and blessings be upon him, saw this, he paid the diyah himself. Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yazid bin Harun], informed us [Yahya bin Sa'id] from [Busyair bin Yasar] from [Sahl bin Abu Hatsmah] and [Rafi' bin Khadij] like this hadith by meaning. Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars regarding the fifty oaths. Some jurists of Medina believe qisas requires fifty oaths, but some scholars from Kufa and others believe fifty oaths are not required for qisas, only for diyah.

Hadith Corroboration
Imam Muslim : 3157

PENS ARE TAKEN FROM THREE GROUPS

Hadith Imam Tirmidzi Number 1343

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ عَلِيَّ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنْ الصَّبِيِّ حَتَّى يَشُبَّ وَعَنْ الْمَعْتُوهِ حَتَّى يَعْقِلَ قَالَ فِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ بَعْضُهُمْ وَعَنْ الْغُلَامِ حَتَّى يَحْتَلِمَ وَلَا نَعْرِفُ لِلْحَسَنِ سَمَاعًا مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي ظَبْيَانَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا الْحَدِيثِ وَرَوَاهُ الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ مَوْفُوفًا وَلَمْ يَرْفَعْهُ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ قَالَ أَبُو عِيسَى قَدْ كَانَ الْحَسَنُ فِي زَمَانِ عَلِيٍّ وَقَدْ أَدْرَكَهُ وَلَكِنَّا لَا نَعْرِفُ لَهُ سَمَاعًا مِنْهُ وَأَبُو ظَبْيَانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدَبٍ

Narrated to us [Muhammad bin Yahya Al Qutha'i Al Bashri], narrated to us [Bisyr bin Umar], narrated to us [Hammam] from [Qatadah] from [Al Hasan Al Bashri] from [Ali], that the Messenger of Allah, peace and blessings be upon him, said: 'The pen is lifted from three: the one who is asleep until he wakes, the child until he reaches puberty, and the insane until he regains his sanity.' He said: In this matter, there is a similar hadith from A'isyah. Abu Isa said: The hadith of Ali is hasan gharib from this chain but has been narrated through other chains from Ali from the Prophet, peace and blessings be upon him. Some mention: 'And from a child until he has a wet dream.' But we do not know that Al Hasan heard from Ali bin Abu Thalib. This hadith is also narrated from ['Atha bin As Saib] from [Abu Zhabyan] from [Ali bin Abu Thalib] from the Prophet, peace and blessings be upon him, like this. Al A'masy

narrated it from Abu Zhabyan from Ibnu Abbas from Ali as mauquf but did not narrate it as marfu'. This hadith is a guiding practice among the scholars. Abu Isa said: Al Hasan lived during Ali's time and sometimes followed him, but we do not know if he has a hadith heard from him. Abu Zhabyan is named Hushain bin Jundab.

Hadith Corroboration

Imam Ahmad : 896, 910, 1122, 1258, 1290, 1292, 23553, 23562, 23962

Imam Abu Dawud : 3822, 3823, 3824, 3825

Imam Nasa'i : 3378

Imam Ibnu Majah : 2031, 2032

Imam Darimi : 2194

THE PRIEST SHOULD FORGIVE INSTEAD OF SUFFERING WRONG PUNISHMENT

Hadith Imam Tirmidzi Number 1344

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرِو الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ الدَّمَشْقِيُّ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْرَعُوا الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ فَإِنَّ الْإِمَامَ أَنْ يَخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ زِيَادٍ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ رَبِيعَةَ وَلَمْ يَرْفَعْهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ رَبِيعَةَ عَنْ يَزِيدَ بْنِ زِيَادٍ الدَّمَشْقِيِّ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ وَكِيعٌ عَنْ يَزِيدَ بْنِ زِيَادٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَرِوَايَةٌ وَكِيعٌ أَصَحُّ وَقَدْ رَوِيَ نَحْوُ هَذَا عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ قَالُوا مِثْلَ ذَلِكَ وَيَزِيدُ بْنُ زِيَادٍ الدَّمَشْقِيُّ ضَعِيفٌ فِي الْحَدِيثِ وَيَزِيدُ بْنُ أَبِي زِيَادٍ الْكُوفِيُّ أَثْبَتُ مِنْ هَذَا وَأَقْدَمُ

Narrated to us [Abdurrahman bin Al Aswad Abu Amr Al Bashri], narrated to us [Muhammad bin Rabi'ah], narrated to us [Yazid bin Ziyad Ad Dimasyqi] from [Az Zuhri] from ['Urwah] from [A'isyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Avoid imposing hadd punishment on Muslims as much as you can. If there is a way out for him, let him go, for it is better for an imam to err in pardoning than to err in punishing.' Narrated to us Hannad, narrated to us Waki' from Yazid bin Ziyad like the hadith of Muhammad bin Rabi'ah but not marfu'. He said: In this matter, there are similar hadiths from Abu Hurairah and Abdullah bin Amr. Abu Isa said: The hadith of Aisyah is not known to us as marfu' except through the hadith of Muhammad bin Rabi'ah from Yazid bin Ziyad Ad Dimasyqi from Az Zuhri from Urwah from Aisyah from the Prophet, peace and blessings be upon him. Waki' narrated it from Yazid bin Ziyad like that but not marfu', and Waki's narration is more sahih. Similar hadiths have been narrated from many of the Prophet's companions, peace and blessings be upon him, stating the same. Yazid bin Ziyad Ad Dimasyqi is weak in narrating hadiths, while Yazid bin Ziyad Al Kufi is more reliable and earlier.

HELPING FELLOW BELIEFS AND COVERING UP THEIR SHAME

Hadith Imam Tirmidzi Number 1345

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ قَالَ وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ رِوَايَةِ أَبِي عَوَانَةَ وَرَوَى أَصْبَاطُ بْنُ مُحَمَّدٍ عَنْ الْأَعْمَشِ قَالَ حَدَّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَكَأَنَّ هَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ حَدَّثَنَا بِذَلِكَ عُبيدُ بْنُ أَصْبَاطٍ عَنْ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي عَنْ الْأَعْمَشِ بِهَذَا الْحَدِيثِ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever relieves a believer of a worldly hardship, Allah will relieve him of a hardship in the Hereafter. Whoever conceals a Muslim's fault, Allah will conceal his fault in this world and the Hereafter. Allah will continue to help His servant as long as His servant helps his brother.' He said: In this matter, there are similar hadiths from 'Uqbah bin Amir and Ibnu Umar. Abu Isa said: The hadith of Abu Hurairah is like this, many narrators narrated from Al A'masy from Abu Shalih from Abu Hurairah from the Prophet, peace and blessings be upon him, like the narration of Abu 'Awanah. [Asbath bin Muhammad] narrated from [Al A'masy], he said: [It was conveyed to me] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like that, and this seems more sahih than the first hadith. Narrated to us [Ubaid bin Asbath bin Muhammad], he said: narrated to me [my father] from [Al A'masy] with this hadith.

Hadith Corroboration

Imam Ahmad : 7118, 10091, 10260

Imam Muslim : 4867

Imam Abu Dawud : 4295

Imam Tirmidzi : 1853, 2869

Imam Ibnu Majah : 221

MUSLIM BROTHERHOOD AND MUCH HELP

Hadith Imam Tirmidzi Number 1346

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from ['Uqail] from [Az Zuhri] from [Salim] from [his father], that the Messenger of Allah, peace and blessings be upon him, said: 'A Muslim is a brother to another Muslim he does not wrong him or oppress him. Whoever fulfills his brother's need, Allah will always help him. Whoever relieves a Muslim's hardship, Allah will relieve his hardships on the Day of Judgment. Whoever conceals a Muslim's fault, Allah will conceal his fault on the Day of Judgment.' Abu Isa said: This hadith is hasan sahih gharib from the hadith of Ibnu Umar.

Hadith Corroboration

Imam Ahmad : 5103, 5388, 5404, 5568, 5929, 5933, 6157, 6199, 6542, 7756, 9202, 11511, 12606, 13937, 13943, 15444, 16029, 16047, 16127, 16809, 18798, 18799, 19397, 19405, 19767, 19768, 20451, 22129, 22145

Imam Bukhari : 459, 2262, 2263, 2264, 2265, 2266, 2267, 5567, 6437, 6438

Imam Muslim : 4674, 4675, 4676, 4677, 4681, 4684

Imam Abu Dawud : 2834, 4248

Imam Tirmidzi : 1346, 1850, 1851, 1953, 2181

Imam Nasa'i : 2513

Imam Ibnu Majah : 2110, 2237

Imam Darimi : 2404, 2635

MA'IZ BIN MALIK'S CONFESSION ABOUT HIS ADULTERY

Hadith Imam Tirmidzi Number 1347

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَاعِزِ بْنِ مَالِكٍ أَحَقُّ مَا بَلَغَنِي عَنْكَ قَالَ وَمَا بَلَغَكَ عَنِّي قَالَ بَلَغَنِي أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ آلِ فُلَانٍ قَالَ نَعَمْ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ فُرْجَمَ قَالَ وَفِي الْبَابِ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Simak bin Harb] from [Sa'id bin Jubair] from [Ibnu Abbas], that the Prophet, peace and blessings be upon him, said to Ma'iz bin Malik: 'Is the news that reached me about you true?' He replied: What news reached you? He said: 'It reached me that you had relations with a slave woman of the family of so-and-so.' He replied: It is true. He testified four times, and the Prophet ordered him, and he was stoned. He said: In this matter, there is a similar hadith from As Sa'ib bin Yazid. Abu Isa said: The hadith of Ibnu Abbas is hasan, [Syu'bah] narrated this hadith from [Simak bin Harb] from [Sa'id bin Jubair] as mursal but did not mention Ibnu Abbas in it.

Hadith Corroboration

Imam Ahmad : 2871

Imam Muslim : 3205

STONING FOR MARRIED ADULTERY

Hadith Imam Tirmidzi Number 1348

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَجَاءَ مَا عِزُّ الْأَسْلَمِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ قَدْ زَنَى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنْ شِقِّهِ الْآخِرِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ زَنَى فَأَمَرَهُ فِي الرَّابِعَةِ فَأُخْرِجَ إِلَى الْحَرَّةِ فَرُجِمَ بِالْحِجَارَةِ فَلَمَّا وَجَدَ مَسَّ الْحِجَارَةِ فَرَيْشَتْهُ حَتَّى مَرَّ بِرَجُلٍ مَعَهُ لَحْيٌ جَمَلٍ فَضَرَبَهُ بِهِ وَضَرَبَهُ النَّاسُ حَتَّى مَاتَ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ فَرَّ حِينَ وَجَدَ مَسَّ الْحِجَارَةِ وَمَسَّ الْمَوْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلَّا تَرَكْتُمُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ وَرُوِيَ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Abu Kuraib], narrated to us [Abdah bin Sulaiman] from [Muhammad bin Amr], narrated to us [Abu Salamah] from [Abu Hurairah], he said: Ma'iz Al Aslami came to the Messenger of Allah, peace and blessings be upon him, and said he had committed adultery. The Prophet turned away from him. He came from another direction and said: O Messenger of Allah, I have committed adultery. The Prophet still turned away from him. He came from another direction and said: O Messenger of Allah, I have committed adultery. On the fourth time, the Prophet ordered him, and he was taken to an open area and stoned with stones. When the stones hit him, he fled until he passed a man carrying a camel's jawbone. The man struck him with it, and the people struck him until he died. It was reported to the Messenger of Allah, peace and blessings be upon him, that he fled when the stones and the touch of death hit him. The Messenger of Allah, peace and blessings be upon him, said: 'Why did you not leave him?' Abu Isa said: This hadith is hasan and has been narrated through other chains from Abu Hurairah. This hadith is narrated from Az Zuhri from Abu Salamah from Jabir bin Abdullah from the Prophet, peace and blessings be upon him, like this.

STONING PUNISHMENT FOR ADULTERY MUHSHAN

Hadith Imam Tirmidzi Number 1349

حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا مِنْ أَهْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَرَفَ بِالزَّانَا فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْكَ جُنُونٌ قَالَ لَا قَالَ أَحْصَنْتَ قَالَ نَعَمْ قَالَ فَأَمَرَ بِهِ فَرُجِمَ بِالْمِصْلِ فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُذِرِكَ فَرُجِمَ حَتَّى مَاتَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّ الْمُعْتَرِفَ بِالزَّانَا إِذَا أَقَرَّ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أُقِيمَ عَلَيْهِ الْحَدُّ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَقَرَّ عَلَى نَفْسِهِ مَرَّةً أُقِيمَ عَلَيْهِ الْحَدُّ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ

وَحُجَّةٌ مَنْ قَالَ هَذَا الْقَوْلَ حَدِيثُ أَبِي هُرَيْرَةَ وَزَيْدُ بْنُ خَالِدٍ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحَدُهُمَا يَا رَسُولَ اللَّهِ إِنَّ ابْنِي زَنَى بِامْرَأَةٍ هَذَا الْحَدِيثُ بِطَوْلِهِ وَقَالَ الْآخَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْدُ يَا أُنَيْسُ عَلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا وَلَمْ يَقُلْ فَإِنْ اعْتَرَفَتْ أَرْبَعَ مَرَّاتٍ

Narrated to us [Al Hasan bin Ali] with that hadith, narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Az Zuhri] from [Abu Salamah bin Abdurrahman] from [Jabir bin Abdullah], that a man from Aslam came to the Prophet, peace and blessings be upon him, and confessed to adultery. The Prophet turned away from him, but he kept confessing, and the Prophet kept turning away until he testified against himself four times. The Prophet asked: 'Are you insane?' He replied: No. The Prophet asked: 'Are you married?' He replied: Yes. So the Prophet ordered him, and he was stoned at the place of prayer. When the stones hit him, he fled, but he was caught and stoned until he died. The Messenger of Allah, peace and blessings be upon him, spoke well of him, saying: 'Good,' but he was not prayed over. Abu Isa said: This hadith is hasan sahih. This hadith is a guiding practice among some scholars that a person who confesses to adultery, if he testifies against himself four times, must be punished. This is the opinion of Ahmad and Ishaq. But some scholars say if he confesses once, he must be punished this is the opinion of Malik bin Anas and Asy Syafi'i. The basis for those who hold this view is the hadith of Abu Hurairah and Zaid bin Khalid, that two people brought a case to the Messenger of Allah, peace and blessings be upon him, and one of them said: O Messenger of Allah, my son committed adultery with a woman. The hadith is very long. The Prophet, peace and blessings be upon him, said: 'O Unais, go to this woman, and if she confesses, stone her.' And he did not say: If she confesses four times.

Hadith Corroboration
Imam Muslim : 3202
Imam Abu Dawud : 3840
Imam Nasa'i : 3592
Imam Ibnu Majah : 2707

JUSTICE IN GOD'S LAW AND ATTITUDE TOWARD THIEVES

Hadith Imam Tirmidzi Number 1350

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أَسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أَسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا قَالَ وَفِي الْبَابِ عَنْ مَسْعُودِ بْنِ الْعَجْمَاءِ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ مَسْعُودُ بْنُ الْأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Syihab] from ['Urwah] from

[Aisyah], that the Quraysh were preoccupied with a woman from Banu Makhzum who had stolen. They said: Who can speak to the Messenger of Allah, peace and blessings be upon him, about this woman? They said: No one dares except Usamah bin Zaid, the one beloved by the Messenger of Allah, peace and blessings be upon him. Usamah spoke to him, and the Messenger of Allah, peace and blessings be upon him, said: 'Are you interceding for one of Allah's punishments?' Then he gave a sermon and said: 'The cause of the destruction of the people before you was that if a noble among them stole, they let him go, but if a weak person stole, they imposed the punishment on him. By Allah, if Fatimah, the daughter of Muhammad, stole, I would cut off her hand.' He said: In this matter, there are similar hadiths from Mas'ud bin Al 'Ajma', Ibnu Umar, and Jabir. Abu Isa said: The hadith of Aisyah is hasan sahih. It is also called Mas'ud Al A'jam, and he narrated this hadith.

Hadith Corroboration

Imam Ahmad : 24134

Imam Bukhari : 3216, 3453, 3965, 6289, 6290

Imam Muslim : 3196, 3197

Imam Abu Dawud : 3802

Imam Tirmidzi : 1350

Imam Nasa'i : 4813, 4814, 4815, 4816, 4817, 4818, 4819

Imam Ibnu Majah : 2537

Imam Darimi : 2200

THE LAW OF STONING IN THE ERA OF THE PROPHET, ABU BAKR, AND UMAR

Hadith Imam Tirmidzi Number 1351

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَرَجِمْتُ وَلَوْلَا أَنِّي أَكْرَهُ أَنْ أَزِيدَ فِي كِتَابِ اللَّهِ لَكَتَبْتُهُ فِي الْمُصْحَفِ فَإِنِّي قَدْ خَشِيتُ أَنْ تَجِيءَ أَقْوَامٌ فَلَا يَجِدُونَهُ فِي كِتَابِ اللَّهِ فَيَكْفُرُونَ بِهِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوِي مِنْ غَيْرِ وَجْهٍ عَنْ عُمَرَ

Narrated to us [Ahmad bin Mani'], narrated to us [Ishaq bin Yusuf Al Azraq] from [Dawud bin Abu Hind] from [Sa'id bin Al Musayyib] from [Umar bin Al Khaththab], he said: 'The Messenger of Allah, peace and blessings be upon him, carried out the punishment of stoning, Abu Bakr carried out the punishment of stoning, and I also carried it out. Were it not that I dislike adding to the Book of Allah, I would have written it in the Mushaf. For I fear that a group of people will come and not find it in the Book of Allah, and thus deny it.' He said: In this matter, there is a similar hadith from Ali. Abu Isa said: The hadith of Umar is hasan sahih, and it has been narrated through other chains from Umar.

Hadith Corroboration

Imam Ahmad : 17827, 19075, 19076

UMAR'S FIRMNESS ON THE LAW OF STONING

Hadith Imam Tirmidzi Number 1352

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ فِيهِمَا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْمِ فَرَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ وَإِنِّي خَائِفٌ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ فَيَقُولَ قَائِلٌ لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ رَأَى إِذَا أَحْصَنَ وَقَامَتِ الْبَيِّنَةُ أَوْ كَانَ حَبْلٌ أَوْ اغْتَرَفُوهُ فِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ مِنْ غَيْرِ وَجْهٍ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Salamah bin Syabib], [Ishaq bin Manshur], [Al Hasan bin Ali Al Khallal], and others, they said: narrated to us [Abdurrazaq] from [Ma'mar] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas] from [Umar bin Al Khaththab], he said: 'Indeed, Allah sent Muhammad, peace and blessings be upon him, with the truth and revealed the Book to him. When the verse about stoning was revealed to him, the Messenger of Allah, peace and blessings be upon him, carried out the stoning, and we carried out stoning after him. I truly fear that as time passes, someone will say: We do not find the stoning in the Book of Allah, and they will go astray by abandoning an obligation revealed by Allah. Know that stoning is a right upon the one who commits adultery if they are married, when there is clear evidence, pregnancy, or confession.' In this matter, there is a similar hadith from Ali. Abu Isa said: This hadith is hasan sahih and has been narrated through other chains from Umar, may Allah be pleased with him.

Hadith Corroboration

Imam Ahmad : 529

Imam Bukhari : 3583, 6778

Imam Muslim : 3201

Imam Darimi : 2219

GOD'S LAW AGAINST ADULTS AND THE IMPLEMENTATION OF PUNISHMENT

Hadith Imam Tirmidzi Number 1353

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ سَمِعَهُ مِنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلَةَ عَنْهُمْ كَانُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فَقَامَ إِلَيْهِ أَحَدُهُمَا وَقَالَ أَنْشُدْكَ اللَّهُ يَا رَسُولَ اللَّهِ لِمَا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَالَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ أَجَلُ يَا رَسُولَ اللَّهِ أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذَنْ لِي فَأَتَكَلَّمُ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِأَمْرَاتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَقَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ ثُمَّ لَقِيتُ نَاسًا مِنْ أَهْلِ الْعِلْمِ فَرَعَمُوا أَنَّ عَلَى ابْنِي

جَلَدَ مِائَةً وَتَغْرِيبَ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَةٍ هَذَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ
لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْمِائَةُ شَاةٍ وَالْخَادِمُ رَدٌّ عَلَيْكَ وَعَلَى ابْنِكَ جَلَدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَاعْدُ يَا أُنَيْسُ
عَلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَأَرْجُمُهَا فَعَدَا عَلَيْهَا فَاعْتَرَفَتْ فَارْجُمَاهَا حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا
مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شَهَابٍ بِإِسْنَادِهِ نَحْوَ حَدِيثِ مَالِكٍ بِمَعْنَاهُ
قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَعُبَادَةَ بْنِ الصَّامِتِ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَجَابِرِ بْنِ سَمُرَةَ
وَهَزَالٍ وَبُرَيْدَةَ وَسَلَمَةَ بْنِ الْمُحَبِّقِ وَأَبِي بَرَزَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ
خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى مَالِكٌ بْنُ أَنَسٍ وَمَعْمَرٌ وَعَبْدُ الرَّحْمَنِ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَوْا بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا زَنَتِ الْأَمَةُ فَاجْلِدُوهَا فَإِنْ زَنَتْ فِي الرَّابِعَةِ فَيُعْوَها وَلَوْ بِضَفِيرٍ وَرَوَى سُفْيَانُ
بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ هَكَذَا رَوَى ابْنُ عُيَيْنَةَ الْحَدِيثَيْنِ جَمِيعًا عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ وَحَدِيثُ ابْنِ عُيَيْنَةَ وَهَمَّ
فِيهِ سُفْيَانُ بْنُ عُيَيْنَةَ أَدْخَلَ حَدِيثًا فِي حَدِيثِ وَالصَّحِيحُ مَا رَوَى مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ وَيُونُسُ بْنُ عُبَيْدٍ
وَإِبْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِذَا زَنَتِ الْأَمَةُ فَاجْلِدُوهَا وَالزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ شِبْلٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ الْأَوْسِيِّ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا زَنَتِ الْأَمَةُ وَهَذَا الصَّحِيحُ عِنْدَ أَهْلِ الْحَدِيثِ وَشِبْلُ بْنُ خَالِدٍ لَمْ يُدْرِكْ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا رَوَى شِبْلُ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ الْأَوْسِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهَذَا الصَّحِيحُ وَحَدِيثُ ابْنِ عُيَيْنَةَ غَيْرُ مُحْفُوظٍ وَرَوَى عَنْهُ أَنَّهُ قَالَ شِبْلُ بْنُ حَامِدٍ وَهُوَ خَطَأٌ إِنَّمَا هُوَ شِبْلُ بْنُ
خَالِدٍ وَيُقَالُ أَيْضًا شِبْلُ بْنُ خُلَيْدٍ

Narrated to us [Nashr bin Ali] and others, narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah], he heard it from [Abu Hurairah], [Zaid bin Khalid], and [Syibl], that they were with the Prophet, peace and blessings be upon him, when two people came disputing. One of them stood and said: 'I swear by Allah, O Messenger of Allah, why do you not judge between us with the Book of Allah?' His opponent, who was more knowledgeable, said: 'Indeed, O Messenger of Allah, judge between us with the Book of Allah and allow me to speak.' He said: 'My son felt pity for this man he committed adultery with his wife, and they informed me that my son must be stoned. I paid a ransom of one hundred camels and his servant. Then I met a group of scholars, and they instructed that my son be flogged one hundred times and exiled for a year, and that stoning is only for this woman.' The Prophet, peace and blessings be upon him, said: 'By the One in Whose hand is my soul, I will judge between you both with the Book of Allah. The hundred

camels and the servant are to be returned to you, your son is to be flogged one hundred times and exiled for a year. O Unais, go to this woman, and if she confesses, stone her.' They went to the woman, she confessed, and she was stoned. Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Ibnu Syihab] from [Ubaidullah bin Abdullah] from [Abu Hurairah] and [Zaid bin Khalid Al Juhani] from the Prophet, peace and blessings be upon him, like that with its meaning. Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab] with his chain like the hadith of Malik with its meaning. He said: In this matter, there are similar hadiths from Abu Bakrah, Ubadah bin Ash Shomit, Abu Hurairah, Abu Sa'id, Ibnu Abbas, Jabir bin Samurah, Hazzal, Buraidah, Salamah bin Al Muhabbaq, Abu Barzah, and Imran bin Hushain. Abu Isa said: The hadith of Abu Hurairah and Zaid bin Khalid is hasan sahih. Thus, Malik bin Anas, Ma'mar, and others narrated from Az Zuhri from Ubaidullah bin Abdullah bin Utbah from Abu Hurairah and Zaid bin Khalid from the Prophet, peace and blessings be upon him. They narrated with this chain from the Prophet, peace and blessings be upon him, that he said: 'If a slave woman commits adultery, flog her if she commits adultery four times, sell her even for a rope of camel saddle.' Sufyan bin Uyainah narrated from Az Zuhri from Ubaidullah from Abu Hurairah, Zaid bin Khalid, and Syibl, they said: We were with the Prophet, peace and blessings be upon him, like this. Ibnu Uyainah narrated two hadiths, all from Abu Hurairah, Zaid bin Khalid, and Syibl, but in the hadith of Ibnu Uyainah, Sufyan bin Uyainah caused ambiguity by mixing one hadith into another. The correct one is narrated by Muhammad bin Al Walid Az Zubaidi, Yunus bin Ubaid, the nephew of Az Zuhri, from Az Zuhri from Ubaidullah from Abu Hurairah and Zaid bin Khalid from the Prophet, peace and blessings be upon him, he said: 'If a slave woman commits adultery, flog her.' And Az Zuhri from Ubaidullah from Syibl bin Khalid from Abdullah bin Malik Al Ausi from the Prophet, peace and blessings be upon him, he said: 'If a slave woman commits adultery.' This is what is sahih according to hadith scholars, but Syibl bin Khalid did not meet the Prophet, peace and blessings be upon him. Indeed, Syibl only narrated from Abdullah bin Malik Al Ausi from the Prophet, peace and blessings be upon him, and this is the sahih one. The hadith of Ibnu Uyainah is not preserved, and it is also narrated from him that he said: Syibl bin Hamid is incorrect the correct one is Syibl bin Khalid, also called Syibl bin Khulaid.

Hadith Corroboration
 Imam Ahmad : 16427
 Imam Bukhari : 2523, 6326, 6353, 6736
 Imam Muslim : 3210
 Imam Ibnu Majah : 2539
 Imam Darimi : 2214

PUNISHMENT FOR ADULTS ACCORDING TO ISLAMIC SHARIA

Hadith Imam Tirmidzi Number 1354

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ الْحَسَنِ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا الشَّيْبُ بِالشَّيْبِ جَلْدُ مِائَةٍ ثُمَّ
 الرَّجْمُ وَالْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ

بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَأَبِيُّ بَنٍ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَغَيْرُهُمْ قَالُوا الشَّيْبُ يُجْلَدُ وَتُرْجَمُ وَإِلَى هَذَا ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ إِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَغَيْرُهُمَا الشَّيْبُ إِنَّمَا عَلَيْهِ الرَّجْمُ وَلَا يُجْلَدُ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ هَذَا فِي غَيْرِ حَدِيثٍ فِي قِصَّةِ مَا عَزَّ وَغَيْرِهِ أَنَّهُ أَمَرَ بِالرَّجْمِ وَلَمْ يَأْمُرْ أَنْ يُجْلَدَ قَبْلَ أَنْ يُرْجَمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ

Narrated to us [Qutaibah], narrated to us [Husya'im] from [Manshur bin Zadzan] from [Al Hasan] from [Hiththan bin Abdullah] from [Ubadah bin Ash Shamit], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Take from me indeed, Allah has made a way for them. A married person who commits adultery with a married person receives one hundred lashes and then stoning. A young person who commits adultery with a young person (both unmarried) receives one hundred lashes and exile for a year.' Abu Isa said: This hadith is hasan sahih and is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, including Ali bin Abu Thalib, Ubay bin Ka'bin, Abdullah bin Mas'ud, and others. They held that a married person who commits adultery is only stoned without flogging, and it is narrated from the Prophet, peace and blessings be upon him, like this in other hadiths about Ma'iz and others. Indeed, he ordered stoning and did not order flogging before stoning. This hadith is a guiding practice according to some scholars this is the opinion of Sufyan Ats Tsauri, Ibnu Al Mubarak, Asy Syafi'i, and Ahmad.

Hadith Corroboration
 Imam Muslim : 3199, 3200
 Imam Ibnu Majah : 2540
 Imam Darimi : 2224

SUSPENSION OF STONING PUNISHMENT FOR PREGNANT WOMEN

Hadith Imam Tirmidzi Number 1355

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالزَّنا فَقَالَتْ إِنِّي حُبْلَى فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَّهَا فَقَالَ أَحْسِنِ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرَجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ رَجِمْتَهَا ثُمَّ تُصَلِّي عَلَيْهَا فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلْهَقَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali], narrated to us [Abdurrazaq], narrated to us [Ma'mar] from [Yahya bin Abu Katsir] from [Abu Qilabah] from [Abu Al Muhallib] from [Imran bin Hushain],

that a woman from Juhainah came to the Prophet, peace and blessings be upon him, confessing to adultery and said: 'Indeed, I am pregnant.' The Prophet, peace and blessings be upon him, called her guardian and said: 'Treat her well, and when she gives birth, inform me.' Her guardian informed the Prophet that she had given birth. The Prophet called her, ordered her to tighten her clothes, and then ordered her to be stoned, and she was stoned. Then he prayed over her. Umar bin Al Khatthab asked him: 'O Messenger of Allah, you stoned her and then prayed over her?' He replied: 'Indeed, she repented with a repentance that, if distributed among seventy people of Medina, would suffice them. Do you find anything better than someone who offers themselves to Allah?' Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 19015

IMPLEMENTATION OF THE LAW OF STONING ON JEWS WHO COMMIT ADULTERY

Hadith Imam Tirmidzi Number 1356

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Nafi'] from [Ibnu Umar], that the Messenger of Allah, peace and blessings be upon him, stoned a Jewish man and woman. Abu Isa said: This hadith has a long story. This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 4300, 5025, 5048, 5202, 7434, 17827, 19075, 19076, 19940, 19973, 20002, 20010, 20087
Imam Ibnu Majah : 2547

APPLICATION OF THE LAW OF ZINA FOR PEOPLE OF THE BOOK

Hadith Imam Tirmidzi Number 1357

حَدَّثَنَا هَنَادٌ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَالْبَرَاءِ وَجَابِرٍ وَابْنِ أَبِي أُوْفَى وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا إِذَا اخْتَصَمَ أَهْلُ الْكِتَابِ وَتَرَافَعُوا إِلَى حُكَّامِ الْمُسْلِمِينَ حَكَمُوا بَيْنَهُمْ بِالْكِتَابِ وَالسُّنَّةِ وَبِأَحْكَامِ الْمُسْلِمِينَ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُهُمْ لَا يُقَامُ عَلَيْهِمُ الْحُدُ فِي الزَّنا وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Hannad], narrated to us [Syarik] from [Simak bin Harb] from [Jabir bin Samurah], that the Prophet, peace and blessings be upon him, stoned a Jewish man and woman. He said: In this matter, there are similar hadiths from Ibnu Umar, Al Barra, Jabir,

Ibnu Abu Aufa, Abdullah bin Al Harits bin Jaz, and Ibnu Abbas. Abu Isa said: The hadith of Jabir bin Samurah is hasan gharib and is a guiding practice according to most scholars. They held that if the People of the Book dispute and bring their case to a Muslim judge, they are judged with the Book and Sunnah and the laws of the Muslims this is the opinion of Ahmad and Ishaq. However, some held that the hadd punishment for adultery is not applied to them. The first opinion is more sahih.

Hadith Corroboration

Imam Ahmad : 4300, 5025, 5048, 5202, 7434, 17827, 19075, 19076, 19940, 19973, 20002, 20010, 20087

Imam Ibnu Majah : 2547

BEATINGS AND EXILE IN THE PUNISHMENT OF ADULTERY

Hadith Imam Tirmidzi Number 1358

حَدَّثَنَا أَبُو كُرَيْبٍ وَيَحْيَى بْنُ أَكْثَمَ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ وَغَرَّبَ وَأَنَّ أَبَا بَكْرٍ ضَرَبَ وَغَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَغَرَّبَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَعُبَادَةَ بْنِ الصَّامِتِ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ فَرَفَعُوهُ وَرَوَى بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ أَبَا بَكْرٍ ضَرَبَ وَغَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَغَرَّبَ بِذَلِكَ أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَهَكَذَا رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ رِوَايَةٍ ابْنِ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ نَحْوَ هَذَا وَهَكَذَا رَوَاهُ مُحَمَّدُ بْنُ إِسْحَقَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ أَبَا بَكْرٍ ضَرَبَ وَغَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَغَرَّبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّفْيُّ رَوَاهُ أَبُو هُرَيْرَةَ وَزَيْدُ بْنُ خَالِدٍ وَعُبَادَةُ بْنُ الصَّامِتِ وَغَيْرُهُمْ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَأَيُّ بْنُ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَبُو ذَرٍّ وَغَيْرُهُمْ وَكَذَلِكَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ فُقَهَاءِ التَّابِعِينَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Abu Kuraib] and [Yahya bin Aktsam], both said: narrated to us [Abdullah bin Idris] from [Ubaidullah] from [Nafi'] from [Ibnu Umar], that the Prophet, peace and blessings be upon him, flogged and exiled, Abu Bakr flogged and exiled, and Umar also flogged and exiled. He said: In this matter, there are similar hadiths from Abu Hurairah, Zaid bin Khalid, and Ubadah bin Ash Shamit. Abu Isa said: The hadith of Ibnu Umar is gharib. Many narrators narrated it from Abdullah bin Idris and then narrated it as marfu'. Some narrated this hadith from Abdullah bin Idris from Ubaidullah from Nafi' from Ibnu Umar, that Abu Bakr flogged and exiled, and Umar also flogged and exiled. Narrated to us with this hadith [Abu Sa'id Al Asyaji], narrated to us Abdullah bin Idris, and thus this hadith is narrated from other than the narration of Ibnu Idris from Ubaidullah bin Umar like this.

Likewise, Muhammad bin Ishaq narrated from Nafi' from Ibnu Umar that Abu Bakr flogged and exiled, and Umar also flogged and exiled, but they did not mention in it from the Prophet, peace and blessings be upon him, and the negation from the Messenger of Allah, peace and blessings be upon him, is sahih. Abu Hurairah, Zaid bin Khalid, Ubadah bin Ash Shamit, and others narrated it from the Prophet, peace and blessings be upon him. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, including Abu Bakr, Umar, Ali, Ubay bin Ka'b, Abdullah bin Mas'ud, Abu Dzar, and others. It is also narrated from many narrators from the jurists of the tabi'in this is the opinion of Sufyan Ats Tsauri, Malik bin Anas, Abdullah bin Al Mubarak, Asy Syafi'i, Ahmad, and Ishaq.

PUNISHMENT FOR THOSE WHO COMMIT GREAT SINS AND THEIR KAFARAH

Hadith Imam Tirmidzi Number 1359

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَكُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ فَقَالَ تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا قَرَأَ عَلَيْهِمُ الْآيَةَ فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ عَلَيْهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذَبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ وَخُزَيْمَةَ بْنِ ثَابِتٍ قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ بْنِ الصَّامِتِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ الشَّافِعِيُّ لَمْ أَسْمَعْ فِي هَذَا الْبَابِ أَنَّ الْحُدُودَ تَكُونُ كَفَّارَةً لِأَهْلِهَا شَيْئًا أَحْسَنَ مِنْ هَذَا الْحَدِيثِ قَالَ الشَّافِعِيُّ وَأُحِبُّ لِمَنْ أَصَابَ ذَنْبًا فَسَتَرَهُ اللَّهُ عَلَيْهِ أَنْ يَسْتُرَ عَلَى نَفْسِهِ وَيَتُوبَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَكَذَلِكَ رُوِيَ عَنْ أَبِي بَكْرٍ وَعُمَرَ أَنَّهُمَا أَمَرَا رَجُلًا أَنْ يَسْتُرَ عَلَى نَفْسِهِ

Narrated to us [Qutaibah], narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Ibnu Idris Al Khaulani] from [Ubadah bin Ash Shamit], he said: We were with the Prophet, peace and blessings be upon him, in a gathering, and he said: 'Pledge allegiance to me not to associate anything with Allah, not to steal, and not to commit adultery.' He recited the verse to them: 'Whoever among you fulfills it will have a reward from Allah. Whoever commits any of these and is punished, it is an expiation for him. Whoever commits any of these and Allah conceals it, it is up to Allah if He wills, He will punish him, and if He wills, He will forgive him.' He said: In this matter, there are similar hadiths from Ali, Jarir bin Abdullah, and Khuzaimah bin Tsabit. Abu Isa said: The hadith of Ubadah bin Ash Shamit is hasan sahih. Asy Syafi'i said: I have not heard in this matter that punishments are an expiation for the perpetrator better than this hadith. Asy Syafi'i said: I prefer that someone who commits a sin and Allah conceals it should conceal it himself and repent for what happened between him and his Lord. Likewise, it is narrated from Abu Bakr and Umar that they instructed someone to conceal his sin.

PUNISHMENT FOR SLAVES WHO COMMIT ADULTERY

Hadith Imam Tirmidzi Number 1360

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زَنَتْ أَمَةٌ أَحَدِكُمْ فَلْيَجْلِدْهَا ثَلَاثًا بِكِتَابِ اللَّهِ فَإِنْ عَادَتْ فَلْيَبِيعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعْرٍ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ الْأَوْسِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رَأَوْا أَنْ يُقِيمَ الرَّجُلُ الْحَدَّ عَلَى مَمْلُوكِهِ دُونَ السُّلْطَانِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَ بَعْضُهُمْ يُرْفَعُ إِلَى السُّلْطَانِ وَلَا يُقِيمُ الْحَدَّ هُوَ بِنَفْسِهِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar], narrated to us [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If a slave woman of one of you commits adultery, flog her up to three times based on the Book of Allah. If she does it again, sell her even for a rope of hair.' He said: In this matter, there are similar hadiths from Ali, Abu Hurairah, Zaid bin Khalid, and Syibl from Abdullah bin Malik Al Ausi. Abu Isa said: The hadith of Abu Hurairah is hasan sahih and has been narrated through other chains from him. This hadith is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, and others. They permitted someone to enforce punishment on slaves other than the ruler this is the opinion of Ahmad and Ishaq. Some held that it should be left to the ruler and not enforced independently, but the first opinion is more sahih.

Hadith Corroboration
Imam Ahmad : 7088, 8531, 9092, 10002
Imam Bukhari : 2080
Imam Muslim : 3215
Imam Ibnu Majah : 2556

PUNISHMENT FOR SLAVES IN ADULTERY

Hadith Imam Tirmidzi Number 1361

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ السُّدِّيِّ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ خَطَبَ عَلِيٌّ فَقَالَ يَا أَيُّهَا النَّاسُ أَقِيمُوا الْحُدُودَ عَلَى أَرْقَائِكُمْ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ وَإِنَّ أَمَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَنَتْ فَأَمَرَنِي أَنْ أَجْلِدَهَا فَأَتَيْتُهَا فَإِذَا هِيَ

حَدِيثُهُ عَهْدٍ بِنَفَاسٍ فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا أَوْ قَالَ تَمُوتَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَحْسَنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ وَهُوَ مِنَ التَّابِعِينَ قَدْ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَرَأَى حُسَيْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abu Dawud Ath Thayalisi], narrated to us [Za'idah bin Qudamah] from [As Suddi] from [Sa'd bin Ubaidah] from [Abu Abdurrahman As Sulami], he said: [Ali] gave a sermon and said: 'O people, enforce punishments on your slaves, those who are married and those who are not, for indeed a slave woman of the Messenger of Allah, peace and blessings be upon him, committed adultery, and he ordered me to flog her. I went to her and found she had just completed her postpartum period, and I feared that if I flogged her, I would kill her.' Or he said: 'She would die.' I went to the Messenger of Allah, peace and blessings be upon him, and mentioned that to him. He said: 'You did well.' Abu Isa said: This hadith is hasan sahih. As Suddi is named Isma'il bin Abdurrahman from the tabi'in he heard from Anas bin Malik and saw Husain bin Ali bin Abu Thalib, may Allah be pleased with him.

Hadith Corroboration
Imam Ahmad : 1271
Imam Muslim : 3217

PUNISHMENT OF BEATING FOR KHAMR

Hadith Imam Tirmidzi Number 1362

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ مِسْعَرٍ عَنْ زَيْدِ الْعَمِّيِّ عَنْ أَبِي الصَّدِّيقِ التَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ الْحَدَّ بِنَعْلَيْنِ أَرْبَعِينَ مِائَةً أَوْ ثَلَاثِينَ فِي الْخَمْرِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ وَأَبِي هُرَيْرَةَ وَالسَّائِبِ وَابْنِ عَبَّاسٍ وَعُقْبَةَ بْنِ الْحَارِثِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ وَأَبُو الصَّدِّيقِ التَّاجِيُّ اسْمُهُ بَكْرُ بْنُ عَمْرِو وَيُقَالُ بَكْرُ بْنُ قَيْسٍ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Mis'ar] from [Zaid Al 'Ammi] from [Abu Ash Shiddiq An Naji] from [Abu Sa'id Al Khudri], that the Messenger of Allah, peace and blessings be upon him, applied punishment by striking with two sandals forty times. Mis'ar said: I think it was regarding khamr (intoxicants). He said: In this matter, there are similar hadiths from Ali, Abdurrahman bin Azhar, Abu Hurairah, As Sa'ib, Ibnu Abbas, and Uqbah bin Al Harits. Abu Isa said: The hadith of Abu Sa'id is hasan. Abu As Siddiq An Naji is named Bakr bin Amr, sometimes called Bakr bin Qais.

Hadith Corroboration
Imam Ahmad : 11499

PUNISHMENT FOR DRUNK PEOPLE

Hadith Imam Tirmidzi Number 1363

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَتَى بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَضْرَبَهُ بِجَرِيدَتَيْنِ نَحْوَ الْأَرْبَعِينَ فَعَلَهُ أَبُو بَكْرٍ فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ كَأَخَفِ الْحُدُودِ ثَمَانِينَ فَأَمَرَ بِهِ عُمَرُ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ حَدَّ السَّكَرَانِ ثَمَانُونَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah], he said: I heard [Qatadah] narrate from [Anas] from the Prophet, peace and blessings be upon him, that someone who had drunk khamr was brought to him, and he struck him with two palm branches forty times. Abu Bakr did the same. When Umar consulted the people, Abdurrahman bin Auf said: 'The lightest punishment is eighty times.' So Umar ordered it. Abu Isa said: The hadith of Anas is hasan sahih and is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, that the punishment for intoxication is eighty lashes.

Hadith Corroboration

Imam Ahmad : 12341, 13375, 15564, 18610

Imam Muslim : 3218

Imam Darimi : 2208

PUNISHMENT FOR DRINKERS OF KHAMR

Hadith Imam Tirmidzi Number 1364

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ أَبِي صَالِحٍ عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْشَّرِيدِ وَشَرْحَبِيلِ بْنِ أَوْسٍ وَجَرِيرٍ وَأَبِي الرَّمَدِ الْبَلَوِيِّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ مُعَاوِيَةَ هَكَذَا رَوَى الثَّوْرِيُّ أَيْضًا عَنْ عَاصِمِ بْنِ أَبِي صَالِحٍ عَنْ مُعَاوِيَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى ابْنُ جُرَيْجٍ وَمَعْمَرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ حَدِيثُ أَبِي صَالِحٍ عَنْ مُعَاوِيَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا كَانَ هَذَا فِي أَوَّلِ الْأَمْرِ ثُمَّ نُسِخَ بَعْدَ هَكَذَا رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ قَالَ ثُمَّ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فِي الرَّابِعَةِ فَضْرَبَهُ وَلَمْ يَقْتُلْهُ وَكَذَلِكَ رَوَى الزُّهْرِيُّ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا قَالَ فَرَفَعَ الْقَتْلَ وَكَانَتْ رُخْصَةً وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا فِي ذَلِكَ

فِي الْقَدِيمِ وَالْحَدِيثِ وَمِمَّا يُقَوِّي هَذَا مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوْجِهٍ كَثِيرَةٍ أَنَّهُ قَالَ لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا يَأْخُذَ ثَلَاثُ النَّفْسِ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِي وَالتَّارِكُ لِدِينِهِ

Narrated to us [Abu Kuraib], narrated to us [Abu Bakr bin 'Ayyasy] from ['Ashim bin Bahdalah] from [Abu Shalih] from [Mu'awiyah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever drinks khamr, flog him if he repeats it the fourth time, kill him.' He said: In this matter, there are similar hadiths from Abu Hurairah, Asy Syarid, Syurahbil bin Aus, Jarir, Abu Ar Ramad Al Balawi, and Abdullah bin Amr. Abu Isa said: The hadith of Mu'awiyah is like this, [Ats Tsauri] also narrated from ['Ashim] from [Abu Shalih] from [Mu'awiyah] from the Prophet, peace and blessings be upon him. [Ibnu Juraij] and [Ma'mar] narrated from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. He said: I heard Muhammad say: The hadith of Abu Shalih from Mu'awiyah from the Prophet, peace and blessings be upon him, in this matter is more sahih than the hadith of Abu Shalih from Abu Hurairah from the Prophet, peace and blessings be upon him, and indeed this was at the beginning of the command and was abrogated afterward. Likewise, [Muhammad bin Ishaq] narrated from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] from the Prophet, peace and blessings be upon him, he said: 'Whoever drinks khamr, flog him, and if he repeats it the fourth time, kill him.' He continued: Then someone who had drunk khamr the fourth time was brought to the Prophet, peace and blessings be upon him, but he only flogged him and did not kill him. Likewise, [Az Zuhri] narrated from [Qabishah bin Dzu`aib] from the Prophet, peace and blessings be upon him, like this hadith. He continued: The killing was abrogated as a leniency. This hadith is a guiding practice according to the majority of scholars we do not know of any disagreement among them from many aspects because he said: 'The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah is not lawful except for one of three: a life for a life (someone who kills another), a married person who commits adultery, and someone who abandons his religion.'

Hadith Corroboration

Imam Ahmad : 5921, 6501, 6679, 6708, 7435, 7570, 10311, 16244, 16265, 16283, 16318, 17361, 22049

Imam Muslim : 3736

Imam Abu Dawud : 3888

Imam Nasa'i : 5567

LIMITATIONS OF PUNISHMENT FOR CUMMING THE HAND IN THEFT Hadith Imam Tirmidzi Number 1365

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ أَخْبَرْتُهُ عَمْرَةُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْطَعُ فِي رُبْعٍ دِينَارٍ فَصَاعِدًا قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ مَرْفُوعًا وَرَوَاهُ بَعْضُهُمْ عَنْ عَمْرَةَ عَنْ عَائِشَةَ مَوْقُوفًا

Narrated to us [Ali bin Hujr], narrated to us [Sufyan bin Uyainah] from [Az Zuhri], informed

us ['Amrah] from [A'isyah], that the Prophet, peace and blessings be upon him, cut off (the hand) for theft of a quarter dinar or more. Abu Isa said: The hadith of Aisyah is hasan sahih and has been narrated through other chains from 'Amrah from Aisyah as marfu', but some narrated it from 'Amrah from Aisyah as mauquf.

Hadith Corroboration

Imam Ahmad : 22949, 22950, 24141, 24945

Imam Bukhari : 6293

Imam Muslim : 3189

Imam Abu Dawud : 3810

Imam Nasa'i : 4830, 4833, 4834, 4835, 4836, 4837, 4838, 4839, 4840, 4841, 4842, 4844, 4845, 4847

Imam Malik : 1312, 1313

Imam Darimi : 2198

MINIMUM LIMIT FOR CUTTING OFF A HAND IN THEFT

Hadith Imam Tirmidzi Number 1366

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَطَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمَ مَقَالَ وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَيْمَنَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ الصَّدِيقُ قَطَعَ فِي خُمْسَةِ دَرَاهِمَ وَرَوَى عَنْ عُثْمَانَ وَعَلِيٍّ أَنَّهُمَا قَطَعَا فِي رُبْعِ دِينَارٍ وَرَوَى عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ أَنَّهُمَا قَالَا تُقَطَّعُ الْيَدُ فِي خُمْسَةِ دَرَاهِمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ فُقَهَاءِ التَّابِعِينَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ رَأَوْا الْقَطْعَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا وَقَدْ رَوَى عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ لَا قَطْعَ إِلَّا فِي دِينَارٍ أَوْ عَشْرَةِ دَرَاهِمَ وَهُوَ حَدِيثٌ مُرْسَلٌ رَوَاهُ الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ مَسْعُودٍ وَالْقَاسِمُ لَمْ يَسْمَعْ مِنْ ابْنِ مَسْعُودٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ قَالُوا لَا قَطْعَ فِي أَقَلِّ مِنْ عَشْرَةِ دَرَاهِمَ وَرَوَى عَنْ عَلِيٍّ أَنَّهُ قَالَ لَا قَطْعَ فِي أَقَلِّ مِنْ عَشْرَةِ دَرَاهِمَ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, cut off the hand for stealing an iron shield worth three dirhams. He said: In this matter, there are similar hadiths from Sa'd, Abdullah bin Amr, Ibnu Abbas, Abu Hurairah, and Aiman. Abu Isa said: The hadith of Ibnu Umar is hasan sahih and is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him. Abu Bakr Ash Shiddiq cut off the hand for theft of five dirhams, and it is narrated from Utsman and Ali that they cut off the hand for theft of a quarter dinar. It is also narrated from Abu Hurairah and Abu Sa'id that they said: The hand may be cut off for theft of five dirhams. This hadith is a guiding practice according to some jurists of the tabi'in this is the opinion of Malik bin Anas, Asy Syafi'i, Ahmad, and Ishaq. They permitted cutting off the hand for theft of a quarter dinar or more. It is also narrated from Ibnu Mas'ud that he said: The hand is not cut off unless it reaches one dinar or ten dirhams. This is a mursal hadith Al Qasim bin Abdurrahman

narrated it from Ibnu Mas'ud, though Al Qasim did not hear from Ibnu Mas'ud. This hadith is a guiding practice according to some scholars this is the opinion of Sufyan Ats Tsauri and the scholars of Kufa. They held that the hand is not cut off for less than ten dirhams, and its chain is not connected.

Hadith Corroboration

Imam Ahmad : 4274, 4910, 5058, 5260, 5284, 6011

Imam Bukhari : 6297, 6298, 6299, 6300

Imam Muslim : 3194

Imam Abu Dawud : 3812, 3814

Imam Nasa'i : 4822, 4823, 4824, 4826, 4827, 4828, 4830, 4857

Imam Ibnu Majah : 2574

Imam Malik : 1309

Imam Darimi : 2199

HANGING THE THIEF'S HANDS ON HIS NECK

Hadith Imam Tirmidzi Number 1367

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحْيَرِيزٍ قَالَسَأَلْتُ فَضَالَهَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي عُنُقِ السَّارِقِ أَمِنْ السُّنَّةِ هُوَ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَارِقٍ فَقَطَعَتْ يَدُهُ ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيِّ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ وَعَبْدُ الرَّحْمَنِ بْنِ مُحْيَرِيزٍ هُوَ أَخُو عَبْدِ اللَّهِ بْنِ مُحْيَرِيزٍ شَامِيٍّ

Narrated to us [Qutaibah], narrated to us [Umar bin Ali Al Muqaddami], narrated to us [Al Hajjaj] from [Makhul] from [Abdurrahman bin Muhairiz], he said: I asked [Fadlalah bin Ubaid] about hanging the hand around the neck of a thief: Is it part of the Sunnah? He replied: The Messenger of Allah, peace and blessings be upon him, had a thief brought to him, his hand was cut off, and then he ordered it to be hung around his neck. Abu Isa said: This hadith is hasan gharib we do not know it except from the hadith of Umar bin Ali Al Muqaddami from Al Hajjaj bin Arthah. Abdurrahman bin Muhairiz is the brother of Abdullah bin Muhairiz Syami.

Hadith Corroboration

Imam Ahmad : 22820

Imam Abu Dawud : 3831

EXCEPTION TO THE PENALTY OF AUTHORIZATION OF HANDS FOR TRAITORS AND CHEATERS

Hadith Imam Tirmidzi Number 1368

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهَبٍ وَلَا مُخْتَلِسٍ قَطْعُ عُنُقٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَدْ رَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَمُغِيرَةُ بْنُ مُسْلِمٍ هُوَ بَصْرِيُّ أَخُو عَبْدِ الْعَزِيزِ الْقَسْمَلِيِّ كَذَا قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ

Narrated to us [Ali bin Khasyram], narrated to us [Isa bin Yunus] from [Ibnu Juraij] from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, he said: 'There is no cutting off the hand for a traitor, a plunderer, or a deceiver.' Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars. [Mughirah bin Muslim] narrated it from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, like the hadith of Ibnu Juraij. Mughirah bin Muslim is a Basran, the brother of Abdul Aziz Al Qasmali, as stated by Ali bin Al Madini.

Hadith Corroboration

Imam Nasa'i : 4885, 4886, 4887, 4889

Imam Ibnu Majah : 2582

Imam Darimi : 2207

PUNISHMENT FOR STEALING DATE FRUIT OR FLESH

Hadith Imam Tirmidzi Number 1369

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرًا قَالَ أَبُو عِيسَى هَكَذَا رَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ رِوَايَةِ اللَّيْثِ بْنِ سَعْدٍ وَرَوَى مَالِكُ بْنُ أَنَسٍ وَعَبْدُ اللَّهِ بْنُ أَبِي هُرَيْرَةَ هَذَا الْحَدِيثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ وَاسِعِ بْنِ حَبَّانَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] from [his uncle] [Wasi' bin Habban], that [Rafi' bin Khadij] said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'There is no cutting off the hand for fruit or the soft part of dates.' Abu Isa said: Thus, some narrated from Yahya bin Sa'id from Muhammad bin Yahya bin Habban from his uncle Wasi' bin Habban from Rafi' bin Khadij from the Prophet, peace and blessings be upon him, like the narration of Al Laits bin Sa'd. [Malik bin Anas] and others narrated this hadith from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] from [Rafi' bin Khadij] from the Prophet, peace and blessings be upon him, but they did not mention in the hadith from Wasi' bin Habban.

Hadith Corroboration

Imam Ahmad : 15243, 16623, 16643

Imam Nasa'i : 4874, 4875, 4876, 4877, 4878, 4879, 4880, 4881, 4883, 4884

Imam Ibnu Majah : 2583, 2584

Imam Darimi : 2202, 2203, 2204

PUNISHMENT FOR THIEVES IN WAR

Hadith Imam Tirmidzi Number 1370

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ عَنْ شُيَيْمِ بْنِ بَيْتَانَ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ عَنْ بُسْرِ بْنِ أَرْطَاةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُقَطَّعُ الْأَيْدِي فِي الْغَزْوِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى غَيْرُ ابْنِ لَهِيْعَةَ بِهَذَا الْإِسْنَادِ نَحْوُ هَذَا وَيُقَالُ بُسْرُ بْنُ أَبِي أَرْطَاةَ أَيْضًا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ الْأَوْزَاعِيُّ لَا يَرَوْنَ أَنَّ يُقَامَ الْحُدُّ فِي الْغَزْوِ بِحَضْرَةِ الْعَدُوِّ مَخَافَةَ أَنْ يَلْحَقَ مَنْ يُقَامُ عَلَيْهِ الْحُدُّ بِالْعَدُوِّ فَإِذَا خَرَجَ الْإِمَامُ مِنْ أَرْضِ الْحَرْبِ وَرَجَعَ إِلَى دَارِ الْإِسْلَامِ أَقَامَ الْحُدَّ عَلَى مَنْ أَصَابَهُ كَذَلِكَ قَالَ الْأَوْزَاعِيُّ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from ['Ayyasy bin Abbas] from [Syuyaim bin Baitan] from [Junadah bin Abu Umayyah] from [Busr bin Arthah], he said: I heard the Prophet, peace and blessings be upon him, say: 'There is no cutting off the hand during warfare.' Abu Isa said: This hadith is gharib there are others besides Ibnu Lahi'ah who narrated with this chain like this hadith. He is also called Busr bin Abu Arthah. This hadith is a guiding practice according to some scholars, including Al Auza'i. They did not permit enforcing punishments during warfare when the enemy is present, fearing that the one being punished might join the enemy. Thus, if the imam has left the battlefield and returned to the land of Islam, he must enforce the punishment on the wrongdoer, as stated by Al Auza'i.

Hadith Corroboration
Imam Nasa'i : 4893
Imam Darimi : 2381

PUNISHMENT FOR THOSE WHO HARMLESS A WOMAN'S SLAVE

Hadith Imam Tirmidzi Number 1371

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا هُشَيْمٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَأَيُّوبَ بْنِ مِسْكِينَ عَنْ قَتَادَةَ عَنْ حَبِيبِ بْنِ سَالِمٍ قَالَ رَفَعَ إِلَى التُّعْمَانِ بْنِ بَشِيرٍ رَجُلٌ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ فَقَالَ لَا فُضِيْنَ فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَئِنْ كَانَتْ أَحَلَّتْهَا لَهُ لَأَجْلِدَنَّهُ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهَا حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ التُّعْمَانِ بْنِ بَشِيرٍ نَحْوَهُ وَيُرَوَّى عَنْ قَتَادَةَ أَنَّهُ قَالَ كُتِبَ بِهِ إِلَى حَبِيبِ بْنِ سَالِمٍ وَأَبُو بَشِيرٍ لَمْ يَسْمَعْ مِنْ حَبِيبِ بْنِ سَالِمٍ هَذَا أَيْضًا إِنَّمَا رَوَاهُ عَنْ خَالِدِ بْنِ عَرْفُطَةَ قَالَ وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ أَبُو عِيسَى حَدِيثُ التُّعْمَانِ فِي إِسْنَادِهِ اضْطِرَابٌ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ لَمْ يَسْمَعْ قَتَادَةُ مِنْ حَبِيبِ بْنِ سَالِمٍ هَذَا الْحَدِيثَ إِنَّمَا رَوَاهُ عَنْ خَالِدِ بْنِ عَرْفُطَةَ قَالَ أَبُو عِيسَى وَقَدْ اخْتَلَفَ أَهْلُ

الْعِلْمُ فِي الرَّجُلِ يَقَعُ عَلَى جَارِيَةِ امْرَأَتِهِ فَرُوي عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَلِيٌّ وَابْنُ عُمَرَ أَنَّ عَلَيْهِ الرَّجْمَ وَقَالَ ابْنُ مَسْعُودٍ لَيْسَ عَلَيْهِ حَدٌّ وَلَكِنْ يُعَزَّرُ وَذَهَبَ أَحْمَدُ وَإِسْحَاقُ إِلَى مَا رَوَى الثُّعْمَانُ بْنُ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ali bin Hujr], narrated to us [Husyaim] from [Sa'id bin Abu 'Arubah] and [Ayyub bin Miskin] from [Qatadah] from [Habib bin Salim], he said: A man who had relations with his wife's slave woman was brought to [An Nu'man bin Basyir], and he said: 'Indeed, I will judge with the judgment of the Messenger of Allah, peace and blessings be upon him. If his wife permitted it for him, I will flog him one hundred times, and if she did not permit it, I will stone him.' Narrated to us [Ali bin Hujr], narrated to us [Husyaim] from [Abu Bisyr] from [Habib bin Salim], and [An Nu'man bin Basyir] as above. It is narrated from [Qatadah] that it was written to [Habib bin Salim], but Abu Bisyr did not hear this hadith from Habib bin Salim indeed, he narrated it from Khalid bin 'Urfuthah. He said: In this matter, there is a similar hadith from Salamah bin Al Muhabbaq. Abu Isa said: The hadith of An Nu'man has weakness in its chain. He said: I heard Muhammad say: Qatadah did not hear this hadith from Habib bin Salim indeed, he narrated it from Khalid bin 'Urfuthah. Abu Isa said: The scholars have differed regarding someone who had relations with his wife's slave woman. It is narrated from many scholars from the companions of the Prophet, peace and blessings be upon him, including Ali and Ibnu Umar, that he must be stoned. Ibnu Mas'ud held that there is no punishment for him, but he is exiled. Ahmad and Ishaq held to the hadith narrated by An Nu'man bin Basyir from the Prophet, peace and blessings be upon him.

PUNISHMENT FOR THOSE WHO ARE FORCED IN ADULTERY

Hadith Imam Tirmidzi Number 1372

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ الْجُبَّارِ بْنِ وَايِلِ بْنِ حُجْرٍ عَنْ أَبِيهِ قَالَ لَا تُتَكْرِهَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَرَأَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدَّ وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا وَلَمْ يُذَكَّرْ أَنَّهُ جَعَلَ لَهَا مَهْرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَقَدْ رُويَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ عَبْدُ الْجُبَّارِ بْنُ وَايِلِ بْنِ حُجْرٍ لَمْ يَسْمَعْ مِنْ أَبِيهِ وَلَا أَدْرَكُهُ يُقَالُ إِنَّهُ وَلَدَ بَعْدَ مَوْتِ أَبِيهِ بِأَشْهُرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ لَيْسَ عَلَى الْمُسْتَكْرَهَةِ حَدٌّ

Narrated to us [Ali bin Hujr], narrated to us [Mu'ammarr bin Sulaiman Ar Raqqi] from [Al Hajjaj bin Arthah] from [Abdul Jabbar bin Wa'il bin Hujr] from [his father], he said: During the time of the Messenger of Allah, peace and blessings be upon him, a woman was forced to commit adultery. The Messenger of Allah, peace and blessings be upon him, withheld punishment from her and punished the one who did it, but it is not mentioned that he had to provide a dowry for the woman. Abu Isa said: This hadith is gharib, and its chain is not connected. This hadith is also narrated through other chains. He said: I heard Muhammad say: Abdul Jabbar bin Hujr did not hear from his father and did not meet him it is said that

he was born a month after his father's death. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, that there is no punishment for someone forced to commit adultery.

Hadith Corroboration
Imam Ibnu Majah : 2588

REPENTANCE RECEIVED FROM THE PERSON WHO RAPED Hadith Imam Tirmidzi Number 1373

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَلْقَمَةَ
بْنِ وَائِلٍ الْكِنْدِيِّ عَنْ أَبِيهِ أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُرِيدُ الصَّلَاةَ فَتَلَقَّاهَا
رَجُلٌ فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ فَانْطَلَقَ وَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا
وَكَذَا وَمَرَّتْ بِعَصَابَةِ مِنَ الْمُهَاجِرِينَ فَقَالَتْ إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي
ظَنَّتْ أَنَّهُ وَقَعَ عَلَيْهَا وَأَتَوْهَا فَقَالَتْ نَعَمْ هُوَ هَذَا فَأَتَوْا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَمَرَ بِهِ لِيُرْجَمَ
قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا فَقَالَ لَهَا اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكَ وَقَالَ لِلرَّجُلِ
قَوْلًا حَسَنًا وَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا ارْجُمُوهُ وَقَالَ لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ لَقُبِلَ مِنْهُمْ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَعَلْقَمَةُ بْنُ وَائِلٍ بْنُ حُجْرٍ سَمِعَ مِنْ أَبِيهِ وَهُوَ أَكْبَرُ مِنْ عَبْدِ الْجَبَّارِ
بْنِ وَائِلٍ وَعَبْدُ الْجَبَّارِ لَمْ يَسْمَعْ مِنْ أَبِيهِ

Narrated to us [Muhammad bin Yahya An Naisaburi], narrated to us [Muhammad bin Yusuf] from [Israil], narrated to us [Simak bin Harb] from [Alqamah bin Wail Al Kindi] from [his father], that during the time of the Messenger of Allah, peace and blessings be upon him, a woman went out to pray and met a man who intercepted and raped her. The woman screamed, and the man fled. Then another man passed by, and she said: 'Indeed, that man did such and such to me.' A group of Muhajirin also passed by, and she said: 'Indeed, that man did such and such to me.' They went and caught the man they thought had raped her and brought him to her. She said: 'Yes, this is the man.' They brought him to the Messenger of Allah, peace and blessings be upon him. When he ordered him to be stoned, the companion of the man who raped her stood and said: 'O Messenger of Allah, I am his companion.' He said to the woman: 'Go, Allah has forgiven you.' He spoke kindly to her companion and said to the one who raped her: 'Stone him.' He said: 'Indeed, she repented with a repentance that, if all the people of Medina repented, it would suffice them.' Abu Isa said: This hadith is hasan gharib sahih. 'Alqamah bin Wail bin Hujr heard from his father he is older than Abdul Jabbar bin Wail, while Abdul Jabbar did not hear from his father.

Hadith Corroboration
Imam Abu Dawud : 3806

PUNISHMENT FOR THOSE WHO HAVE SEX WITH ANIMALS

Hadith Imam Tirmidzi Number 1374

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ وَاقْتُلُوا الْبَهِيمَةَ فَقِيلَ لِابْنِ عَبَّاسٍ مَا شَأْنُ الْبَهِيمَةِ قَالَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ شَيْئًا وَلَكِنْ أَرَى رَسُولَ اللَّهِ كَرِهَ أَنْ يُؤْكَلَ مِنْ لَحْمِهَا أَوْ يُنْتَفَعَ بِهَا وَقَدْ عُمِلَ بِهَا ذَلِكَ الْعَمَلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Amr As Sawwaq], narrated to us [Abdul Aziz bin Muhammad] from [Amru bin Abu Amr] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever you find having relations with an animal, kill him and kill the animal.' It was asked to Ibnu Abbas: What is the matter with the animal? He replied: I did not hear anything from the Messenger of Allah, peace and blessings be upon him, about that, but I saw the Messenger of Allah, peace and blessings be upon him, dislike eating its meat or using it after that act was done. Abu Isa said: This hadith is not known to us except from the hadith of Amr bin Abu Amr from Ikrimah from Ibnu Abbas from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 2294, 2591, 2596

Imam Abu Dawud : 3869, 3871, 3872

Imam Tirmidzi : 1374, 1375, 1376, 1377

Imam Ibnu Majah : 2551, 2554

PUNISHMENT FOR THOSE WHO HAVE SEX WITH ANIMALS

Hadith Imam Tirmidzi Number 1375

وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمٍ عَنْ أَبِي رُزَيْنٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ مَنْ أَتَى بَهِيمَةً فَلَا حَدَّ عَلَيْهَا حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

And [Sufyan Ats Tsauri] narrated from ['Ashim] from [Abu Ruzain] from [Ibnu Abbas], that he said: Whoever has relations with an animal, there is no punishment for him. Narrated to us with this hadith [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan Ats Tsauri] this hadith is more sahih than the first hadith. This hadith is a guiding practice according to the scholars this is the opinion of Ahmad and Ishaq.

Hadith Corroboration

Imam Ahmad : 2294, 2591, 2596

Imam Abu Dawud : 3869, 3871, 3872

Imam Tirmidzi : 1374, 1375, 1376, 1377

Imam Ibnu Majah : 2551, 2554

PUNISHMENT FOR HOMOSEXUAL OFFENDERS

Hadith Imam Tirmidzi Number 1376

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِمَا قَالَ فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَإِنَّمَا يُعْرَفُ هَذَا الْحَدِيثُ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَذَا الْوَجْهِ وَرَوَى مُحَمَّدُ بْنُ إِسْحَقَ هَذَا الْحَدِيثُ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو فَقَالَ مَلْعُونٌ مَنْ عَمِلَ عَمَلِ قَوْمِ لُوطٍ وَلَمْ يَذْكُرْ فِيهِ الْقَتْلَ وَذَكَرَ فِيهِ مَلْعُونٌ مَنْ أَتَى بِهِيمَةً وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ عُمَرَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ وَلَا نَعْرِفُ أَحَدًا رَوَاهُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ غَيْرَ عَاصِمِ بْنِ عُمَرَ الْعُمَرِيِّ وَعَاصِمُ بْنُ عُمَرَ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي حَدِّ اللَّوْطِيِّ فَرَأَى بَعْضُهُمْ أَنَّ عَلَيْهِ الرَّجْمَ أَحْصَنَ أَوْ لَمْ يُحْصَنَ وَهَذَا قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ فُقَهَاءِ التَّابِعِينَ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ وَإِبْرَاهِيمُ النَّخَعِيُّ وَعَظَاءُ بْنُ أَبِي رِبَاجٍ وَغَيْرُهُمْ قَالُوا حَدِّ اللَّوْطِيِّ حَدُّ الزَّانِي وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Narrated to us [Muhammad bin Amr As Sawwaq], narrated to us [Abdul Aziz bin Muhammad] from [Amru bin Abu Amr] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever you find committing the act of the people of Prophet Lot (i.e., homosexuality), kill both the perpetrator and the one subjected to it.' He said: In this matter, there are similar hadiths from Jabir and Abu Hurairah. Abu Isa said: Indeed, this hadith is only known from Ibnu Abbas from the Prophet, peace and blessings be upon him, through this chain. However, [Muhammad bin Ishaq] narrated this hadith from [Amr bin Abu Amr], he said: 'Cursed is the one who commits the act of the people of Prophet Lot.' And he did not mention killing, he mentioned in the hadith: 'Cursed is the one who has relations with an animal.' This hadith is also narrated from ['Ashim bin Umar] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Kill the one who commits and the one subjected to it.' Abu Isa said: This hadith has comments in its chain, and we do not know anyone narrating it from Suhail bin Abu Shalih except 'Ashim bin Umar Al Umari, and 'Ashim bin Umar is considered weak in hadith narration due to his memory. The scholars differ regarding the punishment for liwath (homosexuality). Some of them hold that he must be stoned, whether married or unmarried this is the opinion of Malik, Asy Syafi'i, Ahmad, and Ishaq. Others, among the jurists of the tabi'in, including Al Hasan Al Bashri, Ibrahim An Nakha'i, 'Atha' bin Abu Rabah, and others, hold that the punishment for liwath is like the punishment for adultery this is the opinion of Ats Tsauri and the scholars of Kufa.

Hadith Corroboration

Imam Ahmad : 2294, 2591, 2596

Imam Abu Dawud : 3869, 3871, 3872

Imam Tirmidzi : 1374, 1375, 1376, 1377

WARNING AGAINST THE DEEDS OF LUTH'S PEOPLE

Hadith Imam Tirmidzi Number 1377

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ
بْنِ أَبِي طَالِبٍ عَنْ جَابِرٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], narrated to us [Hammam] from [Al Qasim bin Abdul Wahid Al Makki] from [Abdullah bin Muhammad bin 'Uqail], that he heard [Jabir] say: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, the thing I fear most for my ummah is the act of the people of Lot.' Abu Isa said: This hadith is hasan gharib indeed, we only know it through this chain from Abdullah bin Muhammad bin 'Uqail bin Abu Thalib from Jabir.

Hadith Corroboration
Imam Ahmad : 14561
Imam Ibnu Majah : 2553

PUNISHMENT FOR APOSTASY

Hadith Imam Tirmidzi Number 1378

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ أَنَّ عَلِيًّا حَرَّقَ قَوْمًا ارْتَدُّوا عَنِ الْإِسْلَامِ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ وَلَمْ أَكُنْ لِأُحَرِّقَهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ صَدَقَ ابْنُ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ فِي الْمُرْتَدِّ وَاخْتَلَفُوا فِي الْمَرْأَةِ إِذَا ارْتَدَّتْ عَنِ الْإِسْلَامِ فَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ تُقْتَلُ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَتْ طَائِفَةٌ مِنْهُمْ تُحْبَسُ وَلَا تُقْتَلُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْكُوفَةِ

Narrated to us [Ahmad bin Abdah Adl Dlabbi Al Bashri], narrated to us [Abdul Wahhab Ats Tsaqafi], narrated to us [Ayyub] from [Ikrimah], that [Ali] burned a group who apostatized from Islam. This reached [Ibnu Abbas], and he said: 'If it were me, I would have killed them, as the Messenger of Allah, peace and blessings be upon him, said: Whoever changes their religion (apostatizes), kill them.' And I would not have burned them, based on the saying of the Messenger of Allah, peace and blessings be upon him: "Do not punish with the

punishment of Allah." This also reached Ali, and he said: Ibnu Abbas is correct. Abu Isa said: This hadith is sahih hasan and is a guiding practice according to the scholars regarding apostasy. However, they differ concerning a woman who apostatizes from Islam. Some scholars hold that she is killed this is the opinion of Al Auza'i, Ahmad, and Ishaq. Others hold that she is imprisoned and not killed this is the opinion of Sufyan Ats Tsauri and others from the scholars of Kufa."

Hadith Corroboration

Imam Ahmad : 2813

Imam Nasa'i : 3991, 3993, 3994, 3996, 3997

Imam Ibnu Majah : 2526

PROHIBITION ON TAKING UP WEAPONS TO FIGHT MUSLIMS

Hadith Imam Tirmidzi Number 1379

حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ قَالَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ
جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا قَالَ وَفِي
الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ الزُّبَيْرِ وَأَبِي هُرَيْرَةَ وَسَلَمَةَ بْنِ الْأَكْوَعِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي مُوسَى حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] and [Abu As Saib Salm bin Junadah], both said: narrated to us [Abu Usamah] from [Buraidah bin Abdullah bin Abu Burdah] from [his grandfather] [Abu Burdah] from [Abu Musa], from the Prophet, peace and blessings be upon him, he said: 'Whoever raises arms against us is not from us.' He said: In this matter, there are similar hadiths from Ibnu Umar, Ibnu Az Zubair, Abu Hurairah, and Salamah bin Al Akwa. Abu Isa said: The hadith of Abu Musa is hasan sahih.

Hadith Corroboration

Imam Ahmad : 4237, 4420, 4902, 5995, 6092, 6437, 6454, 8009, 9027, 15903, 15944

Imam Bukhari : 6366, 6543, 6544

Imam Muslim : 143, 144, 145, 146

Imam Tirmidzi : 1379

Imam Nasa'i : 4031

Imam Ibnu Majah : 2565, 2566, 2567

Imam Darimi : 2408

THE PUNISHMENT FOR WITCHES IS BEHIND

Hadith Imam Tirmidzi Number 1380

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ الْحَسَنِ عَنْ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا
الْوَجْهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حَفْظِهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ الْبَصْرِيُّ قَالَ

وَكَيْعٌ هُوَ ثَقَّةٌ وَيُرَوَّى عَنِ الْحَسَنِ أَيْضًا وَالصَّحِيحُ عَنْ جُنْدَبٍ مَوْقُوفٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَقَالَ الشَّافِعِيُّ إِنَّمَا يُقْتَلُ السَّاحِرُ إِذَا كَانَ يَعْمَلُ فِي سِحْرِهِ مَا يَبْلُغُ بِهِ الْكُفْرَ فَإِذَا عَمِلَ عَمَلًا دُونَ الْكُفْرِ فَلَمْ نَرِ عَلَيْهِ قَتْلًا

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah] from [Isma'il bin Muslim] from [Al Hasan] from [Jundub], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The punishment for a sorcerer is beheading with a sword.' Abu Isa said: This hadith is not known to us as marfu' except through this chain, and Isma'il bin Muslim Al Makki is considered weak in hadith narration due to his memory. Isma'il bin Muslim Al Abdi Al Bashri, Waki' said about him: He is trustworthy. This hadith is also narrated from Al Hasan, and the sahih narration from Jundub is mauquf. This hadith is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, and others this is the opinion of Malik bin Anas. Asy Syafi'i said: Indeed, a sorcerer is killed if he performs sorcery that reaches the level of disbelief, but if he performs acts other than disbelief, we do not hold that he must be killed.

PUNISHMENT FOR THOSE WHO TAKE GHANIMAH BEFORE SHARING **Hadith Imam Tirmidzi Number 1381**

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو السَّوَّاقِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ مُحَمَّدٍ بْنِ زَائِدَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَجَدْتُمُوهُ غَلًّا فِي سَبِيلِ اللَّهِ فَأَحْرِقُوا مَتَاعَهُمْ قَالَ صَالِحٌ فَدَخَلْتُ عَلَى مَسْلَمَةَ وَمَعَهُ سَالِمُ بْنُ عَبْدِ اللَّهِ فَوَجَدَ رَجُلًا قَدْ غَلَّ فَحَدَّثَ سَالِمٌ بِهَذَا الْحَدِيثِ فَأَمَرَ بِهِ فَأَحْرَقَ مَتَاعَهُ فَوُجِدَ فِي مَتَاعِهِ مُصْحَفٌ فَقَالَ سَالِمٌ بَعْ هَذَا وَتَصَدَّقْ بِثَمَنِهِ قَالَ أَبُو عِيسَى هَذَا الْحَدِيثُ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ إِنَّمَا رَوَى هَذَا صَالِحُ بْنُ مُحَمَّدٍ بْنِ زَائِدَةَ وَهُوَ أَبُو وَقِيدٍ اللَّيْثِيُّ وَهُوَ مُنْكَرُ الْحَدِيثِ قَالَ مُحَمَّدٌ وَقَدْ رَوَيْ فِي غَيْرِ حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَالِ فَلَمْ يَأْمُرْ فِيهِ بِحَرْقِ مَتَاعِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Muhammad bin Amr As Sawwaq], narrated to us [Abdul Aziz bin Muhammad] from [Shalih bin Muhammad bin Zaidah] from [Salim bin Abdullah] from [Abdullah bin Umar] from [Umar], that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever you find taking spoils before they are divided in a war in the path of Allah, burn their belongings.' Shalih said: I entered the house of Maslamah while with Salim bin Abdullah, and he found someone taking spoils before they were divided. Salim conveyed this hadith and ordered it, and burned his belongings, and it turned out there was a Mushaf among the belongings. Salim said: Sell this and give the proceeds in charity. Abu Isa said: This hadith is gharib we do not know it except through this chain. This hadith is a guiding practice according to some scholars this is the opinion of Al Auza'i, Ahmad, and Ishaq. He

said: I asked Muhammad about this hadith, and he replied: Indeed, the one narrating this hadith is Shalih bin Muhammad bin Zaidah, he is Abu Waqid Al Laitsi, and he is munkar in hadith narration. Muhammad said: It is also narrated in another hadith from the Prophet, peace and blessings be upon him, about taking spoils before division, but he did not order burning their belongings. Abu Isa said: This hadith is gharib.

Hadith Corroboration
Imam Darimi : 2379

PUNISHMENT FOR THOSE WHO DISREGARD HER MAHRAM

Hadith Imam Tirmidzi Number 1382

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا يَهُودِي فَأَضْرِبْهُ عَشْرِينَ وَإِذَا قَالَ يَا مُجَنَّثٌ فَأَضْرِبْهُ عَشْرِينَ وَمَنْ وَقَعَ عَلَى ذَاتِ مُحْرِمٍ فَاقْتُلُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ يُضَعَّفُ فِي الْحَدِيثِ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ رَوَاهُ الْبَرَاءُ بْنُ عَازِبٍ وَقُرَّةُ بْنُ إِيَّاسٍ الْمُرَزِيُّ أَنَّ رَجُلًا تَزَوَّجَ امْرَأَةً أَبِيهِ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا قَالُوا مَنْ أَتَى ذَاتَ مُحْرِمٍ وَهُوَ يَعْلَمُ فَعَلَيْهِ الْقَتْلُ وَقَالَ أَحْمَدُ مَنْ تَزَوَّجَ أُمَّهُ قُتِلَ وَقَالَ إِسْحَاقُ مَنْ وَقَعَ عَلَى ذَاتِ مُحْرِمٍ قُتِلَ

Narrated to us [Muhammad bin Rafi'], narrated to us [Ibnu Abu Fudaik] from [Ibrahim bin Isma'il bin Abu Habibah] from [Dawud bin Al Hushain] from [Ikrimah] from [Ibnu Abbas], from the Prophet, peace and blessings be upon him, he said: 'If someone says to another, O Jew," strike him twenty times if he says to him, "O effeminate," strike him twenty times and whoever has relations with his mahram, kill him.' Abu Isa said: This hadith is not known to us except through this chain, and Ibrahim bin Isma'il is considered weak in hadith narration. It is also narrated from the Prophet, peace and blessings be upon him, through other chains. Al Bara` bin Azib and Qurrah bin Iyyas Al Muzani narrated that someone married his father's wife, and the Prophet, peace and blessings be upon him, ordered him to be killed. This hadith is a guiding practice according to our companions they hold that whoever has relations with his mahram knowingly must be killed. Ahmad said: Whoever marries his mother must be killed. Ishaq said: Whoever has relations with his mahram must be killed."

Hadith Corroboration
Imam Ibnu Majah : 2558

LIMITS OF SUFFERING DUE TO HAD PUNISHMENT

Hadith Imam Tirmidzi Number 1383

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ

عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُجَدُّ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ الْأَشَّجِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي التَّعْزِيرِ وَأَحْسَنُ شَيْءٍ رُوِيَ فِي التَّعْزِيرِ هَذَا الْحَدِيثُ قَالَ وَقَدْ رَوَى هَذَا الْحَدِيثَ ابْنُ لَهِيْعَةَ عَنْ بُكَيْرٍ فَأَخْطَأَ فِيهِ وَقَالَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ خَطَأٌ وَالصَّحِيحُ حَدِيثُ اللَّيْثِ بْنِ سَعْدٍ إِنَّمَا هُوَ عَبْدُ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Bukair bin Abdullah bin Al Asyajj] from [Sulaiman bin Yasar] from [Abdurrahman bin Jabir bin Abdullah] from [Abu Burdah bin Niyyar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'No one should be flogged more than ten lashes except for one of Allah's punishments (in matters of hadd).' Abu Isa said: This hadith is hasan gharib we do not know it except from the hadith of Bukair bin Al Asyajj. The scholars differ regarding exile, and the best thing narrated about exile is this hadith. He said: Ibnu Lahi'ah narrated this hadith from Bukair, but he made a mistake in it. He said: From Abdurrahman bin Jabir bin Abdullah from his father from the Prophet, peace and blessings be upon him this is incorrect. The sahih one is the hadith of Al Laits bin Sa'd, which is Abdurrahman bin Jabir bin Abdullah from Abu Burdah bin Niyyar from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 15272, 15274, 15275, 15889, 15890, 15891, 15894

Imam Bukhari : 6342, 6343, 6344

Imam Muslim : 3222

Imam Abu Dawud : 3894

Imam Nasa'i : 4760

THE ETHICS OF HUNTING AND USING THE EQUIPMENT OF THE INFIDEL

Hadith Imam Tirmidzi Number 1384

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ عَنْ أَبِي ثَعْلَبَةَ ح وَالْحَجَّاجُ عَنْ الْوَلِيدِ بْنِ أَبِي مَالِكٍ عَنْ عَائِدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ صَيْدٍ قَالَ إِذَا أُرْسِلَتْ كَلْبُكَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَأَمْسَكَ عَلَيْكَ فَكُلْ قُلْتُ وَإِنْ قَتَلَ قَالَ وَإِنْ قَتَلَ قُلْتُ إِنَّا أَهْلُ رَمِيٍّ قَالَ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ فَكُلْ قَالَ قُلْتُ إِنَّا أَهْلُ سَفَرٍ نَمُرُّ بِالْيَهُودِ وَالتَّصَارِي وَالْمَجُوسِ فَلَا نَجِدُ غَيْرَ أَنْيَتِهِمْ قَالَ فَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَاغْسِلُوهَا بِالْمَاءِ ثُمَّ كُلُوا فِيهَا وَاشْرَبُوا قَالَ وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ هُوَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ وَاسْمُ أَبِي ثَعْلَبَةَ الْخُسَيْنِيَّ

جُرْثُومٌ وَيُقَالُ جُرْثُومٌ بَنُ نَاشِبٍ وَيُقَالُ ابْنُ قَيْسٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], narrated to us [Al Hajjaj] from [Makhul] from [Abu Tsa'labah]. The hadith is also narrated through [Al Hajjaj] from [Al Walid bin Abu Malik] from [A'idzillah bin Abdullah], that he heard [Abu Tsa'labah Al Khusyani] say: I said: O Messenger of Allah, we are hunters. He said: 'If you send your dog and mention the name of Allah when releasing it, and it catches prey for you, eat its catch.' I asked: Even if it is dead? He replied: 'Even if it is dead.' I asked again: Indeed, we are archers. He said: 'What is hit by your arrow (prey hit by the arrow), eat it.' He continued: I asked: Indeed, we are travelers we pass by Jews, Christians, and Magians, and we find only their vessels. He replied: 'If you find no vessels other than those, wash them with water, then eat and drink using them.' He said: In this matter, there is a similar hadith from 'Adi bin Hatim. Abu Isa said: This hadith is hasan sahih. A'idzullah bin Abdullah is Abu Idris Al Khaulani, and the name of Abu Tsa'labah Al Khusyani is Jurtsun, sometimes called Jurtsun bin Nasyib or Ibnu Qais.

Hadith Corroboration

Imam Ahmad : 17067, 17071, 17547, 17554, 18563, 18582

Imam Bukhari : 5061, 5064, 6848

Imam Muslim : 3560, 3561, 3565

Imam Abu Dawud : 2464, 2465, 2469

Imam Tirmidzi : 1390

Imam Nasa'i : 4190, 4192, 4201, 4225, 4231

Imam Ibnu Majah : 3199

PUNISHMENT FOR THOSE WHO KILL CAPTURED ANIMALS

Hadith Imam Tirmidzi Number 1385

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نُرْسِلُ كِلَابًا لَنَا مُعَلَّمَةً قَالَ كُلُّ مَا أَمْسَكْنَ عَلَيْكَ قُلْتُ يَا رَسُولَ اللَّهِ وَإِنْ قَتَلْنَ قَالَ وَإِنْ قَتَلْنَ مَا لَمْ يَشْرُكْهَا كَلْبٌ غَيْرُهَا قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَرْمِي بِالْمِعْرَاضِ قَالَ مَا خَرَقَ فَكُلْ وَمَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ نَحْوَهُ إِلَّا أَنَّهُ قَالَ وَسُئِلَ عَنْ الْمِعْرَاضِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Qabishah] from [Sufyan] from [Manshur] from [Ibrahim] from [Hammam bin Al Harits] from ['Adi bin Hatim], he said: I said: O Messenger of Allah, indeed, we send a trained dog to hunt. He said: 'Eat everything it catches for you.' I asked: O Messenger of Allah, even if it kills it? He replied: 'Even if it kills it, as long as no other dog joins in killing it.' He continued: I asked: O Messenger of Allah, indeed, we shoot with the side of an arrow. He replied: 'What it pierces (with the arrow), eat what is hit by the side of the arrow, do not eat.' Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf], narrated to us [Sufyan] from [Manshur] like that, except that he said: And he was asked about the side of the arrow. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

PUNISHMENT FOR HUNTING WITH MAGIC DOGS

Hadith Imam Tirmidzi Number 1386

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا شَرِيكٌ عَنْ الْحَجَّاجِ عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ عَنْ سُلَيْمَانَ
الْيَشْكُرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ نُهِنَا عَنْ صَيْدِ كَلْبِ الْمَجُوسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ لَا يُرَخَّصُونَ فِي صَيْدِ كَلْبِ الْمَجُوسِ وَالْقَاسِمُ
بْنُ أَبِي بَرَّةَ هُوَ الْقَاسِمُ بْنُ نَافِعٍ الْمَكِّيُّ

Narrated to us [Yusuf bin Isa], narrated to us [Waki'] narrated to us [Syarik] from [Al Hajjaj] from [Al Qasim bin Abu Bazzah] from [Sulaiman Al Yasykuri] from [Jabir bin Abdullah], he said: We were forbidden from the catch of a Magian's dog. Abu Isa said: This hadith is gharib we do not know it except through this chain. This hadith is a guiding practice according to most scholars they do not permit hunting with a Magian's dog. Al Qasim bin Abu Bazzah is Al Qasim bin Nafi' Al Makki.

Hadith Corroboration
Imam Ibnu Majah : 3200

PUNISHMENT FOR CAPTURED EAGLES

Hadith Imam Tirmidzi Number 1387

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَهَنَّادٌ وَأَبُو عَمَّارٍ قَالُوا حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ
قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْبَارِزِيِّ فَقَالَ مَا أَمْسَكَ عَلَيْكَ فَكُلْ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِدٍ عَنْ الشَّعْبِيِّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِصَيْدِ الْبُرَّاءِ
وَالصُّقُورِ بَأْسًا وَقَالَ مُجَاهِدٌ الْبُرَّاءُ هُوَ الطَّيْرُ الَّذِي يُصَادُ بِهِ مِنَ الْجَوَارِحِ الَّتِي قَالَ اللَّهُ تَعَالَى { وَمَا عَلَّمْتُمْ مِنَ
الْجَوَارِحِ } فَسَرَّ الْكِلَابَ وَالطَّيْرَ الَّذِي يُصَادُ بِهِ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي صَيْدِ الْبَارِزِيِّ وَإِنْ أَكَلَ مِنْهُ
وَقَالُوا إِنَّمَا تَعْلِيمُهُ إِجَابَتُهُ وَكَرِهَهُ بَعْضُهُمْ وَالْفُقَهَاءُ أَكْثَرُهُمْ قَالُوا يَأْكُلُ وَإِنْ أَكَلَ مِنْهُ

Narrated to us [Nashr bin Ali], [Hannad], and [Abu 'Ammar], they said: narrated to us [Isa bin Yunus] from [Mujalid] from [Asy Sya'bi] from ['Adi bin Hatim], he said: I asked the Messenger of Allah, peace and blessings be upon him, about the catch of a falcon. He replied: 'What it catches for you, eat.' Abu Isa said: This hadith is not known to us except from the hadith of Mujalid from Asy Sya'bi. This hadith is a guiding practice according to the scholars they permit hunting with predatory birds and falcons. Mujalid said: Al Buzah is a bird trained to hunt, as Allah says: (And [the catch of] beasts of prey that you have trained to hunt). He interpreted it as dogs and birds trained to hunt. Some scholars permit hunting

with falcons even if they eat from it. They say: Indeed, it must be trained, but some scholars and jurists consider it makruh (disliked). Most hold that it is permissible to eat from it even if it eats from it.

THE LAW ON EATING PREY FOUND THE NEXT DAY

Hadith Imam Tirmidzi Number 1388

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرُمِي الصَّيْدَ فَأَجِدُ فِيهِ مِنَ الْغَدِ سَهْمِي قَالَ إِذَا عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ وَلَمْ تَرَ فِيهِ أَثَرَ سَبْعٍ فَكُلْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَشِيرٍ وَعَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ مِثْلَهُ وَكَلاَ الْحَدِيثَيْنِ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي ثَعْلَبَةَ الْحُسَيْنِيِّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], informed us [Syu'bah] from [Abu Bisyr], he said: I heard [Sa'id bin Jubair] narrate from ['Adi bin Hatim], he said: I asked: O Messenger of Allah, I shoot game and find it the next day with my arrow in it? He replied: 'If you know that your arrow killed it and you see no trace of a beast, eat it.' Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars. [Syu'bah] narrated this hadith from [Abu Bisyr] and [Abdul Malik bin Maisarah] from [Sa'id bin Jubair] from ['Adi bin Hatim] like that both hadiths are sahih. In this matter, there is a similar hadith from Abu Tsa'labah Al Khusyani.

Hadith Corroboration
Imam Ahmad : 18560
Imam Nasa'i : 4226, 4228

HUNTING AND SLAUGHTERING ETHICS

Hadith Imam Tirmidzi Number 1389

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّيْدِ فَقَالَ إِذَا رَمَيْتَ بِسَهْمِكَ فَأَذْكُرْ اسْمَ اللَّهِ فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Abdullah bin Al Mubarak], informed me ['Ashim Al Ahwal] from [Asy Sya'bi] from ['Adi bin Hatim], he said: I asked the Messenger of Allah, peace and blessings be upon him, about game. He replied: 'If you shoot with your arrow, mention the name of Allah if you find it dead, eat it unless you find it submerged in water, do not eat it because you do not know whether the water or your arrow killed it.' Abu Isa said: This hadith is hasan sahih.

THE LAW ON EATING GAME ANIMALS THAT ARE EATEN BY HUNTING DOGS

Hadith Imam Tirmidzi Number 1390

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْكَلْبِ الْمُعَلَّمِ قَالَ إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ فَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ خَالَطَتْ كِلَابَنَا كِلَابٌ أُخْرَى قَالَ إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ قَالَ سُفْيَانُ أَكْرَهُ لَهُ أَكْلَهُ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الصَّيْدِ وَالذَّبِيحَةِ إِذَا وَقَعَا فِي الْمَاءِ أَنْ لَا يَأْكُلَ فَقَالَ بَعْضُهُمْ فِي الذَّبِيحَةِ إِذَا قُطِعَ الْخُلُقُومُ فَوَقَعَ فِي الْمَاءِ فَمَاتَ فِيهِ فَإِنَّهُ يُؤْكَلُ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْكَلْبِ إِذَا أَكَلَ مِنَ الصَّيْدِ فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ إِذَا أَكَلَ الْكَلْبُ مِنْهُ فَلَا تَأْكُلُ وَهُوَ قَوْلُ سُفْيَانَ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الْأَكْلِ مِنْهُ وَإِنْ أَكَلَ الْكَلْبُ مِنْهُ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Mujalid] from [Asy Sya'bi] from ['Adi bin Hatim], he said: I asked the Messenger of Allah, peace and blessings be upon him, about hunting with a trained dog. He replied: 'If you send your trained dog and mention the name of Allah, eat what it catches for you. If it eats from it, do not eat it, for it caught it for itself.' I asked: O Messenger of Allah, if our dog mixes with another dog? He replied: 'Indeed, you mentioned the name of Allah for your dog, and you did not mention it for the other.' Sufyan said: I consider it makruh to eat it. Abu Isa said: This hadith is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, and others regarding game and slaughter if it falls into water, not to eat it. Some hold regarding slaughtered animals: If its throat is cut and it falls into water and dies, it may be eaten this is the opinion of Abdullah bin Al Mubarak. The scholars differ about a dog that eats from the game most hold that if the dog eats from it, do not eat it this is the opinion of Sufyan, Abdullah bin Al Mubarak, Asy Syafi'i, Ahmad, and Ishaq. However, some scholars from the companions of the Prophet, peace and blessings be upon him, and others permit eating from it even if the dog eats from it.

LAW FOR ANIMALS HIT BY THE ARROW

Hadith Imam Tirmidzi Number 1391

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ مَا أَصَبَتْ بِجَدِّهِ فَكُلْ وَمَا أَصَبَتْ بِعَرَضِهِ فَهُوَ وَقِيدٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Yusuf bin Isa], narrated to us [Waki'], narrated to us [Zakariya] from [Asy Sya'bi] from ['Adi bin Hatim], he said: I asked the Messenger of Allah, peace and blessings be upon him, about game hit by the side of an arrow. He replied: 'What is hit by its metal, eat what is hit by its side is killed slowly.' Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Zakariya] from [Asy Sya'bi] from ['Adi bin Hatim] from the Prophet, peace and blessings be upon him, like that. Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars.

Hadith Corroboration

Imam Ahmad : 18562, 18579

Imam Muslim : 3563

Imam Nasa'i : 4191, 4200, 4234

Imam Ibnu Majah : 3205

IT'S OKAY TO Slaughter IN MARWAH AND EAT RABBIT MEAT

Hadith Imam Tirmidzi Number 1392

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا مِنْ قَوْمِهِ صَادَ أَرْنَبًا أَوْ اثْنَيْنِ فَذَبَحَهُمَا بِمَرَوْهٍ فَعَلَّقَهُمَا حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَأَمَرَهُ بِأَكْلِهِمَا قَالَ وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ صَفْوَانَ وَرَافِعٍ وَعَدِيِّ بْنِ حَاتِمٍ قَالَ أَبُو عِيسَى وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُذَكِّي بِمَرَوْهٍ وَلَمْ يَرَوْا بِأَكْلِ الْأَرْنَبِ بَأْسًا وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ وَقَدْ كَرِهَ بَعْضُهُمْ أَكْلَ الْأَرْنَبِ وَقَدْ اخْتَلَفَ أَصْحَابُ الشَّعْبِيِّ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ مُحَمَّدِ بْنِ صَفْوَانَ وَرَوَى عَاصِمُ الْأَحْوَلُ عَنْ الشَّعْبِيِّ عَنْ صَفْوَانَ بْنِ مُحَمَّدٍ أَوْ مُحَمَّدِ بْنِ صَفْوَانَ وَمُحَمَّدُ بْنُ صَفْوَانَ أَصَحُّ وَرَوَى جَابِرُ الْجُعْفِيُّ عَنْ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ نَحْوَ حَدِيثِ قَتَادَةَ عَنْ الشَّعْبِيِّ وَيُحْتَمَلُ أَنَّ رِوَايَةَ الشَّعْبِيِّ عَنْهُمَا قَالَ مُحَمَّدٌ حَدِيثُ الشَّعْبِيِّ عَنْ جَابِرٍ غَيْرَ مُحْفُوظٍ

Narrated to us [Muhammad bin Yahya Al Qutha'i], narrated to us [Abdul A'la] from [Sa'id] from [Qatadah] from [Asy Sya'bi] from [Jabir bin Abdullah], that someone from his people hunted one or two rabbits, slaughtered them at Marwah, and hung them until he met the Messenger of Allah, peace and blessings be upon him, and asked about it. He ordered him to eat them. He said: In this matter, there are similar hadiths from Muhammad bin Shafwan,

Rafi', and 'Adi bin Hatim. Abu Isa said: Some scholars permit slaughtering at Marwah and permit eating rabbit meat this is the opinion of most scholars. However, some consider eating rabbit meat makruh. The companions of Asy Sya'bi differ in narrating this hadith [Daud bin Abu Hind] narrated from [Asy Sya'bi] from [Muhammad bin Shafwan], and ['Ashim Al Ahwal] narrated from [Asy Sya'bi] from [Shafwan bin Muhammad] or Muhammad bin Shafwan Muhammad bin Shafwan is more sahih. [Jabir Al Ju'fi] narrated from [Asy Sya'bi] from [Jabir bin Abdullah] like the hadith of Qatadah from Asy Sya'bi, and it is possible Asy Sya'bi narrated from both. Muhammad said: The hadith of Asy Sya'bi from Jabir is not preserved.

PROHIBITION OF EATING ANIMALS THAT ARE MUJTASAMAH

Hadith Imam Tirmidzi Number 1393

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي أَيُّوبَ الْأَفْرِيقِيِّ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي الدَّرْدَاءِ قَالَ تَعَالَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْمُجْتَمَةِ وَهِيَ الَّتِي تُصَبَّرُ بِالتَّبْلِقَالِ وَفِي الْبَابِ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ

Narrated to us [Abu Kuraib], narrated to us [Abdurrahim bin Sulaiman] from [Abu Ayyub Al Afriqi] from [Shafwan bin Sulaim] from [Sa'id bin Al Musayyab] from [Abu Ad Darda], he said: The Messenger of Allah, peace and blessings be upon him, forbade eating mujatstsamah, which is an animal used for target practice and killed by stones or arrows (not slaughtered). He said: In this matter, there are similar hadiths from 'Irbadl bin Sariyah, Anas, Ibnu Umar, Ibnu Abbas, Jabir, and Abu Hurairah. Abu Isa said: The hadith of Abu Ad Darda is gharib.

Hadith Corroboration
Imam Darimi : 1893

PROHIBITION ON EATING WILD ANIMALS AND BIRDS THAT HAVE CLAWS

Hadith Imam Tirmidzi Number 1394

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي عَاصِمٍ عَنْ وَهْبِ أَبِي خَالِدٍ قَالَ حَدَّثَنِي أُمُّ حَبِيبَةَ بِنْتُ الْعِرْبَاضِ وَهُوَ ابْنُ سَارِيَةَ عَنْ أَبِيهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ وَعَنْ كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَعَنْ الْمُجْتَمَةِ وَعَنْ الْخَلِيسَةِ وَأَنْ تَوْطَأَ الْحَبَالَى حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ قَالَ مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ سُئِلَ أَبُو عَاصِمٍ عَنْ الْمُجْتَمَةِ قَالَ أَنْ يُنْصَبَ الطَّيْرُ أَوْ الشَّيْءُ فَيُرْمَى وَسُئِلَ عَنْ الْخَلِيسَةِ فَقَالَ الدَّنْبُ أَوْ السَّبْعُ يُدْرِكُهُ الرَّجُلُ فَيَأْخُذُهُ مِنْهُ فَيَمُوتُ فِي يَدِهِ

Narrated to us [Muhammad bin Yahya] and others, they said: The Messenger of Allah, peace and blessings be upon him, [Abu 'Ashim] from [Wahb Abu Khalid], he said: Narrated to me [Ummu Habibah bintu Al 'Irbadl], she is Ibnu Sariyah, from [her father], that on the day of Khaibar, the Messenger of Allah, peace and blessings be upon him, forbade the meat of every fanged beast, every bird with talons, domestic donkey meat, animals used as target practice, and animals killed by beasts. He also forbade having relations with a pregnant woman until she gives birth to what is in her womb. Muhammad bin Yahya Al Qutha'i said: Abu 'Ashim was asked about mujatstsamah he replied: A bird or animal used for target practice and killed by throwing (not slaughtered). He was also asked about khalisah he replied: A wolf or beast caught by someone, taken as prey, and it dies in his hand before being slaughtered.

Hadith Corroboration

Imam Ahmad : 771, 1141, 1189, 2083, 2611, 2847, 2867, 2910, 2974, 3363, 6009, 6926, 8434, 9054, 14361, 16563, 17072, 17073, 17074, 20716, 26240

Imam Bukhari : 3893, 3895, 3897, 4723, 5097, 5335

Imam Muslim : 2511, 2512, 2513, 3570, 3574, 3575, 3581, 3595

Imam Abu Dawud : 3308, 3309, 3311, 3316

Imam Tirmidzi : 1717

Imam Nasa'i : 3312, 3313, 4250, 4251, 4260, 4261, 4263, 4267, 4273, 4371

Imam Ibnu Majah : 3224, 3225

Imam Malik : 940

Imam Darimi : 1898

PROHIBITION OF USING ANYTHING LIVING AS A SHOOTING TARGET

Hadith Imam Tirmidzi Number 1395

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ الثَّوْرِيِّ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Muhammad bin Abdul A'la], narrated to us [Abdurrazaq] from [Ats Tsauri] from [Simak] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, forbade making anything with a soul a target for shooting. Abu Isa said: This hadith is hasan sahih and is a guiding practice according to the scholars.

Hadith Corroboration

Imam Ahmad : 1766, 2345, 2350

Imam Muslim : 3619

SLAUGHTER OF THE FETUDE FOLLOWS THE SLAUGHTER OF THE MOTHER

Hadith Imam Tirmidzi Number 1396

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُجَالِدٍ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ مُجَالِدٍ عَنْ أَبِي الْوَدَّاعِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَكَاةُ الْحَبْنِ ذَكَاةُ أُمِّهِمَا قَالِ فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي أُمَامَةَ وَأَبِي الدَّرْدَاءِ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ هَذَا الْوَجْهَ عَنْ أَبِي سَعِيدٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَأَبُو الْوَدَّاعِ اسْمُهُ جَبْرُ بْنُ نَوْفٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Mujalid]. The hadith is narrated through another chain he said: Narrated to us [Sufyan bin Waki'], narrated to us [Hafsh bin Ghiyats] from [Mujalid] from [Abu Al Waddak] from [Abu Sa'id], from the Prophet, peace and blessings be upon him, he said: 'The slaughter of a fetus follows the slaughter of its mother (slaughtering the fetus in the womb is sufficient by slaughtering the mother).' He said: In this matter, there are similar hadiths from Jabir, Abu Umamah, Abu Ad Darda`, and Abu Hurairah. Abu Isa said: This hadith is hasan sahih and has been narrated through other chains from Abu Sa'id. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others this is the opinion of Sufyan Ats Tsauri, Ibnu Al Mubarak, Asy Syafi'i, Ahmad, and Ishaq. Abu Al Waddak is named Jubr bin Nauf.

Hadith Corroboration
Imam Ahmad : 10915, 10988
Imam Abu Dawud : 2445

PROHIBITION ON EATING WILD ANIMALS WITH FANGS

Hadith Imam Tirmidzi Number 1397

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Abdullah bin Maslamah] from [Malik bin Anas] from [Ibnu Syihab] from [Abu Idris Al Khaulani] from [Abu Tsa'labah Al Khusyani], he said: The Messenger of Allah, peace and blessings be upon him, forbade eating every fanged beast. Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and others, they said: Narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Abu Idris Al Khaulani] like that. Abu Isa said: This hadith is hasan sahih. Abu Idris Al Khaulani is named 'A`idzullah bin Abdullah.

Hadith Corroboration
Imam Ahmad : 2083, 2488, 2611, 2847, 2867, 2910, 3363, 6926, 9054, 16563, 17072, 17073, 17074, 20716, 26240
Imam Bukhari : 5104
Imam Muslim : 3571, 3572, 3574, 3575
Imam Abu Dawud : 3308, 3309, 3311, 3603

PROHIBITION ON EATING THE MEAT OF RIDING DONKEYS AND WILD ANIMALS

Hadith Imam Tirmidzi Number 1398

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَحَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ الْحُمْرَ الْإِنْسِيَّةَ وَلِحُومَ الْبِغَالِ وَكُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَذِي مَخْلَبٍ مِنَ الطَّيْرِ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَرَبَاضِ بْنِ سَارِيَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu An Nadlr Hasyim bin Al Qasim], narrated to us [Ikrimah bin Ammar] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, on the day of Khaibar, prohibited the meat of riding donkeys, mules, every fanged beast, and birds with talons. He said: In this matter, there are similar hadiths from Abu Hurairah, 'Irbadl bin Sariyah, and Ibnu Abbas. Abu Isa said: The hadith of Jabir is hasan gharib.

Hadith Corroboration
Imam Ahmad : 13939, 16527, 17080, 17880
Imam Muslim : 3582
Imam Nasa'i : 4263

PROHIBITION ON EATING WILD ANIMALS WITH FANGS

Hadith Imam Tirmidzi Number 1399

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, prohibited every fanged beast. Abu Isa said: This hadith is hasan and is a guiding practice according to most scholars from the companions of the Prophet, peace and blessings be upon him, and others this is the opinion of Abdullah bin Al Mubarak, Asy Syafi'i, Ahmad, and Ishaq.

Hadith Corroboration

PROHIBITION ON CUTTING OFF LIVING ANIMALS

Hadith Imam Tirmidzi Number 1400

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَجْبُونَ أَسْنِمَةَ الْإِبِلِ وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ فَقَالَ مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ حَدَّثَنَا أَبُو النَّضْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ أَسْلَمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ

Narrated to us [Muhammad bin Abdul A'la As-San'ani], narrated to us [Salamah bin Raja'] he said: narrated to us [Abdurrahman bin Abdullah bin Dinar] from [Zaid bin Aslam] from ['Aṭā' bin Yasar] from [Abu Waqid Al-Laythi], who said: "When the Prophet, peace and blessings be upon him, came to Madinah, the people used to cut off the humps of camels and the fatty parts from sheep. The Prophet, peace and blessings be upon him, said: 'Whatever is cut from an animal while it is still alive is carrion (maytah).'" Narrated to us [Ibrahim bin Ya'qub Al-Jawzajani], narrated to us [Abu An-Nadr] from [Abdurrahman bin Abdullah bin Dinar] in similar manner. Abu 'Isa said: "This hadith is gharib we do not know it except through the narration of Zaid bin Aslam, and it is the practice acted upon by the scholars. Abu Waqid Al-Laythi's name is Harith bin 'Awf."

Hadith Corroboration
Imam Ahmad : 20897, 20898
Imam Abu Dawud : 2475
Imam Ibnu Majah : 3207
Imam Darimi : 1933

PUNISHMENT FOR SLAUGHTERING AN ANIMAL ON THE THIGH

Hadith Imam Tirmidzi Number 1401

حَدَّثَنَا هَنَادٌ وَ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ ح وَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي الْعُشْرَاءِ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَمَا تَكُونُ الذَّكَاءُ إِلَّا فِي الْخَلْقِ وَاللَّبَّةِ قَالَ لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَ عَنْكَ قَالَ أَحْمَدُ بْنُ مَنِيعٍ قَالَ يَزِيدُ بْنُ هَارُونَ هَذَا فِي الضَّرُورَةِ قَالَ وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ وَلَا

نَعْرِفُ لِأَبِي الْعُشْرَاءِ عَنْ أَبِيهِ غَيْرَ هَذَا الْحَدِيثِ وَاخْتَلَفُوا فِي اسْمِ أَبِي الْعُشْرَاءِ فَقَالَ بَعْضُهُمْ اسْمُهُ أُسَامَةُ بْنُ قَهْطِمٍ وَيُقَالُ اسْمُهُ يَسَارُ بْنُ بَرَزٍ وَيُقَالُ ابْنُ بَلَزٍ وَيُقَالُ اسْمُهُ عَطَارِدُ نُسِبَ إِلَى جَدِّهِ

Narrated to us [Hannad] and [Muhammad bin Al 'Ala], both said: narrated to us [Waki'] from [Hammad bin Salamah]. (In another chain, it is mentioned) Narrated to us [Ahmad bin Mani'] said, narrated to us [Yazid bin Harun] said, informed us [Hammad bin Salamah] from [Abul 'Usyara] from [his father], he said: I asked: 'O Messenger of Allah, is not the place of slaughter at the throat and labbah (the place of a necklace)?' He replied: 'If you stab its thigh, that is sufficient for you.' Ahmad bin Mani' said: Yazid bin Harun said, 'This is in a state of necessity.' He said: 'In this matter, there is also a hadith from Rafi' bin Khadij.' Abu Isa said: 'This hadith is gharib we do not know it except from the hadith of Hammad bin Salamah, and we do not know the narration of Abul Usyara from his father except this hadith. However, the scholars differ regarding the name of Abul Usyara some say his name is Usamah bin Qihthim, some say Yasar bin Baraz, some say Ibnu Balz, and some say his name is Utharid, attributed to his grandfather.'

Hadith Corroboration
Imam Nasa'i : 4332
Imam Ibnu Majah : 3175
Imam Darimi : 1890

THE REWARD OF KILLING LICKS WITH ONE HIT

Hadith Imam Tirmidzi Number 1402

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ وَرَعَةً بِالضَّرْبَةِ الْأُولَى كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَسَعْدِ وَعَائِشَةَ وَأُمِّ شَرِيكِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] said, narrated to us [Waki'] from [Sufyan] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever kills a gecko with one strike will have such-and-such reward. If he kills it on the second strike, he will have such-and-such reward. And if he kills it on the third strike, he will have such-and-such reward.' In this matter, there are similar hadiths from Ibnu Mas'ud, Sa'd, 'Aisyah, and Ummu Syarik. Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih.'

PROHIBITION OF KILLING DANGEROUS SNAKES

Hadith Imam Tirmidzi Number 1403

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ اقْتُلُوا الْحَيَّاتِ وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْثَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيُسْقِطَانِ الْحُبْلَقَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ ابْنِ عُمَرَ عَنْ أَبِي لُبَابَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى بَعْدَ ذَلِكَ عَنْ قَتْلِ جَنَّاتِ الْبُيُوتِ وَهِيَ الْعَوَامِرُ وَيُرْوَى عَنْ ابْنِ عُمَرَ عَنْ زَيْدِ بْنِ الْحَطَّابِ أَيْضًا وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِنَّمَا يُكْرَهُ مِنْ قَتْلِ الْحَيَّاتِ قَتْلُ الْحَيَّةِ الَّتِي تَكُونُ دَقِيقَةً كَأَنَّهَا فِضَّةٌ وَلَا تَلْتَوِي فِي مَشِيَّتِهَا

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Ibnu Syihab] from [Salim bin Abdullah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Kill all snakes the venomous ones and the short-tailed ones, for both can blind the eyes and cause miscarriage.' In this matter, there are similar hadiths from Ibnu Mas'ud, 'Aisyah, Abu Hurairah, and Sahl bin Sa'd. Abu Isa said: 'This hadith is hasan sahih. It is also narrated from Ibnu Umar from Abu Lubabah, that the Prophet, peace and blessings be upon him, later prohibited killing house snakes that reside in homes.' The hadith is also narrated from Ibnu Umar from Zaid Ibnul Khaththab. Abdullah Ibnul Mubarak said: 'The prohibition of killing snakes refers to snakes that have thin silver-like lines and do not slither when moving.'

Hadith Corroboration
 Imam Ahmad : 4329, 5752
 Imam Bukhari : 3054
 Imam Muslim : 4140, 4141
 Imam Abu Dawud : 4572
 Imam Ibnu Majah : 3525

ORDER TO KILL THE SNAKE IN THE HOUSE

Hadith Imam Tirmidzi Number 1404

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ صَيْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِبُيُوتِكُمْ عُمَارًا فَخَرِّجُوا عَلَيْهِنَّ ثَلَاثًا فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ مِنْهُنَّ شَيْءٌ فَاقْتُلُوهُنَّ قَالَ أَبُو عِيسَى هَكَذَا رَوَى عُبَيْدُ اللَّهِ بْنُ عُمَرَ هَذَا الْحَدِيثَ عَنْ صَيْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ صَيْفِيِّ عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْحَدِيثِ قِصَّةٌ حَدَّثَنَا بِذَلِكَ الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ وَهَذَا أَصَحُّ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَرَوَى مُحَمَّدُ بْنُ عَجَلَانَ عَنْ صَيْفِيِّ نَحْوَ رِوَايَةِ مَالِكٍ

Narrated to us [Hannad] said, narrated to us [Abdah] from [Ubaidullah bin Umar] from [Shaifi] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, in your homes, there are inhabitants (jinn in the form of snakes), so ask them to leave three times. If they are still seen after that, kill them.' Abu Isa said: 'Thus, [Ubaidullah bin Umar] narrated this hadith from [Shaifi] from [Abu Sa'id Al Khudri]. [Malik bin Anas] also narrated this hadith from [Shaifi] from [Abu As Sa'ib], a freed slave of

Hisyam bin Zuhrah, from [Abu Sa'id] from the Prophet, peace and blessings be upon him. In that hadith, there is a story. Likewise, [Al Anshari] narrated to us, he said: narrated to us [Ma'n] said, narrated to us [Malik], and this is more sahih than the hadith of Ubaidullah bin Umar. [Muhammad bin 'Ajlan] also narrated from [Shaifi] like the hadith of Malik.'

PRAYER FOR SNAKES THAT APPEAR IN YOUR RESIDENCE

Hadith Imam Tirmidzi Number 1405

حَدَّثَنَا هَنَادٌ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ قَالَ أَبُو لَيْلَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ظَهَرَتْ الْحَيَّةُ فِي الْمَسْكَنِ فَقُولُوا لَهَا إِنَّا نَسْأَلُكَ بِعَهْدِ نُوحٍ وَبِعَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ أَنْ لَا تُؤْذِينَا فَإِنْ عَادَتْ فَاقْتُلُوهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ثَابِتِ الْبُنَانِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى

Narrated to us [Hannad] said, narrated to us [Ibnu Abu Zaidah] said, narrated to us [Ibnu Abu Laila] from [Tsabit Al Bunani] from ['Abdurrahman bin Abu Laila], he said: [Abu Laila] said: The Messenger of Allah, peace and blessings be upon him, said: 'If a snake appears in your dwelling, say to it: Indeed, we ask you by the covenant of Noah and Solomon bin Dawud not to harm us.' If it returns, kill it.' Abu Isa said: 'This hadith is hasan gharib we do not know it from Tsabit Al Bunani except through this chain, namely from the hadith of Ibnu Abu Laila.'

THE ORDER TO KILL PHOTO BLACK DOGS AND THE LACK OF REWARDS FOR THOSE WHO KEEP DOGS

Hadith Imam Tirmidzi Number 1406

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا مَنْصُورُ بْنُ زَادَانَ وَيُونُسُ بْنُ عُبَيْدٍ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا كُلِّهَا فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بِهِمِمْ قَالَ فِي الْبَابِ عَنْ ابْنِ عُمرَ وَجَابِرٍ وَأَبِي رَافِعٍ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي بَعْضِ الْحَدِيثِ أَنَّ الْكَلْبَ الْأَسْوَدَ الْبَهِيمَ شَيْطَانٌ وَالْكَلْبُ الْأَسْوَدُ الْبَهِيمُ الَّذِي لَا يَكُونُ فِيهِ شَيْءٌ مِنَ الْبَيَاضِ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ صَيْدَ الْكَلْبِ الْأَسْوَدِ الْبَهِيمِ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Hisyaim] said, informed us [Manshur bin Zadzan] and [Yunus bin Ubaid] from [Al Hasan] from [Abdullah bin Mughaffal], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If dogs were not a nation, I would have ordered them all to be killed. So kill all pure black dogs.' Abu Isa said: 'The hadith of Abdullah bin Mughaffal is hasan sahih. In some hadiths, it is narrated that a pure black dog is a devil, and a pure black dog is one without any white color. Some scholars consider the catch of a pure black dog makruh.'

Hadith Corroboration
 Imam Ahmad : 16185, 19639, 19640, 19653, 19661
 Imam Abu Dawud : 2462
 Imam Tirmidzi : 1410
 Imam Nasa'i : 4206
 Imam Ibnu Majah : 3196
 Imam Darimi : 1923

LACK OF REWARDS FOR THOSE WHO KEEP DOGS WITHOUT NEED

Hadith Imam Tirmidzi Number 1407

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ افْتَتَى كَلْبًا أَوْ اتَّخَذَ كَلْبًا لَيْسَ بِضَارٍ وَلَا كَلْبَ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٍ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ وَأَبِي هُرَيْرَةَ وَسُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَوْ كَلْبَ زَرْعٍ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever keeps a dog or takes a dog without need, not for guarding livestock, will have two qirath deducted from his reward every day.' He said: 'In this matter, there are similar hadiths from Abdullah bin Mughaffal, Abu Hurairah, and Utsman bin Abu Zuhair.' Abu Isa said: 'The hadith of Ibnu Umar is hasan sahih. It is also narrated from the Prophet, peace and blessings be upon him, that he said: Or a dog for guarding a garden.'"

Hadith Corroboration
 Imam Ahmad : 4249, 4321, 4706, 4829, 4924, 5002, 5003, 5514, 6058, 6154, 7302, 8191, 19659
 Imam Bukhari : 5058, 5059, 5060
 Imam Muslim : 2940, 2941, 2942, 2943, 2944, 2947, 2948
 Imam Abu Dawud : 2461
 Imam Tirmidzi : 1409
 Imam Nasa'i : 4213, 4214, 4215, 4216, 4217
 Imam Malik : 1530
 Imam Darimi : 1919

ORDER TO KILL DOGS EXCEPT FOR HUNTING OR LIVESTOCK PROTECTION

Hadith Imam Tirmidzi Number 1408

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ قَالَ قِيلَ لَهُ إِنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ أَوْ كَلْبَ زَرْعٍ فَقَالَ إِنَّ أَبَا هُرَيْرَةَ لَهُ زَرْعٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Hammad bin Zaid] from [Amru bin Dinar] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, ordered the killing of dogs except for hunting dogs or dogs for guarding livestock. He (the

narrator) said: Ibnu Umar was asked, [Abu Hurairah] said: 'Or a dog for guarding crops,' Ibnu Umar replied: '(Because) Abu Hurairah had crops.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 5655, 5895, 23641

Imam Muslim : 2934, 2937

Imam Nasa'i : 4204, 4205, 4209

Imam Ibnu Majah : 3193, 3194

Imam Malik : 1531

Imam Darimi : 1922

LACK OF REWARDS FOR THOSE WHO KEEP DOGS WITHOUT NEED

Hadith Imam Tirmidzi Number 1409

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ
بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ
زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلِّ يَوْمٍ قِيرَاطٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى عَنْ عَطَاءِ بْنِ أَبِي
رَبَاحٍ أَنَّهُ رَخَّصَ فِي إِمْسَاكِ الْكَلْبِ وَإِنْ كَانَ لِلرَّجُلِ شَاةٌ وَاحِدَةٌ حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّاجُ
بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ بِهِذَا

Narrated to us [Al Hasan bin Ali Al Hulwani] and others, they said: informed us [Abdurrazaq] said, informed us [Ma'mar] from [Az Zuhri] from [Abu Salamah bin 'Abdurrahman] from [Abu Hurairah], that the Prophet, peace and blessings be upon him, said: 'Whoever keeps a dog other than one for guarding livestock, hunting, or guarding crops, his reward will be reduced by one qirath every day.' Abu Isa said: 'This hadith is hasan sahih,' and it is narrated from Atha bin Abu Rabah that he allowed keeping a dog even if one only has a single goat. Likewise, it was narrated to us by Ishaq bin Manshur, narrated to us Hajjaj bin Muhammad, from Ibnu Juraij, from Atha.

Hadith Corroboration

Imam Ahmad : 4249, 4321, 4582, 4706, 4829, 4924, 5002, 5003, 5248, 5514, 6058, 6154, 7302, 8191, 19659

Imam Bukhari : 5059, 5060

Imam Muslim : 2940, 2941, 2942, 2943, 2944, 2946, 2948

Imam Abu Dawud : 2461

Imam Nasa'i : 4205, 4212, 4213, 4214, 4215, 4217

Imam Malik : 1530

Imam Darimi : 1919

THE ORDER TO KILL PHOTO BLACK DOGS AND THE LACK OF REWARDS FOR THOSE WHO KEEP DOGS

Hadith Imam Tirmidzi Number 1410

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَيْشِيُّ حَدَّثَنَا أَبِي عَنْ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ الْحَسَنِ عَنْ

عَبْدُ اللَّهِ بْنِ مُعْقَلٍ قَالَ إِنِّي لَمِمَّنْ يَرْفَعُ أَغْصَانَ الشَّجَرَةِ عَنْ وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ فَقَالَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا فَأَقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بَهِيمٍ وَمَا مِنْ أَهْلِ بَيْتٍ يَرْتَبِطُونَ كَلْبًا إِلَّا نَقَصَ مِنْ عَمَلِهِمْ كُلُّ يَوْمٍ قِيرَاطٌ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ حَرْثٍ أَوْ كَلْبَ غَنَمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi] said, narrated to us [my father] from [Al A'masy] from [Isma'il bin Muslim] from [Al Hasan] from [Abdullah bin Mughaffal], he said: 'Indeed, I was among those who lifted a branch from the face of the Messenger of Allah, peace and blessings be upon him, while he was delivering a sermon. He said: If dogs were not a nation, I would have ordered them all to be killed. So kill all pure black dogs. And no household keeps a dog except that their reward is reduced by one qirath every day, except for hunting dogs, dogs for guarding crops, or dogs for guarding livestock.'" Abu Isa said: 'This hadith has been narrated from Al Hasan through many chains from Abdullah bin Mughaffal from the Prophet, peace and blessings be upon him.'"

Hadith Corroboration

Imam Ahmad : 16185, 19639, 19640, 19653, 19661

Imam Abu Dawud : 2462

Imam Nasa'i : 4206

Imam Ibnu Majah : 3196

Imam Darimi : 1923

ANIMALS THAT MAY BE USED FOR Slaughter

Hadith Imam Tirmidzi Number 1411

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ بْنِ خَدِيجٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدَى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ مَا لَمْ يَكُنْ سِنًا أَوْ ظُفْرًا وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفْرُ فَمُدَى الْحَبْشَةِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ حَدَّثَنَا أَبِي عَنْ عَبَّادَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَبَّادَةَ عَنْ أَبِيهِ وَهَذَا أَصَحُّ وَعَبَّادَةُ قَدْ سَمِعَ مِنْ رَافِعٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ أَنْ يُدْكَى بِسِنٍّ وَلَا بِعَظْمٍ

Narrated to us [Hannad] said, narrated to us [Abul Ahwash] from [Sa'id bin Masruq] from [Abayah bin Rifa'ah bin Rafi'] from [his father] from his grandfather, namely [Rafi' bin Khadij], he said: I asked: 'O Messenger of Allah, tomorrow we will meet the enemy, and we do not have sharp knives?' The Prophet, peace and blessings be upon him, replied: 'Anything that causes blood to flow and the name of Allah is mentioned over it, eat it, as long as it is

not a tooth or a nail. And I will explain to you about that: as for the tooth, it is a bone, while the nail is the knife of the Abyssinians.' Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] from [Sufyan Ats Tsauri] said, narrated to us [my father] from [Abayah] from [Rafi' bin Khadij], may Allah be pleased with him, from the Prophet, peace and blessings be upon him, like that hadith. Except he did not mention Abayah from his father, and this is more sahih because Abayah heard from Rafi'. This hadith is a guiding practice according to the scholars. They do not permit slaughtering with a tooth or a nail.'

Hadith Corroboration
 Imam Ahmad : 15245, 15252
 Imam Bukhari : 2308, 5117
 Imam Abu Dawud : 2438
 Imam Nasa'i : 4328
 Imam Ibnu Majah : 3169

HOW TO CATCH AN ESCAPE ANIMAL

Hadith Imam Tirmidzi Number 1412

حَدَّثَنَا هَنَّاذٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَايِدَ كَأَوَايِدِ الْوَحْشِ فَمَا فَعَلَ مِنْهَا هَذَا فَأَفْعَلُوا بِهِ هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ عَبَّادَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَبَّادَةَ عَنْ أَبِيهِ وَهَذَا أَصَحُّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهَكَذَا رَوَاهُ شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ نَحْوَ رِوَايَةِ سُفْيَانَ

Narrated to us [Hannad] said, narrated to us [Abul Ahwash] from [Sa'id bin Masruq] from [Abayah bin Rifa'ah bin Rafi'] from [his father] from his grandfather [Ibnu Khadij], he said: We were with the Prophet, peace and blessings be upon him, on a journey, and one of the camels of the group fled, while they had no horses (to chase it). So a man shot it with an arrow, stopping it. The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, these animals still have remnants of wildness like beasts if one of them flees, do like this (shoot it with an arrow).' Narrated to us [Mahmud bin Ghailan] said, narrated to us [Waki'] said, narrated to us [Sufyan] from [his father] from [Abayah bin Rifa'ah] from his grandfather, namely [Rafi' bin Khadij], from the Prophet, peace and blessings be upon him, like that hadith. However, in that hadith, he (the narrator) did not mention Abayah from his father. And this is more sahih, and this hadith is a guiding practice according to the scholars. Likewise, [Syu'bah] narrated from [Sa'id bin Masruq] like the narration of Sufyan.

Hadith Corroboration
 Imam Ahmad : 15253, 16624, 16626, 16645
 Imam Bukhari : 2324, 2846, 5074, 5118
 Imam Ibnu Majah : 3174
 Imam Darimi : 1895

THE PRINCIPITY OF Sacrifice ON NHR DAY

Hadith Imam Tirmidzi Number 1413

حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمُ بْنُ عَمْرِو بْنِ مُسْلِمٍ الْحَذَّاءُ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ أَبُو مُحَمَّدٍ عَنْ أَبِي الْمُثَنَّى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَأَنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطَيَّبُوا بِهَا نَفْسًا قَالَ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَزَيْدِ بْنِ أَرْقَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو الْمُثَنَّى اسْمُهُ سُلَيْمَانُ بْنُ يَزِيدَ وَرَوَى عَنْهُ ابْنُ أَبِي فُدَيْكٍ قَالَ أَبُو عِيسَى وَيُرْوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْأُضْحِيَّةِ لِصَاحِبِهَا بِكُلِّ شَعْرَةٍ حَسَنَةٌ وَيُرْوَى بِقُرُونِهَا

Narrated to us [Abu Amru Muslim bin Amru bin Muslim Al Hadzdza Al Madani] said, narrated to us [Abdullah bin Nafi' Ash Sha'igh Abu Muhammad] from [Abul Mutsanna] from [Hisyam bin Urwah] from [his father] from ['Aisyah], that the Messenger of Allah, peace and blessings be upon him, said: 'There is no deed done by the son of Adam on the Day of Nahr (Eid al-Adha) more beloved to Allah than shedding blood (of a sacrificial animal). Indeed, it (the sacrificial animal) will come on the Day of Resurrection with its horns, hair, and hooves. And indeed, its blood reaches (the pleasure of) Allah before its drops fall to the ground, so purify your souls with sacrifice.' He said: 'In this matter, there are similar hadiths from Imran bin Hushain and Zaid bin Arqam.' Abu Isa said: 'This hadith is hasan gharib we do not know this hadith from Hisyam bin Urwah except through this chain. And Abul Mutsanna's name is Sulaiman bin Yazid. And Abu Fudaik narrated a hadith from him.' Abu Isa said: 'It is narrated from the Messenger of Allah, peace and blessings be upon him, that he said about sacrifice: Its owner will receive one good deed for every hair.' In another narration, "For every horn."'''

Hadith Corroboration
Imam Ibnu Majah : 3117

SUNNAH OF SACRIFICE

Hadith Imam Tirmidzi Number 1414

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ صَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَأَبِي أَيُّوبَ وَجَابِرٍ وَأَبِي الدَّرْدَاءِ وَأَبِي رَافِعٍ وَابْنِ عُمَرَ وَأَبِي بَكْرَةَ أَيْضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Abu Awanah] from [Qatadah] from [Anas bin Malik], he said: 'The Messenger of Allah, peace and blessings be upon him, sacrificed two

fat, horned rams, slaughtering them with his own hands. He mentioned the name of Allah, said takbir, and placed his foot on their sides.' He said: 'In this matter, there are similar hadiths from Ali, 'Aisyah, Abu Hurairah, Abu Ayyub, Jabir, Abu Darda, Abu Rafi', Abu Umar, and Abu Bakrah.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 11704, 12725, 12757, 20721, 20722, 22740, 23895

Imam Bukhari : 5139

Imam Muslim : 3635, 3636

Imam Abu Dawud : 2412

Imam Nasa'i : 4310, 4311, 4339, 4342

Imam Darimi : 1863

SACRIFICE WITH TWO GOATS BY ALI BIN ABI THALIB

Hadith Imam Tirmidzi Number 1415

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ الْكُوفِيُّ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحُسَيْنِ عَنْ الْحَكَمِ عَنْ حَنْشٍ عَنْ عَلِيٍّ أَنَّهُ كَانَ يُضَحِّي بِكَبْشَيْنِ أَحَدُهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ عَنْ نَفْسِهِ فَقِيلَ لَهُ فَقَالَ أَمَرَنِي بِهِ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَدْعُهُ أَبَدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُضَحَّى عَنِ الْمَيِّتِ وَلَمْ يَرِ بَعْضُهُمْ أَنْ يُضَحَّى عَنْهُ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَحَبُّ إِلَيَّ أَنْ يُتَصَدَّقَ عَنْهُ وَلَا يُضَحَّى عَنْهُ وَإِنْ ضَحَّى فَلَا يَأْكُلُ مِنْهَا شَيْئًا وَيَتَصَدَّقُ بِهَا كُلِّهَا قَالَ مُحَمَّدٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ وَقَدْ رَوَاهُ غَيْرُ شَرِيكٍ قُلْتُ لَهُ أَبُو الْحُسَيْنِ مَا اسْمُهُ فَلَمْ يَعْرِفْهُ قَالَ مُسْلِمٌ اسْمُهُ الْحَسَنُ

Narrated to us [Muhammad bin Ubaid Al Muharibi Al Kufi] said, narrated to us [Syarik] from [Abul Hasna`] from [Al Hakam] from [Hanasy] from [Ali], that he sacrificed two rams: one for the Prophet, peace and blessings be upon him, and one for himself. When asked about it, Ali replied: 'The Prophet, peace and blessings be upon him, ordered me to do so, and I will never abandon it.' Abu Isa said: 'This is a hadith gharib we do not know it except from the hadith of Syarik. Some scholars permit sacrificing on behalf of the deceased, while others do not. Abdullah Ibnul Mubarak said: 'I prefer that one gives charity on behalf of the deceased rather than sacrificing, but if he sacrifices on behalf of the deceased, he should not eat any of its meat and should give it all in charity.' Muhammad said: Ali Ibnul Madini said: 'This hadith is not only narrated by Syarik.' I asked him (Ali bin Al Madini): 'Who is Abul Hasna`?' and he did not know. Muslim said: 'His name (Abul Hasna`) is Al Hasan.'

DESCRIPTION OF BLACK SACRIFICIAL ANIMALS

Hadith Imam Tirmidzi Number 1416

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

قَالَصَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ فَحِيلَ يَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ

Narrated to us [Abu Sa'id Al Asyaji] said, narrated to us [Hafsh bin Ghiyats] from [Ja'far bin Muhammad] from [his father] from [Abu Sa'id Al Khudri], he said: 'The Messenger of Allah, peace and blessings be upon him, sacrificed a horned ram with black around its mouth, legs, and eyes.' Abu Isa said: 'This hadith is hasan sahih gharib, and we do not know it except from the hadith of Hafsh bin Ghiyats.'

Hadith Corroboration
Imam Abu Dawud : 2414
Imam Nasa'i : 4314
Imam Ibnu Majah : 3119

QUALITIES OF SACRIFICIAL ANIMALS THAT SHOULD NOT BE SACRIFICED

Hadith Imam Tirmidzi Number 1417

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ فَيْرُوزَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَفَعَهُ قَالَ لَا يُضَحَّى بِالْعَرَجَاءِ بَيْنَ ظَلْعَيْهَا وَلَا بِالْعَوْرَاءِ بَيْنَ عَوْرَتِهَا وَلَا بِالْمَرِيضَةِ بَيْنَ مَرَضَتِهَا وَلَا بِالْعَجَفَاءِ الَّتِي لَا تُنْفِيحُ حَدَّثَنَا هَذَا حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ فَيْرُوزَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ بْنِ فَيْرُوزَ عَنِ الْبَرَاءِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Ali bin Hujr] said, informed us [Jarir bin Hazim] from [Muhammad bin Ishaq] from [Yazid bin Abu Habib] from [Sulaiman bin 'Abdurrahman] from [Ubaid bin Fairuz] from [Al Bara bin Azib], he attributed it to the Prophet, peace and blessings be upon him, saying: 'It is not permissible to sacrifice a lame animal whose lameness is evident, a one-eyed animal whose blindness is evident, a sick animal whose illness is evident, or an emaciated animal with no marrow (meat).' Narrated to us [Hannad] said, narrated to us [Ibnu Abu Zaidah] said, informed us [Syu'bah] from [Sulaiman bin 'Abdurrahman] from [Ubaid bin Fairuz] from [Al Bara bin Azib] from the Prophet, peace and blessings be upon him, with the same meaning. Abu Isa said: 'This hadith is hasan sahih, and we do not know it except from the hadith of Ubaid bin Fairuz from Al Bara. This hadith is also a guiding practice according to the scholars.'

QUALITIES OF SACRIFICIAL ANIMALS: CHARACTERISTICS THAT SHOULD NOT BE SACRIFICED

Hadith Imam Tirmidzi Number 1418

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَرِيكَ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَقَ عَنْ شُرَيْحِ بْنِ التُّعْمَانِ الصَّائِدِيِّ وَهُوَ الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ شُرَيْحِ بْنِ التُّعْمَانِ عَنْ عَلِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَزَادَ قَالَ الْمُقَابَلَةُ مَا قُطِعَ ظَرْفُ أُذُنِهَا وَالْمُدَابَرَةُ مَا قُطِعَ مِنْ جَانِبِ الْأُذُنِ وَالشَّرْقَاءُ الْمَشْقُوقَةُ وَالْخَرْقَاءُ الْمَثْقُوبَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَشُرَيْحُ بْنُ التُّعْمَانِ الصَّائِدِيُّ هُوَ كُوفِيٌّ مِنْ أَصْحَابِ عَلِيٍّ وَشُرَيْحُ بْنُ هَانِيٍّ كُوفِيٌّ وَلِوَالِدِهِ صُحْبَةٌ مِنْ أَصْحَابِ عَلِيٍّ وَشُرَيْحُ بْنُ الْخَارِثِ الْكِنْدِيُّ أَبُو أُمَيَّةَ الْقَاضِي قَدْ رَوَى عَنْ عَلِيٍّ وَكُلُّهُمْ مِنْ أَصْحَابِ عَلِيٍّ فِي عَصْرِ وَاحِدٍ قَوْلُهُ أَنْ نَسْتَشْرِفَ أَيُّ أَنْ نَنْظُرَ صَحِيحًا

Narrated to us [Al Hasan bin Ali Al Hulwani] said, narrated to us [Yazid bin Harun] said, informed us [Syarik bin Abdullah] from [Abu Ishaq] from [Syuraih bin An Nu'man Ash Sha`idi, and he is from Hamdan] from [Ali bin Abu Thalib], he said: 'The Messenger of Allah, peace and blessings be upon him, ordered us to ensure the health of the eyes and ears (of the sacrificial animal). He also forbade us from sacrificing an animal with a cut front ear, a cut back ear, a split ear, or a round hole in its ear.' Narrated to us [Al Hasan bin Ali] said, narrated to us [Ubaidullah bin Musa] said, informed us [Isra'il] from [Abu Ishaq] from [Syuraih bin Nu'man] from [Ali] from the Prophet, peace and blessings be upon him, like that hadith. He added: Ali said: 'Muqabalah is an animal with a cut at the front of its ear, Mudabarah is an animal with a cut at the back of its ear, Syarqa` is an animal with a split ear, and Kharqa is an animal with a round hole in its ear.' Abu Isa said: 'This hadith is hasan sahih. Syuraih bin An Nu'man Ash Sha`idi is from Kufa and was among the companions of Ali. Syuraih bin Hani is also from Kufa, his father was among the companions of Ali. Syuraih Ibnul Harits Al Kindi Abu Umayyah Al Qadhi narrated from Ali they were all contemporaries and companions of Ali. Ali's statement ensure the health" means to check the health of the sacrificial animal.'"

Hadith Corroboration

Imam Ahmad : 694, 696, 785, 809, 972, 1009, 1051, 1210, 1240, 1243

Imam Abu Dawud : 2422

Imam Nasa'i : 4296, 4297, 4300

Imam Ibnu Majah : 3134

Imam Darimi : 1869, 1870

JADZA' GOAT AS A SACRIFICIAL ANIMAL

Hadith Imam Tirmidzi Number 1419

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عُثْمَانُ بْنُ وَقِيدٍ عَنْ كِدَامِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي كَبَاشٍ

قَالَجَلَبْتُ غَنَمًا جُدْعَانًا إِلَى الْمَدِينَةِ فَكَسَدَتْ عَلَيَّ فَلَقَيْتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نِعَمٌ أَوْ نَعَمَتِ الْأُضْحِيَّةُ الْجُدْعُ مِنَ الضَّأْنِ قَالَ فَاَنْتَهَبُهُ التَّاسُقَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأُمِّ بِلَالٍ ابْنَةِ هِلَالٍ عَنْ أَبِيهَا وَجَابِرٍ وَعُقْبَةَ بْنِ عَامِرٍ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا عَنْ أَبِي هُرَيْرَةَ مَوْفُوفًا وَعُثْمَانُ بْنُ وَاقِدٍ هُوَ ابْنُ مُحَمَّدٍ بْنُ زِيَادٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْجُدْعَ مِنَ الضَّأْنِ يُجْزَى فِي الْأُضْحِيَّةِ

Narrated to us [Yusuf bin Isa] said, narrated to us [Waki'] said, narrated to us [Utsman bin Waqid] from [Kidam bin 'Abdurrahman] from [Abu Kibasy], he said: 'I brought a six-month-old goat to Medina (for sale), but I suffered a loss (because no one bought it). I met [Abu Hurairah] and asked him about it, and he replied: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The best sacrificial animal is a jadza' goat (six months to a year old).'" Abu Kibasy said: 'So people rushed to buy.' He said: 'In this matter, there are also hadiths from Ibnu Abbas, Ummu Bilal binti Hilal from her father, Jabir, Uqbah bin Amir, and a man from the companions of the Prophet, peace and blessings be upon him.' Abu Isa said: 'The hadith of Abu Hurairah is hasan gharib. This hadith is narrated from Abu Hurairah as mauquf. Utsman bin Waqid is Ibnu Muhammad bin Ziyad bin Abdullah bin Umar bin Al Khaththab. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, that a goat aged six months to a year is permissible for sacrifice."

Hadith Corroboration
Imam Ahmad : 9362, 25826
Imam Ibnu Majah : 3130

JADZA' GOATS AND PERMITTED QURBAN ANIMALS

Hadith Imam Tirmidzi Number 1420

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ غَنَمًا يَفْسِمُهَا عَلَى أَصْحَابِهِ ضَحَايَا فَبَقِيَ عَثُودٌ أَوْ جَدْيٌ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحَّ بِهِ أَنْتَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَكَيْعُ الْجُدْعُ مِنَ الضَّأْنِ يَكُونُ ابْنَ سَنَةٍ أَوْ سَبْعَةِ أَشْهُرٍ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحَايَا فَبَقِيَ جَدْعَةٌ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحَّ بِهَا أَنْتَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو دَاوُدَ قَالَا حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Abul Khair] from [Uqbah bin Amir], that the Messenger of Allah, peace and blessings be

upon him, gave him goats which he distributed to his companions for sacrifice, and a young camel or goat that could just stand remained. I told this to the Messenger of Allah, peace and blessings be upon him, and he said: 'Sacrifice with that animal.' Abu Isa said: 'This hadith is hasan sahih. Waki' said: A jadza' goat is one that is one year or seven months old.' This hadith is also narrated from Uqbah bin Amir through another chain, that he said: "The Messenger of Allah, peace and blessings be upon him, distributed sacrificial animals, and only a jadza' remained, so I asked the Prophet, peace and blessings be upon him. He replied: 'Sacrifice with that animal.'" Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yazid bin Harun] and [Abu Dawud], both said: narrated to us [Hisyam Ad Dastuwa'i] from [Yahya bin Abu Katsir] from [Ba'jah bin Abdullah bin Badr] from [Uqbah bin Amir] from the Prophet, peace and blessings be upon him, like that hadith."

Hadith Corroboration
Imam Ahmad : 25826
Imam Bukhari : 5129
Imam Nasa'i : 4303

ARRANGEMENT OF SACRIFICE FOR SOME PEOPLE

Hadith Imam Tirmidzi Number 1421

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عِلْبَاءَ بْنِ أَحْمَرَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَكُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشْرَةً قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي الْأَسَدِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى

Narrated to us [Abu Ammar Al Husain bin Hurait] said, narrated to us [Al Fadhl bin Musa] from [Al Husain bin Waqid] from [Ilba bin Ahmar] from [Ikrimah] from [Ibnu Abbas], he said: 'We were with the Messenger of Allah, peace and blessings be upon him, on a journey, and the Day of Eid al-Adha arrived. We shared a cow for seven people and a camel for ten people.' Abu Isa said: 'In this matter, there are similar hadiths from Abul Asad As Sulami from his father from his grandfather, and the hadith of Abu Ayyub.' Abu Isa said: 'The hadith of Ibnu Abbas is hasan gharib, and we do not know this hadith except from Al Fadhl bin Musa.'

Hadith Corroboration
Imam Ibnu Majah : 3122

QURBAN FOR SEVERAL PEOPLE WITH A CAMEL OR COW

Hadith Imam Tirmidzi Number 1422

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَتَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ

أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالَ إِسْحَقُ يُجْزِي أَيْضًا الْبَعِيرُ عَنْ عَشْرَةٍ وَاحْتَجَّ بِحَدِيثِ ابْنِ عَبَّاسٍ

Narrated to us [Qutaibah] said, narrated to us [Malik bin Anas] from [Abu Az Zubair] from [Jabir], he said: 'We sacrificed with the Messenger of Allah, peace and blessings be upon him, at Hudaibiyyah, one camel for seven people and one cow for seven people.' Abu Isa said: 'This hadith is hasan sahih and is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others. This is the opinion of Sufyan Ats Tsauri, Ibnul Mubarak, Syafi'i, Ahmad, and Ishaq. Ishaq said: One camel is also sufficient for ten people.' He relied on the hadith of Ibnu Abbas."

Hadith Corroboration

Imam Ahmad : 13613, 13712, 13878, 14066, 14385

Imam Muslim : 2322, 2324

Imam Abu Dawud : 2426

Imam Ibnu Majah : 3123

Imam Malik : 920

Imam Darimi : 1874

LAW ON SACRIFICIAL ANIMALS WITH DEFECTS AND MANAGEMENT OF COWS THAT HAVE GIVEN BIRTH

Hadith Imam Tirmidzi Number 1423

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ حُجَيَّةَ بْنِ عَدِيٍّ عَنْ عَلِيٍّ قَالَا لَبَقَرَةٌ عَنْ سَبْعَةٍ قُلْتُ فَإِنْ وَلَدَتْ قَالَ اذْبَحْ وَلَدَهَا مَعَهَا قُلْتُ فَالْعَرَجَاءُ قَالَ إِذَا بَلَغَتْ الْمَنَسِكَ قُلْتُ فَمَكْسُورَةُ الْقَرْنِ قَالَ لَا بَأْسَ أَمَرْنَا أَوْ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَيْنِ وَالْأُذُنَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَقَدْ رَوَاهُ سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ

Narrated to us [Ali bin Hujr] said, informed us [Syarik] from [Salamah bin Kuhail] from [Hujayyah bin Adi] from [Ali], he said: 'One cow is sufficient for seven people.' I asked: 'What if the cow gives birth?' He replied: 'Slaughter it along with its mother.' I asked again: 'What about a lame animal?' He replied: '(It is permissible) if it has reached the slaughtering place.' I asked again: 'What about an animal with a broken horn?' He replied: 'It does not matter we were ordered, or (he said): The Messenger of Allah, peace and blessings be upon him, ordered us to check the health of its eyes and ears.'" Abu Isa said: 'This hadith is hasan sahih. [Sufyan] narrated it from [Salamah bin Kuhail]."

Hadith Corroboration

Imam Abu Dawud : 2425

PROHIBITION ON SACRIFICE WITH ANIMALS WITH BROKEN HORN OR EARS

Hadith Imam Tirmidzi Number 1424

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ جُرَيْبِ بْنِ كَلَيْبٍ التَّهْدِيَّ عَنْ عَلِيٍّ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُضْحَى بِأَعْضَبِ الْقَرْنِ وَالْأَذُنَّ قَالَ قَتَادَةُ فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ الْعَضْبُ مَا بَلَغَ النِّصْفَ فَمَا فَوْقَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] said, narrated to us [Abdah] from [Sa'id] from [Qatadah] from [Juray bin Kulaib An Nahdi] from [Ali], he said: 'The Messenger of Allah, peace and blessings be upon him, forbade sacrificing an animal with a broken horn or ear.' Qatadah said: 'I mentioned this to Sa'id Ibnul Musayyab, and he said: Broken means half or more.'" Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 599, 822, 996, 1099, 1100, 1226, 1227

Imam Nasa'i : 4301

Imam Ibnu Majah : 3136

SACRIFICE IN THE TIME OF THE PROPHET AND CHANGES IN ITS PRACTICE

Hadith Imam Tirmidzi Number 1425

حَدَّثَنِي يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ حَدَّثَنِي عُمَارَةُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ سَأَلْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ الرَّجُلُ يُضْحِي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ فَيَأْكُلُونَ وَيُطْعِمُونَ حَتَّى تَبَاهِيَ النَّاسُ فَصَارَتْ كَمَا تَرَبَّقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعُمَارَةُ بْنُ عَبْدِ اللَّهِ هُوَ مَدَنِيٌّ وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَاحْتِجَا بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ضَحَّى بِكَبْشٍ فَقَالَ هَذَا عَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا تُجْزِي الشَّاةُ إِلَّا عَنْ نَفْسٍ وَاحِدَةٍ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَعَیْرِهِ مِنْ أَهْلِ الْعِلْمِ

Narrated to us [Yahya bin Musa] said, narrated to us [Abu Bakar Al Hanafi] said, narrated to us [Adh Dhahhak bin Utsman] said, narrated to me [Umarah bin Abdullah], he said: I heard [Atha bin Yasar] say: 'I asked [Abu Ayyub Al Anshari], how was the sacrifice done during the time of the Messenger of Allah, peace and blessings be upon him?' He replied: 'A man would slaughter a goat for himself and his family they would eat the sacrificial meat and give some to others. This continued until people started boasting, and the sacrifice became as you see now (done for boasting).' Abu Isa said: 'This hadith is hasan sahih. Umarah bin Abdullah is from Medina, and Malik bin Anas is among those who narrated from him. This hadith is a guiding practice according to some scholars, and this is the opinion of Ahmad and Ishaq. They relied on the hadith of the Prophet, peace and blessings be upon him, that he sacrificed a goat and said: This is for those who have not sacrificed from my ummah.'" Some scholars hold that one goat is not sufficient except for one person. This is the opinion of Abdullah Ibnul Mubarak and others among the scholars."

SACRIFICE IS A SUNAH PRESENTED BY THE PROPHET

Hadith Imam Tirmidzi Number 1426

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ الْأُضْحِيَّةِ أَوْاجِبَةٌ هِيَ فَقَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ فَأَعَادَهَا عَلَيْهِ فَقَالَ أَتَعْقِلُ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْأُضْحِيَّةَ لَيْسَتْ بِوَاجِبَةٍ وَلَكِنَّهَا سُنَّةٌ مِنْ سُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَحَبُّ أَنْ يُعْمَلَ بِهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Husyaim] said, informed us [Hajjaj bin Arthah] from [Jabalah bin Suhaim], he said: 'A man asked [Ibnu Umar] about the ruling on sacrificing an animal, is it obligatory?' [Ibnu Umar] replied: 'The Messenger of Allah, peace and blessings be upon him, and the Muslims performed it.' The man repeated his question. Ibnu Umar then said: 'Can't you understand? The Messenger of Allah, peace and blessings be upon him, and the Muslims performed it!' Abu Isa said: 'This hadith is hasan sahih. This hadith is a guiding practice for the scholars, namely that sacrificing an animal is not obligatory but is a recommended sunnah of the Messenger of Allah, peace and blessings be upon him. This is the opinion of Sufyan Ats Tsauri and Ibnul Mubarak.'

THE PROPHET ALWAYS MADE SACRIFICES WHILE IN MEDINAH

Hadith Imam Tirmidzi Number 1427

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَّادٌ قَالَا حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ عَشَرَ سِنِينَ يُضْحِيْقَال أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'] and [Hannad], both said: narrated to us [Ibnu Abu Zaidah] from [Hajjaj bin Arthah] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, resided in Medina for ten years, and he always performed the sacrifice.' Abu Isa said: 'This hadith is hasan.'

TIME CONDITIONS FOR SLAUGHTERING OF QURBAN ANIMALS

Hadith Imam Tirmidzi Number 1428

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ نَحَرَ فَقَالَ لَا يَذْبَحَنَّ أَحَدُكُمْ حَتَّى يُصَلِّيَ قَالَ فَقَامَ خَالِي فَقَالَ يَا رَسُولَ اللَّهِ هَذَا يَوْمُ اللَّحْمِ فِيهِ مَكْرُوهٌ وَإِنِّي عَجَلْتُ نُسْكِ لِطُعْمِ أَهْلِي وَأَهْلِ دَارِي أَوْ جِيرَانِي قَالَ فَأَعِدْ ذَبْحًا آخَرَ فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي عَنَاقُ لَبَنٍ وَهِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ أَفَأَذْبَحُهَا قَالَ نَعَمْ وَهِيَ خَيْرٌ نَسِيكَتِكَ وَلَا تُجْزِئُ جَذَعَةٌ بَعْدَ كَقَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَجُنْدُبٍ وَأَنَسٍ وَعُؤَيْمِرِ بْنِ أَشَقَرٍ وَابْنِ عُمَرَ وَأَبِي زَيْدٍ الْأَنْصَارِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنْ لَا يُضَحَّى بِالْمِضْرِ حَتَّى يُصَلِّيَ الْإِمَامُ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِأَهْلِ الْقُرَى فِي الذَّبْحِ إِذَا طَلَعَ الْفَجْرُ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ قَالَ أَبُو عِيسَى وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ أَنْ لَا يُجْزِئُ الْجَذَعُ مِنَ الْمَعَزِ وَقَالُوا إِنَّمَا يُجْزِئُ الْجَذَعُ مِنَ الضَّأْنِ

Narrated to us [Ali bin Hujr] said, informed us [Isma'il bin Ibrahim] from [Dawud bin Abu Hind] from [Asy Sya'bi] from [Al Bara bin Azib], he said: 'The Messenger of Allah, peace and blessings be upon him, delivered a sermon to us on the Day of Nahr (Eid al-Adha), saying: Do not slaughter the sacrificial animal until you have completed the prayer.' Al Bara` said: 'My uncle then stood up and asked: "O Messenger of Allah, this is a day when people are tired of meat. For that reason, I hastened to slaughter it to give to my family and neighbors (because they are not yet tired of it)." He replied: "Repeat your slaughter with another." My uncle said again: "O Messenger of Allah, I have a young female goat whose meat is better than two old male goats. May I slaughter it?" He replied: "Yes, that is the best of your sacrifice. And after you, a young goat aged six months to one year will no longer be considered sufficient (for sacrifice)." He said: 'In this matter, there are similar hadiths from Jabir, Jundub, Uwaimir bin Asyqar, Ibnu Umar, and Abu Zaid Al Anshari.' Abu Isa said: 'This hadith is hasan sahih and is a guiding practice according to some scholars, namely that city dwellers must not slaughter until the imam has finished the prayer. However, some other scholars permit rural dwellers to slaughter the sacrifice after dawn. This is the opinion of Ibnul Mubarak.' Abu Isa said: 'The scholars have agreed that it is not valid to sacrifice with a goat aged six months to one year, and they say: sacrificing with an animal aged six months to one year is only valid for sheep.'"

Hadith Corroboration
Imam Ahmad : 17802

TIME LIMITATION FOR SACRIFICIAL MEAT CONSUMPTION

Hadith Imam Tirmidzi Number 1429

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلُ أَحَدُكُمْ مِنْ لَحْمِ أَضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا كَانَ النَّهْيُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَقَدِّمًا ثُمَّ رَخَّصَ بَعْدَ ذَلِكَ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar] from

the Prophet, peace and blessings be upon him, he said: 'Let none of you eat the meat of his sacrifice for more than three days.' He said: 'In this matter, there are similar hadiths from 'Aisyah and Anas.' Abu Isa said: 'The hadith of Ibnu Umar is hasan sahih. The prohibition by the Prophet, peace and blessings be upon him, on this matter has passed, and afterward, he permitted it.'

Hadith Corroboration

Imam Ahmad : 4330, 4414, 4699, 5268

Imam Muslim : 3641

PERMISSIBILITY TO STORE SACRIFICIAL MEAT FOR MORE THAN THREE DAYS

Hadith Imam Tirmidzi Number 1430

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ غَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا أَبُو عَاصِمٍ النَّبِيلُ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِيِّ فَوْقَ ثَلَاثٍ لِيَتَّسِعَ ذُو الطَّوْلِ عَلَى مَنْ لَا طَوْلَ لَهُ فَكُلُوا مَا بَدَا لَكُمْ وَأَطْعِمُوا وَادْخُرُوا قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَنُبَيْشَةَ وَأَبِي سَعِيدٍ وَقَتَادَةَ بْنِ التُّعْمَانَ وَأَنَسٍ وَأُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ

Narrated to us [Muhammad bin Basysyar], [Mahmud bin Ghailan], [Al Hasan bin Ali Al Khallal], and others, they said: informed us [Abu Ashim An Nabil] said, narrated to us [Sufyan Ats Tsauri] from [Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father], he said: 'The Messenger of Allah, peace and blessings be upon him, said: I had forbidden you to eat the meat of the sacrifice for more than three days so that those who sacrifice could give to those who could not. Now, eat the meat, give it to others, or store it.' He said: 'In this matter, there are similar hadiths from Ibnu Mas'ud, 'Aisyah, Nubaisyah, Abu Sa'id, Qatadah bin An Nu'man, Anas, and Ummu Salamah.' Abu Isa said: 'The hadith of Buraidah is hasan sahih and is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others.'"

Hadith Corroboration

Imam Ahmad : 19803, 21938, 25904

Imam Nasa'i : 4157, 5557

Imam Ibnu Majah : 3151

INFORMATION ABOUT CONSUMING QURBAN MEAT FOR MORE THAN THREE DAYS

Hadith Imam Tirmidzi Number 1431

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ قُلْتُ لِأُمِّ الْمُؤْمِنِينَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ لُحُومِ الْأَضَاحِيِّ قَالَتْ لَا وَلَكِنْ قَلَّ مَنْ كَانَ يُضَحِّي مِنَ النَّاسِ فَأَحَبَّ أَنْ يَطْعَمَ مَنْ لَمْ يَكُنْ يُضَحِّي وَلَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ عَشْرَةِ أَيَّامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأُمُّ الْمُؤْمِنِينَ هِيَ عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْهَا هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ

Narrated to us [Qutaibah] said, narrated to us [Abul Ahwash] from [Abu Ishaq] from [Abis bin Rabi'ah], he said: 'I asked [Ummul Mukminin], Did the Messenger of Allah, peace and blessings be upon him, forbid eating the meat of the sacrifice (for more than three days)?" She replied: "No, but at that time, few people sacrificed, so he wanted to give the meat to those who did not sacrifice. And indeed, we dried the goat's leg and ate it after ten days." Abu Isa said: 'This hadith is hasan sahih. Ummul Mukminin here refers to 'Aisyah, the wife of the Prophet, peace and blessings be upon him. This hadith is also narrated from 'Aisyah through another chain.'

EXPLANATION OF FARA' AND ATIRAH

Hadith Imam Tirmidzi Number 1432

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَرَاعَ وَلَا عَتِيرَةَ وَالْفَرَاعُ أَوَّلُ التَّنَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهَا قَالَ وَفِي الْبَابِ عَنْ نُبَيْشَةَ وَمُخَنَّفِ بْنِ سُلَيْمٍ وَأَبِي الْعُشْرَاءِ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَتِيرَةُ ذَبِيحَةٌ كَانُوا يَذْبَحُونَهَا فِي رَجَبٍ يُعَظَّمُونَ شَهْرَ رَجَبٍ لِأَنَّهُ أَوَّلُ شَهْرٍ مِنْ أَشْهُرِ الْحَرَمِ وَأَشْهُرِ الْحَرَمِ رَجَبٌ وَذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحَرَّمِ وَأَشْهُرُ الْحَجِّ شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي الْحِجَّةِ كَذَلِكَ رُوِيَ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي أَشْهُرِ الْحَجِّ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abdurrazaq] said, informed us [Ma'mar] from [Az Zuhri] from [Ibnul Musayyab] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: There is no Fara' or Atirah. Fara' is the first-born camel they used to slaughter.' He said: 'In this matter, there are similar hadiths from Nubaisyah, Mikhnaf bin Sulaim, and Abul 'Usyara from his father.' Abu Isa said: 'This hadith is hasan sahih. Atirah refers to the slaughter they performed in the month of Rajab to honor it, as Rajab is the first of the sacred months. The sacred months are Rajab, Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram. The months of Hajj are Shawwal, Dhu al-Qa'dah, and the first ten days of Dhu al-Hijjah. This has been narrated from some companions of the Prophet, peace and blessings be upon him, and others regarding the months of Hajj.'

Hadith Corroboration
 Imam Ahmad : 6838, 6958, 7424, 9961
 Imam Bukhari : 5051, 5052
 Imam Muslim : 3652
 Imam Abu Dawud : 2448, 2449
 Imam Tirmidzi : 1432

PROVISIONS OF AKIQAH FOR BOYS AND GIRLS

Hadith Imam Tirmidzi Number 1433

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ يُونُسَ بْنِ مَاهَكَ أَنَّهُمْ دَخَلُوا عَلَى حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ فَسَأَلُوهَا عَنْ الْعَقِيقَةِ فَأَخْبَرَتْهُمْ أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ كُرَيْزٍ وَبُرَيْدَةَ وَسَمُرَةَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنَسٍ وَسَلْمَانَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ

Narrated to us [Yahya bin Khalaf Al Bashri] said, narrated to us [Bisyr Ibnul Mufadhdhal] said, informed us [Abdullah bin Utsman bin Khutsaim] from [Yusuf bin Mahak], that they visited [Hafshah binti 'Abdurrahman] and asked her about the ruling on aqiqah. Hafshah informed them that ['Aisyah] had told her that the Messenger of Allah, peace and blessings be upon him, ordered the companions to slaughter two mature goats for a boy and one for a girl. He said: 'In this matter, there are similar hadiths from Ali, Ummu Kurz, Buraidah, Samurah, Abu Hurairah, Abdullah bin Amru, Anas, Salman bin Amir, and Ibnu Abbas.' Abu Isa said: 'The hadith of 'Aisyah is hasan sahih, and Hafshah in this hadith refers to Hafshah binti 'Abdurrahman bin Abu Bakar Ash Shiddiq.'

Hadith Corroboration

Imam Ahmad : 6449, 22901, 24090, 25888, 25891, 25892, 26103, 26105, 26106, 26300
Imam Abu Dawud : 2451, 2453
Imam Nasa'i : 4144, 4145, 4147
Imam Ibnu Majah : 3153
Imam Darimi : 1884, 1886

AKIQAH FOR BABY BOYS

Hadith Imam Tirmidzi Number 1434

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنِ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الْغُلَامِ عَقِيقَةً فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى حَدَّثَنَا الْحَسَنُ بْنُ أُعَيْنٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ الْأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنِ الرَّبَابِ عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abdurrazaq] said, informed

us [Hisyam bin Hassan] from [Hafshah binti Sirin] from [Ar Rabab] from [Salman bin Amir Adh Dhabbi], he said: 'The Messenger of Allah, peace and blessings be upon him, said: For a boy, there is a right to aqiqah, so shed blood (slaughter a goat for him) and remove harm from him.' Narrated to us [Al Hasan bin A'yan] said, narrated to us [Abdurrazzaq] said, informed us [Ibnu Uyainah] from [Ashim bin Sulaiman Al Ahwal] from [Hafshah binti Sirin] from [Ar Rabab] from [Salman bin Amir] from the Prophet, peace and blessings be upon him, as in the hadith. Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 15638, 15639, 15642, 15645, 15648, 15650, 15651, 15652, 15653, 17196, 17200, 17203, 17205, 17206, 17208, 17209, 17212, 17213

Imam Bukhari : 5049

Imam Abu Dawud : 2456

Imam Nasa'i : 4143

Imam Ibnu Majah : 3155

Imam Darimi : 1885

PROVISIONS OF AKIQA AND TYPES OF GOATS USED

Hadith Imam Tirmidzi Number 1435

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ أَنَّ مُحَمَّدَ بْنَ ثَابِتِ بْنِ سِبَاعٍ أَخْبَرَهُ أَنَّ أُمَّ كُرْزٍ أَخْبَرَتْهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْعَقِيقَةِ فَقَالَ عَنْ الْغُلَامِ شَاتَانِ وَعَنْ الْأُنْثَى وَاحِدَةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abdurrazzaq] from [Ibnu Juraij] said, informed us [Ubaidullah bin Abu Yazid] from [Siba' bin Tsabit], that [Muhammad bin Tsabit bin Siba'] informed him that [Ummu Kurz] informed him that she asked the Messenger of Allah, peace and blessings be upon him, about aqiqah. The Messenger of Allah, peace and blessings be upon him, replied: 'Two goats for a boy and one for a girl. It does not matter whether they are male or female.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 22901, 25888, 25892, 26105, 26107

Imam Nasa'i : 4145, 4147

Imam Ibnu Majah : 3153

Imam Darimi : 1884, 1886

IMPLEMENTATION OF AKIKAH ACCORDING TO PROPHETIC HADITH

Hadith Imam Tirmidzi Number 1436

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ

حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ فِي الْعَقِيقَةِ عَلَى مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ عَنْ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا أَنَّهُ عَقَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بِشَاةٍ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] and [Abdurrahman bin Mahdi], both said: informed us [Sufyan] from [Ashim bin Ubaidullah] from [Ubaidullah bin Abu Rafi'] from [his father], he said: 'I saw the Messenger of Allah, peace and blessings be upon him, calling the adhan for prayer in the ear of Hasan bin Ali when he was born to Fatimah.' Abu Isa said: 'This hadith is hasan sahih. The practice of aqiqah, as narrated from the Prophet, peace and blessings be upon him, through many chains, is two mature goats for a boy and one for a girl. It is also narrated from the Prophet, peace and blessings be upon him, that he performed aqiqah for Al Hasan bin Ali with one goat. Some scholars adhere to this hadith.'

Hadith Corroboration
Imam Ahmad : 22749, 25933, 25939
Imam Abu Dawud : 4441

THE BEST SACRIFICIAL ANIMAL AND THE BEST SHROUD Hadith Imam Tirmidzi Number 1437

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا أَبُو الْمُغِيرَةِ عَنْ عُفَيْرِ بْنِ مَعْدَانَ عَنْ سُلَيْمِ بْنِ عَامِرٍ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأُضْحِيَّةِ الْكَبْشُ وَخَيْرُ الْكَفَنِ الْحُلَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعُفَيْرُ بْنُ مَعْدَانَ يُضَعَّفُ فِي الْحَدِيثِ

Narrated to us [Salamah bin Syu'aib] said, narrated to us [Abul Mughirah] from [Ufair bin Ma'dan] from [Sulaim bin Amir] from [Abu Umamah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: The best animal for sacrifice is a sheep, and the best shroud is a hullah (sarong and shawl).' Abu Isa said: 'This hadith is gharib. Ufair bin Ma'dan is considered weak in hadith narration.'

Hadith Corroboration
Imam Abu Dawud : 2744
Imam Ibnu Majah : 1462, 3121

INFORMATION ABOUT ATIRAH AND THE ANNUAL QURBAN Hadith Imam Tirmidzi Number 1438

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ عَوْنٍ حَدَّثَنَا أَبُو رَمْلَةَ عَنْ مَخْنَفِ بْنِ سُلَيْمٍ قَالَ كُنَّا وَاقِفًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَاتٍ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ

أُضْحِيَّةٌ وَعَتِيرَةٌ هَلْ تَذُرُونَ مَا الْعَتِيرَةُ هِيَ الَّتِي تُسَمُّونَهَا الرَّجَبِيَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَوْنٍ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Rauh bin Ubadah] said, narrated to us [Ibnu Aun] said, narrated to us [Abu Ramlah] from [Mikhnaf bin Sulaim], he said: 'We were with the Prophet, peace and blessings be upon him, standing at Arafah, and I heard him say: O people, every householder must offer a sacrifice and Atirah every year. Do you know what Atirah is? You call it Rajabiyah (an animal slaughtered to honor Rajab).'" Abu Isa said: 'This hadith is gharib we do not know it except through this chain, namely from the hadith of Ibnu Aun.'"

Hadith Corroboration
Imam Ahmad : 17216, 19805
Imam Abu Dawud : 2406
Imam Nasa'i : 4152
Imam Ibnu Majah : 3116

AKIKAH HASAN BIN ALI AND SIMPLE SILVER AS ALMS

Hadith Imam Tirmidzi Number 1439

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ احْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزَنَةِ شَعْرِهِ فَضَّةً قَالَ فَوَزَنَتْهُ فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضُ دِرْهِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ لَمْ يُدْرِكْ عَلِيَّ بْنَ أَبِي طَالِبٍ

Narrated to us [Muhammad bin Yahya Al Qutha'i] said, narrated to us [Abdul A'la bin Abdul A'la] from [Muhammad bin Ishaq] from [Abdullah bin Abu Bakar] from [Muhammad bin Ali bin Al Husain] from [Ali bin Abu Thalib], he said: 'The Messenger of Allah, peace and blessings be upon him, performed aqiqah for Hasan with one goat.' Then he said: 'O Fatimah, shave his hair and give charity with silver equal to its weight.' Ali said: 'I weighed his hair, and its weight was equivalent to one dirham or part of it.' Abu Isa said: 'This hadith is hasan gharib, and its chain is not connected. Abu Ja'far Muhammad bin Ali bin Al Husain never met Ali bin Abu Thalib.'

Hadith Corroboration
Imam Ahmad : 25930

THE PROPHET'S SERMON AND GOAT SACRIFICE

Hadith Imam Tirmidzi Number 1440

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَزْهَرُ بْنُ سَعْدِ السَّمَّانُ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبْدِ

الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطِبَ ثُمَّ نَزَلَ فَدَعَا بِكَبْشَيْنِ فَذَبَحَهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Azhar bin Sa'd As Samman] from [Ibnu Aun] from [Muhammad bin Sirin] from ['Abdurrahman bin Abu Bakrah] from [his father], he said: 'The Prophet, peace and blessings be upon him, delivered a sermon, then descended and requested two goats to be brought, and he slaughtered them.' Abu Isa said: 'This hadith is hasan sahih.'

SUNNAH TO SLAUGHTER A GOAT DURING EID AL-ADHHA

Hadith Imam Tirmidzi Number 1441

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ الْمُطَّلِبِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ عَنْ مَنبَرِهِ فَأَتَانِي بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَقَالَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنْ يَقُولَ الرَّجُلُ إِذَا ذَبَحَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ يُقَالُ إِنَّهُ لَمْ يَسْمَعْ مِنْ جَابِرٍ

Narrated to us [Qutaibah] said, narrated to us [Ya'qub bin 'Abdurrahman] from [Amru bin Abu Amru] from [Al Muthallib] from [Jabir bin Abdullah], he said: 'I performed the Eid al-Adha prayer with the Prophet, peace and blessings be upon him, in the open field. When he finished his sermon, he descended from the pulpit. A goat was brought to him, and the Messenger of Allah, peace and blessings be upon him, slaughtered it with his hand, saying: BISMILLAH WALLAHU AKBAR (In the name of Allah, Allah is the Greatest), this is from me and from my ummah who have not sacrificed.' Abu Isa said: 'This hadith is gharib through this chain. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, namely that when a man slaughters (a sacrifice), he should say: "BISMILLAH WALLAHU AKBAR" (In the name of Allah, Allah is the Greatest), and this is the opinion of Ibnul Mubarak. It is said that Al Muthallib bin Abdullah bin Hanthab never heard from Jabir.'

Hadith Corroboration

Imam Ahmad : 10629, 14308, 14364, 14366

CHILD'S AKIQAH ON THE SEVENTH DAY

Hadith Imam Tirmidzi Number 1442

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ الْحَسَنِ عَنْ سَمُرَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُذْبَحَ عَنِ الْغُلَامِ الْعَقِيقَةُ يَوْمَ السَّابِعِ فَإِنْ لَمْ يَتَهَيَّأْ يَوْمَ السَّابِعِ فَيَوْمَ الرَّابِعِ عَشَرَ فَإِنْ لَمْ يَتَهَيَّأْ عَقَّ عَنْهُ يَوْمَ حَادٍ وَعِشْرِينَ وَقَالُوا لَا يُجْزَى فِي الْعَقِيقَةِ مِنَ الشَّاةِ إِلَّا مَا يُجْزَى فِي الْأُضْحِيَّةِ

Narrated to us [Ali bin Hujr] said, informed us [Ali bin Mushir] from [Isma'il bin Muslim] from [Al Hasan] from [Samurah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: A boy is held in pledge for his aqiqah, which is slaughtered on the seventh day, when he is given a name and his hair is shaved.' Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Yazid bin Harun] said, informed us [Sa'id bin Abu Arubah] from [Qatadah] from [Al Hasan] from [Samurah bin Jundub] from the Prophet, peace and blessings be upon him, as in the hadith. Abu Isa said: 'This hadith is hasan sahih and is a guiding practice according to the scholars. They prefer that the aqiqah for a child be slaughtered on the seventh day if not possible, then on the fourteenth day and if not, then on the twenty-first day. They say: "The goat valid for aqiqah is one that meets the criteria for a sacrifice."'

Hadith Corroboration
Imam Ibnu Majah : 3156

THE JUDGMENT FOR PULLING HAIR WHEN SEEING THE HILAL OF THE MONTH OF DZUL HIJJAH

Hadith Imam Tirmidzi Number 1443

حَدَّثَنَا أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَمْرِو أَوْ عُمَرَ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضْحِيَ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالصَّحِيحُ هُوَ عَمْرُو بْنُ مُسْلِمٍ قَدْ رَوَى عَنْهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ وَغَيْرُ وَاحِدٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ نَحْوُ هَذَا وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ كَانَ يَقُولُ سَعِيدُ بْنُ الْمُسَيَّبِ وَإِلَى هَذَا الْحَدِيثِ ذَهَبَ أَحْمَدُ وَإِسْحَاقُ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ فَقَالُوا لَا بَأْسَ أَنْ يَأْخُذَ مِنْ شَعْرِهِ وَأَظْفَارِهِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَاحْتَجَّ بِحَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبْعَثُ بِالْهَدْيِ مِنَ الْمَدِينَةِ فَلَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ مِنْهُ الْمُحْرِمُ

Narrated to us [Ahmad bin Al Hakam Al Bashri] said, narrated to us [Muhammad bin Ja'far] from [Syu'bah] from [Malik bin Anas] from [Amru or Umar bin Muslim] from [Sa'id Ibnul Al Musayyab] from [Ummu Salamah] from the Prophet, peace and blessings be upon him, he

said: 'Whoever sees the crescent of Dhu al-Hijjah and intends to sacrifice, let him not take his hair or nails.' Abu Isa said: 'This hadith is hasan sahih. The correct name is Amru bin Muslim. Muhammad bin Amru bin Alqamah narrated hadiths from him, and many others. This hadith is also narrated from Sa'id Ibnul Musayyab from Ummu Salamah from the Prophet, peace and blessings be upon him, through another chain, as in the hadith. This hadith is the opinion of some scholars, including Sa'id bin Al Musayyab, Ahmad, and Ishaq. However, some other scholars permit taking hair or nails, and this is the opinion of As Syafi'i. He argued with the hadith of 'Aisyah that the Prophet, peace and blessings be upon him, sent a sacrificial animal from Medina and did not avoid what those in ihram avoid.'

Hadith Corroboration
 Imam Ahmad : 25435
 Imam Muslim : 3655, 3656
 Imam Abu Dawud : 2409
 Imam Nasa'i : 4285
 Imam Ibnu Majah : 3141

VOW IN COMMITTING MASK AND ITS EXPENSE

Hadith Imam Tirmidzi Number 1444

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَا يَصِحُّ لِأَنَّ الزُّهْرِيَّ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ أَبِي سَلَمَةَ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ رَوَى غَيْرُ وَاحِدٍ مِنْهُمْ مُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيْقٍ عَنْ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدٌ وَالْحَدِيثُ هُوَ هَذَا

Narrated to us [Qutaibah] said, narrated to us [Abu Shafwan] from [Yunus bin Abu Yazid] from [Ibnu Syihab] from [Abu Salamah] from ['Aisyah], she said: 'The Messenger of Allah, peace and blessings be upon him, said: There is no vow in disobedience, and its expiation is the expiation of an oath.' He said: 'In this matter, there are similar hadiths from Ibnu Umar, Jabir, and Imran bin Hushain.' Abu Isa said: 'This hadith is not sahih because Az Zuhri did not hear this hadith from Abu Salamah. He said: "I heard [Muhammad] say: 'Not only one person narrated this hadith, among them [Musa bin Uqbah] and [Ibnu Abu Atiq] from [Az Zuhri] from [Sulaiman bin Arqam] from [Yahya bin Abu Katsir] from [Abu Salamah] from ['Aisyah] from the Prophet, peace and blessings be upon him. Muhammad said: "That hadith is this one.'"

Hadith Corroboration
 Imam Ahmad : 6695, 19042, 19098, 19107, 19108, 19134, 24902, 24903
 Imam Abu Dawud : 2849, 2863, 2864
 Imam Tirmidzi : 1445
 Imam Nasa'i : 3732, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3783, 3786, 3787, 3788, 3791
 Imam Ibnu Majah : 2115, 2116

THE UNDEFINED KAFARAH OF NADZAR

Hadith Imam Tirmidzi Number 1445

حَدَّثَنَا أَبُو إِسْمَاعِيلَ التِّرْمِذِيُّ وَاسْمُهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ يُونُسَ حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ مُوسَى بْنِ عُقْبَةَ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ عَنْ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ أَبِي صَفْوَانَ عَنْ يُونُسَ وَأَبُو صَفْوَانَ هُوَ مَكِّيٌّ وَاسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ وَقَدْ رَوَى عَنْهُ الْحُمَيْدِيُّ وَغَيْرُ وَاحِدٍ مِنْ جُلَّةِ أَهْلِ الْحَدِيثِ وَقَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَاحْتَجَّ بِحَدِيثِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَا نَذْرَ فِي مَعْصِيَةٍ وَلَا كَفَّارَةٍ فِي ذَلِكَ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ

Narrated to us [Abu Isma'il At Tirmidzi]—and his name is Muhammad bin Isma'il bin Yusuf—said, narrated to us [Ayyub bin Sulaiman bin Bilal] said, narrated to us [Abu Bakar bin Abu Uwais] from [Sulaiman bin Bilal] from [Musa bin Uqbah] and [Muhammad bin Abdullah bin Abu Atiq] from [Az Zuhri] from [Sulaiman bin Arqam] from [Yahya bin Abu Katsir] from [Abu Salamah] from ['Aisyah] from the Prophet, peace and blessings be upon him, he said: 'There is no vow in disobedience to Allah, and its expiation is the expiation of an oath.' Abu Isa said: 'This hadith is gharib. However, this hadith is more sahih than the hadith of Abu Shafwan from Yunus. Abu Shafwan is from Mecca, his name is Abdullah bin Sa'id bin Abdul Malik bin Marwan. Al Humaidi and many hadith scholars narrated from him. A group of scholars from the companions of the Prophet, peace and blessings be upon him, and others said: There is no vow in disobedience to Allah, and its expiation is the expiation of an oath.' This is the opinion of Ahmad and Ishaq, who relied on the hadith of Az Zuhri from Abu Salamah from 'Aisyah. Some scholars from the companions of the Prophet, peace and blessings be upon him, and others said: "There is no vow in disobedience, and there is no expiation for it." This is the opinion of Malik and As Syafi'i."

Hadith Corroboration

Imam Ahmad : 6695, 18983, 19042, 19057, 19098, 19107, 19108, 19134, 24902, 24903

Imam Abu Dawud : 2849, 2863, 2864

Imam Nasa'i : 3732, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3783, 3786, 3787, 3788

Imam Ibnu Majah : 2116

THE LAW OF VOW TO OBEY OR DO INTENTIONS

Hadith Imam Tirmidzi Number 1446

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا

يَعِصْ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ قَالُوا لَا يَعِصِي اللَّهُ وَلَيْسَ فِيهِ كَفَّارَةٌ يَمِينٍ إِذَا كَانَ التَّنْذُرُ فِي مَعْصِيَةٍ

Narrated to us [Qutaibah bin Sa'id] from [Malik bin Anas] from [Thalhah bin Abdul Malik Al Aili] from [Al Qasim bin Muhammad] from ['Aisyah] from the Prophet, peace and blessings be upon him, he said: 'Whoever vows to obey Allah should fulfill it, and whoever vows to disobey Allah should not fulfill it.' Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abdullah bin Numair] from [Ubaidullah bin Umar] from [Thalhah bin Abdul Malik Al Aili] from [Al Qasim bin Muhammad] from ['Aisyah] from the Prophet, peace and blessings be upon him, as in the hadith. Abu Isa said: 'This hadith is hasan sahih. [Yahya bin Abu Katsir] narrated it from [Al Qasim bin Muhammad]. This is the opinion of some scholars from the companions of the Prophet, peace and blessings be upon him, and others. This is also the opinion of Imam Malik and Imam Syafi'i. They say: It is not permissible to disobey Allah (if someone vows to do so), and there is no expiation for an oath if there is a vow in disobedience.'""

Hadith Corroboration

Imam Ahmad : 22946, 23011, 24556, 24691

Imam Bukhari : 6202, 6206

Imam Abu Dawud : 2862

Imam Nasa'i : 3746, 3747, 3748

Imam Ibnu Majah : 2117

Imam Darimi : 2233

VOW WITH SOMETHING YOU DON'T HAVE

Hadith Imam Tirmidzi Number 1447

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Ishaq bin Yusuf Al Azraq] from [Hisyam Ad Dastuwa`i] from [Yahya bin Abu Katsir] from [Abu Qilabah] from [Tsabit bin Adh Dhahhak] from the Prophet, peace and blessings be upon him, he said: 'A servant must not vow with something he does not possess.' He said: 'In this matter, there are similar hadiths from Abdullah bin Amru and Imran bin Hushain.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Tirmidzi : 2560

Imam Nasa'i : 4533

THE UNDEFINED KAFARAH OF NADZAR

Hadith Imam Tirmidzi Number 1448

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنِي مُحَمَّدُ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ حَدَّثَنِي كَعْبُ بْنُ عُلْقَمَةَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّارَةُ النَّذْرِ إِذَا لَمْ يُسَمَّ كَفَّارَةُ يَمِينٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Abu Bakar bin Ayyasy] said, narrated to me [Muhammad], a freed slave of Al Mughirah bin Syu'bah, said, narrated to me [Ka'b bin Alqamah] from [Abul Khair] from [Uqbah bin Amir], he said: 'The Messenger of Allah, peace and blessings be upon him, said: The expiation for a vow that is not specified is the expiation of an oath.' Abu Isa said: 'This hadith is hasan sahih gharib.'

Hadith Corroboration
Imam Ahmad : 16663, 16681, 16687
Imam Muslim : 3103
Imam Nasa'i : 3772

VOW AND BETTER TAKING

Hadith Imam Tirmidzi Number 1449

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ يُونُسَ هُوَ ابْنُ عُبَيْدٍ حَدَّثَنَا الْحَسَنُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أَتَيْتَكَ عَنْ مَسْأَلَةٍ وَكَلْتَ إِلَيْهَا وَإِنْ أَتَيْتَكَ عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَلْتُكْفَرْ عَنْ يَمِينِكَ فِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَعَدِيِّ بْنِ حَاتِمٍ وَأَبِي الدَّرْدَاءِ وَأَنَسٍ وَعَائِشَةَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] said, narrated to us [Al Mu'tamir bin Sulaiman] from [Yunus]—he is Ibnu Ubaid—said, narrated to us [Al Hasan] from ['Abdurrahman bin Samurah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: O 'Abdurrahman, do not seek authority. If authority comes to you because of your desire, its burden will be placed upon you. But if it comes to you without your desire, you will be helped. If you swear (vow) to do something and then see something better, take the better option and fulfill the expiation for your oath.' He said: 'In this matter, there are similar hadiths from Ali, Jabir, Adi bin Hatim, Abu Darda, Anas, 'Aisyah, Abdullah bin Amru, Abu Hurairah, Ummu Salamah, and Abu Musa.' Abu Isa said: 'The hadith of 'Abdurrahman bin Samurah is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 19704, 19707, 19709, 19711, 19712
Imam Bukhari : 6132, 6227, 6613, 6614
Imam Muslim : 3120, 3401

THE PRINCIPITY OF FULFILLING THE VOWS

Hadith Imam Tirmidzi Number 1450

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكْفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ قَالَ وَفِي الْبَاب عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَصَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْكُفَّارَةَ قَبْلَ الْحِنْثِ تُجْزِئُ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يُكْفَرُ إِلَّا بَعْدَ الْحِنْثِ قَالَ سُفْيَانُ الثَّوْرِيُّ إِنْ كَفَرَ بَعْدَ الْحِنْثِ أَحَبُّ إِلَيَّ وَإِنْ كَفَرَ قَبْلَ الْحِنْثِ أَجْزَأُهُ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Whoever swears to do something and then sees something better, let him do the better and pay the expiation for his oath.' He said: 'In this matter, there is a similar hadith from Ummu Salamah.' Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih and is a guiding practice according to most scholars from the companions of the Prophet, peace and blessings be upon him, and others, namely that the expiation paid before breaking the oath is valid. This is the opinion of Malik bin Anas, As Syafi'i, Ahmad, and Ishaq. Some other scholars hold that expiation must not be paid before breaking the oath. Sufyan Ats Tsauri said: If someone gives expiation after breaking the oath, I prefer that if he gives it before breaking the oath, it is sufficient.'""

Hadith Corroboration

Imam Ahmad : 6448, 6613, 6674, 8379, 11302, 17533, 17540, 17545, 17551, 17557, 18571
Imam Muslim : 3113, 3114, 3115, 3117, 3118
Imam Nasa'i : 1342, 3721, 3722, 3724, 3725, 3726, 3727
Imam Ibnu Majah : 2099, 2102
Imam Malik : 905
Imam Darimi : 2240

OATH BY GOD'S WILL AND ITS OBLIGATIONS

Hadith Imam Tirmidzi Number 1451

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنِي أَبِي وَحَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَلَا حِنْثَ عَلَيْهِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ عُبَيْدُ اللَّهِ بْنُ

عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا وَهَكَذَا رُوِيَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ أَيُّوبَ السَّخْتِيَانِيَّ وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَكَانَ أَيُّوبُ أَحْيَانًا يَرْفَعُهُ وَأَحْيَانًا لَا يَرْفَعُهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الْإِسْتِثْنَاءَ إِذَا كَانَ مَوْصُولًا بِالْيَمِينِ فَلَا حِنْثَ عَلَيْهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abdu Ash Shamad bin Abdul Warits] said, narrated to me [my father] and [Hammad bin Salamah] from [Ayyub] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever swears an oath and says Insha'Allah," he is not sinful (if it is not fulfilled).' He said: 'In this matter, there is a similar hadith from Abu Hurairah.' Abu Isa said: 'The hadith of Ibnu Umar is hasan. Ubaidullah bin Umar and others narrated it from Nafi' from Ibnu Umar as mauquf.' It is also narrated from Salim from Ibnu Umar—mauquf—we do not know anyone who narrated it as marfu' except Ayyub As Sakhtiyani. Isma'il bin Ibrahim said: 'Sometimes Ayyub narrated it as marfu' and sometimes not.' This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, namely that if the exception (the phrase Insha'Allah) is connected to the oath, he is not sinful (if he breaks it). This is the opinion of Sufyan Ats Tsauri, Al Auza'i, Malik bin Anas, Abdullah Ibnul Mubarak, Syafi'i, Ahmad, and Ishaq."

Hadith Corroboration

Imam Ahmad : 4353, 5108, 5814, 5830

Imam Abu Dawud : 2838

Imam Nasa'i : 3768, 3769, 3770, 3795

Imam Ibnu Majah : 2095

Imam Darimi : 2237, 2238

ERRORS IN THE HADITH CONCERNING INSYAALLAH

Hadith Imam Tirmidzi Number 1452

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ فَقَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ قَالَ أَبُو عِيسَى سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ هَذَا حَدِيثٌ خَطَأٌ أَخْطَأَ فِيهِ عَبْدُ الرَّزَّاقِ اخْتَصَرَهُ مِنْ حَدِيثِ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لَا طُوفَنَ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا فَطَافَ عَلَيْهِنَّ فَلَمْ تَلِدْ امْرَأَةً مِنْهُنَّ إِلَّا امْرَأَةً نِصْفَ غُلَامٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَكَانَ هَكَذَا رُوِيَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ هَذَا الْحَدِيثُ بِطَوْلِهِ وَقَالَ سَبْعِينَ امْرَأَةً وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لَا طُوفَنَ اللَّيْلَةَ عَلَى مِائَةِ امْرَأَةٍ

Narrated to us [Yahya bin Musa] said, narrated to us [Abdurrazaq] said, informed us [Ma'mar] from [Ibnu Thawus] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever swears an oath and says Insha'Allah," he is not sinful (if it is not fulfilled).' Abu Isa said: 'I asked Muhammad bin Isma'il about this hadith, and he said: "This hadith is mistaken Abdurrazaq made an error in it. He summarized it from the hadith of Ma'mar, from Ibnu Thawus, from his father, from Abu Hurairah, from the Prophet, peace and blessings be upon him, who said: 'Sulaiman bin Dawud said: "Indeed, I will go around to seventy women in one night, and each of them will give birth to a boy." Then he went around to them, and none of them gave birth except one woman who gave birth to half a boy (defective)." The Messenger of Allah, peace and blessings be upon him, then said: "If Sulaiman had said 'Insha'Allah,' he would have achieved what he said." This is how the hadith is narrated completely from Abdurrazaq from Ma'mar, from Ibnu Thawus, from his father, saying "seventy women." This hadith is narrated through many chains from Abu Hurairah, from the Prophet, peace and blessings be upon him, who said: "Sulaiman bin Dawud said: 'Indeed, I will go around to one hundred women in one night.'"

Hadith Corroboration

Imam Ahmad : 4353, 5108, 5814, 5830, 7742

Imam Abu Dawud : 2838

Imam Nasa'i : 3768, 3769, 3770, 3795

Imam Ibnu Majah : 2095, 2097

PROHIBITION OF SWEARING IN ANY NAME OTHER THAN GOD

Hadith Imam Tirmidzi Number 1453

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ وَهُوَ يَقُولُ
وَأَبِي وَأَبِي فَقَالَ أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَقَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهِ بَعْدَ ذَلِكَ ذَاكِرًا وَلَا
آثِرًا قَالَ وَفِي الْبَابِ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَقُتَيْبَةَ وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ أَبُو
عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى قَالَ أَبُو عُبَيْدٍ مَعْنَى قَوْلِهِ وَلَا آثِرًا أَيُّ لَمْ أَثَرُهُ
عَنْ غَيْرِي يَقُولُ لَمْ أَذْكَرُهُ عَنْ غَيْرِي

Narrated to us [Qutaibah] said, narrated to us [Sufyan] from [Az Zuhri] from [Salim] from [his father] that the Prophet, peace and blessings be upon him, heard Umar saying: 'By my father, by my father.' He said: 'Indeed, Allah forbids you from swearing by your fathers.' Umar then said: 'By Allah, I will not do it again, whether swearing by my father myself or narrating it from others (who swear by their father).' He said: 'In this matter, there are similar hadiths from Tsabit bin Adh Dhahhak, Ibnu Abbas, Abu Hurairah, Qutailah, and 'Abdurrahman bin Samurah.' Abu Isa said: 'The hadith of Ibnu Umar is hasan sahih.' Abu Isa said: 'Abu Ubaid said: The meaning of Umar's saying 'Wala Atsiran' is that I will not narrate it from others (who swear by their father)."

Hadith Corroboration

Imam Ahmad : 107, 234, 4294, 4320, 4365, 6006, 16557

Imam Bukhari : 5643, 6155, 6156, 6157

Imam Muslim : 3104, 3105

PROHIBITION OF SWEARING IN YOUR FATHER'S NAME

Hadith Imam Tirmidzi Number 1454

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَدْرَكَ عُمَرَ وَهُوَ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا
بِآبَائِكُمْ لِيَحْلِفَ خَالِفٌ بِاللَّهِ أَوْ لِيَسْكُتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] said, narrated to us [Abdah] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, found Umar in a group while he was swearing by his father. The Messenger of Allah, peace and blessings be upon him, said: Indeed, Allah forbids you from swearing by your fathers. Let a person swear by Allah or remain silent.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 107, 234, 4294, 4365, 4438, 6006, 16557
Imam Bukhari : 5643, 6155, 6156, 6157
Imam Muslim : 3104, 3105
Imam Abu Dawud : 2828
Imam Nasa'i : 3705, 3706, 3707, 3708
Imam Ibnu Majah : 2085
Imam Malik : 909
Imam Darimi : 2236

SWEARING BY OTHER THAN GOD

Hadith Imam Tirmidzi Number 1455

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ أَنَّ ابْنَ عُمَرَ سَمِعَ رَجُلًا
يَقُولُ لَا وَالْكَعْبَةِ فَقَالَ ابْنُ عُمَرَ لَا يُحْلِفُ بِغَيْرِ اللَّهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ
حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَفُسرَ هَذَا الْحَدِيثُ عِنْدَ بَعْضِ أَهْلِ
الْعِلْمِ أَنَّ قَوْلَهُ فَقَدْ كَفَرَ أَوْ أَشْرَكَ عَلَى التَّغْلِيظِ وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ سَمِعَ عُمَرَ يَقُولُ وَأَبِي وَأَبِي فَقَالَ أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ وَحَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ فِي حَلْفِهِ وَاللَّاتِ وَالْعُزَّى فَلْيُقْلَلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَبُو عِيسَى هَذَا مِثْلُ
مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ الرِّبَاءَ شِرْكٌ وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الْآيَةَ {فَمَنْ

كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا {الْآيَةُ قَالَ لَا يُرَائِي

Narrated to us [Qutaibah] said, narrated to us [Abu Khalid Al Ahmar] from [Al Hasan bin Ubaidullah] from [Sa'd bin Ubaidah] that [Ibnu Umar] heard a man saying: 'No, by the Ka'bah.' Ibnu Umar said: 'It is not permissible to swear by anything other than Allah. I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever swears by other than Allah has disbelieved or committed shirk.' Abu Isa said: 'This hadith is hasan. Some scholars interpret this hadith, that the Prophet's saying "has disbelieved or committed shirk" is for emphasis. The basis is the hadith of Ibnu Umar, that the Prophet, peace and blessings be upon him, heard Umar saying: "By my father, by my father." The Messenger of Allah said: "Indeed, Allah forbids you from swearing by your fathers." Also, the hadith of Abu Hurairah from the Prophet, peace and blessings be upon him, that when someone said in his oath: "By Lata and Uzza," he said: "Let him say: "There is no god worthy of worship except Allah.'" Abu Isa said: 'This hadith is similar to what is narrated from the Prophet, peace and blessings be upon him, who said: "Indeed, showing off is shirk." Some scholars interpret this verse: (Whoever hopes to meet his Lord, let him do righteous deeds) -Qs. Al Kahfi: 110-, meaning not to show off.'"

Hadith Corroboration

Imam Ahmad : 311, 5336, 5799, 5800

Imam Abu Dawud : 2829

NADZAR TO WALK TO BAITULLAH

Hadith Imam Tirmidzi Number 1456

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ عِمْرَانَ الْقَطَّانِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ نَذَرْتُ امْرَأَةً أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَسُئِلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْيِهَا مُرُوهَا فَلْتَرْكَبْ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا إِذَا نَذَرْتُ امْرَأَةً أَنْ تَمْشِيَ فَلْتَرْكَبْ وَلْتَهْدِ شَاءَ

Narrated to us [Abdul Quddus bin Muhammad Al Aththar Al Bashri] said, narrated to us [Amru bin Ashim] from [Imran Al Qaththan] from [Humaid] from [Anas], he said: 'A woman vowed to walk to the House of Allah, and the Prophet, peace and blessings be upon him, was asked about it. He replied: Indeed, Allah does not need her walking vow order her to ride.' He said: 'In this matter, there are similar hadiths from Abu Hurairah, Uqbah bin Amir, and Ibnu Abbas.' Abu Isa said: 'The hadith of Anas is hasan sahih gharib through this chain. This hadith is a guiding practice according to some scholars, who say: "If a woman vows to walk, she should ride and slaughter a goat (as expiation)."'

Hadith Corroboration

Imam Ahmad : 2027, 2032, 2165, 2685, 2691, 8504, 11597, 11684, 12423, 12983, 13363, 16668, 16735, 17125

Imam Bukhari : 1732, 1733, 6207, 6210

Imam Muslim : 3100, 3101, 3102

Imam Abu Dawud : 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874

Imam Tirmidzi : 1456, 1464

VOW TO WALK AND ORDER TO DRIVE

Hadith Imam Tirmidzi Number 1457

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَمَّا نَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْخٍ كَبِيرٍ يَتَهَادَى بَيْنَ ابْنَيْهِ فَقَالَ مَا بَالُ هَذَا قَالُوا يَا رَسُولَ اللَّهِ نَذَرُ أَنْ يَمْشِيَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ قَالَ فَأَمَرَهُ أَنْ يَرْكَبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا فَذَكَرَ نَحْوَهُ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] said, narrated to us [Khalid bin Al Harits] said, narrated to us [Humaid] from [Tsabit] from [Anas], he said: 'The Prophet, peace and blessings be upon him, passed by an old man being supported by his two sons. He asked: What is wrong with this man?' They replied: "O Messenger of Allah, he vowed to walk (and not ride)." He said: "Indeed, Allah does not need this man's self-torment." Anas said: "Then he ordered him to ride." Narrated to us [Muhammad bin Al Mutsanna] said, narrated to us [Ibnu Abu Adi] from [Humaid] from [Anas] that the Messenger of Allah, peace and blessings be upon him, saw a man...and mentioned as in the hadith. This is a sahih hadith."

POSITION OF VOW IN ISLAM

Hadith Imam Tirmidzi Number 1458

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَنْذِرُوا فَإِنَّ النَّذْرَ لَا يُغْنِي مِنَ الْقَدَرِ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرَهُوا النَّذْرَ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ مَعْنَى الْكَرَاهِيَةِ فِي النَّذْرِ فِي الطَّاعَةِ وَالْمَعْصِيَةِ وَإِنْ نَذَرَ الرَّجُلُ بِالطَّاعَةِ فَوَقَى بِهِ فَلَهُ فِيهِ أَجْرٌ وَيُكْرَهُ لَهُ النَّذْرُ

Narrated to us [Qutaibah] said, narrated to us [Abdul Aziz bin Muhammad] from [Al 'Ala bin 'Abdurrahman] from [his father] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Do not make vows, for a vow does not change fate in the slightest. It only comes from a miserly person.' He said: 'In this matter, there is a similar hadith from Ibnu Umar.' Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih and is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him. They dislike making vows. Abdullah Ibnul Mubarak said: "The

disapproval of vows applies to both obedience and disobedience. If a man vows to perform an act of obedience and fulfills it, he will be rewarded. However, it is disliked for him to make a vow."

Hadith Corroboration

Imam Ahmad : 7657, 8972, 9584

Imam Bukhari : 6118

Imam Muslim : 3093, 3094, 3096, 3097

Imam Nasa'i : 3745

Imam Darimi : 2235

PROCEDURES FOR PERFORMING NADZAR IN ISLAM

Hadith Imam Tirmidzi Number 1459

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ فِي الْجَاهِلِيَّةِ قَالَ أَوْفِ بِنَذْرِكَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ قَالُوا إِذَا أَسْلَمَ الرَّجُلُ وَعَلَيْهِ نَذْرٌ طَاعَةٌ فَلَيْفَ بِهِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَا اِعْتِكَافَ إِلَّا بِصَوْمٍ وَقَالَ آخَرُونَ مِنْ أَهْلِ الْعِلْمِ لَيْسَ عَلَى الْمُعْتَكِفِ صَوْمٌ إِلَّا أَنْ يُوجِبَ عَلَى نَفْسِهِ صَوْمًا وَاحْتَجُّوا بِحَدِيثِ عُمَرَ أَنَّهُ نَذَرَ أَنْ يَعْتَكِفَ لَيْلَةً فِي الْجَاهِلِيَّةِ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْوَفَاءِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Ishaq bin Manshur] said, informed us [Yahya bin Sa'id Al Qaththan] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] from [Umar], he said: 'I asked: O Messenger of Allah, during the time of Jahiliyyah, I vowed to perform i'tikaf in the Sacred Mosque for one night.' He replied: "Fulfill your vow." He said: 'In this matter, a similar hadith is narrated from Abdullah bin Amru and Ibnu Abbas.' Abu Isa said: 'The hadith of Umar is hasan sahih. Some scholars adhere to this hadith, saying: "If a man converts to Islam and vows to perform an act of obedience, he should fulfill his vow." Some scholars from the companions of the Prophet, peace and blessings be upon him, and others say: "There is no i'tikaf without fasting." Other scholars say: "A person performing i'tikaf does not have to fast unless he obligates himself to fast." They rely on the hadith of Umar, that he vowed to perform i'tikaf for one night during Jahiliyyah, and the Prophet, peace and blessings be upon him, ordered him to fulfill his vow. This is the opinion of Ahmad and Ishaq.'"

Hadith Corroboration

Imam Ahmad : 25819

Imam Bukhari : 1902, 6203

Imam Abu Dawud : 2889

Imam Ibnu Majah : 2121

SWEARS THAT ARE FORBIDDEN IN ISLAM

Hadith Imam Tirmidzi Number 1460

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ كَثِيرًا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْلِفُ بِهَذِهِ الْيَمِينِ لَا وَمُقَلَّبِ الْقُلُوبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] said, informed us [Abdullah Ibnul Mubarak] and [Abdullah bin Ja'far] from [Musa bin Uqbah] from [Salim bin Abdullah] from [his father], he said: 'What the Messenger of Allah, peace and blessings be upon him, used to swear by was: No, by the One who turns hearts.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 5113, 5835

Imam Bukhari : 6127, 6138, 6842

Imam Abu Dawud : 2840

Imam Nasa'i : 3701, 3702

Imam Ibnu Majah : 2083

Imam Darimi : 2244

THE PRIORITY OF FREEING SLAVES

Hadith Imam Tirmidzi Number 1461

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ مِنْهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ حَتَّى يَعْتَقَ فَرْجَهُ بِفَرْجِهَا وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَمْرِو بْنِ عَبْسَةَ وَابْنِ عَبَّاسٍ وَوَائِلَةَ بْنِ الْأَسْقَعِ وَأَبِي أُمَامَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَكَعْبِ بْنِ مُرَّةٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ وَهُوَ مَدَنِيٌّ ثِقَةٌ قَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Ibnu Al Hadi] from [Umar bin Ali bin Al Husain bin Ali bin Abu Thalib] from [Said bin Marjanah] from [Abu Hurairah], he said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever frees a believing slave, for every limb of the slave he frees, Allah will free his limb from the Fire, even his private parts for the slave's private parts.' He said: 'In this matter, there are similar hadiths from Aisyah, Amru bin Absah, Ibnu Abbas, Watsilah bin Al Asqa', Abu Umamah, Ibnu Umar, and Ka'ab bin Murrah.' Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih gharib through this chain. Ibnu Al Hadi's real name is Yazid bin Abdullah bin Usamah bin Al Hadi, a trustworthy man from Medina. Anas bin Malik is among those who narrated hadiths from him, and many other scholars narrated from him.'

Hadith Corroboration

Imam Ahmad : 9072, 9096, 9175, 9195, 9397, 10382, 15436, 15438, 16406, 16410, 16688, 16717, 17368, 17370, 18138, 18624, 18797, 21097

Imam Bukhari : 2333, 6221

ORDER TO FREE THE SLAVE WHEN SLAPPING

Hadith Imam Tirmidzi Number 1462

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ شُعْبَةَ عَنْ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ سُؤَيْدِ بْنِ مَقْرَرٍ الْمُرَزِيِّ قَالَ لَقَدْ رَأَيْنَا سَبْعَةَ إِخْوَةٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةً فَلَطَمَهَا أَحَدُنَا فَأَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتَقَهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ فَذَكَرَ بَعْضُهُمْ فِي الْحَدِيثِ قَالَ لَطَمَهَا عَلَى وَجْهِهَا

Narrated to us [Abu Kuraib] said, narrated to us [Al Muharibi] from [Syu'bah] from [Hushain] from [Hilal bin Yasaf] from [Suwaid bin Muqarrin Al Muzanni], he said: 'We were seven brothers, and we had only one female slave. One of us slapped her, and the Prophet, peace and blessings be upon him, ordered us to free her.' He said: 'In this matter, there is a similar hadith from Ibnu Umar.' Abu Isa said: 'This hadith is hasan sahih. Not only one person narrated this hadith from Hushain bin 'Abdurrahman. Some of them mentioned in their hadith: Suwaid said: 'He slapped her face.'"

Hadith Corroboration
 Imam Ahmad : 15148
 Imam Abu Dawud : 4498

LEGAL Swearing to a RELIGION OTHER THAN ISLAM

Hadith Imam Tirmidzi Number 1463

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا إِذَا حَلَفَ الرَّجُلُ بِمِلَّةٍ سِوَى الْإِسْلَامِ فَقَالَ هُوَ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ إِنْ فَعَلَ كَذَا وَكَذَا فَفَعَلَ ذَلِكَ الشَّيْءُ فَقَالَ بَعْضُهُمْ قَدْ أَتَى عَظِيمًا وَلَا كُفَّارَةَ عَلَيْهِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَإِلَى هَذَا الْقَوْلِ ذَهَبَ أَبُو عُبَيْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَغَيْرِهِمْ عَلَيْهِ فِي ذَلِكَ الْكُفَّارَةُ وَهُوَ قَوْلُ سُفْيَانَ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Ishaq bin Yusuf Al Azraq] from [Hisyam Ad Dastuwa`i] from [Yahya bin Abu Katsir] from [Abu Qilabah] from [Tsabit bin Adh Dhahhak], he said: 'The Messenger of Allah, peace and blessings be upon him, said:

Whoever swears by a religion other than Islam falsely, he is as he says." Abu Isa said: 'This hadith is hasan sahih. The scholars differ in understanding this hadith if a man swears by a religion other than Islam, such as saying, "He is a Jew or a Christian" if he does such and such, and then he does it. Some say: "He has committed a grave act, but there is no expiation for it." This is the opinion of the scholars of Medina, followed by Malik bin Anas and Abu Ubaid. Others from the companions of the Prophet, peace and blessings be upon him, and others say there is expiation for it. This is the opinion of Sufyan, Ahmad, and Ishaq.'"

Hadith Corroboration

Imam Ahmad : 15791, 15793, 15795, 15796, 15798

Imam Bukhari : 1275, 5587, 5640, 6161

Imam Muslim : 159, 161

Imam Abu Dawud : 2835

Imam Nasa'i : 3710, 3711, 3712, 3753

Imam Ibnu Majah : 2089

GUIDE TO FULFILLING BAD NADZAR

Hadith Imam Tirmidzi Number 1464

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ أَبِي سَعِيدٍ الرَّعِينِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ الْيَحْضَبِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالِقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ حَافِيَةً غَيْرَ مُحْتَمِرَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكَ شَيْئًا فَلْتَرْكَبْ وَلْتَحْتَمِرْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Waki'] from [Sufyan] from [Yahya bin Sa'id] from [Ubaidullah bin Zahr] from [Abu Sa'id Ar Ru'aini] from [Abdullah bin Malik Al Yahshubi] from [Uqbah bin Amir], he said: 'I asked: O Messenger of Allah, my sister vowed to walk to the House of Allah barefoot and without a headscarf?' The Prophet, peace and blessings be upon him, said: "Indeed, Allah does not regard your sister's harmful vow at all, so let her ride, wear a headscarf, and fast for three days." He said: 'In this matter, there is a similar hadith from Ibnu Abbas.' Abu Isa said: 'This hadith is hasan sahih and is a guiding practice according to some scholars, and this is the opinion of Ahmad and Ishaq.'"

Hadith Corroboration

Imam Ahmad : 2027, 2032, 2165, 2685, 2691, 8504, 11597, 11684, 12423, 12983, 13363, 16668, 16735, 17125

Imam Bukhari : 1732, 1733, 6207, 6210

Imam Muslim : 3100, 3101, 3102

Imam Abu Dawud : 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874

Imam Tirmidzi : 1456, 1464

Imam Nasa'i : 2871, 3751, 3754, 3755, 3792, 3793, 3794

Imam Ibnu Majah : 2125, 2126, 2127

Imam Malik : 900

Imam Darimi : 2229, 2230

PROHIBITED Swearing and How to Deal with It

Hadith Imam Tirmidzi Number 1465

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنَا الزُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ وَاللَّاتِ وَالْعُزَّى فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ تَعَالَ أَقَامِرَكَ فَلْيَتَصَدَّقْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْمُغِيرَةِ هُوَ الْخَوْلَانِيُّ الْحَمِصِيُّ وَاسْمُهُ عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ

Narrated to us [Ishaq bin Manshur] said, narrated to us [Abul Mughirah] said, narrated to us [Al Auza'i] said, narrated to us [Az Zuhri] from [Humaid bin 'Abdurrahman] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever among you swears and says in his oath, 'By Lata and Uzza,' let him say: 'There is no god worthy of worship except Allah.' And whoever says: 'Come, let us gamble,' let him give charity." Abu Isa said: 'This hadith is hasan sahih. Abul Mughirah is from Khaulan in Hims, and his name is Abdul Quddus Ibnul Hajjaj.'"

Hadith Corroboration

Imam Ahmad : 7741

Imam Bukhari : 4482, 5642, 5826, 6159

Imam Muslim : 3107

Imam Abu Dawud : 2826

Imam Nasa'i : 3715

Imam Ibnu Majah : 2087

FULFILLING THE NADZAR OF PEOPLE WHO HAVE DIED

Hadith Imam Tirmidzi Number 1466

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضِ عَنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Ibnu Syihab] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas], he said: 'Sa'ad bin Ubadah asked the Messenger of Allah, peace and blessings be upon him, for a ruling regarding a vow made by his mother who passed away before fulfilling it. The Prophet, peace and blessings be upon him, said: Fulfill your mother's vow." Abu Isa said: 'This hadith is hasan sahih.'"

THE PRINCIPITY OF FREEING SLAVES IN ISLAM

Hadith Imam Tirmidzi Number 1467

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ هُوَ أَخُو سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ حُصَيْنٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي أُمَامَةَ وَعَظِيمٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا

امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاهَهُ مِنَ النَّارِ يُجْزِي كُلُّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ وَأَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتْ فَكَاهَهُ مِنَ النَّارِ يُجْزِي كُلُّ عَضْوٍ مِنْهُمَا عَضْوًا مِنْهُ وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً كَانَتْ فَكَاهَهَا مِنَ النَّارِ يُجْزِي كُلُّ عَضْوٍ مِنْهَا عَضْوًا مِنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ مَا يَدُلُّ عَلَى أَنَّ عِتْقَ الذَّكَورِ لِلرَّجَالِ أَفْضَلُ مِنْ عِتْقِ الْإِنَاثِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاهَهُ مِنَ النَّارِ يُجْزِي كُلُّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ

Narrated to us [Muhammad bin Abdul A'la] said, narrated to us [Imran bin Uyainah]—he is the brother of Sufyan bin Uyainah—from [Hushain] from [Salim bin Abul Ja'd] from [Abu Umamah] and others from the companions of the Prophet, peace and blessings be upon him, from the Prophet, peace and blessings be upon him, he said: 'Any Muslim who frees another Muslim, it will free him from the Fire every limb he frees will free his limb from the Fire. Any Muslim who frees two Muslim women, it will free him from the Fire every two limbs he frees will free his limb from the Fire. And any Muslim woman who frees another Muslim woman, it will free her from the Fire every limb she frees will free her limb from the Fire.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain.' Abu Isa said: 'This hadith indicates that freeing a male slave is preferable to freeing a female slave, because of the Prophet's saying, peace and blessings be upon him: Whoever frees another Muslim, every limb he frees will free every limb of his.'"

Hadith Corroboration

Imam Ahmad : 9072, 9096, 9175, 9195, 9397, 10382, 15436, 15438, 16406, 16410, 16688, 16717, 17368, 17370, 18138, 18624, 18797, 21097

Imam Bukhari : 2333, 6221

Imam Muslim : 2775, 2776, 2777, 2778

Imam Abu Dawud : 3451

Imam Tirmidzi : 1461, 1467

Imam Ibnu Majah : 2513

PROCEDURE FOR CALLING TO ISLAM BEFORE THE WAR

Hadith Imam Tirmidzi Number 1468

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي الْبَخْتَرِيَّ أَنَّ جَيْشًا مِنْ جُيُوشِ الْمُسْلِمِينَ كَانَ أَمِيرُهُمْ سَلْمَانُ الْفَارِسِيُّ حَاصِرُوا قَصْرًا مِنْ قُصُورِ فَارِسَ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ أَلَا نَنْهَدُ إِلَيْهِمْ قَالَ دَعُونِي أَدْعُهُمْ كَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ فَأَتَاهُمْ سَلْمَانُ فَقَالَ لَهُمْ إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ فَارِسِي تَرَوْنَ الْعَرَبَ يُطِيعُونَنِي فَإِنْ أَسْلَمْتُمْ فَلَكُمْ مِثْلُ الَّذِي لَنَا وَعَلَيْكُمْ مِثْلُ الَّذِي عَلَيْنَا وَإِنْ أَبَيْتُمْ إِلَّا دِينَكُمْ تَرَكْنَاكُمْ عَلَيْهِ وَأَعْطَوْنَا الْجَزْيَةَ عَنْ يَدٍ وَأَنْتُمْ صَاغِرُونَ قَالَ وَرَطَّنَ إِلَيْهِمْ بِالْفَارِسِيَّةِ وَأَنْتُمْ غَيْرَ مُحْمُودِينَ وَإِنْ أَبَيْتُمْ نَابَذْنَاكُمْ عَلَى سَوَاءٍ قَالُوا مَا نَحْنُ بِالَّذِي نُعْطِي الْجَزْيَةَ وَلَكِنَّا نُقَاتِلُكُمْ فَقَالُوا يَا أَبَا عَبْدِ

اللَّهِ أَلَا نَنْهَدُ إِلَيْهِمْ قَالَ لَا فَدَعَاهُمْ ثَلَاثَةَ أَيَّامٍ إِلَى مِثْلِ هَذَا ثُمَّ قَالَ انْهَدُوا إِلَيْهِمْ قَالَ فَنَهَدْنَا إِلَيْهِمْ فَفَتَحْنَا ذَلِكَ الْقَصْرَ قَالَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَالثُّعْمَانِ بْنِ مُقَرَّرٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَحَدِيثُ سَلْمَانَ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَسَمِعْتُ مُحَمَّدًا يَقُولُ أَبُو الْبَخْتَرِيِّ لَمْ يُدْرِكْ سَلْمَانَ لِأَنَّهُ لَمْ يُدْرِكْ عَلِيًّا وَسَلْمَانَ مَاتَ قَبْلَ عَلِيٍّ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِلَى هَذَا وَرَأَوْا أَنْ يُدْعَوْا قَبْلَ الْقِتَالِ وَهُوَ قَوْلُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ إِنْ تَقَدَّمَ إِلَيْهِمْ فِي الدَّعْوَةِ فَحَسَنٌ يَكُونُ ذَلِكَ أَهْيَبَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا دَعْوَةَ الْيَوْمِ وَقَالَ أَحْمَدُ لَا أَعْرِفُ الْيَوْمَ أَحَدًا يُدْعَى وَقَالَ الشَّافِعِيُّ لَا يُقَاتِلُ الْعَدُوَّ حَتَّى يُدْعَوْا إِلَّا أَنْ يَعْجَلُوا عَنْ ذَلِكَ فَإِنْ لَمْ يَفْعَلْ فَقَدْ بَلَّغْتُهُمُ الدَّعْوَةَ

Narrated to us [Qutaibah] said, narrated to us [Abu Awanah] from [Atha bin As Saib] from [Abul Bakhtari], he said: 'A group of Muslim troops led by [Salman Al Farisi] besieged a Persian fortress. They (the Muslim troops) said: O Abu Abdullah, shall we not fight them?' Salman replied: "Let me call them as I heard the Messenger of Allah, peace and blessings be upon him, call them." Salman then approached them and said: "I am just a man like you from Persia. You see the Arabs obeying me. If you embrace Islam, you will have the same rights as we do and the same obligations as we do. But if you refuse and stick to your religion, we will leave you be. However, you must pay jizyah (tax) to us in a state of humility." Abul Bakhtari said: 'Salman spoke to them in Persian: "You are not praiseworthy," if you refuse, we will fight you as we fight others.' They replied: 'We will not pay jizyah as those who pay it do, but we will fight you.' The Muslims said: 'O Abu Abdullah, shall we not fight them?' Salman replied: 'No.' Then Salman called them to the same thing for three days, until finally he said: 'Fight them.' Then we fought them and conquered the city.' He said: 'In this matter, there are similar hadiths from Buraidah, An Nu'man bin Muqarrin, Ibnu Umar, and Ibnu Abbas. The hadith of Salman is hasan we do not know it except from the hadith of Atha bin As Saib. I heard Muhammad say: "Abu Al Bakhtari never met Salman, as he never met Ali, while Salman died before Ali." Some scholars from the companions of the Prophet, peace and blessings be upon him, and others incline toward this hadith, saying that non-Muslims must be called to Islam before being fought. This is the opinion of Ishaq bin Ibrahim. He said: "If they are called to Islam first, it is better, as it is more authoritative." Some other scholars say: "On that day, there is no call." Ahmad said: "At that time, I believe no one is called to Islam." As Syafi'i said: "The enemy must not be fought until they are called to Islam, unless they attack first. Even if the call is not made, the call has already reached them."

THE LAW OF KILLING AND GIVING A PART OF GHANIMAH TO A WOMAN

Hadith Imam Tirmidzi Number 1469

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَدَنِيُّ الْمَكِّيُّ وَيُكْنَى بِأَبِي عَبْدِ اللَّهِ الرَّجُلُ الصَّالِحُ هُوَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ نَوْفَلٍ بْنِ مُسَاحِقٍ عَنْ ابْنِ عَصَامٍ الْمُرَزِيِّ عَنْ أَبِيهِ وَكَانَتْ لَهُ صُحْبَةٌ قَالَكَانَ رَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ جَيْشًا أَوْ سَرِيَّةً يَقُولُ لَهُمْ إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ

Narrated to us [Muhammad bin Yahya Al Adani Al Makki]—nicknamed Abu Abdullah, a righteous man, the son of Abu Umar—said, narrated to us [Sufyan bin Uyainah] from [Abdul Malik bin Naufal bin Musahiq] from [Ibnu 'Isham Al Muzani] from [his father]—a companion of the Prophet—he said: 'When the Messenger of Allah, peace and blessings be upon him, sent a troop or expedition, he said to them: If you see a mosque or hear the call to prayer, do not kill anyone.' This is a hasan gharib hadith, and this is the hadith of Ibnu Uyainah.'"

Hadith Corroboration
Imam Ahmad : 15156
Imam Abu Dawud : 2265

THE ENEMY'S ATTACKING ENEMY

Hadith Imam Tirmidzi Number 1470

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجَ إِلَى خَيْبَرَ أَتَاهَا لَيْلًا وَكَانَ إِذَا جَاءَ قَوْمًا بَلِيلٍ لَمْ يُغِرْ عَلَيْهِمْ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَافَقَ وَاللَّهِ مُحَمَّدٌ الْحَمِيسَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ {فَسَاءَ صَبَاحُ الْمُنْذَرِينَ}

Narrated to us [Al Anshari] said, narrated to us [Ma'n] said, narrated to me [Malik bin Anas] from [Humaid] from [Anas], he said: 'When the Messenger of Allah, peace and blessings be upon him, went to attack Khaibar, he approached it at night. If he approached a people at night, he would not attack until dawn. When dawn came, the Jews of Khaibar went to their fields carrying shovels and baskets. When they saw the Messenger of Allah, they said: Muhammad! By Allah, Muhammad has agreed with his troops to attack.' The Messenger of Allah, peace and blessings be upon him, proclaimed: "Allahu Akbar, Khaibar will be destroyed. Indeed, when we descend upon the courtyard of a people, it is a terrible morning for those who have been warned.'"

Hadith Corroboration
Imam Ahmad : 12209, 12210, 12472, 12665, 13086, 13272, 13359, 15755, 15758, 15765
Imam Bukhari : 358, 575, 895, 2726, 2769, 3374, 3876, 3877, 3879
Imam Muslim : 2561, 2564, 3360, 3361, 3362
Imam Nasa'i : 544, 3327
Imam Malik : 891

THE ENEMY'S ATTACKING ENEMY

Hadith Imam Tirmidzi Number 1471

حَدَّثَنَا قُتَيْبَةُ وَحُمَدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي

طَلَحَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِعَرَصَتِهِمْ ثَلَاثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ مُحَمَّدٍ عَنْ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْغَارَةِ بِاللَّيْلِ وَأَنْ يُبَيَّتُوا وَكَرِهَهُ بَعْضُهُمْ وَقَالَ أَحْمَدُ وَإِسْحَاقُ لَا بَأْسَ أَنْ يُبَيَّتَ الْعَدُوُّ لَيْلًا وَمَعْنَى قَوْلِهِ وَافَقَ مُحَمَّدٌ الْخَمِيسَ يَعْنِي بِهِ الْجَيْشَ

Narrated to us [Qutaibah] and [Muhammad bin Basysyar], both said: narrated to us [Mu'adz bin Mu'adz] from [Sa'id bin Abu Arubah] from [Qatadah] from [Anas] from [Abu Thalhah], he said: 'When the Prophet, peace and blessings be upon him, appeared (to attack) a people, he stayed at a high place for three days.' Abu Isa said: 'This hadith is hasan sahih, and the hadith of Anas from Humaid is hasan sahih. Some scholars permit attacking at night. However, some other scholars dislike it.' Ahmad and Ishaq said: 'It is permissible to attack the enemy at night.' The narrator's phrase Muhammad has agreed with Al-Khamis" means (agreed with his troops).'

Hadith Corroboration
Imam Darimi : 2350

THE LAW FOR CUTTING DATE TREES IN ENEMY TERRITORY Hadith Imam Tirmidzi Number 1472

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ فَأَنْزَلَ اللَّهُ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ } وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ إِلَى هَذَا وَلَمْ يَرَوْا بَأْسًا بِقَطْعِ الْأَشْجَارِ وَتَحْرِيبِ الْخُصُوفِ وَكَرِهَ بَعْضُهُمْ ذَلِكَ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ قَالَ الْأَوْزَاعِيُّ وَنَهَى أَبُو بَكْرٍ الصِّدِّيقُ أَنْ يَقْطَعَ شَجَرًا مُثْمِرًا أَوْ يُحَرِّبَ عَامِرًا وَعَمِلَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ وَقَالَ الشَّافِعِيُّ لَا بَأْسَ بِالتَّحْرِيقِ فِي أَرْضِ الْعَدُوِّ وَقَطْعِ الْأَشْجَارِ وَالثَّمَارِ وَقَالَ أَحْمَدُ وَقَدْ تَكُونُ فِي مَوَاضِعَ لَا يَجِدُونَ مِنْهُ بُدًّا فَأَمَّا بِالْعَبَثِ فَلَا تُحَرَّقُ وَقَالَ إِسْحَاقُ التَّحْرِيقُ سُئِلَ إِذَا كَانَ أَنْكَى فِيهِمْ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, cut down and burned the date palm gardens of Bani Nadhir, specifically in the Buwairah area. Then Allah revealed His verse: (Whatever palm trees you cut down or left standing on their roots, it was by Allah's permission, so that He might disgrace the evildoers) -Qs. Al Hasyr: 5-. In this matter, there is a similar hadith from Ibnu Abbas. This hadith is hasan sahih. Some scholars adhere to this hadith and see no issue with cutting down date palms and destroying fortresses. However, some others dislike it, and this is the opinion of Al Auza'i. Al Auza'i said: Abu Bakar Ash Shiddiq forbade cutting down fruit-bearing trees or destroying buildings, and the Muslims after him followed what Abu Bakar Ash Shiddiq did." Imam Syafi'i said: "It is permissible to burn and cut down fruit-bearing trees in enemy territory." Imam Ahmad said:

"In some cases, it is permissible to do so, but if it causes waste, burning is not allowed."
Ishaq said: "If burning causes loss to the enemy, it is sunnah."

Hadith Corroboration

Imam Ahmad : 4304, 4890, 5325

Imam Bukhari : 2158, 2798, 3727, 4505

Imam Muslim : 3284, 3286

Imam Abu Dawud : 2248

Imam Tirmidzi : 3224

Imam Ibnu Majah : 2834, 2835

Imam Darimi : 2351

THE SPECIALTY OF THE PROPHET MUHAMMAD AND HIS PEOPLE

Hadith Imam Tirmidzi Number 1473

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ سَيَّارٍ عَنْ أَبِي أُمَامَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ فَضَّلَنِي عَلَى الْأَنْبِيَاءِ أَوْ قَالَ أُمَّتِي عَلَى الْأُمَمِ وَأَحَلَّ لِي الْغَنَائِمَ فِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَيَّارٌ هَذَا يُقَالُ لَهُ سَيَّارٌ مَوْلَى بَنِي مُعَاوِيَةَ وَرَوَى عَنْهُ سُلَيْمَانُ التَّيْمِيُّ وَعَبْدُ اللَّهِ بْنُ بَجِيرٍ وَغَيْرُ وَاحِدٍ

Narrated to us [Muhammad bin Ubaid Al Muharibi] said, narrated to us [Asbath bin Muhammad] from [Sulaiman At Taimi] from [Sayyar] from [Abu Umamah] from the Prophet, peace and blessings be upon him, he said: 'Indeed, Allah has favored me over the prophets, or he said: my ummah over other ummahs, and Allah has made spoils lawful for me.' He said: 'In this matter, there are similar hadiths from Ali, Abu Dzar, Abdullah bin Amru, Abu Musa, and Ibnu Abbas.' Abu Isa said: 'The hadith of Abu Umamah is hasan sahih. Sayyar is known as Sayyar, the freed slave of Bani Mu'awiyah. Among those who narrated hadiths from him are Sulaiman At Taimi, Abdullah bin Bahir, and many others.'

Hadith Corroboration

Imam Ahmad : 7096, 7269, 7312, 7803, 8778, 8969, 9328, 9489, 10113, 21120

Imam Bukhari : 2755, 6483, 6496, 6731

Imam Muslim : 812, 813, 814, 815

Imam Tirmidzi : 1473, 1474

Imam Nasa'i : 1154, 3037, 3038

THE ADVANTAGES OF THE RASULULLAH SAW OVER OTHER PROPHETS

Hadith Imam Tirmidzi Number 1474

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضَّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَظَهْرًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِي النَّبِيُّونَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ali bin Hujr] said, narrated to us [Isma'il bin Ja'far] from [Al 'Ala bin 'Abdurrahman] from [his father] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: 'I have been favored over all prophets with six things: I have been given concise yet comprehensive speech, I have been granted victory through awe (in the hearts of enemies), spoils have been made lawful for me, the earth has been made a mosque and a means of purification for me, I have been sent to all creation, and I am the seal of the prophets.' This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 7096, 7269, 7312, 7803, 8778, 8969, 9328, 9489, 10113, 21120

Imam Bukhari : 2755, 6483, 6496, 6731

Imam Muslim : 812, 813, 814, 815

Imam Tirmidzi : 1473, 1474

Imam Nasa'i : 1154, 3037, 3038

GHANIMAH SECTION FOR HORSE AND FOOTING TROOPS

Hadith Imam Tirmidzi Number 1475

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّيِّ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ فِي الثَّقَلِ لِلْفَرَسِ بِسَهْمَيْنِ وَلِلرَّجُلِ بِسَهْمٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُلَيْمِ بْنِ أَخْضَرَ نَحْوَهُ وَفِي الْبَابِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ وَابْنِ عَبَّاسٍ وَابْنِ أَبِي عَمْرَةَ عَنْ أَبِيهِ وَهَذَا حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا لِلْفَارِسِ ثَلَاثَةُ أَشْهُمٍ لَهُ وَسَهْمَانِ لِفَرَسِهِ وَلِلرَّجُلِ سَهْمٌ

Narrated to us [Ahmad bin Abdah Adh Dhabbi] and [Humaid bin Mas'adah], both said: narrated to us [Sulaim bin Akhdhar] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, distributed spoils such that a cavalryman received two shares and a foot soldier received one share.' Narrated to us [Muhammad bin Basysyar] said, narrated to us ['Abdurrahman bin Mahdi] from [Sulaim bin Akhdhar] as in the hadith. In this matter, there are similar hadiths from Mujami' bin Jariyah, Ibnu Abbas, and Ibnu Abu Amrah from his father. The hadith of Ibnu Umar is hasan sahih. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others. This is the opinion of Sufyan bin Ats Tsauri, Al Auza'i, Malik bin Anas, Ibnul Mubarak, Syafi'i, Ahmad, and Ishaq. They say: 'A cavalryman receives three shares one for himself and two for his horse. A foot soldier receives one share.'

Hadith Corroboration

Imam Ahmad : 5155, 6015

Imam Muslim : 3308

THE IDEAL NUMBER OF TROOPS IN WAR

Hadith Imam Tirmidzi Number 1476

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ وَأَبُو عَمَّارٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُ مِائَةٍ وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ وَلَا يُغْلَبُ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا يُسْنِدُهُ كَبِيرٌ أَحَدٌ غَيْرُ جَرِيرِ بْنِ حَازِمٍ وَإِنَّمَا رُوِيَ هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَقَدْ رَوَاهُ جَبَّانُ بْنُ عَلِيٍّ الْعَنْزِيُّ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Muhammad bin Yahya Al Azdi Al Bashri] and [Abu Ammar] and others, they said: narrated to us [Wahb bin Jarir] from [his father] from [Yunus bin Yazid] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: The best of companions are four, the best of expeditions are four hundred, the best of armies are four thousand, and an army of twelve thousand will not be defeated.' This hadith is hasan gharib, and no scholar attributes this hadith except Jarir bin Hazim. However, this hadith is narrated from Az Zuhri from the Prophet, peace and blessings be upon him, as mursal. [Hibban bin Ali Al Anazi] narrated it from [Uqail], from [Az Zuhri], from [Ubaidullah], from [Ibnu Abbas], from the Prophet, peace and blessings be upon him. [Al Laits bin Sa'd] also narrated it from ['Uqail] from [Az Zuhri], from the Prophet, peace and blessings be upon him, as mursal."

Hadith Corroboration
Imam Ahmad : 2550, 2583
Imam Abu Dawud : 2244
Imam Darimi : 2331

GHANIMAH SECTION FOR WOMEN AND CHILDREN

Hadith Imam Tirmidzi Number 1477

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ يَزِيدَ بْنِ هُرْمُزٍ أَنَّ نَجْدَةَ الْحُرُورِيَّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ سَأَلَهُ هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِالنِّسَاءِ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ كَتَبْتُ إِلَيْكَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِالنِّسَاءِ وَكَانَ يَغْزُو بِهِنَّ فَيَدَاوِينَ الْمَرْضَى وَيُحْدِثْنَ مِنَ الْغَنِيمَةِ وَأَمَّا بِسَهْمٍ فَلَمْ يَضْرِبْ لَهُنَّ بِسَهْمٍ فِي الْبَابِ عَنْ أَنَسٍ وَأُمِّ عَطِيَّةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَقَالَ بَعْضُهُمْ يُسَهَّمُ لِلْمَرْأَةِ وَالصَّبِيِّ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ قَالَ الْأَوْزَاعِيُّ وَأَسْهَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّبْيَانِ

بَحْيَبَرٍ وَأَسْهَمَتْ أَيْمَةُ الْمُسْلِمِينَ لِكُلِّ مَوْلُودٍ وُلِدَ فِي أَرْضِ الْحَرْبِ قَالَ الْأَوْزَاعِيُّ وَأَسْهَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنِّسَاءِ بِحْيَبَرٍ وَأَخَذَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ الْأَوْزَاعِيِّ بِهَذَا وَمَعْنَى قَوْلِهِ وَيُحَدِّثِينَ مِنَ الْغَنِيمَةِ يَقُولُ يُرْضَخُ لَهُنَّ بِشَيْءٍ مِنَ الْغَنِيمَةِ يُعْطَيْنَ شَيْئًا

Narrated to us [Qutaibah] said, narrated to us [Hatim bin Isma'il] from [Ja'far bin Muhammad] from [his father] from [Yazid bin Hurmuz] that Najdah Al Haruri wrote a letter to [Ibnu Abbas] and asked: 'Did the Messenger of Allah, peace and blessings be upon him, go to war with women? And did he give them a share?' Ibnu Abbas wrote back to him: 'You wrote to me asking, Did the Messenger of Allah, peace and blessings be upon him, go to war with women? He went to war with women, so they could treat the sick. They were also given from the spoils as a reward. As for their fixed share (from the spoils), he did not give them a share.' In this matter, there are also hadiths from Anas and Ummu Athiyah. This hadith is hasan sahih and is a guiding practice according to most scholars. This is the opinion of Sufyan Ats Tsauri and Asy Syafi'i. Some other scholars hold that women and children receive a share of the spoils. This is the opinion of Al Auza'i.' Al Auza'i said: 'The Prophet, peace and blessings be upon him, gave a share to children at Khaibar, and the Muslim leaders also gave a share to every child born in the land of war.' Al Auza'i further said: 'The Prophet, peace and blessings be upon him, gave a share to women at Khaibar, and the Muslims after him did the same.' Ali bin Khasyram narrated to us as such, saying: Isa bin Yunus narrated to us from Al Auza'i with the same hadith. The meaning of Ibnu Abbas's statement, 'They were also given from the spoils,' is that they were given a small portion from the spoils as a reward (not as a fixed share)."

THE PROPHET'S DECISION AGAINST THE FIGHTING SLAVES

Hadith Imam Tirmidzi Number 1478

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ قَالَ شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي فَكَلَّمُوا فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَلَّمُوهُ أَنِّي مَمْلُوكٌ قَالَ فَأَمَرَنِي فَقُلْتُ السَّيْفُ فَإِذَا أَنَا أَجْرُهُ فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرَّتِي الْمَتَاعِ وَعَرَضْتُ عَلَيْهِ رُقِيَّةً كُنْتُ أَرْقِي بِهَا الْمَجَانِينَ فَأَمَرَنِي بِطَرَجٍ بَعْضُهَا وَحَبَسَ بَعْضُهَا وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ لَا يُسْهَمُ لِلْمَمْلُوكِ وَلَكِنْ يُرْضَخُ لَهُ بِشَيْءٍ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدُ وَإِسْحَاقُ

Narrated to us [Qutaibah] said, narrated to us [Bisyr Ibnul Mufadhdhal] from [Muhammad bin Zaid] from [Umair], the freed slave of Abul Lahm, he said: 'I joined the Battle of Khaibar with my master, and people discussed me in front of the Messenger of Allah, peace and blessings be upon him. They mentioned that I was a slave.' Umair said: 'The Messenger of Allah, peace and blessings be upon him, then ordered me (to fight), so I drew my sword. When I dragged the sword (because I was short and not yet of age), he ordered that I be given some household items. I offered him a ruqyah that I used to recite to treat the insane, and he ordered me to discard some parts (that were problematic) and retain others.' In this matter, there is a similar hadith from Ibnu Abbas. This hadith is hasan sahih and is a guiding

practice according to some scholars, namely that a slave is not entitled to a share of the spoils, but is given something as a reward. This is the opinion of Ats Tsauri, Syafi'i, Ahmad, and Ishaq.

PROHIBITION OF ASKING FOR HELP FROM POLYSTS IN WAR

Hadith Imam Tirmidzi Number 1479

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ الْأَسْلَمِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى بَدْرٍ حَتَّى إِذَا كَانَ بِحَرَّةِ الْوَبَرَةِ لَحِقَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ يَذْكُرُ مِنْهُ جُرْأَةً وَنَجْدَةً فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَسْتَ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ قَالَ لَا قَالَ ارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكِي فِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا لَا يُسْهَمُ لِأَهْلِ الذِّمَّةِ وَإِنْ قَاتَلُوا مَعَ الْمُسْلِمِينَ الْعَدُوَّ وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُسْهَمَ لَهُمْ إِذَا شَهِدُوا الْقِتَالَ مَعَ الْمُسْلِمِينَ

Narrated to us [Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik bin Anas] from [Al Fudhail bin Abu Abdullah] from [Abdullah bin Niyar Al Aslami] from [Urwah] from ['Aisyah], she said: 'The Messenger of Allah, peace and blessings be upon him, set out for Badr until he reached a highland called Wabar. Suddenly, a polytheist man caught up with him, showing his courage and skill. The Prophet, peace and blessings be upon him, asked the man: Do you believe in Allah and His Messenger?' The man replied: "No." He said: "Go back, I will never seek help from a polytheist." The hadith is actually longer than this. This hadith is hasan gharib and is a guiding practice according to some scholars, who say: "Ahl al-Dhimma (non-Muslims under Muslim protection) do not receive a share of the spoils even if they fight alongside Muslims against the enemy." However, some scholars hold that they do receive a share of the spoils if they fight alongside Muslims."

Hadith Corroboration
Imam Ahmad : 23250
Imam Muslim : 3388
Imam Nasa'i : 4899

WAR PART FOR THE JEWS

Hadith Imam Tirmidzi Number 1480

وَيُرَوَّى عَنْ الزُّهْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْهَمَ لِقَوْمٍ مِنَ الْيَهُودِ قَاتَلُوا مَعَهُ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَزْرَةَ بْنِ ثَابِتٍ عَنْ الزُّهْرِيِّ بِهَذَا

It is narrated from Az Zuhri that the Prophet, peace and blessings be upon him, gave a share to the Jews who fought alongside him. Thus narrated [Qutaibah bin Sa'id], he said: [Abdul Warits bin Sa'id] narrated to us from [Azrah bin Tsabit] from [Az Zuhri] as such.

WAR SECTION FOR THOSE WHO FOLLOW BEFORE THE HORSE SECTION

Hadith Imam Tirmidzi Number 1481

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ
أَبِي مُوسَى قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ خَيْبَرَ فَأَسْهَمَ لَنَا مَعَ الَّذِينَ
افْتَتَحُوا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالَ الْأَوْزَاعِيُّ مَنْ لَحِقَ
بِالْمُسْلِمِينَ قَبْلَ أَنْ يُسْهَمَ لِلْخَيْلِ أُسْهَمَ لَهُ وَبُرَيْدٌ يُكْنَى أَبَا بُرَيْدَةَ وَهُوَ ثِقَةٌ وَرَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ
عُيَيْنَةَ وَغَيْرُهُمَا

Narrated to us [Abu Sa'id Al Asyaji] said, narrated to us [Hafsh bin Ghiyats] said, narrated to us [Buraid bin Abdullah bin Abu Burdah] from his grandfather [Abu Burdah] from [Abu Musa], he said: 'I came to the Messenger of Allah, peace and blessings be upon him, with a group of Ash'ari people at Khaibar, and he gave us a share along with those who fought.' This hadith is hasan gharib and is a guiding practice according to some scholars. Al Auza'i said: 'Whoever joins the Muslims before the share for horses is distributed, he will receive a share from it.' Buraid, nicknamed Abu Buraidah, is trustworthy. Sufyan Ats Tsauri, Ibnu Uyainah, and others narrated hadiths from him.

TREATMENT OF TOOLS OF THE MAGUS AND THE LAW OF EATING WILD ANIMALS

Hadith Imam Tirmidzi Number 1482

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي
ثَعْلَبَةَ الْخُسَيْنِيِّ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قُدُورِ الْمَجُوسِ فَقَالَ أَنْقُوهَا غَسَلًا وَاطْبُخُوا فِيهَا
وَنَهَى عَنْ كُلِّ سَبْعٍ وَذِي نَابٍ وَقَدْ رُويَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي ثَعْلَبَةَ وَرَوَاهُ أَبُو إِدْرِيسَ
الْحَوْلَانِيُّ عَنْ أَبِي ثَعْلَبَةَ وَأَبُو قِلَابَةَ لَمْ يَسْمَعْ مِنْ أَبِي ثَعْلَبَةَ إِنَّمَا رَوَاهُ عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَنْ أَبِي ثَعْلَبَةَ

Narrated to us [Zaid bin Akhzam Ath Tha'i] said, narrated to us [Abu Qutaibah Salm bin Qutaibah] said, narrated to us [Syu'bah] from [Ayyub] from [Abu Qilabah] from [Abu Tsa'labah Al Khusyani], he said: 'The Messenger of Allah, peace and blessings be upon him, was asked about the pots of the Magians, and he replied: Wash them thoroughly and cook with them.' He also forbade eating every wild animal and animal with fangs.' This hadith is also narrated through another chain from Abu Tsa'labah. Abu Idris Al Khaulani narrated it from Abu Tsa'labah. Abu Qilabah did not hear from Abu Tsa'labah, but he narrated from Abu Asma Ar Rahabi, from Abu Tsa'labah."

PROVISIONS FOR USING THE TOOLS OF BOOK EXPERTS

Hadith Imam Tirmidzi Number 1483

حَدَّثَنَا هَنَادٌ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ قَالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمَشَقِيَّ يَقُولُ أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَائِدُ اللَّهِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ يَقُولُ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ نَأْكُلُ فِي آيَاتِهِمْ قَالَ إِنْ وَجَدْتُمْ غَيْرَ آيَاتِهِمْ فَلَا تَأْكُلُوا فِيهَا فَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] said, narrated to us [Ibnul Mubarak] from [Haiwah bin Syuraih], he said: I heard [Rabi'ah bin Yazid Ad Dimasyqi] say: narrated to us [Abu Idris Al Khaulani 'Aidzullah bin Ubaidullah], he said: I heard [Abu Tsa'labah Al Khusyanni] say: 'I came to the Messenger of Allah, peace and blessings be upon him, and asked: O Messenger of Allah, we are in the land of the People of the Book and eat with their utensils?' He replied: "If you find other utensils, do not eat with them, but if you do not find any, wash them and eat with them." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Abu Dawud : 3342

HUNTING IS REQUIRED; LAW USING TRAINED DOGS AND ARROWS

Hadith Imam Tirmidzi Number 1484

حَدَّثَنَا عَلِيُّ بْنُ عِيسَى الْبَغْدَادِيُّ قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ وَقْتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيَّ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ فَتَنْطَبِخُ فِي قُدُورِهِمْ وَتَشْرَبُ فِي آيَاتِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ صَيْدٍ فَكَيْفَ نَصْنَعُ قَالَ إِذَا أُرْسَلَتْ كَلْبُكَ الْمُكَلَّبَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ وَإِنْ كَانَ غَيْرَ مُكَلَّبٍ فَذَكَ وَكُلْ وَإِذَا رَمَيْتَ بِسَهْمِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ

Narrated to us [Ali bin Isa Al Baghdadi] said, narrated to us [Ubaidullah bin Muhammad Al Qurasyi Al Bashri] said, narrated to us [Hammad bin Salamah] from [Ayyub] from [Qatadah] from [Abu Qilabah] from [Abu Asma Ar Rahabi] from [Abu Tsa'labah Al Khusyani], he said: 'O Messenger of Allah, we are in the land of the People of the Book, cooking with their pots and drinking from their vessels?' The Messenger of Allah, peace and blessings be upon him, said: If you do not find others, wash their utensils with water." Abu Tsa'labah asked again: "O Messenger of Allah, we are in a land where hunting is common, so what should we do?" He replied: "If you release a trained dog and mention Allah's name (when releasing it) and it kills the game, eat it. But if the dog is untrained, clean (the part bitten) and eat it. If you shoot an arrow and mention Allah's name and it kills the game, eat it."

Hadith Corroboration
Imam Tirmidzi : 1719

DISTRIBUTION OF GHANIMA BEFORE AND AFTER THE WAR

Hadith Imam Tirmidzi Number 1485

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ أَبِي سَلَامٍ عَنْ أَبِي أُمَامَةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنْقَلُ فِي الْبَدَاةِ الرَّبْعَ وَفِي الْقُفُولِ الثُّلُوثُ فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَحَبِيبِ بْنِ مَسْلَمَةَ وَمَعْنِ بْنِ يَزِيدَ وَابْنِ عُمَرَ وَسَلَمَةَ بْنِ الْأَكْوَعِ قَالَ أَبُو عِيسَى وَحَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَلَامٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar] said, narrated to us ['Abdurrahman bin Mahdi] said, narrated to us [Sufyan] from ['Abdurrahman Ibnul Harits] from [Sulaiman bin Musa] from [Makhul] from [Abu Sallam] from [Abu Umamah] from [Ubadah bin Ash Shamit], he said: 'The Prophet, peace and blessings be upon him, distributed nafl (additional spoils) at the start of a battle as a quarter share, and as a third when returning from battle.' In this matter, there are similar hadiths from Ibnu Abbas, Habib bin Maslamah, Ma'n bin Yazid, Ibnu Umar, and Salamah Ibnul Akwa'. Abu Isa said: 'The hadith of Ubadah is hasan sahih, and this hadith is narrated by Abu Sallam from one of the Prophet's companions, peace and blessings be upon him.'

Hadith Corroboration
Imam Ahmad : 21667
Imam Ibnu Majah : 2842

ADDITIONAL GIFTS FROM GHANIMAH TO SOME OF THE TROOPS

Hadith Imam Tirmidzi Number 1486

حَدَّثَنَا هَنَادٌ حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَقَّلَ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْرٍ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ أَبِي الزِّنَادِ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي التَّفَلِّ مِنَ الْخُمْسِ فَقَالَ مَالِكُ بْنُ أَنَسٍ لَمْ يَبْلُغْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَقَلَ فِي مَغَازِيهِ كُلِّهَا وَقَدْ بَلَغَنِي أَنَّهُ نَقَلَ فِي بَعْضِهَا وَإِنَّمَا ذَلِكَ عَلَى وَجْهِ الْاجْتِهَادِ مِنَ الْإِمَامِ فِي أَوَّلِ الْمَغْنَمِ وَآخِرِهِ قَالَ إِسْحَاقُ ابْنُ مَنْصُورٍ قُلْتُ لِأَحْمَدَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَقَلَ إِذَا فَصَلَ بِالرُّبْعِ بَعْدَ الْخُمْسِ وَإِذَا قَفَلَ بِالثُّلُثِ بَعْدَ الْخُمْسِ فَقَالَ يُخْرِجُ الْخُمْسَ ثُمَّ يُنْقَلُ مِمَّا بَقِيَ وَلَا يُجَاوِزُ هَذَا قَالَ أَبُو عِيسَى وَهَذَا الْحَدِيثُ عَلَى مَا قَالَ ابْنُ الْمُسَيَّبِ التَّفَلُّ مِنَ الْخُمْسِ قَالَ إِسْحَاقُ هُوَ كَمَا قَالَ

Narrated to us [Hannad] said, narrated to us [Ibnu Abu Az Zinad] from [his father] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas], he said: 'The Prophet, peace and

blessings be upon him, gave his sword named Dhu al-Fiqar as nafl (additional spoils) at the Battle of Badr. It was the sword he dreamed of at Uhud.' Abu Isa said: 'This hadith is hasan gharib, and we only know it through this chain, from the hadith of Ibnu Abu Az Zinad. The scholars differ regarding nafl taken from the fifth (of the spoils). Malik bin Anas said: It has not reached me that the Messenger of Allah, peace and blessings be upon him, gave nafl in every battle. What reached me is that he gave nafl in some battles he fought, based on the leader's discretion whenever spoils were obtained.' Ishaq bin Manshur said: I said to Ahmad, "The Prophet gave nafl as a quarter share at the start of a battle after taking a fifth, and a third share when returning from battle after taking a fifth." Ahmad said: "He took out a fifth first, then gave nafl from the remainder, and never more than that." Abu Isa said: This hadith aligns with the saying of Ibnul Musayyab, that nafl is taken from the fifth. Ishaq said something similar."

Hadith Corroboration
Imam Ibnu Majah : 2798

LAW OF SALB (SPECIAL WAR SPOILERS)

Hadith Imam Tirmidzi Number 1487

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْتَةٌ فَلَهُ سَلْبُهُ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَفِي الْبَابِ عَنْ عَوْفِ بْنِ مَالِكٍ وَخَالِدِ بْنِ الْوَلِيدِ وَأَنَسٍ وَسَمُرَةَ بْنِ جُنْدَبٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مُحَمَّدٍ هُوَ نَافِعُ مَوْلَى أَبِي قَتَادَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لِلْإِمَامِ أَنْ يُخْرِجَ مِنَ السَّلْبِ الْخُمْسَ وَقَالَ الثَّوْرِيُّ التَّقْلُ أَنْ يَقُولَ الْإِمَامُ مَنْ أَصَابَ شَيْئًا فَهُوَ لَهُ وَمَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ فَهُوَ جَائِزٌ وَلَيْسَ فِيهِ الْخُمْسُ وَقَالَ إِسْحَاقُ السَّلْبُ لِلْقَاتِلِ إِلَّا أَنْ يَكُونَ شَيْئًا كَثِيرًا فَرَأَى الْإِمَامُ أَنْ يُخْرِجَ مِنْهُ الْخُمْسَ كَمَا فَعَلَ عُمَرُ بْنُ الْخَطَّابِ

Narrated to us [Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik bin Anas] from [Yahya bin Sa'id] from [Umar bin Katsir bin Aflah] from [Abu Muhammad], the freed slave of Abu Qatadah, from [Abu Qatadah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever kills (an enemy) and has proof of his killing, he is entitled to the salb (belongings) of the one he killed.' Abu Isa said: 'The hadith contains a story. Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan] from [Yahya bin Sa'id] with this chain, as in the hadith. In this matter, there are also hadiths from Auf bin Malik, Khalid Ibnul Walid, Anas, and Samurah bin Jundub. This hadith is hasan sahih. Abu Muhammad's real name is Nafi', the freed slave of Abu Qatadah. This hadith is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, and others. This is the opinion of Imam Al Auza'i, Syafi'i, and Ahmad.

Some scholars say: "A leader should take a fifth from the salb." Ats Tsauri said: "Nafl is like when a leader says, 'Whoever obtains something is entitled to it, and whoever kills an enemy is entitled to his salb,' so that is permissible, and there is no obligation to take a fifth from it." Ishaq said: "The salb belongs to the killer, unless it is substantial, so the leader may decide to take a fifth from it, as Umar Ibnul Khaththab did."

Hadith Corroboration
 Imam Ahmad : 15926, 15939, 19285
 Imam Bukhari : 2909, 3978
 Imam Muslim : 3295
 Imam Abu Dawud : 2342
 Imam Nasa'i : 4705
 Imam Ibnu Majah : 2828
 Imam Malik : 863

PROHIBITION OF BUYING GHANIMAH BEFORE SHARING

Hadith Imam Tirmidzi Number 1488

حَدَّثَنَا هَنَادٌ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ
 شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شِرَاءِ الْمَغَانِمِ حَتَّى
 تُقَسَمَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Hannad] said, narrated to us [Hatim bin Isma'il] from [Jahdham bin Abdullah] from [Muhammad bin Ibrahim] from [Muhammad bin Zaid] from [Syahr bin Hausyab] from [Abu Sa'id Al Khudri], he said: 'The Messenger of Allah, peace and blessings be upon him, forbade buying spoils until they are distributed.' In this matter, there is a similar hadith from Abu Hurairah. Abu Isa said: 'This hadith is hasan gharib.'

Hadith Corroboration
 Imam Ahmad : 9529, 10950
 Imam Nasa'i : 4566
 Imam Ibnu Majah : 2187

PROHIBITION ON HAVING SEX WITH PREGNANT FEMALE PRISONERS

Hadith Imam Tirmidzi Number 1489

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ عَنْ وَهْبِ بْنِ خَالِدٍ قَالَ حَدَّثَنِي أُمُّ حَبِيبَةَ بِنْتُ
 عَرَبَاضِ بْنِ سَارِيَةَ أَنَّ أَبَاهَا أَخْبَرَهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُوطَأَ السَّبَايَا حَتَّى يَضَعْنَ مَا فِي
 بُطُونِهِنَّ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ وَحَدِيثُ عَرَبَاضٍ حَدِيثٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ
 أَهْلِ الْعِلْمِ وَقَالَ الْأَوْزَاعِيُّ إِذَا اشْتَرَى الرَّجُلُ الْجَارِيَةَ مِنَ السَّبْيِ وَهِيَ حَامِلٌ فَقَدْ رُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ
 أَنَّهُ قَالَ لَا تُوطَأُ حَامِلٌ حَتَّى تَضَعَ قَالَ الْأَوْزَاعِيُّ وَأَمَّا الْحَرَائِرُ فَقَدْ مَضَتْ السُّنَّةُ فِيهِنَّ بِأَنْ أُمِرْنَ بِالْعِدَّةِ حَدَّثَنِي

بِذَلِكَ عَلِيُّ بْنُ خَشْرَمٍ قَالَ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَوْزَاعِيِّ بِهَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Yahya An Naisaburi] said, narrated to us [Abu Ashim An Nabil] from [Wahb bin Khalid], he said: narrated to me [Ummu Habibah binti Irbadh bin Sariyah] that [her father] informed her that the Messenger of Allah, peace and blessings be upon him, forbade intercourse with captive women until they give birth to what is in their wombs.' Abu Isa said: 'In this matter, there is a similar hadith from Ruwaifi' bin Tsabit, and the hadith of Irbadh is gharib. It is a guiding practice according to the scholars. Al Auza'i said: If a man buys a pregnant female slave from captive women, it is narrated from Umar Ibnul Khaththab that the Messenger of Allah, peace and blessings be upon him, said: 'A pregnant woman must not be touched until she gives birth.' Al Auza'i further said: 'As for free women, the Sunnah has clarified that they are required to observe iddah.' Ali bin Khasyram narrated to me as such, saying: Isa bin Yunus narrated to us from Al Auza'i as in this hadith.'"

FREEDOM TO CONSUME FOOD OF THE PEOPLE OF THE BOOK

Hadith Imam Tirmidzi Number 1490

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ أَخْبَرَنِي سِمَاكُ بْنُ حَرْبٍ قَالَ سَمِعْتُ قَبِيصَةَ بْنَ هَلْبٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَتْ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصَارَى فَقَالَ لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ طَعَامٌ ضَارَعَتْ فِيهِ النَّصْرَانِيَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ سَمِعْتُ مُحَمَّدًا وَقَالَ عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ سِمَاكٍ عَنْ قَبِيصَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ مُحَمَّدٌ وَقَالَ وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ عَنْ سِمَاكٍ عَنْ مُرِّيِّ بْنِ قَطْرِئٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الرُّخْصَةِ فِي طَعَامِ أَهْلِ الْكِتَابِ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abu Dawud Ath Thayalisi] from [Suyu'bah] said, informed me [Simak bin Harb], he said: I heard [Qabishah bin Halb] narrate from [his father], he said: 'I asked the Prophet, peace and blessings be upon him, about the food of Christians, and he replied: Do not let doubt enter your heart about (the lawfulness of) food until you resemble a Christian (like a Christian priest overly cautious about lawful food).' Abu Isa said: 'This hadith is hasan. I heard [Mahmud] (say so). [Ubaidullah bin Musa] said: from [Isra'il], from [Simak], from [Qabishah], from the Prophet, peace and blessings be upon him, as in the hadith. [Mahmud] said: [Wahb bin Jarir] said: from [Suyu'bah], from [Simak], from [Muray bin Qathari], from [Adi bin Hatim], from the Prophet, peace and blessings be upon him, as in the hadith. This hadith is a guiding practice according to the scholars, who permit eating the food of the People of the Book.'"

Hadith Corroboration

Imam Ahmad : 20959, 20960, 20963, 20966, 20968, 20973

Imam Abu Dawud : 3290

Imam Ibnu Majah : 2820

THE EFFECTS OF SEPARATING MOTHER FROM HER CHILD

Hadith Imam Tirmidzi Number 1491

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ عُمَرَ الشَّيْبَانِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي حُيَّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبَّتِهِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرَهُوا التَّفْرِيقَ بَيْنَ السَّبْيِ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا وَبَيْنَ الْوَلَدِ وَالْوَالِدِ وَبَيْنَ الْإِخْوَةِ قَالَ أَبُو عِيسَى قَدْ سَمِعْتُ الْبُخَارِيَّ يَقُولُ سَمِعَ أَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ

Narrated to us [Umar bin Hafsh bin Umar Asy Syaibani] said, informed us [Abdullah bin Wahb] said, informed me [Huyay] from [Abu 'Abdurrahman Al Hubuli] from [Abu Ayyub], he said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever separates a mother from her child, Allah will separate him from those he loves on the Day of Resurrection.' Abu Isa said: 'In this matter, there is a similar hadith from Ali, and this hadith is hasan gharib. This hadith is a guiding practice according to the scholars from the companions of the Prophet, peace and blessings be upon him, and others, namely they dislike separating captives, whether a mother from her child, a child from his father, or siblings.' Abu Isa said: 'I heard Bukhari say: "Abu 'Abdurrahman Al Hubuli heard from Abu Ayyub Al Anshari."'

Hadith Corroboration
Imam Ahmad : 22401
Imam Ibnu Majah : 2241
Imam Darimi : 2368

DEVELOPMENT CONCERNING THE BADAR PRISONERS OF WAR

Hadith Imam Tirmidzi Number 1492

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ الْكُوفِيُّ وَمَحْمُودُ بْنُ عَيَّلَانَ قَالَا حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ عُبَيْدَةَ عَنْ عَلِيَّ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ جِبْرَائِيلَ هَبَطَ عَلَيْهِ فَقَالَ لَهُ خَيْرُهُمْ يَعْنِي أَصْحَابَكَ فِي أَسَارَى بَدْرِ الْقَتْلُ أَوْ الْفِدَاءُ عَلَى أَنْ يُقْتَلَ مِنْهُمْ قَابِلًا مِثْلَهُمْ قَالُوا الْفِدَاءُ وَيُقْتَلُ مِثْلُكَ فِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَنْسِ وَأَبِي بَرَزَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي زَائِدَةَ وَرَوَى أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَرَوَى ابْنُ عَوْنٍ عَنْ ابْنِ سِيرِينَ عَنْ عُبَيْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَأَبُو

Narrated to us [Abu Ubaidah bin Abu As Safar]—his real name is Ahmad bin Abdullah Al Hamdani Al Kufi—and [Mahmud bin Ghailan], both said: narrated to us [Abu Dawud Al Hafari] said, narrated to us [Yahya bin Zakariya bin Abu Zaidah] from [Sufyan bin Sa'id] from [Hisyam] from [Ibnu Sirin] from [Abidah] from [Ali], he said: 'The Messenger of Allah, peace and blessings be upon him, said that Jibril came down to him and said: Consult them—meaning the companions—about the captives of Badr: whether to kill them or take ransom, with the consequence that they (the Muslims) will be killed later equal to the number of those captives?' The companions replied: "We choose ransom." Afterward, some among us were killed.' In this matter, there are also hadiths from Ibnu Mas'ud, Anas, Abu Barzah, and Jubair bin Muth'im. Abu Isa said: 'This hadith is hasan gharib, namely the hadith of Ats Tsauroi. We do not know it except from the hadith of Ibnu Abu Zaidah. [Abu Usamah] also narrated from [Hisyam], from [Ibnu Sirin], from [Abidah], from [Ali], from the Prophet, peace and blessings be upon him, as in the hadith. [Ibnu Aun] narrated from [Ibnu Sirin], from [Abidah], from the Prophet, peace and blessings be upon him, as mursal. Abu Dawud Al Hafari's real name is Umar bin Sa'd.'"

REDEMPTION OF MUSLIM CAPTIVES WITH INFIDEL CAPTIVES

Hadith Imam Tirmidzi Number 1493

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ عَمِّهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ بِرَجُلٍ مِنَ الْمُشْرِكِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَمُّ أَبِي قِلَابَةَ هُوَ أَبُو الْمُهَلَّبِ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو وَيُقَالُ مُعَاوِيَةُ بْنُ عَمْرِو وَأَبُو قِلَابَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ الْجَرْمِيُّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ لِلْإِمَامِ أَنْ يَمُنَّ عَلَى مَنْ شَاءَ مِنَ الْأَسَارَى وَيَقْتُلَ مَنْ شَاءَ مِنْهُمْ وَيَفْدِيَ مَنْ شَاءَ وَاخْتَارَ بَعْضُ أَهْلِ الْعِلْمِ الْقَتْلَ عَلَى الْفِدَاءِ وَقَالَ الْأَوْزَاعِيُّ بَلَّغْنِي أَنَّ هَذِهِ الْآيَةَ مَنْسُوخَةٌ قَوْلُهُ تَعَالَى {فَأَمَّا مَنْ بَعْدَ وَإِنَّمَا فِدَاءٌ} نَسَخَتْهَا وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ {حَدَّثَنَا بِذَلِكَ هَنَادٌ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ الْأَوْزَاعِيِّ قَالَ إِسْحَاقُ بْنُ مَنْصُورٍ قُلْتُ لِأَحْمَدَ إِذَا أُسِيرَ الْأَسِيرُ يُقْتَلُ أَوْ يُفَادَى أَحَبُّ إِلَيْكَ قَالَ إِنْ قَدَرُوا أَنْ يُفَادُوا فَلَيْسَ بِهِ بَأْسٌ وَإِنْ قُتِلَ فَمَا أَعْلَمُ بِهِ بَأْسًا قَالَ إِسْحَاقُ الْإِثْنَانُ أَحَبُّ إِلَيَّ إِلَّا أَنْ يَكُونَ مَعْرُوفًا فَأُطْمَعُ بِهِ الْكَثِيرَ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan] said, narrated to us [Ayyub] from [Abu Qilabah] from [his uncle] from [Imran bin Khushain], he said: 'The Prophet, peace and blessings be upon him, ransomed two Muslim men with one non-Muslim man.' Abu Isa said: 'This hadith is hasan sahih. The uncle of Abu Qilabah is Abul Muhallab, and his real name is 'Abdurrahman bin Amru, or also called Mu'awiyah bin Amru. Abu Qilabah's name is Abdullah bin Zaid Al Jarmi. Most scholars from the companions of the Prophet, peace and blessings be upon him, and others act upon this hadith. Namely, a leader (caliph) has the right to pardon, kill, or take ransom from captured non-Muslims as he wishes. But some

scholars prefer killing them over taking ransom. Al Auza'i said: It has reached me that this verse: (You may free them or take ransom...) -Qs. Muhammad: 4- was abrogated by His saying: (And kill them wherever you find them...) -Qs. Al Baqarah: 191-. Thus narrated Hannad, he said: Ibnul Mubarak narrated to us from Al Auza'i. Ishaq bin Manshur said: 'I asked Ahmad, "If an enemy is captured, what do you prefer: to kill or free them for ransom?" He replied: "If they can pay ransom, it's fine, and if they are killed, I think it's fine too." Ishaq said: "I prefer capturing the enemy."

Hadith Corroboration
Imam Ahmad : 18986, 19033

PROHIBITION OF KILLING WOMEN AND CHILDREN IN WAR

Hadith Imam Tirmidzi Number 1494

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَخْبَرَهُ أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ وَنَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ فِي الْبَابِ عَنْ بُرَيْدَةَ وَرَبَاحٍ وَيُقَالُ رِيَّاحُ بْنُ الرَّبِيعِ وَالْأَسْوَدُ بْنُ سَرِيعٍ وَابْنِ عَبَّاسٍ وَالصَّعْبُ بْنُ جَثَّامَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ كَرِهُوا قَتْلَ النِّسَاءِ وَالْوِلْدَانِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي الْبَيَاتِ وَقَتْلَ النِّسَاءِ فِيهِمْ وَالْوِلْدَانِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَرَخَّصَا فِي الْبَيَاتِ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar], he informed him that a woman was found killed during one of the Messenger of Allah's battles, peace and blessings be upon him, so the Messenger of Allah, peace and blessings be upon him, disapproved of it and forbade killing women and children.' In this matter, there are similar hadiths from Buraidah and Rabah, also called Riyah bin Ar Rabi', Al Aswad bin Sari', Ibnu Abbas, and Ash Sha'b bin Jatstsamah. Abu Isa said: 'This hadith is hasan sahih and is a guiding practice according to some scholars from the companions of the Prophet, peace and blessings be upon him, and others, namely they dislike killing women and children.' This is the opinion of Sufyan Ats Tsauri and Syafi'i. Some other scholars permit attacking at night, killing women (within the enemy ranks) and children. This is the opinion of Ahmad and Ishaq. Both permit attacking at night.

Hadith Corroboration
Imam Ahmad : 2202, 4509, 4516, 5201, 5400, 5493, 5688, 5764, 5782
Imam Bukhari : 2791, 2792
Imam Muslim : 3279, 3280
Imam Ibnu Majah : 2831
Imam Malik : 857
Imam Darimi : 2353

THE LAW OF KILLING POLITICAL WOMEN AND CHILDREN IN WAR

Hadith Imam Tirmidzi Number 1495

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَخْبَرَنِي الصَّعْبُ بْنُ جَثَامَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ خَيْلَنَا أُوطِئَتْ مِنْ نِسَاءِ الْمُشْرِكِينَ وَأَوْلَادِهِمْ قَالَ هُمْ مِنْ آبَائِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Ali Al Juhani] said, narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Ubaidullah bin Abdullah] from [Ibnu Abbas], he said: narrated to us [Ash Sha'b bin Jatstsamah], he said: 'O Messenger of Allah, our cavalry fears killing the women and children of the polytheists!' He replied: They are part of their fathers." Abu Isa said: 'This hadith is hasan sahih.'

THE PROPHET'S DECISION ON USING FIRE AS A MEANS OF TORTURE

Hadith Imam Tirmidzi Number 1496

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ بُكَيرِ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْثٍ فَقَالَ إِنْ وَجَدْتُمْ فُلَانًا وَفُلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ فَأَحْرِقُوهُمَا بِالنَّارِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَرَدْنَا الْخُرُوجَ إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلَانًا وَفُلَانًا بِالنَّارِ وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَحَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَقَدْ ذَكَرَ مُحَمَّدُ بْنُ إِسْحَقَ بَيْنَ سُلَيْمَانَ بْنِ يَسَارٍ وَبَيْنَ أَبِي هُرَيْرَةَ رَجُلًا فِي هَذَا الْحَدِيثِ وَرَوَى غَيْرُ وَاحِدٍ مِثْلَ رِوَايَةِ اللَّيْثِ وَحَدِيثُ اللَّيْثِ بْنِ سَعْدٍ أَشْبَهُ وَأَصَحُّ قَالَ الْبُخَارِيُّ وَسُلَيْمَانُ بْنُ يَسَارٍ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ قَالَ مُحَمَّدٌ وَحَدِيثُ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ فِي هَذَا الْبَابِ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Bukair bin Abdullah] from [Sulaiman bin Yasar] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, sent us on an expedition, saying: If you find so-and-so and so-and-so, two men from Quraysh, burn them with fire.' Then, as we were about to depart, he said: "I ordered you to burn so-and-so and so-and-so with fire, but none should punish with fire except Allah, so if you find them, kill them." In this matter, there are similar hadiths from Ibnu Abbas and Hamzah bin Amru Al Aslami. Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih and is a guiding practice according to the scholars. In this hadith, Muhammad bin Ishaq mentions a man between Sulaiman bin Yasar and Abu Hurairah.' Not only one person narrated like the narration of Al Laits, and the hadith of Al Laits bin Sa'd is closer to the truth and sahih. Imam Bukhari said: 'Sulaiman bin Yasar heard from Abu Hurairah.' Muhammad said: 'The hadith of Hamzah bin Amru Al Aslami in this matter is sahih.'

REQUIREMENTS FOR ENTERING HEAVEN: FREEDOM FROM ARROGANCE, STEALING AND DEBT

Hadith Imam Tirmidzi Number 1497

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ بَرِيءٌ مِنْ ثَلَاثِ الْكِبَرِ وَالْغُلُولِ وَالَّذِينَ دَخَلَ الْجَنَّةَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ

Narrated to us [Qutaibah bin Sa'id] said, narrated to us [Abu Awanah] from [Qatadah] from [Salim bin Abul Ja'd] from [Tsauban], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever dies free from three things—arrogance, stealing spoils, and debt—will enter paradise.' In this matter, there are similar hadiths from Abu Hurairah and Zaid bin Khalid Al Juhani.'"

Hadith Corroboration
Imam Ahmad : 21335, 21356, 21391, 21392, 21398
Imam Tirmidzi : 1498
Imam Ibnu Majah : 2403
Imam Darimi : 2479

HADITH ABOUT THE CONDITIONS FOR ENTERING HEAVEN AND DIFFERENCES IN THE HISTORIES

Hadith Imam Tirmidzi Number 1498

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَارَقَ الرُّوحَ الْجَسَدَ وَهُوَ بَرِيءٌ مِنْ ثَلَاثِ الْكَثْرِ وَالْغُلُولِ وَالَّذِينَ دَخَلَ الْجَنَّةَ هَكَذَا قَالَ سَعِيدُ الْكَثْرِ وَقَالَ أَبُو عَوَانَةَ فِي حَدِيثِهِ الْكِبَرُ وَلَمْ يَذْكُرْ فِيهِ عَنْ مَعْدَانَ وَرِوَايَةُ سَعِيدٍ أَصَحُّ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Ibnu Abu Adi] from [Sa'id] from [Qatadah] from [Salim Abu Isa Abul Ja'd] from [Ma'dan bin Abu Thalhah] from [Tsauban], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever's soul departs his body free from three things—withholding zakat, stealing spoils, and debt—will enter paradise.' Thus Sa'id mentioned "Al Kanzu (withholding zakat)." Meanwhile, Abu Awanah mentioned in his hadith the word "Al Kibr (arrogance)," but in his hadith, he did not mention from Ma'dan. The narration of Sa'id is more sahih.'"

Hadith Corroboration
Imam Ahmad : 21335, 21356, 21391, 21392, 21398
Imam Ibnu Majah : 2403
Imam Darimi : 2479

THE LAW ON THEFT AND ITS CONSEQUENCES ON THE DAY OF

JUDGMENT

Hadith Imam Tirmidzi Number 1499

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا سِمَاكُ أَبُو زُمَيْلٍ
الْحَنْفِيُّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ قِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَدْ اسْتُشْهِدَ قَالَ
كَلَّا قَدْ رَأَيْتُهُ فِي النَّارِ بَعَاءَةً قَدْ غَلَّهَا قَالَ قُمْ يَا عُمَرُ فَنَادِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ ثَلَاثًا قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Al Hasan bin Ali] said, narrated to us [Abdu Ash Shamad bin Abdul Warits] said, narrated to us [Ikrimah bin Ammar] said, narrated to us [Simak Abu Zumal Al Hanafi], he said: I heard [Ibnu Abbas] say: '[Umar Ibnul Khaththab] narrated to me that it was said to the Messenger of Allah, peace and blessings be upon him: O Messenger of Allah, so-and-so has been martyred!' He replied: "No, he has entered the Fire because of the cloth he stole." He then said: "O Umar, stand and proclaim: Indeed, only the believers will enter paradise—three times." Abu Isa said: 'This hadith is hasan sahih gharib.'

THE ROLE OF ANSHAR WOMEN IN WAR

Hadith Imam Tirmidzi Number 1500

حَدَّثَنَا بَشْرُ بْنُ هِلَالٍ الصَّوَّافُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِأُمَّ سُلَيْمٍ وَنِسْوَةٍ مَعَهَا مِنَ الْأَنْصَارِ يَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجُرْحَ قَالَ أَبُو عِيسَى وَفِي
الْبَابِ عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bisyr bin Hilal Ash Shawwaf] said, narrated to us [Ja'far bin Sulaiman Adh Dhubba'i] from [Tsabit] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, went to war accompanied by Ummu Sulaim and some Ansari women they provided water and treated the wounded.' Abu Isa said: 'In this matter, there is also a hadith from Ar Rubayi' binti Mu'awwidz, and this hadith is hasan sahih.'

Hadith Corroboration

Imam Muslim : 3375

Imam Abu Dawud : 2169

RECEIPT OF GIFTS FROM THE KING AND DECISIONS OF THE PROPHET

Hadith Imam Tirmidzi Number 1501

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ إِسْرَائِيلَ عَنْ ثَوْبَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ كِسْرَى أَهْدَى لَهُ فَقَبِلَ وَأَنَّ الْمُلُوكَ أَهْدَوْا إِلَيْهِ فَقَبِلَ مِنْهُمْ وَفِي الْبَابِ عَنْ جَابِرِ

وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَثُوَيْرُ بْنُ أَبِي فَاحِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ وَثُوَيْرٌ يُكْنَى أَبَا جَهْمٍ

Narrated to us [Ali bin Sa'id Al Kindi] said, narrated to us [Abdurrahim bin Sulaiman] from [Isra'il] from [Tsuwair] from [his father] from [Ali], he said: 'The King of Kisra gave a gift to him, and he accepted it, and other kings also gave gifts to him, and he accepted them.' In this matter, there is a similar hadith from Jabir, and this hadith is hasan gharib. Tsuwair bin Abi Fakhitah's real name is Sa'id bin Ilaqah, and his nickname Tsuwair is Abu Jahm.

RECEIVING GIFTS FROM POLYSTS

Hadith Imam Tirmidzi Number 1502

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ عَنْ عِمْرَانَ الْقَطَّانِ عَنْ قَتَادَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ الشَّخِيرِ عَنْ عِيَّاضِ بْنِ حِمَارٍ أَنَّهُ أَهْدَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً لَهُ أَوْ نَاقَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسَلَمْتُ قَالَ لَا قَالَ فَإِنِّي نُهِيتُ عَنْ زَبْدِ الْمُشْرِكِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ إِنِّي نُهِيتُ عَنْ زَبْدِ الْمُشْرِكِينَ يَعْنِي هَدَايَاهُمْ وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقْبَلُ مِنَ الْمُشْرِكِينَ هَدَايَاهُمْ وَذُكِرَ فِي هَذَا الْحَدِيثِ الْكَرَاهِيَّةُ وَاحْتَمَلَ أَنْ يَكُونَ هَذَا بَعْدَ مَا كَانَ يَقْبَلُ مِنْهُمْ ثُمَّ نَهَى عَنْ هَدَايَاهُمْ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Abu Dawud] from [Imran Al Qaththan] from [Qatadah] from [Yazid bin Abdullah]—that is, Ibnu Asy Syaikhkhir—from [Iyadh bin Himar], that he once gave a gift or a camel to him. The Prophet, peace and blessings be upon him, said: 'Have you embraced Islam?' He replied: 'Not yet.' He said: 'I am forbidden from accepting gifts from polytheists.' Abu Isa said: 'This hadith is hasan sahih. The meaning of the Prophet's saying, I am forbidden from accepting gifts from polytheists," refers to accepting their gifts.' It is also narrated from the Prophet, peace and blessings be upon him, that he accepted gifts from polytheists. In that hadith, the term makruh is mentioned, indicating that he may have accepted their gifts and later prohibited it."

Hadith Corroboration
Imam Abu Dawud : 2657

PROSTITUTION IN GRATITUDE

Hadith Imam Tirmidzi Number 1503

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ أَمْرٌ فَسَرَّ بِهِ فَخَرَّ لِلَّهِ سَاجِدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ

رَأَوْا سَجْدَةَ الشُّكْرِ وَبَكَارُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ مُقَارِبُ الْحَدِيثِ

Narrated to us [Muhammad Ibnul Mutsanna] from [Abu Ashim] said, narrated to us [Bakar bin Abdul Aziz bin Abu Bakrah] from [his father] from [Abu Bakrah], he said: 'The Prophet, peace and blessings be upon him, received an order that made him happy, and he performed sujud syukur (prostration of gratitude).' Abu Isa said: 'This hadith is hasan gharib, and we only know it from the hadith of Bakkar bin Abdul Aziz through this chain. Most scholars act upon this hadith, seeing the recommendation for sujud syukur. Bakkar bin Abdul Aziz bin Bakrah is a muqaribul hadith (reliable narrator).'

THE ROLE OF WOMEN IN MAINTAINING PEOPLE'S SECURITY

Hadith Imam Tirmidzi Number 1504

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ يَعْنِي تُجِيرُ عَلَى الْمُسْلِمِينَ فِي الْبَابِ عَنْ أُمِّ هَانِئٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَسَأَلْتُ مُحَمَّدًا فَقَالَ هَذَا حَدِيثٌ صَحِيحٌ وَكَثِيرُ بْنُ زَيْدٍ قَدْ سَمِعَ مِنَ الْوَلِيدِ بْنِ رَبَاحٍ وَالْوَلِيدُ بْنُ رَبَاحٍ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مُقَارِبُ الْحَدِيثِ

Narrated to us [Yahya bin Aktsam] said, narrated to us [Abdul Aziz bin Abu Hazim] from [Katsir bin Zaid] from [Al Walid bin Rabah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Indeed, a woman can grant safety to a people (Muslims).' In this matter, there is also a hadith from Ummu Hani, and this hadith is hasan gharib. I asked Muhammad about this hadith, and he replied: 'This is a sahih hadith. Katsir bin Zaid heard from Al Walid bin Rabah, and Al Walid bin Rabah heard from Abu Hurairah, and he is a muqaribul hadith.'

WOMEN'S SECURITY GUARANTEE

Hadith Imam Tirmidzi Number 1505

حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ أُمِّ هَانِئٍ أَنَّهَا قَالَتْ أَجَرْتُ رَجُلَيْنِ مِنْ أَهْمَائِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَّنَا مَنْ أَمَّنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَجَازُوا أَمَانَ الْمَرْأَةِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ أَجَازَ أَمَانَ الْمَرْأَةِ وَالْعَبْدِ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ وَأَبُو مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ وَيُقَالُ لَهُ أَيْضًا مَوْلَى أُمِّ هَانِئٍ أَيْضًا وَاسْمُهُ يَزِيدُ وَقَدْ رَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ أَجَازَ أَمَانَ الْعَبْدِ وَقَدْ رَوَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ قَالَ أَبُو عِيسَى وَمَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ مَنْ أَعْطَى الْأَمَانَ مِنَ الْمُسْلِمِينَ فَهُوَ جَائِزٌ عَلَى كُلِّهِمْ

Narrated to us [Abul Walid Ad Dimasyqi] said, narrated to us [Al Walid bin Muslim] said, informed me [Ibnu Abu Dzi`b] from [Sa'id Al Maqburi] from [Abu Murrah], the freed slave of Aqil bin Abu Thalib, from [Ummu Hani], she said: 'I granted safety to two men from my husband's relatives. The Messenger of Allah, peace and blessings be upon him, said: We have granted safety to those you have given safety to.' Abu Isa said: 'This hadith is hasan sahih. Some scholars act upon this hadith, allowing a woman to grant safety. This is the opinion of Ahmad. Ishaq also permits safety granted by a woman or a slave. This hadith is narrated through multiple chains. Abu Murrah, the freed slave of Aqil bin Abu Thalib, is also called Maula Ummu Hani, and his real name is Yazid. It is also narrated from Umar Ibnul Khaththab that he permitted safety granted by a slave. It is narrated from Ali bin Abu Thalib, from Abdullah bin Amru, from the Prophet, peace and blessings be upon him, he said: "The safety granted by a Muslim can be given by the lowest among them." Abu Isa said: "The meaning of this hadith, according to the scholars, is that the granting of safety by Muslims can be done by any of them."'

FULFILL THE AGREEMENT HONESTLY

Hadith Imam Tirmidzi Number 1506

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي أَبُو الْفَيْضِ قَالَ سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَقُولُ كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ أَهْلِ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ فِي بِلَادِهِمْ حَتَّى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ فَإِذَا رَجُلٌ عَلَى دَابَّةٍ أَوْ عَلَى فَرَسٍ وَهُوَ يَقُولُ اللَّهُ أَكْبَرُ وَفَاءٌ لَا عَدْرٌ وَإِذَا هُوَ عَمْرُو بْنُ عَبْسَةَ فَسَأَلَهُ مُعَاوِيَةُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلِّنْ عَهْدًا وَلَا يَشُدَّهُ حَتَّى يَمُضِيَ أَمْدُهُ أَوْ يُنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ قَالَ فَرَجَعَ مُعَاوِيَةُ بِالنَّاسِقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abu Dawud] said, informed us [Syu'bah] said, informed me [Abul Faidh], he said: I heard [Sulaim bin Amir] say: 'There was a treaty between Mu'awiyah and the Romans. Mu'awiyah then traveled to their land, hoping to attack it when the treaty expired. Suddenly, a man on a mount or horse said: Allahu Akbar, fulfill the treaty and do not betray it.' It was [Amru bin Abasah]. Mu'awiyah asked him about it, and he replied: "I heard the Messenger of Allah, peace and blessings be upon him, say: 'Whoever has a treaty with a people must not betray it until its term ends or return it to them fairly.'" Mu'awiyah then returned with his army.' Abu Isa said: 'This hadith is hasan sahih.'"

Hadith Corroboration
Imam Ahmad : 16401, 16411, 18619
Imam Abu Dawud : 2378

THREAT FOR TRAITORS ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 1507

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ
وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَأَلْتُ مُحَمَّدًا
عَنْ حَدِيثِ سُؤَيْدٍ عَنْ أَبِي إِسْحَقَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ غَادِرٍ
لَوَاءٌ فَقَالَ لَا أَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا

Narrated to us [Ahmad bin Mani'] said, narrated to us [Isma'il bin Ibrahim] said, narrated to us [Shakhr bin Juwairiyah] from [Nafi'] from [Ibnu Umar], he said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: On the Day of Resurrection, a betrayer will be marked with a banner.' He said: 'In this matter, there are also hadiths from Ali, Abdullah bin Mas'ud, Abu Sa'id, and Anas.' Abu Isa said: 'This hadith is hasan sahih. I asked Muhammad about the hadith of Suwaid, from Abu Ishaq, from Umarah bin Umair, from Ali, from the Prophet, peace and blessings be upon him, he said: "Every betrayer is marked with a banner." He replied: "I do not know whether this hadith is marfu'."

Hadith Corroboration

Imam Ahmad : 3705, 3763, 3984, 3985, 4419, 4607, 4844, 4945, 5123, 5200, 5451, 5542, 5645, 5697, 5780, 5820, 5999, 6158, 10877,

10924, 11004, 11190, 11239, 11990, 12060, 13121, 13354, 15278, 17215, 22588

Imam Bukhari : 2949, 2950, 5709, 5710, 6451, 6578

Imam Muslim : 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3272

Imam Abu Dawud : 2375

Imam Tirmidzi : 1507

Imam Ibnu Majah : 2863, 2864, 4193

Imam Darimi : 2430

PUNISHMENT FOR BANI QURAIZAH

Hadith Imam Tirmidzi Number 1508

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّهُ قَالَ رُمِيَ يَوْمَ الْأَحْزَابِ سَعْدُ بْنُ مُعَاذٍ فَقَطَعُوا أَكْحَلَهُ أَوْ
أَبْجَلَهُ فَحَسَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّارِ فَانْتَفَخَتْ يَدُهُ فَتَرَكَهُ فَزَفَقَهُ الدَّمُ فَحَسَمَهُ أُخْرَى
فَانْتَفَخَتْ يَدُهُ فَلَمَّا رَأَى ذَلِكَ قَالَ اللَّهُمَّ لَا تُخْرِجْ نَفْسِي حَتَّى تُقَرَّ عَيْنِي مِنْ بَنِي قُرَيْظَةَ فَاسْتَمْسَكَ عِرْقُهُ فَمَا
قَطَرَ قَطْرَةً حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَحَكَمَ أَنْ يُقْتَلَ رِجَالُهُمْ وَيُسْتَحْيَا نِسَاؤُهُمْ
يَسْتَعِينُ بِهِنَ الْمُسْلِمُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتَ حُكْمَ اللَّهِ فِيهِمْ وَكَانُوا أَرْبَعَ مِائَةٍ فَلَمَّا
فَرَغَ مِنْ قَتْلِهِمْ انْفَتَقَ عِرْقُهُ فَمَاتَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَطِيَّةِ الْقُرْظِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Abu Az Zubair] from [Jabir], he said: 'During the Battle of Ahzab, Sa'd bin Mu'adz was struck by an arrow that severed the vein in his outer or inner arm. The Messenger of Allah, peace and blessings be upon him, cauterized it with hot iron to stop the bleeding, but his arm swelled and bled heavily.

The Messenger of Allah cauterized it again to stop the bleeding. When Sa'd saw the heavy bleeding, he prayed: O Allah, do not let me die until my eyes are satisfied with (the defeat of) Banu Quraizhah." Immediately, his vein stopped bleeding, not even a drop came out, until Banu Quraizhah submitted to Sa'd bin Mu'adz's judgment. The Prophet sent someone to Sa'd. Sa'd ruled that the male captives be killed while the women be spared, hoping the Muslims might need their help later. The Messenger of Allah, peace and blessings be upon him, said: "You have judged them according to Allah's law." Their number at that time was four hundred. After the killing of the disbelievers, Sa'd's vein bled again until he passed away.' He said: 'In this matter, there are also hadiths from Abu Sa'id and Athiyah Al Qurazhi.' Abu Isa said: 'This is a sahih hadith.'

Hadith Corroboration
Imam Darimi : 2397

WHO CAN BE KILLED FROM THE POLITICIANS

Hadith Imam Tirmidzi Number 1509

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْوَلِيدِ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ بَشِيرٍ عَنْ قَتَادَةَ عَنْ الْحُسَيْنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتُلُوا شُيُوخَ الْمُشْرِكِينَ وَاسْتَحْيُوا شَرَحَهُمُ وَالشَّرْحُ الْغُلَمَانُ الَّذِينَ لَمْ يُنْبِتُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةٍ عَنْ قَتَادَةَ نَحْوَهُ

Narrated to us [Ahmad bin 'Abdurrahman Abul Walid Ad Dimasyqi] said, narrated to us [Al Walid bin Muslim] from [Sa'id bin Basyir] from [Qatadah] from [Al Hasan] from [Samurah bin Jundub] that the Messenger of Allah, peace and blessings be upon him, said: 'Kill the adult polytheists and spare the young, meaning children who have not yet grown pubic hair.' Abu Isa said: 'This hadith is hasan sahih gharib. [Al Hajjaj bin Arthah] narrated from [Qatadah] as in this hadith.'

Hadith Corroboration
Imam Ahmad : 19286, 19364
Imam Abu Dawud : 2296

SIGNS OF BALIGH WITH THE GROWTH OF PUBIC HAIR

Hadith Imam Tirmidzi Number 1510

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَطِيَّةِ الْفَرَزِيِّ قَالَ عَرَضْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قَرْيَظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ خُلِيَ سَبِيلُهُ فَكُنْتُ مِمَّنْ لَمْ يُنْبِتْ فَخُلِيَ سَبِيلِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّهُمْ يَرَوْنَ الْإِنْبَاتَ بُلُوغًا إِنْ لَمْ يُعْرِفْ اخْتِلَامُهُ وَلَا سِنُّهُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us [Hannad] said, narrated to us [Waki'] from [Sufyan] from [Abdul Malik bin Umair] from [Athiyah Al Qurazhi], he said: 'During the Battle of Banu Quraizhah, we were brought before the Prophet, peace and blessings be upon him. Those who had grown pubic hair were killed, while those who had not were spared. I was among those who had not grown pubic hair, so I was spared.' Abu Isa said: 'This hadith is hasan sahih. Some scholars act upon this hadith, holding that the growth of pubic hair is a sign of puberty if it is unknown when they had a wet dream or their age.' This is the opinion of Ahmad bin Ishaq.

Hadith Corroboration
Imam Ibnu Majah : 2532
Imam Darimi : 2355

FULFILLING THE PROMISE FROM THE JAHILIYAH PERIOD

Hadith Imam Tirmidzi Number 1511

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا حُسَيْنُ الْمَعْلَمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي خُطْبَتِهِ أَوْفُوا بِحِلْفِ الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ يَعْنِي الْإِسْلَامَ إِلَّا
شِدَّةً وَلَا تُحْدِثُوا حِلْفًا فِي الْإِسْلَامِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأُمِّ سَلَمَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي
هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَقَيْسِ بْنِ عَاصِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Humaid bin Mas'adah] said, narrated to us [Yazid bin Zurai'] said, narrated to us [Husain Al Mu'allim] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said in his sermon: 'Fulfill the oaths of the pre-Islamic era, for Islam only strengthens them. Do not make new oaths in Islam.' He said: 'In this matter, there are also hadiths from 'Abdurrahman bin Auf, Ummu Salamah, Jubair bin Muth'im, Abu Hurairah, Ibnu Abbas, and Qais Abu Isa Ashim.' Abu Isa said: 'This hadith is hasan sahih.'

THE TAKING OF JIZYAH FROM THE MAJUI PEOPLE

Hadith Imam Tirmidzi Number 1512

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ بَجَالَةَ بْنِ عَبْدِ اللَّهِ قَالَ
كُنْتُ كَاتِبًا لِحُزْرٍ بْنِ مُعَاوِيَةَ عَلَى مَنَازِرَ فَجَاءَنَا كِتَابُ عُمَرَ انْظُرْ مَجُوسَ مَنْ قَبْلَكَ فَخُذْ مِنْهُمْ الْجِزْيَةَ فَإِنَّ عَبْدَ
الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْجِزْيَةَ مِنْ مَجُوسٍ هَجَرَ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Abu Mu'awiyah] said, narrated to us [Al Hajjaj bin Arthah] from [Amru bin Dinar] from [Bajalah bin Abdah], he said: 'I was the secretary of Jaza' bin Mu'awiyah, and a letter came from [Umar] stating: Pay attention to the Magians around you and take jizyah from them. Indeed, ['Abdurrahman bin Auf]

informed me that the Messenger of Allah, peace and blessings be upon him, took jizyah from the Magians of Hajar." Abu Isa said: "This hadith is hasan."

Hadith Corroboration
Imam Abu Dawud : 2646
Imam Tirmidzi : 1513
Imam Darimi : 2389

THE TAKING OF JIZYAH FROM THE MAJUI PEOPLE

Hadith Imam Tirmidzi Number 1513

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ بَجَالَةَ أَنَّ عُمَرَ كَانَ لَا يَأْخُذُ الْجِزْيَةَ مِنَ الْمَجُوسِ حَتَّى أَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْجِزْيَةَ مِنْ مَجُوسٍ هَجَرَوْا فِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan] from [Amru bin Dinar] from [Bajalah], he said: 'Umar did not take jizyah from the Magians until [Abdurrahman bin Auf] informed him that the Prophet, peace and blessings be upon him, took jizyah from the Magians of Hajar.' The hadith's wording is actually longer than this, and this is a hasan sahih hadith.

Hadith Corroboration
Imam Abu Dawud : 2646
Imam Darimi : 2389

THE TAKING OF JIZYAH FROM THE MAJUI PEOPLE

Hadith Imam Tirmidzi Number 1514

حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي كَبْشَةَ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ عَنْ الزُّهْرِيِّ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِزْيَةَ مِنْ مَجُوسِ الْبَحْرَيْنِ وَأَخَذَهَا عُثْمَانُ مِنَ الْفُرْسِ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ هُوَ مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Al Husain bin Abu Kabsyah Al Bashri] said, narrated to us [Abdurrahman bin Mahdi] from [Malik] from [Az Zuhri] from [As Sa'ib bin Yazid], he said: 'The Messenger of Allah, peace and blessings be upon him, took jizyah from the Magians of Bahrain, Umar took it from the Persians, and Utsman took it from the Furs.' I asked Muhammad about this hadith's narrator, and he replied: '(It is) Malik, from Az Zuhri, from the Prophet, peace and blessings be upon him.'

Hadith Corroboration
Imam Malik : 543

FORCED BUYING FROM PEOPLE WHO REFUSE

Hadith Imam Tirmidzi Number 1515

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالِقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَمُرُّ بِقَوْمٍ فَلَا هُمْ يُضَيِّقُونَا وَلَا هُمْ يُؤَدُّونَ مَا لَنَا عَلَيْهِمْ مِنَ الْحَقِّ وَلَا نَحْنُ نَأْخُذُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبَوَا إِلَّا أَنْ تَأْخُذُوا كَرَهَا فَخُذُوا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَيْضًا وَإِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّهُمْ كَانُوا يَخْرُجُونَ فِي الْعَزْوِ فَيَمُرُّونَ بِقَوْمٍ وَلَا يَجِدُونَ مِنَ الطَّعَامِ مَا يَشْتَرُونَ بِالثَّمَنِ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبَوَا أَنْ يَبِيعُوا إِلَّا أَنْ تَأْخُذُوا كَرَهَا فَخُذُوا هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ مُفَسَّرًا وَقَدْ رُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَأْمُرُ بِنَحْوِ هَذَا

Narrated to us [Qutaibah] said, narrated to us [Ibnu Lahi'ah] from [Yazid bin Abu Habib] from [Abul Khair] from [Uqbah bin Amir], he said: 'I asked: O Messenger of Allah, we passed by a people, but they did not host us as guests, nor did they give us our rights, nor did we take from them?' He replied: "If they refuse to give except by force, then take (by force)." Abu Isa said: 'This hadith is hasan. [Al Laits bin Sa'id] also narrated it from [Yazid bin Abu Habib]. The meaning of this hadith is that the companions were traveling for a battle and passed by a people, but they could not obtain food even by purchase. The Prophet, peace and blessings be upon him, said: "If they refuse to sell except by force, then buy by force." This is how it is narrated in some hadiths with explanation. It is also narrated that Umar Ibnul Khaththab, may Allah be pleased with him, ordered the same.'

THERE WAS NO HIJRAH AFTER THE CONQUEST OF MAKKAH

Hadith Imam Tirmidzi Number 1516

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالِقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا قَالَ فِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ حُبَيْشٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ نَحْوَ هَذَا

Narrated to us [Ahmad bin Abdah Adh Dhabbi] said, narrated to us [Ziyad bin Abdullah] said, narrated to us [Manshur Ibnul Mu'tamir] from [Mujahid] from [Thawus] from [Ibnu Abbas], he said: 'When the Messenger of Allah, peace and blessings be upon him, conquered Makkah, he said: There is no hijrah after the conquest of Makkah, but only jihad and intention. If you are commanded to go (for jihad), then go.' He said: 'In this matter, there are also hadiths from Abu Sa'id, Abdullah bin Amru, and Abdullah bin Hubsyi.' Abu Isa said: 'This hadith is hasan sahih. [Sufyan Ats Tsauri] narrated from [Manshur Ibnul Mu'tamir] as in this hadith.'

Pledge of Allegiance Not to Run Away from War Hadith Imam Tirmidzi Number 1517

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ قَوْلِهِ تَعَالَى {لَقَدْ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ} قَالَ جَابِرٌ بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْ لَا نَفِرَ وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ قَالَ وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَابْنِ عُمَرَ وَعُبَادَةَ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى وَقَدْ رَوِيَ هَذَا الْحَدِيثُ عَنْ عِيسَى بْنِ يُونُسَ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَلَمْ يُذْكَرْ فِيهِ أَبُو سَلَمَةَ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi] said, narrated to us [Isa bin Yunus] from [Al Auza'i] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Jabir bin Abdullah] regarding Allah's verse: (Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree)" -Qs. Al Fath: 18-. Jabir said: 'We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, not to flee (from battle), not to die.' He said: 'In this matter, there are also hadiths from Salamah Ibnul Akwa', Ibnu Umar, Ubadah, and Jarir bin Abdullah.' Abu Isa said: 'This hadith is narrated from Isa bin Yunus from Al Auza'i, from Yahya bin Abu Katsir, who said: Jabir bin Abdullah said. The hadith does not mention Abu Salamah.'"

Hadith Corroboration
 Imam Ahmad : 13600, 14295, 14547
 Imam Muslim : 3450
 Imam Tirmidzi : 1520
 Imam Nasa'i : 4088, 4089

PLEDGE TO DIE IN GOD'S WAY Hadith Imam Tirmidzi Number 1518

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَةِ قَالَ عَلَى الْمَوْتِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Hatim bin Isma'il] from [Yazid bin Abu Ubaid], he said: I asked [Salamah Ibnul Akwa']: 'What did you pledge to the Messenger of Allah, peace and blessings be upon him, on the day of Hudaibiyah?' He replied: 'Pledge to die.' This hadith is hasan sahih.'

Hadith Corroboration

PLEASURE TO LISTEN AND OBEY

Hadith Imam Tirmidzi Number 1519

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ كُنَّا نُبَايِعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فَيَقُولُ لَنَا فِيمَا اسْتَطَعْتُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ كِلَاهُمَا وَمَعْنَى كِلَا الْحَدِيثَيْنِ صَحِيحٌ قَدْ بَايَعَهُ قَوْمٌ مِنْ أَصْحَابِهِ عَلَى الْمَوْتِ وَإِنَّمَا قَالُوا لَا نَزَالُ بَيْنَ يَدَيْكَ حَتَّى نُقْتَلَ وَبَايَعَهُ آخَرُونَ فَقَالُوا لَا نَفِرُ

Narrated to us [Ali bin Hujr] said, informed us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibnu Umar], he said: 'We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, to hear and obey. He said to us: Hear and obey us as much as you are able.' Abu Isa said: 'Both hadiths are hasan sahih. The meaning that both hadiths are sahih is that a group of his companions pledged to die. They said: "We will stay with you until we are killed." Others said: "We will not flee (from battle)."'

Hadith Corroboration
Imam Ahmad : 5272, 5510, 5963, 11758, 12454, 18399
Imam Bukhari : 6662
Imam Muslim : 3472
Imam Abu Dawud : 2551
Imam Nasa'i : 4116, 4117
Imam Malik : 1555

Pledge of Allegiance Not to Run Away from War

Hadith Imam Tirmidzi Number 1520

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَلَّمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Sufyan bin Uyainah] from [Abu Az Zubair] from [Jabir bin Abdullah], he said: 'We did not pledge allegiance to the Messenger of Allah, peace and blessings be upon him, to die, but we pledged not to flee (from battle).' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 14295, 14547
Imam Muslim : 3450
Imam Nasa'i : 4088, 4089

THREATS FOR THOSE WHO DO NOT OBEY THE BAI'AH

Hadith Imam Tirmidzi Number 1521

حَدَّثَنَا أَبُو عَمَّارٍ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ بَايَعَ إِمَامًا فَإِنْ أَعْطَاهُ وَفَى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَى ذَلِكَ الْأَمْرُ بِلَا اخْتِلَافٍ

Narrated to us [Abu Ammar] said, narrated to us [Waki'] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Three groups on the Day of Resurrection will not be spoken to by Allah, nor will their sins be purified, and they will face painful punishment: a man who pledges allegiance to a leader, if the leader gives him something he fulfills it, but if not, he does not.' Abu Isa said: 'This hadith is hasan sahih, and there is no disagreement on this matter.'

Hadith Corroboration

Imam Ahmad : 3395, 3416, 3750, 3844, 3995, 5904, 7131, 7131, 9836, 9836, 13854, 17055, 17057, 19065, 19409, 19411, 20355, 20436, 20464, 20507, 20564, 20835, 20839, 20840, 20841, 20842, 20846

Imam Bukhari : 2185, 2186, 2186, 2196, 2239, 2332, 2472, 2474, 2476, 2476, 2477, 2480, 4185, 4186, 4187, 6167, 6183, 6647, 6672, 6672, 6891, 6892

Imam Muslim : 154, 155, 156, 157, 157, 196, 197, 198, 199, 200, 3228

Imam Abu Dawud : 2822, 3014, 3014, 3565

Imam Tirmidzi : 1132, 1190, 1521, 1521, 2922

Imam Nasa'i : 2515, 2516, 2517, 2528, 4382, 4383, 4386, 4386, 5238

Imam Ibnu Majah : 2198, 2198, 2199, 2314, 2315, 2316, 2317, 2861, 2861

Imam Darimi : 2491

SALE AND PURCHASE OF SLAVES BY THE RASULULLAH

Hadith Imam Tirmidzi Number 1522

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّهُ قَالَ جَاءَ عَبْدٌ فَبَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهَجْرَةِ وَلَا يَشْعُرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْنِيهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ وَلَمْ يُبَايِعْ أَحَدًا بَعْدَ حَتَّى يَسْأَلَهُ أَعْبَدُ هُوَ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ

Narrated to us [Qutaibah] said, narrated to us [Al Laits bin Sa'd] from [Abu Az Zubair] from [Jabir], he said: 'A slave came and pledged allegiance to the Messenger of Allah, peace and blessings be upon him, while the Prophet did not realize he was a slave. Then his master came, and the Prophet, peace and blessings be upon him, said: Sell him to me.' He bought him for two black slaves, and thereafter, the Prophet did not accept anyone's pledge until asking whether he was a slave.' He said: 'In this matter, there is also a hadith from Ibnu Abbas.' Abu Isa said: 'The hadith of Jabir is hasan gharib sahih, and we only know it from the hadith of Abu Az Zubair.'

Hadith Corroboration

Imam Ahmad : 14245

Imam Muslim : 3006

Imam Ibnu Majah : 2860

WOMEN'S PLEDGE AS MEN'S PLEDGE

Hadith Imam Tirmidzi Number 1523

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ الْمُنْكَدِرِ سَمِعَ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ تَقُولُ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ فَقَالَ لَنَا فِيهَا اسْتَطَعْتَنَّ وَأَطَقْتَنَّ قُلْتُ اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنَّا بِأَنْفُسِنَا قُلْتُ يَا رَسُولَ اللَّهِ بَايَعَنَا قَالَ سُفْيَانُ تَعْنِي صَافِحَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَأَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ نَحْوَهُ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ لَا أَعْرِفُ لِأُمَيْمَةَ بِنْتَ رُقَيْقَةَ غَيْرَ هَذَا الْحَدِيثِ وَأُمَيْمَةُ امْرَأَةٌ أُخْرَى لَهَا حَدِيثٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] said, narrated to us [Sufyan bin Uyainah] from [Ibnul Munkadir], he heard [Umaimah binti Ruqaiqah] say: 'I pledged allegiance to the Messenger of Allah, peace and blessings be upon him, along with some women. He said to us: Regarding what you are able and capable of (fulfilling)." I said: "Allah and His Messenger are kinder to us than we are to ourselves." I said again: "O Messenger of Allah, accept our pledge." Sufyan said: "Meaning, shake our hands." The Messenger of Allah, peace and blessings be upon him, said: "Indeed, my words to a hundred women are like my words to one woman." He said: 'In this matter, there are also hadiths from 'Aisyah, Abdullah bin Umar, and Asma binti Yazid.' Abu Isa said: 'This hadith is hasan sahih, and we only know it from the hadith of Muhammad Ibnul Munkadir.' [Sufyan Ats Tsauri], [Malik bin Anas], and others narrated from [Muhammad Ibnul Munkadir] with the same hadith. He said: 'I asked Muhammad about this hadith?' Muhammad replied: 'I do not know Umaimah binti Ruqaiqah having any hadith except this one, and Umaimah is a different woman, she has one hadith from the Messenger of Allah, peace and blessings be upon him.'"

NUMBER OF MUSLIM TROOPS IN THE BATTLE OF BADAR

Hadith Imam Tirmidzi Number 1524

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ قَالَ كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ يَوْمَ بَدْرٍ كَعِدَّةِ أَصْحَابِ طَالُوتَ ثَلَاثُ مِائَةٍ وَثَلَاثَةَ عَشَرَ رَجُلًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ أَبِي إِسْحَقَ

Narrated to us [Washil bin Abdul A'la Al Kufi] said, narrated to us [Abu Bakar bin Ayyasy] from [Abu Ishaq] from [Al Bara], he said: 'We discussed that the number of troops at Badr during the Battle of Badr was like the number of Talut's troops, namely three hundred and thirteen.' He said: 'In this matter, there is also a hadith from Ibnu Abbas.' Abu Isa said: 'This hadith is hasan sahih. [Ats Tsauri] and others narrated it from [Abu Ishaq].'

A FIFTH OF GHANIMAH FOR MESSENGER ABDU QAIS

Hadith Imam Tirmidzi Number 1525

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ فِدَ عَبْدُ الْقَيْسِ أَمْرُكُمْ أَنْ تُؤَدُّوا خُمْسَ مَا غَنِمْتُمْ قَالُوا أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ

Narrated to us [Qutaibah] said, narrated to us [Abbad bin Abbad Al Muhallabi] from [Abu Jamrah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said to the delegation of Abdu Qais: 'I command you to give one-fifth of the spoils you obtain.' He said: 'The hadith contains a story.' Abu Isa said: 'This hadith is hasan sahih. Narrated to us [Qutaibah] said, narrated to us [Hammad bin Zaid] from [Abu Jamrah] from [Ibnu Abbas] as in this hadith.'

DISTRIBUTION OF GHANIMA PROPERTY AND PROHIBITED THINGS

Hadith Imam Tirmidzi Number 1526

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَقَدَّمَ سَرَعَانُ النَّاسِ فَتَعَجَّلُوا مِنَ الْغَنَائِمِ فَاطْبَحُوا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُخْرَى النَّاسِ فَمَرَّ بِالْقُدُورِ فَأَمَرَ بِهَا فَأُكْفِئَتْ ثُمَّ قَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بَعَشَرَ شِيَاهٍ قَالَ أَبُو عَيْسَى وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِيهِ عَنْ عَبَّادَةَ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَهَذَا أَصَحُّ وَعَبَّادَةُ بْنُ رِفَاعَةَ سَمِعَ مِنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ وَفِي الْبَابِ عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ وَأَنْسٍ وَأَبِي رِيحَانَةَ وَأَبِي الدَّرْدَاءِ وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ وَزَيْدِ بْنِ خَالِدٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَأَبِي أَيُّوبَ

Narrated to us [Hannad] said, narrated to us [Abul Ahwash] from [Sa'id bin Masruq] from [Abayah bin Rifa'ah] from [his father] from his grandfather [Rafi' bin Khadij], he said: 'We were with the Messenger of Allah, peace and blessings be upon him, on a journey. People rushed to seize the spoils quickly, and they began cooking (animals from the spoils). Meanwhile, the Messenger of Allah, peace and blessings be upon him, was still behind with the rest of the group. When he passed by those who were cooking, he ordered them to discard the food, and they did so. Afterward, he distributed the spoils and equated one camel to ten goats.' Abu Isa said: '[Sufyan At Tsauri] narrated from [his father], from [Abayah], from his grandfather [Rafi' bin Khadij], but in that hadith, he did not mention from his father.' [Mahmud bin Ghailan] narrated this to us, saying: [Waki'] narrated to us from [Sufyan], and this is more sahih. Abayah bin Rifa'ah heard from his grandfather, Rafi' bin Khadij.' He said: 'In this matter, there are also hadiths from Tsa'labah bin Al Hakam, Anas, Abu Raihanah, Abu Darda, 'Abdurrahman bin Samurah, Zaid bin Khalid, Jabir, Abu Hurairah, and Abu Ayyub.'

SEIZING OTHER PEOPLE'S PROPERTY IS PROHIBITED

Hadith Imam Tirmidzi Number 1527

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ انْتَهَبَ فَلَيْسَ مِنَّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abdurrazaq] from [Ma'mar] from [Tsabit] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever usurps the property of others is not from our group.' Abu Isa said: 'This hadith is hasan sahih gharib, from the hadith of Anas.'"

Hadith Corroboration
Imam Ahmad : 13940, 19082, 19152, 19710
Imam Ibnu Majah : 3925, 3927

PROHIBITION OF SAYING SALAM TO NON-MUSLIMS

Hadith Imam Tirmidzi Number 1528

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبْدَعُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِمْ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَنَسٍ وَأَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ لَا تَبْدَعُوا الْيَهُودَ وَالنَّصَارَى قَالَ بَعْضُ أَهْلِ الْعِلْمِ إِنَّمَا مَعْنَى الْكَرَاهِيَةِ لِأَنَّهُ يَكُونُ تَعْظِيمًا لَهُمْ وَإِنَّمَا أَمْرُ الْمُسْلِمِينَ بِتَذْلِيلِهِمْ وَكَذَلِكَ إِذَا لَقِيَ أَحَدَهُمْ فِي الطَّرِيقِ فَلَا يَتْرُكُ الطَّرِيقَ عَلَيْهِ لِأَنَّ فِيهِ تَعْظِيمًا لَهُمْ

Narrated to us [Qutaibah] said, narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Do not initiate greetings of peace to the Jews and Christians, and if you meet one of them on the road, force them to the edge of the path.' He said: 'In this matter, there are also hadiths from Ibnu Umar, Anas, and Abu Bashrah Al Ghifari, a companion of the Messenger of Allah, peace and blessings be upon him.' Abu Isa said: 'This hadith is hasan sahih, and the meaning of this hadith is not to initiate greetings of peace to the Jews and Christians. Some scholars say: The prohibition is because this is part of honoring them, whereas Muslims are commanded to humble them. This also applies when meeting one of them on the road it is recommended not to give way to them, as that is part of exalting them.'"

Hadith Corroboration

HOW TO ANSWER A JEWISH GREETING

Hadith Imam Tirmidzi Number 1529

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُولُ السَّامُ عَلَيْكُمْ فَقُلْ عَلَيْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] said, informed us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Indeed, when a Jew greets you, he only says, 'As-Saamu Alaikum (death be upon you).' So say, 'Alaika (and upon you).'" Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 4335, 4469, 4970, 5668

Imam Bukhari : 5787

Imam Muslim : 4026

Imam Abu Dawud : 4530

Imam Malik : 1514

Imam Darimi : 2521

FORBIDDEN TO STAY WITH POLYSTS

Hadith Imam Tirmidzi Number 1530

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى خَثْعَمٍ فَأَعْتَصَمَ نَاسٌ بِالسُّجُودِ فَأَسْرَعَ فِيهِمُ الْقَتْلَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ قَالُوا يَا رَسُولَ اللَّهِ وَلِمَ قَالَ لَا تَرَايَا نَارَاهُمَا حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ وَلَمْ يَذْكُرْ فِيهِ عَنْ جَرِيرٍ وَهَذَا أَصَحُّ وَفِي الْبَابِ عَنْ سَمُرَةَ قَالَ أَبُو عِيسَى وَأَكْثَرُ أَصْحَابِ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً وَلَمْ يَذْكُرُوا فِيهِ عَنْ جَرِيرٍ وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ جَرِيرٍ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ الصَّحِيحُ حَدِيثُ قَيْسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ وَرَوَى سَمُرَةُ بْنُ جُنْدَبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسَاكِنُوا الْمُشْرِكِينَ وَلَا تُجَامِعُوهُمْ فَمَنْ سَاكَنَهُمْ أَوْ جَامَعَهُمْ فَهُوَ مِثْلُهُمْ

Narrated to us [Hannad] said, narrated to us [Abu Mu'awiyah] from [Isma'il bin Abu Khalid]

from [Qais bin Abu Hazim] from [Jarir bin Abdullah] that the Messenger of Allah, peace and blessings be upon him, sent an expedition to Khats'am. Some of them (from Khats'am) sought protection by prostrating, but the expedition killed them. When this news reached the Prophet, peace and blessings be upon him, he ordered them to pay half the blood money.' Then he said: 'I disavow any Muslim who resides among the polytheists.' The companions asked: 'O Messenger of Allah, why?' He replied: 'Their houses should not face each other.' Narrated to us [Hannad] said, narrated to us [Abdah] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] as in the hadith of Abu Mu'awiyah, but it does not mention 'from Jarir,' and this is more sahih.' In this matter, there is also a hadith from Samurah. Abu Isa said: 'Most of Isma'il's companions narrated from Qais bin Abi Hazim that the Messenger of Allah, peace and blessings be upon him, sent an expedition, without mentioning Jarir in it. It is narrated by [Hammad bin Salamah] from [Al Hajjaj bin Arthah] from [Isma'il bin Abu Khalid] from [Qais] from [Jarir] as in the hadith of Abu Mu'awiyah. He (Abu Isa) said: I heard Muhammad say: The correct hadith of Qais from the Prophet, peace and blessings be upon him, is mursal. Samurah bin Jundab narrated from the Prophet, peace and blessings be upon him, he said: Do not reside with the polytheists nor associate with them, for whoever resides or associates with them is like them.'"

Hadith Corroboration
Imam Abu Dawud : 2274

EXPULSION OF JEWS AND CHRISTIANS FROM THE ARAB PENINSULA

Hadith Imam Tirmidzi Number 1531

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ
عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَئِنْ عِشْتُ إِنَّ شَاءَ اللَّهُ لَا أُخْرِجَنَّ الْيَهُودَ
وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ

Narrated to us [Musa bin 'Abdurrahman Al Kindi] said, narrated to us [Zaid Ibnul Hubab] said, informed us [Sufyan Ats Tsauri] from [Abu Az Zubair] from [Jabir] from [Umar Ibnul Khaththab] that the Messenger of Allah, peace and blessings be upon him, said: 'If I were still alive, by Allah's permission, I would expel the Jews and Christians from the Arabian Peninsula.'

Hadith Corroboration
Imam Ahmad : 196, 210, 214, 14189
Imam Muslim : 3313
Imam Abu Dawud : 2635
Imam Tirmidzi : 1532

PROTECTING THE ARAB PENINSULA FROM JEWS AND CHRISTIANS

Hadith Imam Tirmidzi Number 1532

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْحَلَّلَالُ حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ قَالَا أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ

سَمِعَ جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ فَلَا أَتْرُكُ فِيهَا إِلَّا مُسْلِمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abu Ashim] and [Abdurrazaq], both said: informed us [Ibnu Juraij], he said: informed me [Abu Az Zubair] that he heard [Jabir bin Abdullah] say: informed me [Umar Ibnul Khatthab] that he heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, I will expel the Jews and Christians from the Arabian Peninsula, leaving only Muslims in it.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 196, 210, 214, 14189
Imam Muslim : 3313
Imam Abu Dawud : 2635

PROPHETS ARE NOT INHERITED

Hadith Imam Tirmidzi Number 1533

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي
هُرَيْرَةَ قَالَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ فَقَالَتْ مَنْ يَرِثُكَ قَالَ أَهْلِي وَوَلَدِي قَالَتْ فَمَا لِي لَا أَرِثُ أَبِي فَقَالَ أَبُو
بَكْرٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا نُورَثُ وَلَكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَعُولُهُ وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَيْهَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ
عُمَرَ وَطَلْحَةَ وَالزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ وَعَائِشَةَ وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ إِنَّمَا أَسْنَدُهُ حَمَّادُ بْنُ سَلَمَةَ وَعَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي
هُرَيْرَةَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ لَا أَعْلَمُ أَحَدًا رَوَاهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي
هُرَيْرَةَ إِلَّا حَمَّادُ بْنُ سَلَمَةَ وَرَوَى عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ نَحْوُ
رِوَايَةِ حَمَّادِ بْنِ سَلَمَةَ

Narrated to us [Muhammad Ibnul Mutsanna] said, narrated to us [Abul Walid] said, narrated to us [Hammad bin Salamah] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], he said: 'Fatimah came to [Abu Bakar] and asked: Who will inherit you?' Abu Bakar replied: 'My wife and children.' Fatimah asked again: 'Why can't I inherit my father?' Abu Bakar then said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: 'We (the Prophets) are not inherited.' (Abu Bakar said) But I will provide for those whom the Messenger of Allah, peace and blessings be upon him, provided for, and I will give sustenance to those whom the Messenger of Allah, peace and blessings be upon him, gave sustenance to.' Abu Isa said: 'In this matter, there are also hadiths from Umar, Thalhah, Az Zubair, 'Abdurrahman bin Auf, Sa'd, and 'Aisyah. This hadith of Abu Hurairah is

hasan gharib from this chain. Only Hammad bin Salamah and Abdul Wahhab bin Atha` narrated it from Muhammad bin Amru, from Abu Salamah, from Abu Hurairah. I asked Muhammad about this hadith, and he replied: "I do not know anyone who narrated this hadith from Muhammad bin Amru, from Abu Salamah, from Abu Hurairah except Hammad bin Salamah." Abdul Wahhab narrated from Muhammad bin Amru, from Abu Salamah, from Abu Hurairah as in the narration of Hammad bin Salamah."

Hadith Corroboration
Imam Ahmad : 57
Imam Nasa'i : 4072

FATIMAH DEMANDS INHERITANCE FROM ABU BAKAR

Hadith Imam Tirmidzi Number 1534

حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ عِيسَى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ فَاطِمَةَ جَاءَتْ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا تَسْأَلُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنِّي لَا أُوْرَثُ قَالَتْ وَاللَّهِ لَا أَكَلِّمُكُمَا أَبَدًا فَمَاتَتْ وَلَا تُكَلِّمُهُمَا قَالَ عَلِيُّ بْنُ عِيسَى مَعْنَى لَا أَكَلِّمُكُمَا تَعْنِي فِي هَذَا الْمِيرَاثِ أَبَدًا أَنْتُمَا صَادِقَانِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[Ali bin Isa] narrated to us as such, he said: narrated to us [Abdul Wahhab bin Atha`], said, narrated to us [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah], he said: 'Fatimah came to [Abu Bakar] and [Umar], may Allah be pleased with them, asking about the inheritance she should receive from the Messenger of Allah, peace and blessings be upon him. They both said: We heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, I am not inherited.'" Fatimah then said: "By Allah, I will never speak to you both again." She passed away without speaking to them.' Ali bin Musa said: 'The meaning of Fatimah's statement, "I will not speak to you," refers to the matter of inheritance, and what you both said is true.' This hadith is narrated from Abu Bakar As Shiddieq, from the Prophet, peace and blessings be upon him, through many chains."

Hadith Corroboration
Imam Ahmad : 75, 8282
Imam Nasa'i : 5120

PROPHETS ARE NOT INHERITED

Hadith Imam Tirmidzi Number 1535

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَدَخَلَ عَلَيْهِ عُثْمَانُ بْنُ عَفَّانَ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَعَبْدُ الرَّحْمَنِ

بُنْ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ ثُمَّ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَخْتَصِمَانِ فَقَالَ عُمَرُ لَهُمْ أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ قَالُوا نَعَمْ قَالَ عُمَرُ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ تَطْلُبُ أَنْتَ مِيرَاثَكَ مِنْ ابْنِ أَخِيكَ وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ وَاللَّهِ يَعْلَمُ إِنَّهُ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ مَالِكِ بْنِ أَنَسٍ

Narrated to us [Al Hasan bin Ali Al Khallal] said, informed us [Bisyr bin Umar] said, narrated to us [Malik bin Anas] from [Ibnu Syihab] from [Malik bin Aus bin Al Hadatsan], he said: 'I met Umar Ibnul Khatthab, then [Utsman bin Affan], [Az Zubair Ibnul Awwam], ['Abdurrahman bin Auf], and [Sa'd bin Waqash] came. After that, [Ali] and [Al Abbas] came disputing (about the Prophet's inheritance). [Umar] said to them: I swear by Allah, by Whose permission the heavens and earth were created, do you all know that the Messenger of Allah, peace and blessings be upon him, said: 'We (the Prophets) are not inherited whatever we leave is for charity'?' The companions replied: "Yes." Umar continued: "When the Messenger of Allah, peace and blessings be upon him, passed away, Abu Bakar said: 'I am the executor of the Messenger of Allah, peace and blessings be upon him.' Then you, O (Al Abbas), and he (Ali) came to Abu Bakar demanding the inheritance of your nephew (the Prophet), and he (Ali) came demanding the inheritance of his wife (Fatimah) from her father (the Prophet)." [Abu Bakar] said: "Indeed, the Messenger of Allah, peace and blessings be upon him, said: 'We (the Prophets) are not inherited whatever we leave is for charity.'" (Umar continued) Yet Allah knows that Abu Bakar was truthful, good, upright, and always followed the truth.' Abu Isa said: 'This hadith has a very long story, and it is hasan sahih gharib, from the hadith of Malik bin Anas.'

Hadith Corroboration

Imam Ahmad : 167, 315, 318, 330, 399, 1319, 1332, 1468, 1570, 1685, 1686, 23972, 25059

Imam Bukhari : 2863, 3729, 4939, 6233, 6761

Imam Muslim : 3302, 3303, 3305, 3307

Imam Abu Dawud : 2574

Imam Nasa'i : 4072, 4079

Imam Malik : 1577

SECURITY OF THE CITY OF MAKKAH UNTIL THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 1536

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ عَنْ الْحَارِثِ بْنِ مَالِكِ بْنِ الْبَرْصَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ يَقُولُ لَا تُغْزَى هَذِهِ بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَسُلَيْمَانَ بْنِ صُرَدٍ وَمُطِيعٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثٌ زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ فَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] said, narrated to us [Zakariya bin Abu Zaidah] from [Asy Sya'bi] from [Al Harits bin Malik bin Al Barsha`], he said: 'During the conquest of Makkah, I heard the Prophet, peace and blessings be upon him, say: After this day, this city will not be attacked until the Day of Resurrection.' Abu Isa said: 'In this matter, there are also hadiths from Ibnu Abbas, Sulaiman bin Shurad, and Muthi'. This hadith is hasan sahih, it is the hadith of Zakariya bin Abu Zaidah, from Asy Sya'bi, and we only know it from his narration.'"

Hadith Corroboration

Imam Ahmad : 14857, 14858, 14860, 18247

Imam Muslim : 3334

GOOD TIMES TO FIGHT

Hadith Imam Tirmidzi Number 1537

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الثُّعْمَانِ بْنِ مُقَرَّرٍ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا طَلَعَ الْفَجْرُ أَمْسَكَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَاتَلَ فَإِذَا انْتَصَفَ النَّهَارُ أَمْسَكَ حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتْ الشَّمْسُ قَاتَلَ حَتَّى الْعَصْرُ ثُمَّ أَمْسَكَ حَتَّى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ قَالَ وَكَانَ يُقَالُ عِنْدَ ذَلِكَ تَهِيْجُ رِيَّاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُونَ لِجُيُوشِهِمْ فِي صَلَاتِهِمْ قَالُوا أَبُو عَيْسَى وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنِ الثُّعْمَانِ بْنِ مُقَرَّرٍ بِإِسْنَادٍ أَوْصَلَ مِنْ هَذَا وَقَتَادَةُ لَمْ يُدْرِكِ الثُّعْمَانُ بْنُ مُقَرَّرٍ وَمَاتَ الثُّعْمَانُ بْنُ مُقَرَّرٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Mu'adz bin Hisyam] said, narrated to me [my father] from [Qatadah] from [An Nu'man bin Muqarrin], he said: 'I fought alongside the Prophet, peace and blessings be upon him. When dawn broke, he refrained (from fighting) until the sun rose. When the sun rose, he attacked. If midday arrived, he stopped until the sun inclined westward. When the sun inclined, he attacked again until the time of Asr. Then he stopped until he completed the Asr prayer, and after that, he attacked again.' Nu'man said: 'At that time, it was said: The wind of victory has blown, and the believers pray for their army in their prayers.' Abu Isa said: 'This hadith is narrated from An Nu'man bin Muqarrin with another chain that is more connected than this one. Qatadah never met An Nu'man bin Muqarrin, as Nu'man passed away during the reign of Umar Ibnul Khaththab.'"

Hadith Corroboration

Imam Ahmad : 3322, 20008

Imam Nasa'i : 1340

WAITING FOR THE RIGHT TIME TO START THE WAR

Hadith Imam Tirmidzi Number 1538

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمَزْنِيِّ عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَعَثَ التُّعْمَانَ بْنَ مُقَرِّنٍ إِلَى الْهُرْمُزَانَ فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ فَقَالَ التُّعْمَانُ بْنُ مُقَرِّنٍ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ انْتَظَرَ حَتَّى تَزُولَ الشَّمْسُ وَتَهْبِ الرِّيَّاحُ وَيَنْزِلَ النَّصْرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلْقَمَةُ بْنُ عَبْدِ اللَّهِ هُوَ أَخُو بَكْرِ بْنِ عَبْدِ اللَّهِ الْمَزْنِيِّ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Affan bin Muslim] and [Al Hajjaj bin Minhal], both said: narrated to us [Hammad bin Salamah] said, narrated to us [Abu Imran Al Jauni] from [Alqamah bin Abdullah Al Muzanni] from [Ma'qil bin Yasar], he said: 'Umar Ibnul Khaththab sent [An Nu'man bin Muqarrin] to Hurmuzan... then he mentioned a long hadith. An Nu'man bin Muqarrin said: I fought alongside the Prophet, peace and blessings be upon him. If he did not start fighting in the early morning, he waited until the sun inclined and the wind blew, and victory descended." Abu Isa said: 'This hadith is hasan sahih. Alqamah bin Abdullah is the brother of Abu Bakar bin Abdullah Al Muzani.'

Hadith Corroboration
Imam Ahmad : 22627
Imam Abu Dawud : 2283

THIYARAH (PESSIMIST) INCLUDES MYSTERY

Hadith Imam Tirmidzi Number 1539

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عِيسَى بْنِ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّيْرَةُ مِنَ الشَّرِّ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَحَابِسِ التَّمِيمِيِّ وَعَائِشَةَ وَابْنِ عُمَرَ وَسَعْدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَرَوَى شُعْبَةُ أَيْضًا عَنْ سَلَمَةَ هَذَا الْحَدِيثُ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ كَانَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُولُ فِي هَذَا الْحَدِيثِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ سُلَيْمَانُ هَذَا عِنْدِي قَوْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمَا مِنَّا

Narrated to us [Muhammad bin Basysyar] said, narrated to us ['Abdurrahman bin Mahdi] said, narrated to us [Sufyan] from [Salamah bin Kuhail bin Ashim] from ['Isa bin 'Ashim] from [Zirr] from [Abdullah bin Mas'ud], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Indeed, superstition (thiyarah) is part of shirk and not part of our teachings rather, Allah removes superstition through trust in Him." Abu Isa said: 'In this matter, there are also hadiths from Abu Hurairah, Habis At Tamimi, 'Aisyah, Ibnu Umar, and Sa'd. This hadith is hasan sahih, and we only know it from the hadith of Salamah bin Kuhail. [Syu'bah] also narrated from [Salamah] with the same hadith.' He said: 'I heard Muhammad bin Isma'il say: Sulaiman bin Harb said about this hadith, "and not part of our teachings, rather Allah removes superstition through trust in Him," Sulaiman said: "In my opinion, this

is the statement of Abdullah bin Mas'ud, 'and superstition is not part of our teachings.'"

Hadith Corroboration
Imam Ahmad : 3504, 3957, 3978
Imam Abu Dawud : 3411
Imam Ibnu Majah : 3528

LIKE AN OPTIMISTIC ATTITUDE AND GOOD SENTENCES

Hadith Imam Tirmidzi Number 1540

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا طَيْرَةَ وَأُحِبُّ الْقَالَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْقَالَ قَالَ الْكَلِمَةُ الطَّيِّبَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Ibnu Abu Adi] from [Hisyam Ad Dastuwa`i] from [Qatadah] from [Anas] that the Messenger of Allah, peace and blessings be upon him, said: 'There is no contagion (belief that disease spreads without Allah's decree) or superstition (thiyarah), but I like optimism.' The companions asked: 'O Messenger of Allah, what is optimism?' He replied: 'A good word.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 1420, 1472, 2299, 2874, 4316, 4545, 4691, 5692, 5822, 5920, 6117, 6773, 7300, 7301, 7993, 8800, 8894, 9076, 9239, 9472, 9930, 10177, 10177, 10371, 11734, 11874, 11874, 12105, 12105, 12316, 12316, 12357, 12357, 13142, 13142, 13411, 13411, 13439, 13439, 13603, 13603, 13829, 13829, 14571, 15168, 15168
Imam Bukhari : 5278, 5313, 5314, 5315, 5316, 5316, 5328, 5329, 5330, 5331, 5331
Imam Muslim : 4116, 4118, 4119, 4120, 4121, 4122, 4123, 4123, 4124, 4124, 4125, 4125, 4126, 4126, 4127, 4128
Imam Abu Dawud : 3412, 3413, 3415, 3415, 3420
Imam Tirmidzi : 1540, 1540
Imam Ibnu Majah : 83, 3527, 3527, 3528, 3529, 3530

THE PROPHET SAW'S FAVORABLE CALL WHEN COMPLETING HAJAT

Hadith Imam Tirmidzi Number 1541

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ إِذَا خَرَجَ لِحَاجَةٍ أَنْ يَسْمَعَ يَا رَاشِدُ يَا نَجِيحُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Muhammad bin Rafi'] said, narrated to us [Abu Amir Al Aqadi] from [Hammad bin Salamah] from [Humaid] from [Anas bin Malik], he said: 'Something the Prophet, peace and blessings be upon him, liked when going out to fulfill his needs was hearing someone call: O Rasyid (the rightly guided), O Najih (the successful).'" Abu Isa said: 'This hadith is hasan gharib sahih.'"

PROPHET SAW'S ADVICE FOR TROOPS LEADERS AND HOW TO DEAL WITH THE ENEMY

Hadith Imam Tirmidzi Number 1542

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا وَقَالَ اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا فَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالِ أَيْتِهَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ وَادْعُهُمْ إِلَى الْإِسْلَامِ وَالتَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخِيرُهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَإِنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ وَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا فَأَخِيرُهُمْ أَنَّهُمْ يَكُونُوا كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ مَا يَجْرِي عَلَى الْأَعْرَابِ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ وَإِذَا حَاصَرْتَ حِصْنًا فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ فَلَا تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَلَا ذِمَّةَ نَبِيِّهِ وَاجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ لِأَنَّكُمْ إِنْ تَخَفَرُوا ذِمَّتَكُمْ وَذِمَّةَ أَصْحَابِكُمْ خَيْرٌ مِنْ أَنْ تَخَفَرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلُوهُمْ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا أَوْ نَحْوَ هَذَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ الثُّعْمَانِ بْنِ مُقَرَّرٍ وَحَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ نَحْوَهُ بِمَعْنَاهُ وَزَادَ فِيهِ فَإِنْ أَبَوْا فَخُذْ مِنْهُمْ الْجِزْيَةَ فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ عَنْ سُفْيَانَ وَرَوَى غَيْرُ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَذَكَرَ فِيهِ أَمْرَ الْجِزْيَةِ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Alqamah Martsad] from [Sulaiman bin Buraidah] from [his father], he said: 'When the Messenger of Allah, peace and blessings be upon him, sent a leader for a troop, he advised him to fear Allah and advised good for the Muslims. He said: Fight in the name of Allah and in the way of Allah, fight those who disbelieve in Allah, do not steal the spoils, do not betray, do not mutilate, and do not kill children. If you meet your polytheist enemies, invite them to three things. Whichever they accept, accept it and do not fight them: invite them to Islam to migrate from their land to the land of the emigrants (Muslims) and inform them that if they do so (migrate), they will have what the emigrants have, and they will bear the obligations of the emigrants. But if they refuse to migrate, their status is like that of the desert Arabs, and the rulings applied to the desert Arabs will apply to them. They will not receive spoils or fai' unless they participate in jihad. If they refuse, ask for jizyah from them, and if they refuse, seek Allah's help against them and fight them. If you besiege a fortress and they request the protection of Allah and His Messenger, do not grant it. Instead, grant your protection and that of your companions, for breaking your protection

or your companions' protection is better than breaking Allah's and His Messenger's protection. If you besiege a fortress and they request you to judge them by Allah's law, do not do so. Judge them by your law, for you do not know whether you can judge them according to Allah's law or not." This is approximately what the Messenger of Allah, peace and blessings be upon him, said.' Abu Isa said: 'In this matter, there is also a hadith from An Nu'man bin Muqarrin. The hadith of Buraidah is hasan sahih. Narrated to us [Muhammad bin Basysyar] said, narrated to us [Abu Ahmad] from [Sufyan] from [Alqamah bin Martsad] as in this hadith with its meaning, but he added in the hadith: "If they refuse, take jizyah from them, and if they refuse, seek Allah's help against them (and fight them)." Abu Isa said: 'This is how [Waki'] and others narrated the hadith from [Sufyan]. Others besides Muhammad bin Basysyar also narrated from 'Abdurrahman bin Mahdi, and in that hadith, he mentioned jizyah.'"

Hadith Corroboration

Imam Ahmad : 2592, 17403

Imam Muslim : 3261

Imam Abu Dawud : 2246

Imam Ibnu Majah : 2848, 2849

Imam Darimi : 2332

WAIT FOR THE ADZAN BEFORE ATTACKING AND BECOME A SURVIVOR FROM HELL

Hadith Imam Tirmidzi Number 1543

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُغِيرُ إِلَّا عِنْدَ صَلَاةِ الْفَجْرِ فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ وَإِلَّا أَغَارَ فَاسْتَمَعَ ذَاتَ يَوْمٍ فَسَمِعَ رَجُلًا يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ عَلَى الْفِطْرَةِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ خَرَجْتَ مِنَ النَّارِ قَالَ الْحَسَنُ وَحَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Affan] said, narrated to us [Hammad bin Salamah] said, narrated to us [Tsabit] from [Anas], he said: 'The Prophet, peace and blessings be upon him, never launched a surprise attack except at dawn. If he heard the call to prayer, he refrained, but if not, he attacked. One day, he listened carefully and heard a man saying: Allahu Akbar, Allahu Akbar.' He said: "He is upon the fitrah (natural disposition of faith and monotheism)." The man then said: "I bear witness that there is no god but Allah." He said: "You have escaped the Fire." Al Hasan said: 'Narrated to us [Abul Walid] said, narrated to us [Hammad bin Salamah] with this chain, as in this hadith.' Abu Isa said: 'This hadith is hasan sahih.'"

Hadith Corroboration

Imam Ahmad : 3667, 11901, 12920, 13043, 13159, 13349

Imam Muslim : 575

PRACTICES EQUAL TO JIHAD ARE CONTINUOUS PRAYER AND

FASTING

Hadith Imam Tirmidzi Number 1544

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ مَا يَعْدِلُ الْجِهَادَ قَالَ إِنَّكُمْ لَا تَسْتَطِيعُونَهُ فَرَدُّوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ لَا تَسْتَطِيعُونَهُ فَقَالَ فِي الثَّلَاثَةِ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ مَثَلُ الْقَائِمِ الصَّائِمِ الَّذِي لَا يَفْطُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ فِي الْبَابِ عَنْ الشَّفَاءِ وَعَبْدُ اللَّهِ بْنُ حُبْشٍ وَأَبِي مُوسَى وَأَبِي سَعِيدٍ وَأُمُّ مَالِكٍ الْبَهْزِيَّةُ وَأَنَسٌ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah bin Sa'id] said, narrated to us [Abu Awanah] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: 'It was asked of the Messenger of Allah: O Messenger of Allah, what deed equals jihad?' He replied: "You are not capable of it." They repeated the question two or three times, and each time he replied: "You are not capable of it." On the third time, he said: "The likeness of a mujahid in the way of Allah is like one who stands in prayer and fasting, never stopping from prayer and fasting until the mujahid in the way of Allah returns from battle." He said: 'In this matter, there are also hadiths from Asy Syifa', Abdullah bin Hubsyi, Abu Musa, Abu Sa'id, Ummu Malik Al Bahziyah, and Anas. This hadith is hasan sahih. This hadith has been narrated from Abu Hurairah, from the Prophet, peace and blessings be upon him, through many chains.'

JIHAD IN THE WAY OF ALLAH BECOMES ALLAH'S RESPONSIBILITY

Hadith Imam Tirmidzi Number 1545

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيْعٍ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ حَدَّثَنِي مَرْزُوقُ أَبُو بَكْرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْنِي يَقُولُ اللَّهُ عَزَّ وَجَلَّ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ هُوَ عَلَيَّ ضَامِنٌ إِنْ قَبَضْتُهُ أَوْ رَثْتُهُ الْجَنَّةَ وَإِنْ رَجَعْتُهُ رَجَعْتُهُ بِأَجْرِ أَوْ غَنِيْمَةٍ قَالَ هُوَ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Abdullah bin Bazi'] said, narrated to us [Al Mu'tamir bin Sulaiman] said, narrated to me [Marzuq Abu Bakr] from [Qatadah] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Allah, the Mighty and Sublime, says: 'The one who strives in My way is under My care. If I take his soul, I will admit him to Paradise, and if I return him, I return him with reward and spoils.'" Abu Isa said: 'This hadith is sahih gharib from this chain of narration.'

DEEDS OF DEAD BOYS WHO DIED WHILE WALKING IN THE WAY OF ALLAH

Hadith Imam Tirmidzi Number 1546

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيَّوَةُ بْنُ شُرَيْحٍ قَالَ أَخْبَرَنِي أَبُو هَانِيٍّ الْخَوْلَانِيُّ أَنَّ عَمْرُو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ فَإِنَّهُ يُنَمَّى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ مِنْ فِتْنَةِ الْقَبْرِ وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَجَابِرٍ وَحَدِيثُ فَضَالََةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad] said, informed us [Abdullah Ibnul Mubarak] said, informed us [Haiwah bin Syuraih], he said: informed me [Abu Hani Al Khaulani] that [Amru bin Malik Al Janbi] heard [Fadhalah bin Ubaid] narrate from the Messenger of Allah, peace and blessings be upon him, he said: 'Every deceased person's deeds are sealed except for the one who dies while standing guard in the way of Allah his deeds continue to grow until the Day of Resurrection, and he is safe from the trial of the Dajjal.' I heard the Messenger of Allah, peace and blessings be upon him, say: 'A mujahid is one who strives against his own self.' Abu Isa said: 'In this matter, there are also hadiths from Uqbah bin Amir and Jabir. The hadith of Fadhalah is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 16719, 16795, 22825
Imam Darimi : 2318

THE PRINCIPITY OF ONE DAY'S FASTING IN GOD'S WAY

Hadith Imam Tirmidzi Number 1547

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ زَحَرَ حَهُ اللَّهُ عَنْ النَّارِ سَبْعِينَ خَرِيفًا أَحَدُهُمَا يَقُولُ سَبْعِينَ وَالْآخَرُ يَقُولُ أَرْبَعِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو الْأَسْوَدِ اسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْأَسَدِيُّ الْمَدَنِيُّ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي أُمَامَةَ

Narrated to us [Qutaibah] said, narrated to us [Ibnu Lahi'ah] from [Abul Aswad] from [Urwah bin Az Zubair] and [Sulaiman bin Yasar] that both narrated to him (Abul Aswad) from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Whoever fasts one day in the way of Allah, Allah will keep him away from the Fire for seventy seasons.' One of them narrated with the wording 'seventy,' while the other with 'forty.' Abu Isa said: 'This hadith is gharib through this chain of narration. Abul Aswad's real name is Muhammad bin 'Abdurrahman bin Naufal Al Asadi, a man from Madinah. In this matter, there are also hadiths from Abu Sa'id, Anas, Uqbah bin Amir, and Abu Umamah.'

Hadith Corroboration
Imam Ahmad : 7649, 8336, 10778, 10978, 11134, 11363
Imam Bukhari : 2628
Imam Muslim : 1948, 1949

THE PRINCIPITY OF ONE DAY'S FASTING IN GOD'S WAY

Hadith Imam Tirmidzi Number 1548

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ قَالَ وَ
 حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ الثُّعْمَانِ بْنِ أَبِي
 عِيَّاشٍ الزُّرَقِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ
 إِلَّا بَاعَدَ ذَلِكَ الْيَوْمَ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin 'Abdurrahman Al Makhzumi] said, narrated to us [Abdullah bin Al Walid Al Adani] said, narrated to us [Sufyan Ats Tsauri], he said and narrated to us [Mahmud bin Ghailan] said, narrated to us [Ubaidullah bin Musa] from [Sufyan] from [Suhail bin Abu Shalih] from [An Nu'man bin Abu Ayyasy Az Zuraqi] from [Abu Sa'id Al Khudri], he said: 'The Messenger of Allah, peace and blessings be upon him, said: No servant fasts one day in the way of Allah except that this one day of fasting will keep him away from the Fire for seventy seasons (years).' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
 Imam Ahmad : 7649, 8336, 10778, 10978, 11134, 11363
 Imam Bukhari : 2628
 Imam Muslim : 1948, 1949
 Imam Tirmidzi : 1547, 1548, 1549
 Imam Nasa'i : 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222
 Imam Ibnu Majah : 1707, 1708
 Imam Darimi : 2292

THE PRINCIPITY OF ONE DAY'S FASTING IN GOD'S WAY

Hadith Imam Tirmidzi Number 1549

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي
 أُمَامَةَ الْبَاهِلِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا
 كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي أُمَامَةَ

Narrated to us [Ziyad bin Ayyub] said, narrated to us [Yazid bin Harun] said, informed us [Al Walid bin Jamil] from [Al Qasim Abu 'Abdurrahman] from [Abu Umamah Al Bahili] from the Prophet, peace and blessings be upon him, he said: 'Whoever fasts one day in the way of Allah, Allah will place between him and the Fire a trench as vast as the distance between the heavens and the earth.' This hadith is hasan gharib, from the hadith of Abu Umamah.'

Hadith Corroboration
 Imam Ahmad : 7649, 8336, 10778, 10978, 11134, 11363

Imam Bukhari : 2628
 Imam Muslim : 1948, 1949
 Imam Tirmidzi : 1547, 1548, 1549
 Imam Nasa'i : 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222
 Imam Ibnu Majah : 1707, 1708
 Imam Darimi : 2292

THE PRINCIPITY OF INVITATION IN GOD'S WAY

Hadith Imam Tirmidzi Number 1550

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ يُسَيْرِ بْنِ عَمِيلَةَ عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ بِسَبْعِ مِائَةِ ضِعْفٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الرُّكَيْنِ بْنِ الرَّبِيعِ

Narrated to us [Abu Kuraib] said, narrated to us [Al Husain bin Ali Al Ju'fi] from [Zaidah] from [Ar Rukain bin Ar Rabi'] from [his father] from [Yusair bin Amilah] from [Khuraim bin Fatik], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever spends in the way of Allah, it will be recorded for him seven hundred times the reward.' Abu Isa said: 'In this matter, there is also a hadith from Abu Hurairah. This hadith is hasan, and we only know it from the hadith of Ar Rukain bin Ar Rabi'.'"

Hadith Corroboration
 Imam Ahmad : 7313, 8435, 20379, 20395, 20444
 Imam Bukhari : 1764, 2629, 2977, 3393
 Imam Muslim : 1705, 1706
 Imam Tirmidzi : 1550, 3607
 Imam Nasa'i : 2206, 2396, 3084, 3132, 3133, 3134, 3135
 Imam Malik : 892
 Imam Darimi : 2296

A LITTLE HELP CAN GIVE GREAT REWARDS

Hadith Imam Tirmidzi Number 1551

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ كَثِيرِ بْنِ الْحَارِثِ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَدِيِّ بْنِ حَاتِمٍ الطَّائِيَّ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ خِدْمَةُ عَبْدٍ فِي سَبِيلِ اللَّهِ أَوْ ظُلُّ فُسْطَاطٍ أَوْ طُرُوقَةٌ فَخَلَّ فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ هَذَا الْحَدِيثُ مُرْسَلًا وَخُولِفَ زَيْدٌ فِي بَعْضِ إِسْنَادِهِ

Narrated to us [Muhammad bin Rafi'] said, narrated to us [Zaid bin Hubab] said, narrated to us [Mu'awiyah bin Shalih] from [Katsir Ibnul Harits] from [Al Qasim bin 'Abdurrahman] from [Adi bin Hatim Ath Tha'i] that he asked the Prophet, peace and blessings be upon him: 'Which charity is the most superior?' He replied: 'Supporting a slave for jihad in the way of Allah, or setting up a tent for a mujahid to take shelter, or giving a camel in the way of

Allah.' Abu Isa said: 'This hadith has been narrated from Mu'awiyah bin Shalih as mursal.'
And Zaid is still disputed in some of his chains.

Hadith Corroboration
Imam Ahmad : 21287
Imam Tirmidzi : 1552

A LITTLE HELP CAN GIVE GREAT REWARDS (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 1552

قَالَ وَرَوَى الْوَلِيدُ بْنُ جَمِيلٍ هَذَا الْحَدِيثَ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ وَمَنْيَحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ أَوْ طُرُوقَةٌ فَحَلَّ فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ

He said: [Al Walid bin Jamil] narrated this hadith from [Al Qasim Abu 'Abdurrahman] from [Abu Umamah] from the Prophet, peace and blessings be upon him. Likewise, [Ziyad bin Ayyub] said, narrated to us [Yazid bin Harun] said, informed us [Al Walid bin Jamil] from [Al Qasim Abu 'Abdurrahman] from [Abu Umamah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: The most superior charity is setting up a tent, supporting a slave, and giving a camel in the way of Allah.' Abu Isa said: 'This hadith is hasan sahih gharib, and in my opinion, this hadith is more sahih than the hadith of Mu'awiyah bin Shalih.'"

Hadith Corroboration
Imam Ahmad : 21287

THE IMPORTANCE OF PROVIDING MUJAHID AND PROVIDING HIS FAMILY

Hadith Imam Tirmidzi Number 1553

حَدَّثَنَا أَبُو زَكْرِيَا يَحْيَى بْنُ دُرُوسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو إِسْمَاعِيلَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Abu Zakariya Yahya bin Durusta Al Bashri] said, narrated to us [Abu Isma'il] said, narrated to us [Yahya bin Abu Katsir] from [Abu Salamah] from [Busr bin Sa'id] from [Zaid bin Khalid Al Juhani] from the Messenger of Allah, peace and blessings be upon him,

he said: 'Whoever provides provisions for a mujahid in the way of Allah has indeed performed jihad. And whoever supports the family of a mujahid has indeed performed jihad.' Abu Isa said: 'This hadith is hasan sahih, and it has also been narrated through other chains.'

Hadith Corroboration

Imam Ahmad : 16424, 16430, 16441, 20692

Imam Bukhari : 2631

Imam Muslim : 3511, 3512

Imam Abu Dawud : 2148

Imam Tirmidzi : 1554, 1555

Imam Nasa'i : 3129, 3130

Imam Ibnu Majah : 2748, 2749

Imam Darimi : 2312

THE IMPORTANCE OF PROVIDING MUJAHID AND PROVIDING HIS FAMILY

Hadith Imam Tirmidzi Number 1554

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ أَوْ خَلَفَهُ فِي أَهْلِهِ فَقَدْ غَزَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan bin Uyainah] from [Ibnu Abu Laila] from [Atha] from [Zaid bin Khalid Al Juhani], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever provides provisions for a mujahid in the way of Allah or supports the family he leaves behind has indeed performed jihad.' Abu Isa said: 'This hadith is hasan sahih. Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] said, narrated to us [Abdul Malik bin Abu Sulaiman] from [Atha] from [Zaid bin Khalid Al Juhani] from the Prophet, peace and blessings be upon him, as in this hadith.'"

Hadith Corroboration

Imam Ahmad : 16424, 16430, 16441, 20692, 21028

Imam Bukhari : 2631

Imam Muslim : 3511, 3512

Imam Abu Dawud : 2148

Imam Tirmidzi : 1555

Imam Nasa'i : 3129, 3130

Imam Darimi : 2312

THE IMPORTANCE OF PROVIDING MUJAHID AND PROVIDING HIS FAMILY

Hadith Imam Tirmidzi Number 1555

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Abdurrahman bin Mahdi] said, narrated to us [Harb bin Syaddad] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Busr bin Sa'id] from [Zaid bin Khalid Al Juhani], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever provides provisions for a mujahid in the way of Allah has indeed performed jihad. And whoever supports the family of a mujahid has indeed performed jihad.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 16424, 16430, 16441, 20692

Imam Bukhari : 2631

Imam Muslim : 3511, 3512

Imam Abu Dawud : 2148

Imam Nasa'i : 3129, 3130

Imam Ibnu Majah : 2748, 2749

Imam Darimi : 2312

THE IMPORTANCE OF DUST IN THE PATH OF ALLAH

Hadith Imam Tirmidzi Number 1556

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ قَالَ لَحِقَنِي عَبَايَةُ بْنُ رِفَاعَةَ بْنِ رَافِعٍ وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ أَبْشِرْ فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ سَمِعْتُ أَبَا عَبَسٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَأَبُو عَبَسٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ جَبْرِ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَيَزِيدُ بْنُ أَبِي مَرْيَمَ رَجُلٌ شَامِيٌّ رَوَى عَنْهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَيَحْيَى بْنُ حَمْزَةَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الشَّامِ وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ كُوفِيٌّ أَبُوهُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْمُهُ مَالِكُ بْنُ رَبِيعَةَ وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَرَوَى عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ أَبُو إِسْحَقَ الْهَمْدَانِيُّ وَعَطَاءُ بْنُ السَّائِبِ وَيُونُسُ بْنُ أَبِي إِسْحَقَ وَشُعْبَةُ أَحَادِيثٌ

Narrated to us [Abu Ammar Al Husain bin Hurait] said, narrated to us [Al Walid bin Muslim] from [Yazid bin Abu Maryam], he said: '[Abayah bin Rifa'ah] met me while I was walking to Friday prayer, then he said: Rejoice, for your steps are in the way of Allah. I heard [Abu Abas] say: 'The Messenger of Allah, peace and blessings be upon him, said: "Whoever has dust on his feet in the way of Allah, those feet are forbidden from entering the Fire." Abu Isa said: 'This hadith is hasan gharib sahih. Abu Abs' real name is 'Abdurrahman bin Jabr. In this matter, there is also a hadith from Abu Bakar and a man who was a companion of the Prophet, peace and blessings be upon him.' Abu Isa said: 'Yazid bin Abu Maryam is a man from Sham, narrated by Al Walid bin Muslim, Yahya bin Hamzah, and

several people from Sham. Meanwhile, Buraid bin Maryam is a man from Kufah, whose father was a companion of the Prophet, peace and blessings be upon him. His (Buraid's) real name is Malik bin Rabi'ah. Buraid bin Abu Maryam heard from Anas bin Malik. Abu Ishaq Al Hamdani, Atha bin As Sa'ib, Yunus bin Abu Ishaq, and Syu'bah narrated several hadiths from him."

Hadith Corroboration

Imam Ahmad : 14419, 15370, 20956, 20957

Imam Bukhari : 856, 2600

Imam Tirmidzi : 1556

Imam Nasa'i : 3065

Imam Darimi : 2290

THE IMPORTANCE OF CRYING OUT OF FEAR OF GOD

Hadith Imam Tirmidzi Number 1557

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى أَبِي طَلْحَةَ مَدَنِيٌّ

Narrated to us [Hannad] said, narrated to us [Ibnul Mubarak] from ['Abdurrahman bin Abdullah Al Mas'udi] from [Muhammad bin 'Abdurrahman] from [Isa bin Thalhah] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: A man who weeps out of fear of Allah will not enter the Fire until milk returns to the udder. And the dust in the way of Allah and the smoke of Hellfire will never combine.' Abu Isa said: 'This hadith is hasan sahih, and Muhammad bin 'Abdurrahman is a freed slave of Abu Thalhah, from Madinah.'"

Hadith Corroboration

Imam Ahmad : 10156, 17673

Imam Tirmidzi : 2233

Imam Nasa'i : 3056, 3057

GRAY HAIR BECOME LIGHT FOR THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 1558

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ أَنَّ شَرْحِبِيلَ بْنَ السَّمِطِ قَالَ يَا كَعْبُ بْنُ مُرَّةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحْذَرْ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَحَدِيثُ كَعْبِ بْنِ مُرَّةَ حَدِيثٌ حَسَنٌ هَكَذَا رَوَاهُ الْأَعْمَشُ عَنْ عَمْرِو

بْنِ مُرَّةٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ وَأَدْخَلَ بَيْنَهُ وَبَيْنَ كَعْبِ بْنِ مُرَّةٍ فِي
الْإِسْنَادِ رَجُلًا وَيُقَالُ كَعْبُ بْنُ مُرَّةٍ وَيُقَالُ مُرَّةُ بْنُ كَعْبٍ الْبَهْزِيُّ وَالْمَعْرُوفُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مُرَّةُ بْنُ كَعْبٍ الْبَهْزِيُّ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ

Narrated to us [Hannad] said, narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Amru bin Murrah] from [Salim bin Abul Ja'd] that [Syurahbil bin As Samth] said: 'O [Ka'b bin Murrah], narrate to me a hadith from the Messenger of Allah, peace and blessings be upon him, and be careful (not to add or omit anything).' He said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever grows a gray hair in Islam, that gray hair will be a light for him on the Day of Resurrection.' Abu Isa said: 'In this matter, there are also hadiths from Fadhalah bin Ubaid and Abdullah bin Amru. The hadith of Ka'b bin Murrah is hasan. This is how Al A'masy narrated from Amru bin Murrah. This hadith is also narrated from [Manshur], from [Salim bin Abul Ja'd]. Then he included one name between him and Ka'b bin Murrah, namely [a man] called Ka'b bin Murrah or Murrah bin Ka'b Al Bahzi. But the more well-known among the companions of the Prophet, peace and blessings be upon him, is Murrah bin Ka'b Al Bahzi. He narrated several hadiths from the Prophet, peace and blessings be upon him.'"

Hadith Corroboration
Imam Ahmad : 22827
Imam Tirmidzi : 1559
Imam Nasa'i : 3091, 3093

GRAY FEATHERS ON GOD'S WAY BECOME LIGHT ON THE DOOMSDAY Hadith Imam Tirmidzi Number 1559

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ أَخْبَرَنَا حَيَّوَةُ بْنُ شُرَيْحٍ الْحِمَصِيُّ عَنْ بَقِيَّةَ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ
مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةٍ عَنْ عَمْرِو بْنِ عَبْسَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَابَ شَيْبَةً فِي
سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَحَيَّوَةُ بْنُ شُرَيْحٍ ابْنُ
يَزِيدَ الْحِمَصِيُّ

Narrated to us [Ishaq bin Manshur Al Marwazi] said, informed us [Haiwah bin Syuraih Al Himshi] from [Baqiyah] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Katsir bin Murrah] from [Amru bin Abasah] that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever grows a gray hair in the way of Allah, that gray hair will be a light for him on the Day of Resurrection.' Abu Isa said: 'This hadith is hasan sahih gharib, and Haiwah bin Syuraih is Ibnu Yazid Al Himshi.'

Hadith Corroboration
Imam Ahmad : 22827
Imam Nasa'i : 3091, 3093

THE IMPORTANCE OF HORSES FOR JIHAD

Hadith Imam Tirmidzi Number 1560

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ لثَلَاثَةٍ هِيَ لِرَجُلٍ أَجْرٌ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ عَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَالَّذِي يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ فَيُعِدُّهَا لَهُ هِيَ لَهُ أَجْرٌ لَا يَغِيبُ فِي بُطُونِهَا شَيْءٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًاوَفِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Qutaibah] said, narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Goodness is written on the forehead of horses until the Day of Resurrection. Horses are of three types: a horse that brings reward for a man, a horse that is a shield for a man, and a horse that is a sin for a man. As for the horse that brings reward, it is the one used for jihad in the way of Allah its owner prepares it, and it becomes a reward for him. Nothing enters its stomach except that Allah records a reward for him.' And the hadith contains a story. Abu Isa said: 'This hadith is hasan sahih. [Malik bin Anas] narrated this hadith from [Zaid bin Aslam], from [Abu Shalih], from [Abu Hurairah], from the Prophet, peace and blessings be upon him.'"

Hadith Corroboration

Imam Ahmad : 4387, 4585, 4856, 4953, 5508, 5522, 5648, 7101, 8511, 9253, 9772, 10919, 11682, 11842, 12290, 14264, 18400, 18547, 18548, 18550, 18551, 18552, 18553, 18555, 18556, 18557, 18559, 26293
Imam Bukhari : 2637, 2638, 2639, 2640, 2641, 2643, 2887, 3370, 3371, 3372
Imam Muslim : 3478, 3479, 3480, 3481, 3482, 3483
Imam Tirmidzi : 1560, 1617
Imam Nasa'i : 3506, 3510, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3526
Imam Ibnu Majah : 2776, 2777, 2778, 2779, 2780
Imam Malik : 887
Imam Darimi : 2319, 2320

THE PRINCIPITY OF THROWING ARROWS IN GOD'S PATH

Hadith Imam Tirmidzi Number 1561

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَسِينٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَيَدْخُلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْجَنَّةِ صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّايِ بِهِ وَالْمُمِدَّ بِهِ وَقَالَ ارْمُوا وَارْكَبُوا وَلَا أَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمِيَهُ بِقَوْسِهِ وَتَأْدِيبُهُ فَرَسَهُ وَمُلَا عَبْتَهُ أَهْلُهُ فَإِنَّهُمْ مِنَ الْحَقِّ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْأَزْرَقِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ كَعْبِ بْنِ مُرَّةٍ وَعَمْرِو بْنِ عَبْسَةَ وَعَبْدُ اللَّهِ بْنُ عَمْرِو وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Yazid bin Harun] said, informed us [Muhammad bin Ishaq] from [Abdullah bin 'Abdurrahman bin Abu Husain] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, with a single arrow, Allah will admit three people to Paradise: the one who makes it with the intention of good, the one who shoots it, and the one who prepares it.' Then he said: '(Be keen on practicing) shooting and riding. Indeed, your shooting is dearer to me than your riding. Every amusement of a Muslim man is futile except practicing shooting with his bow, training his horse, or playing with his wife, for these are part of the truth.' Narrated to us [Ahmad bin Mani'] said, narrated to us [Yazid bin Harun] said, informed us [Hisyam Ad Dastuwa`i] from [Yahya bin Abu Katsir] from [Abu Sallam] from [Abdullah bin Al Azraq] from [Uqbah bin Amir Al Juhani] from the Prophet, peace and blessings be upon him, as in this hadith. Abu Isa said: 'In this matter, there are also hadiths from Ka'b bin Murrah and Amru bin Abasah bin Amru. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 16662, 16683, 16697, 16699, 16759

Imam Abu Dawud : 2152

Imam Nasa'i : 3095, 3522

Imam Ibnu Majah : 2801

Imam Darimi : 2298

THE PRINCIPITY OF THROWING ARROWS IN GOD'S PATH

Hadith Imam Tirmidzi Number 1562

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عَدْلُ مُحَرَّرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو نَجِيحٍ هُوَ عَمْرُو بْنُ عَبْسَةَ السُّلَمِيِّ وَعَبْدُ اللَّهِ بْنُ الْأَزْرَقِ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Mu'adz bin Hisyam] from [his father] from [Qatadah] from [Salim bin Abul Ja'd] from [Ma'dan bin Abu Thalhah] from [Abu Najih As Sulami], may Allah be pleased with him, he said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever shoots an arrow in the way of Allah gains a reward equivalent to freeing a slave.' Abu Isa said: 'This hadith is hasan sahih. Abu Najih's real name is Amru bin Absah As Sulami, while Abdullah Al Azraq's real name is Abdullah bin Zaid.'

Hadith Corroboration

Imam Ahmad : 16408

Imam Nasa'i : 3092

TWO EYES THAT HELLFIRE WILL NOT TOUCH

Hadith Imam Tirmidzi Number 1563

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا شُعَيْبُ بْنُ رُزَيْقٍ أَبُو شَيْبَةَ حَدَّثَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عَبَّاسٍ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَيْنَانِ لَا تَمْسُهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُثْمَانَ وَأَبِي رَجَاءَةَ وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شُعَيْبِ بْنِ رُزَيْقٍ

Narrated to us [Nashr bin Ali Al Jahdhami] said, narrated to us [Bisyr bin Umar] said, narrated to us [Syu'aib bin Zuraiq Abu Syaibah] said, narrated to us [Atha Al Khurasani] from [Atha bin Abu Rabah] from [Ibnu Abbas], he said: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Two eyes will not be touched by the Fire: an eye that weeps out of fear of Allah and an eye that stays awake standing guard in the way of Allah.' Abu Isa said: 'In this matter, there are also hadiths from Utsman and Abu Raihanah. The hadith of Ibnu Abbas is hasan gharib, and we only know it from the hadith of Syu'aib bin Zuraiq.'

Hadith Corroboration
Imam Ahmad : 16581

FALLING IN THE WAY OF ALLAH ERASES SINS EXCEPT DEBT Hadith Imam Tirmidzi Number 1564

حَدَّثَنَا يَحْيَى بْنُ طَلْحَةَ الزُّبُعِيُّ الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ خَطِيئَةٍ فَقَالَ جَبْرِيلُ إِلَّا الدَّيْنَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الدَّيْنَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ كَعْبِ بْنِ عُجْرَةَ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي بَكْرٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ أَرَى أَنَّهُ أَرَادَ حَدِيثَ مُحَمَّدٍ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَيْسَ أَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا إِلَّا الشَّهِيدُ

Narrated to us [Yahya bin Thalhah Al Yarbu'i Al Kufi] said, narrated to us [Abu Bakr bin Ayyasy] from [Humaid] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Martyrdom in the way of Allah wipes out every sin.' Jibril then said: 'Except debt.' So the Prophet, peace and blessings be upon him, said: 'Except debt.' Abu Isa said: 'In this matter, there are also hadiths from Ka'b bin Ujrah, Jabir, Abu Hurairah, and Qatadah. This is a gharib hadith, and we do not know it narrated by Abu Bakr except through this sheikh's chain. He said: 'I asked Muhammad bin Isma'il about this hadith, but he did not know it. He (Muhammad bin Isma'il) said: 'In my opinion, what he (Yahya bin Thalhah) meant is the hadith of Humaid, from Anas, from the Prophet, peace and blessings be upon him, who said: "No one from the inhabitants of Paradise would wish to return to the world except martyr.'"

Hadith Corroboration
Imam Muslim : 3499

THE SOULS OF THE MARTYRS WITH THE GREEN BIRDS IN HEAVEN Hadith Imam Tirmidzi Number 1565

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ الزُّهْرِيِّ عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ ثَمَرِ الْجَنَّةِ أَوْ شَجَرِ الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Az Zuhri] from [Ibnu Ka'b bin Malik] from [his father] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, the souls of martyrs are with green birds clinging to the fruits of Paradise, or he said, the trees of Paradise.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 25913
Imam Ibnu Majah : 1439

THE FIRST THREE GROUPS TO ENTER HEAVEN Hadith Imam Tirmidzi Number 1566

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُفَيْرٍ أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَامِرِ الْعُقَيْلِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غُرَضَ عَلَيَّ أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ شَهِيدٌ وَعَفِيفٌ مُتَعَفِّفٌ وَعَبْدٌ أَحْسَنَ عِبَادَةَ اللَّهِ وَنَصَحَ لِمَوَالِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Utsman bin Umar] said, informed us [Ali Ibnul Mubarak] from [Yahya bin Abu Katsir] from [Amir Al Uqaili] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'I was shown three groups who will enter Paradise first: the martyr, the one who guards himself from the forbidden, and a slave who is good in worshiping Allah and obedient to his master.' Abu Isa said: 'This hadith is hasan.'

Hadith Corroboration
Imam Ahmad : 9128

THE PRIORITY OF MARTYRITY Hadith Imam Tirmidzi Number 1567

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا

مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدُ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ كَانَ عَمْرُو بْنُ دِينَارٍ أَسَنَ مِنَ الزُّهْرِيِّ

Narrated to us [Ali bin Hujr] said, informed us [Isma'il bin Ja'far] from [Humaid] from [Anas] from the Prophet, peace and blessings be upon him, he said: 'No servant dies, having good standing with Allah, and is pleased to return to the world, even though he has something better than the world and all it contains, except the martyr. This is because he experiences the virtue of martyrdom and wishes to return to the world to be killed again.' Abu Isa said: 'This hadith is hasan sahih. Ibnu Abu Umar said: Sufyan bin Uyainah narrated: 'Amru bin Dinar is older than Az Zuhri.''''

Hadith Corroboration

Imam Ahmad : 11825, 12099, 12309, 13417, 22630

Imam Bukhari : 2586, 2606

Imam Muslim : 3489

LEVEL OF MARTYRS AND THEIR DEEDS

Hadith Imam Tirmidzi Number 1568

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الشُّهَدَاءُ أَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَلِكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنُهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوتُهُ قَالَ فَمَا أَذْرِي أَقَلَنْسُوتَ عُمَرَ أَرَادَ أَمْ قَلَنْسُوتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَرَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكٍ طَلَحَ مِنَ الْجُبْنِ أَتَاهُ سَهْمٌ غَرِبَ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ دِينَارٍ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ قَدْ رَوَى سَعِيدُ بْنُ أَبِي أَيُّوبَ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ دِينَارٍ وَقَالَ عَنْ أَشْيَاخٍ مِنْ خَوْلَانَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي يَزِيدَ وَقَالَ عَطَاءُ بْنُ دِينَارٍ لَيْسَ بِهِ بَأْسٌ

Narrated to us [Qutaibah] said, narrated to us [Ibnu Lahi'ah] from [Atha bin Dinar] from [Abu Yazid Al Khaulani] that he heard [Fadhalah bin Ubaid] say: I heard [Umar Ibnul Khaththab] say: 'I heard the Messenger of Allah, peace and blessings be upon him, say: Martyrs are of four types: a believer with exceptional faith who meets the enemy and is true to Allah until he is killed. This is the one whom people's eyes will gaze upon with admiration on the Day of Resurrection.' The Prophet said this while raising his head until his cap fell. He said: "I do not know whose cap it was, Umar's or the Prophet's." He continued: "And a

believer with exceptional faith who meets the enemy, but his body (meaning himself) is as if struck by a thorn due to some cowardice, and he is hit by a stray arrow, leading to his slaughter this one is in the second rank. And a believer who mixes righteous and sinful deeds, meets the enemy, and is true to Allah until he is killed this one is in the third rank. And a believer who transgresses against himself, meets the enemy, and is true to Allah until he is killed this one is in the fourth rank." Abu Isa said: 'This hadith is hasan gharib, and we only know it from the hadith of Atha bin Dinar. He said: "I heard [Muhammad] say: '[Sa'id bin Abu Ayyub] narrated this hadith from [Atha bin Dinar]. He said from some [sheikhs] of the Khaulan region, and he did not mention in his narration 'from Abu Zayid.' But Atha bin Dinar said: 'There is no issue with that.'"

Hadith Corroboration
Imam Ahmad : 140, 145

THE GENERAL STORY OF THE HARAM AND THE PROPHET SAW'S PRAYER FOR HIM

Hadith Imam Tirmidzi Number 1569

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَأُطْعِمَتْهُ وَجَلَسَتْ تَقْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ مُلُوكٌ عَلَى الْأَسِيرَةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ نَحْوَ مَا قَالَ فِي الْأَوَّلِ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِينَ قَالَتْ فَرَكِبْتُ أُمُّ حَرَامٍ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ فَهَلَكْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأُمُّ حَرَامٍ بِنْتُ مِلْحَانَ هِيَ أُخْتُ أُمِّ سُلَيْمٍ وَهِيَ خَالَةُ أَنَسِ بْنِ مَالِكٍ

Narrated to us [Ishaq bin Musa Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik] from [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik] that he heard him say: 'The Messenger of Allah, peace and blessings be upon him, visited Ummu Haram binti Milhan, and she served him food. Ummu Haram was the wife of Ubadah bin Ash Shamit. One day, the Messenger of Allah, peace and blessings be upon him, visited her, and she served him food. Then she sat holding his head, and the Messenger of Allah, peace and blessings be upon him, slept. He then woke up laughing. Ummu Haram said: I asked, 'What makes you laugh, O Messenger of Allah?' He replied: 'I was shown some people from my nation fighting in the way of Allah, excelling on the sea like kings on thrones.' I said: 'O Messenger of Allah, pray that I be among them.' He prayed for Ummu Haram and laid his

head back to sleep. Then he woke up laughing. Ummu Haram said: 'I asked, "O Messenger of Allah, what makes you laugh?" He replied: "I was shown some people from my nation fighting in the way of Allah..." as he mentioned before. Ummu Haram said: "I said, 'O Messenger of Allah, pray that I be among them.' He said: "You are among the first of them." Ummu Haram then sailed the sea during the reign of Mu'awiyah bin Abu Sufyan. When she was about to disembark, she was thrown from her mount and passed away.' Abu Isa said: 'This hadith is hasan sahih. Ummu Haram binti Milhan is the sister of Ummu Sulaim and the aunt of Anas bin Malik.'

Hadith Corroboration

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14404, 15818, 16998, 17359, 17675, 21487, 21521, 21537, 21547, 21552, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3474, 3929, 5810, 6013, 6486, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4197, 4198

Imam Abu Dawud : 2126, 4367

Imam Tirmidzi : 1569, 1584, 2203

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3899, 3968

Imam Malik : 849, 850, 871, 882, 883, 1507

Imam Darimi : 2048, 2049, 2284, 2314

JIHAD MUST BE FOR THE SAKE OF ALLAH

Hadith Imam Tirmidzi Number 1570

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ أَبِي مُوسَى قَالَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حِمَّةً وَيُقَاتِلُ رِيَاءً فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ قَالَ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] said, narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Abu Musa], he said: 'The Messenger of Allah, peace and blessings be upon him, was asked about a man who fights to be called brave, a man who fights for his group, and a man who fights for show. Which of these is in the way of Allah?' He replied: 'Whoever fights to raise the word of Allah is in the way of Allah.' Abu Isa said: 'In this matter, there is also a hadith from Umar. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 18673, 18722, 18771, 18805, 18905, 18906, 21100

Imam Bukhari : 120, 2599, 2894, 6904

Imam Muslim : 3524, 3525, 3526

Imam Abu Dawud : 2156

Imam Nasa'i : 3085

Imam Ibnu Majah : 2773

INTENTION DETERMINES DEEDS

Hadith Imam Tirmidzi Number 1571

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ

وَقَاصِ اللَّيْثِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ مَالِكِ بْنِ أَنَسٍ وَسُفْيَانَ الثَّوْرِيَّ وَغَيْرَ وَاحِدٍ مِنَ الْأَثَمَةِ هَذَا عَنْ يَحْيَى بْنِ سَعِيدٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ يَنْبَغِي أَنْ نَضَعَ هَذَا الْحَدِيثَ فِي كُلِّ بَابٍ

Narrated to us [Muhammad Ibnul Mutsanna] said, narrated to us [Abdul Wahhab Ats Tsaqafi] from [Yahya bin Sa'id] from [Muhammad bin Ibrahim] from [Alqamah bin Waqash Al Laitsi] from [Umar Ibnul Khatthab], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Indeed, every deed depends on its intention, and every person will be rewarded according to his intention. Whoever migrates for Allah and His Messenger, his migration will reach Allah and His Messenger. And whoever migrates for the world or a woman he wishes to marry, his migration will reach what he migrated for.' Abu Isa said: 'This hadith is hasan sahih. This hadith was also narrated by [Malik bin Anas], [Sufyan Ats Tsaury], and many other imams from [Yahya bin Sa'id]. We only know it from the hadith of Yahya bin Sa'id Al Anshari. He said: "'Abdurrahman bin Mahdi said: 'This hadith should be placed in every chapter.'"

Hadith Corroboration

Imam Ahmad : 163, 283

Imam Bukhari : 1, 52, 2344, 3609, 4682, 6195, 6439

Imam Muslim : 3530

Imam Abu Dawud : 1882

Imam Tirmidzi : 1571

Imam Nasa'i : 74, 3383, 3734

Imam Ibnu Majah : 4217

THE PRINCIPITY OF GOING OUT IN GOD'S WAY

Hadith Imam Tirmidzi Number 1572

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ الْمَخْزُومِيُّ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي أَيُّوبَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Al Aththaf bin Khalid Al Makhzumi] from [Abu Hazim] from [Sahl bin Sa'd As Sa'idi], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Going out in the morning in the way of Allah is better than the world and all it contains, and the place of a whip of one of you in Paradise is better than the world and all it contains.' Abu Isa said: 'In this matter, there are also hadiths from Abu Hurairah, Ibnu Abbas, Abu Ayyub, and Anas. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 2203, 10463, 10482, 11900, 11984, 12098, 12141, 12685, 13280, 15012, 15013, 15014, 15015, 15016, 15017, 15018,

15019, 15020, 16877, 21732, 21777, 21788, 21798, 21802, 25994

Imam Bukhari : 2583, 2585, 2587, 2678, 3011, 5936, 6083

THE PRINCIPITY OF GOING OUT IN GOD'S WAY

Hadith Imam Tirmidzi Number 1573

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحُجَّاجُ عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ بْنِ سَعْدٍ هُوَ أَبُو حَازِمٍ الزَّاهِدُ وَهُوَ مَدَنِيٌّ وَاسْمُهُ سَلَمَةُ بْنُ دِينَارٍ وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ هُوَ أَبُو حَازِمٍ الْأَشَجِيُّ الْكُوفِيُّ وَاسْمُهُ سَلْمَانٌ وَهُوَ مَوْلَى عَزَّةَ الْأَشَجِيَّةِ

Narrated to us [Abu Sa'id Al Asyaj] said, narrated to us [Abu Khalid Al Ahmar] from [Ibnu Ajlan] from [Abu Hazim] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. And [Al Hajjaj] from [Al Hakam] from [Miqsam] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, he said: 'Going out in the evening or morning in the way of Allah is better than the world and all it contains.' Abu Isa said: 'This hadith is hasan gharib. Abu Hazim who narrated the hadith from Sahl bin Sa'd is Abu Hazim Az Zahid, from Madinah, whose real name is Salamah bin Dinar. Meanwhile, Abu Hazim who narrated from Abu Hurairah is Abu Hazim Al Asyja'i Al Kufi, whose real name is Salman, a freed slave of Azzah Al Asyja'iyah.'

Hadith Corroboration

Imam Ahmad : 2203, 10463, 10482, 11900, 11984, 12098, 12141, 12685, 13280, 15012, 15013, 15014, 15015, 15017, 15018, 15019, 15020, 16877, 21732, 21777, 21788, 21798, 21802, 22483, 25994
Imam Bukhari : 2583, 2585, 2587, 2678, 5936, 6083
Imam Muslim : 3492, 3493, 3494, 3495
Imam Tirmidzi : 1575, 1587
Imam Nasa'i : 3068, 3119
Imam Ibnu Majah : 2745, 2746, 2747
Imam Darimi : 2291

THE PRIORITY OF JIHAD OVER UZLAH

Hadith Imam Tirmidzi Number 1574

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ حَدَّثَنَا أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ ابْنِ أَبِي ذُبَابٍ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشُعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعْجَبَتْهُ لَطِيبُهَا فَقَالَ لَوْ اِعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ

اللَّهُ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا أَلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ اغْرُؤْ فِي سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقٍ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi Al Kufi] said, narrated to us [my father] from [Hisyam bin Sa'd] from [Sa'id bin Abu Hilal] from [Ibnu Abu Dzubab] from [Abu Hurairah], he said: 'A man from the companions of the Messenger of Allah, peace and blessings be upon him, passed by a valley with a clear spring that amazed him with its beauty. He said: If only I could leave people and settle in this valley. But I will not do so until I seek permission from the Messenger of Allah, peace and blessings be upon him.' He then told the Messenger of Allah, peace and blessings be upon him, about it, and he said: "Do not do it! Indeed, the position of one of you in the way of Allah (jihad) is better than worshiping for sixty years in his house. Do you not wish for Allah to forgive your sins and admit you to Paradise? Fight in the way of Allah whoever fights in the way of Allah, even for the time it takes to milk a camel, Paradise becomes obligatory for him." Abu Isa said: 'This hadith is hasan.'

Hadith Corroboration
Imam Ahmad : 10367
Imam Darimi : 2289

THE PRINCIPLES OF JIHAD AND THE IMAGE OF HEAVEN

Hadith Imam Tirmidzi Number 1575

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعْدُوَّةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَابٌ قَوِيسٌ أَحَدِكُمْ أَوْ مَوْضِعٌ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلَّتْ مَا بَيْنَهُمَا رِيحًا وَلَتَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] said, narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, going out in the evening or morning in the way of Allah is better than the world and all it contains. The place of a bow of one of you or the place of a hand of one of you in Paradise is better than the world and all it contains. If a woman from the inhabitants of Paradise were to look at the earth, the heavens and earth would be illuminated and filled with fragrance, and indeed, the headscarf of a woman of Paradise is better than the world and all it contains.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 2203, 10463, 10482, 11900, 11984, 12098, 12141, 12685, 13280, 15009, 15012, 15013, 15014, 15015, 15017, 15018, 15019, 15020, 16877, 21732, 21777, 21788, 21798, 21802, 25994
Imam Bukhari : 2583, 2585, 2587, 2678, 5936, 6083
Imam Muslim : 3492, 3493, 3494
Imam Tirmidzi : 1587
Imam Nasa'i : 3119
Imam Ibnu Majah : 2745, 2746, 2747
Imam Darimi : 2291

THE BEST AND THE WORST OF PEOPLE ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 1576

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ بُكَيرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمَسِّكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكُمْ بِالَّذِي يَتْلُوهُ رَجُلٌ مُعْتَزِلٌ فِي غَنِيْمَةٍ لَهُ يُؤَدِّي حَقَّ اللَّهِ فِيهَا أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] said, narrated to us [Ibnu Lahi'ah] from [Bukair bin Abdullah bin Al Asyaj] from [Atha bin Yasar] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: 'Shall I inform you of the best of people? A man who holds the reins of his horse in the way of Allah. Shall I inform you of the one after him? A man who secludes himself in his pasture, fulfilling the rights of Allah. And shall I inform you of the worst of people? A man who is asked for help in the name of Allah but refuses to give.' Abu Isa said: 'This hadith is hasan gharib from this chain of narration, and it has also been narrated from Ibnu Abbas, from the Prophet, peace and blessings be upon him, through many chains.'

Hadith Corroboration
Imam Ahmad : 2694, 10361
Imam Muslim : 3503
Imam Ibnu Majah : 3967
Imam Malik : 852
Imam Darimi : 2288

THE PRINCIPITY OF ASKING FOR SHIELD HONESTLY

Hadith Imam Tirmidzi Number 1577

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرِ الْبَغْدَادِيِّ حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمِصْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَرِيحٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَادِقًا بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ أَبُو عِيْسَى حَدِيثُ سَهْلٍ بْنُ حُنَيْفٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ شَرِيحٍ وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيحٍ وَعَبْدُ الرَّحْمَنِ بْنُ شَرِيحٍ يُكْنَى أَبَا شَرِيحٍ وَهُوَ إِسْكَندَرَانِيٌّ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ

Narrated to us [Muhammad bin Sahl bin Askar Al Baghdadi] said, narrated to us [Al Qasim bin Katsir Al Mishri] said, narrated to us ['Abdurrahman bin Syuraih] that he heard [Sahl bin Abu Umamah bin Sahl bin Hunaif] narrate from [his father] from [his grandfather] from the Prophet, peace and blessings be upon him, he said: 'Whoever sincerely asks Allah for

martyrdom from his heart, Allah will grant him the reward of martyrs even if he dies on his bed.' Abu Isa said: 'The hadith of Sahl bin Hunaif is hasan gharib, we only know it from the hadith of 'Abdurrahman bin Syuraih. [Abdullah bin Shalih] narrated it from ['Abdurrahman bin Syuraih]. And 'Abdurrahman bin Syuraih, nicknamed Abu Syuraih, is from Alexandria. In this matter, there is also a hadith from Mu'adz bin Jabal.'

Hadith Corroboration
 Imam Muslim : 3532
 Imam Abu Dawud : 1299
 Imam Tirmidzi : 1578
 Imam Nasa'i : 3111
 Imam Ibnu Majah : 2787
 Imam Darimi : 2300

THE PRINCIPITY OF ASKING FOR SHIELD HONESTLY

Hadith Imam Tirmidzi Number 1578

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَالِكِ بْنِ يُحَايِرٍ
 السَّكْسَكِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَأَلَ اللَّهَ الْقَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ
 أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Rauh bin Ubadah] said, narrated to us [Ibnu Juraij] from [Sulaiman bin Musa] from [Malik bin Yukhamir As Saksaki] from [Mu'adz bin Jabal] from the Prophet, peace and blessings be upon him, he said: 'Whoever sincerely asks Allah to die in His way from his heart, Allah will grant him the reward of martyrdom.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
 Imam Darimi : 2300

THREE GROUPS THAT GOD WILL SURELY HELP

Hadith Imam Tirmidzi Number 1579

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ حَقَّ عَلَى اللَّهِ عَوْنُهُمُ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالتَّائِبُ الَّذِي يُرِيدُ
 الْعَفَا فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Ibnu Ajlan] from [Sa'id Al Maqburi] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Three groups Allah will surely help: the one who strives in the way of Allah, the slave who seeks freedom from his master (through ransom), and the one who marries to guard himself from sin.' Abu Isa said: 'This hadith is hasan.'

Hadith Corroboration
 Imam Ahmad : 7109, 9258

THE IMPORTANCE OF WOUNDS IN THE WAY OF ALLAH

Hadith Imam Tirmidzi Number 1580

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ اللَّوْنُ لَوْنُ الدَّمِّ وَالرَّيْحُ رِيحُ الْمُسْكِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] said, narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: No one is wounded in the way of Allah—and Allah knows best who is wounded in His way—except that on the Day of Resurrection, he will come with his wound the color of blood and the scent of musk.' Abu Isa said: 'This hadith is hasan sahih, and it has been narrated from Abu Hurairah, from the Prophet, peace and blessings be upon him, through many chains.'"

Hadith Corroboration

Imam Ahmad : 7001, 8725, 8810, 8822, 8826, 10323, 10450, 10514
Imam Bukhari : 2593
Imam Muslim : 3486
Imam Nasa'i : 3073, 3076, 3096
Imam Ibnu Majah : 2785
Imam Malik : 873

THE IMPORTANCE OF WOUNDS IN THE WAY OF ALLAH

Hadith Imam Tirmidzi Number 1581

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَالِكِ بْنِ يُحَاظِرٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ رَجُلٍ مُسْلِمٍ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرٍ مَا كَانَتْ لَوْنُهَا الزَّعْفَرَانُ وَرِيحُهَا كَالْمِسْكِ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Rauh bin Ubadah] said, narrated to us [Ibnu Juraij] from [Sulaiman bin Musa] from [Malik bin Yukhamir] from [Mu'adz bin Jabal] from the Prophet, peace and blessings be upon him, he said: 'A Muslim who fights in the way of Allah for the time it takes to milk a camel, Paradise becomes obligatory for him. And whoever is wounded in the way of Allah or struck by a projectile, on the Day of Resurrection, he will come with his wound the color of saffron and the scent of musk.' 'This hadith is sahih.'

THE MOST IMPORTANT DEED

Hadith Imam Tirmidzi Number 1582

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ أَوْ أَيُّ الْأَعْمَالِ خَيْرٌ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ أَيُّ شَيْءٍ قَالَ الْجِهَادُ سَنَامُ الْعَمَلِ قِيلَ ثُمَّ أَيُّ شَيْءٍ يَا رَسُولَ اللَّهِ قَالَ ثُمَّ حَجٌّ مَبْرُورٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Kuraib] said, narrated to us [Abdah bin Sulaiman] from [Muhammad bin Amru] said, narrated to us [Abu Salamah] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, was asked: What is the best deed?' or he said: "What is the most virtuous deed?" He replied: "Believing in Allah and His Messenger." It was said: "Then what?" He replied: "Jihad, it is the peak of deeds." It was said: "O Messenger of Allah, then what?" He replied: "An accepted Hajj." Abu Isa said: "This hadith is hasan sahih. It has been narrated from Abu Hurairah, from the Prophet, peace and blessings be upon him, through many chains."

Hadith Corroboration
Imam Ahmad : 356, 3776, 7273, 7320, 7525, 7745, 8021, 8225, 8677, 9318, 10458, 10701, 10894, 11109, 11411, 12372, 12471, 14404, 15426, 15818, 16998, 17129, 17146, 17359, 18239, 18717, 18849, 20341, 20368, 20425, 20476, 20524, 21039, 21100, 21539, 21644, 21658, 22040, 22667, 22840, 25846, 25848, 25854, 26204
Imam Bukhari : 25, 1422, 2334, 2578, 2607, 6013, 6980
Imam Muslim : 118, 119, 3497, 3501, 3502, 3521
Imam Abu Dawud : 2126, 2127, 2155, 3983
Imam Tirmidzi : 1582, 1583, 1584, 1634
Imam Nasa'i : 606, 2577, 3054, 3078, 3079, 4899
Imam Ibnu Majah : 2793, 3968
Imam Darimi : 2286, 2307, 2621

HEAVEN UNDER THE SHADE OF THE SWORD

Hadith Imam Tirmidzi Number 1583

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ سَمِعْتُ أَبِي بِحَضْرَةِ الْعَدُوِّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ رَأَى الْهَيْئَةَ أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُهُ قَالَ نَعَمْ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَأْ عَلَيْكُمُ السَّلَامَ وَكَسَرَ جَفْنَ سَيْفِهِ فَضَرَبَ بِهِ حَتَّى قُتِلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ

حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ وَأَبُو عِمْرَانَ الْجَوْنِيِّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ وَأَبُو بَكْرٍ ابْنُ أَبِي مُوسَى قَالَ أَحْمَدُ بْنُ حَنْبَلٍ هُوَ اسْمُهُ

Narrated to us [Qutaibah] said, narrated to us [Ja'far bin Sulaiman Adh Dhuba'i] from [Abu Imran Al Jauni] from [Abu Bakr bin Abu Musa Al Asy'ari], he said: I heard [my father] say in the presence of the enemy: 'The Messenger of Allah, peace and blessings be upon him, said: Indeed, the gates of Paradise are under the shade of swords.' Then a man in poor condition said: "Did you truly hear this hadith from the Messenger of Allah, peace and blessings be upon him, mentioning it?" My father replied: "Yes." The man then returned to his companions and said: "I bid you farewell." He broke the sheath of his sword and fought until he was killed.' Abu Isa said: 'This hadith is hasan gharib, we only know it from the hadith of Ja'far bin Sulaiman Adh Dhuba'i. Abu Imran Al Jauni's real name is Abdul Malik bin Habib, and Abu Bakr is the son of Abu Musa. Ahmad bin Hanbal said: "That is his name."

Hadith Corroboration

Imam Ahmad : 356, 3776, 7273, 7320, 7525, 7745, 8021, 8225, 8677, 9318, 10458, 10701, 10894, 11109, 11411, 12372, 12471, 14404, 15426, 15818, 16998, 17129, 17146, 17359, 18239, 18717, 18849, 20341, 20368, 20425, 20476, 20524, 21039, 21100, 21539, 21644, 21658, 22040, 22667, 22840, 25846, 25848, 25854, 26204
 Imam Bukhari : 25, 1422, 2334, 2578, 2607, 6013, 6980
 Imam Muslim : 118, 119, 3497, 3501, 3502, 3521
 Imam Abu Dawud : 2126, 2127, 2155, 3983
 Imam Tirmidzi : 1582, 1583, 1584, 1634
 Imam Nasa'i : 606, 2577, 3054, 3078, 3079, 4899
 Imam Ibnu Majah : 2793, 3968
 Imam Darimi : 2286, 2307, 2621

THE MOST IMPORTANT HUMAN Hadith Imam Tirmidzi Number 1584

حَدَّثَنَا أَبُو عَمَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَفْضَلُ قَالَ رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ قَالُوا ثُمَّ مَنْ قَالَ ثُمَّ مُؤْمِنٌ فِي شَعْبٍ مِنَ الشَّعَابِ يَتَّقِي رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Ammar] said, narrated to us [Al Walid bin Muslim] from [Al Auza'i] said, narrated to us [Az Zuhri] from [Atha bin Yazid Al Laitsi] from [Abu Sa'id Al Khudri], he said: 'The Messenger of Allah, peace and blessings be upon him, was asked: Who is the most virtuous of people?' He replied: "A man who strives in the way of Allah." The companions asked: "Then who?" He replied: "A believer who is in a valley, worshiping Allah and keeping people safe from his harm." Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 356, 3776, 7273, 7320, 7525, 7745, 8021, 8225, 8677, 9318, 10458, 10701, 10894, 11109, 11411, 12372, 12471, 14404, 15426, 15818, 16998, 17129, 17146, 17359, 18239, 18717, 18849, 20341, 20368, 20425, 20476, 20524, 21039, 21100, 21539, 21644, 21658, 22040, 22667, 22840, 25846, 25848, 25854, 26204
 Imam Bukhari : 25, 1422, 2334, 2578, 2607, 6013, 6980
 Imam Muslim : 118, 119, 3497, 3501, 3502, 3521
 Imam Abu Dawud : 2126, 2127, 2155, 3983
 Imam Tirmidzi : 1582, 1583, 1584, 1634

THE MARTYR WANT TO RETURN TO THE WORLD

Hadith Imam Tirmidzi Number 1585

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يُسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا غَيْرَ الشَّهِيدِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا يَقُولُ حَتَّى أُقْتَلَ عَشْرَ مَرَّاتٍ فِي سَبِيلِ اللَّهِ مِمَّا يَرَى مِمَّا أَعْطَاهُ مِنَ الْكَرَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Mu'adz bin Hisyam] said, narrated to me [my father] from [Qatadah], he said, narrated to us [Anas bin Malik], he said: 'The Messenger of Allah, peace and blessings be upon him, said: No one from the inhabitants of Paradise wishes to return to the world except the martyr. Indeed, he wishes to return to the world, saying: 'Until I am killed ten times,' in the way of Allah, because he sees the honor Allah has given him.' Abu Isa said: 'This hadith is hasan sahih. Narrated to us [Muhammad bin Basysyar] said, narrated to us [Muhammad bin Ja'far] said, narrated to us [Suyu'bah] from [Qatadah] from [Anas] from the Prophet, peace and blessings be upon him, as in this with the same meaning.' Abu Isa said: 'This hadith is hasan sahih.'"

Hadith Corroboration
Imam Ahmad : 12309, 13137, 13417, 13569
Imam Bukhari : 2606
Imam Muslim : 3489

THE PRIORITY OF THOSE WHO DIE BY SHIELD

Hadith Imam Tirmidzi Number 1586

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ الْمِقْدَامِ بْنِ مَعْدِي كَرَبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ وَيُوضَعُ عَلَى رَأْسِهِ تَابُ الْوَقَارِ الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْخَوَرِ الْعَيْنِ وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abdullah bin 'Abdurrahman] said, narrated to us [Nu'aim bin Hammad] said, narrated to us [Baqiyyah Ibnul Walid] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Al Miqdam bin Ma'di Karib], he said: 'The Messenger of Allah, peace and blessings be upon

him, said: The martyr with Allah has six virtues: his sins are forgiven from the first drop of his blood in battle, he is shown his seat in Paradise, he is protected from the punishment of the grave, he is granted safety from the great fear when raised from the grave, he is given a crown of honor with a gem better than the world and all it contains, he is married to seventy-two houris, and he is granted intercession for seventy of his family members." Abu Isa said: 'This hadith is hasan sahih gharib.'

Hadith Corroboration
Imam Ibnu Majah : 2789

THE PRINCIPITY OF ONE DAY RIBATH ON GOD'S WAY

Hadith Imam Tirmidzi Number 1587

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ حَدَّثَنَا أَبُو النَّضْرِ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَرَوْحَةٌ يَرْوَحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ لَعْدَوَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Bakar bin Abu An Nadhr] said, narrated to us [Abu An Nadhr Al Baghdadi] said, narrated to us ['Abdurrahman bin Abdullah bin Dinar] from [Abu Hazim] from [Sahl bin Sa'd] that the Messenger of Allah, peace and blessings be upon him, said: 'Guarding the frontier for one day in the way of Allah is better than the world and all it contains. The place of a whip of one of you in Paradise is better than the world and all it contains. And a servant's going out in the way of Allah in the morning or evening is better than the world and all it contains.' 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 440, 527, 2203, 6366, 10463, 10482, 11900, 11984, 12098, 12141, 12685, 13280, 15009, 15012, 15013, 15014, 15015, 15017, 15018, 15019, 16877, 21732, 21777, 21788, 21798, 21802
Imam Bukhari : 2587, 2678, 3011, 5936, 6083
Imam Muslim : 3493
Imam Tirmidzi : 1588, 1590
Imam Nasa'i : 3118
Imam Ibnu Majah : 4321
Imam Darimi : 2317

THE PRINCIPITY OF RIBATH IN ALLAH'S WAY

Hadith Imam Tirmidzi Number 1588

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ مَرَّ سَلْمَانُ الْفَارِسِيُّ بِشَرَحْبِيلَ بْنِ السَّمِطِ وَهُوَ فِي مُرَابَطٍ لَهُ وَقَدْ شَقَّ عَلَيْهِ وَعَلَى أَصْحَابِهِ قَالَ أَلَا أُحَدِّثُكَ يَا ابْنَ السَّمِطِ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ رِبَاطُ يَوْمٍ فِي سَبِيلِ

اللَّهُ أَفْضَلُ وَرُبَّمَا قَالَ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَمَنْ مَاتَ فِيهِ وَفِي فِتْنَةِ الْقَبْرِ وَنُصِّي لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan Ats Tsauri] said, narrated to us [Muhammad Ibnul Munkadir], he said: '[Salman Al Farisi] passed by Syurahbil bin As Simth while he was at his post, and he and his companions were feeling bored. Salman said: O Ibnu As Simth, shall I recite to you a hadith I heard from the Messenger of Allah, peace and blessings be upon him?' He replied: "Of course." Salman said: "I heard the Messenger of Allah, peace and blessings be upon him, say: 'Guarding the frontier for one day in the way of Allah is better, and perhaps he said, 'better than fasting and praying for a month. And whoever dies while guarding the frontier is protected from the trial of the grave, and his deeds continue to grow until the Day of Resurrection.'" Abu Isa said: "This hadith is hasan."

Hadith Corroboration

Imam Ahmad : 415, 440, 447, 527, 6366, 21802

Imam Bukhari : 2678

Imam Tirmidzi : 1590

Imam Nasa'i : 3118

Imam Darimi : 2289, 2317

SCARS THAT ARE LOVED BY GOD

Hadith Imam Tirmidzi Number 1589

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ وَإِسْمَاعِيلُ بْنُ رَافِعٍ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْحَدِيثِ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ هُوَ ثِقَّةٌ مُقَارِبُ الْحَدِيثِ وَقَدْ رَوَى مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ سَلْمَانَ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ مُحَمَّدُ بْنُ الْمُنْكَدِرِ لَمْ يُدْرِكْ سَلْمَانَ الْفَارِسِيَّ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ شَرْحِبِيلَ بْنِ السَّمْطِ عَنْ سَلْمَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Ali bin Hujr] said, narrated to us [Al Walid bin Muslim] from [Isma'il bin Rafi'] from [Sumay] from [Abu Shalih] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings Kahn, peace and blessings be upon him, said: Whoever meets Allah without traces of jihad in the way of Allah meets Allah in a state of deficiency (like a notched blade)." Abu Isa said: 'This hadith is hasan gharib, from the hadith of Al Walid bin Muslim, from Isma'il bin Rafi'. Some scholars have weakened Isma'il bin Rafi'. He said: "I heard Muhammad say: 'He is trustworthy and reliable in hadith.'" It has also been narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, through other chains. The hadith of Salman is not connected in its chain, as Muhammad Ibnul Munkadir never met Salman Al Farisi. This hadith was also narrated from [Ayyub bin Musa], from [Makhul], from [Syurahbil bin As Simth], from [Salman], from the Prophet, peace and

blessings be upon him, as in this hadith."

Hadith Corroboration
Imam Ibnu Majah : 2753

THE PRINCIPITY OF STARING AT THE BORDER ONE DAY ON GOD'S WAY

Hadith Imam Tirmidzi Number 1590

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ قَالَ سَمِعْتُ عُثْمَانَ وَهُوَ عَلَى الْمَنْبَرِ يَقُولُ لِي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَرَاهِيَةً تَفَرِّقُكُمْ عَنِّي ثُمَّ بَدَأَ لِي أَنْ أُحَدِّثَكُمْوهُ لِيخْتَارَ امْرُؤٌ لِنَفْسِهِ مَا بَدَأَ لَهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفٍ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَبُو صَالِحٍ مَوْلَى عُثْمَانَ اسْمُهُ تُرْكَانُ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Hisyam bin Abdul Malik] said, narrated to us [Al Laits bin Sa'd] said, narrated to me [Abu Aqil Zuhrah bin Ma'bad] from [Abu Shalih], a freed slave of Utsman, he said: 'I heard [Utsman] say from the pulpit: I concealed from you a hadith I heard from the Messenger of Allah, peace and blessings be upon him, fearing you would dispute with me. Then I decided to convey this hadith to you so that one may choose what is best for himself. I heard the Messenger of Allah, peace and blessings be upon him, say: 'Guarding the frontier for one day in the way of Allah is better than a thousand days elsewhere.'" Abu Isa said: 'This hadith is hasan sahih gharib. Muhammad bin Isma'il said: "Abu Shalih, the freed slave of Utsman, his real name is Turkan."

Hadith Corroboration
Imam Ahmad : 415, 440, 447, 527, 6366, 21802
Imam Bukhari : 2678
Imam Nasa'i : 3118
Imam Darimi : 2317

THE DEATH OF A MUJAHID FEEL LIKE AN ANTS BITE

Hadith Imam Tirmidzi Number 1591

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا صَفْوَانُ بْنُ عِيْسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرَصَةِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] and [Ahmad bin Nashr An Naisaburi] and many others, they said: narrated to us [Shafwan bin Isa] said, narrated to us [Muhammad bin Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Shalih] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: A mujahid does not feel the pain of death except as one of you feels the pain of an ant bite.' Abu Isa said: 'This hadith is hasan sahih gharib.'"

Hadith Corroboration
Imam Ahmad : 7612
Imam Nasa'i : 3110
Imam Ibnu Majah : 2792
Imam Darimi : 2301

TEAR DROPS AND BLOOD LOVED BY GOD Hadith Imam Tirmidzi Number 1592

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا الْوَلِيدُ بْنُ جَمِيلٍ الْفِلَسْطِينِيُّ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ قَطْرَةٌ مِنْ دُمُوعٍ فِي خَشْيَةِ اللَّهِ وَقَطْرَةٌ دَمٍ تُهْرَاقُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ziyad bin Ayyub] said, narrated to us [Yazid bin Harun] said, informed us [Al Walid bin Jamil Al Filasthini] from [Al Qasim bin 'Abdurrahman] from [Abu Umamah] from the Prophet, peace and blessings be upon him, he said: 'Nothing is more beloved to Allah than two drops and two traces: a drop of tears out of fear of Allah, a drop of blood shed in the way of Allah, and as for the two traces, a trace in the way of Allah and a trace from fulfilling an obligation of Allah.' He said: 'This hadith is hasan gharib.'

THE RECOVERY OF THE VERSE ABOUT RELIEF FOR PEOPLE WHO ARE AGE IN JIHAD Hadith Imam Tirmidzi Number 1593

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اثْنُونِي بِالْكِتَابِ أَوْ اللَّوْحِ فَكُتِبَ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } وَعَمَرُوا بْنُ أُمِّ مَكْتُومٍ خَلْفَ ظَهْرِهِ فَقَالَ هَلْ لِي مِنْ رُخْصَةٍ فَنَزَلَتْ { غَيْرُ أُولِي الضَّرَرِ } وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَجَابِرِ بْنِ زَيْدٍ وَثَابِتٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي إِسْحَقَ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ هَذَا الْحَدِيثَ

Narrated to us [Nashr bin Ali Al Jahdhami] said, narrated to us [Al Mu'tamir bin Sulaiman] from [his father] from [Abu Ishaq] from [Al Barra` bin Azib] that the Messenger of Allah, peace and blessings be upon him, said: 'Give me the scroll.' He then wrote: '(Not equal are those believers who sit (and do not fight))'—Surah An-Nisa: 95—while Amru bin Ummi Maktum was behind him. Amru said: 'Is there any concession for me?' Then the verse was revealed: '(except those with an excuse)'—Surah An-Nisa: 95. In this matter, there are also hadiths from Ibnu Abbas, Jabir, and Zaid bin Tsabit. This hadith is hasan sahih, but it is gharib from the narration of Sulaiman At Taimi from Abu Ishaq. [Syu'bah] and [Ats Tsauri] also narrated this hadith from [Abu Ishaq].'

Hadith Corroboration

Imam Ahmad : 17754, 17775, 17821, 17908, 17931, 20618, 20677

Imam Bukhari : 2619, 2620, 4226, 4227, 4229

Imam Muslim : 3516

Imam Tirmidzi : 2959

Imam Nasa'i : 3048, 3049

THE PRIORITY OF DEVOTION TO BOTH PARENTS OVER JIHAD

Hadith Imam Tirmidzi Number 1594

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ أَلَاكَ وَالِدَانِ قَالَ نَعَمْ قَالَ فَفِيهِمَا فَجَاهِدْ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْعَبَّاسِ هُوَ الشَّاعِرُ الْأَعْمَى الْمَكِّيُّ وَاسْمُهُ السَّائِبُ بْنُ فَرُّوخَ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] from [Sufyan bin Uyainah] and [Syu'bah] from [Habib bin Abi Tsabit] from [Abul Abbas] from [Abdullah bin Amru], he said: 'A man came to the Prophet, peace and blessings be upon him, asking permission for jihad. He said: Do you have parents?' The man replied: "Yes." He said: "Then strive for them (by doing good)." Abu Isa said: 'In this matter, there is also a hadith from Ibnu Abbas. This hadith is hasan sahih. Abul Abbas is a blind poet from Makkah, and his real name is As Sa`ib bin Farrukh.'

Hadith Corroboration

Imam Ahmad : 6257, 6474, 6520, 6562, 6765

Imam Bukhari : 2782, 5515

Imam Muslim : 4623, 4624

Imam Abu Dawud : 2167, 2168

Imam Tirmidzi : 1594

Imam Nasa'i : 3052, 3053

COMMAND TO OBEY GOD AND THE APOSTLE

Hadith Imam Tirmidzi Number 1595

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ حَدَّثَنَا ابْنُ جُرَيْجٍ فِي قَوْلِهِ { أَطِيعُوا اللَّهَ وَأَطِيعُوا

الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ {قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ بْنُ قَيْسٍ بْنِ عَدِيٍّ السَّهْمِيُّ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَرِيَّةٍ أَخْبَرَنِيهِ يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ

Narrated to us [Muhammad bin Yahya An Naisaburi] said, narrated to us [Al Hajjaj bin Muhammad] said, narrated to us [Ibnu Juraij], he said: 'The verse of Allah: (Obey Allah and obey the Messenger and those in authority among you)'—Surah An-Nisa: 59—Abdullah bin Hudzafah bin Qais bin Adi As Sahmi was sent by the Messenger of Allah, peace and blessings be upon him, in an expedition, [Ya'la bin Muslim] informed me from [Sa'id bin Jubair], from [Ibnu Abbas].' Abu Isa said: 'This hadith is hasan sahih gharib, and we only know it from the hadith of Ibnu Juraij.'

Hadith Corroboration

Imam Ahmad : 2958, 7032, 7125, 7335, 7786, 8149, 8654, 9016, 9655, 9708, 10226

Imam Bukhari : 2737, 6604

Imam Muslim : 3416, 3417, 3418

Imam Abu Dawud : 2255

Imam Tirmidzi : 1595

Imam Nasa'i : 4122, 4123, 5415

Imam Ibnu Majah : 3, 2850

Imam Darimi : 221

THE DANGERS OF WALKING ALONE AT NIGHT

Hadith Imam Tirmidzi Number 1596

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا أَعْلَمُ مِنَ الْوَحْدَةِ مَا سَرَى رَاكِبٌ بَلِيلٍ يَغْنِي وَحْدَهُ

Narrated to us [Ahmad bin Abdah Adh Dhabbi Al Bashri] said, narrated to us [Sufyan bin Uyainah] from [Ashim bin Muhammad] from [his father] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'If people knew (the danger of) traveling alone as I know, no one would travel alone at night.'

Hadith Corroboration

Imam Ahmad : 5001, 5324, 5742

Imam Bukhari : 2776

THE USE OF HORSES AND TROUPS ACCORDING TO THE RASULULLAH

Hadith Imam Tirmidzi Number 1597

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ عَمْرِو بْنِ

شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاِكِبُ شَيْطَانٌ وَالرَّاكِبانِ شَيْطَانَانِ
وَالثَّلَاثَةُ رَكْبٌ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
عَاصِمٍ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ زَيْدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ مُحَمَّدٌ هُوَ ثِقَةٌ صَدُوقٌ وَعَاصِمُ بْنُ عُمَرَ الْعُمَرِيُّ
ضَعِيفٌ فِي الْحَدِيثِ لَا أُرْوِي عَنْهُ شَيْئًا وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ حَدِيثٌ حَسَنٌ

Narrated to us [Ishaq bin Musa Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik] from ['Abdurrahman bin Harmalah] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: 'One rider is a devil, two riders are devils, and three are a group.' Abu Isa said: 'The hadith of Ibnu Umar is hasan sahih, we only know it from this chain, from the hadith of Ashim. And he is Ibnu Muhammad bin Zaid bin Abdullah bin Umar. Muhammad said: He is trustworthy and honest, while Ashim bin Umar Al Umari is weak in hadith, and I have not narrated anything from him. The hadith of Abdullah bin Amru is hasan.'

Hadith Corroboration
Imam Ahmad : 6460, 6712
Imam Abu Dawud : 2240
Imam Malik : 1548

WAR IS A DECEIT

Hadith Imam Tirmidzi Number 1598

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَرْبُ خُدْعَةٌ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ ثَابِتٍ
وَعَائِشَةَ وَابْنَ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ وَكَعْبِ بْنِ مَالِكٍ وَأَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Ahmad bin Mani'] and [Nashr bin Ali], both said: narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar], he heard [Jabir bin Abdullah], he said: 'The Messenger of Allah, peace and blessings be upon him, said: War is deception.' Abu Isa said: 'In this matter, there are also hadiths from Ali, Zaid bin Tsabit, 'Aisyah, Ibnu Abbas, Abu Hurairah, Asma binti Yazid bin As Sakan, Ka'b bin Malik, and Anas. This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 12862, 12863, 13661, 13788
Imam Bukhari : 2804, 2805
Imam Muslim : 3273, 3274
Imam Abu Dawud : 2266
Imam Ibnu Majah : 2823, 2824

NUMBER OF WARS IN WHICH THE PROPHET MUHAMMAD SAW FOLLOWED

Hadith Imam Tirmidzi Number 1599

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ
قَالَ كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ فَقِيلَ لَهُ كَمْ غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةٍ قَالَ تِسْعَ عَشْرَةٍ
فَقُلْتُ كَمْ غَزَوْتَ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةٍ قُلْتُ أَيَّتُهُنَّ كَانَ أَوَّلَ قَالَ ذَاتُ الْعُشَيْرِ أَوْ الْعُشَيْرَةُ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Wahb bin Jarir] and [Abu Dawud Ath Thayalisi], both said: narrated to us [Syu'bah] from [Abu Ishaq], he said: 'I was with [Zaid bin Arqam], and he was asked: How many battles did the Prophet, peace and blessings be upon him, participate in?' He replied: "Nineteen." I asked him: "How many of his battles did you participate in?" He replied: "Seventeen." I asked again: "Which battle was the first you participated in?" He replied: "The Battle of Dzatul Usyaira or Dzatul Usyairah." Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 17921
Imam Bukhari : 3655, 4111
Imam Muslim : 3381

PREPARATIONS THE NIGHT BEFORE THE BATTLE OF BADAR Hadith Imam Tirmidzi Number 1600

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ عَبَّأَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَدْرٍ لَيْلًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ
وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ
مُحَمَّدُ بْنُ إِسْحَقَ سَمِعَ مِنْ عِكْرِمَةَ وَحِينَ رَأَيْتُهُ كَانَ حَسَنَ الرَّأْيِ فِي مُحَمَّدِ بْنِ حُمَيْدٍ الرَّازِيِّ ثُمَّ ضَعَفَهُ بَعْدُ

Narrated to us [Muhammad bin Humaid Ar Razi] said, narrated to us [Salamah Ibnul Fadhl] from [Muhammad bin Ishaq] from [Ikrimah] from [Ibnu Abbas] from ['Abdurrahman bin Auf], he said: 'During the Battle of Badr, the Prophet, peace and blessings be upon him, prepared us at night.' Abu Isa said: 'In this matter, there is also a hadith from Abu Ayyub. This is a gharib hadith, we only know it from this chain. I asked Muhammad bin Isma'il about this hadith, but he did not know it. He said: Muhammad bin Ishaq heard from Ikrimah, and when I was with him, he still considered Muhammad bin Humaid Ar Razi to be reliable, but later he weakened him.'

THE PROPHET'S PRAYER DURING THE AHZAB WAR Hadith Imam Tirmidzi Number 1601

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ ابْنِ أَبِي أُوْفَى قَالَ سَمِعْتُهُ يَقُولُ
يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عَلَى الْأَحْزَابِ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ
اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Yazid Abu Isa Harun] said, informed us [Isma'il bin Abu Khalid] from [Ibnu Abu Aufa], he said: 'I heard the Prophet, peace and blessings be upon him, pray during the Battle of Ahzab, saying: ALLAHUMMA MUNZILAL KITAAB SARIE'UL HISAAB IHZIMIL AHZAAB, ALLAHUMMA IHZIMHUM WA ZALZILHUM" (O Allah, Who sent down the Book, Swift in reckoning, defeat the confederates. O Allah, defeat them and shake them).' Abu Isa said: 'In this matter, there is also a hadith from Ibnu Mas'ud. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 18319, 18343, 18594

Imam Bukhari : 2716, 3806, 5913, 6935

Imam Muslim : 3277

Imam Ibnu Majah : 2786

THE FLAG OF THE PROPHET SAW IS WHITE

Hadith Imam Tirmidzi Number 1602

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالُوا حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ
شَرِيكَ عَنْ عَمَّارٍ يَعْنِي الدُّهْنِيَّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَلِوَاؤُهُ
أَبْيَضُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكَ قَالَ وَسَأَلْتُ مُحَمَّدًا
عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكَ وَقَالَ حَدَّثَنَا غَيْرٌ وَاحِدٍ عَنْ شَرِيكَ عَنْ
عَمَّارٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَالَ مُحَمَّدٌ
وَالْحَدِيثُ هُوَ هَذَا قَالَ أَبُو عِيسَى وَالْدُّهْنُ بَطْنٌ مِنْ بَجِيلَةَ وَعَمَّارُ الدُّهْنِيُّ هُوَ عَمَّارُ بْنُ مُعَاوِيَةَ الدُّهْنِيُّ وَيُكْنَى
أَبَا مُعَاوِيَةَ وَهُوَ كُوفِيٌّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Muhammad bin Umar bin Al Walid Al Kindi Al Kufi] and [Abu Kuraib] and [Muhammad bin Rafi'], they said: narrated to us [Yahya bin Adam] from [Syarik] from [Ammar]—that is Ad Duhni—from [Abu Az Zubair] from [Jabir], he said: 'The Prophet, peace and blessings be upon him, entered Makkah carrying a white flag.' Abu Isa said: 'This hadith is hasan gharib, we only know it from the hadith of Yahya bin Adam, from Syarik. He said: I asked Muhammad about this hadith, but he also only knew it from the hadith of Yahya bin Adam Syarik. Muhammad said: 'Not only one person has narrated from Syarik, from Ammar, from Abu Az Zubair, from Jabir that the Prophet, peace and blessings be upon him, entered Makkah wearing a black turban.' Muhammad said: 'This is the actual hadith.'" Abu Isa said: 'Ad Duhnu (a tribe) is from Bajilah (a tribe). And Ammar Ad Duhni is Ammar bin Mu'awiyah Ad Duhni, nicknamed Abu Mu'awiyah. He is a man from Kufah and trustworthy according to hadith scholars.'

THE FLAG OF THE PROPHET SAW IS BLACK AND IN ITS SHAPE Hadith Imam Tirmidzi Number 1603

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ حَدَّثَنَا أَبُو يَعْقُوبَ الثَّقَفِيُّ حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ
 مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ أَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَقَالَ كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمْرَةٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَالْحَارِثِ بْنِ حَسَّانٍ وَابْنِ عَبَّاسٍ
 قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي زَائِدَةَ وَأَبُو يَعْقُوبَ الثَّقَفِيُّ اسْمُهُ
 إِسْحَقُ بْنُ إِبْرَاهِيمَ وَرَوَى عَنْهُ أَيْضًا عُبَيْدُ اللَّهِ بْنُ مُوسَى

Narrated to us [Ahmad bin Mani'] said, narrated to us [Yahya bin Zakariya bin Abu Zaidah] said, narrated to us [Abu Ya'qub Ats Tsaqafi] said, narrated to us [Yunus bin Ubaid]—a freed slave of Muhammad bin Al Qasim—he said: 'Muhammad Ibnul Qasim sent me to [Al Bara' bin Azib] to ask about the flag of the Messenger of Allah, peace and blessings be upon him. He answered: His flag was black, square-shaped, and made of striped wool." Abu Isa said: 'In this matter, there are also hadiths from Ali, Al Harits bin Hassan, and Ibnu Abbas.' Abu Isa said: 'This hadith is hasan gharib, we only know it from the hadith of Ibnu Abu Zaidah. Abu Ya'qub Ats Tsaqafi's real name is Ishaq bin Ibrahim. Ubaidullah bin Musa also narrated from him.'"

THE FLAG OF THE PROPHET SAW IS BLACK AND ITS FLAGS Hadith Imam Tirmidzi Number 1604

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا يَحْيَى بْنُ إِسْحَقَ وَهُوَ السَّالْحَانِيُّ حَدَّثَنَا يَزِيدُ بْنُ حَيَّانَ قَالَ سَمِعْتُ أَبَا مِجْلَزٍ لَا حَقَّ
 بِنِ مُحَمَّدٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ رَايَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءَ وَلَوَاؤُهُ أَبْيَضًا قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Rafi'] said, narrated to us [Yahya bin Ishaq]—that is As Salihani—said, narrated to us [Yazid bin Hayyan], he said: I heard [Abu Mijlaz Lahiqa bin Humaid] narrate from [Ibnu Abbas], he said: 'The flag of the Messenger of Allah, peace and blessings be upon him, was black, and his banner was white.' Abu Isa said: 'This hadith is hasan gharib through this chain, from Ibnu Abbas.'

PRAYER TO FACE ENEMY AT NIGHT

Hadith Imam Tirmidzi Number 1605

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ عَمَّنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ بَيَّتَكُمْ الْعَدُوُّ فَقُولُوا حَمْ لَا يُنْصَرُونَقَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَهَكَذَا رَوَى بَعْضُهُمْ عَنْ أَبِي إِسْحَقَ مِثْلَ رِوَايَةِ الثَّوْرِيِّ وَرَوَى عَنْهُ عَنْ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Waki'] said, narrated to us [Sufyan] from [Abu Ishaq] from [Al Muhallab bin Abu Shufrah] from [someone who heard] from the Prophet, peace and blessings be upon him, he said: 'If you are attacked by the enemy at night, say: Haammiim laa yunsharuun (By Allah, they will not prevail).'" Abu Isa said: 'In this matter, there is also a hadith from Salamah bin Al Akwa'. This is how some narrate from Abu Ishaq, as narrated by Ats Tsauri. It is also narrated from him (Abu Ishaq), from Al Muhallab bin Abu Shufrah, from the Prophet, peace and blessings be upon him, as mursal."

Hadith Corroboration
Imam Abu Dawud : 2230

THE SHAPE OF THE PROPHET'S SWORD

Hadith Imam Tirmidzi Number 1606

حَدَّثَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْبَغْدَادِيُّ حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ عَنْ عُثْمَانَ بْنِ سَعْدٍ عَنْ ابْنِ سِيرِينَ قَالَ صَنَعْتُ سَيْفِي عَلَى سِمْرَةِ بْنِ جُنْدَبٍ وَرَعَمَ سِمْرَةَ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ حَنْفِيًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ فِي عُثْمَانَ بْنِ سَعْدٍ الْكَاتِبِ وَضَعَفَهُ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Muhammad bin Syuja' Al Baghdadi] said, narrated to us [Abu Ubaidah Al Haddad] from [Utsman bin Sa'd] from [Ibnu Sirin], he said: 'I made my sword resemble the sword of Samurah bin Jundub, while [Samurah] believed he made his sword resemble the sword of the Messenger of Allah, peace and blessings be upon him. And the sword of the Messenger of Allah, peace and blessings be upon him, had a curved tip.' Abu Isa said: 'This hadith is gharib, we only know it from this chain. Yahya bin Sa'id Al Qaththan discussed the profile of Utsman bin Sa'd Al Katib (a scribe), Yahya bin Sa'id weakened him in terms of memory.'

Hadith Corroboration

COMMAND TO BREAK THE FAST WHEN THE ENEMY IS NEAR Hadith Imam Tirmidzi Number 1607

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَنْبَأَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزْعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ لَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ مَرَّ الظُّهْرَانِ فَأَذَنَّا بِإِلْقَاءِ الْعُدُوِّ فَأَمَرْنَا بِالْفِطْرِ فَأَفْطَرْنَا أَجْمَعُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عُمَرَ

Narrated to us [Ahmad bin Muhammad bin Musa] said, informed us [Abdullah Ibnul Mubarak] said, informed us [Sa'id bin Abdul Aziz] from [Athiyah bin Qais] from [Qaza'ah] from [Abu Sa'id Al Khudri], he said: 'During the conquest of Makkah, when the journey reached Marra Zhahran (a valley between Makkah and Asfan), he informed us that the enemy was near. He then ordered us to break our fast, and we all broke our fast.' Abu Isa said: 'This hadith is hasan sahih, and in this matter, there is also a hadith from Umar.'

Hadith Corroboration
Imam Ahmad : 10812

A FAST AND STRONG MANDUB HORSE Hadith Imam Tirmidzi Number 1608

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ رَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ مَا كَانَ مِنْ فَرْعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَمْرِو بْنِ الْعَاصِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abu Dawud Ath Thayalisi], he said: informed us [Syyubah] from [Qatadah], he said, narrated to us [Anas bin Malik], he said: 'The Prophet, peace and blessings be upon him, rode a horse belonging to Abu Thalhah named Mandub, and he said: It is not a cowardly horse, but rather a fast-running horse.' Abu Isa said: 'In this matter, there is also a hadith from Ibnu Amru bin Al Ash, and this hadith is hasan sahih.'"

MANDUB HORSE AND FEAR Hadith Imam Tirmidzi Number 1609

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَأَبُو دَاوُدَ قَالُوا حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ فَرْعٌ بِالْمَدِينَةِ فَاسْتَعَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ مَا

رَأَيْنَا مِنْ فَرَجٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Muhammad bin Ja'far] and [Ibnu Abu Adi] and [Abu Dawud], they said: narrated to us [Syu'bah] from [Qatadah] from [Anas bin Malik], he said: 'Madinah was gripped by fear, so the Prophet, peace and blessings be upon him, borrowed our horse named Mandub, and he said: We did not see this horse afraid, but we felt it running very fast.' Abu Isa said: 'This hadith is hasan sahih.'

THE COURAGE OF PROPHET MUHAMMAD SAW

Hadith Imam Tirmidzi Number 1610

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ وَأَجْوَدِ النَّاسِ وَأَشَجَّ النَّاسِ قَالَ وَقَدْ فَرَجَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا قَالَ فَتَلَقَّاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِّيٍّ وَهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقَالَ لَمْ تُرَاعُوا لَمْ تُرَاعُوا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدْتُهُ بَحْرًا يَعْنِي الْفَرَسَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Hammad bin Zaid] from [Tsabit] from [Anas], he said: 'The Prophet, peace and blessings be upon him, was the best of people, the most generous, and the bravest. The people of Madinah felt fear when they heard a sound at night.' Anas said: 'The Prophet, peace and blessings be upon him, then met them riding Abu Thalhah's horse without a saddle, while carrying his sword. He then said: Do not be afraid, do not be afraid.' The Prophet, peace and blessings be upon him, further said: "We found it (the horse) running fast." Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 13353, 13362, 24797
Imam Bukhari : 2608, 3285
Imam Muslim : 1054, 4266, 4273, 4310
Imam Tirmidzi : 1610
Imam Ibnu Majah : 2762

THE PROPHET'S COURAGE IN THE HUNAIN WAR

Hadith Imam Tirmidzi Number 1611

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ لَنَا رَجُلٌ أَفْرَرْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا عُمَارَةَ قَالَ لَا وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ تَلَقَّوهُمْ هَوَازِنْ بِالْتَّبَلِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَغْلَتِهِ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنُ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنَا النَّبِيُّ لَا كَذِبَانَا ابْنُ عَبْدِ الْمُطَّلِبِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] said,

narrated to us [Sufyan Ats Tsauri] said, narrated to us [Abu Ishaq] from [Al Bara bin Azib], he said: 'A man said to me: O Abu Umarah, did you flee from the Messenger of Allah, peace and blessings be upon him?' He replied: "No. By Allah, the Messenger of Allah, peace and blessings be upon him, never fled (from battle), but rather his companions fled so quickly when Bani Hawazin showered them with arrows, while the Messenger of Allah, peace and blessings be upon him, remained steadfast on his mule, and Abu Sufyan bin Al Harits bin Abdul Muthallib held its reins. The Messenger of Allah, peace and blessings be upon him, then said: "I am a Prophet who never lies, I am the son of Abdul Muthallib." Abu Isa said: 'In this matter, there are also hadiths from Ali and Ibnu Umar. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 17738, 17745, 17807, 17957

Imam Bukhari : 2652, 2662, 2713, 2815, 3973, 3974

Imam Muslim : 3325, 3326, 3327

THE POSITION OF THE PROPHET SAW IN THE WAR OF HUNAIN

Hadith Imam Tirmidzi Number 1612

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ الْبَصْرِيُّ حَدَّثَنِي أَبِي عَنْ سُفْيَانَ بْنِ حُسَيْنٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ لَقَدْ رَأَيْتُنَا يَوْمَ حُنَيْنٍ وَإِنَّ الْفِئَتَيْنِ لَمَوْلِيَتَانِ وَمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةٌ رَجُلًا أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin 'Umar bin Ali Al Muqaddami Al Bashri] said, narrated to me [my father] from [Sufyan bin Husain] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'During the Battle of Hunain, I saw two groups fleeing from each other, while only a hundred people remained with the Messenger of Allah, peace and blessings be upon him.' Abu Isa said: 'This hadith is hasan gharib, we only know this hadith from Ubaidullah through this chain.'

THE PROPHET'S SWORD WITH GOLD AND SILVER

Hadith Imam Tirmidzi Number 1613

حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ أَبُو جَعْفَرٍ الْبَصْرِيُّ حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ عَنْ هُودِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ عَنْ جَدِّهِ مَزِيدَةَ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ وَفِضَّةٌ قَالَ طَالِبٌ فَسَأَلْتُهُ عَنْ الْفِضَّةِ فَقَالَ كَانَتْ قَبِيْعَةُ السَّيْفِ فِضَّةً قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَجَدْتُ هُودَ اسْمُهُ مَزِيدَةُ الْعَصْرِيُّ

Narrated to us [Muhammad bin Shadran Abu Ja'far Al Bashri] said, narrated to us [Thalib bin Hujair] from [Hud bin Abdullah bin Sa'd] from his grandfather [Mazidah], he said: 'The Messenger of Allah, peace and blessings be upon him, entered Makkah during the conquest, and his sword had gold and silver.' Thalib said: 'I asked Hud bin Abdullah about the silver, and he replied: The hilt of the sword was made of silver.' Abu Isa said: 'In this matter, there

is also a hadith from Anas, and this hadith is hasan gharib. Hud's grandfather's name is Mazidah Al Ashri."

SILVER HANDLE OF THE PROPHET'S SWORD

Hadith Imam Tirmidzi Number 1614

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهَكَذَا رُوِيَ عَنْ هَمَّامٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَقَدْ رَوَى بَعْضُهُمْ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Wahb bin Jarir bin Hazim] said, narrated to us [my father] from [Qatadah] from [Anas], he said: 'The hilt of the sword of the Messenger of Allah, peace and blessings be upon him, was made of silver.' Abu Isa said: 'This hadith is hasan gharib, as narrated from [Hammam], from [Qatadah], from [Anas]. Some narrated from [Qatadah], from [Sa'id bin Abul Hasan], he said: The hilt of the sword of the Messenger of Allah, peace and blessings be upon him, was made of silver.'

Hadith Corroboration
Imam Abu Dawud : 2217, 2218
Imam Nasa'i : 5278, 5280

THALHAH HELPED THE PROPHET IN THE WAR OF UHUD

Hadith Imam Tirmidzi Number 1615

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَحْيَى بْنِ عَبَّادٍ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعَانِ يَوْمَ أُحُدٍ فَتَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ طَلْحَةَ تَحْتَهُ فَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةُ قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ وَالسَّائِبِ بْنِ يَزِيدَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ

Narrated to us [Abu Sa'id Al Asyaj] said, narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Yahya bin Abbad bin Abdullah bin Az Zubair] from [his father] from his grandfather [Abdullah bin Az Zubair] from [Az Zubair bin Al Awwam], he said: 'During the Battle of Uhud, the Prophet, peace and blessings be upon him, wore two coats of armor, then he climbed a rock but could not. So Thalhaf crouched beneath him until the Prophet, peace and blessings be upon him, could climb the rock.' Zubair said: 'I heard the Prophet, peace and blessings be upon him, say: Paradise has become obligatory for

Thalhah." Abu Isa said: 'In this matter, there are also hadiths from Shafwan bin Umayyah and As Sa'ib bin Yazid, and this hadith is hasan gharib, we only know it from the hadith of Muhammad bin Ishaq.'"

IBN KHATHAL ON THE KA'BAH AND THE PROPHET'S COMMANDS

Hadith Imam Tirmidzi Number 1616

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شَهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَقِيلَ لَهُ ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأُسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُ كَبِيرَ أَحَدٍ رَوَاهُ غَيْرُ مَالِكٍ عَنِ الزُّهْرِيِّ

Narrated to us [Qutaibah] said, narrated to us [Malik bin Anas] from [Ibnu Syihab] from [Anas bin Malik], he said: 'The Prophet, peace and blessings be upon him, entered Makkah wearing a helmet during the conquest, and it was said to him: Ibnu Khathal is clinging to the curtain of the Ka'bah?' He said: "Kill him." Abu Isa said: 'This hadith is hasan sahih gharib, we do not know of an imam narrating it except Malik, from Az Zuhri.'"

Hadith Corroboration
Imam Ahmad : 12866
Imam Bukhari : 1715, 2817, 5361
Imam Abu Dawud : 2310
Imam Nasa'i : 2819
Imam Ibnu Majah : 2795
Imam Malik : 842

THE GOODNESS OF THE HORSE UNTIL THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 1617

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبَثَرُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي سَعِيدٍ وَجَرِيرٍ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ بِنْتِ يَزِيدَ وَالْمُغِيرَةَ بِنِ شُعْبَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعُرْوَةُ هُوَ ابْنُ أَبِي الْجَعْدِ الْبَارِقِيِّ وَيُقَالُ هُوَ عُرْوَةُ بْنُ الْجَعْدِ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ وَفَقَهُ هَذَا الْحَدِيثُ أَنَّ الْجِهَادَ مَعَ كُلِّ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ

Narrated to us [Hannad] said, narrated to us [Abtsar bin Al Qasim] from [Hushain] from [Asy Sya'bi] from [Urwah Al Bariqi], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Goodness will always be inscribed on the forehead of horses until the Day of Resurrection that is, reward and spoils.' Abu Isa said: 'In this matter, there are also hadiths from Ibnu Umar, Abu Sa'id, Jarir, Abu Hurairah, Asma binti Yazid, Al Mughirah bin Syu'bah, and Jabir.' Abu Isa said: 'This hadith is hasan sahih, Urwah is Ibnu Abu Al Ja'd Al Bariqi, commonly called Urwah Ibnul Ja'd. Ahmad bin Hambal said: "The understanding of this hadith is that jihad with every imam (righteous or wicked) will continue until the Day of

Resurrection."

Hadith Corroboration

Imam Ahmad : 4387, 4585, 4856, 4953, 5508, 5522, 5648, 7101, 8511, 9253, 9772, 10919, 11682, 11842, 12290, 14264, 18400, 18547, 18548, 18550, 18551, 18552, 18553, 18555, 18556, 18557, 18559, 26293

Imam Bukhari : 2637, 2638, 2639, 2640, 2641, 2643, 2887, 3370, 3371, 3372

Imam Muslim : 3478, 3479, 3480, 3481, 3482, 3483

Imam Tirmidzi : 1560, 1617

Imam Nasa'i : 3506, 3510, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3526

Imam Ibnu Majah : 2776, 2777, 2778, 2779, 2780

Imam Malik : 887

Imam Darimi : 2319, 2320

BLESSING OF THE HORSE ON BLONDE COLOR

Hadith Imam Tirmidzi Number 1618

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَيْبَانُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ حَدَّثَنَا عَيْسَى بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْنُ الْخَيْلِ فِي الشُّقْرِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ شَيْبَانَ

Narrated to us [Abdullah bin Ash Shabbah Al Hasyimi Al Bashri] said, narrated to us [Yazid bin Harun] said, informed us [Syaiban]—that is Ibnu 'Abdurrahman—said, narrated to us [Isa bin Ali bin Abdullah bin Abbas] from [his father] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: The blessing of a horse is in its reddish-blond color.' Abu Isa said: 'This hadith is hasan gharib, we only know this hadith from Syaiban through this chain.'

Hadith Corroboration

Imam Abu Dawud : 2182

THE BEST HORSE COLOR

Hadith Imam Tirmidzi Number 1619

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا ابْنُ لَهْيَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَلِيٍّ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْخَيْلِ الْأَدْهَمُ الْأَقْرَحُ الْأَرْثَمُ ثُمَّ الْأَقْرَحُ الْمُحَجَّلُ طَلْقُ الْيَمِينِ فَإِنْ لَمْ يَكُنْ أَدْهَمَ فَكُمَيْتٌ عَلَى هَذِهِ الشَّيْءِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ بِهِذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad] said, informed us [Abdullah Ibnul Mubarak] said, informed us [Ibnu Lahi'ah] from [Yazid bin Abu Habib] from [Ali bin Rabah] from [Abu

Qatadah] from the Prophet, peace and blessings be upon him, he said: 'The best horse is one that is jet black, with a white blaze on its face, and white on its nose and upper lip. Then a horse with a white blaze on its face, white on its legs, and white on its right leg. If there is no jet-black horse, then a dark red one with these characteristics.' Narrated to us [Muhammad bin Basysyar] said, narrated to us [Wahb bin Jarir] said, narrated to us [my father] from [Yahya bin Ayyub] from [Yazid bin Abu Habib] with this chain, with the same meaning.' Abu Isa said: 'This hadith is hasan gharib sahih.'

Hadith Corroboration
Imam Ahmad : 21518
Imam Ibnu Majah : 2779

WHITE COLOR ON HORSE FEET IS NOT LIKED

Hadith Imam Tirmidzi Number 1620

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِي سَلْمُ بْنُ عَبْدِ الرَّحْمَنِ التَّخَعِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَرِهَ الشَّكَّالَ مِنَ الْخَيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْحُثْعَمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ قَالَ قَالَ لِي إِبْرَاهِيمُ التَّخَعِيُّ إِذَا حَدَّثْتَنِي فَحَدَّثْتَنِي عَنْ أَبِي زُرْعَةَ فَإِنَّهُ حَدَّثَنِي مَرَّةً بِحَدِيثٍ ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ بِسَنَيْنَ فَمَا أَخْرَمَ مِنْهُ حَرْفًا

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] said, narrated to us [Sufyan] said, narrated to me [Salm bin 'Abdurrahman An Nakha'i] from [Abu Zur'ah bin Amru bin Jarir] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, that he disliked white on some of a horse's legs.' Abu Isa said: 'This hadith is hasan sahih. [Suyu'bah] narrated it from Abdullah bin Yazid Al Khats'ami from Abu Zur'ah from Abu Hurairah from the Prophet, peace and blessings be upon him, as in this hadith. Abu Zur'ah bin Amru bin Jarir's real name is Harim.' Narrated to us Muhammad bin Humaid Ar Razi said, narrated to us Umarah bin Al Qa'qa', he said: Ibrahim An Nakha'i said to me: 'If you recite a hadith to me, recite to me the hadith of Abu Zur'ah, for once he recited a hadith to me, and years later I asked him about it, and not a single letter was missing.'

Hadith Corroboration
Imam Ahmad : 7101, 9253, 9772
Imam Ibnu Majah : 2780

THE PROPHET'S HORSE RACE

Hadith Imam Tirmidzi Number 1621

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرَى الْمُضَمَّرَ مِنَ الْخَيْلِ مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَبَيْنَهُمَا سِتَّةُ أَمْيَالٍ وَمَا لَمْ يُضَمَّرْ مِنَ الْخَيْلِ مِنَ ثَنِيَّةِ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَبَيْنَهُمَا مِيلٌ وَكُنْتُ فِيْمَنْ أَجْرَى فَوَثَبَ بِي فَرَسِي جِدَارًا قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ وَعَائِشَةَ وَأَنَسٍ وَهَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ

Narrated to us [Muhammad bin Wazir Al Wasithi] said, narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, raced horses from Hafya to Tsaniyatul Wada, a distance of six miles. For non-racing horses, he raced them from Tsaniyatul Wada to the mosque of Bani Zuraiq, a distance of one mile. I was among those who participated in the race, and my horse jumped the wall (after crossing the finish line).' Abu Isa said: 'In this matter, there are also hadiths from Abu Hurairah, Jabir, 'Aisyah, and Anas. This hadith from Ats Tsauri is sahih hasan gharib.'

Hadith Corroboration
Imam Ahmad : 4934
Imam Bukhari : 2656

PRIZES IN HORSE, CAMEL AND ARCHERY RACES

Hadith Imam Tirmidzi Number 1622

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا سَبَقَ إِلَّا فِي نَصْلِ أَوْ خَفٍّ أَوْ حَافِرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abu Kuraib] said, narrated to us [Waki'] from [Ibnu Abu Dzi`b] from [Nafi' bin Abu Nafi'] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'There is no prize (in competition) except in archery, camel racing, and horse racing.' Abu Isa said: 'This hadith is hasan.'

Hadith Corroboration
Imam Ahmad : 7170, 8339, 8632, 9123, 9754
Imam Abu Dawud : 2210
Imam Nasa'i : 3529, 3530, 3531, 3533
Imam Ibnu Majah : 2869

RASULULLAH'S COMMAND CONCERNING WUDHU AND HIMER'S FAVOR

Hadith Imam Tirmidzi Number 1623

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبُو جَهْضَمٍ مُوسَى بْنُ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ اللَّهِ بْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدًا مَأْمُورًا مَا اخْتَصَصْنَا دُونَ النَّاسِ بِشَيْءٍ

إِلَّا بِثَلَاثٍ أَمَرْنَا أَنْ نُسَبِّحَ الْوُضُوءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَأَنْ لَا نُنْزِي حِمَارًا عَلَى فَرَسِقَالٍ أَبُو عِيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا عَنْ أَبِي جَهْضَمٍ فَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ حَدِيثُ الثَّوْرِيِّ غَيْرُ مُحْفُوظٍ وَوَهُمَ فِيهِ الثَّوْرِيُّ وَالصَّحِيحُ مَا رَوَى إِسْمَاعِيلُ ابْنُ عُليَّةَ وَعَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي جَهْضَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Abu Kuraib] said, narrated to us [Isma'il bin Ibrahim] said, narrated to us [Abu Jahdham bin Musa bin Salim] from [Abdullah bin Ubaidullah bin Abbas] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, was a servant who received commands (as a prophet), he never favored us (the household) over others except in three things: he ordered us to perfect wudu, not to consume charity, and to prefer donkeys over horses.' Abu Isa said: 'In this matter, there is also a hadith from Ali. This hadith is hasan sahih. [Sufyan bin Ats Tsauri] narrated this hadith from [Abu Jahdham], he said: from [Abdullah bin Ubaidullah bin Abbas], from [Ibnu Abbas].' Abu Isa said: 'I heard [Muhammad] say: The hadith of Ats Tsauri is not preserved, and Ats Tsauri himself was doubtful. The more sahih narration is from [Isma'il bin Ulayyah] and [Abdul Warits bin Sa'id], from [Abu Jahdham], from [Abdullah bin Ubaidullah bin Abbas], from [Ibnu Abbas]."

Hadith Corroboration
 Imam Ahmad : 1875, 1956, 2126
 Imam Abu Dawud : 685
 Imam Tirmidzi : 1623
 Imam Nasa'i : 141, 3525
 Imam Ibnu Majah : 420
 Imam Darimi : 695

THE IMPORTANCE OF HELPING THE WEAK

Hadith Imam Tirmidzi Number 1624

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنَا زَيْدُ بْنُ أَرْطَاةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ابْغُونِي ضِعْفَاءَكُمْ فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضِعْفَائِكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad bin Musa] said, narrated to us [Abdullah Ibnul Mubarak] said, informed us ['Abdurrahman bin Yazid bin Jabir] said, narrated to us [Zaid bin Arthah] from [Jubair bin Nufair] from [Abu Darda], he said: 'I heard the Prophet, peace and blessings be upon him, say: Help me through your weak ones, for you are granted sustenance and victory through them.' Abu Isa said: 'This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 1411, 20738
 Imam Abu Dawud : 2227
 Imam Nasa'i : 3128

ANGEL PRIZES DO NOT ACCOMPANY TOURAGES WITH DOGS OR BELLS

Hadith Imam Tirmidzi Number 1625

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَائِشَةَ وَأُمِّ حَبِيبَةَ وَأُمِّ سَلَمَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Angels do not accompany a group in which there is a dog or a bell.' Abu Isa said: 'In this matter, there are also hadiths from Umar, 'Aisyah, Ummu Habibah, and Ummu Salamah. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 7250, 7750, 7987, 8172, 8637, 8727, 8994, 9361, 9773, 10519, 24859, 25546, 25552, 26129, 26132, 26133

Imam Muslim : 3949

Imam Abu Dawud : 2191, 2192, 3601

Imam Nasa'i : 5126, 5127

Imam Darimi : 2560

KHALID'S COMPLAINTS ABOUT ALI AND WOMAN SLAVES

Hadith Imam Tirmidzi Number 1626

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا الْأَحْوَصُ بْنُ الْجَوَّابِ أَبُو الْجَوَّابِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشَيْنِ وَأَمَرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْآخِرِ خَالِدَ بْنَ الْوَلِيدِ فَقَالَ إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ قَالَ فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِيَ خَالِدُ بْنُ الْوَلِيدِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشِي بِهِ فَقَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولُ فَسَكَتَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَحْوَصِ بْنِ جَوَّابٍ قَوْلُهُ يَشِي بِهِ يَعْنِي النَّمِيمَةَ

Narrated to us [Abdullah bin Abu Ziyad] said, narrated to us [Abul Ahwash bin Al Jawwab Abul Jawwab] from [Yunus bin Abu Ishaq] from [Abu Ishaq] from [Al Bara], he said: 'The Prophet, peace and blessings be upon him, sent two groups of troops, entrusting one to Ali bin Abu Thalib and the other to Khalid Ibnul Walid. He then said: If fighting occurs, obey Ali.' Al Bara said: "Then Ali conquered a fortress and took a slave woman for himself. Khalid Ibnul Walid wrote a letter of complaint and sent me to deliver it to the Prophet, peace and blessings be upon him. I went to the Prophet, peace and blessings be upon him, and he read the letter, and his face changed. He said: '(What fault) do you find in a man who loves Allah

and His Messenger, and Allah and His Messenger love him!' Al Bara said: 'I replied, "I seek refuge in Allah from the anger of Allah and the anger of His Messenger I am only a messenger." He then remained silent.' Abu Isa said: 'In this matter, there is also a hadith from Ibnu Umar. This hadith is hasan gharib, we only know it from the hadith of Al Ahwash bin Jawwab. Al Bara's statement, "complaining," means stirring discord.'

Hadith Corroboration
Imam Tirmidzi : 3659

RESPONSIBILITY OF LEADER AND EACH INDIVIDUAL

Hadith Imam Tirmidzi Number 1627

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ أَلَا مِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَأَبِي مُوسَى وَحَدِيثُ أَبِي مُوسَى غَيْرُ مَحْفُوظٍ وَحَدِيثُ أَنَسٍ غَيْرُ مَحْفُوظٍ وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ حَكَاةُ إِبْرَاهِيمَ بْنِ بَشَّارٍ الرَّمَادِيُّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَنِي بِذَلِكَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ بَشَّارٍ قَالَ وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ قَالَ مُحَمَّدٌ وَرَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ هَذَا غَيْرُ مَحْفُوظٍ وَإِنَّمَا الصَّحِيحُ عَنْ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنْ الْحُسَيْنِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: 'Know that each of you is a leader and responsible for those he leads. A ruler over people is a leader and responsible for them. A man is a leader for his household and responsible for them. A woman is a leader for her husband's house and responsible for it. A slave is a leader for his master's property and responsible for it. Know that each of you is a leader and responsible for what he leads.' Abu Isa said: 'In this matter, there are also hadiths from Abu Hurairah, Anas, and Abu Musa. The hadiths of Abu Musa and Anas are not preserved. The hadith of Ibnu Umar is hasan sahih.' He said: '[Ibrahim bin Basysyar Ar Ramadi] narrated from [Sufyan bin Uyainah], from [Buraidd bin Abdullah bin Abu Burdah], from [Abu Burdah], from [Abu Musa], from the Prophet, peace and blessings be upon him. [Muhammad bin Ibrahim bin Basysyar] informed me as such. He said: 'Not just one person narrated from Sufyan, from Buraidd, from Abu Burdah, from the Prophet, peace and blessings be upon him, as mursal. This is more sahih.' Muhammad said: 'Ishaq bin Ibrahim narrated from Mu'adz bin Hisyam, from his father, from

Qatadah, from Anas, from the Prophet, peace and blessings be upon him, he said: Indeed, Allah will question every leader about those he leads." He said: 'I heard Muhammad say: "This hadith is not preserved, but the sahih one is from Mu'adz bin Hisyam, from his father, from Qatadah, from Al Hasan, from the Prophet, peace and blessings be upon him, as mursal.'"

Hadith Corroboration

Imam Ahmad : 4266, 4920, 5603, 5635, 5753

Imam Bukhari : 844, 2232, 2368, 2371, 2546, 4789, 4801, 6605

Imam Muslim : 3408

Imam Abu Dawud : 2539

OBLIGATION OF OBEDIENCE TO A JUST LEADER

Hadith Imam Tirmidzi Number 1628

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ عَنْ الْعِزَّارِ بْنِ حُرَيْثٍ عَنْ أُمِّ الْخُسَيْنِ الْأَحْمَسِيَّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَعَلَيْهِ بُرْدٌ قَدْ تَفَعَّ بِهِ مِنْ تَحْتِ إِبْطِهِ قَالَتْ فَأَنَا أَنْظُرُ إِلَى عَصَلَةٍ عَصَدِهِ تَرْتَجُّ سَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا أَقَامَ لَكُمْ كِتَابَ اللَّهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعِزِّبَاضِ بْنِ سَارِيَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أُمِّ خُسَيْنٍ

Narrated to us [Muhammad bin Yahya An Naisaburi] said, narrated to us [Muhammad bin Yusuf] said, narrated to us [Yunus bin Abu Ishaq] from [Al Aizar bin Hurait] from [Ummul Hushain Al Ahmasiyah], she said: 'I heard the Messenger of Allah, peace and blessings be upon him, deliver a sermon during the Farewell Pilgrimage, wearing a folded shawl under his armpit.' Ummul Hushain said: 'I saw his arm muscles trembling, and I heard him say: O people, fear Allah. Even if you are led by a deformed Ethiopian slave, listen and obey as long as he leads you with the Book of Allah.' Abu Isa said: 'In this matter, there are also hadiths from Abu Hurairah and Irbadh bin Sariyah. This hadith is hasan sahih, and it is not narrated through only one chain from Ummu Hushain.'"

Hadith Corroboration

Imam Ahmad : 16052, 22150, 25999, 26001, 26005, 26007, 26009

Imam Nasa'i : 4121

Imam Ibnu Majah : 2852

OBEDIENCE TO LEADERS EXCEPT IN DIVERSITY

Hadith Imam Tirmidzi Number 1629

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ

وَلَا طَاعَةَ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَالْحَكَمِ بْنِ عَمْرِو الْغِفَارِيِّ وَهَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, said: A Muslim must listen and obey, whether in matters he likes or dislikes, as long as he is not commanded to sin. If commanded to sin, he should neither listen nor obey.' Abu Isa said: 'In this matter, there are also hadiths from Ali, Imran bin Hushain, and Al Hakam bin Amru Al Ghifari. This hadith is hasan sahih.'"

Hadith Corroboration
Imam Ahmad : 4439, 5996, 12454
Imam Bukhari : 6611
Imam Muslim : 3423
Imam Abu Dawud : 2257
Imam Nasa'i : 4135

PROHIBITION ON FIGHTING BETWEEN ANIMALS

Hadith Imam Tirmidzi Number 1630

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطَيْبَةَ بْنِ عَبْدِ الْعَزِيزِ عَنْ الْأَعْمَشِ عَنْ أَبِي يَحْيَى عَنْ مُجَاهِدٍ عَنْ
ابْنِ عَبَّاسٍ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ

Narrated to us [Abu Kuraib] said, narrated to us [Yahya bin Adam] from [Quthbah bin Abdul Aziz] from [Al A'masy] from [Abu Yahya] from [Mujahid] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited pitting animals against each other.'

Hadith Corroboration
Imam Ahmad : 11717, 12513
Imam Abu Dawud : 2433
Imam Tirmidzi : 1631
Imam Nasa'i : 4363

THE PROHIBITION OF FIGHTING BETWEEN ANIMALS ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 1631

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ أَبِي يَحْيَى عَنْ مُجَاهِدٍ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَيُقَالُ هَذَا أَصَحُّ مِنْ
حَدِيثِ قُطَيْبَةَ وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي يَحْيَى حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ عَنْ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكَ وَرَوَى أَبُو

مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَأَبُو يَحْيَى هُوَ الْقَتَّاتُ الْكُوفِيُّ وَيُقَالُ اسْمُهُ زَادَانُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ طَلْحَةَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَعِكْرَاشِ بْنِ دُوَيْبٍ

Narrated to us [Muhammad Ibnul Mutsanna] said, narrated to us ['Abdurrahman bin Mahdi] from [Sufyan] from [Al A'masy] from [Abu Yahya] from [Mujahid] that the Prophet, peace and blessings be upon him, prohibited pitting animals against each other. He did not mention in this hadith from Ibnu Abbas. It is said that this hadith is more sahih than the hadith of Quthbah. [Syarik] narrated this hadith from [Al A'masy], from [Mujahid], from [Ibnu Abbas], from the Prophet, peace and blessings be upon him, as in this hadith. But in that hadith, he did not mention from Abu Yahya. As such, [Abu Kuraib] narrated to us from [Yahya bin Adam], from [Syarik]. [Abu Mu'awiyah] also narrated from [Al A'masy], from [Mujahid], from the Prophet, peace and blessings be upon him, as in this hadith. Abu Yahya is Al Qattat Al Kufi, some say his name is Zadzan. Abu Isa said: 'In this matter, there are also hadiths from Thalhah, Jabir, Abu Sa'id, and Ikrahy bin Dzu'aib.'

Hadith Corroboration
Imam Abu Dawud : 2199

PROHIBITION ON MAKING MARKS ON ANIMALS' FACES AND HITTING THEM

Hadith Imam Tirmidzi Number 1632

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Rauh bin Ubadah] from [Ibnu Juraij] from [Abu Az Zubair] from [Jabir] that the Prophet, peace and blessings be upon him, prohibited branding (with hot iron) on the face (of animals) and striking. Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 13903, 14516
Imam Muslim : 3952

AGE LIMIT FOR CHILDREN TO BECOME ADULTS

Hadith Imam Tirmidzi Number 1633

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الْوَاسِطِيُّ حَدَّثَنَا إِسْحَقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ عُرِضْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يَقْبَلْنِي ثُمَّ عُرِضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَقَبِلَنِي قَالَ نَافِعٌ فَحَدَّثْتُ بِهِذَا الْحَدِيثَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالَ هَذَا حَدٌّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ ثُمَّ كَتَبَ أَنْ يُفْرَضَ لِمَنْ بَلَغَ الْخَمْسَ عَشْرَةَ حَدَّثَنَا ابْنُ أَبِي

عُمَرُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ نَحْوَهُ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ هَذَا حَدٌّ مَا بَيْنَ الدَّرَجَةِ وَالْمَقَاتِلَةِ وَلَمْ يَذْكُرْ أَنَّهُ كَتَبَ أَنْ يُفْرَضَ قَالَ أَبُو عِيسَى حَدِيثُ إِسْحَقَ بْنِ يُونُسَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ

Narrated to us [Muhammad bin Al Wazir Al Wasithi] said, narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'I was presented before the Messenger of Allah, peace and blessings be upon him, in a military formation when I was fourteen years old, and he did not accept me. The following year, I was presented again in the same formation when I was fifteen, and he accepted me.' Nafi' said: 'I conveyed this hadith to Umar bin Abdul Aziz, and he said: This is the boundary between childhood and adulthood.' Then he issued a decree that children who reached fifteen years were obligated (for military service).' Narrated to us [Ibnu Abi Umar] said, narrated to us [Sufyan bin Uyainah] from [Ubaidullah] as in this hadith with the same meaning. However, he said: 'Umar bin Abdul Aziz said: "This is the boundary between children and soldiers." And he did not mention military obligation.' Abu Isa said: 'The hadith of Ishaq bin Yusuf is hasan sahih gharib, from the chain of Sufyan Ats Tsauri.'"

Hadith Corroboration
Imam Muslim : 3473
Imam Ibnu Majah : 2533

THE REWARDS OF JIHAD AND PRACTICES THAT ARE FORGIVEN SINS Hadith Imam Tirmidzi Number 1634

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ يُكَفَّرُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَيْكَفَّرُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ إِلَّا الدِّينَ فَإِنَّ جَبْرِيلَ قَالَ لِي ذَلِكَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَ مُحَمَّدِ بْنِ جَحْشٍ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ هَذَا وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَغَيْرُ وَاحِدٍ هَذَا عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abdullah bin Abu Qatadah] from [his father] that he heard him narrate from the Messenger of Allah, peace and blessings be upon him, that he stood before them and

said that jihad in the way of Allah and faith in Allah are the best deeds. A man stood and asked: 'O Messenger of Allah, what is your opinion if I am killed in the way of Allah, will my sins be forgiven?' The Messenger of Allah, peace and blessings be upon him, replied: 'Yes, if you are killed in the way of Allah while patient, hoping for reward, steadfast, and not fleeing.' Then the Messenger of Allah, peace and blessings be upon him, asked: 'What did you say?' He replied: 'What is your opinion if I am killed in the way of Allah, will my sins be forgiven?' The Messenger of Allah, peace and blessings be upon him, said: 'Yes, if you are patient, hoping for reward, and not fleeing, except for debts, for Jibril informed me of that.' Abu Isa said: 'In this matter, there are also hadiths from Anas, Muhammad bin Jahsy, and Abu Hurairah. This hadith is hasan sahih. Some scholars narrated this hadith from [Sa'id Al Maqburi], from [Abu Hurairah], from the Prophet, peace and blessings be upon him, as in this hadith. [Yahya bin Sa'id Al Anshari] and many other narrators narrated this hadith from [Sa'id Al Maqburi], from [Abdullah bin Abu Qatadah], from [his father], from the Prophet, peace and blessings be upon him. This is more sahih than the hadith of Sa'id Al Maqburi from Abu Hurairah.'

Hadith Corroboration

Imam Ahmad : 356, 3776, 7273, 7320, 7525, 7745, 8021, 8225, 8677, 9318, 10458, 10701, 10894, 11109, 11411, 12372, 12471, 14404, 15426, 15818, 16998, 17129, 17146, 17359, 18239, 18717, 18849, 20341, 20368, 20425, 20476, 20524, 21039, 21100, 21539, 21644, 21658, 22040, 22667, 22840, 25846, 25848, 25854, 26204
 Imam Bukhari : 25, 1422, 2334, 2578, 2607, 6013, 6980
 Imam Muslim : 118, 119, 3497, 3501, 3502, 3521
 Imam Abu Dawud : 2126, 2127, 2155, 3983
 Imam Tirmidzi : 1582, 1583, 1584, 1634
 Imam Nasa'i : 606, 2577, 3054, 3078, 3079, 4899
 Imam Ibnu Majah : 2793, 3968
 Imam Darimi : 2286, 2307, 2621

HOW TO BURY WAR VICTIMS

Hadith Imam Tirmidzi Number 1635

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ أَبِي الدَّهْمَاءِ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ شَكِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِرَاحَاتِ يَوْمَ أُحُدٍ فَقَالَ اخْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرِ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا فَمَاتَ أَبِي فَقَدَّم بَيْنَ يَدَيَّ رَجُلَيْنِ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ حَبَّابٍ وَجَابِرٍ وَأَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ عَامِرٍ وَأَبُو الدَّهْمَاءِ اسْمُهُ قُرْفَةُ بْنُ بُهَيْسٍ أَوْ بَيْهَيْسٍ

Narrated to us [Azhar bin Marwan Al Bashri] said, narrated to us [Abdul Warits bin Sa'id] from [Ayyub] from [Humaid bin Hilal] from [Abu Ad Dahma] from [Hisyam bin Amir], he said: 'It was complained to the Messenger of Allah, peace and blessings be upon him, about those killed in the Battle of Uhud, and he said: Dig a trench, widen it, make it good, and bury two or three in one trench. Prioritize among them those who memorized more of the Qur'an.' My father died, and he was prioritized among the two in the trench.' Abu Isa said: 'In this matter, there are also hadiths from Khabbab, Jabir, and Anas. This hadith is hasan sahih. [Sufyan Ats Tsauri] and others narrated this hadith from [Ayyub], from [Humaid bin Hilal], and from [Hisyam bin Amir]. Abu Dahma's real name is Qirfah bin Buhais, or

TALK ABOUT BADAR PRISONERS OF WAR

Hadith Imam Tirmidzi Number 1636

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى فَذَكَرَ قِصَّةَ فِي هَذَا الْحَدِيثِ طَوِيلَةً قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ عُمَرَ وَآبِي أَيُّوبَ وَأَنَسٍ وَآبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ وَآبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ قَالَ مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Hannad] said, narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Amru bin Murrah] from [Abu Ubaidah] from [Abdullah], he said: 'When the Battle of Badr ended and the captives were brought, the Messenger of Allah, peace and blessings be upon him, said: What is your opinion regarding these captives...' then the narrator mentioned a long story in this hadith.' Abu Isa said: 'In this matter, there are also hadiths from Umar, Abu Ayyub, Anas, and Abu Hurairah. This hadith is hasan. Abu Ubaidah never heard from his father. It was also narrated from Abu Hurairah, he said: "I never saw anyone consult his companions more than the Messenger of Allah, peace and blessings be upon him."'

PROHIBITION ON SELLING ENEMY'S BODIES

Hadith Imam Tirmidzi Number 1637

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي لَيْلَى عَنْ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ الْمُشْرِكِينَ أَرَادُوا أَنْ يَشْتَرُوا جَسَدَ رَجُلٍ مِنَ الْمُشْرِكِينَ فَأَبَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَهُمْ إِيَّاهُمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةٍ أَيْضًا عَنْ الْحَكَمِ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ ابْنُ أَبِي لَيْلَى لَا يُحْتَجُّ بِحَدِيثِهِ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُ أَبِي لَيْلَى صَدُوقٌ وَلَكِنْ لَا نَعْرِفُ صَحِيحَ حَدِيثِهِ مِنْ سَقِيمِهِ وَلَا أَرَوِي عَنْهُ شَيْئًا وَابْنُ أَبِي لَيْلَى صَدُوقٌ فَقِيهٌ وَرَبَّمَا يَهُمُ فِي الْإِسْنَادِ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ فَقَهَاؤُنَا ابْنُ أَبِي لَيْلَى عَبْدُ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abu Ahmad] said, narrated to us [Sufyan] from [Ibnu Abu Laila] from [Al Hakam] from [Miqsam] from [Ibnu Abbas], he said: 'The polytheists wanted to buy the body of a man from the polytheists, but the Prophet, peace and blessings be upon him, refused to sell it.' Abu Isa said: 'This hadith is hasan gharib, we only know it from the hadith of Al Hakam. [Al Hajjaj bin Arthah] also narrated it from [Al Hakam]. Imam Ahmad bin Hambal said: The hadith of Ibnu Abu Laila cannot be used as evidence." Muhammad bin Isma'il said: "Isma'il bin Abu Laila is an honest person, but we cannot distinguish which of his hadiths are sahih and which are not. I have never narrated from him. Ibnu Abu Laila is an honest and knowledgeable person, but perhaps weak in chains of narration." Narrated to us Nashr bin Ali, he said: 'Abdullah bin Dawud narrated to us from Sufyan Ats Tsauri, he said: "Our jurists said that Ibnu Abu Laila is Abdullah bin Syubrumah."

RETURN TO THE AREA OF WAR AND NOT RUN AWAY

Hadith Imam Tirmidzi Number 1638

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ ابْنِ عُمَرَ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَحَاصَ النَّاسُ حَيْصَةً فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَيْنَا بِهَا وَقُلْنَا هَلَكْنَا ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ نَحْنُ الْفَرَارُونَ قَالَ بَلْ أَنْتُمْ الْعَكَارُونَ وَأَنَا فِتْنَتُكُمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ أَبِي زِيَادٍ وَمَعْنَى قَوْلِهِ فَحَاصَ النَّاسُ حَيْصَةً يَعْنِي أَنَّهُمْ قَرُّوا مِنَ الْقِتَالِ وَمَعْنَى قَوْلِهِ بَلْ أَنْتُمْ الْعَكَارُونَ وَالْعَكَارُ الَّذِي يَفِرُّ إِلَى إِمَامِهِ لِيَنْصُرَهُ لَيْسَ يُرِيدُ الْفِرَارَ مِنَ الرَّحْفِ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan] from [Yazid bin Abu Ziyad] from ['Abdurrahman bin Abu Laila] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, sent us on an expedition, and people fled from the battle. When we reached Madinah, we hid out of shame. We said: We are doomed." Then we went to the Messenger of Allah, peace and blessings be upon him, and said: "O Messenger of Allah, we are those who fled from battle!" He replied: "Rather, you are those who return to the battlefield, and I am with your group." Abu Isa said: 'This is a hasan hadith, we only know it from the hadith of Yazid bin Ziyad. The meaning of "fled from battle" is retreating from the battle. The meaning of the Prophet's saying, "Rather, you are those who return to the battlefield," is returning to their leader for assistance, not fleeing to escape the battle."

Hadith Corroboration
Imam Ahmad : 5128, 5334, 5492, 5629

RETURN OF WAR VICTIMS TO THEIR PLACE

Hadith Imam Tirmidzi Number 1639

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ سَمِعْتُ نُبَيْحًا الْعَنْزِيَّ يُحَدِّثُ عَنْ جَابِرٍ قَالَمَا كَانَ يَوْمَ أُحُدٍ جَاءَتْ عَمَّتِي بِأَبِي لِتَدْفِنَهُ فِي مَقَابِرِنَا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَنُبَيْحٌ ثِقَةٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abu Dawud] said, informed us [Syu'bah] from [Al Aswad bin Qais], he said: I heard [Nubaih Al Anazi] narrate from [Jabir], he said: 'During the Battle of Uhud, my aunt came with my father's body to bury it in our cemetery. Suddenly, the caller of the Messenger of Allah, peace and blessings be upon him, shouted: Return all the fallen to their respective places.' Abu Isa said: 'This hadith is hasan sahih, and Nubaih is a trustworthy person.'"

Hadith Corroboration
Imam Ahmad : 13653

WELCOME TO THE ARRIVAL OF THE RASULULLAH FROM THE WAR OF TABUK

Hadith Imam Tirmidzi Number 1640

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَمَا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَبُوكَ خَرَجَ النَّاسُ يَتَلَقَّوْنَهُ إِلَى ثَنِيَّةِ الْوَدَاعِ قَالَ السَّائِبُ فَخَرَجْتُ مَعَ النَّاسِ وَأَنَا غُلَامٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar] and [Sa'id bin 'Abdurrahman Al Makhzumi], both said: narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [As Saib bin Yazid], he said: 'When the Messenger of Allah, peace and blessings be upon him, returned from the Battle of Tabuk, people welcomed him up to Tsaniyatul Wada'.' As Saib said: 'I went out with the people, while I was still a boy.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Abu Dawud : 2398

DISTRIBUTION OF BANI NADHIR WAR SPOILERS

Hadith Imam Tirmidzi Number 1641

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ شِهَابٍ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ وَكَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِصًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَغْرِزُ نَفَقَةً أَهْلِهِ سَنَةً ثُمَّ يَجْعَلُ مَا بَقِيَ فِي الْكُرَاعِ وَالسَّلَاحِ غُدَّةً فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ عَنْ ابْنِ شِهَابٍ

Narrated to us [Ibnu Abu Umar] said, narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Ibnu Syihab] from [Malik bin Aus bin Al Hadatsan], he said: 'I heard [Umar Ibnul Khaththab] say: The wealth of Banu Nadhir that Allah granted to His Messenger, the Muslims did not exert effort with horses or camels to obtain it it was entirely for the Messenger of Allah, peace and blessings be upon him. The Messenger of Allah, peace and blessings be upon him, set aside sustenance for his family's needs for a year, then used the rest for the needs of mounts, weapons, and supplies for war in the way of Allah.' Abu Isa said: 'This hadith is hasan sahih. [Sufyan bin Uyainah] narrated this hadith from [Ma'mar], from [Ibnu Syihab].'

THE RULING ON WEARING SILK AND GOLD CLOTHES FOR MEN AND WOMEN

Hadith Imam Tirmidzi Number 1642

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لِإِنَاثِهِمْ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنَسٍ وَحُذَيْفَةَ وَأُمِّ هَانِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَجَابِرٍ وَأَبِي رِيحَانَ وَابْنِ عُمَرَ وَالْبَرَاءَ وَوَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur] said, narrated to us [Abdullah bin Numair] said, narrated to us [Ubaidullah bin Umar] from [Nafi'] from [Sa'id bin Abu Hind] from [Abu Musa Al Asy'ari] that the Messenger of Allah, peace and blessings be upon him, said: 'Silk and gold are forbidden for the men of my nation but permitted for the women.' Abu Isa said: 'In this matter, there are also hadiths from Umar, Ali, Uqbah bin Amir, Anas, Hudzaifah, Ummu Hani, Abdullah bin Amru, Imran bin Hushain, Abdullah bin Az Zubair, Jabir, Abu Raihan, Ibnu Umar, Al Bara, and Watsilah Ibnul Asqa'. This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 711, 18694
Imam Nasa'i : 5056

LIMITATIONS ON THE USE OF SILK FOR MEN

Hadith Imam Tirmidzi Number 1643

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ الشَّعْبِيِّ عَنْ سُوَيْدِ بْنِ عَفْلَةَ عَنْ عُمَرَ

أَنَّهُ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَرِيرِ إِلَّا مَوْضِعَ أَصْبُعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Mu'adz bin Hisyam] said, narrated to us [my father] from [Qatadah] from [Asy Sya'bi] from [Suwaid bin Ghafalah] from [Umar] that he delivered a sermon in Jabiyah, saying: 'The Prophet, peace and blessings be upon him, prohibited wearing silk except for two, three, or four fingers.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 344
Imam Muslim : 3860

EFFORTLESS USAGE OF SILK CLOTH DUE TO DISEASE Hadith Imam Tirmidzi Number 1644

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَا الْقَمَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ لَهُمَا فَرَخَصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ قَالَ وَرَأَيْتُهُ عَلَيْهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Abdu Ash Shamad bin Abdul Warits] said, narrated to us [Hammam] said, narrated to us [Qatadah] from [Anas bin Malik], he said: 'Abdurrahman bin Auf and Az Zubair Ibnul Awwam, during a battle, complained to the Prophet, peace and blessings be upon him, about itching, and he permitted them to wear silk.' Anas said: 'I saw both of them wearing it.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Bukhari : 2704
Imam Muslim : 3871

THE CLOTH WEARED BY THE PROPHET AND ITS COMPARISON IN HEAVEN Hadith Imam Tirmidzi Number 1645

حَدَّثَنَا أَبُو عَمَارٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ قَدِمَ أَنَسُ بْنُ مَالِكٍ فَاتَيْنَاهُ فَقَالَ مَنْ أَنْتَ فَقُلْتُ أَنَا وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ فَبَكَى وَقَالَ إِنَّكَ لَشَبِيهُ بِسَعْدٍ وَإِنَّ سَعْدًا كَانَ مِنْ أَعْظَمِ النَّاسِ وَأَطْوَلِهِمْ وَإِنَّهُ بُعِثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُبَّةً مِنْ دِيبَاجٍ مَنُسُوجٍ فِيهَا الذَّهَبُ فَلَبِسَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعِدَ الْمِنْبَرَ فَقَامَ أَوْ قَعَدَ فَجَعَلَ النَّاسُ

يَلْمِسُونَهَا فَقَالُوا مَا رَأَيْنَا كَالْيَوْمِ ثَوْبًا قَطُّ فَقَالَ أَتَعْجَبُونَ مِنْ هَذِهِ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَرَوْنَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Ammar] said, narrated to us [Al Fadhl bin Musa] from [Muhammad bin Amru] said, narrated to us [Waqid bin Amru bin Sa'd bin Mu'adz], he said: 'When [Anas bin Malik] arrived, I approached him, and he asked: Who are you?' I replied: "I am Waqid bin Amru bin Sa'd bin Mu'adz." Waqid said: 'Anas then cried and said: "Indeed, you resemble Sa'd greatly. Sa'd was the tallest and largest among others. A shawl made of Dibaj embroidered with gold thread was brought to the Prophet, peace and blessings be upon him. The Messenger of Allah, peace and blessings be upon him, wore it and ascended the pulpit, then stood—or sat—and people touched the fabric. They said: "We have never seen fabric as fine as this today!" He then said: "Are you amazed at this fabric? Indeed, Sa'd's handkerchief in Paradise is better than what you see here." Abu Isa said: 'In this matter, there is also a hadith from Asma binti Abu Bakar, and this hadith is hasan sahih.'"

Hadith Corroboration

Imam Ahmad : 6887, 6970, 7353, 9017, 9657, 10098, 11650, 11776, 12673, 12711, 12916, 12921, 12972, 13005, 13135, 17810, 17855, 17920, 17937, 19955, 20035, 20104
 Imam Bukhari : 2423, 2888, 2889, 3009, 3010, 3349, 3350, 3518, 5388, 6139, 6140, 6149
 Imam Muslim : 4514, 4515, 5196
 Imam Tirmidzi : 1645, 2142, 3782
 Imam Nasa'i : 5207

PICTURE OF THE PROPHET MUHAMMAD SAW'S HAIR

Hadith Imam Tirmidzi Number 1646

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ قَالَ مَا رَأَيْتُ مِنْ ذِي لَمَّةٍ فِي حُلَّةٍ حُمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَأَبِي رِمَّةَ وَأَبِي جُحَيْفَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Waki'] said, narrated to us [Sufyan] from [Abu Ishaq] from [Al Bara], he said: 'I never saw a man with long hair wearing red clothing as handsome as the Messenger of Allah, peace and blessings be upon him. His hair reached his shoulders, neither too long nor too short.' Abu Isa said: 'In this matter, there are also hadiths from Jabir bin Samurah, Abu Rimtsah, and Abu Juhaifah. This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 9673, 11675, 11730, 11817, 11818, 11934, 12140, 12232, 12633, 13075, 13338, 17743, 17823, 17871, 17918, 17951, 23726
 Imam Bukhari : 3287, 5450, 5452, 5453, 5454
 Imam Muslim : 4309, 4311, 4312, 4313
 Imam Abu Dawud : 3550, 3651, 3652, 3653, 3654, 3655
 Imam Tirmidzi : 1646, 3568
 Imam Nasa'i : 4967, 4974, 4975, 4976, 5137, 5138, 5139, 5140
 Imam Ibnu Majah : 3624, 3625
 Imam Darimi : 57, 58, 59, 60, 61, 62, 63, 64, 65, 66

PROHIBITION OF THE USE OF SILK FABRICS AND YELLOW COLORED FABRICS

Hadith Imam Tirmidzi Number 1647

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَهُ يَنْهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعَصْفَرِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَحَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Malik bin Anas] from [Nafi'] from [Ibrahim bin Abdullah bin Hunain] from [his father] from [Ali], he said: 'The Prophet, peace and blessings be upon him, prohibited me from wearing silk-embroidered fabric and yellow-dyed clothing.' Abu Isa said: 'In this matter, there are also hadiths from Anas and Abdullah bin Amru. This hadith of Ali is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 790
Imam Muslim : 3875
Imam Nasa'i : 1034, 5086

HALAL AND HARAM ACCORDING TO THE QUR'AN AND SUNNAH

Hadith Imam Tirmidzi Number 1648

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا سَيْفُ بْنُ هَارُونَ الْبُرْجُمِيُّ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ سَلْمَانَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ فَقَالَ الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ الْمُغِيرَةِ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى سُفْيَانُ وَغَيْرُهُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ سَلْمَانَ قَوْلُهُ وَكَأَنَّ هَذَا الْحَدِيثَ الْمَوْقُوفَ أَصَحُّ وَسَأَلْتُ الْبُخَارِيَّ عَنْ هَذَا الْحَدِيثِ فَقَالَ مَا أَرَاهُ مُحْفُوظًا رَوَى سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ سَلْمَانَ مَوْقُوفًا قَالَ الْبُخَارِيُّ وَسَيْفُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ وَسَيْفُ بْنُ مُحَمَّدٍ عَنْ عَاصِمٍ ذَاهِبُ الْحَدِيثِ

Narrated to us [Isma'il bin Musa Al Fazari] said, narrated to us [Saif bin Harun Al Burjumi] from [Sulaiman At Taimi] from [Abu Utsman] from [Salman], he said: 'The Messenger of Allah, peace and blessings be upon him, was asked about butter, cheese, and Al Fara (a type of leather garment).' He replied: Lawful is what Allah has made lawful in His Book, and unlawful is what Allah has made unlawful in His Book. What Allah has remained silent about is forgiven." Abu Isa said: 'In this matter, there is also a hadith from Al Mughirah. This is a gharib hadith, and we only know it narrated as marfu' through this chain. Sufyan and others narrated his saying from Sulaiman At Taimi, from Abu Sufyan, from Salman. It seems this hadith is mauquf, and this is more sahih. I asked Imam Bukhari about the status of this hadith, and he said: "In my opinion, this hadith is not preserved. Sufyan narrated from

Sulaiman At Taimi, from Abu Utsman, from Salman as mauquf." Imam Bukhari said further: "Saif bin Harun is a Muqaribul hadith (his hadith is acceptable), while Saif bin Muhammad from Ashim is Dhibul hadith (his hadith is not acceptable)."

Hadith Corroboration
Imam Ibnu Majah : 3358

TAKING THE SKIN OF A DEAD GOAT Hadith Imam Tirmidzi Number 1649

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُمَاتٌ شَاءَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِهَا أَلَا نَزَعْتُمْ جِلْدَهَا ثُمَّ دَبَعْتُمُوهُ فَاسْتَمْتَعْتُمْ بِهِ

Narrated to us [Qutaibah] said, narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Atha bin Abu Rabah], he said: I heard [Ibnu Abbas] say: 'A goat died, and the Prophet, peace and blessings be upon him, said to its owner: Why don't you take its skin, tan it, and make use of it?'"

Hadith Corroboration
Imam Ahmad : 25621
Imam Muslim : 545
Imam Nasa'i : 4164

Tanned leather becomes holy Hadith Imam Tirmidzi Number 1650

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا إِهَابٍ دُبِعَ فَقَدْ طَهَّرَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا فِي جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ فَقَدْ طَهِّرَتْ قَالَ أَبُو عِيسَى قَالَ الشَّافِعِيُّ أَيُّمَا إِهَابٍ مَيْتَةٍ دُبِعَ فَقَدْ طَهَّرَ إِلَّا الْكَلْبَ وَالْخَنْزِيرَ وَاحْتَجَّ بِهَذَا الْحَدِيثِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِنَّهُمْ كَرِهُوا جُلُودَ السَّبَاعِ وَإِنْ دُبِعَ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَقُ وَشَدَّدُوا فِي لُبْسِهَا وَالصَّلَاةِ فِيهَا قَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ إِنَّمَا مَعْنَى قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا إِهَابٍ دُبِعَ فَقَدْ طَهَّرَ جِلْدُ مَا يُؤْكَلُ لَحْمُهُ هَكَذَا فَسَرَهُ التَّضَرُّ بْنُ شُمَيْلٍ وَقَالَ إِسْحَقُ قَالَ التَّضَرُّ بْنُ شُمَيْلٍ إِنَّمَا يُقَالُ الْإِهَابُ لِجِلْدِ مَا يُؤْكَلُ لَحْمُهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ وَمَيْمُونَةَ وَعَائِشَةَ وَحَدِيثُ ابْنِ عَبَّاسٍ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَرُوِيَ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُوِيَ عَنْهُ عَنْ سَوْدَةَ وَ سَمِعْتُ مُحَمَّدًا يُصَحِّحُ حَدِيثَ ابْنِ

عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ وَقَالَ احْتَمَلَ أَنْ يَكُونَ رَوَى ابْنُ
عَبَّاسٍ عَنْ مَيْمُونَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى ابْنُ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ
يَذْكُرْ فِيهِ عَنْ مَيْمُونَةَ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ
الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Narrated to us [Qutaibah] said, narrated to us [Sufyan bin Uyainah] and [Abdul Aziz bin Muhammad] from [Zaid bin Aslam] from ['Abdurrahman bin Wa'lah] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Any skin that is tanned becomes pure.' Many scholars use this hadith as a basis for practice, holding that the skin of a carcass, when tanned, becomes pure.' Abu Isa said: 'Imam Shafi'i said: "Any carcass skin, when tanned, becomes pure except for dogs and pigs." He based this on this hadith. Some scholars among the Prophet's companions and others disapprove of using the skin of wild animals even if tanned. This is the opinion of Abdullah Ibnul Mubarak, Ahmad, and Ishaq, and they are strict about wearing it and using it in prayer. Ishaq bin Ibrahim said: "The meaning of the Prophet's saying, peace and blessings be upon him, 'Any skin that is tanned becomes pure,' refers to the skin of animals whose meat is lawful to eat. This is what An Nadhr bin Shumail explained." Ishaq further said: An Nadhr bin Shumail said: "Tanning applies to the skin of animals whose meat is lawful to eat." Abu Isa said: 'In this matter, there are also hadiths from Salamah Ibnul Muhabbaq, Maimunah, and 'Aisyah. The hadith of Ibnu Abbas is hasan sahih. This hadith has been narrated from Ibnu Abbas, from the Prophet, peace and blessings be upon him, through many chains.' It was also narrated from [Ibnu Abbas] from [Maimunah] from the Prophet, peace and blessings be upon him, and from Ibnu Abbas from [Saudah]. I heard Muhammad (bin Isma'il) authenticate the hadith of Ibnu Abbas from the Prophet, peace and blessings be upon him, and the hadith of Ibnu Abbas from Maimunah. It is possible that Ibnu Abbas narrated through Maimunah from the Prophet, peace and blessings be upon him, or he narrated from the Prophet but did not mention 'from Maimunah' in his hadith. Abu Isa said: 'Most scholars act upon this hadith, and this is the opinion of Sufyan Ats Tsauri, Ibnul Mubarak, As Shafi'i, Ahmad, and Ishaq.'"

Hadith Corroboration
Imam Ahmad : 1797, 2309, 3029
Imam Abu Dawud : 3594
Imam Nasa'i : 4168
Imam Ibnu Majah : 3599
Imam Malik : 943
Imam Darimi : 1902

PROHIBITION ON USING CARCASSES FOR SKIN OR BONES

Hadith Imam Tirmidzi Number 1651

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْأَعْمَشِ وَالشَّيْبَانِيِّ عَنْ الْحَكَمِ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَا تَنَا كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَنْتَفِعُوا مِنَ
الْمَيْتَةِ بِإِهَابٍ وَلَا عَصِيقٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَيُرْوَى عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ عَنْ أَشْيَاحَ لَهُمْ هَذَا

الْحَدِيثُ وَلَيْسَ الْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ أَنَّهُ قَالَ أَتَانَا كِتَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ وَفَاتِهِ بِشَهْرَيْنِ قَالَ وَ سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ كَانَ أَحْمَدُ بْنُ حَنْبَلٍ يَذْهَبُ إِلَى هَذَا الْحَدِيثِ لَمَّا ذُكِرَ فِيهِ قَبْلَ وَفَاتِهِ بِشَهْرَيْنِ وَكَانَ يَقُولُ كَانَ هَذَا آخِرَ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَرَكَ أَحْمَدُ بْنُ حَنْبَلٍ هَذَا الْحَدِيثَ لَمَّا اضْطَرَبُوا فِي إِسْنَادِهِ حَيْثُ رَوَى بَعْضُهُمْ فَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ عَنْ أَشْيَاخٍ لَهُمْ مِنْ جُهَيْنَةَ

Narrated to us [Muhammad bin Tharif Al Kufi] said, narrated to us [Muhammad bin Fudhail] from [Al A'masy] and [Asy Syaibani] from [Al Hakam] from ['Abdurrahman bin Abu Laila] from [Abdullah bin Ukaim], he said: 'A letter from the Messenger of Allah, peace and blessings be upon him, came to us, stating: Do not use the carcass by taking its skin or bones.' Abu Isa said: 'This hadith is hasan, narrated from Abdullah bin Ukaim, from their sheikhs. However, many scholars do not act upon this hadith. It has been narrated from Abdullah bin Ukaim, he said: "The letter of the Prophet, peace and blessings be upon him, came to us two months before his passing." He said: "I heard Ahmad Ibnul Hasan say: 'Ahmad bin Hambal agreed with this hadith because it mentions that the letter came two months before his passing.' Ahmad bin Hambal said: 'This is the last command of the Prophet, peace and blessings be upon him,' but then Ahmad bin Hambal abandoned this hadith due to an irregularity in its chain. The irregularity is because some narrators mentioned: from Abdullah bin Ukaim, from their sheikhs from Juhainah.'"

Hadith Corroboration

Imam Ahmad : 18029, 18031, 18032, 18033, 18034

Imam Abu Dawud : 3598, 3599

Imam Nasa'i : 4176, 4177, 4178

Imam Ibnu Majah : 3603

PROHIBITION OF HANGING OUT CLOTHES DUE TO ARROGANCE Hadith Imam Tirmidzi Number 1652

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ ح وَ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدُ بْنُ أَسْلَمَ كُلُّهُمْ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ حُذَيْفَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَسَمُرَةَ وَأَبِي ذَرٍّ وَعَائِشَةَ وَهَبَيْبِ بْنِ مَغْفَلٍ وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik]. (In another chain) Narrated to us [Qutaibah] said, narrated to us [Malik] from [Nafi'] and [Abdullah bin Dinar] and [Zaid bin Aslam], all of whom reported from [Abdullah bin Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'On the Day of Resurrection, Allah will not look at someone who trails their garment out of pride.' Abu Isa said: 'In this matter, there are similar hadiths from Hudzaifah, Abu Sa'id, Abu Hurairah, Samurah, Abu Dzar, Aisyah, and Hubaib bin Mughaffal. The hadith of Ibnu Umar is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 2803, 4259, 4339, 4652, 4772, 4795, 4811, 4813, 4926, 4941, 4997, 5075, 5098, 5122, 5182, 5203, 5276, 5541, 5553, 5849, 5875, 5877, 5927, 6056, 6153, 7881, 8643, 8790, 8937, 9187, 9477, 9641, 9817, 10137, 10925, 20355, 20436, 20464, 20507, 20564
Imam Bukhari : 3392, 5337, 5338, 5341, 5342, 5345
Imam Muslim : 154, 155, 3887, 3888, 3889, 3890, 3891, 3892, 3893
Imam Abu Dawud : 3563, 3564, 3565
Imam Tirmidzi : 1132, 1652, 1653
Imam Nasa'i : 2516, 2517, 4382, 4383, 5232, 5233, 5234, 5235, 5236, 5237, 5238, 5239, 5240, 5241
Imam Ibnu Majah : 2199, 3559, 3560, 3561
Imam Malik : 1423, 1424, 1425
Imam Darimi : 2491

RULES FOR CLOTHING LENGTH FOR WOMEN

Hadith Imam Tirmidzi Number 1653

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ فَكَيْفَ يَصْنَعْنَ النِّسَاءُ بِذِيُولِهِنَّ قَالَ يُرَخِّينَ شِبْرًا فَقَالَتْ إِذَا تَنَكَّشِفُ أَفْدَامُهُنَّ قَالَ فَيُرَخِّينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِمَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abdurrazaq] said, informed us [Ma'mar] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever trails their garment out of pride, Allah will not look at them on the Day of Resurrection.' Aisyah asked: "Then what should women do with their dzail (the lower part of their garment)?" He replied: "They may lengthen it by a span." Aisyah interjected: "Then their feet will be visible!" He said: "They may lengthen it by a cubit, no more." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 2803, 4259, 4339, 4652, 4772, 4795, 4811, 4813, 4926, 4941, 4997, 5075, 5098, 5122, 5182, 5203, 5276, 5541, 5553, 5849, 5875, 5877, 5927, 6056, 6153, 7881, 8643, 8790, 8937, 9187, 9477, 9641, 9817, 10137, 10925, 20355, 20436, 20464, 20507, 20564
Imam Bukhari : 3392, 5337, 5338, 5341, 5342, 5345
Imam Muslim : 154, 155, 3887, 3888, 3889, 3890, 3891, 3892, 3893
Imam Abu Dawud : 3563, 3564, 3565
Imam Tirmidzi : 1132, 1652, 1653
Imam Nasa'i : 2516, 2517, 4382, 4383, 5232, 5233, 5234, 5235, 5236, 5237, 5238, 5239, 5240, 5241
Imam Ibnu Majah : 2199, 3559, 3560, 3561
Imam Malik : 1423, 1424, 1425
Imam Darimi : 2491

LIGHTNESS FOR LONGIZING WOMEN'S SARONG FABRIC

Hadith Imam Tirmidzi Number 1654

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أُمِّ الْحَسَنِ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُمَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبْرًا لِفَاطِمَةَ شَبْرًا مِنْ نِطَاقِهَا قَالَ أَبُو عِيسَى وَرَوَى بَعْضُهُمْ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ الْحَسَنِ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ وَفِي هَذَا الْحَدِيثِ رُخْصَةٌ لِلنِّسَاءِ فِي جَرِّ الْإِزَارِ

لَأَنَّهُ يَكُونُ أَسْتَرٌ لَهُنَّ

Narrated to us [Ishaq bin Manshur] said, informed us [Affan] said, narrated to us [Hammad bin Salamah] from [Ali bin Zaid] from [Ummul Hasan] that [Ummu Salamah] narrated to them: 'The Prophet, peace and blessings be upon him, permitted Fatimah to lengthen her waistband by a span.' Abu Isa said: 'Some hadith scholars narrated from [Hammad bin Salamah], from [Ali bin Zaid], from [Al Hasan], from [his mother], from [Ummu Salamah]. This hadith provides a concession for women to lengthen their waistband (to touch the ground), as it better covers their aurat.'

Hadith Corroboration
Imam Ahmad : 25343

THE FABRIC USED BY THE RASULULLAH SAW

Hadith Imam Tirmidzi Number 1655

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ أَبِي بُرْدَةَ قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا فَقَالَتْ فُبِضَ رُوحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ وَحَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Isma'il bin Ibrahim] said, narrated to us [Ayyub] from [Humaid bin Hilal] from [Abu Burdah], he said: '[Aisyah] showed us a thin cloth and a coarse sarong, saying: The Messenger of Allah, peace and blessings be upon him, passed away wrapped in these two cloths.' Abu Isa said: 'In this matter, there are also hadiths from Ali and Ibnu Mas'ud. The hadith of Aisyah is hasan sahih.'"

Hadith Corroboration
Imam Bukhari : 5370

MOSES' CLOTHING ACCORDING TO THE HADITH

Hadith Imam Tirmidzi Number 1656

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ مُحَمَّدٍ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ كِسَاءٌ صُوفٍ وَجُبَّةٌ صُوفٍ وَكُمَّةٌ صُوفٍ وَسَرَاوِيلُ صُوفٍ وَكَانَتْ نَعْلَاهُ مِنْ جِلْدِ حِمَارٍ مَيِّتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدٍ الْأَعْرَجِ وَحُمَيْدٌ هُوَ ابْنُ عَلِيٍّ الْكُوفِيُّ قَالَ سَمِعْتُ مُحَمَّدًا يَقُولُ مُحَمَّدُ بْنُ عَلِيٍّ الْأَعْرَجُ مُنْكَرُ الْحَدِيثِ وَحُمَيْدُ بْنُ قَيْسٍ الْأَعْرَجُ الْمَكِّيُّ صَاحِبُ مُجَاهِدٍ ثِقَةٌ قَالَ أَبُو عِيسَى وَالْكُمَّةُ الْقَلَنْسُوَةُ الصَّغِيرَةُ

Narrated to us [Ali bin Hujr] said, narrated to us [Khalaf bin Khalifah] from [Humaid Al A'raj] from [Abdullah Ibnul Harits] from [Ibnu Mas'ud] from the Prophet, peace and blessings be upon him, he said: 'On the day when his Lord spoke to him, Musa wore a

woolen cloth, a woolen robe, a woolen cap, and woolen trousers. His sandals were made of the skin of a dead donkey.' Abu Isa said: 'This hadith is gharib, we only know it from the hadith of Humaid Al A'raj. Humaid is Ibnu Ali Al Kufi. He (Abu Isa) said: I heard Muhammad say: 'Humaid bin Ali Al A'raj is a munkar hadith narrator. While Humaid bin Qais Al A'raj Al Makki is a companion of Mujahid, a trustworthy person.'" Abu Isa said: 'Al Kummah is a small cap.'"

CONQUEST OF MAKKAH WITH THE BLACK PRIEST

Hadith Imam Tirmidzi Number 1657

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعُمَرَ وَابْنِ حُرَيْثٍ وَابْنِ عَبَّاسٍ وَرُكَانَةَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us ['Abdurrahman bin Mahdi] from [Hammad bin Salamah] from [Abu Az Zubair] from [Jabir], he said: 'The Prophet, peace and blessings be upon him, entered Makkah during the conquest wearing a black turban.' Abu Isa said: 'In this matter, there are also hadiths from Ali, Umar, Ibnu Huraits, Ibnu Abbas, and Rukanah. The hadith of Jabir is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 4979, 12387, 14375, 14624, 17985

Imam Muslim : 2418, 2419

Imam Abu Dawud : 3554

Imam Nasa'i : 2820, 5249, 5250

Imam Ibnu Majah : 2812, 3575, 3576

Imam Darimi : 1858

HOW TO USE IMAMAH

Hadith Imam Tirmidzi Number 1658

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتِهِ بَيْنَ كَتِفَيْهِ قَالَ نَافِعٌ وَكَانَ ابْنُ عُمَرَ يَسْدِلُ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ قَالَ عُبَيْدُ اللَّهِ وَرَأَيْتُ الْقَاسِمَ وَسَالِمًا يَفْعَلَانِ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَلَا يَصُحُّ حَدِيثُ عَلِيٍّ فِي هَذَا مِنْ قَبْلِ إِسْنَادِهِ

Narrated to us [Harun bin Ishaq Al Hamdani] said, narrated to us [Yahya bin Muhammad Al Madani] from [Abdul Aziz bin Muhammad] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: 'When the Prophet, peace and blessings be upon him, wore a turban, he let it hang between his shoulders.' Nafi' said: 'Ibnu Umar let his turban hang between his shoulders.' Ubaidullah said: 'I saw Al Qasim and Salim do the same.' Abu Isa said: 'This hadith is hasan gharib. In this matter, there is also a hadith from Ali, but the hadith of Ali in this matter is not sahih in terms of its chain.'

PROHIBITION OF USING GOLD RINGS AND SILK EMBROIDERED CLOTH

Hadith Imam Tirmidzi Number 1659

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَتَهَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّخْتُمِ بِالذَّهَبِ وَعَنْ لِبَاسِ الْقَسِيِّ وَعَنْ الْقِرَاعَةِ فِي الرُّكُوعِ وَالسُّجُودِ وَعَنْ لِبَاسِ الْمُعْصَرِفِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Salamah bin Syabib] and [Al Hasan bin Ali Al Khallal], and not only one, they said: narrated to us [Abdurrazaq] said, informed us [Ma'mar] from [Az Zuhri] from [Ibrahim bin Abdullah bin Hunain] from [his father] from [Ali bin Abu Thalib], he said: 'The Prophet, peace and blessings be upon him, prohibited us from wearing gold rings, silk-embroidered clothing, reciting the Qur'an during bowing and prostration, and clothing dyed yellowish.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 790, 880, 997, 6124

Imam Muslim : 3876

Imam Nasa'i : 1031, 5074, 5086, 5087, 5088

PROHIBITION ON WEARING GOLD RINGS

Hadith Imam Tirmidzi Number 1660

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْمَغْنِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي التَّيَّاحِ حَدَّثَنَا حَفْصُ اللَّيْثِيِّ قَالَ أَشْهَدُ عَلَى عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ حَدَّثَنَا أَنَّهُ قَالَ تَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّخْتُمِ بِالذَّهَبِ قَالَ فِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى حَدِيثُ عِمْرَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ

Narrated to us [Yusuf bin Hammad Al Ma'ni Al Bashri] said, narrated to us [Abdul Warits bin Sa'id] from [Abu At Tayyah] said, narrated to us [Hafsh Al Laitsi], he said: 'I testify about [Imran bin Hushain] that he said: The Messenger of Allah, peace and blessings be upon him, prohibited wearing gold rings.' He said: 'In this matter, there are also hadiths from Ali, Ibnu Umar, Abu Hurairah, and Mu'awiyah.' Abu Isa said: 'The hadith of Imran is hasan sahih, and Abu At Tayyah's real name is Yazid bin Humaid.'

Hadith Corroboration

Imam Ahmad : 6124

Imam Nasa'i : 5095

Imam Ibnu Majah : 3632, 3633

PROPHET'S RING MADE OF SILVER

Hadith Imam Tirmidzi Number 1661

حَدَّثَنَا قُتَيْبَةُ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَهَبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرِقٍ وَكَانَ فَضُّهُ حَبَشِيًّا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] and many narrators from [Abdullah bin Wahb] from [Yunus] from [Ibnu Syihab] from [Anas], he said: 'The ring of the Prophet, peace and blessings be upon him, was made of silver, and its gem was from Abyssinia.' He said: 'In this matter, there are also hadiths from Ibnu Umar and Buraidah.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain.'

Hadith Corroboration

Imam Ahmad : 11513, 12879, 13301

Imam Muslim : 3907

Imam Abu Dawud : 3682, 3683

Imam Nasa'i : 5103, 5104, 5105

PROPHET'S RING MADE OF SILVER

Hadith Imam Tirmidzi Number 1662

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ عَبْدِ اللَّهِ الطَّنَافِيسِيُّ حَدَّثَنَا زُهَيْرُ أَبُو خَيْثَمَةَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَضَّةٍ فَضُّهُ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan] said, narrated to us [Hafsh bin Umar bin Ubaidullah Ath Thanafisi] said, narrated to us [Zuhair Abu Khaitsamah] from [Humaid] from [Anas], he said: 'The ring of the Messenger of Allah, peace and blessings be upon him, was made of silver, as was its gem.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain.'

Hadith Corroboration

Imam Ahmad : 5427, 11513, 12879, 13301

Imam Muslim : 3907

Imam Abu Dawud : 3682, 3683

Imam Nasa'i : 5103, 5104, 5105, 5181, 5185

THE PROPHET THROWS AWAY THE GOLD RING

Hadith Imam Tirmidzi Number 1663

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِثِيِّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ خَاتَمًا مِنْ ذَهَبٍ فَتَخْتَمَ بِهِ فِي يَمِينِهِ ثُمَّ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنِّي كُنْتُ اتَّخَذْتُ هَذَا الْخَاتَمَ فِي يَمِينِي ثُمَّ نَبَذَهُ وَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ

جَعْفَرُ وَابْنِ عَبَّاسٍ وَعَائِشَةُ وَأَنَسٌ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُويَ هَذَا الْحَدِيثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ نَحْوَهُذَا مِنْ غَيْرِ هَذَا الْوَجْهِ وَلَمْ يَذْكُرْ فِيهِ أَنَّهُ تَخَتَّمَ فِي يَمِينِهِ

Narrated to us [Muhammad bin Ubaid Al Muharibi] said, narrated to us [Abdul Aziz bin Abu Hazim] from [Musa bin Uqbah] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, made a gold ring and wore it on his right hand. Then he sat on the pulpit and said: 'Indeed, I wore this ring on my right hand.' Then he discarded the ring, and people discarded their rings.' He said: 'In this matter, there are also hadiths from Ali, Jabir, Abdullah bin Ja'far, Ibnu Abbas, Aisyah, and Anas.' Abu Isa said: 'The hadith of Ibnu Umar is hasan sahih. It was also narrated from Nafi' from Ibnu Umar through another chain as in this hadith. However, he did not mention that the Prophet wore the ring on his right hand.'

Hadith Corroboration
Imam Ahmad : 5587

RING ON THE FINGER OF THE RIGHT HAND

Hadith Imam Tirmidzi Number 1664

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ قَالَ رَأَيْتُ ابْنَ عَبَّاسٍ يَتَخَتَّمُ فِي يَمِينِهِ وَلَا إِخَالَهُ إِلَّا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ قَالَ أَبُو عِيسَى قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Humaid Ar Razi] said, narrated to us [Jarir] from [Muhammad bin Ishaq] from [Ash Shult bin Abdullah bin Naufal], he said: 'I saw [Ibnu Abbas] wearing a ring on his right hand, and I have no other assumption except that he said: I saw the Messenger of Allah, peace and blessings be upon him, wearing a ring on his right hand.' Abu Isa said: 'Muhammad bin Isma'il said: "The hadith of Muhammad bin Ishaq, from Ash Shult bin Abdullah bin Naufal, is hasan sahih."'

Hadith Corroboration
Imam Ahmad : 1655, 1663
Imam Abu Dawud : 3690
Imam Tirmidzi : 1666
Imam Nasa'i : 5188
Imam Ibnu Majah : 3637

RINGS ON HASAN AND HUSAIN'S LEFT HAND

Hadith Imam Tirmidzi Number 1665

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Hatim bin Isma'il] from [Ja'far bin Muhammad] from [his father], he said: '[Hasan] and [Husain] used to wear rings on their left hands.' This is a hasan sahih hadith.

RING ON THE FINGER OF THE RIGHT HAND

Hadith Imam Tirmidzi Number 1666

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ قَالَ رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَتَّمُ فِي يَمِينِهِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ قَالَ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا أَصَحُّ شَيْءٍ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Yazid bin Harun] from [Hammad bin Salamah], he said: 'I saw [Ibnu Abu Rafi'] wearing a ring on his right hand, so I asked him about it. He replied: I saw [Abdullah bin Ja'far] wearing a ring on his right hand." Abdullah bin Ja'far said: "The Prophet, peace and blessings be upon him, used to wear a ring on his right hand." He (Abu Isa) said: 'Muhammad bin Isma'il said: "This is the most sahih hadith narrated from the Prophet, peace and blessings be upon him, in this matter.'"

Hadith Corroboration
Imam Ahmad : 1655, 1663
Imam Abu Dawud : 3690
Imam Nasa'i : 5188
Imam Ibnu Majah : 3637

PROPHET'S RING CARVING

Hadith Imam Tirmidzi Number 1667

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ خَاتَمًا مِنْ وَرَقٍ فَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ قَالَ لَا تَنْقُشُوا عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ وَمَعْنَى قَوْلِهِ لَا تَنْقُشُوا عَلَيْهِ نَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَى خَاتَمِهِ مُحَمَّدٌ رَسُولُ اللَّهِ

Narrated to us [Al Hasan bin Ali Al Khallal] said, narrated to us [Abdurrazaq] said, informed us [Ma'mar] from [Tsabit] from [Anas bin Malik], he said: 'The Prophet, peace and blessings be upon him, made a silver ring and engraved Muhammad Rasulullah" on it. Then he said: "Do not engrave rings." Abu Isa said: 'This hadith is sahih hasan. The meaning of his saying "Do not engrave rings" is that he prohibited engraving "Muhammad Rasulullah" on a ring.'"

Hadith Corroboration
Imam Ahmad : 2252, 2259, 4504, 5989, 7014, 9408, 10122, 11513, 11905, 12186, 12277, 12399, 12473, 12573, 12706, 12849, 12879, 13577, 15100, 16097
Imam Bukhari : 6, 63, 2719, 2720, 2721, 2722, 2723, 4041, 4188, 5417, 5418, 5419, 5423, 5424, 5426, 5428, 5790, 5918, 6629
Imam Muslim : 3322, 3323, 3899, 3901, 3902, 3903, 3904, 3905, 3906, 4586
Imam Abu Dawud : 3681, 3682, 3685, 4470
Imam Tirmidzi : 1667, 2640, 2641

REMOVING THE RING WHEN ENTERING THE TOILET

Hadith Imam Tirmidzi Number 1668

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا حَدَّثَنَا هَمَّامٌ عَنْ ابْنِ جُرَيْجٍ عَنْ
الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخُلَاءَ نَزَعَ خَاتَمَهُ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ishaq bin Manshur] said, informed us [Sa'id bin Amir] and [Al Hajjaj bin Minhal], both said: narrated to us [Hammam] from [Ibnu Juraij] from [Az Zuhri] from [Anas], he said: 'When the Messenger of Allah, peace and blessings be upon him, entered the toilet, he removed his ring.' Abu Isa said: 'This hadith is hasan gharib.'

Hadith Corroboration
Imam Abu Dawud : 18
Imam Tirmidzi : 1668
Imam Nasa'i : 5118
Imam Ibnu Majah : 299

PROPHET'S RING CARVING

Hadith Imam Tirmidzi Number 1669

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ
نَقْشُ خَاتَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ سَطْرٌ وَرَسُولٌ سَطْرٌ وَاللَّهُ سَطْرٌ قَالَ أَبُو عِيسَى حَدِيثٌ أَنَسٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya] said, narrated to us [Muhammad bin Abdullah Al Anshari] said, narrated to us [my father] from [Tsumamah] from [Anas bin Malik], he said: 'The engraving on the ring of the Prophet, peace and blessings be upon him, was Muhammad" in one line, "Rasul" in one line, and "Allah" in one line.' Abu Isa said: 'The hadith of Anas is hasan sahih gharib.'"

Hadith Corroboration
Imam Ahmad : 5427
Imam Tirmidzi : 1670
Imam Nasa'i : 5181

PROPHET'S RING CARVING

Hadith Imam Tirmidzi Number 1670

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ يَحْيَى وَعَازِرُ بْنُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ قَالَ كَانَ نَقْشُ خَاتَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَسْطُرٍ مُحَمَّدٌ سَطْرٌ وَرَسُولٌ سَطْرٌ وَاللَّهُ سَطْرٌ وَلَمْ يَذْكُرْ مُحَمَّدُ بْنُ يَحْيَى فِي حَدِيثِهِ ثَلَاثَةَ أَسْطُرٍ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ

Narrated to us [Muhammad bin Basysyar] and [Muhammad bin Yahya], and not only one, they said: narrated to us [Muhammad bin Abdullah Al Anshari] said, narrated to me [my father] from [Tsumamah] from [Anas], he said: 'The engraving of the Prophet's ring, peace and blessings be upon him, had three lines: Muhammad in one line, Rasul in one line, and Allah in one line.' Muhammad bin Yahya did not mention three lines" in his hadith. In this matter, there is also a hadith from Ibnu Umar."

Hadith Corroboration
Imam Ahmad : 5427
Imam Bukhari : 2875
Imam Nasa'i : 5181

PROHIBITION OF DRAWINGS AND PAINTING IN THE HOUSE

Hadith Imam Tirmidzi Number 1671

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ تَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصُّورَةِ فِي الْبَيْتِ وَنَهَى أَنْ يُصْنَعَ ذَلِكَ قَالِ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي طَلْحَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Rauh bin Ubadah] said, narrated to us [Ibnu Juraij] said, informed me [Abu Az Zubair] from [Jabir], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited images inside the house and prohibited making them.' The narrator said: 'In the same matter, there are narrations from Ali, Abu Thalhah, Aisyah, Abu Hurairah, and Abu Ayyub.' Abu Isa said: 'The hadith of Jabir is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 14069, 14593

REMOVE PICTURED RUGS

Hadith Imam Tirmidzi Number 1672

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ قَالَ فَوَجَدْتُ عِنْدَهُ سَهْلَ بْنَ حُثَيْفٍ قَالَ فَدَعَا أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ فَقَالَ لَهُ سَهْلٌ لَمْ تَنْزِعْهُ فَقَالَ لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ عَلِمْتَ قَالَ سَهْلٌ أَوَلَمْ يَقُلْ إِلَّا مَا كَانَ رَفْعًا فِي ثَوْبٍ فَقَالَ بَلَى وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ

Narrated to us [Ishaq bin Musa Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik] from [Abu An Nadhr] from [Ubaidullah bin Abdullah bin Utbah], he said: 'I visited [Abu Thalhah Al Anshari].' Ubaidullah said: 'I saw Sahl bin Hunayf by his side.' Ubaidullah continued: 'Abu Thalhah called someone to take the carpet beneath him. [Sahl] asked: Why take it?' Abu Thalhah replied: "Because it has images. And the Prophet, peace and blessings be upon him, said about it what you know." Sahl asked: "Didn't the Prophet say 'except for engravings on cloth'?" Thalhah replied: "Yes, but it makes my heart more at ease." Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 15412

Imam Nasa'i : 5254

Imam Malik : 1524

THE LAW OF PAINTING AND LISTENING

Hadith Imam Tirmidzi Number 1673

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَوَّرَ صُورَةً عَذَّبَهُ اللَّهُ حَتَّى يَنْفُخَ فِيهَا يَغْنِي الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ يَفْرُونَ بِهِ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنَكَ يَوْمَ الْقِيَامَةِ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي جَحِيفَةَ وَعَائِشَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] said, narrated to us [Hammad bin Zaid] from [Ayyub] from [Ikrimah] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, said: Whoever makes an image, Allah will punish them until they breathe a soul into it, which they will never do. And whoever eavesdrops on a people's conversation while they try to keep it secret, molten lead will be poured into their ears on the Day of Resurrection.' The narrator said: 'In this matter, there are also hadiths from Abdullah bin Mas'ud, Abu Hurairah, Abu Juhaifah, Aisyah, and Ibnu Umar.' Abu Isa said: 'The hadith of Ibnu Abbas is hasan sahih.'

Hadith Corroboration

Imam Ahmad : 1769, 2054, 2671, 3102, 3210, 3220, 3377, 3674, 3845, 4477, 4561, 4921, 5507, 5811, 5980, 6044, 6869, 7209, 8584,

8716, 8721, 9448, 10399, 22952, 23127, 23281, 23370, 23417, 23424, 24450, 24655, 24684, 24803, 24896, 24946

Imam Bukhari : 1963, 2073, 4783, 5494, 5495, 5496, 5497, 5498, 5504, 5506, 5644, 6520, 7002, 7003, 7004

Imam Muslim : 3936, 3937, 3941, 3942, 3943, 3944, 3945, 3946, 3947

Imam Abu Dawud : 3621, 4370

Imam Tirmidzi : 1673

Imam Nasa'i : 5261, 5262, 5263, 5264, 5265, 5266, 5267, 5268, 5269

Imam Ibnu Majah : 2142

Imam Malik : 1525

CHANGING THE COLOR OF GRAY HAIR

Hadith Imam Tirmidzi Number 1674

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ قَالَ وَفِي الْبَابِ عَنْ الزُّبَيْرِ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي ذَرٍّ وَأَنَسٍ وَأَبِي رَمَثَةَ وَالْجُهْدَمَةَ وَأَبِي الطُّفَيْلِ وَجَابِرِ بْنِ سَمُرَةَ وَأَبِي جُحَيْفَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] said, narrated to us [Abu Awanah] from [Umar bin Abu Salamah] from [his father] from [Abu Hurairah], he said: "The Messenger of Allah, peace and blessings be upon him, said: Change the color of your gray hair and do not resemble the Jews." The narrator said: 'In this matter, there are also hadiths from Az Zubair, Ibnu Abbas, Abu Dzar, Anas, Abu Rimtsah, Al Jahdamah, Abu Thufail, Jabir bin Samurah, Abu Juhaifah, and Ibnu Umar.' Abu Isa said: 'The hadith of Abu Hurairah is hasan sahih. This hadith is also narrated from Abu Hurairah, from the Prophet, peace and blessings be upon him, through many chains.'

Hadith Corroboration

Imam Ahmad : 1341, 6975, 7227, 7230, 7737, 8842, 9434, 10067, 13098

Imam Bukhari : 3203, 5448

Imam Muslim : 3926

Imam Abu Dawud : 3671

Imam Tirmidzi : 1674, 2619

Imam Nasa'i : 4983, 4984, 4985, 4986, 4987, 5146

Imam Ibnu Majah : 3611

HOW TO CHANGE THE COLOR OF GRAY HAIR

Hadith Imam Tirmidzi Number 1675

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ الْأَجْلَحِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَحْسَنَ مَا غَيَّرَ بِهِ الشَّيْبُ الْحِنَّاءُ وَالْكَتْمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْأَسْوَدِ الدِّيلِيُّ اسْمُهُ ظَالِمُ بْنُ عَمْرِو بْنِ سُفْيَانَ

Narrated to us [Suwaid bin Nashr] said, informed us [Ibnul Mubarak] from [Al Ajlah] from [Abdullah bin Buraidah] from [Abul Aswad] from [Abu Dzar] from the Prophet, peace and blessings be upon him, he said: 'The best thing to change the color of gray hair is henna and katam (a dark-colored plant).' Abu Isa said: 'This hadith is hasan sahih. Abul Aswad Ad Dili's real name is Zhalim bin Amru bin Sufyan.'

Hadith Corroboration

Imam Ahmad : 20345, 20374, 20375, 20400, 20422, 20514

Imam Abu Dawud : 3673

Imam Tirmidzi : 1675

Imam Nasa'i : 4990, 4991, 4992, 4993, 4994, 4995

Imam Ibnu Majah : 3612, 3613

THE PROPHET MUHAMMAD'S BODY POSTURE AND APPEARANCE

Hadith Imam Tirmidzi Number 1676

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبْعَةً لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ حَسَنَ الْجِسْمِ أَسْمَرَ اللَّوْنِ وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبْطٍ إِذَا مَشَى يَتَوَكَّأُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَوَائِلِ بْنِ حُجْرٍ وَأُمِّ هَانِيٍّ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدٍ

Narrated to us [Humaid bin Mas'adah] said, narrated to us [Abdul Wahhab Ats Tsaqafi] from [Humaid] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, was of medium height, neither tall nor short, with a well-proportioned body and a brownish complexion. His hair was neither curly nor straight, and he walked upright.' Abu Isa said: 'In this matter, there are also hadiths from Aisyah, Al Bara, Abu Hurairah, Ibnu Abbas, Abu Sa'id, Jabir, Wail bin Hujr, and Ummu Hani.' Abu Isa said: 'The hadith of Anas from Humaid is hasan sahih gharib through this chain.'

Hadith Corroboration

Imam Ahmad : 708, 900, 1001, 1233, 13031

Imam Bukhari : 2608, 3284, 5400, 5449

Imam Muslim : 4330

Imam Tirmidzi : 1676, 3556, 3570, 3571

Imam Malik : 1434

THE LENGTH OF THE PROPHET'S HAIR

Hadith Imam Tirmidzi Number 1677

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَةِ وَدُونَ الْوُفْرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَلَمْ يَذْكُرُوا فِيهِ هَذَا الْحَرْفَ وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَةِ وَدُونَ الْوُفْرَةِ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ ثِقَةٌ كَانَ مَالِكُ بْنُ أَنَسٍ يُوثِّقُهُ وَيَأْمُرُ بِالْكِتَابَةِ عَنْهُ

Narrated to us [Hannad] said, narrated to us [Abdurrahman bin Abu Az Zinad] from [Hisyam bin Urwah] from [his father] from [Aisyah], she said: 'I and the Messenger of Allah, peace and blessings be upon him, bathed together from one vessel. His hair was between the tips of his ears and his shoulders.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain. It was also narrated from Aisyah through another chain, she said: I and the Messenger of Allah, peace and blessings be upon him, bathed together from one vessel...' but the narrators did not mention "his hair was between the tips of his ears and his shoulders." Abdurrahman bin Abu Az Zinad is a trustworthy person Malik bin Anas stated that Abdurrahman is trustworthy and instructed to write (hadiths) from him."

Hadith Corroboration

Imam Ahmad : 540, 2478, 11662, 11713, 11866, 13107, 22960, 23458, 23577, 23581, 23721, 23768, 23805, 23842, 24116, 24200, 24218, 24236, 24431, 24453, 24736, 24981, 25085, 25201, 25524, 25570, 25660, 25820, 25821

Imam Bukhari : 242, 245, 253

Imam Muslim : 480, 483, 486

Imam Abu Dawud : 71, 90

Imam Tirmidzi : 1677

Imam Nasa'i : 228, 231, 232, 234, 235, 236, 237, 239, 240, 407, 408, 410, 411

Imam Ibnu Majah : 370, 371, 372, 373, 374, 376

Imam Darimi : 743

PROHIBITION OF COMBING HAIR TOO OFTEN

Hadith Imam Tirmidzi Number 1678

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامٍ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّرْجُلِ إِلَّا غَبَّاحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ عَنْ الْحَسَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ

Narrated to us [Ali bin Khasyram] said, informed us [Isa bin Yunus] from [Hisyam] from [Al Hasan] from [Abdullah bin Mughaffal], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited combing and grooming hair except occasionally.' Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] from [Hisyam] from [Al Hasan] with this chain, as in this hadith.' Abu Isa said: 'This hadith is hasan sahih.' He said: 'In this matter, there is also a hadith from Anas.'

Hadith Corroboration

Imam Ahmad : 16191, 16398, 22051

Imam Abu Dawud : 26, 3628

Imam Tirmidzi : 1678

Imam Nasa'i : 238, 4968, 4969, 4970, 4971, 4972

RECOMMENDATIONS FOR USING AL-ITSMID CELAK

Hadith Imam Tirmidzi Number 1679

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّيَالِسِيُّ عَنْ عَبَّادِ بْنِ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اكْتَحِلُوا بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ وَزَعَمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِي هَذِهِ وَثَلَاثَةً فِي هَذِهِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ عَلَى هَذَا اللَّفْظِ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَحُمَيْدُ بْنُ يَحْيَى قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ نَحْوَهُ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ

Narrated to us [Muhammd bin Humaid] said, narrated to us [Abu Dawud] - that is Ath Thayalisi - from [Abbad bin Manshur] from [Ikrimah] from [Ibnu Abbas] that the Messenger

of Allah, peace and blessings be upon him, said: 'Use kohl with Al Itsmid (the best type of kohl), for it strengthens eyesight and promotes hair growth.' Ibnu Abbas believed that the Prophet, peace and blessings be upon him, had kohl that he used every night before sleep three times on one side and three times on the other.' The narrator said: 'In this matter, there are also hadiths from Jabir and Ibnu Umar.' Abu Isa said: 'The hadith of Ibnu Abbas is hasan gharib we only know it with this wording from the hadith of Abbad bin Manshur.' Narrated to us [Ali bin Hujr] and [Muhammad bin Yahya], both said: narrated to us [Yazid bin Harun] from [Abbad bin Manshur] as in this hadith. It was also narrated through another chain from the Prophet, peace and blessings be upon him, he said: 'Use Al Itsmid, for it strengthens eyesight and promotes hair growth.'

Hadith Corroboration

Imam Ahmad : 1943, 15341

Imam Ibnu Majah : 3486, 3487, 3488

TOTAL PROHIBITION OF CLOSE DRESSING AND HIGHNESS

Hadith Imam Tirmidzi Number 1680

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْإِسْكَندَرَانِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لِبَسَتَيْنِ الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ بِثَوْبِهِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَعَائِشَةَ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَبِي أُمَامَةَ وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] said, narrated to us [Ya'qub bin 'Abdurrahman Al Iskandarani] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: 'The Prophet, peace and blessings be upon him, prohibited two ways of dressing: Ash Shama (covering the entire body so nothing is visible) and a man sitting in ihtiba (sitting on the buttocks with knees drawn up to the chest) with two cloths, leaving his private parts uncovered.' Abu Isa said: 'In this matter, there are also hadiths from Ali, Ibnu Umar, Aisyah, Abu Sa'id, Jabir, and Abu Umamah. The hadith of Abu Hurairah is hasan sahih gharib through this chain. This hadith was also narrated from Abu Hurairah, from the Prophet, peace and blessings be upon him, through many chains.'

Hadith Corroboration

Imam Ahmad : 9066, 9800, 9975, 10131, 10600, 10672, 10998, 10999, 14019

Imam Bukhari : 354, 5373, 5374

Imam Abu Dawud : 3558

Imam Nasa'i : 5245, 5246, 5247

A CURSE FOR WOMEN WHO CURL UP THEIR HAIR AND ASK FOR A TATTOO

Hadith Imam Tirmidzi Number 1681

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ قَالَ نَافِعُ الْوَشْمُ فِي اللَّثَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ مَسْعُودٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَابْنِ عَبَّاسٍ وَمَعْقِلِ بْنِ يَسَارٍ وَمُعَاوِيَةَ

Narrated to us [Suwaid bin Nashr] said, informed us [Abdullah Ibnul Mubarak] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, said: 'Allah curses women who add hair extensions and those who request them, and women who tattoo or request to be tattooed.' Nafi' mentioned: 'Tattooing on the gums.' Abu Isa said: 'This hadith is hasan sahih.' He said: 'In this matter, there are also hadiths from Aisyah, Ibnu Mas'ud, Asma binti Abu Bakar, Ibnu Abbas, Ma'qil bin Yasar, and Mu'awiyah.'

Hadith Corroboration

Imam Ahmad : 4058, 4171, 4494, 8118

Imam Bukhari : 5477, 5481, 5481, 5484, 5486, 5491

Imam Muslim : 3965

Imam Abu Dawud : 3637, 3638, 3639

Imam Tirmidzi : 1681, 1681, 2707, 2707

Imam Nasa'i : 3363, 5008, 5009, 5156

Imam Ibnu Majah : 1977, 1979

PROHIBITION OF USING GOLD EMBROIDERED SADDLES

Hadith Imam Tirmidzi Number 1682

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ حَدَّثَنَا أَبُو إِسْحَقَ الشَّيْبَانِيُّ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدٍ بْنِ مُقَرَّرٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَتَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رُكُوبِ الْمَيَاثِرِ قَالَ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُعَاوِيَةَ وَحَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ نَحْوَهُ وَفِي الْحَدِيثِ قِصَّةٌ

Narrated to us [Ali bin Hujr] said, informed us [Ali bin Mushir] said, narrated to us [Abu Ishaq Asy Syaibani] from [Asy'ats bin Abu Asy Sya'tsa] from [Mu'awiyah bin Suwaid bin Muqarrin] from [Al Bara bin Azib], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited us from using saddles made of gold-embroidered fabric.' The narrator said: 'This hadith contains a story.' He said: 'In this matter, there are also hadiths from Ali and Mu'awiyah. The hadith of Al Bara is hasan sahih. [Syu'bah] also narrated from [Asy'ats bin Abu Asy Sya'tsa] as in this hadith. And this hadith also contains a story.'

THE PROPHET'S MATTRESS IS MADE OF LEATHER AND FIBER

Hadith Imam Tirmidzi Number 1683

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ إِنَّمَا كَانَ فِرَاشُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَنَامُ عَلَيْهِ أَدَمٌ حَشْوُهُ لَيْقُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ حَفْصَةَ وَجَابِرٍ

Narrated to us [Ali bin Hujr] said, informed us [Ali bin Mushir] from [Hisyam bin Urwah] from [his father] from ['Aisyah], she said: 'The mattress used by the Prophet, peace and blessings be upon him, for sleeping was made of leather stuffed with palm fiber.' Abu Isa said: 'This hadith is hasan sahih. In this matter, there are also hadiths from Hafshah and Jabir.'

Hadith Corroboration
Imam Muslim : 3883

THE PROPHET'S MOST FAVOURED CLOTHING IS THE GAMIS Hadith Imam Tirmidzi Number 1684

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا أَبُو ثُمَيْلَةَ وَالْفَضْلُ بْنُ مُوسَى وَزَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ تَفَرَّدَ بِهِ وَهُوَ مَرْوَزِيٌّ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أَبِي ثُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ

Narrated to us [Muhammad bin Humaid Ar Razi] said, narrated to us [Abu Tumailah] and [Al Fadhl bin Musa] and [Zaid bin Hubab] from [Abdul Mukmin bin Khalid] from [Abdullah bin Buraidah] from [Ummu Salamah], she said: 'The clothing most liked by the Prophet, peace and blessings be upon him, was the qamis.' Abu Isa said: 'This hadith is hasan gharib we know it from the hadith of Abdul Mukmin bin Khalid through a single narration, and he is a Marwazi. Some also narrated this hadith from [Abu Tumailah], from [Abdul Mukmin bin Khalid], from [Abdullah bin Buraidah], from [his mother], from [Ummu Salamah].'

Hadith Corroboration
Imam Bukhari : 5366
Imam Muslim : 3878
Imam Abu Dawud : 3507
Imam Tirmidzi : 1685, 1686, 1709
Imam Nasa'i : 5220

THE PROPHET'S MOST FAVORITE CLOTHING IS THE GAMIS (ANOTHER VERSION) Hadith Imam Tirmidzi Number 1685

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ حَدِيثُ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ أَصَحُّ وَإِنَّمَا يُذَكِّرُ فِيهِ أَبُو تُمَيْلَةَ عَنْ أُمِّهِ

Narrated to us [Ziyad bin Ayyub Al Baghdadi] said, narrated to us [Abu Tumailah] from [Abdul Mukmin bin Khalid] from [Abdullah bin Buraidah] from [his mother] from [Ummu Salamah], she said: 'The clothing most liked by the Messenger of Allah, peace and blessings be upon him, was the qamis.' Abu Isa said: 'I heard Muhammad bin Isma'il say: The hadith of Abdullah bin Buraidah, from his mother, from Ummu Salamah is more sahih, but in this hadith, it is mentioned 'from Abu Tumailah, from his mother'.'"

Hadith Corroboration
Imam Bukhari : 5366
Imam Muslim : 3878
Imam Abu Dawud : 3507
Imam Tirmidzi : 1686
Imam Nasa'i : 5220

THE PROPHET'S MOST FAVORITE CLOTHING IS THE GAMIS (ANOTHER VERSION)

Hadith Imam Tirmidzi Number 1686

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ

Narrated to us [Ali bin Hujr] said, informed us [Al Fadhl bin Musa] from [Abdul Mukmin bin Khalid] from [Abdullah bin Buraidah] from [Ummu Salamah], she said: 'The clothing most liked by the Messenger of Allah, peace and blessings be upon him, was the qamis.'

Hadith Corroboration
Imam Ahmad : 11929, 12438, 13134, 13594
Imam Muslim : 3877, 3878
Imam Abu Dawud : 3507
Imam Tirmidzi : 1709
Imam Nasa'i : 5220
Imam Ibnu Majah : 3565

THE LENGTH OF THE PROPHET'S Sleeves UP TO THE WRIST

Hadith Imam Tirmidzi Number 1687

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ الْحَجَّاجِ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ الدَّسْتَوَائِيُّ حَدَّثَنِي أَبِي عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الْأَنْصَارِيَّةِ قَالَتْ كَانَ كُمٌ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الرُّسْغِقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdullah bin Muhammad bin Al Hajjaj Ash Shawwaf Al Bashri] said, narrated to us [Mu'adz bin Hisyam Ad Dastuwa`i] said, narrated to me [my father] from [Budail bin Maisarah Al Uqaili] from [Syahr bin Hausyab] from [Asma binti Yazid bin As Sakan Al Anshariyah], she said: 'The sleeves of the Messenger of Allah's shirt, peace and blessings be upon him, reached his wrists.' Abu Isa said: 'This hadith is hasan gharib.'

Hadith Corroboration
Imam Abu Dawud : 3509

STARTING TO WEAR CLOTHES FROM THE RIGHT

Hadith Imam Tirmidzi Number 1688

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبَسَ قَمِيصًا بَدَأَ بِمِائِمِنِهَا قَالَ أَبُو عِيسَى وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ عَنْ شُعْبَةَ

Narrated to us [Nashr bin Ali Al Jahdhami] said, narrated to us [Abdu Ash Shamad bin Abdul Warits] said, narrated to us [Syu'bah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: 'When the Messenger of Allah, peace and blessings be upon him, put on a shirt, he always started with the right side.' Abu Isa said: 'Not only one person narrated this hadith from Syu'bah - with this chain - from Abu Hurairah as mauquf. And we do not know anyone who narrated this hadith as marfu' except Abdu Ash Shamad bin Abdul Warits, from Syu'bah.'

PRAYER WHEN WEARING NEW CLOTHES

Hadith Imam Tirmidzi Number 1689

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عُمَرَ حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُرْنِيُّ عَنْ الْجُرَيْرِيِّ نَحْوَهُ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Suwaid bin Nashr] said, informed us [Abdullah Ibnul Mubarak] from [Sa'id Al Jurairi] from [Abu Nadhrah] from [Abu Sa'id], he said: 'When the Prophet, peace and blessings be upon him, wore new clothing, he always named it, whether it was a turban, qamis, or shawl. Then he would say: ALLAHUMMA LAKAL HAMDU ANTA KASAUTANIIHI AS`ALUKA KHAIRAHU WA KHAIRA MAA SHUNI'A LAHU WA A'UUDZU BIK MIN

SYARRIHI WA SYARRI MAA SHUNI'A LAHU (O Allah, all praise is Yours, You have clothed me with it. I ask for its goodness and the goodness for which it was made. And I seek refuge in You from its evil and the evil for which it was made)." Abu Isa said: 'In this matter, there are also hadiths from Umar and Ibnu Umar. Narrated to us [Hisyam bin Yunus Al Kufi] said, narrated to us [Al Qasim bin Malik Al Muzani] from [Al Jurairi] as in this hadith. And this hadith is hasan gharib sahih.'"

Hadith Corroboration
Imam Ahmad : 10818, 11043
Imam Abu Dawud : 3504

A RUM CLOAK WITH SEMITE ARMORES

Hadith Imam Tirmidzi Number 1690

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَسَ جُبَّةً رُومِيَّةً ضَيِّقَةً الْكُمَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yusuf bin Isa] said, narrated to us [Waki'] said, narrated to us [Yunus bin Abu Ishaq] from [Asy Sya'bi] from [Urwah Ibnul Mughirah bin Syu'bah] from [his father] that the Prophet, peace and blessings be upon him, once wore a Roman cloak with narrow sleeves.' Abu Isa said: 'This hadith is hasan sahih.'

Hadith Corroboration
Imam Ahmad : 17529

GIFT OF SHOES AND ROBE FROM DIHYAH AL-KALBI

Hadith Imam Tirmidzi Number 1691

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ الْحَسَنِ بْنِ عِيَّاشٍ عَنْ أَبِي إِسْحَقَ هُوَ الشَّيْبَانِيُّ عَنْ الشَّعْبِيِّ قَالَ قَالَ الْمَغِيرَةُ بْنُ شُعْبَةَ أَهْدَى دَحِيَّةُ الْكَلْبِيِّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَيْنِ فَلَبِسَهُمَا قَالَ أَبُو عِيسَى وَقَالَ إِسْرَائِيلُ عَنْ جَابِرٍ عَنْ عَامِرٍ وَجُبَّةً فَلَبِسَهُمَا حَتَّى تَحَرَّقَا لَا يَدْرِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْكِي هُمَا أَمْ لَا وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو إِسْحَقَ اسْمُهُ سُلَيْمَانٌ وَالْحَسَنُ بْنُ عِيَّاشٍ هُوَ أَخُو أَبِي بَكْرٍ بْنِ عِيَّاشٍ

Narrated to us [Qutaibah] said, narrated to us [Ibnu Abu Zaidah] from [Al Hasan bin Ayyasy] from [Abu Ishaq] - that is Asy Syaibani - from [Asy Sya'biy], he said: [Al Mughirah bin Syu'bah] said: 'Dihyah Al Kalbi gave the Messenger of Allah, peace and blessings be upon him, a pair of shoes, and he wore them.' Abu Isa said: '[Isra'il] mentioned from [Jabir], from [Amir], ...and a cloak, and he wore them until they wore out he did not know whether they were from the skin of a slaughtered animal or a dead one.' This is a hasan gharib hadith. Abu Ishaq's real name is Sulaiman, while Al Hasan bin Ayyasy is the brother of Abu Bakr bin Ayyasy.'"

THE PROPHET'S ORDER TO CHANGE THE NOSE FROM SILVER TO GOLD

Hadith Imam Tirmidzi Number 1692

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنُ الْبَرِيدِ وَأَبُو سَعْدٍ الصَّغَانِيُّ عَنْ أَبِي الْأَشْهَبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ قَالَ أَصِيبَ أَنْفِي يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذْتُ أَنْفًا مِنْ وَرَقٍ فَأَتَنَنْ عَلَيَّ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ أَبِي الْأَشْهَبِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ وَقَدْ رَوَى سَلْمُ بْنُ زَرِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ نَحْوَ حَدِيثِ أَبِي الْأَشْهَبِ وَقَدْ رَوَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ شَدُّوا أَسْنَانَهُمْ بِالذَّهَبِ وَفِي الْحَدِيثِ حُجَّةٌ لَهُمْ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ سَلْمُ بْنُ زَرِيرٍ وَهُوَ وَهُمْ وَزَرِيرٌ أَصَحُّ وَأَبُو سَعْدٍ الصَّغَانِيُّ اسْمُهُ مُحَمَّدٌ بْنُ مُيَسَّرٍ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Ali bin Hasyim bin Al Barid] and [Abu Sa'd Ash Shaghani] from [Abul Asy'hab] from ['Abdurrahman bin Tharafah] from [Arfajah bin As'ad], he said: 'During the Battle of Al Kulab in the pre-Islamic era, my nose was injured, so I replaced it with silver, but it became foul. Then the Messenger of Allah, peace and blessings be upon him, ordered me to make a nose from gold.' Narrated to us [Ali bin Hujr] said, narrated to us [Ar Rabi' bin Badr] and [Muhammad bin Yazid Al Wasithi] from [Abul Asy'hab] as in this hadith.' Abu Isa said: 'This hadith is hasan gharib we only know it from the hadith of Abdurrahman bin Tharafah. [Salm bin Zarir] also narrated from ['Abdurrahman bin Tharafah] as in the hadith of Abul Asy'hab. Many scholars narrated that they reinforced their teeth with gold, using this hadith as evidence. Abdurrahman bin Mahdi said: The name Salm bin Razin is doubtful, while (Salm bin) Razin is more sahih. Abu Sa'd Ash Shaghani's real name is Muhammad bin Muyassir.'"

PROHIBITION ON USING WILD ANIMAL SKIN

Hadith Imam Tirmidzi Number 1693

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ وَمُحَمَّدُ بْنُ بِشْرِ وَعَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ بْنُ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيجِ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُودِ السَّبَاعِ أَنْ تُفْتَرَشَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيجِ عَنْ أَبِيهِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُودِ السَّبَاعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ أَنَّهُ كَرِهَ جُلُودَ السَّبَاعِ قَالَ أَبُو عِيسَى وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ غَيْرَ سَعِيدِ بْنِ أَبِي عُرُوبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرَّشَكِيِّ عَنْ أَبِي الْمَلِيحِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ جُلُودِ السَّبَاعِ وَهَذَا أَصَحُّ

Narrated to us [Abu Kuraib] said, narrated to us [Ibnul Mubarak] and [Muhammad bin Bisyr] and [Abdullah bin Isma'il bin Abu Khalid] from [Sa'id bin Abu Arubah] from [Qatadah] from [Abul Malih] from [his father], he said: 'The Prophet, peace and blessings be upon him, prohibited using the skin of wild animals as a spread.' Narrated to us [Muhammad bin Basysyar] said, narrated to us [Yahya bin Sa'id] said, narrated to us [Sa'id] from [Qatadah] from [Abul Malih] from [his father] that the Prophet, peace and blessings be upon him, prohibited the use of wild animal skins.' Narrated to us [Muhammad bin Basysyar] said, narrated to us Mu'adz bin Hisyam said, narrated to me my father from [Qatadah] from [Abul Malih], that he disliked the use of wild animal skins.' Abu Isa said: 'We do not know anyone who mentioned from Abul Malih, from his father, except Sa'id bin Abu Arubah. Narrated to us [Muhammad bin Basysyar] said, narrated to us [Muhammad bin Ja'far] said, narrated to us [Syu'bah] from [Yazid Ar Risyk] from [Abul Malih] from the Prophet, peace and blessings be upon him, that he prohibited the use of wild animal skins. And this is more sahih.'

Hadith Corroboration
Imam Ahmad : 19784, 19789
Imam Abu Dawud : 3603
Imam Nasa'i : 4180
Imam Darimi : 1901

THE PROPHET'S SANDALS HAVE TWO STRAPS

Hadith Imam Tirmidzi Number 1694

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمَا قَبَالَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] said, narrated to us [Abu Dawud] said, narrated to us [Hammam] from [Qatadah], he said: 'I asked [Anas], What were the sandals of the Messenger of Allah, peace and blessings be upon him, like?' He replied: "His sandals had two straps." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 11782, 12629, 13079, 13342
Imam Bukhari : 5409, 5410
Imam Abu Dawud : 3605
Imam Tirmidzi : 1694, 1695
Imam Nasa'i : 5272, 5273
Imam Ibnu Majah : 3604, 3605

THE PROPHET'S SANDALS HAVE TWO STRAPS

Hadith Imam Tirmidzi Number 1695

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ نَعْلَاهُ لَهُمَا قَبَالَا نَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Ishaq bin Manshur] said, informed us [Habban bin Hilal] said, narrated to us [Hammam] said, narrated to us [Qatadah] from [Anas], he said: 'The sandals of the Messenger of Allah, peace and blessings be upon him, had two straps.' Abu Isa said: 'This hadith is hasan sahih, and in the same matter, there are hadiths from Ibnu Abbas and Abu Hurairah.'

Hadith Corroboration

Imam Ahmad : 11782, 12629, 13079, 13342

Imam Bukhari : 5409, 5410

Imam Abu Dawud : 3605

Imam Tirmidzi : 1694, 1695

Imam Nasa'i : 5272, 5273

Imam Ibnu Majah : 3604, 3605

SHOULD NOT WALK IN ONE SANDAL

Hadith Imam Tirmidzi Number 1696

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلَهُمَا جَمِيعًا أَوْ لِيُخَفِّهَهَا جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ

Narrated to us [Qutaibah] from [Malik]. (In another chain) Narrated to us [Al Anshari] said, narrated to us [Ma'n] said, narrated to us [Malik] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Let none of you walk with one sandal either wear both or take off both.' Abu Isa said: 'This hadith is hasan sahih.' He said: 'In this matter, there is also a hadith from Jabir.'

Hadith Corroboration

Imam Ahmad : 7804, 9118, 9338, 9338, 9798, 9830, 9830, 10418, 10951, 13604, 13607, 13662, 13965, 22327

Imam Bukhari : 5408, 5408

Imam Muslim : 3914, 3914, 3915, 3916, 3917, 3919

Imam Abu Dawud : 3607, 3607, 3608

Imam Tirmidzi : 1696, 1696

Imam Nasa'i : 5274, 5275

Imam Ibnu Majah : 3607, 3607

Imam Malik : 1428, 1428, 1438

PROHIBITION ON WEARING SANDALS WHILE STANDING

Hadith Imam Tirmidzi Number 1697

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ عَنْ مَعْمَرٍ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْتَعِلَ الرَّجُلُ وَهُوَ قَائِمٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى
عُبَيْدُ اللَّهِ بْنُ عَمْرِو الرَّقِّيُّ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَكَلاَ الْحَدِيثَيْنِ لَا يَصِحُّ عِنْدَ أَهْلِ
الْحَدِيثِ وَالْحَارِثُ بْنُ نَبْهَانَ لَيْسَ عَنْدهُمْ بِالْحَافِظِ وَلَا نَعْرِفُ لِحَدِيثِ قَتَادَةَ عَنْ أَنَسٍ أَصْلًا

Narrated to us [Azhar bin Marwan Al Bashri] said, narrated to us [Al Harits bin Nabhan] from [Ma'mar] from [Ammar bin Abu Ammar] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited wearing sandals while standing.' Abu Isa said: 'This hadith is gharib. Ubaidullah bin Amru Ar Raqqi also narrated this hadith from Ma'mar, from Qatadah, from Anas. But both hadiths are not considered sahih by hadith scholars. According to them, Al Harits bin Nabhan is not a hafidz, and we also do not know a clear source for the hadith of Qatadah from Anas.'

Hadith Corroboration
Imam Abu Dawud : 3606
Imam Tirmidzi : 1697, 1698
Imam Ibnu Majah : 3608, 3609

PROHIBITION ON WEARING SANDALS WHILE STANDING

Hadith Imam Tirmidzi Number 1698

حَدَّثَنَا أَبُو جَعْفَرٍ السَّمْنَانِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدٍ اللَّهِ الرَّقِّيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرِو الرَّقِّيُّ عَنْ مَعْمَرٍ عَنْ
قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَنْتَعِلَ الرَّجُلُ وَهُوَ قَائِمٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
غَرِيبٌ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَلَا يَصِحُّ هَذَا الْحَدِيثُ وَلَا حَدِيثُ مَعْمَرٍ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ عَنْ أَبِي
هُرَيْرَةَ

Narrated to us [Abu Ja'far As Simnani] said, narrated to us [Sulaiman bin Ubaidullah Ar Raqqi] said, narrated to us [Ubaidullah bin Umar Ar Raqqi] from [Ma'mar] from [Qatadah] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited wearing sandals while standing.' Abu Isa said: 'This hadith is gharib. Muhammad bin Isma'il said: This hadith is not sahih the hadith of Ma'mar from Ammar bin Abu Ammar, from Abu Hurairah, is also not sahih.'

Hadith Corroboration
Imam Abu Dawud : 3606
Imam Tirmidzi : 1697, 1698
Imam Ibnu Majah : 3608, 3609

THE PROPHET ONCE WALKED WITH ONE SANDALS

Hadith Imam Tirmidzi Number 1699

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ كُوفِيٌّ حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ الْبَجَلِيُّ الْكُوفِيُّ عَنْ
لَيْثٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ رَبَّمَا مَشَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَعْلٍ
وَاحِدَةٍ

Narrated to us [Al Qasim bin Dinar] said, narrated to us [Ishaq bin Manshur As Saluli] - from Kufah - said, narrated to us [Huraim bin Sufyan Al Bajali Al Kufi] from [Laits] from ['Abdurrahman Ibnul Qasim] from [his father] from ['Aisyah], she said: 'Perhaps the Prophet, peace and blessings be upon him, walked with one sandal.'

Hadith Corroboration
Imam Tirmidzi : 1699, 1700

THE PROPHET ONCE WALKED WITH ONE SANDALS

Hadith Imam Tirmidzi Number 1700

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا مَشَتْ
بِنَعْلٍ وَاحِدَةٍ وَهَذَا أَصْحَقُّ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ
مَوْقُوفًا وَهَذَا أَصَحُّ

Narrated to us [Ahmad bin Mani'] said, narrated to us [Sufyan bin Uyainah] from ['Abdurrahman Ibnul Qasim] from [his father] from ['Aisyah], that she walked with one sandal.' And this is more sahih.' Abu Isa said: 'This is how [Sufyan Ats Tsauri] and others narrated this hadith from Abdurrahman Ibnul Qasim as mauquf. And this is more sahih.'

Hadith Corroboration
Imam Tirmidzi : 1699, 1700

RULES FOR WEARING AND REMOVING SANDALS

Hadith Imam Tirmidzi Number 1701

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ
فَلْتَكُنْ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to me [Al Anshari], narrated to me [Ma'n], narrated to me [Malik] (in another narration). And narrated to us [Qutaibah] from [Malik] from [Abu Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'When one of you puts on sandals, let him start with the right one. And when he wants to take them off, let him start with the left one. Make the right one the first when putting them on and the left one the first when taking them off.' Abu Isa said, 'This is a hasan sahih hadith.'

Hadith Corroboration

THE PROPHET'S MESSAGE ABOUT WORLDLY PROVISIONS

Hadith Imam Tirmidzi Number 1702

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ وَأَبُو يَحْيَى الْحِمَّانِيُّ قَالَا حَدَّثَنَا صَالِحُ بْنُ حَسَّانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَدْتَ اللُّحُوقَ بِي فَلْيَكْفِكَ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَإِيَّاكَ وَمُجَالَسَةَ الْأَغْنِيَاءِ وَلَا تَسْتَخْلِقِي ثَوْبًا حَتَّى تُرَقِّعِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ بْنِ حَسَّانَ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ صَالِحُ بْنُ حَسَّانَ مُنْكَرُ الْحَدِيثِ وَصَالِحُ بْنُ أَبِي حَسَّانَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذَنْبٍ ثِقَةٌ قَالَ أَبُو عِيسَى وَمَعْنَى قَوْلِهِ وَإِيَّاكَ وَمُجَالَسَةَ الْأَغْنِيَاءِ عَلَى نَحْوِ مَا رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ رَأَى مَنْ فَضَّلَ عَلَيْهِ فِي الْخَلْقِ وَالرِّزْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فَضَّلَ هُوَ عَلَيْهِ فَإِنَّهُ أَجْدَرُ أَنْ لَا يَزْدَرِيَ نِعْمَةَ اللَّهِ عَلَيْهِ وَيُرَوِّى عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ صَحِبْتُ الْأَغْنِيَاءَ فَلَمْ أَرِ أَحَدًا أَكْبَرَ هَمًّا مِنِّي أَرَى دَابَّةً خَيْرًا مِنْ دَابَّتِي وَثَوْبًا خَيْرًا مِنْ ثَوْبِي وَصَحِبْتُ الْفُقَرَاءَ فَاسْتَرَحْتُ

Narrated to me [Yahya bin Musa], narrated to me [Sa'id bin Muhammad Al Warraq] and [Abu Yahya Al Himmani], both said, narrated to me [Shalih bin Hassan] from [Urwah] from ['Aisyah], may Allah be pleased with her, she said: The Messenger of Allah, peace and blessings be upon him, said to me: 'If you want to be with me (or equal to me) in paradise, then take provisions from this world like the provisions of a traveler, do not associate with the rich, and do not consider your clothes worn out (torn, unfit to wear) until you patch them.' Abu Isa said: 'This is a gharib hadith, which we only know from the hadith of Shalih bin Hassan. And I heard Muhammad say, Shalih bin Hassan is a munkar hadith narrator, whereas Shalih bin Abi Hassan, from whom Ibnu Abi Dzuaib narrated, is a trustworthy person." Abu Isa said: The meaning of the Prophet's saying, peace and blessings be upon him, "And do not associate with the rich," is as in the narration of Abu Hurairah, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, that he said: "Whoever sees someone who has been given more in appearance and sustenance, let him look at those who have less than him in the blessings given to him (whether in appearance or sustenance), for that will encourage him to always be grateful for the blessings Allah has bestowed upon him." Narrated from 'Aun bin Abdullah, he said: "I associated with the rich, and I did not see anyone with more desire than me with them, I saw camels better than mine and clothes better than mine. Then I associated with the poor, and my heart became calm."

THE PROPHET HAS FOUR BRAIDED HAIRS

Hadith Imam Tirmidzi Number 1703

حَدَّثَنِي ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ هَانِيٍّ قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَلَهُ أَرْبَعُ غَدَائِرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ مُحَمَّدٌ لَا أَعْرِفُ لِمُجَاهِدٍ سَمَاعًا مِنْ أُمِّ هَانِيٍّ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ الْمَكِّيُّ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ هَانِيٍّ قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَلَهُ أَرْبَعُ صَفَائِرَ أَبُو نَجِيحٍ اسْمُهُ يَسَارٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ مَكِّيٌّ

Narrated to me [Ibnu Abu Umar], narrated to me [Sufyan bin Uyainah] from [Ibnu Abu Najih] from [Mujahid] from [Ummu Hani'], she said: 'The Messenger of Allah, peace and blessings be upon him, entered Makkah, and he had four braided locks of hair.' Abu Isa said: 'This is a gharib hadith, and Muhammad said, I do not know if Mujahid has sama' (heard directly) from Ummu Hani'." Narrated to me [Muhammad bin Basysyar], narrated to me [Abdurrahman bin Mahdi], narrated to me [Ibrahim bin Nafi' Al Makki] from [Abu Najih] from [Mujahid] from [Ummu Hani'], she said: The Messenger of Allah, peace and blessings be upon him, came to Makkah, and he had four braided locks of hair.' Abu Najih is Yasar. Abu Isa said: 'This is a gharib hadith. Whereas Abdullah bin Abu Najih is Makki.'"

Hadith Corroboration
Imam Ahmad : 25655
Imam Abu Dawud : 3659
Imam Tirmidzi : 1703
Imam Ibnu Majah : 3621

KOPIYAH OF THE WIDE FRIENDS

Hadith Imam Tirmidzi Number 1704

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا مُحَمَّدُ بْنُ حُمُرَانَ عَنْ أَبِي سَعِيدٍ وَهُوَ عَبْدُ اللَّهِ بْنُ بُسْرِ قَالَ سَمِعْتُ أَبَا كَبْشَةَ الْأَنْمَارِيَّ يَقُولُ كَانَتْ كِمَامُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُطْحًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ وَعَبْدُ اللَّهِ بْنُ بُسْرِ بَصْرِيٌّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ وَبُطْحٌ يَعْنِي وَاسِعَةً

Narrated to me [Humaid bin Mas'adah], narrated to me [Muhammad bin Humran] from [Abu Sa'id], he is Abdullah bin Busr. He said, I heard [Abu Kabsyah Al Anmari] say: 'The caps of the companions of the Messenger of Allah, peace and blessings be upon him, were wide (covering the head).' Abu Isa said: 'This is a munkar hadith. Abdullah bin Busr is a weak narrator according to hadith scholars. Yahya bin Sa'id and others also deemed him weak. And buthhuun means waasi'ah (wide).'

CLOTHING LIMITS AND LENGTH

Hadith Imam Tirmidzi Number 1705

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ مُسْلِمِ بْنِ نَذِيرٍ عَنْ حُدَيْفَةَ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ فَقَالَ هَذَا مَوْضِعُ الْإِزَارِ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ عَنْ أَبِي إِسْحَقَ

Narrated to me [Qutaibah], narrated to me [Abul Ahwash] from [Abu Ishaq] from [Muslim bin Nadzr] from [Hudzaifah], may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, held my shin and said: 'This is the limit of clothing if you do not want (to lengthen it), then a little below it is permissible, and if you do not want, then clothing should not exceed the ankles.' Abu Isa said: 'This is a hasan sahih hadith, [Tsauri] and [Syu'bah] narrated it from [Abu Ishaq].'

Hadith Corroboration

Imam Ahmad : 22159, 22267, 22289, 22312

Imam Nasa'i : 5234

Imam Ibnu Majah : 3562

DIFFERENCES BETWEEN MUSLIMS AND POLYTEAS

Hadith Imam Tirmidzi Number 1706

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ أَبِي الْحَسَنِ الْعَسْقَلَانِيِّ عَنْ أَبِي جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ رُكَانَةَ عَنْ أَبِيهِ أَنَّ رُكَانَةَ صَارَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَرَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُكَانَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ فَرْقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقُلَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَإِسْنَادُهُ لَيْسَ بِالْقَائِمِ وَلَا نَعْرِفُ أَبَا الْحَسَنِ الْعَسْقَلَانِيَّ وَلَا ابْنَ رُكَانَةَ

Narrated to me [Qutaibah], narrated to me [Muhammad bin Rabi'ah] from [Abu Hasan Al Asqalani] from [Abu Ja'far bin Muhammad bin Rukanah] from [his father] that: [Rukanah] once wrestled with the Prophet, peace and blessings be upon him, and the Prophet defeated him. Rukanah said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The difference between us and the polytheists is the turban over the cap.' Abu Isa said: 'This is a gharib hadith, and its chain is not strong, and we do not know Abu Hasan Al Asqalani, nor Ibnu Rukanah.'

Hadith Corroboration

Imam Abu Dawud : 3556

THE LAW ON USING RINGS MADE OF VARIOUS MATERIALS

Hadith Imam Tirmidzi Number 1707

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ وَأَبُو ثَمِيلَةَ يَحْيَى بْنُ وَاصِحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ

بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ صُفْرِ فَقَالَ مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَصْنَامِ ثُمَّ أَتَاهُ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ الْجَنَّةِ قَالَ مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ قَالَ مِنْ وَرَقٍ وَلَا تُثِمِّمَهُ مِثْقَالًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ يُكْنَى أَبَا طَيْبَةَ وَهُوَ مَرْوَزِيٌّ

Narrated to me [Muhammad bin Humaid], narrated to me [Zaid bin Hubab] and [Abu Tsumailah Yahya bin Wadlih] from [Abdullah bin Muslim] from [Abdullah bin Buraidah] from [his father], he said: A man came to the Prophet, peace and blessings be upon him, wearing an iron ring, and the Prophet said: 'Why do you wear the adornment of the people of Hell?' Then the man came again wearing a ring of brass, and he said: 'Why do I smell the odor of idols from you?' Later, the man came wearing a gold ring, and he said: 'Why do you wear the adornment of the people of Paradise?' Then the man asked: 'What ring should I wear?' He replied: 'Wear a silver ring and do not make it as heavy as a mithqal.' Abu Isa said: 'This is a gharib hadith. In this matter, there is: From Abdullah bin Amr, and Abdullah bin Muslim's kunya is Abu Thaibah, a Marwazi.'

PROHIBITION ON WEARING CERTAIN CLOTHES AND RINGS ON CERTAIN FINGERS

Hadith Imam Tirmidzi Number 1708

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ ابْنِ أَبِي مُوسَى قَالَ سَمِعْتُ عَلِيًّا يَقُولُ نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْقَسِيِّ وَالْمِثْرَةِ الْحُمْرَاءِ وَأَنْ أَلْبَسَ خَاتَمِي فِي هَذِهِ وَفِي هَذِهِ وَأَشَارَ إِلَى السَّبَابَةِ وَالْوُسْطَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَابْنُ أَبِي مُوسَى هُوَ أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى وَاسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ

Narrated to me [Ibnu Abu Umar], narrated to me [Sufyan] from [Ashim bin Kulaib] from [Ibnu Abu Musa], he said: I heard [Ali] say: 'The Messenger of Allah, peace and blessings be upon him, prohibited me from using Al Qassiy (clothing mixed with silk), Al Mitsarah Al Hamra' (red silk mattresses), and wearing a ring on the index or middle finger.' Abu Isa said: 'This is a hasan sahih hadith. Ibnu Musa is Abu Burdah bin Abu Musa, whose name is Amir bin Abdullah bin Qais.'

Hadith Corroboration
Imam Ahmad : 567, 790
Imam Abu Dawud : 3530
Imam Nasa'i : 5094

THE CLOTHING THAT THE RASULULLAH SHALLALLAHU 'ALAIHI WASALLAM LIKED MOST

Hadith Imam Tirmidzi Number 1709

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا الْحَبْرَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to me [Muhammad bin Basysyar], narrated to me [Mu'adz bin Hisyam], narrated to me [my father] from [Qatadah] from [Anas], he said: 'The clothing most liked by the Messenger of Allah, peace and blessings be upon him, was hibarrah (cotton-decorated clothing).' Abu Isa said: 'This is a hasan sahih gharib hadith.'

Hadith Corroboration

Imam Ahmad : 12438, 13134, 13594

Imam Bukhari : 5365, 5366

Imam Muslim : 3878

Imam Abu Dawud : 3507, 3538

Imam Nasa'i : 5220

EATING HABITS OF THE RASULULLAH SHALLALLAHU 'ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 1710

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ يُونُسَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ مَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خُوانٍ وَلَا فِي سَكْرَجَةٍ وَلَا خُبْزَ لَهُ مُرَقَّقٌ قَالَ فَقُلْتُ لِقَتَادَةَ فَعَلَامَ كَانُوا يَأْكُلُونَ قَالَ عَلَى هَذِهِ السَّفَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَيُونُسُ هَذَا هُوَ يُونُسُ الْإِسْكَافِيُّ وَقَدْ رَوَى عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to me [Muhammad bin Basysyar], narrated to me [Mu'adz bin Hisyam], narrated to me [my father] from [Yunus] from [Qatadah] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, never ate at a long table, nor with a large tray, nor was crispy bread ever made for him.' So I asked Qatadah, 'Then why did they eat on this table?' Abu Isa said: 'This is a hasan gharib hadith. Muhammad bin Basysyar Yunus here is Yunus Al Iskafi. And [Abdul Warits bin Sa'id] narrated from [Sa'id bin Abu Arubah] from [Qatadah], from [Anas] from the Prophet, peace and blessings be upon him, with a similar hadith.'

Hadith Corroboration

Imam Ahmad : 11876

Imam Bukhari : 4967, 4995

Imam Tirmidzi : 2286

Imam Ibnu Majah : 3283, 3284

EATING RABBIT MEAT BY THE RASULULLAH SHALLALLAHU 'ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 1711

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ بْنِ أَنَسٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ نَفَجْنَا أَرْبَابًا بِمَرِّ الظُّهْرَانِ فَسَعَى أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَفَهَا فَأَذْرَكْتُهَا فَأَخَذْنَاهَا فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا بِمَرْوَةٍ فَبَعَثَ مَعِيَ بِفَخِذِهَا أَوْ بِوَرِكِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَهُ قَالَ قُلْتُ أَكَلَهُ قَالَ قَبْلَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جَابِرٍ وَعَمَّارٍ وَمُحَمَّدِ بْنِ صَفْوَانَ وَيُقَالُ مُحَمَّدُ بْنُ صَيْفِي وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِأَكْلِ الْأَرْبَابِ بَأْسًا وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَكْلَ الْأَرْبَابِ وَقَالُوا إِنَّهَا تَدْمَى

Narrated to me [Mahmud bin Ghailan], narrated to me [Abu Dawud], informed us [Syu'bah] from [Hisyam bin Zaid bin Anas], he said, I heard [Anas] say: 'We found a rabbit in Marru Azh Zhahran, so the companions of the Prophet, peace and blessings be upon him, chased it. Then I saw it, caught it, and brought it to Abu Thalhah, who slaughtered it in Marwa. Then he sent me to deliver its thigh or upper thigh to the Prophet, peace and blessings be upon him, and he ate it.' Abu Isa said: 'In this matter, there is: From Jabir and Muhammad bin Shafwan, usually called Muhammad bin Shaifi, and this is a hasan sahih hadith. Most scholars consider eating rabbit meat permissible, but some dislike it, saying, Indeed, rabbits bleed.'"

Hadith Corroboration
Imam Bukhari : 5109
Imam Darimi : 1928

THE LAW ON EATING MONITOR VALVE MEAT

Hadith Imam Tirmidzi Number 1712

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ أَكْلِ الضَّبِّ فَقَالَ لَا أَكُلُهُ وَلَا أُحَرِّمُهُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَثَابِتِ بْنِ وَدِيعَةَ وَجَابِرٍ وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي أَكْلِ الضَّبِّ فَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَكَرِهَهُ بَعْضُهُمْ وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ أَكَلِ الضَّبِّ عَلَى مَا إِدَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا تَرَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقَدُّرًا

Narrated to me [Qutaibah], narrated to me [Malik bin Anas] from [Abdullah bin Dinar] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, was asked about eating lizard meat, and he replied: 'I do not eat it, nor do I prohibit it.' In this matter, there is: From Umar, Abu Sa'id, Ibnu Abbas, Tsabit bin Wadi'ah, and Jabir bin Abdurrahman bin Hasanah. Abu Isa said: 'This is a hasan sahih hadith. Scholars differ on eating lizard meat.'

Some companions of the Prophet, peace and blessings be upon him, permitted it, while others disliked it. It is narrated from Ibnu Abbas that he said: Lizard meat was eaten at the table of the Messenger of Allah, peace and blessings be upon him, and he did not eat it, only considering it unclean."

Hadith Corroboration

Imam Ahmad : 4334, 4345, 4390, 4814, 4824, 5004, 5271, 5691

Imam Bukhari : 5110

Imam Muslim : 3599

Imam Nasa'i : 4240

THE PERMISSIBILITY OF EATING MONITOR MEAT

Hadith Imam Tirmidzi Number 1713

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ ابْنِ أَبِي عَمَّارٍ قَالَ قُلْتُ لَجَابِرِ الضَّبُعُ صَيْدٌ هِيَ قَالَ نَعَمْ قَالَ قُلْتُ أَكُلُهَا قَالَ نَعَمْ قَالَ قُلْتُ لَهُ أَقَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَلَمْ يَرَوْا بِأَكْلِ الضَّبُعِ بَأْسًا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَرُؤْيٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ فِي كَرَاهِيَةِ أَكْلِ الضَّبُعِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَكْلَ الضَّبُعِ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ قَالَ يَحْيَى الْقَطَّانُ وَرَوَى جَرِيرُ بْنُ حَازِمٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ ابْنِ أَبِي عَمَّارٍ عَنْ جَابِرٍ عَنْ عُمَرَ قَوْلُهُ وَحَدِيثُ ابْنِ جُرَيْجٍ أَصَحُّ وَابْنُ أَبِي عَمَّارٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ الْمَكِّيُّ

Narrated to me [Ahmad bin Mani'], narrated to me [Isma'il bin Ibrahim], informed us [Ibnu Juraij] from [Abdullah bin Ubaid bin Umair] from [Ibnu Abu Ammar], he said: I asked [Jabir], 'Is a lizard considered game?' Jabir replied, 'Yes.' I asked, 'Can I eat it?' Jabir replied, 'Yes.' I asked, 'Did the Messenger of Allah, peace and blessings be upon him, say so?' Jabir replied, 'Yes.' Abu Isa said: 'This is a hasan sahih hadith, and some scholars hold this view. According to them, eating lizard meat is permissible. This is the opinion of Ahmad and Ishaq. A hadith from the Prophet, peace and blessings be upon him, about the dislike of eating lizard meat has been narrated, but its chain is not strong. Some scholars also consider eating lizard meat makruh, including Ibnul Mubarak. Yahya Al Qaththan said: Jarir bin Hazim narrated this hadith from Abdullah bin Ubaid bin Umair from Ibnu Abu Ammar from Jabir from Umar. The hadith of Ibnu Juraij is more sahih. Ibnu Abu Ammar is Abdurrahman bin Abdullah bin Abu Ammar Al Makki.'

Hadith Corroboration

Imam Ahmad : 13904, 13927

Imam Nasa'i : 2787, 4249

Imam Ibnu Majah : 3227

Imam Darimi : 1861

PROHIBITION OF EATING MONITOR AND WOLF MEAT

Hadith Imam Tirmidzi Number 1714

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ أَبِي أُمَيَّةَ عَنْ حَبَّانِ بْنِ جَزْءٍ عَنْ أَخِيهِ حُزَيْمَةَ بْنِ جَزْءٍ قَالَسَّالْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الضَّبُعِ فَقَالَ أَوْيَاكُلُ الضَّبُعَ أَحَدٌ وَسَأَلْتُهُ عَنْ الذَّنْبِ فَقَالَ أَوْيَاكُلُ الذَّنْبَ أَحَدٌ فِيهِ خَيْرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي إِسْمَاعِيلَ وَعَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ وَهُوَ عَبْدُ الْكَرِيمِ بْنُ قَيْسٍ بْنِ أَبِي الْمُخَارِقِ وَعَبْدُ الْكَرِيمِ بْنُ مَالِكِ الْجَزَرِيِّ ثِقَةٌ

Narrated to me [Hannad], narrated to me [Abu Mu'awiyah] from [Isma'il bin Muslim] from [Abdul Karim bin Abul Mukhariq Abu Mu'awiyah] from [Hibban bin Jazu] from [his brother] Khuzaimah bin Jazu, he said: I asked the Messenger of Allah, peace and blessings be upon him, about eating lizard meat, and he replied: 'Does anyone eat lizard meat?' Then I asked about eating wolf meat, and he replied: 'Is there any good in someone who eats wolf meat?' Abu Isa said: 'The chain of this hadith is not strong we only know it from the hadith of Isma'il bin Muslim from Abdul Karim Abu Umayyah. Some hadith scholars have commented on Isma'il and Abdul Karim Abu Umayyah. He is Abdul Karim bin Qais bin Abu Al Mukhariq, and Abdul Karim bin Malik bin Malik Al Jazari is a trustworthy person.'

THE PROHIBITION OF EATING DONKEY MEAT AND THE COMMANDMENT OF EATING HORSE MEAT

Hadith Imam Tirmidzi Number 1715

حَدَّثَنَا فُتَيْبَةُ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَا طَعَمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْخُمُرِ قَالَ وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ وَرِوَايَةُ ابْنِ عُيَيْنَةَ أَصَحُّ قَالَ وَسَمِعْتُ مُحَمَّدًا يَقُولُ سُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ مِنْ حَمَّادِ بْنِ زَيْدٍ

Narrated to me [Qutaibah bin Sa'id] and [Nashru bin Ali], both said, narrated to me [Sufyan] from [Amru bin Dinar] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, fed us horse meat but prohibited us from eating donkey meat. In this matter, there is: From Asma' binti Abu Bakar. Abu Isa said: 'This is a hasan sahih hadith. Similarly, another narration from Amr bin Dinar, from Habir. And [Hammad bin Yazid] from [Amru bin Dinar] from [Muhammad bin Ali] from [Jabir]. The most sahih narration is that of Ibnu Uyainah. I heard Muhammad say: Sufyan bin Uyainah has a stronger memory than Hammad bin Zaid.'

PROHIBITION OF MUT'AH MARRIAGE AND EATING THE MEAT OF TAME HIMAR

Hadith Imam Tirmidzi Number 1716

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ الزُّهْرِيِّ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا عَنْ عَلِيِّ قَالَتَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مُتْعَةِ النِّسَاءِ زَمَنَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ هُمَا ابْنَا مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يُكْنَى أَبَا هَاشِمٍ قَالَ الزُّهْرِيُّ وَكَانَ أَرْضَاهُمَا الْحَسَنُ بْنُ مُحَمَّدٍ فَذَكَرَ نَحْوَهُ وَقَالَ غَيْرُ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ عُيَيْنَةَ وَكَانَ أَرْضَاهُمَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to me [Muhammad bin Basysyar], narrated to me [Abdul Wahhab Ats Tsaqafi] from [Yahya bin Sa'id Al Anshari] from [Malik bin Anas] from [Zuhri] (in another narration). And narrated to us [Ibnu Abu Umar], narrated to me [Sufyan bin Uyainah] from [Zuhri] from [Abdullah] and [Al Hasan], both sons of Muhammad bin Ali, from [their father], from [Ali], he said: 'On the day of Khaibar, the Messenger of Allah, peace and blessings be upon him, prohibited mut'ah marriage and eating the meat of tame donkeys.' Narrated to me [Sa'id bin Abdurrahman Al Makhzumi], narrated to me [Sufyan] from [Az Zuhri] from [Abdullah] and [Al Hasan], both sons of Muhammad bin Al Hanafiyah, and Abdullah bin Muhammad's kunya is Abu Hasyim. Az Zuhri said: 'The most trustworthy of the two is Al Hasan bin Muhammad.' Then he mentioned a similar hadith. Others besides Sa'id bin Abdurrahman, from Ibnu Uyainah, said that the most trustworthy of the two is Abdullah bin Muhammad. Abu Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 558, 771, 1141, 4490, 6009, 6028, 6742, 14361, 14603, 14796, 14803, 16563, 17080, 17880, 18339
Imam Bukhari : 3855, 3893, 3894, 3895, 3896, 3897, 4723, 5097, 5098, 5100
Imam Muslim : 2510, 2511, 2512, 2513, 3581, 3582, 3583, 3589, 3595
Imam Abu Dawud : 1775, 3314, 3316
Imam Nasa'i : 3312, 3313, 3314, 4253, 4254, 4260, 4261, 4263, 4371
Imam Ibnu Majah : 1951
Imam Malik : 994
Imam Darimi : 1906, 1909, 2100

PROHIBITION ON EATING THE MEAT OF WILD ANIMALS AND TAME DONKEYS

Hadith Imam Tirmidzi Number 1717

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ يَوْمَ خَيْبَرَ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ وَالْمَجْتَمَةِ وَالْحِمَارِ الْإِنْسِيْقَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَالْبَرَاءِ وَابْنِ أَبِي أَوْفَى وَأَنَسٍ وَالْعُرْبَاضِ بْنِ سَارِيَةَ وَأَبِي ثَعْلَبَةَ وَابْنِ عُمَرَ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو هَذَا الْحَدِيثُ وَإِنَّمَا ذَكَرُوا حَرْفًا وَاحِدًا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ

Narrated to me [Abu Kuraib], narrated to me [Husain bin Ali Al Ju'fi] from [Za'idah] from [Muhammad bin Amr] from [Abu Salamah] from [Abu Hurairah] that: 'On the day of Khaibar, the Messenger of Allah, peace and blessings be upon him, prohibited every wild animal, animals used as targets, and tame donkeys.' In this matter, there are also narrations from Ali, Jabir, Ibnu Abu Aufa, Anas, Al 'Irbadl bin Sariyah, Abu Tsa'labah, and Ibnu Abu Sa'id. Abu Isa said: 'This is a hasan sahih hadith. [Abdul Aziz bin Muhammad] and others narrated this hadith from [Muhammad bin Amr], but they mentioned one phrase, namely: The Prophet, peace and blessings be upon him, prohibited eating the meat of every wild animal.'

Hadith Corroboration

Imam Ahmad : 2974, 6926, 8434, 9054, 16527, 17072, 17073, 17074

Imam Abu Dawud : 3311

Imam Nasa'i : 4250, 4251, 4273

Imam Ibnu Majah : 3224, 3225

Imam Malik : 940

THE LAW ON THE VESSELS OWNED BY THE MAJUCI AND THE PROHIBITION OF EATING THE MEAT OF WILD ANIMALS Hadith Imam Tirmidzi Number 1718

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي ثَعْلَبَةَ قَالَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قُدُورِ الْمَجُوسِ فَقَالَ أَنْفُوهَا غَسَلًا وَاطْبُخُوا فِيهَا وَنَهَى عَنْ كُلِّ سَبْعٍ ذِي نَابٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ مَشْهُورٌ مِنْ حَدِيثِ أَبِي ثَعْلَبَةَ وَرَوَى عَنْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَأَبُو ثَعْلَبَةَ اسْمُهُ جُرْثُومٌ وَيُقَالُ جُرْهُمٌ وَيُقَالُ نَاشِبٌ وَقَدْ ذُكِرَ هَذَا الْحَدِيثُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَاجِيِّ عَنْ أَبِي ثَعْلَبَةَ

Narrated to me [Zaid bin Ahzam Ath Thai], narrated to me [Salmu bin Qutaibah], narrated to me [Syu'bah] from [Ayyub] from [Abu Qilabah] from [Abu Tsa'labah], he said: The Messenger of Allah, peace and blessings be upon him, was asked about the vessels of the Magians, and he replied: 'Wash them (the vessels of the Magians) and use them for cooking.' Then he also prohibited eating the meat of every wild animal. Abu Isa said: 'This is a well-known hadith, from the hadith of Abu Tsa'labah. It has also been narrated through

other chains. Abu Tsa'labah's name is Jurtsun, also called Jurhum and Nasyib. This hadith was also mentioned from Abu Qilabah, from Asma Ar Rahabi, from Abu Tsa'labah.'

Hadith Corroboration
Imam Ahmad : 17073

RULES FOR HUNTING AND USING EXPERT EQUIPMENT

Hadith Imam Tirmidzi Number 1719

حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ وَقَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحِيٍّ عَنْ أَبِي ثَعْلَبَةَ الْحُشَنِيِّ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ فَتَنْطَبُخُ فِي قُدُورِهِمْ وَنَشْرَبُ فِي آنِيَتِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ صَيْدٍ فَكَيْفَ نَصْنَعُ قَالَ إِذَا أُرْسَلَتْ كَلْبُكَ الْمُكَلَّبَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فُكُلٌ وَإِنْ كَانَ غَيْرَ مُكَلَّبٍ فَذُكِّي فُكُلٌ وَإِذَا رَمَيْتَ بِسَهْمِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فُكُلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to me [Ali bin Isa bin Yazid Al Baghdadi], narrated to me [Ubaidullah bin Muhammad Al 'Aisiy], narrated to me [Hammad bin Salamah] from [Ayyub] and [Qatadah] from [Abu Qilabah] from [Abu Asma` Ar Rahabi] from [Abu Tsa'labah Al Khusyanni] that he said: 'O Messenger of Allah, we live in the dwellings of the People of the Book, so we cook with their pots and drink from their vessels.' The Messenger of Allah, peace and blessings be upon him, said: 'If you do not find anything else, wash them with water.' Then Abu Tsa'labah said: 'O Messenger of Allah, we live in a hunting area.' He said: 'If you release your trained dogs after mentioning Allah's name and they kill the game, eat it. But if your dog is not trained and you manage to slaughter it, eat it. Likewise, if you shoot your arrow after mentioning Allah's name and the game is killed, eat it.' Abu Isa said: 'This is a hasan sahih hadith.'

TERMS AND CONDITIONS FOR REMOVING RATS FROM MENTENG

Hadith Imam Tirmidzi Number 1720

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَأَبُو عَمَّارٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ فَارَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ فَسُئِلَ عَنْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّوهَا قَالَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ مَيْمُونَةَ وَحَدِيثُ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَصَحُّ وَرَوَى مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ

التَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَوَهُ وَهُوَ حَدِيثٌ غَيْرُ مُحْفُوظٍ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ وَحَدِيثُ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ فِيهِ أَنَّهُ سُئِلَ عَنْهُ فَقَالَ إِذَا كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ هَذَا خَطَأٌ أَخْطَأَ فِيهِ مَعْمَرٌ قَالَ وَالصَّحِيحُ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and [Abu Ammar], both said, narrated to us [Sufyan] from [Az Zuhri] from [Ubaidullah] from [Ibnu Abbas] from [Maimunah], she said: A mouse fell into ghee and died, and this was asked about to the Prophet, peace and blessings be upon him, and he said: 'Throw away the mouse and the ghee around it and eat the rest.' In this matter, there is also a narration from Abu Hurairah. Abu Isa said: 'This is a hasan sahih hadith. This hadith was also narrated from Az Zuhri from Ubaidullah from Ibnu Abbas that the Prophet, peace and blessings be upon him, was asked. But they did not mention in it, From Maimunah.' The hadith of Ibnu Abbas from Maimunah is more sahih. [Ma'mar] narrated from [Az Zuhri], from [Sa'id bin Al Musayyab] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, with a similar hadith, but that hadith is ghairu mahfuzh (not preserved). He said: And I heard Muhammad bin Isma'il say: The hadith of Ma'mar from Zuhri from Sa'id bin Al Musayyab from Abu Hurairah from the Prophet, peace and blessings be upon him. Then he mentioned in it: That he was asked about it (the mouse that fell into the ghee), and he said: "If the ghee is solid, throw away the mouse and the ghee around it. But if the ghee is liquid, do not go near it." This is incorrect. Ma'mar made a mistake in it. The sahih is the hadith of Az Zuhri from Ubaidullah from Ibnu Abbas from Maimunah."

Hadith Corroboration
Imam Ahmad : 25569, 25575
Imam Bukhari : 5114
Imam Nasa'i : 4185
Imam Darimi : 731

PROHIBIT EATING AND DRINKING WITH THE LEFT HAND Hadith Imam Tirmidzi Number 1721

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي بَكْرٍ
بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلُ
أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبُ بِشِمَالِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ قَالَ فِي الْبَابِ عَنْ جَابِرٍ وَعُمَرَ
بْنِ أَبِي سَلَمَةَ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَنَسِ بْنِ مَالِكٍ وَحَفْصَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا
رَوَى مَالِكٌ وَابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ عَنْ ابْنِ عُمَرَ وَرَوَى مَعْمَرٌ وَعُقَيْلٌ عَنْ
الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ وَرَوَايَةُ مَالِكٍ وَابْنِ عُيَيْنَةَ أَصَحُّ

Narrated to us [Ishaq bin Manshur], informed us [Abdullah bin Numair], narrated to us [Ubaidullah bin Umar] from [Ibnu Syihab] from [Abu Bakr bin Ubaidullah bin Umar] from

[Abdullah bin Umar] that the Prophet, peace and blessings be upon him, said: 'Let none of you eat with his left hand nor drink with his left hand, for indeed Satan eats and drinks with his left hand.' In this matter, there are also narrations from Jabir, Umar bin Salamah bin Al Akwa', Anas bin Malik, and Hafshah. Abu Isa said: 'This is a hasan sahih hadith. Similarly narrated by [Malik] and [Ibnu Uyainah] from [Az Zuhri] from [Abu Bakr bin Ubaidullah], from [Ibnu Umar]. [Ma'mar] and [Uqail] also narrated from [Az Zuhri] from [Salim] from [Ibnu Umar]. But the narration of Malik and Ibnu Uyainah is more sahih.'

Hadith Corroboration

Imam Ahmad : 4309, 4654, 5257, 5583, 5843, 5908, 6050, 7955, 8235, 14060, 14327, 14620, 18605, 21584, 21604

Imam Muslim : 3763, 3764, 3765

Imam Abu Dawud : 3283

Imam Tirmidzi : 1721, 1722

Imam Ibnu Majah : 3259

Imam Malik : 1439

Imam Darimi : 1944

COMMAND TO USE THE RIGHT HAND FOR EATING AND DRINKING

Hadith Imam Tirmidzi Number 1722

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ

Narrated to us [Abdullah bin Abdurrahman], he said, narrated to us [Ja'far bin Aun] from [Sa'id bin Abu Arubah] from [Ma'mar] from [Az Zuhri] from [Salim] from [his father] that the Messenger of Allah, peace and blessings be upon him, said: 'If one of you eats, let him eat with his right hand and drink with his right hand. For Satan eats and drinks with his left hand.'

Hadith Corroboration

Imam Ahmad : 4309, 4654, 5257, 5583, 5843, 5908, 6050, 7955, 8235, 14060, 14327, 14620, 18605, 21584, 21604

Imam Muslim : 3763, 3764, 3765

Imam Abu Dawud : 3283

Imam Tirmidzi : 1721, 1722

Imam Ibnu Majah : 3259

Imam Malik : 1439

Imam Darimi : 1944

LICKING FINGERS AFTER EATING TO SEEK BARAKAH

Hadith Imam Tirmidzi Number 1723

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّتِهِنَّ الْبَرَكَتُ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَكَعْبِ بْنِ مَالِكٍ وَأَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا

نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سُهَيْلٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ حَدِيثُ عَبْدِ الْعَزِيزِ مِنَ الْمُخْتَلِفِ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Abdul Aziz bin Al Mukhtar] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said, the Messenger of Allah, peace and blessings be upon him, said: 'If one of you eats, let him lick his fingers, for he does not know which of them (the food) contains blessing.' In this matter, there are also narrations from Jabir, Ka'ab bin Malik, and Anas. Abu Isa said: 'This is a hasan gharib hadith we only know it through this chain, namely from the hadith of Suhail. And I asked Muhammad about this hadith, and he replied, The hadith of Abdullah is among the mukhtaliful hadith we only know it from his hadith.'

Hadith Corroboration
Imam Ahmad : 8143, 9001
Imam Muslim : 3796
Imam Darimi : 1939

LICKING FALLEN FOOD AND REMOVING DUST FROM FOOD Hadith Imam Tirmidzi Number 1724

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَسَقَطَتْ لُقْمَةٌ فَلْيُمِطْ مَا رَابَهُ مِنْهَا ثُمَّ لِيَطْعَمْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Abu Zubair] from [Jabir] that the Prophet, peace and blessings be upon him, said: 'If someone eats food and some of it falls, let him remove the dust from it and eat it, and do not leave it for Satan.' A similar hadith was narrated from Anas.

Hadith Corroboration
Imam Ahmad : 14701
Imam Tirmidzi : 1725

LICKING THREE FINGERS AFTER EATING AND THE ORDER TO WIPE THE PLATES Hadith Imam Tirmidzi Number 1725

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ وَأَمَرَنَا أَنْ نَسْلِتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Affan bin Muslim], narrated to

us [Hammad bin Salamah], narrated to us [Tsabit] from [Anas] that: When the Prophet, peace and blessings be upon him, ate food, he licked his three fingers. And he said: 'If someone eats food and some of it falls, let him remove the dust from it and eat it, and do not leave it for Satan.' Then he also ordered us to wipe the plate, and he said: 'Indeed, you do not know which of your food particles contains blessing.' Abu Isa said: 'This is a hasan gharib sahih hadith.'

Hadith Corroboration

Imam Ahmad : 11526, 12350, 13575, 13707, 13869, 14101, 14410

Imam Muslim : 3793, 3795

Imam Ibnu Majah : 3270

LICKING THE PLATE TO GET FORGIVENESS

Hadith Imam Tirmidzi Number 1726

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجُهْضَمِيُّ أَخْبَرَنَا أَبُو الْيَمَانِ الْمَعْلَى بْنُ رَاشِدٍ قَالَ حَدَّثَنِي جَدِّي أُمُّ عَاصِمٍ وَكَانَتْ أُمَّ وَلَدٍ لِسِنَانِ بْنِ سَلَمَةَ فَالْتَدَخَلَ عَلَيْنَا نُبَيْشَةُ الْخَيْرِ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحَسَهَا اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمَعْلَى بْنِ رَاشِدٍ وَقَدْ رَوَى يَزِيدُ بْنُ هَارُونَ وَعَازِلٌ وَاحِدٌ مِنَ الْأَيْمَةِ عَنِ الْمَعْلَى بْنِ رَاشِدٍ هَذَا الْحَدِيثَ

Narrated to us [Nashr bin Ali Al Jahdlami], informed us [Abul Yaman Al Mu'alla bin Rasyid], he said, narrated to me [my grandmother] Ummu Ashim - she was the umm walad of Sinan bin Salamah, she said: [Nubaisyatul Khair] came to us while we were eating from a large plate, and she narrated to us: Indeed, the Messenger of Allah, peace and blessings be upon him, said: 'Whoever eats from a large plate and licks it clean, that plate will seek forgiveness for him.' Abu Isa said: This is a gharib hadith, which we only know from the hadith of Al Mu'alla bin Rasyid, and [Yazid bin Harun] and many scholars narrated this hadith from [Mu'alla bin Rasyid].

Hadith Corroboration

Imam Ahmad : 19799

Imam Ibnu Majah : 3262, 3263

Imam Darimi : 1941

BARRACAH DOWNS IN THE MIDDLE OF THE FOOD

Hadith Imam Tirmidzi Number 1727

حَدَّثَنَا أَبُو رَجَاءٍ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَرَكَهَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ وَفِي

Narrated to us [Abu Raja`], narrated to us [Jarir] from [Atha` bin As Sa`ib] from [Sa'id bin Jubair] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: 'Blessing descends in the middle of the food, so eat from its edges and do not eat from its center.' Abu Isa said: This is a hasan sahih hadith, which we only know from the hadith of Atha' bin Sa`ib. [Syu'bah] and [Ats Tsauro] narrated this hadith from [Atha' bin Sa`ib]. A similar hadith was narrated from Ibnu Umar.

Hadith Corroboration
Imam Ahmad : 2594, 3022, 3261

PROHIBITION ON APPROACHING THE MOSQUE AFTER EATING GARLIC AND SHALLOTS

Hadith Imam Tirmidzi Number 1728

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ابْنِ جُرَيْجٍ حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ مِنْ هَذِهِ قَالَ أَوَّلَ مَرَّةٍ الثُّومِ ثُمَّ قَالَ الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلَا يَقْرَبُنَا فِي مَسْجِدِنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَجَابِرِ بْنِ سَمُرَةَ وَقُرَّةَ بْنِ إِيَّاسٍ الْمُرِّيَّ وَابْنَ عُمَرَ

Narrated to us [Ishaq bin Manshur], informed us [Yahya bin Sa'id Al Qaththan] from [Ibnu Juraij], narrated to us [Atha`] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever has eaten this garlic, this garlic, this onion, let him not come near our mosque.' Abu Isa said: This is a hasan sahih hadith. In this matter, there are also narrations from Umar, Abu Ayyub, Abu Hurairah, Abu Sa'id, Jabir bin Samurah, Qurrah bin Iyas, and Ibnu Umar.

Hadith Corroboration
Imam Ahmad : 14538
Imam Muslim : 876
Imam Nasa'i : 700

GARLIC IS NOT PROHIBITED BUT ITS ODOR IS HATED

Hadith Imam Tirmidzi Number 1729

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَيُّوبَ وَكَانَ إِذَا أَكَلَ طَعَامًا بَعَثَ إِلَيْهِ بِفَضْلِهِ فَبَعَثَ إِلَيْهِ يَوْمًا بِطَعَامٍ وَلَمْ يَأْكُلْ مِنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَتَى أَبُو أَيُّوبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ ثَوْمٌ فَقَالَ يَا رَسُولَ اللَّهِ أَحْرَامٌ هُوَ قَالَ لَا وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ قَالَ أَبُو عِيسَى

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], informed us [Syu'bah] from [Simak bin Harb] that he heard [Jabir bin Samurah] say: The Messenger of Allah, peace and blessings be upon him, stayed at Ayyub's residence. Usually, when Ayyub ate some food, he sent the rest to him. Then one day, he sent food to him, but the Prophet, peace and blessings be upon him, did not eat it. When Ayyub came to the Prophet, peace and blessings be upon him, he mentioned this to him, and the Prophet said: 'There was garlic in the food.' Ayyub said, 'O Messenger of Allah, is garlic haram?' He replied: 'No, but I dislike it because of its strong smell.' Abu Isa said: This is a hasan sahih hadith.

DO NOT EAT ONIONS UNLESS THEY ARE COOKED

Hadith Imam Tirmidzi Number 1730

حَدَّثَنَا مُحَمَّدُ بْنُ مَدُونٍ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ وَالِدُ وَكَيْعٍ عَنْ أَبِي إِسْحَقَ عَنْ شَرِيكِ بْنِ حَنْبَلٍ عَنْ عَلِيٍّ أَنَّهُ قَالَ نَهَى عَنْ أَكْلِ الثُّومِ إِلَّا مَطْبُوخًا

Narrated to us [Muhammad bin Mudduwaih], narrated to us [Musaddad], narrated to us [Al Jarrah bin Malik], his father Waki', from [Abu Ishaq] from [Syarik bin Hanbal] from [Ali], he said: 'It is prohibited to eat garlic unless it is cooked.'

Hadith Corroboration
Imam Abu Dawud : 3332
Imam Tirmidzi : 1731

EATING GARLIC SHOULD ONLY BE DONE AFTER IT HAS BEEN COOKED

Hadith Imam Tirmidzi Number 1731

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكَيْعٌ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَقَ عَنْ شَرِيكِ بْنِ حَنْبَلٍ عَنْ عَلِيٍّ قَالَ لَا يَصْلُحُ أَكْلُ الثُّومِ إِلَّا مَطْبُوخًا قَالَ أَبُو عِيسَى هَذَا الْحَدِيثُ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ وَقَدْ رَوَى هَذَا عَنْ عَلِيٍّ قَوْلُهُ وَرَوَى عَنْ شَرِيكِ بْنِ حَنْبَلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا قَالَ مُحَمَّدُ الْجَرَّاحُ بْنُ مَلِيحٍ صَدُوقٌ وَالْجَرَّاحُ بْنُ الضَّحَّاكِ مُقَارِبُ الْحَدِيثِ

Narrated to us [Hannad], narrated to us [Waki'] from [his father] from [Abu Ishaq] from [Syarik bin Hanbal] from [Ali], he said: 'Eating garlic is not good unless it is cooked.' Abu Isa said: The hadith with this chain is not strong. This hadith was also narrated from Ali, with his statement. It was also narrated from Syarik bin Hanbal from the Prophet, peace and blessings be upon him, as mursal. Muhammad said: 'Al Jarrah bin Malih is a truthful person. Whereas Al Jarrah bin Adl Dlahak is close to the hadith.'

THE PROPHET DID NOT LIKE EATING ONIONS

Hadith Imam Tirmidzi Number 1732

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ أَنَّ أُمَّ أَيُّوبَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَلَيْهِمْ فَتَكَلَّفُوا لَهُ طَعَامًا فِيهِ مِنْ بَعْضِ هَذِهِ الْبُقُولِ فَكَرِهَ أَكْلَهُ فَقَالَ لِأَصْحَابِهِ كُلُّوهُ فَإِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَخَافُ أَنْ أُؤْذِيَ صَاحِبِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأُمُّ أَيُّوبَ هِيَ امْرَأَةُ أَبِي أَيُّوبَ الْأَنْصَارِيِّ

Narrated to us [Al Hasan bin Ash Shabbah Al Bazzar], narrated to us [Sufyan bin Uyainah] from [Ubaidullah bin Abu Yazid] from [his father] that [Ummu Ayyub] informed him that: The Prophet, peace and blessings be upon him, stayed at their residence, and they competed to serve him food from the onion family, but the Prophet, peace and blessings be upon him, did not like to eat it, so he said to his companions: 'Eat it, for I am not like any of you I fear harming my friend.' Abu Isa said: This is a hasan sahih gharib hadith, and Ummu Ayyub is the wife of Abu Ayyub Al Anshari.

Hadith Corroboration
Imam Ahmad : 26171, 26339
Imam Ibnu Majah : 3355
Imam Darimi : 1965

ONION IS A GOOD PROVISION

Hadith Imam Tirmidzi Number 1733

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي خَلْدَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ لَثُومٌ مِنْ طَيِّبَاتِ الرِّزْقِ وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَقَدْ أَدْرَكَ أَنَسَ بْنَ مَالِكٍ وَسَمِعَ مِنْهُ وَأَبُو الْعَالِيَةِ اسْمُهُ رُفَيْعٌ هُوَ الرَّيَّاحِيُّ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ كَانَ أَبُو خَلْدَةَ خَيْرًا مُسْلِمًا

Narrated to us [Muhammad bin Humaid], narrated to us [Zaid bin Al Hubab] from [Abu Khaldah] from [Abul Aliyah], he said: 'Garlic is among the good provisions.' Abu Khaldah, named Khalid bin Dinar, is a trustworthy person according to hadith scholars he also met Anas bin Malik and heard hadiths from him. Abul Aliyah's name is Rufai'. Abdurrahman bin Mahdi said: Abu Khaldah is a good Muslim.

CLOSE THE DOOR AND VESSEL BEFORE SLEEPING

Hadith Imam Tirmidzi Number 1734

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْلِقُوا الْبَابَ وَأَوْكُوا السَّقَاءَ وَأَكْفُوا الْإِنَاءَ أَوْ خَمِّرُوا الْإِنَاءَ وَأَطْفِئُوا الْمِصْبَاحَ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلَقًا وَلَا يَحِلُّ وَكَاءَ

وَلَا يَكْشِفُ آيَةً وَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ قَالِ فِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Abu Zubair] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Close the door, tie the water container's cover, spill or cover the vessels, and extinguish the lamp, for Satan cannot open what is closed, nor untie what is tied, nor open a vessel. And a mouse can sometimes burn a person's house.' In this matter, there are also narrations from Ibnu Umar, Abu Hurairah, and Ibnu Abbas. Abu Isa said: This is a hasan sahih hadith. It was also narrated through several chains from Jabir.

Hadith Corroboration

Imam Ahmad : 8445, 13623, 13848, 13912, 14301, 14446, 14612, 14719, 22503

Imam Bukhari : 5176, 5193

Imam Muslim : 3752, 3753, 3754, 3755, 3758

Imam Abu Dawud : 3243, 3245

Imam Tirmidzi : 1734, 2784

Imam Ibnu Majah : 3401, 3402, 3759

Imam Malik : 1453

Imam Darimi : 2038

DO NOT LEAVE A LIGHTING FIRE WHILE SLEEPING

Hadith Imam Tirmidzi Number 1735

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar] (not only one), they said, narrated to us [Sufyan] from [Zuhri] from [Salim] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not leave fire (unextinguished) in your homes when you sleep.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 4286, 4318, 4786, 5139

Imam Bukhari : 5819

Imam Muslim : 3759

Imam Abu Dawud : 4566

Imam Tirmidzi : 1735

Imam Ibnu Majah : 3759

IT IS FORBIDDEN TO TAKE TWO DATES WITHOUT PERMISSION

Hadith Imam Tirmidzi Number 1736

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَعَبِيدُ اللَّهِ عَنْ الثَّوْرِيِّ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنْ ابْنِ عُمَرَ
قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُفْرَنَ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ صَاحِبَهُ قَالَ وَفِي الْبَابِ عَنْ سَعْدِ

مَوْلَى أَبِي بَكْرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad Az Zubairi] and [Ubaidullah] from [Ats Tsauri] from [Jabalah bin Suhaim] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, prohibited someone from taking two dates until he asks permission from its owner. In this matter, there is also a narration from Sa'd, the freed slave of Abu Bakr. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 4995
Imam Bukhari : 2309
Imam Muslim : 3810
Imam Ibnu Majah : 3322

A HOUSE WITHOUT DATES SHOWS HUNGER

Hadith Imam Tirmidzi Number 1737

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ الْبَغْدَادِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالََا حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا
سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْتٌ لَا تَمَرُ
فِيهِ جِيَاعٌ أَهْلُهُ قَالَ وَفِي الْبَابِ عَنْ سَلَمَى امْرَأَةِ أَبِي رَافِعٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ
مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ وَسَأَلْتُ الْبُخَارِيَّ عَنْ هَذَا الْحَدِيثِ فَقَالَ لَا أَعْلَمُ أَحَدًا
رَوَاهُ غَيْرَ يَحْيَى بْنِ حَسَّانَ

Narrated to us [Muhammad bin Sahl bin Askar Al Baghdadi] and [Abdullah bin Abdurrahman], both said, narrated to us [Yahya bin Hassan], narrated to us [Sulaiman bin Bilal] from [Hisyam bin Urwah] from [his father] from [Aisyah] from the Prophet, peace and blessings be upon him, he said: 'A house without dates means its inhabitants are hungry (for those whose staple food is dates).' A similar hadith was narrated from Salma, the wife of Abu Rafi'. Abu Isa said: This is a hasan gharib hadith we only know it from the hadith of Hisyam bin Urwah through this chain. And I asked Al Bukhari about this hadith, and he replied, 'I do not know anyone who narrated it except Yahya bin Hassan.'

Hadith Corroboration
Imam Ahmad : 24373
Imam Muslim : 3812
Imam Abu Dawud : 3335
Imam Ibnu Majah : 3318, 3319
Imam Darimi : 1971

PRAISE GOD AFTER EATING GET RIDHA

Hadith Imam Tirmidzi Number 1738

حَدَّثَنَا هَنَادٌ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالََا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَنَسٍ

بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ
فَيَحْمَدَهُ عَلَيْهَا قَالَ وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ نَحْوَهُ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكَرِيَّا بْنِ أَبِي
زَائِدَةَ

Narrated to us [Hannad] and [Mahmud bin Ghailan], both said, narrated to us [Abu Usamah] from [Zakariya bin Abu Za'idah] from [Sa'id bin Abu Burdah] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, said: 'Indeed, Allah is pleased with a servant who, when he eats or drinks, praises Him.' In this matter, there are also narrations from Uqbah bin Amir, Abu Sa'id, Aisyah, Abu Ayyub, and Abu Hurairah. Abu Isa said: This is a hasan hadith. It was also narrated by more than one narrator from Zakariya bin Abu Za'idah with a similar hadith, and we only know it from the hadith of Zakariya bin Abu Za'idah.

Hadith Corroboration
Imam Ahmad : 11535, 11724
Imam Muslim : 4915

Pagans eat with seven intestines Hadith Imam Tirmidzi Number 1739

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْقَرُ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ
عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ
بِيَدِ مَجْدُومٍ فَأَدْخَلَهُ مَعَهُ فِي الْقُصْعَةِ ثُمَّ قَالَ كُلْ بِسْمِ اللَّهِ ثِقَةً بِاللَّهِ وَتَوَكَّلًا عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ فَضَالَةَ وَالْمُفَضَّلُ بْنُ فَضَالَةَ هَذَا شَيْخُ بَصْرِيِّ
وَالْمُفَضَّلُ بْنُ فَضَالَةَ شَيْخُ آخَرُ بَصْرِيِّ أَوْثَقُ مِنْ هَذَا وَأَشْهَرُ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حَبِيبِ بْنِ
الشَّهِيدِ عَنْ ابْنِ بُرَيْدَةَ أَنَّ ابْنَ عُمَرَ أَخَذَ بِيَدِ مَجْدُومٍ وَحَدِيثُ شُعْبَةَ أَثْبَتُ عِنْدِي وَأَصَحُّ

Narrated to us [Ahmad bin Sa'id Al Asyqar] and [Ibrahim bin Ya'qub], both said, narrated to us [Yunus bin Muhammad], narrated to us [Al Mufadldlal bin Fadlalah] from [Habib bin Asy Syahid] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] that the Messenger of Allah, peace and blessings be upon him, held the hand of a leper and placed it in the plate with him (to eat), then he said: 'Eat by mentioning Allah's name (bismillah), with firm trust in Allah, and full reliance on Him.' Abu Isa said: This is a gharib hadith, which we only know from the hadith of Yunus bin Muhammad from Mufadldlal bin Fadlalah, a sheikh from Basra, and Mufadldlal bin Fadlalah, another Basran sheikh, is more trustworthy and better known than the former. Syu'bah also narrated this hadith from Hubaib bin Syahid from Ibnu Buraidah that: 'Ibnu Umar held the hand of a leper.' And I think Syu'bah's hadith is more sahih.

Hadith Corroboration
Imam Abu Dawud : 3424

BELIEVES EAT WITH ONE INTESTINE

Hadith Imam Tirmidzi Number 1740

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَبِي بَصْرَةَ الْغِفَارِيِّ وَأَبِي مُوسَى وَجَهَّاهِ الْغِفَارِيِّ وَمَيْمُونَةَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Ubaidullah] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: 'A disbeliever eats with seven intestines, while a believer eats with one intestine.' Abu Isa said: This is a hasan sahih hadith. In this matter, there are also narrations from Abu Hurairah, Abu Sa'id, Abu Bashrah Al Ghifari, Jahjah Al Ghifari, Maimunah, and Abdullah bin Amr.

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116

Imam Bukhari : 2380, 4775, 4780, 4781

Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249

Imam Tirmidzi : 711, 712, 1017, 1258

Imam Ibnu Majah : 1740, 1741, 1904

Imam Malik : 1001

Imam Darimi : 1674, 1992, 2108

A PAINTER DRINK WITH SEVEN INTESTINES

Hadith Imam Tirmidzi Number 1741

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَافَهُ ضَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ أَصْبَحَ مِنَ الْغَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَتْمَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَشْرَبُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سُهَيْلٍ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, was visited by a disbelieving guest, so the Messenger of Allah, peace and blessings be upon him, ordered a goat to be brought and its

milk to be milked. The disbeliever drank it, then it was milked again and he drank again, and milked again and he drank until he finished seven vessels of milk. The next day, he embraced Islam, and the Messenger of Allah, peace and blessings be upon him, ordered milk to be milked for him. He drank it, and when offered more, he could not finish it. So the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, a believer drinks with one intestine, while a disbeliever drinks with seven intestines.' Abu Isa said: This is a sahih gharib hadith from the hadith of Suhail.

Hadith Corroboration

Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116

Imam Bukhari : 2380, 4775, 4780, 4781

Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584

Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249

Imam Tirmidzi : 711, 712, 1017, 1258

Imam Ibnu Majah : 1740, 1741, 1904

Imam Malik : 1001

Imam Darimi : 1674, 1992, 2108

FOOD FOR TWO IS ENOUGH FOR THREE

Hadith Imam Tirmidzi Number 1742

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ ح وَ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] - in another narration -, and narrated to us [Qutaibah] from [Malik] from [Abu Zinad] from [Al A'raj] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Food for two is sufficient for three, and food for three is sufficient for four.' In this matter, there are also narrations from Jaber and Ibnu Umar. Abu Isa said: 'This is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 7019, 8909, 13706, 13870, 14572

Imam Bukhari : 4973

Imam Muslim : 3835, 3836, 3837

Imam Tirmidzi : 1743

Imam Ibnu Majah : 3245

Imam Malik : 1452

Imam Darimi : 1955

FOOD SUFFICIENCY FOR A LARGER NUMBER OF PEOPLE

Hadith Imam Tirmidzi Number 1743

وَرَوَى جَابِرُ وَابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ

سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

Jabir bin Abdullah and Ibnu Umar narrated from the Prophet, peace and blessings be upon him, he said: 'Food for one is sufficient for two. Food for two is sufficient for four. And food for four is sufficient for eight.' Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi] from [Sufyan] from [Al A'masy] from [Abu Sufyan] from [Jabir] from the Prophet, peace and blessings be upon him, with this hadith.

Hadith Corroboration

Imam Ahmad : 8909, 13706, 13870, 14572

Imam Bukhari : 4973

Imam Muslim : 3835, 3836, 3837

Imam Ibnu Majah : 3245, 3246

Imam Malik : 1452

Imam Darimi : 1955

ABILITY TO EAT GRASSCUSTOS

Hadith Imam Tirmidzi Number 1744

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَاتَةَ سُئِلَ عَنِ الْجَرَادِ فَقَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ قَالَ أَبُو عَيْسَى هَكَذَا رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي يَعْفُورٍ هَذَا الْحَدِيثَ وَقَالَ سِتَّ غَزَوَاتٍ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ أَبِي يَعْفُورٍ فَقَالَ سَبْعَ غَزَوَاتٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan] from [Abu Ya'fur Al Abdi] from [Abdullah bin Abu Aufa] that he was asked about locusts. He replied: 'I fought alongside the Messenger of Allah, peace and blessings be upon him, in six battles, and at that time we ate locusts.' Abu Isa said: This is how Sufyan bin Uyainah narrated from Abu Ya'fur, mentioning: Six battles. Sufyan Ats Tsauri and others also narrated this hadith from Abu Ya'fur, mentioning: 'Seven battles.'

Hadith Corroboration

Imam Ahmad : 18586

Imam Nasa'i : 4281, 4282

Imam Darimi : 1925

THE POSSIBILITY OF EATING GROSS DURING WAR

Hadith Imam Tirmidzi Number 1745

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ وَالْمُؤَمَّلُ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ عَنْ ابْنِ أَبِي أَوْفَى قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ قَالَ أَبُو عَيْسَى وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي يَعْفُورٍ عَنْ ابْنِ أَبِي أَوْفَى قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ بِهِذَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو يَعْفُورٍ اسْمُهُ وَقِيدٌ وَيُقَالُ وَقْدَانُ أَيْضًا وَأَبُو يَعْفُورٍ الْآخِرُ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدٍ بْنُ نِسْطَاسٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad] and [Al Mu`amal], both said, narrated to us [Sufyan] from [Abu Ya'fur] from [Ibnu Abu Aufa], he said: 'We fought alongside the Messenger of Allah, peace and blessings be upon him, in seven battles, and at that time we ate locusts.' Abu Isa said: Syu'bah narrated this hadith from Abu Ya'fur from Ibnu Abu Aufa, he said: I fought alongside the Messenger of Allah, peace and blessings be upon him, in several battles, and at that time we ate locusts. Likewise, narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] with this. In this matter, there are also narrations from Ibnu Umar and Jabir. Abu Isa said: This is a hasan sahih hadith. Abu Ya'fur's name is Waqid, also called Waqdan. Another Abu Ya'fur's name is Abdurrahman bin Ubaid bin Nisthas.

Hadith Corroboration
 Imam Ahmad : 18324, 18361, 18586
 Imam Bukhari : 5071
 Imam Muslim : 3610
 Imam Nasa'i : 4281, 4282
 Imam Darimi : 1925

PROPHET'S PRAYER TO DESTROY INSECTS

Hadith Imam Tirmidzi Number 1746

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ بْنِ عَلَاءَةَ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنَسِ بْنِ مَالِكٍ قَالَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا عَلَى الْجَرَادِ قَالَ اللَّهُمَّ أَهْلِكَ الْجَرَادَ أَقْتُلْ كِبَارَهُ وَأَهْلِكَ صِغَارَهُ وَأَفْسِدْ بَيْضَهُ واقْطَعْ دَابِرَهُ وَخُذْ بِأَفْوَاهِهِمْ عَنْ مَعَايِنَا وَأَرْزَاقِنَا إِنَّكَ سَمِيعُ الدُّعَاءِ قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللَّهِ يَقْطَعُ دَابِرَهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا نَثْرَةٌ حُوتٍ فِي الْبَحْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَمُوسَى بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ قَدْ تَكَلَّمَ فِيهِ وَهُوَ كَثِيرُ الْغَرَائِبِ وَالْمَنَاكِيرِ وَأَبُوهُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ ثِقَةٌ وَهُوَ مَدَنِيٌّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Nadlr Hasyim bin Al Qasim], he said, narrated to us [Ziyad bin Abdullah bin Ulatsah] from [Musa bin Muhammad bin Ibrahim At Taimi] from [his father] from [Jabir bin Abdullah] and [Anas bin Malik], both said: When the Messenger of Allah, peace and blessings be upon him, prayed for the destruction of locusts, he said: 'O Allah, destroy the locusts, kill the adults, destroy their young, ruin their eggs, and eradicate their offspring. Keep their mouths from harming our livelihood and sustenance, for You are the One Who hears prayers.' Then a man asked: 'O Messenger of Allah, why do you pray for the destruction of one of Allah's armies?' The Messenger of Allah,

peace and blessings be upon him, said: 'Indeed, it is the food of the sharks in the sea.' This is a gharib hadith, which we only know through this chain. Musa bin Muhammad bin Ibrahim At Taimi has been criticized and has gharib and munkar hadiths, while his father, Muhammad bin Ibrahim, is a trustworthy person from Medina.

Hadith Corroboration
Imam Ibnu Majah : 3212

PROHIBITION OF EATING ANIMALS THAT EAT DIRT (AL JALLALAH)

Hadith Imam Tirmidzi Number 1747

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْجَلَّالَةِ وَالْبَانِهَاقَالِ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى الثَّوْرِيُّ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Hannad], narrated to us [Abdah] from [Muhammad bin Ishaq] from [Ibnu Abu Najih] from [Mujahid] from [Ibnu Umar], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited eating al-jallalah (animals that eat filth) and drinking its milk.' A similar hadith was narrated from Ibnu Abbas. Abu Isa said: This is a hasan gharib hadith, and [Tsauro] narrated from [Ibnu Abu Najih] from [Mujahid] from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Abu Dawud : 3291, 3292
Imam Ibnu Majah : 3180

PROHIBITION ON KILLING ANIMALS BY MAKING THEM A TARGET

Hadith Imam Tirmidzi Number 1748

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُجْتَمَةِ وَلَبَنِ الْجَلَّالَةِ وَعَنِ الشُّرْبِ مِنْ فِي السَّقَاءِ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَحَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz bin Hisyam], narrated to me [my father] from [Qatadah] from [Ikrimah] from [Ibnu Abbas] that: 'The Prophet, peace and blessings be upon him, prohibited al-mujatstsamah (using animals as targets to kill them), laban jallalah (milk from animals that eat filth), and drinking directly from a jug.' Muhammad bin Basysyar said: And narrated to us [Ibnu Abu Adi] from [Sa'id bin Abu Arubah] from [Qatadah] from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, with a similar hadith. Abu Isa said: This is a hasan sahih hadith. In this matter, there is also a narration from Abdullah bin Amr.

THE PROPHET EATES CHICKEN

Hadith Imam Tirmidzi Number 1749

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ أَبِي الْعَوَّامِ عَنْ قَتَادَةَ عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ يَأْكُلُ دَجَاجَةً فَقَالَ ادْنُ فَكُلْ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ زَهْدَمٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَهْدَمٍ وَأَبِي الْعَوَّامِ هُوَ عِمْرَانُ الْقَطَّانُ

Narrated to us [Zaid bin Ahzam Ath Tha`i], narrated to us [Abu Qutaibah] from [Abu Al Awwam] from [Qatadah] from [Zahdam Al Jarmi], he said: I met [Abu Musa], and at that time he was eating chicken meat. He said: 'Come closer, for indeed, I saw the Messenger of Allah, peace and blessings be upon him, eating it.' Abu Isa said: This is a hasan hadith. This hadith was also narrated by more than one from Zahdam, but we only know it from the hadith of Zahdam. Abu Al Awwam is Imran Al Qaththan.

THE STORY OF THE PROPHET EATING CHICKEN

Hadith Imam Tirmidzi Number 1750

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ زَهْدَمٍ عَنْ أَبِي مُوسَى قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ لَحْمَ دَجَاجٍ قَالَ وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى أَيُّوبُ السَّخْتِيَانِيُّ هَذَا الْحَدِيثَ أَيْضًا عَنْ الْقَاسِمِ التَّمِيمِيِّ وَعَنْ أَبِي قِلَابَةَ عَنْ زَهْدَمٍ

Narrated to us [Hannad], narrated to us [Waki'] from [Sufyan] from [Ayyub] from [Abu Qilabah] from [Zahdam] from [Abu Musa], he said: 'I saw the Messenger of Allah, peace and blessings be upon him, eating chicken meat.' This hadith contains a longer statement than this. This hadith is hasan sahih. Ayyub As Sakhtiyani also narrated this hadith from [Al Qasim At Tamimi] and from [Abu Qilabah] from [Zahdam].

THE PROPHET EATES THE MEAT OF THE HUBARA BIRD

Hadith Imam Tirmidzi Number 1751

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ الْبَغْدَادِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ

بْنِ سَفِينَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَا كَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْمَ حُبَارٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِبْرَاهِيمُ بْنُ عُمَرَ بْنِ سَفِينَةَ رَوَى عَنْهُ ابْنُ أَبِي فُدَيْكٍ وَيُقَالُ بَرِيدُ بْنُ عُمَرَ بْنِ سَفِينَةَ

Narrated to us [Al Fadllu bin Sahl Al A'raj Al Baghdadi], narrated to us [Ibrahim bin Abdurrahman bin Mahdi] from [Ibrahiim bin Umar bin Safinah] from [his father] from [his grandfather], he said: 'I ate hubara meat (a type of large, long-legged bird) with the Messenger of Allah, peace and blessings be upon him.' Abu Isa said: This is a gharib hadith, we only know it through this chain. Regarding Ibrahim bin Umar bin Safinah, Ibnu Abu Fudaik narrated from him, and he is usually called Buraidah bin Umar bin Safinah.

Hadith Corroboration
Imam Abu Dawud : 3303

THE PROPHET DID NOT WUDHU AFTER EATING ROAST MEAT Hadith Imam Tirmidzi Number 1752

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَالْمُغِيرَةِ وَأَبِي رَافِعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Muhammad Az Za'farani], narrated to us [Hajjaj bin Muhammad], he said: [Ibnu Juraij] said, narrated to me [Muhammad bin Yusuf] that [Atha' bin Yasar] informed him that [Ummu Salamah] informed him that: 'She served roasted meat to the Prophet, peace and blessings be upon him, and he ate it. After that, he performed prayer without renewing his wudu.' A similar hadith was narrated from Abdullah bin Harits, Al Mughirah, and Abu Rafi'. Abu Isa said: This is a hasan sahih gharib hadith when viewed from this chain.

Hadith Corroboration
Imam Ahmad : 26090

THE PROPHET DID NOT EAT BY LEANING Hadith Imam Tirmidzi Number 1753

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي جُحَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا أَنَا فَلَا أَكُلُ مُتَكَيِّئًا قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ الْأَقْمَرِ وَرَوَى زَكْرِيَّا بْنُ أَبِي زَائِدَةَ وَسُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ

وَعَزَّزُ وَاحِدٍ عَنْ عَلِيٍّ بْنِ الْأَقْمَرِ هَذَا الْحَدِيثَ وَرَوَى شُعْبَةُ عَنْ سُفْيَانَ الثَّوْرِيِّ هَذَا الْحَدِيثَ عَنْ عَلِيٍّ بْنِ الْأَقْمَرِ

Narrated to us [Qutaibah], narrated to us [Syarik] from [Ali bin Al Aqmar] from [Abu Juhaifah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'As for me, I do not eat while reclining.' A similar hadith was narrated from Ali, Abdullah bin Amr, and Abdullah bin Abbas. Abu Isa said: This is a hasan sahih hadith, and we only know it from the hadith of Ali bin Al Aqmar. [Zakaria bin Abu Za'idah], [Sufyan bin Sa'id Ats Tsauri], and more than one narrator narrated from [Ali bin Al Aqmar]. Then [Syu'bah] also narrated this hadith from [Sufyan Ats Tsauri] from [Ali bin Al Aqmar].

Hadith Corroboration
 Imam Ahmad : 18005, 18015
 Imam Bukhari : 4979
 Imam Abu Dawud : 3277
 Imam Ibnu Majah : 3253
 Imam Darimi : 1982

THE PROPHET LIKED SWEETS AND HONEY

Hadith Imam Tirmidzi Number 1754

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَمَحْمُودُ بْنُ عَيْلَانَ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحُلُوءَ وَالْعَسَلَهُذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا

Narrated to us [Sulaiman bin Syabib], [Mahmud bin Ghailan], and [Ahmad bin Ibrahim Ad Dauraqi], they said, narrated to us [Abu Usamah] from [Hisyam bin Urwah] from [his father] from [Aisyah], she said: 'The Prophet, peace and blessings be upon him, liked sweets and honey.' This is a hasan sahih gharib hadith. [Ali bin Mushir] also narrated it from [Hisyam bin Urwah]. And this hadith contains more statements than this one.

Hadith Corroboration
 Imam Bukhari : 5011, 5170, 5183, 5250
 Imam Ibnu Majah : 3314
 Imam Darimi : 1986

ADVICE TO INCREASE THE GRAINS WHEN BUYING MEAT

Hadith Imam Tirmidzi Number 1755

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّيْنِيُّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا مُحَمَّدُ بْنُ قِصَاءٍ حَدَّثَنِي أَبِي عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُرِّيِّ عَنْ أَبِيهِ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُكْثِرْ مَرَقَتَهُ فَإِنْ لَمْ يَجِدْ لَحْمًا أَصَابَ مَرَقَةً وَهُوَ أَحَدُ اللَّحْمَيْنِ فِي الْبَابِ عَنْ أَبِي ذَرٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ

إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضَاءٍ وَمُحَمَّدُ بْنُ فَضَاءٍ هُوَ الْمُعَبَّرُ وَقَدْ تَكَلَّمَ فِيهِ سُلَيْمَانُ بْنُ حَرْبٍ وَعَلَقَمَةُ بْنُ عَبْدِ اللَّهِ هُوَ أَخُو بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُرِّي

Narrated to us [Muhammad bin Umar bin Ali Al Maqaddami], narrated to us [Muslim bin Ibrahim], narrated to us [Muhammad bin Qadla`], narrated to me [my father] from [Alqamah bin Abdullah Al Muzani] from [his father], he said: The Prophet, peace and blessings be upon him, said: 'If one of you buys meat, let him increase its broth, and if he does not get meat, he will get broth, and that is one of the two types of meat.' A similar hadith was narrated from Abu Dzar. Abu Isa said: This is a gharib hadith, we only know it through this chain from the hadith of Muhammad bin Fadla`, and Muhammad bin Fadla` is the one who narrated it. Sulaiman bin Harb criticized him. Alqamah bin Abdullah is the brother of Bakr bin Abdullah Al Muzani.

Hadith Corroboration
Imam Ahmad : 15641, 17207

ADVISORY NOT TO UNDERESTIMATE KINDNESS AND SHARE FOOD WITH NEIGHBORS

Hadith Imam Tirmidzi Number 1756

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْأَسْوَدِ الْبَغْدَادِيُّ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ صَالِحِ بْنِ رُسْتَمٍ أَبِي عَامِرٍ الْخَزَّازِ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهِ طَلِيقٍ وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاعْرِفْ لِحَارِكَ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ

Narrated to us [Husain bin Ali bin Al Aswad Al Baghdadi], narrated to us [Amr bin Muhammad Al Anqazi], narrated to us [Isra'il] from [Shalih bin Rustum Abu Amir Al Khazzaz] from [Abu Imran Al Jauni] from [Abdullah bin Shamit] from [Abu Dzarr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Let none of you belittle any act of goodness. If he cannot find something (to do good), let him show a cheerful face to his friend. If you buy meat or cook food in a pot, increase its broth and share some of it with your neighbor.' Abu Isa said: This is a hasan sahih hadith. [Syu'bah] also narrated it from [Abu Imran Al Jauni].

Hadith Corroboration
Imam Ahmad : 7274, 7721, 9210, 9999, 10170, 16016, 20458, 20525, 22116, 26178
Imam Bukhari : 2378, 5558
Imam Muslim : 1711, 4758, 4759
Imam Tirmidzi : 1756
Imam Ibnu Majah : 3353
Imam Malik : 1457, 1584
Imam Darimi : 1611

THE PRIORITY OF MARYAM AND ASIYAH AND AISYAH AMONG WOMEN

Hadith Imam Tirmidzi Number 1757

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ مُرَّةَ الْهَمْدَانِيِّ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ ابْنَةُ عِمْرَانَ وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الطَّعَامِ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah] from [Amr bin Murrah] from [Murrah Al Hamdani] from [Abu Musa] from the Prophet, peace and blessings be upon him, he said: 'Many men have reached perfection, but among women, none have reached perfection except Maryam bint Imran and Asiyah, the wife of Pharaoh. The superiority of Aisyah over other women is like the superiority of porridge over all other foods.' A similar hadith was narrated from Aisyah and Anas. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 18702, 18837

Imam Bukhari : 3159, 3485, 4998

Imam Muslim : 4459

Imam Ibnu Majah : 3271

RECOMMENDATION TO EAT MEAT FROM THE END OF THE TEETH

Hadith Imam Tirmidzi Number 1758

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ زَوَّجَنِي أَبِي فَدَعَا أَنَا فِيهِمْ صَفْوَانُ بْنُ أُمَيَّةَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ انْهَسُوا اللَّحْمَ نَهْسًا فَإِنَّهُ أَهْنَأُ وَأَمْرَأَقُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الْكَرِيمِ الْمُعَلَّمِ مِنْهُمْ أَيُّوبُ السَّخْتِيَانِيُّ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Ahmad bin Mani'], narrated to us [Sufyan bin Uyainah] from [Abdul Karim Abu Umayyah] from [Abdullah bin Al Harits], he said: My father married me, and he invited people, among them was Shafwan bin Muhammad. [Shafwan] said: Indeed, the Messenger of Allah, peace and blessings be upon him, said: 'Eat the meat at the tip of the teeth, for it is more delicious and beneficial for the body.' A similar hadith was narrated from Aisyah and Abu Hurairah. Abu Isa said: We only know this hadith from the hadith of Abdul Karim. Some scholars commented on Abdul Karim Al Mu'allim, including Ayyub As Sakhtiyani, regarding his memory.

Hadith Corroboration

Imam Ahmad : 14761, 14770, 26350, 26359

Imam Darimi : 1981

THE PROPHET EATEN A GOAT'S ARMS WITHOUT WUDHU BEFORE PRAYERS

Hadith Imam Tirmidzi Number 1759

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ عَنْ أَبِيهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَزَمَ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Az Zuhri] from [Ja'far bin Amru bin Umayyah Adl Dlamri] from [his father] that: 'He saw the Prophet, peace and blessings be upon him, cut a goat's leg and eat its meat, then he performed prayer without renewing his wudu.' Abu Isa said: This is a hasan sahih hadith. A similar hadith was narrated from Al Mughirah bin Syu'bah.

Hadith Corroboration

Imam Ahmad : 2393, 3229, 3274, 16612, 16613, 16952, 16956, 21446, 21447, 25405, 25585, 26089

Imam Bukhari : 200, 5002

Imam Muslim : 531, 533, 534

Imam Abu Dawud : 153, 159, 162

Imam Nasa'i : 184

Imam Malik : 44

THE PROPHET LIKES THE FLESH PART OF THE HAND

Hadith Imam Tirmidzi Number 1760

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَتَنَاسَلَتْ مِنْهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي عُبَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ اسْمُهُ يَحْيَى بْنُ سَعِيدٍ بْنُ حَيَّانَ وَأَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ اسْمُهُ هَرْمٌ

Narrated to us [Washil bin Abdul A'la], narrated to us [Muhammad bin Fudlail] from [Abu Hayyan At Taimi] from [Abu Zur'ah] from [Abu Hurairah], he said: 'The Prophet, peace and blessings be upon him, was given meat, and the leg portion was given to him, which he liked, so he tasted it.' A similar hadith was narrated from Ibnu Mas'ud, Aisyah, Abdullah bin Ja'far, and Abu Ubaidah. Abu Isa said: This is a hasan sahih hadith, and Abu Hayyan's name is Yahya bin Sa'id bin Hayyan. Abu Zur'ah bin Amr bin Jarir's name is Harim.

THE PROPHET PRIORITIZED THE MEAT PARTS OF THE HAND BECAUSE THEY COOK QUICKLY

Hadith Imam Tirmidzi Number 1761

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ أَبُو عَبَّادٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْوَهَّابِ بْنِ يَحْيَى مِنْ وَلَدِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ مَا كَانَ الذَّرَاعُ أَحَبَّ لِلَّحْمِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ كَانَ لَا يَجِدُ اللَّحْمَ إِلَّا غَبًّا فَكَانَ يَعْجَلُ إِلَيْهِ لِأَنَّهُ أَعْجَلُهَا نُضْجًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Muhammad Az Za'farani], narrated to us [Yahya bin Abbad Abu Abbad], narrated to us [Fulaih bin Sulaiman] from [Abdul Wahhab bin Yahya], son of Abbad bin Abdullah bin Zubair, from [Abdullah bin Az Zubair] from [Aisyah], she said: 'The leg portion of an animal was not the most liked by the Messenger of Allah, peace and blessings be upon him, but because he rarely got meat, he ate it quickly as it cooked faster.' Abu Isa said: This is a gharib hadith, which we only know through this chain.

THE MOST DELICIOUS SIDE DISH IS VINEGAR Hadith Imam Tirmidzi Number 1762

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ هُوَ أَخُو سُفْيَانَ بْنِ سَعِيدٍ الثَّوْرِيِّ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعَمَ الْإِدَامُ الْخُلُقَالُ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ هَانِيٍّ

Narrated to us [Al Hasan bin Arafah], narrated to us [Mubarak bin Sa'id], he is the brother of Sufyan bin Sa'id Ats Tsauri, from [Sufyan] from [Abu Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, he said: 'The most delicious side dish is vinegar.' A similar hadith was narrated from Aisyah and Ummu Hani`.

Hadith Corroboration
Imam Ahmad : 13708, 13742, 14397, 14459, 14653, 14658
Imam Muslim : 3824
Imam Abu Dawud : 3324, 3325
Imam Ibnu Majah : 3307, 3308
Imam Darimi : 1960

THE MOST DELICIOUS SIDE DISH IS VINEGAR (MU'AWIYAH BIN HISYAM'S VERSION) Hadith Imam Tirmidzi Number 1763

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعَمَ الْإِدَامُ الْخُلُقَالُ أَبُو عِيسَى هَذَا أَصَحُّ مِنْ حَدِيثِ مُبَارَكِ بْنِ سَعِيدٍ

Narrated to us [Abdah bin Abdullah Al Khuza'i Al Bashari], narrated to us [Mu'awiyah bin Hisyam] from [Sufyan] from [Muharib bin Ditsar] from [Jabir] from the Prophet, peace and blessings be upon him, he said: 'The most delicious side dish is al-khallu (vinegar).' Abu Isa said: This hadith is more sahih than the hadith of Mubarak bin Sa'id.

Hadith Corroboration

THE BEST SIDE DISH IS VINEGAR

Hadith Imam Tirmidzi Number 1764

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعَمَ الْإِدَامُ الْخُلُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ نِعَمَ الْإِدَامُ أَوْ الْأُدْمُ الْخُلُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ

Narrated to us [Muhamamd bin Sahl bin Askar Al Baghdadi], narrated to us [Yahya bin Hassan], narrated to us [Sulaiman bin Bilal] from [Hisyam bin Urwah] from [his father] from [Aisyah] that: The Messenger of Allah, peace and blessings be upon him, said: 'The best side dish is vinegar.' Narrated to us [Abdullah bin Abdurrahman], informed us [Yahya bin Hassan] from [Sulaiman bin Bilal] with this chain, similarly. But he mentioned: 'Ni'mal Idaamu or Al Udumu Al Khallu.' Abu Isa said: This is a hasan sahih gharib hadith from this chain, which we only know from the hadith of Hisyam bin Urwah through the hadith of Sulaiman bin Bilal.

Hadith Corroboration
Imam Ahmad : 13708, 13742, 14397, 14459, 14653, 14658
Imam Muslim : 3824
Imam Abu Dawud : 3324, 3325
Imam Ibnu Majah : 3307, 3308
Imam Darimi : 1960

THE HOUSE IS NOT FREE OF GARMENTS IF THERE IS VINEGAR

Hadith Imam Tirmidzi Number 1765

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ الشَّعْبِيِّ عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ فَقُلْتُ لَا إِلَّا كِسْرٌ يَابِسَةٌ وَخُلٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَّبِيهِ فَمَا أَقْفَرَ بَيْتٌ مِنْ أُدْمٍ فِيهِ خَلٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ أُمِّ هَانِئٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو حَمْزَةَ الثُّمَالِيُّ اسْمُهُ ثَابِتٌ بْنُ أَبِي صَفِيَّةٍ وَأُمُّ هَانِئٍ مَاتَتْ بَعْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ بِزَمَانٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ قَالَ لَا أَعْرِفُ

لِلشَّعْبِ سَمَاعًا مِنْ أُمِّ هَانِيٍّ فَقُلْتُ أَبُو حَمْزَةَ كَيْفَ هُوَ عِنْدَكَ فَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ تَكَلَّمَ فِيهِ وَهُوَ عِنْدِي مُقَارِبُ الْحَدِيثِ

Narrated to us [Abu Kuraib Muhammad bin Al Ala], narrated to us [Abu Bakr bin Ayyasy] from [Abu Hamzah Ats Tsamali] from [Asy Sya'bi] from [Ummu Hani binti Abu Thalib], she said: The Messenger of Allah, peace and blessings be upon him, visited me (at my house) and asked: 'Do you have any food?' I replied: 'No, except a piece of dry bread and vinegar.' So the Prophet, peace and blessings be upon him, said: 'Bring it here a house is not empty of side dishes if it has vinegar.' Abu Isa said: This is a hasan gharib hadith from this chain. We only know it from the hadith of Ummu Hani through this chain. Abu Hamzah Ats Tsamali's name is Tsabit bin Abu Shafiyyah. Ummu Hani passed away long after Ali bin Abu Thalib. I asked Muhammad about this hadith, and he replied: 'I do not know if Asy Sya'bi heard hadiths from Ummu Hani'.' Then I said: 'What about Abu Hamzah?' He replied: 'Ahmad bin Hanbal commented on him, and I think he is a muqaribul hadits.'

THE RASULULLAH LIKED TO EAT CUCUMBERS MIXED WITH WET DATES

Hadith Imam Tirmidzi Number 1766

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبَطِيخَ بِالرُّطَبِقَالِ وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ وَقَدْ رَوَى يَزِيدُ بْنُ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ هَذَا الْحَدِيثَ

Narrated to us [Abdah bin Abdullah Al Khuza'i], narrated to us [Mu'awiyah bin Hisyam] from [Sufyan bin Hisyam] from [Hisyam bin Urwah] from [his father] from [Aisyah] that: 'The Messenger of Allah, peace and blessings be upon him, often ate cucumber mixed with fresh dates.' A similar hadith was narrated from Anas. Abu Isa said: This is a hasan gharib hadith. Some narrated it from [Hisyam bin Urwah] from [his father] from the Prophet, peace and blessings be upon him, as mursal, without mentioning Aisyah. [Yazid bin Ruman] also narrated this hadith from [Aisyah].

Hadith Corroboration
Imam Ahmad : 1650
Imam Tirmidzi : 1767

THE HABIT OF THE PROPHET OF EATING CUCUMBER WITH DATES

Hadith Imam Tirmidzi Number 1767

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ كَانَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْقَثَاءَ بِالرُّطْبِقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ

Narrated to us [Isma'il bin Musa Al Fazari], narrated to us [Ibrahim bin Sa'd] from [his father] from [Abdullah bin Ja'far], he said: 'The Messenger of Allah, peace and blessings be upon him, usually ate cucumber with dates.' Abu Isa said: This is a hasan sahih gharib hadith, we only know it from the hadith of Ibrahim bin Sa'd.

Hadith Corroboration
Imam Ahmad : 1650
Imam Muslim : 3806
Imam Abu Dawud : 3338
Imam Ibnu Majah : 3316
Imam Darimi : 1969

THE PROPHET'S DIRECTION TO DRINK CAMEL'S MILK AND ART Hadith Imam Tirmidzi Number 1768

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا حُمَيْدٌ وَثَابِتٌ وَقَتَادَةُ عَنْ أَنَسٍ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا فَبَعَثَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَانِهَاقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ رَوَاهُ أَبُو قِلَابَةَ عَنْ أَنَسٍ وَرَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ

Narrated to us [Al Hasan bin Muhammad Az Za'farani], narrated to us [Affan], narrated to us [Hammad bin Salamah], informed us [Humaid], [Tsabit], and [Qatadah] from [Anas] that: A group of people from Urainah came to Medina and felt distressed. So the Prophet, peace and blessings be upon him, sent them with charity camels and said: 'Drink their urine and milk.' Abu Isa said: This is a hasan sahih gharib hadith from this chain. This hadith was also narrated by more than one from Anas. [Abu Qilabah] narrated it from [Anas]. [Sa'id bin Abu Arubah] also narrated from [Qatadah] from [Anas].

BLESSING OF FOOD BY PERFORMING ABBREVIATION BEFORE AND AFTER EATING Hadith Imam Tirmidzi Number 1769

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ قَالَ ح وَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْكَرِيمِ الْجَرَجَانِيُّ عَنْ قَيْسِ بْنِ الرَّبِيعِ الْمَعْنَى وَاحِدٌ عَنْ أَبِي هَاشِمٍ يَعْنِي الرُّمَّانِيَّ عَنْ زَادَانَ عَنْ سَلْمَانَ قَالَ قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكَهَ الطَّعَامِ الْوُضُوءَ بَعْدَهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَكَهَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ قَالَ وَفِي الْبَابِ عَنْ

أَنَسٌ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى لَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ قَيْسِ بْنِ الرَّبِيعِ وَقَيْسُ بْنُ الرَّبِيعِ يُضَعَّفُ فِي الْحَدِيثِ وَأَبُو هَاشِمٍ الرُّمَانِيُّ اسْمُهُ يَحْيَى بْنُ دِينَارٍ

Narrated to us [Yahya bin Musa], narrated to us [Abdullah bin Numair], narrated to us [Qais bin Ar Rabi'], he said: -in another narration- And narrated to us [Qutaibah], narrated to us [Abdul Karim Al Jurjani] from [Qais bin Ar Rabi'] -with the same meaning- from [Abu Hasyim Ar Rumani] from [Zadzan] from [Salman], he said: I read in the Torah: 'Indeed, the blessing of food is with wudu after eating it.' So I mentioned this to the Prophet, peace and blessings be upon him, and he said: 'The blessing of food is with wudu before and after eating it.' A similar hadith was narrated from Anas and Abu Hurairah. Abu Isa said: We only know this hadith from the hadith of Qais bin Rabi', but he has been deemed weak in hadith narration.

Hadith Corroboration
Imam Ahmad : 22616
Imam Abu Dawud : 3269

WUDHU ORDER IS FOR PRAYER ONLY

Hadith Imam Tirmidzi Number 1770

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلَاءِ فَقُرَّبَ إِلَيْهِ طَعَامٌ فَقَالُوا أَلَا نَأْتِيكَ بِوُضُوءٍ قَالَ إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ عَنْ ابْنِ عَبَّاسٍ وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ كَانَ سُفْيَانُ الثَّوْرِيُّ يَكْرَهُ غَسْلَ الْيَدِ قَبْلَ الطَّعَامِ وَكَانَ يَكْرَهُ أَنْ يُوَضَعَ الرَّغِيفُ تَحْتَ الْقَصْعَةِ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Ibnu Abu Mulaikah] from [Ibnu Abbas] that once, the Messenger of Allah, peace and blessings be upon him, came out of the bathroom, and food was served to him. The companions asked: 'Shall we bring water for wudu?' He replied: 'I am only commanded to perform wudu when I intend to pray.' Abu Isa said: This is a hasan sahih hadith. This hadith was also narrated by [Amr bin Dinar] from [Sa'id bin Al Huwairits] and [Ibnu Abbas]. Ali bin Al Madini said: Yahya bin Sa'id said: 'Sufyan Ats Tsauri did not like washing hands before eating, nor did he like bread being placed under a large plate.'

Hadith Corroboration
Imam Ahmad : 2418, 3208
Imam Abu Dawud : 3268
Imam Nasa'i : 132

PROPHET'S GUIDANCE ON EATING MANNERS

Hadith Imam Tirmidzi Number 1771

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا الْعَلَاءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي سَوِيَّةَ أَبُو الْهَذِيلِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عِكْرَاشٍ عَنْ أَبِيهِ عِكْرَاشِ بْنِ دُوَيْبٍ قَالَ بَعَثَنِي بَنُو مُرَّةَ بْنِ عُبَيْدٍ بِصَدَقَاتِ أَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدِمْتُ عَلَيْهِ الْمَدِينَةَ فَوَجَدْتُهُ جَالِسًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ قَالَ ثُمَّ أَخَذَ بِيَدِي فَأَنْطَلَقَ بِي إِلَى بَيْتِ أُمِّ سَلَمَةَ فَقَالَ هَلْ مِنْ طَعَامٍ فَأَتَيْنَا بِجَفْنَةٍ كَثِيرَةِ الثَّرِيدِ وَالْوَدَرِ وَأَقْبَلْنَا نَأْكُلُ مِنْهَا فَخَبَطْتُ بِيَدِي مِنْ نَوَاحِيهَا وَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرَى عَلَى يَدِي الْيُمْنَى ثُمَّ قَالَ يَا عِكْرَاشُ كُلْ مِنْ مَوْضِعٍ وَاحِدٍ فَإِنَّهُ طَعَامٌ وَاحِدٌ ثُمَّ أَتَيْنَا بِطَبَقٍ فِيهِ أَلْوَانُ الرُّطَبِ أَوْ مِنْ أَلْوَانِ الرُّطَبِ عُبَيْدُ اللَّهِ شَكَ قَالَ فَجَعَلْتُ أَكُلُ مِنْ بَيْنِ يَدَيْ وَجَالَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطَّبَقِ وَقَالَ يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ ثُمَّ أَتَيْنَا بِمَاءٍ فَغَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَّيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَقَالَ يَا عِكْرَاشُ هَذَا الْوُضُوءُ مِمَّا غَيَّرْتَ النَّارُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ الْفَضْلِ وَقَدْ تَفَرَّدَ الْعَلَاءُ بِهِذَا الْحَدِيثِ وَلَا نَعْرِفُ لِعِكْرَاشٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا هَذَا الْحَدِيثَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Al Ala bin Al Fadl bin Abdul Malik bin Sawiyyah Abul Hudzail], narrated to us [Ubaidullah bin Ikrazy] from [his father] Ikrazy bin Dzuaib, he said: Banu Murrah sent me to deliver their zakat to the Prophet, peace and blessings be upon him, and I arrived in Medina and found him sitting among the Muhajirin and Ansar. Then the Messenger of Allah, peace and blessings be upon him, took my hand and brought me to the house of Ummu Salamah, and he asked: 'Do you have any food?' A plate of tsarid (food made of meat and bread) was served to us, and we ate it. I took food from all sides of the plate, while the Messenger of Allah, peace and blessings be upon him, ate the tsarid in front of him. Then his left hand held my right hand, and he said: 'O Ikrazy, eat from one place, for it is one type of food.' Then a plate full of fresh dates was served to us, and I ate only from the part in front of me, but the hand of the Messenger of Allah, peace and blessings be upon him, took from all parts of the plate, saying: 'O Ikrazy, eat from wherever you wish, for it is not one type of food.' Then water was brought to us, and the Messenger of Allah, peace and blessings be upon him, washed his hands, face, arms, and head, and said: 'O Ikrazy, this wudu is (performed) because we ate food cooked with fire.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Al Ala bin Fadl, and Al Ala narrated it alone, and we do not know Ikrazy having any hadith from the Prophet, peace and blessings be upon him, other than this hadith.

Hadith Corroboration
Imam Ibnu Majah : 3265

THE PROPHET'S LOVE FOR EATING PUMPKIN FRUITS

Hadith Imam Tirmidzi Number 1772

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي طَالُوتٍ قَالَ دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ وَهُوَ يَأْكُلُ الْقُرْعَ وَهُوَ يَقُولُ يَا لَكَ شَجَرَةً مَا أَحَبَّكَ إِلَيَّ لِحُبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكَ قَالَ وَفِي الْبَابِ عَنْ حَكِيمِ بْنِ جَابِرٍ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Laits] from [Mu'awiyah bin Shalih] from [Abu Thalut], he said: I met [Anas bin Malik]. At that time, he was eating pumpkin, saying: 'O pumpkin, how much I love you, because of the love of the Messenger of Allah, peace and blessings be upon him, for you.' A similar hadith was narrated from Hakim bin Jabir, from his father. Abu Isa said: This is a gharib hadith from this chain.

THE PROPHET LOOKS FOR PUMPKIN IN A PLATE

Hadith Imam Tirmidzi Number 1773

حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَعُ فِي الصَّحْفَةِ يَغْنِي الدُّبَاءَ فَلَا أَزَالُ أُجِبُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ وَرُوِيَ أَنَّهُ رَأَى الدُّبَاءَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ مَا هَذَا قَالَ هَذَا الدُّبَاءُ نُكْثِرُ بِهِ طَعَامَنَا

Narrated to us [Muhammad bin Maimun Al Makki], narrated to us [Sufyan bin Uyainah], narrated to me [Malik bin Anas] from [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik], he said: 'I saw the Messenger of Allah, peace and blessings be upon him, searching for pumpkin in the shahfah (large plate), so I came to love it.' Abu Isa said: This is a hasan sahih hadith. This hadith was also narrated through more than one chain from Anas. It was narrated that: He saw pumpkin in front of the Messenger of Allah, peace and blessings be upon him, and he asked: 'What is this?' He replied: 'This is pumpkin. We use it to increase our food.'

Hadith Corroboration
Imam Bukhari : 5017
Imam Darimi : 1961

EAT AND USE OLIVE OIL BECAUSE THE TREE IS BLESSED

Hadith Imam Tirmidzi Number 1774

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ وَكَانَ عَبْدُ الرَّزَّاقِ يَضْطَرِبُ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَبَّمَا ذَكَرَ فِيهِ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبَّمَا رَوَاهُ عَلَى الشَّكِّ فَقَالَ أَحْسَبُهُ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَرُبَّمَا قَالَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا حَدَّثَنَا أَبُو دَاوُدَ
 سُلَيْمَانُ بْنُ مَعْبُدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ

Narrated to us [Yahya bin Musa], narrated to us [Abdurrazzaq] from [Ma'mar] from [Zaid bin Aslam] from [his father] from [Umar bin Al Khatthab], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Eat olive oil and use it for anointing, for it comes from a blessed tree.' Abu Isa said: This is a hadith we only know from the hadith of Abdurrazzaq from Ma'mar, and Abdurrazzaq experienced idhtirab in narrating this hadith, sometimes mentioning from Umar from the Prophet, peace and blessings be upon him, and sometimes narrating it with doubt, saying: 'I think it is narrated from Umar from the Prophet, peace and blessings be upon him.' Or he said: 'From Zaid bin Aslam from his father from the Prophet, peace and blessings be upon him, as mursal.' Narrated to us [Abu Dawud Sulaiman bin Ma'bad], narrated to us [Abdurrazzaq] from [Ma'mar] from [Zaid bin Aslam] from [his father] from the Prophet, peace and blessings be upon him, similarly, but in its chain, he did not mention: From Umar.

Hadith Corroboration
 Imam Ahmad : 15474, 15475
 Imam Tirmidzi : 1775
 Imam Ibnu Majah : 3310, 3311
 Imam Darimi : 1963

THE PROPHET RECOMMENDED EATING AND OILING HAIR WITH OLIVE OIL

Hadith Imam Tirmidzi Number 1775

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَأَبُو نَعِيمٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ
 رَجُلٍ يُقَالُ لَهُ عَطَاءٌ مِنْ أَهْلِ الشَّامِ عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّوا الزَّيْتِ وَادَّهِنُوا بِهِ
 فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ عَنْ
 عَبْدِ اللَّهِ بْنِ عِيسَى

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad Az Zubairi] and [Abu Nu'aim], both said, narrated to us [Sufyan] from [Abdullah bin Isa] from [a man] usually called Atha, from Sham, from [Abu Sa'id], he said: The Prophet, peace and blessings be upon him, said: 'Eat olive oil and anoint (your hair) with it, for it comes from a blessed tree.' Abu Isa said: This is a gharib hadith from this chain. We only know it from the hadith of Sufyan, from Abdullah bin Isa.

Hadith Corroboration
 Imam Ahmad : 15474, 15475
 Imam Ibnu Majah : 3310, 3311
 Imam Darimi : 1963

THE PROPHET'S DIRECTIONS TO SHARING FOOD WITH SERVANTS

Hadith Imam Tirmidzi Number 1776

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ يُخْبِرُهُمْ ذَاكَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَفَى أَحَدَكُمْ خَادِمُهُ طَعَامَهُ حَرَّهُ وَدُخَانَهُ فَلْيَأْخُذْ بِيَدِهِ فَلْيُقْعِدْهُ مَعَهُ فَإِنْ أَبَى فَلْيَأْخُذْ لُقْمَةً فَلْيُطْعِمْهَا إِيَّاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو خَالِدٍ وَالِدُ إِسْمَاعِيلَ اسْمُهُ سَعْدٌ

Narrated to us [Nashr bin Ali], narrated to us [Sufyan] from [Isma'il bin Abu Khalid] from [his father] from [Abu Hurairah], he informed him from the Prophet, peace and blessings be upon him, he said: 'If a servant of one of you has prepared food for him, and the food is still hot and steaming, let him take his servant's hand and sit with him. If the servant refuses, let him take a portion of the food and give it to him.' Abu Isa said: This is a hasan sahih hadith. Abu Khalid is the father of Isma'il, his name is Sa'd.

Hadith Corroboration
Imam Ahmad : 7640

RECOMMENDATIONS TO SPREAD GREETINGS, FEEDING, AND JIHAD

Hadith Imam Tirmidzi Number 1777

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَاضْرِبُوا الْهَامَ تُورَثُوا الْجَنَّةَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ وَشُرَيْحِ بْنِ هَانِيٍّ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Yusuf bin Hammad Al Ma'niy Al Bashari], narrated to us [Utsman bin Abdurrahman Al Jumahi] from [Muhammad bin Ziyad] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Spread peace, give food, and strike the necks of disbelievers (in jihad), and you will inherit Al-Jannah (the paradise promised for the righteous).' A similar hadith was narrated from Abdullah bin Amru, Ibnu Umar, Anas, Abdullah bin Salam, Abdurrahman bin Aisy, and Syuraih bin Hani from his father. Abu Isa said: This is a hasan gharib hadith from the hadith of Ibnu Ziyad from Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 22668
Imam Ibnu Majah : 3242
Imam Darimi : 1424, 2518

THE PRINCIPITY OF WORSHIPING, FEEDING, AND SPREADING GREETINGS

Hadith Imam Tirmidzi Number 1778

حَدَّثَنَا هَنَادُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْبُدُوا الرَّحْمَنَ وَأَطِعُوا الطَّعَامَ وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abul Ahwash] from [Atha bin Saib] from [his father] from [Abdullah bin Amru], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Worship Ar-Rahman, give food, and spread peace, and you will enter paradise safely.' This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 6293
Imam Bukhari : 11, 27, 5767
Imam Muslim : 56
Imam Abu Dawud : 4520
Imam Tirmidzi : 1778
Imam Nasa'i : 4914
Imam Ibnu Majah : 3244

THE IMPORTANCE OF EATING DINNER EVEN THOUGH IT'S A LITTLE FEW

Hadith Imam Tirmidzi Number 1779

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى الْكُوفِيُّ حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلَّاقٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَشَّوْا وَلَوْ بِكَفٍّ مِنْ حَشَفٍ فَإِنَّ تَرَكَ الْعِشَاءَ مَهْرَمَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَنْبَسَةُ يُضَعَّفُ فِي الْحَدِيثِ وَعَبْدُ الْمَلِكِ بْنُ عَلَّاقٍ مَجْهُولٌ

Narrated to us [Yahya bin Musa], narrated to us [Muhammad bin Ya'la Al Kufi], narrated to us [Anbasah bin Abdurrahman Al Qurasyi] from [Abdul Malik bin Allaq] from [Anas bin Malik], he said: The Prophet, peace and blessings be upon him, said: 'Have dinner, even if it is only with a handful of poor-quality dates, for skipping dinner can weaken the body.' Abu Isa said: This is a munkar hadith, we only know it through this chain, and Anbasah has been deemed weak in hadith narration, and Abdul Malik bin Allaq is a majhul (unknown) person.

THE ADAB OF EATING BY CLAIMING ALLAH'S NAME AND USING THE RIGHT HAND

Hadith Imam Tirmidzi Number 1780

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ طَعَامٌ قَالَ ادْنُ يَا بُنَيَّ وَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ

وَكُلُّ مِمَّا يَلِيكَ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِي وَجْزَةَ السَّعْدِيِّ عَنْ رَجُلٍ مِنْ مُرَيْنَةَ عَنْ
عُمَرَ بْنِ أَبِي سَلَمَةَ وَقَدْ اخْتَلَفَ أَصْحَابُ هِشَامِ بْنِ عُرْوَةَ فِي رِوَايَةِ هَذَا الْحَدِيثِ وَأَبُو وَجْزَةَ السَّعْدِيُّ اسْمُهُ
يَزِيدُ بْنُ عُبَيْدٍ

Narrated to us [Abdullah bin Ash Sabbah Al Hasyimi], narrated to us [Abdul A'la] from [Ma'mar] from [Hisyam bin Urwah] from [his father] from [Umar bin Abu Salamah], that he met the Messenger of Allah, peace and blessings be upon him, and at that time, there was food beside him. He said: 'Come closer, my son, mention Allah's name, eat with your right hand, and start with the food nearest to you.' Abu Isa said: It was also narrated from [Hisyam bin Urwah] from [Abu Wajzah As Sa'di] from [a man] from Muzainah, from [Umar bin Abu Salamah]. The companions of Hisyam bin Urwah differed in narrating this hadith. Abu Wajzah As Sa'di's name is Yazid bin Ubaid.

Hadith Corroboration

Imam Ahmad : 15738, 15739, 15740, 15742, 15745, 15746, 15747

Imam Bukhari : 4957, 4958, 4959

Imam Muslim : 3767, 3768

Imam Abu Dawud : 3284

Imam Tirmidzi : 1780

Imam Ibnu Majah : 3258

Imam Malik : 1463

Imam Darimi : 1934, 1956

ADAB OF EATING AND SAYING ALLAH'S NAME

Hadith Imam Tirmidzi Number 1781

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعَقِيلِيِّ عَنْ عَبْدِ
اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ أُمِّ كُثُومٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ
طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ وَبِهِذَا الْإِسْنَادِ عَنْ عَائِشَةَ قَالَتْ كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ لَوْ سَمَى لَكَفَاكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأُمُّ كُثُومٍ هِيَ بِنْتُ
مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Abu Bakr bin Muhammad bin Aban], narrated to us [Waki'], narrated to us [Hisyam Ad Dastuwa'i] from [Budail bin Maisarah Al Uqaili] from [Abdullah bin Ubaid bin Umair] from [Ummu Kultsum] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'When one of you eats food, let him say, BISMILLAH (In the name of Allah).' If he forgets to say it at the beginning, let him say: "BISMILLAH FI AWWALIHI WA AKHIRIHI (In the name of Allah at its beginning and end)." With this chain, it was also narrated from Aisyah, she said: The Messenger of Allah, peace and blessings be upon him, was eating food with six of his companions. A Bedouin came and ate two mouthfuls, so the Messenger of Allah, peace and blessings be upon him, said: 'If he had mentioned Allah's name, the food would have sufficed for you all.' Abu Isa said: This is a

hasan sahih hadith. Ummu Kultsum is the daughter of Muhammad bin Abu Bakar Ash Shiddiq, may Allah be pleased with him."

Hadith Corroboration
Imam Ahmad : 23954, 24551, 25089
Imam Ibnu Majah : 3255

SATAN AS A FOOD LICKER AND A RECOMMENDATION TO KEEP YOUR HANDS CLEAN

Hadith Imam Tirmidzi Number 1782

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدَنِيُّ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ حَسَّاسٌ لِحَاسٍ فَاخْذَرُوهُ عَلَى أَنْفُسِكُمْ مَنْ بَاتَ وَفِي يَدِهِ رِيحٌ غَمَرٌ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ حَدِيثِ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ahmad bin Mani'], narrated to us [Ya'qub bin Al Walid Al Madani] from [Ibnu Abu Dzi'b] from [Al Maqburi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, Satan is a taster and licker, so beware and protect yourselves from him. Whoever has the smell of meat fat on his hand and something befalls him, let him not blame anyone but himself.' Abu Isa said: This is a hasan gharib hadith from this chain. It was also narrated from the hadith of [Suhail bin Abu Shalih], from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him.

WARNING ABOUT FOOD LEFT ON HANDS

Hadith Imam Tirmidzi Number 1783

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ إِسْحَاقَ الْبَغْدَادِيُّ الصَّاعَانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِي يَدِهِ رِيحٌ غَمَرٌ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الْأَعْمَشِ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Bakr Muhammad bin Ishaq Al Baghdadi Ash Shaghani], narrated to us [Muhammad bin Ja'far Al Mada'ini], narrated to us [Manshur bin Abul Aswad] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever spends the night with the smell of meat fat on his hand and something befalls him, let him not blame anyone but himself.' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Al A'masy through this chain.

Hadith Corroboration
Imam Ahmad : 7253, 8175, 10518
Imam Abu Dawud : 3354

THE PROHIBITION OF DRINKING KHAMAR AND ITS CONSEQUENCES

Hadith Imam Tirmidzi Number 1784

حَدَّثَنَا أَبُو زَكْرِيَا يَحْيَى بْنُ دُرُسْتِ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعُبَادَةَ وَأَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا فَلَمْ يَرْفَعْهُ

Narrated to us [Abu Zakariya Yahya bin Durusta Al Bashari], narrated to us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Every intoxicant is khamr, and every intoxicant is haram. Whoever drinks khamr and dies addicted to it will not drink it in the Hereafter.' A similar hadith was narrated from Abu Hurairah, Abu Sa'id, Abdullah bin Amr, Ibnu Abbas, Ubadah, and Abu Malik Al Asy'ari. Abu Isa said: The hadith of Ibnu Umar is hasan sahih. It was also narrated by more than one from Nafi' from Ibnu Umar, from the Prophet, peace and blessings be upon him. Malik bin Anas narrated it from Nafi', from Ibnu Umar as mauquf, and he did not narrate it as marfu'.

Hadith Corroboration

Imam Ahmad : 4415, 4416, 4598, 4599, 4631, 5472, 5903, 6450, 9174, 18842, 18895

Imam Muslim : 3729, 3733, 3734, 3735, 3736

Imam Abu Dawud : 3194, 3195, 3199

Imam Nasa'i : 5488, 5489, 5490, 5491, 5492, 5493, 5494, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5603, 5604, 5605, 5632

Imam Ibnu Majah : 3378, 3381, 3382

PUNISHMENT FOR KHAMAR DRINKERS AND THE IMPORTANCE OF REPENTANCE

Hadith Imam Tirmidzi Number 1785

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ أَبِيهِ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ الرَّابِعَةَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ لَمْ يَتُبْ اللَّهُ عَلَيْهِ وَسَقَاهُ مِنْ نَهْرِ الْخَبَالِ قِيلَ يَا أَبَا عَبْدِ الرَّحْمَنِ وَمَا نَهْرُ الْخَبَالِ قَالَ نَهْرٌ مِنْ

صَدِيدُ أَهْلِ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ نَحْوُ هَذَا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Jarir bin Abdul Hamid] from [Atha bin As Saib] from [Abdullah bin Umair] from [his father], he said: [Abdullah bin Umar] said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever drinks khamr, Allah will not accept his prayer for forty days. If he repents, Allah will accept his repentance. But if he returns to it, Allah will not accept his prayer for forty days. If he repents, Allah will accept his repentance. But if he returns to it again, Allah will not accept his prayer for forty days. If he repents, Allah will accept his repentance. If he returns to it a fourth time, Allah will not accept his prayer for forty days, and if he repents, Allah will not accept his repentance, and he will be made to drink from the river of Khabal.' Then it was asked, 'O Abu Abdurrahman, what is the river of Khabal?' He replied, 'It is a river of pus from the inhabitants of Hell.' Abu Isa said: This is a hasan hadith. A similar hadith was narrated from Abdullah bin Amr and Ibnu Abbas from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 4681, 6355, 6484, 6558, 20526, 26321

Imam Abu Dawud : 3195

Imam Tirmidzi : 1785

Imam Nasa'i : 5570, 5571, 5573, 5574, 5575

Imam Ibnu Majah : 3368

Imam Darimi : 1999

EVERY INTOXICATING DRINK IS HARMFUL

Hadith Imam Tirmidzi Number 1786

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ
عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْبَيْعِ فَقَالَ كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Ibnu Syihab] from [Abu Salamah] from [Aisyah] that the Prophet, peace and blessings be upon him, was asked about Al-Bit (a type of drink made from honey), and he replied: 'Every drink that intoxicates is haram.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 4415, 6450, 9174, 18842, 18895, 22953, 23511, 24396

Imam Bukhari : 235, 5157, 5158

Imam Muslim : 3727, 3728, 3729

Imam Abu Dawud : 3197, 3199

Imam Nasa'i : 5493, 5494, 5497, 5498, 5499, 5500, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5632

Imam Ibnu Majah : 3377, 3378, 3379, 3382

Imam Malik : 1331

Imam Darimi : 2005

THE IMPAIRMENT OF EVERY INGREDIENT

Hadith Imam Tirmidzi Number 1787

حَدَّثَنَا عُبَيْدُ بْنُ أَصْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ وَأَبُو سَعِيدٍ الْأَشْجُ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ مُسْكِرٍ حَرَامٌ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي سَعِيدٍ وَأَبِي مُوسَى وَالْأَشْجِ الْعَصْرِيِّ وَدَيْلَمَ وَمَيْمُونَةَ وَابْنَ عَبَّاسٍ وَقَيْسَ بْنَ سَعْدٍ وَالتَّعْمَانَ بْنَ بَشِيرٍ وَمُعَاوِيَةَ وَوَائِلَ بْنَ حُجْرٍ وَقُرَّةَ الْمُرَزِيِّ وَعَبْدَ اللَّهِ بْنَ مُعَفَّلٍ وَأُمَّ سَلَمَةَ وَبُرَيْدَةَ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَكِلَاهُمَا صَحِيحٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَعَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi Al Kufi] and [Abu Sa'id Al Asyaj], both said, narrated to us [Abdullah bin Idris] from [Muhammad bin Amr] from [Abu Salamah] from [Ibnu Umar], he said: I heard the Prophet, peace and blessings be upon him, say: 'Every intoxicant is haram.' A similar hadith was narrated from Amr, Ali, Ibnu Mas'ud, Anas, Abu Sa'id, Abu Musa Al Asyaj Al Ushari, Dailam, Maimunah, Ibnu Abbas, Qais bin Sa'd, An Nu'man bin Basyir, Mu'awiyah, Wa'il bin Hujr, Qurrah Al Muzani, Abdullah bin Mughaffal, Ummu Salamah, Buraidah, Abu Hurairah, and Aisyah. Abu Isa said: This is a hasan hadith, and it was also narrated from Abu Salamah from Abu Hurairah from the Prophet, peace and blessings be upon him, similarly, and both are sahih. This hadith was also narrated by more than one from Muhammad bin Amr from Abu Salamah from Abu Hurairah, from the Prophet, peace and blessings be upon him, similarly, and from Abu Salamah from Ibnu Umar from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 4415, 4416, 4598, 4599, 4631, 5903, 6450, 9174, 18842, 18895

Imam Muslim : 3729, 3735

Imam Abu Dawud : 3199

Imam Nasa'i : 5488, 5490, 5491, 5492, 5493, 5494, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5603, 5632

Imam Ibnu Majah : 3378, 3381, 3382

THE PROHIBITION OF INDIGENOUS DRINKS, WHETHER A LITTLE OR A LOT

Hadith Imam Tirmidzi Number 1788

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ح وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفَرَاتِ عَنْ ابْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ قَالَ وَفِي الْبَابِ عَنْ سَعْدٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَخَوَاتِ بْنِ جُبَيْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ جَابِرٍ

Narrated to us [Qutaibah], narrated to us [Isma'il bin Ja'far] -in another narration- And

narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far] from [Dawud bin Bakr bin Abul Furat] from [Ibnul Munkadir] from [Jabir bin Abdullah] that the Messenger of Allah, peace and blessings be upon him, said: 'Anything that intoxicates, whether a little or a lot, is haram.' A similar hadith was narrated from Sa'd, Aisyah, Abdullah bin Amru, Ibnu Umar, and Khawwat bin Jubair. Abu Isa said: This is a hasan gharib hadith from the hadith of Jabir.

Hadith Corroboration

Imam Ahmad : 5390, 6271, 6387, 14176

Imam Abu Dawud : 3196

Imam Nasa'i : 5513

Imam Ibnu Majah : 3383, 3384, 3385

PROHIBITION OF INCORRECT DRINKS IN ANY AMOUNT

Hadith Imam Tirmidzi Number 1789

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مَهْدِيٍّ بْنِ مَيْمُونٍ ح وَ
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ حَدَّثَنَا مَهْدِيٌّ بْنُ مَيْمُونٍ الْمَعْنَى وَاحِدٌ عَنْ أَبِي عُثْمَانَ الْأَنْصَارِيِّ عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ حَرَامٌ مَا أَسْكَرَ الْفَرَقُ مِنْهُ
فَمِلَّةُ الْكَفِّ مِنْهُ حَرَامٌ قَالَ أَبُو عِيسَى قَالَ أَحَدُهُمَا فِي حَدِيثِهِ الْحُسُوءُ مِنْهُ حَرَامٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَقَدْ
رَوَاهُ لَيْثُ بْنُ أَبِي سُلَيْمٍ وَالرَّبِيعُ بْنُ صَبِيحٍ عَنْ أَبِي عُثْمَانَ الْأَنْصَارِيِّ نَحْوَ رِوَايَةِ مَهْدِيٍّ بْنِ مَيْمُونٍ وَأَبُو عُثْمَانَ
الْأَنْصَارِيُّ اسْمُهُ عَمْرُو بْنُ سَالِمٍ وَيُقَالُ عُمَرُ بْنُ سَالِمٍ أَيْضًا

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul A'la bin Abdul A'la] from [Hisyam bin Hassan] from [Mahdi bin Maimun] -in another narration- And narrated to us [Abdullah bin Mu'awiyah Al Jumahi], narrated to us [Mahdi bin Maimun], with the same meaning, from [Abu Utsman Al Anshari] from [Al Qasim bin Muhammad] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Every intoxicant is haram. If a faraq (three sha' or sixteen liters) of it intoxicates, then a handful of it is also haram.' Abu Isa said: One of the two said in his hadith: 'A sip of it is haram.' This is a hasan hadith. It was also narrated by [Al Laits bin Abu Sulaim] and [Ar Rabi' bin Shabih] from [Abu Utsman Al Anshari] as narrated by Mahdi bin Maimun, and Abu Utsman Al Anshari's name is Amr bin Salim, also called Umar bin Salim.

Hadith Corroboration

Imam Ahmad : 4415, 4416, 4598, 4599, 4631, 5390, 5903, 6387, 6450, 9174, 14176, 18842, 18895, 22953, 23287, 23295, 23511, 23843, 24396

Imam Bukhari : 235

Imam Muslim : 3727, 3729, 3735

Imam Abu Dawud : 3196, 3199, 3202

Imam Nasa'i : 5488, 5490, 5491, 5492, 5493, 5494, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5513, 5603, 5632

Imam Ibnu Majah : 3377, 3378, 3381, 3382, 3383, 3384, 3385

Imam Malik : 1331

Imam Darimi : 2005

PROHIBITION OF DRINKING PROPHET FROM SPECIAL VESSELS

Hadith Imam Tirmidzi Number 1790

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا ابْنُ عُثَيْبٍ وَبِزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ طَاوُسٍ أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ نَعَمْ فَقَالَ طَاوُسٌ وَاللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ قَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ وَسُوَيْدٍ وَعَائِشَةَ وَابْنِ الزُّبَيْرِ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Ibnu Ulayyah] and [Yazid bin Harun], both said, informed us [Sulaiman At Taimi] from [Thawus] that a man came to [Ibnu Umar] and asked, 'Did the Prophet, peace and blessings be upon him, prohibit nabidh al-jarr?' Ibnu Umar replied, 'Yes.' Thawus said, 'By Allah, I heard it from him.' A similar hadith was narrated from Ibnu Abu Aufa, Abu Sa'id, Suwaid, Aisyah, Ibnu Zubair, and Ibnu Abbas. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 180, 251, 1905, 1924, 4605, 4828, 4940, 5229, 5504, 5569, 5689, 6128, 6152, 10548, 11206, 11313, 13427, 14590, 15546, 18316, 18318, 18585, 23508, 23535, 24786, 24879, 24880, 25629, 25631

Imam Muslim : 3708, 3709, 3711, 3720

Imam Nasa'i : 5520, 5521, 5522, 5527, 5528

Imam Darimi : 2017, 2019

PROHIBITION ON USING CERTAIN CONTAINERS TO MAKE ALCOHOLIC BEVERAGES

Hadith Imam Tirmidzi Number 1791

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ سَمِعْتُ زَادَانَ يَقُولُ سَأَلْتُ ابْنَ عُمَرَ عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَوْعِيَةِ أَخْبَرَنَاهُ بِلُغَتِكُمْ وَفَسَّرَهُ لَنَا بِلُغَتِنَا فَقَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَنْتَمَةِ وَهِيَ الْجَرَّةُ وَنَهَى عَنِ الدُّبَاءِ وَهِيَ الْقَرْعَةُ وَنَهَى عَنِ التَّقِيرِ وَهُوَ أَصْلُ النَّخْلِ يُنْقَرُ نَقْرًا أَوْ يُنْسَجُ نَسْجًا وَنَهَى عَنِ الْمَرْفَتِ وَهِيَ الْمُقَيَّرُ وَأَمَرَ أَنْ يُنْبَذَ فِي الْأَسْقِيَةِ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ وَسَمُرَةَ وَأَنْسٍ وَعَائِشَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَائِذُ بْنُ عَمْرِو وَالْحَكَمُ الْغِفَارِيُّ وَمَيْمُونَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Abu Dawud Ath Thayalisi], narrated to us [Syu'bah] from [Amr bin Murrah], he said, I heard [Zadzan] say: I asked [Ibnu Umar] about the types of drinks prohibited by the Messenger of Allah, peace and blessings be upon him, 'Inform us in your language and explain to us in our language.' Ibnu Umar said: 'The Messenger of Allah, peace and blessings be upon him, prohibited al-hantamah, which is a vessel (made of clay mixed with wheat and blood) for storing khamr, ad-dubba, which is a gourd, an-naqir, which is a carved palm tree (until it dies), and he also

prohibited al-muzaffat, a place made of tar, and he ordered to make nabidh in vessels.' He (Abu Isa) said: In this matter, there are narrations from Umar, Ali, Ibnu Abbas, Abu Sa'id, Abu Hurairah, Abdurrahman bin Ya'mar, Samurah, Anas, Aisyah, Imran bin Hushain, Aidz bin Amr, Hakam Al Ghifari, and Maimunah. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 1119, 2369, 2518, 2635, 2923, 3000, 4578, 4771, 4788, 7425, 11421, 13749, 14314, 14529, 17189, 23070, 23696, 24221, 24228, 25451

Imam Bukhari : 3233

Imam Muslim : 3697, 3699, 3700, 3701, 3715, 3716

Imam Nasa'i : 5453, 5462, 5518, 5522, 5532, 5533, 5534, 5538, 5540, 5545

Imam Ibnu Majah : 3395

Imam Darimi : 2020

THE LAW ON LEATHER VENUES AND EVERY INDIGNIFICANT DRINK Hadith Imam Tirmidzi Number 1792

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ
بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بَرِيدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ
الظُّرُوفِ وَإِنَّ ظَرْفًا لَا يُجِلُّ شَيْئًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], [Al Hasan bin Ali], and [Mahmud bin Ghailan], they said: Narrated to us [Abu Ashim], narrated to us [Sufyan] from [Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, I previously prohibited you from drinking nabidh stored in vessels made of skin (namely dubba', hantam, and naqir), but a vessel does not make something lawful or unlawful. Every drink that intoxicates is haram.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Muslim : 3724

EXCEPTION FROM THE USE OF LEATHER VESSELS FOR THE ANSHAR PEOPLE Hadith Imam Tirmidzi Number 1793

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ
بْنِ عَبْدِ اللَّهِ قَالَ تَعَالَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الظُّرُوفِ فَشَكَتْ إِلَيْهِ الْأَنْصَارُ فَقَالُوا لَيْسَ لَنَا وَعَاءٌ
قَالَ فَلَا إِذْنَقَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud Al Hafari] from [Sufyan] from [Manshur] from [Salim bin Abul Ja'd] from [Jabir bin Abdullah], he said: The Messenger

of Allah, peace and blessings be upon him, prohibited using vessels made of skin, so the Ansar complained to him, saying, 'We have no other vessels.' He said: 'If so, it is not prohibited.' A similar hadith was narrated from Ibnu Mas'ud, Abu Sa'id, Abu Hurairah, and Abdullah bin Umar. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Bukhari : 5163
Imam Nasa'i : 5548, 5562

NABIDZ MADE FOR THE RASULULLAH FROM DATES

Hadith Imam Tirmidzi Number 1794

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ تُوكَأُ فِي أَغْلَاهُ لَهُ عَزْلَاءٌ نَنْبِذُهُ غُدْوَةً وَيَشْرَبُهُ عِشَاءً وَنَنْبِذُهُ عِشَاءً وَيَشْرَبُهُ غُدْوَةً قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يُونُسَ بْنِ عُبَيْدٍ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَائِشَةَ أَيْضًا

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abdul Wahhab Ats Tsaqafi] from [Yunus bin Ubaid] from [Al Hasan Al Bashri] from [his mother] from [Aisyah], she said: 'We used to make nabidh for the Messenger of Allah, peace and blessings be upon him, in a vessel, its top tied and it had a hole for water to come out. We made it in the morning, and he drank it at night, or we made it at night, and he drank it in the morning.' A similar hadith was narrated from Jabir, Abu Sa'id, and Ibnu Abbas. Abu Isa said: This is a gharib hadith, we only know it from the hadith of Yunus bin Ubaid from Aisyah, but through another chain.

Hadith Corroboration
Imam Ahmad : 3166, 23783
Imam Muslim : 3745
Imam Abu Dawud : 3224

SOURCES OF KHAMR FROM WHEAT AND OTHER MATERIALS

Hadith Imam Tirmidzi Number 1795

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ حَدَّثَنَا إِسْرَائِيلُ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُهَاجِرٍ عَنْ غَامِرِ الشَّعْبِيِّ عَنْ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الْخِنْطَةِ خَمْرًا وَمِنَ الشَّعِيرِ خَمْرًا وَمِنَ التَّمْرِ خَمْرًا وَمِنَ الزَّبِيبِ خَمْرًا وَمِنَ الْعَسَلِ خَمْرًا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ نَحْوَهُ وَرَوَى أَبُو حَيَّانَ التَّيْمِيُّ هَذَا الْحَدِيثَ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ إِنَّ مِنَ الْخِنْطَةِ خَمْرًا فَذَكَرَ هَذَا الْحَدِيثَ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ إِنَّ

مِنْ الحِنْطَةِ خَمْرًا بِهَذَا وَهَذَا أَصَحُّ مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ لَمْ يَكُنْ إِبْرَاهِيمُ بْنُ مُهَاجِرٍ بِالْقَوِيِّ الْحَدِيثِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ أَيْضًا عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf], narrated to us [Israil], narrated to us [Ibrahim bin Muhajir] from [Amir Asy Sya'bi] from [An Nu'man bin Basyir], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, from fine white wheat, ordinary wheat, dates, grapes, and honey, khamr (wine) can be made.' A similar hadith was narrated from Abu Hurairah. Abu Isa said: This is a gharib hadith. Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yahya bin Adam] from [Israil] similarly. [Abu Hayyan] also narrated this hadith from [Asy Sya'bi] from [Ibnu Umar] from [Umar], he said: 'Indeed, from wheat grains, khamr can be made.' Then he narrated this hadith. Likewise, narrated to us [Ahmad bin Mani'], narrated to us [Abdullah bin Idris] from [Abu Hayyan At Taimi] from [Asy Sya'bi] from [Ibnu Umar] from [Umar bin Al Khaththab], he said: 'Indeed, from wheat grains, khamr can be made.' This hadith is more sahih than the hadith of Ibrahim bin Muhajir. Ali Al Madini said: Yahya bin Sa'id said: Ibrahim bin Muhajir is not strong in hadith narration. This hadith was also narrated from Nu'man bin Basyir through multiple chains.

Hadith Corroboration

Imam Ahmad : 5720, 17627, 17681

Imam Abu Dawud : 3191

Imam Ibnu Majah : 3370

KHAMR IS MADE FROM DATES AND GRAPES

Hadith Imam Tirmidzi Number 1796

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا الْأَوْزَاعِيُّ وَعِكْرِمَةُ بْنُ عَمَّارٍ قَالَا حَدَّثَنَا أَبُو كَثِيرٍ السُّحَيْمِيُّ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْعِنَبَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو كَثِيرٍ السُّحَيْمِيُّ هُوَ الْغُبَرِيُّ وَأَسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ غَفِيلَةَ وَرَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ

Narrated to us [Abu Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], narrated to us [Al Auza'i] and [Ikrimah bin Ammar], both said, narrated to us [Abu Katsir As Suhaimi], he said: I heard [Abu Hurairah] say: The Messenger of Allah, peace and blessings be upon him, said: 'Khamr comes from these two trees: the date palm and the grapevine.' Abu Isa said: This is a hasan sahih hadith. Abu Katsir As Suhaimi is Al Ghubari, his name is Yazid bin Abdurrahman bin Ghufailah. [Syu'bah] narrated this hadith from [Ikrimah bin Ammar].

Hadith Corroboration

Imam Ahmad : 7426, 8926, 8929, 9756, 10040, 10291, 10292, 10387

Imam Muslim : 3671, 3672

Imam Abu Dawud : 3193

Imam Nasa'i : 5478, 5479

Imam Ibnu Majah : 3369

Imam Darimi : 2004

PROHIBITION OF MIXING UNRIPE DATES WITH COOKED DATES

Hadith Imam Tirmidzi Number 1797

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطْبُ جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Atha' bin Abu Rabah] from [Jabir bin Abdullah] that the Messenger of Allah, peace and blessings be upon him, prohibited mixing unripe dates with ripe dates. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 11257, 11930, 12719, 13136, 14388

Imam Muslim : 3677, 3686, 3687

Imam Nasa'i : 5461, 5467

Imam Ibnu Majah : 3386

Imam Malik : 1330

PROHIBITION OF MIXING DATES WITH WINE AND STORE THEM IN A Crock

Hadith Imam Tirmidzi Number 1798

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْبُسْرِ وَالْتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا وَنَهَى عَنْ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا وَنَهَى عَنْ الْجِرَارِ أَنْ يُنْبَذَ فِيهَا قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنَسٍ وَأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ وَمَعْبُدِ بْنِ كَعْبٍ عَنْ أُمِّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Jarir] from [Sulaiman At Taimi] from [Abu Nadlrah] from [Abu Sa'id] that the Prophet, peace and blessings be upon him, prohibited mixing unripe dates with dry dates, and grapes with dates. He also prohibited fermenting (dates or grapes) in Al-Jirar (water jars). A similar hadith was narrated from Jabir, Anas, Abu Qatadah, Ibnu Abbas, Ummu Salamah, and Ma'bad bin Ka'b from his mother. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 1860, 2944, 9374, 10995, 11038, 11257, 11419, 11930, 12719, 14388, 18066, 18072, 21570

Imam Bukhari : 5172

Imam Muslim : 3674, 3677, 3678, 3684

Imam Abu Dawud : 3216, 3217, 3218

Imam Nasa'i : 5449, 5452, 5461, 5467, 5476

PROHIBITION OF USING GOLD AND SILVER VESSELS FOR DRINKING

Hadith Imam Tirmidzi Number 1799

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى يُحَدِّثُ أَنَّ

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشُّرْبِ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ وَلُبْسِ الْحَرِيرِ وَالذِّيْبَاجِ وَقَالَ هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَالْبَرَاءِ وَعَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi] from [Sa'id bin Arubah] from [Qatadah] from [Anas] that the Prophet, peace and blessings be upon him, prohibited drinking while standing. Then he was asked, 'What about eating?' He replied: 'Even more so for eating.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Bukhari : 5201, 5383
Imam Darimi : 2037

PROHIBITION OF DRINKING AND EATING WHILE STANDING

Hadith Imam Tirmidzi Number 1800

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا فَقِيلَ الْأَكْلُ قَالَ ذَاكَ أَشَدُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi] from [Sa'id bin Arubah] from [Qatadah] from [Anas] that the Prophet, peace and blessings be upon him, prohibited drinking while standing. Then he was asked, 'What about eating?' He replied: 'Even more so for eating.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 756, 1070, 1073, 1084, 7985, 10848, 10985, 11085, 11740, 11888, 12033, 12406, 12589, 12754, 13127, 13433, 13591
Imam Muslim : 3771, 3772, 3773, 3774
Imam Abu Dawud : 3229
Imam Tirmidzi : 1800, 1801
Imam Ibnu Majah : 3415
Imam Malik : 1447, 1448
Imam Darimi : 2034, 2035

HADITH ABOUT THE PROHIBITION OF DRINKING WHILE STANDING

Hadith Imam Tirmidzi Number 1801

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ قَتَادَةَ عَنْ أَبِي مُسْلِمٍ الْجَدْمِيِّ عَنْ الْجَارُودِ بْنِ الْمُعَلَّلَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشُّرْبِ قَائِمًا قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ سَعِيدِ بْنِ قَتَادَةَ عَنْ أَبِي مُسْلِمٍ عَنْ الْجَارُودِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْ قَتَادَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِي مُسْلِمٍ عَنْ الْجَارُودِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ وَالْجَارُودُ هُوَ ابْنُ الْمُعَلَّى

الْعَبْدِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُقَالُ الْجَارُودُ بْنُ الْعَلَاءِ أَيْضًا وَالصَّحِيحُ ابْنُ الْمُعَلَّى

Narrated to us [Humaid bin Mas'adah], narrated to us [Khalid bin Al Harits] from [Sa'id] from [Qatadah] from [Abu Muslim Al Jadzmi] from [Al Jarud bin Al Mu'alli] that the Prophet, peace and blessings be upon him, prohibited drinking while standing. A similar hadith was narrated from Abu Sa'id, Abu Hurairah, and Anas. Abu Isa said: This is a gharib hasan hadith. Likewise, it was narrated by more than one from Sa'id from Qatadah from Muslim from Al Jarud from the Prophet, peace and blessings be upon him. It was also narrated from [Qatadah] from [Yazid bin Abdullah bin Asy Syikhkhir] from [Abu Muslim] from [Al Jarud] that the Prophet, peace and blessings be upon him, said: 'The lost property of a believer is the fuel of the Hellfire.' Al Jarud is Ibnul Mu'alli Al Abdi, a companion of the Prophet, peace and blessings be upon him. He is also called Al Jarud bin Al 'Ala', but the correct one is Ibnul Mu'alli.

Hadith Corroboration

Imam Ahmad : 756, 1070, 1073, 1084, 7985, 10848, 10985, 11085, 11740, 11888, 12033, 12406, 12589, 12754, 13127, 13433, 13591

Imam Muslim : 3771, 3772, 3773, 3774

Imam Abu Dawud : 3229

Imam Tirmidzi : 1800, 1801

Imam Ibnu Majah : 3415

Imam Malik : 1447, 1448

Imam Darimi : 2034, 2035

HABIT OF EATING AND DRINKING WHILE WALKING AND STANDING

Hadith Imam Tirmidzi Number 1802

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ الْكُوفِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَكُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ وَرَوَى عِمْرَانُ بْنُ حُدَيْرٍ هَذَا الْحَدِيثَ عَنْ أَبِي الْبَزْرِيِّ عَنْ ابْنِ عُمَرَ وَأَبُو الْبَزْرِيِّ اسْمُهُ يَزِيدُ بْنُ عَطَارٍ

Narrated to us [Abu Sa'ib Salm bin Junadah Al Kufi], narrated to us [Hafsh bin Ghiyats] from [Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar], he said: We used to eat while walking during the time of the Prophet, peace and blessings be upon him, and we drank while standing. Abu Isa said: This is a sahih gharib hadith from the hadith of Ubaidullah bin Umar from Nafi' from Ibnu Umar. [Imran bin Hudair] narrated this hadith from [Abil Bazari] from [Ibnu Umar], and Abul Bazari's name is Yazid bin 'Utharid.

Hadith Corroboration

Imam Ahmad : 4373, 5607

Imam Ibnu Majah : 3292

THE PROPHET DRINK ZAMZAM WATER WHILE STANDING

Hadith Imam Tirmidzi Number 1803

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ وَمُغِيرَةُ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], narrated to us [Ashim Al Ahwal] and [Al Mughirah] from [Asy Sya'bi] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, drank Zamzam water while standing. A similar hadith was narrated from Ali, Sa'd, Abdullah bin Amr, and Aisyah. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 1741, 2477, 3018, 3317
Imam Bukhari : 5186
Imam Muslim : 3776, 3777, 3778
Imam Nasa'i : 2915, 2916

THE PROPHET DRINK WHILE STANDING AND SITTING

Hadith Imam Tirmidzi Number 1804

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Muhammad bin Ja'far] from [Husain Al Mu'allim] from [Amr bin Syu'aib] from [his father] from [his grandfather], he said: I saw the Messenger of Allah, peace and blessings be upon him, drink while standing and also while sitting. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Malik : 1447, 1448

THE PROPHET BREATHED THREE TIMES INTO THE VESSEL WHILE DRINKING

Hadith Imam Tirmidzi Number 1805

حَدَّثَنَا قُتَيْبَةُ وَيُوسُفُ بْنُ حَمَّادٍ قَالَا حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي عِصَامٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا وَيَقُولُ هُوَ أَمْرًا وَأُرْوَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ عَنْ أَبِي عِصَامٍ عَنْ أَنَسٍ وَرَوَى عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا

Narrated to us [Qutaibah] and [Yusuf bin Hammad], both said, narrated to us [Abdul Warits bin Sa'id] from [Abu Ashim] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, breathed three times into the vessel and said: 'This way, it flows more easily into the stomach and is more satisfying.' Abu Isa said: This is a hasan gharib hadith. It was also

narrated by [Ad Dastuwa`i] from [Abu 'Isham] from [Anas]. [Azrah bin Tsabit] narrated from Tsumamah, from Anas, that the Prophet, peace and blessings be upon him, breathed three times into the vessel.

THE PROPHET BREATHED THREE TIMES WHILE DRINKING AS SUNNAH

Hadith Imam Tirmidzi Number 1806

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ عَنْ ثُمَامَةَ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Azrah bin Tsabit Al Anshari] from [Tsumamah bin Anas] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, breathed three times into the vessel. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 2447, 11741, 11748, 12457

Imam Bukhari : 5200

Imam Muslim : 3781

Imam Tirmidzi : 1810, 1811

Imam Ibnu Majah : 3407

Imam Darimi : 2028

PROHIBIT DRINK IN ONE DRUG LIKE A CAMEL

Hadith Imam Tirmidzi Number 1807

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ سِنَانٍ الْجَزَرِيِّ عَنْ ابْنِ لِعَظَاءٍ بْنِ أَبِي رَبَاحٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوا وَاحِدًا كَشْرَبِ الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَثْنَى وَثُلَاثَ وَسَمُوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَيَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ هُوَ أَبُو فَرَوَةَ الرَّهَاطِيُّ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Yazid bin Sinan Al Jazari] from [Ibnu Atha` bin Abu Rabah] from [his father] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not drink in one gulp like a camel, but drink in two or three sips, say Bismillah when you drink, and say Alhamdulillah when you lift the vessel.' Abu Isa said: This is a gharib hadith, and Yazid bin Sinan Al Jazari is Farwah Ar Ruhawi.

THE PROPHET'S HABIT OF BREATHING TWICE WHEN DRINKING

Hadith Imam Tirmidzi Number 1808

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ كُرَيْبٍ قَالَ وَسَأَلْتُ أَبَا مُحَمَّدٍ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ قُلْتُ هُوَ أَقْوَى أَمْ مُحَمَّدُ بْنُ كُرَيْبٍ فَقَالَ مَا أَقْرَبُهُمَا وَرِشْدِينَ بْنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا فَقَالَ مُحَمَّدُ بْنُ كُرَيْبٍ أَرْجَحُ مِنْ رِشْدِينَ بْنِ كُرَيْبٍ وَالْقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ رِشْدِينَ بْنُ كُرَيْبٍ أَرْجَحُ وَأَكْبَرُ وَقَدْ أَذْرَكَ ابْنُ عَبَّاسٍ وَرَأَاهُ وَهُمَا أَخَوَانِ وَعِنْدَهُمَا مَنَاكِيرُ

Narrated to us [Ali bin Khasyram], narrated to us [Isa bin Yunus] from [Risydin bin Kuraib] from [his father] from [Ibnu Abbas] that: 'When the Prophet, peace and blessings be upon him, drank, he breathed twice.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Rusydin bin Kuraib. He said: I asked Abu Muhammad, 'Is Abdullah bin Abdurrahman from Rusydin bin Kuraib stronger, or Muhammad bin Kuraib?' He replied, 'They are very close, and Rusydin bin Kuraib is more reliable to me.' I asked Muhammad bin Isma'il about this, and he replied, 'Muhammad bin Kuraib is more reliable than Rusydin bin Kuraib.' The stronger opinion to me is what Abu Muhammad Abdullah bin Abdurrahman said, that Rusydin bin Kuraib is more reliable and older, and he met and saw Ibnu Abbas, but both have munkar hadiths.

DO NOT BLOW INTO DRINK

Hadith Imam Tirmidzi Number 1809

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَيُّوبَ وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّفَخُّجِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَدَاةُ أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرِفُهَا قَالَ فَإِنِّي لَا أُرَوِي مِنْ نَفْسٍ وَاحِدٍ قَالَ فَأَبْنِ الْقَدَحَ إِذْنُ عَنْ فَيْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Khasyram], informed us [Isa bin Yunus] from [Malik bin Anas] from [Ayyub bin Habib] that he heard [Abu Al Mutsanna Al Juhanni] mention from [Abu Sa'id Al Khudri] that the Prophet, peace and blessings be upon him, prohibited blowing into a drink. Then a man said, 'What if I see dirt in the vessel?' He said: 'Then spill it out.' He said again, 'Indeed, I cannot be satisfied with one breath.' He said: 'Then move the vessel away from your mouth.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Muslim : 3780

DO NOT BREATHE OR BLOW INTO A VESSEL

Hadith Imam Tirmidzi Number 1810

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Abdul Karim Al Jazari] from [Ikrimah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, prohibited breathing into the vessel or blowing into it. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 1808, 11748, 12457, 21484

Imam Muslim : 394, 3780

Imam Abu Dawud : 3240

Imam Tirmidzi : 1811

Imam Nasa'i : 48

Imam Ibnu Majah : 3420

Imam Darimi : 2028

PROHIBITION OF BREATHING IN THE VESSEL WHILE DRINKING

Hadith Imam Tirmidzi Number 1811

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], narrated to us [Abdush Shamad bin Abdul Warits], narrated to us [Hisyam Ad Dastuwa'i] from [Yahya bin Abu Katsir] from [Abdullah bin Abu Qatadah] from [his father] that the Messenger of Allah, peace and blessings be upon him, said: 'When one of you drinks, let him not breathe into the vessel.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 11748, 12457, 18604, 21495, 21588, 21595, 21603

Imam Bukhari : 149, 5199

Imam Muslim : 3780

Imam Nasa'i : 47

Imam Ibnu Majah : 3418

PROHIBITION OF PUTTING LIPS TO THE EDGE OF THE VESSEL

Hadith Imam Tirmidzi Number 1812

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ رَوَايَةً أَنَّهُ نَهَى عَنْ اخْتِنَاثِ

الْأَسْقِيَّةَ قَالَ وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Sufyan] from [Az Zuhri] from [Ubaidullah bin Abdullah] from [Abu Sa'id], by way of narration, that he prohibited Ikhtinatsul Asqiyah (placing both lips on the edge of the vessel and drinking from it). A similar hadith was narrated from Jabir, Ibnu Abbas, and Abu Hurairah. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 6856, 7069, 8278, 9929, 10602, 11215, 11235, 11336, 11454

Imam Bukhari : 5194, 5195, 5196, 5197, 5198

Imam Muslim : 3769, 3770

Imam Abu Dawud : 3232, 3234

Imam Tirmidzi : 1812

Imam Ibnu Majah : 3409, 3410, 3411, 3412

Imam Darimi : 2025, 2026, 2027

THE PROPHET DRINKING DIRECTLY FROM THE MOUTH OF THE VESSEL

Hadith Imam Tirmidzi Number 1813

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَى قِرْبَةٍ مُعَلَّقَةٍ فَخَنَنْتَهَا ثُمَّ شَرِبَ مِنْ فِيهَا قَالَ وَفِي الْبَابِ عَنْ أُمِّ سُلَيْمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ وَعَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ يُضَعَّفُ فِي الْحَدِيثِ وَلَا أَذْرِي سَمِعَ مِنْ عِيسَى أَمْ لَا

Narrated to us [Yahya bin Musa], narrated to us [Abdurrazaq], informed us [Abdullah bin Umar] from [Isa bin Abdullah bin Unais] from [his father], he said: 'I saw the Messenger of Allah, peace and blessings be upon him, walk to take a ghirbah (water skin) that was hanging, then he took out its mouth and drank directly from it.' A similar hadith was narrated from Ummu Sulaim. Abu Isa said: This hadith's chain is not sahih, and Abdullah bin Umar Al Umari is a weak narrator in hadith, and I do not know if he heard from Isa or not.

Hadith Corroboration

Imam Darimi : 2032

THE PROPHET DRINKING WHILE STANDING

Hadith Imam Tirmidzi Number 1814

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ جَدِّهِ كَبْشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ فَأَيْمًا فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَيَزِيدُ بْنُ يَزِيدَ بْنِ جَابِرٍ هُوَ أَخُو عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ

وَهُوَ أَقْدَمُ مِنْهُ مَوْتًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Yazid bin Jabir] from [Abdurrahman bin Abu Amrah] from [his grandmother] Kabsyah, she said: 'The Messenger of Allah, peace and blessings be upon him, entered my house and drank from the mouth of a hanging vessel while standing, so I took it and cut off the mouth of the vessel.' Abu Isa said: This is a hasan sahih gharib hadith, and Yazid bin Yazid bin Jabir is the brother of Abdurrahman bin Yazid bin Jabir, and he passed away before his brother.

Hadith Corroboration
Imam Ahmad : 2132, 3349
Imam Darimi : 2032

START FROM THE RIGHT SIDE WHEN DRINKING

Hadith Imam Tirmidzi Number 1815

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ قَالَ وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ الْأَيْمَنُ فَلَا يَمْنَعَالِ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَسَهْلِ بْنِ سَعْدٍ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik], he said, and narrated to us [Qutaibah] from [Malik] from [Ibnu Syihab] from [Anas] that the Prophet, peace and blessings be upon him, was served milk mixed with water. On his right was a Bedouin, and on his left was Abu Bakar. He drank the milk and then gave it to the Bedouin, saying: 'Start from the right and to the right.' A similar hadith was narrated from Ibnu Abbas, Sahl bin Sa'd, Ibnu Umar, and Abdullah bin Busr. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 11678
Imam Bukhari : 2181, 5181, 5188
Imam Abu Dawud : 3238
Imam Ibnu Majah : 3416
Imam Malik : 1449
Imam Darimi : 2024

THE PERSON WHO GIVES A DRINK IS THE LAST ONE TO DRINK

Hadith Imam Tirmidzi Number 1816

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتِ الْبُنَاتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا قَالَ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Tsabit Al Bunani] from [Abdullah bin Rabah] from [Abu Qatadah] from the Prophet, peace and blessings be upon him, he said: 'The one who gives drink to a group should be the last to drink.' A similar hadith was narrated from Ibnu Abu Aufa. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 21532, 21553
Imam Abu Dawud : 3237
Imam Ibnu Majah : 3425
Imam Darimi : 2042

THE PROPHET'S MOST FAVORITE DRINK

Hadith Imam Tirmidzi Number 1817

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُلُو الْبَارِدُ قَالَ أَبُو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ ابْنِ عُيَيْنَةَ مِثْلَ هَذَا عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَالصَّحِيحُ مَا رَوَى عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Ma'mar] from [Zuhri] from [Urwah] from [Aisyah], she said: Indeed, the most beloved drink to the Messenger of Allah, peace and blessings be upon him, was Al-Hulwa Al-Barid (sweet and cold). Abu Isa said: This is how more than one narrator narrated from Az Zuhri from the Prophet, peace and blessings be upon him, as mursal.

Hadith Corroboration
Imam Ahmad : 22971, 22999

THE BEST DRINK IS SWEET AND COLD

Hadith Imam Tirmidzi Number 1818

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ عَنْ الزُّهْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الشَّرَابِ أَطْيَبُ قَالَ الْخُلُو الْبَارِدُ قَالَ أَبُو عِيسَى وَهَكَذَا رَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ رَحِمَهُ اللَّهُ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], informed us [Ma'mar] and [Yunus] from [Az Zuhri] that the Messenger of Allah, peace and blessings be upon him, was asked, 'What is the best drink?' He replied: 'Al-Hulwa Al-Barid (sweet and cold).' Likewise, it was narrated by [Abdurrazaq] from [Ma'mar], from [Az Zuhri], from the Prophet, peace and blessings be upon him, and this is more sahih than the hadith of Ibnu Uyainah, may Allah have mercy on him.

THE IMPORTANCE OF DEVOTION TO MOTHER

Hadith Imam Tirmidzi Number 1819

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَبْرُّ قَالَ أُمُّكَ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَلَا أَقْرَبَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى وَبَهْزُ بْنُ حَكِيمٍ هُوَ أَبُو مُعَاوِيَةَ بْنُ حَيْدَةَ الْقُشَيْرِيُّ وَهَذَا حَدِيثٌ حَسَنٌ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي بَهْزِ بْنِ حَكِيمٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَرَوَى عَنْهُ مَعْمَرٌ وَالثَّوْرِيُّ وَحَمَّادُ بْنُ سَلَمَةَ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ

Narrated to us [Muhammad bin Basysyar], informed us [Yahya bin Sa'id], informed us [Bahz bin Hakim], narrated to me [my father] from [my grandfather], he said: I asked, 'O Messenger of Allah, who is most entitled to my good companionship?' He replied: 'Your mother.' I asked again, 'Then who?' He replied: 'Your mother.' I asked again, 'Then who?' He replied: 'Your mother.' I asked again, 'Then who?' He replied: 'Then your father, then the nearest relatives.' A similar hadith was narrated from Abu Hurairah, Abdullah bin Amr, Aisyah, and Abu Darda`. Abu Isa said: This is a hasan hadith. Syu'bah commented that Bahz bin Hakim is a trustworthy person according to hadith scholars. Ma'mar, Ats Tsauri, Ma'mar bin Salamah, and other imams narrated hadiths from him.

Hadith Corroboration

Imam Ahmad : 7994, 19175, 19193

Imam Bukhari : 5514

Imam Muslim : 4621, 4622

Imam Abu Dawud : 4473

Imam Tirmidzi : 1819

Imam Ibnu Majah : 2697, 3648

THE MOST NOBLE PRACTICES: PRAYING ON TIME AND BEING DEVOTIONAL TO YOUR PARENTS

Hadith Imam Tirmidzi Number 1820

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ الْمَسْعُودِيِّ عَنْ الْوَلِيدِ بْنِ الْعِزَّارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ ابْنِ مَسْعُودٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِمِيقَاتِهَا قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ ثُمَّ سَكَتَ عَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ اسْتَزِدُّهُ لَزَادَنِي قَالَ أَبُو عِيسَى وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَّاسٍ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الشَّيْبَانِيُّ وَشُعْبَةُ وَغَيْرُ وَاحِدٍ عَنْ الْوَلِيدِ بْنِ الْعِزَّارِ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ ابْنِ مَسْعُودٍ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Al

Mas'udi] from [Al Walid bin Al 'Aizar] from [Abi Amru Asy Syaibani] from [Ibnu Mas'ud], he said: I asked the Messenger of Allah, peace and blessings be upon him, 'O Messenger of Allah, what is the most noble deed?' He replied: 'Prayer at its proper time.' I asked again, 'Then what, O Messenger of Allah?' He replied: 'Then being dutiful to parents.' I asked again, 'Then what, O Messenger of Allah?' He replied: 'Then jihad in the way of Allah.' Then the Messenger of Allah, peace and blessings be upon him, paused, and if I had asked again, he would have answered. Abu Isa said: Abi Amr Asy Syaibani's name is Sa'd bin Iyas. This is a hasan sahih hadith, and it was also narrated by [Asy Syaibani], [Syu'bah], and more than one narrator from [Al Walid bin Al Aizar]. This hadith was also narrated through more than one chain from Abi Amr Asy Syaibani from Ibnu Mas'ud.

Hadith Corroboration

Imam Ahmad : 3695, 3776, 3798, 3971, 4003, 4022, 4060, 4086, 6314, 16685, 17430, 17485, 20425, 22040, 25854, 25855, 25856, 26204

Imam Bukhari : 496, 2574, 5513, 6980

Imam Muslim : 120, 121, 122, 123

Imam Abu Dawud : 362

Imam Tirmidzi : 155, 1820

Imam Nasa'i : 606, 607

Imam Darimi : 1197

GOD'S RIDHA IS IN A FATHER'S RIDHA

Hadith Imam Tirmidzi Number 1821

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ عَلِيٍّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى وَهَكَذَا رَوَى أَصْحَابُ شُعْبَةَ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ خَالِدِ بْنِ الْحَارِثِ عَنْ شُعْبَةَ وَخَالِدِ بْنِ الْحَارِثِ ثِقَةً مَأْمُونٌ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ مَا رَأَيْتُ بِالْبَصْرَةِ مِثْلَ خَالِدِ بْنِ الْحَارِثِ وَلَا بِالْكُوفَةِ مِثْلَ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

Narrated to us [Abu Hafsh, Umar bin Ali], narrated to us [Khalid bin Al Harits], narrated to us [Syu'bah] from [Ya'la bin Atha'] from [his father] from [Abdullah bin Amr], may Allah be pleased with them, from the Prophet, peace and blessings be upon him, he said: 'Allah's pleasure is in the pleasure of a father, and Allah's displeasure is in the displeasure of a father.' Narrated to us Muhammad bin Basysyar, he said: Narrated to us Muhammad bin Ja'far from Syu'bah from Ya'la bin Atha' from his father from Abdullah bin Amr, like the above hadith but not marfu'. This narration is more sahih. Abu Isa said: The companions of Syu'bah narrated from Syu'bah from Ya'la bin Atha' from his father from Abdullah bin Amr as mauquf, and we do not know anyone who narrated it as marfu' except Khalid bin Harits from Syu'bah, and Khalid bin Harits is a trustworthy and reliable person. He said: I heard Muhammad bin Al Mutsanna say: I have not seen anyone in Basra like Khalid bin Harits, nor in Kufa like Abdullah bin Idris. A similar hadith was narrated from Abdullah bin Mas'ud.

THE PRINCIPITY OF BEING DEVOTED TO PARENTS

Hadith Imam Tirmidzi Number 1822

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَجُلًا أَتَاهُ فَقَالَ إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلَاقِهَا قَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ قَالَ ابْنُ أَبِي عُمَرَ رُبَّمَا قَالَ سُفْيَانُ إِنَّ أُمِّي وَرُبَّمَا قَالَ أَبِي وَهَذَا حَدِيثٌ صَحِيحٌ وَأَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ حَبِيبٍ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Atha bin As Saib] from [Abu Abdurrahman As Sulami] from [Abu Darda], that a man came to him and said, 'I have a wife, but my mother orders me to divorce her.' Abu Darda said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'A parent is the middle gate of paradise. If you can, keep that gate or preserve it.' Ibnu Abu Umar said: It seems Sufyan mentioned, 'Indeed, my mother.' And it seems he also mentioned, 'Indeed, my father.' This is a sahih hadith. Abu Abdurrahman As Sulami's name is Abdullah bin Habib.

Hadith Corroboration

Imam Ahmad : 20733, 26239, 26252, 26272

Imam Ibnu Majah : 2080, 3653

BIGGEST SIN: SHIRIK, DELIBERATION TO PARENTS, AND FALSE TESTIMONY

Hadith Imam Tirmidzi Number 1823

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَكِنًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ

Narrated to us [Humaid bin Mas'adah], narrated to us [Bisyr bin Al Mufaddlal], narrated to us [Al Jurairi] from [Abdurrahman bin Abu Bakrah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Shall I inform you of the greatest sins?' They replied, 'Yes, O Messenger of Allah.' He said: 'Associating partners with Allah and disobedience to parents.' Then he paused while leaning, then said: 'And false testimony.' The Messenger of Allah, peace and blessings be upon him, kept repeating it until we said, 'If only he would stop.' A similar hadith was narrated from Abu Sa'id. Abu Isa said: This is a hasan sahih hadith. Abu Bakrah's name is Nufai' bin Al Harits.

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403

Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409

REBELLING PARENTS IS A MAJOR SIN

Hadith Imam Tirmidzi Number 1824

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ الْهَادِ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ قَالَ نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَشْتُمُ أَبَاهُ وَيَشْتُمُ أُمَّهُ فَيَسُبُّ أُمَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Ibnul Hadi] from [Sa'd bin Ibrahim] from [Humaid bin Abdurrahman] from [Abdullah bin Amr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Among the major sins is when someone curses his parents.' The companions asked, 'O Messenger of Allah, is it possible for someone to curse his parents?' He replied: 'Yes, if he curses someone's father, then that person curses his father. And if he curses someone's mother, then that person curses his mother.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 6243, 6545, 6734
Imam Bukhari : 5516
Imam Muslim : 130
Imam Abu Dawud : 4475
Imam Tirmidzi : 1824

THE ADVANTAGE OF MAINTAINING RELATIONS WITH RELATIVES AND FRIENDS OF PARENTS

Hadith Imam Tirmidzi Number 1825

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَكْبَرَ الْإِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وَدِّ أَبِيهِ قَالَ فِي الْبَابِ عَنْ أَبِي أُسَيْدٍ قَالَ أَبُو عِيسَى هَذَا إِسْنَادٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ مِنْ غَيْرِ وَجْهِ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], informed us [Haiwah bin Syuraih], informed me [Al Walid bin Abul Walid] from [Abdullah bin Dinar] from [Ibnu Umar], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, the best act of righteousness is when someone maintains ties with the relatives and close friends of his father.' A similar hadith was narrated from Abu Sa'id. Abu Isa said: This

is a sahih chain. This hadith was also narrated from Ibnu Umar through more than one chain.

Hadith Corroboration

Imam Ahmad : 5355, 5395, 5463, 5630

Imam Muslim : 4629, 4630, 4631

Imam Abu Dawud : 4477

Imam Tirmidzi : 1825

AUNT'S POSITION LIKE A MOTHER

Hadith Imam Tirmidzi Number 1826

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ وَهُوَ ابْنُ مَدُّوَيْهِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ وَاللَّفْظُ لِحَدِيثِ عُبَيْدِ اللَّهِ عَنْ أَبِي إِسْحَقَ الْهَمْدَانِيِّ عَنْ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَالََةُ بِمَنْزِلَةِ الْأُمِّ فِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ وَهَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Israil] -in another narration- And narrated to us [Muhammad bin Ahmad], he is Ibnu Madduwaih, narrated to us [Ubaidullah bin Musa] from [Israil] -the wording belongs to the hadith of Ubaidullah- from [Abu Ishaq Al Hamdani] from [Al Barra` bin Azib] from the Prophet, peace and blessings be upon him, he said: 'A maternal aunt (khalah) has the same status as a mother.' This hadith has a long story and is a sahih hadith.

THE PRINCIPITY OF BEING DEVOTED TO YOUR AUNT

Hadith Imam Tirmidzi Number 1827

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ قَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ لَا قَالَ هَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبِرِّهَا وَفِي الْبَابِ عَنْ عَلِيٍّ وَالْبَرَاءِ بْنِ عَازِبٍ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عُمَرَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ وَأَبُو بَكْرٍ بْنُ حَفْصٍ هُوَ ابْنُ عُمَرَ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Muhammad bin Suqah] from [Abu Bakr bin Hafsh] from [Ibnu Umar] that: A man came to the Prophet, peace and blessings be upon him, and said, 'O Messenger of Allah, I have committed a great sin, do I still have a chance to repent?' He asked in return: 'Do you still have a mother?' The man replied, 'No.' Then he asked again: 'Do you have an aunt?' The man replied, 'Yes.' He said: 'Then be dutiful to her.' A similar hadith was narrated from Ali and Al Barra` bin Azib. Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Muhammad bin

Suqah] from [Abu Bakr bin Hafsh] from the Prophet, peace and blessings be upon him, similarly. In it, he did not mention: From Ibnu Umar. This is more sahih than the hadith of Abu Mu'awiyah. Abu Bakr bin Hafsh is Ibnu Umar bin Sa'd bin Abu Waqash.

Hadith Corroboration
Imam Ahmad : 14989

THREE PRAYERS THAT ARE UNDOUBTEDLY ANSWERED Hadith Imam Tirmidzi Number 1828

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي جَعْفَرٍ
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ
وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى الْحَجَّاجُ الصَّوَّافُ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ نَحْوَ حَدِيثِ هِشَامٍ وَأَبُو جَعْفَرٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ يُقَالُ لَهُ أَبُو جَعْفَرٍ الْمُؤَدِّنُ وَلَا نَعْرِفُ اسْمَهُ
وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ibrahim] from [Hisyam Ad Dastuwa`i] from [Yahya bin Abu Katsir] from [Abu Ja'far] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'There are three types of supplications that will undoubtedly be answered: the supplication of the oppressed, the supplication of a traveler, and the supplication of a parent (invoking harm) upon their child.' Abu Isa said: [Hajjaj Ash Shawwaf] narrated this hadith from [Yahya bin Abu Katsir] like the hadith of Hisyam, and Abu Ja'far who narrated from Abu Hurairah is usually called Abu Ja'far Al Muadzdzin, and we do not know his name. Yahya bin Abu Katsir narrated more than one hadith from him.

Hadith Corroboration
Imam Ahmad : 8226, 9233, 9806, 10290, 10353
Imam Abu Dawud : 1313
Imam Tirmidzi : 3370
Imam Ibnu Majah : 3852

CHILDREN ARE NOT ABLE TO RETURN THEIR PARENTS' GOODNESS Hadith Imam Tirmidzi Number 1829

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتَقَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُهَيْلِ بْنِ أَبِي صَالِحٍ وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ سُهَيْلِ
بْنِ أَبِي صَالِحٍ هَذَا الْحَدِيثَ

Narrated to us [Ahmad bin Muhammad bin Musa], informed us [Jarir] from [Suhail bin Abu

Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A child cannot fully repay the kindness of their parents unless they find them enslaved, buy them, and set them free.' Abu Isa said: This is a hasan sahih hadith. We only know it from the hadith of Suhail bin Abu Shalih. [Sufyan Ats Tsauri] and more than one narrator narrated this hadith from [Suhail bin Abu Shalih].

Hadith Corroboration

Imam Ahmad : 6846, 7254, 8538, 9368

Imam Muslim : 2779

Imam Abu Dawud : 4471

Imam Ibnu Majah : 3649

THE IMPORTANCE OF MAINTAINING RELATIONSHIPS AND REWARDS FROM GOD

Hadith Imam Tirmidzi Number 1830

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ قَالَ أَشْتَكِي أَبُو الرَّدَادِ اللَّيْثِي فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ فَقَالَ عَبْدُ الرَّحْمَنِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ اسْمِي فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَّئُوهَا فِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ أَبِي أَوْفَى وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي هُرَيْرَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ قَالَ أَبُو عِيسَى حَدِيثُ سُفْيَانَ عَنِ الزُّهْرِيِّ حَدِيثٌ صَحِيحٌ وَرَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ رَدَادِ اللَّيْثِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَمَعْمَرٍ كَذَا يَقُولُ قَالَ مُحَمَّدٌ وَحَدِيثُ مَعْمَرٍ خَطَأٌ

Narrated to us [Ibnu Abu Umar] and [Sa'id bin Abdurrahman Al Makhzumi], both said, narrated to us [Sufyan bin Uyainah] from [Az Zuhri] from [Abu Salamah], he said: Once, Abu Ar Radad Al Laitsi fell ill, and [Abdurrahman bin Auf] visited him. Abu Radad said, 'The best person I know and the one who most maintains family ties among them is Abu Muhammad.' Then Abdurrahman said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Allah, Blessed and Exalted, said: I am Allah, and I am Ar-Rahman. I created kinship (rahim) derived from My name. Whoever maintains it, I will maintain them, and whoever severs it, I will sever My mercy from them.'" A similar hadith was narrated from Abu Sa'id, Ibnu Abu Aufa, Amir bin Rabi'ah, Abu Hurairah, and Jubair bin Muth'im. Abu Isa said: The hadith of Sufyan from Az Zuhri is a sahih hadith. Ma'mar also narrated this hadith from Az Zuhri from Abu Salamah, from Radad Al Laitsi from Abdurrahman bin Auf, and Ma'mar, and he said: Muhammad said, 'The hadith of Ma'mar is incorrect.'"

Hadith Corroboration

Imam Ahmad : 1571, 1589, 1590, 1594, 1595, 10064

Imam Abu Dawud : 1444

THE PRINCIPITY OF CONTINUING FRIENDSHIP

Hadith Imam Tirmidzi Number 1831

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ وَفِطْرُ بْنُ خَلِيفَةَ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا انْقَطَعَتْ رَحْمَةُ وَصَلَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ سَلْمَانَ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan], narrated to us [Basyir Abu Isma'il] and [Fithr bin Khalifah] from [Mujahid] from [Abdullah bin Amru] from the Prophet, peace and blessings be upon him, he said: 'The one called Al-Washil (the one who maintains ties) is not Al-Mukafi'i (one who maintains ties only if their relatives do so and severs ties if they do), but Al-Washil is the one who, when kinship ties are severed, immediately reconnects them.' Abu Isa said: This is a hasan sahih hadith. A similar hadith was narrated from Salman, Aisyah, and Abdullah bin Umar.

Hadith Corroboration
Imam Ahmad : 6496
Imam Bukhari : 5532
Imam Abu Dawud : 1446

THREATS FOR PEOPLE WHO BREAK OFF RELATIONSHIPS

Hadith Imam Tirmidzi Number 1832

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَنَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جَبْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ قَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ يَعْنِي قَاطِعَ رَحِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], [Nashr bin Ali], and [Sa'id bin Abdurrahman], they said, narrated to us [Sufyan] from [Az Zuhri] from [Muhammad bin Jubair bin Muth'im] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The one who severs (ties of kinship) will not enter paradise.' Ibnu Abu Umar said: Sufyan said, 'That is, the one who cuts off kinship ties.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 17, 10684, 11355, 16132, 16162, 16171, 19480, 19503
Imam Bukhari : 5525
Imam Muslim : 1683, 4636, 4637
Imam Abu Dawud : 1445
Imam Tirmidzi : 1832, 2134
Imam Ibnu Majah : 3839, 4201

DESCENDANTS ARE GOD'S GRACE AND FORTUNE

Hadith Imam Tirmidzi Number 1833

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَ سَمِعْتُ ابْنَ أَبِي سُوَيْدٍ يَقُولُ سَمِعْتُ عُمَرَ بْنَ

عَبْدُ الْعَزِيزِ يَقُولُ زَعَمَتِ الْمَرْأَةُ الصَّالِحَةُ خَوْلَةُ بِنْتُ حَكِيمٍ قَالَتْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَهُوَ مُحْتَضِرٌ أَحَدَ ابْنَيْ ابْنَتِهِ وَهُوَ يَقُولُ إِنَّكُمْ لَتَبْخُلُونَ وَتُجَبِّنُونَ وَتُجْهَلُونَ وَإِنَّكُمْ لَمِنْ رِيحَانِ اللَّهِ قَالَتْ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَالْأَشْعَثِ بْنِ قَيْسٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ وَلَا نَعْرِفُ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ سَمَاعًا مِنْ خَوْلَةَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ibrahim bin Maisarah], he said, I heard [Ibnu Abu Suwaid] say, I heard [Umar bin Abdul Aziz] say: A righteous woman, [Khaulah binti Hakim], said: One day, the Messenger of Allah, peace and blessings be upon him, came out carrying one of his two grandsons from his daughter and said: 'Indeed, you make someone stingy, cowardly, and deceitful. And indeed, you are the Raihanullah (mercy and provision of Allah).' A similar hadith was narrated from Ibnu Umar and Al As'ats bin Qais. Abu Isa said: The hadith of Ibnu Uyainah from Ibrahim bin Maisarah, we only know it from his hadith. We also do not know if Umar bin Abdul Aziz heard from Khaulah.

Hadith Corroboration
Imam Ahmad : 26051

THE IMPORTANCE OF LOVE FOR CHILDREN

Hadith Imam Tirmidzi Number 1834

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبْصَرَ الْأَقْرَعُ بْنُ حَابِسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْبَلُ الْحَسَنَ قَالَ ابْنُ أَبِي عُمَرَ الْحُسَيْنَ أَوْ الْحَسَنَ فَقَالَ إِنَّ لِي مِنَ الْوَلَدِ عَشْرَةً مَا قَبَّلْتُ أَحَدًا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar] and [Sa'id bin Abdurrahman], both said, narrated to us [Sufyan] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah], he said: Al Aqara' bin Habis saw the Prophet, peace and blessings be upon him, kissing Al Hasan. Ibnu Abu Umar mentioned: Al Husain or Al Hasan, and he said, 'Indeed, I have ten children, but I have never kissed any of them.' So the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, those who do not show mercy will not be shown mercy.' A similar hadith was narrated from Anas and Aisyah. Abu Isa said: Abu Salamah bin Abdurrahman's name is Abdullah bin Abdurrahman bin Auf. This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 2214, 6445, 6640, 6643, 6776, 6824, 6988, 7329, 8673, 10257, 10935, 11278, 18373, 18375, 18378, 18379, 18393, 18398, 18407, 18444, 18447, 18450, 18460, 18461, 21693
Imam Bukhari : 5538, 5554, 6828
Imam Muslim : 4282, 4283
Imam Abu Dawud : 4292, 4541
Imam Tirmidzi : 1834, 1842, 1843, 1844, 1845
Imam Ibnu Majah : 3079

THE PRINCIPITY OF BEING GOOD TO YOUR CHILDREN OR SISTERS

Hadith Imam Tirmidzi Number 1835

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكُونُ لِأَحَدِكُمْ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ فَيُحْسِنُ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنَسٍ وَجَابِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مَالِكٍ بْنُ سِنَانٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ هُوَ سَعْدُ بْنُ مَالِكٍ بْنِ وَهَيْبٍ وَقَدْ زَادُوا فِي هَذَا الْإِسْنَادِ رَجُلًا

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [Sa'id bin Abdurrahman] from [Abu Sa'id Al Khudri] that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever has three daughters or three sisters and treats them well will enter paradise.' A similar hadith was narrated from Aisyah, Uqbah bin Amir, Anas, Jabir, and Ibnu Abbas. Abu Isa said: Abu Sa'id Al Khudri's name is Sa'ad bin Malik bin Sinan, and Sa'ad bin Abi Waqqash's name is Sa'ad bin Malik bin Wuhaib. They added a man to this chain.

Hadith Corroboration

Imam Ahmad : 10957, 16762, 22926, 23433, 24167, 24866

Imam Bukhari : 1329, 5536

Imam Muslim : 4763, 4765

Imam Abu Dawud : 4482

Imam Tirmidzi : 1835, 1836, 1837, 1838

Imam Ibnu Majah : 3659

REWARDS FOR PATIENCE IN CARING FOR GIRLS

Hadith Imam Tirmidzi Number 1836

حَدَّثَنَا الْعَلَاءُ بْنُ مَسْلَمَةَ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ابْتُلِيَ بِشَيْءٍ مِنَ الْبَنَاتِ فَصَبَرَ عَلَيْهِنَّ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Al Ala` bin Maslamah Al Baghdadi], narrated to us [Abdul Hamid bin Abdul Aziz] from [Ma'mar] from [Az Zuhri] from [Urwah] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever is tested with three daughters and is patient with them, they will be a shield for him from the Hellfire.' Abu Isa said: This is a hasan hadith.

Hadith Corroboration

Imam Ahmad : 10957, 16762, 22926, 23433, 24167, 24866

Imam Bukhari : 1329, 5536

Imam Muslim : 4763, 4765

Imam Abu Dawud : 4482

Imam Tirmidzi : 1835, 1836, 1837, 1838

Imam Ibnu Majah : 3659

THE PRINCIPITY OF MAINTAINING TWO GIRLS

Hadith Imam Tirmidzi Number 1837

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ الْوَاسِطِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ هُوَ الظَّنْفَيْسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّاسِبِيُّ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِأَصْبُعَيْهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ غَيْرَ حَدِيثٍ بِهِذَا الْإِسْنَادِ وَقَالَ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ وَالصَّحِيحُ هُوَ عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ

Narrated to us [Muhammad bin Wazir Al Wasithi], narrated to us [Muhammad bin Ubaid Ath Thannafisi], narrated to us [Muhammad bin Abdul Aziz Ar Rasibi] from [Abu Bakr bin Ubaidullah bin Anas bin Malik] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever takes care of two daughters, he and I will enter paradise like these two (fingers).' He gestured with his two index fingers. Abu Isa said: This is a hasan gharib hadith. Muhammad bin Ubaid narrated from Muhammad bin Abdul Aziz other than this hadith with this chain, and he mentioned: From Abu Bakr bin Ubaidullah bin Anas. The correct one is Ubaidullah bin Abu Bakr bin Anas.

Hadith Corroboration

Imam Ahmad : 10957, 16762, 22926, 23433, 24167, 24866

Imam Bukhari : 1329, 5536

Imam Muslim : 4763, 4765, 4765

Imam Abu Dawud : 4482, 4482

Imam Tirmidzi : 1835, 1836, 1837, 1837, 1838, 1838

Imam Ibnu Majah : 3659

GIRLS AS SHIELD FROM HELL FIRE

Hadith Imam Tirmidzi Number 1838

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ شِهَابٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ دَخَلْتُ امْرَأَةً مَعَهَا ابْنَتَانِ لَهَا فَسَأَلْتُ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ابْتُلِيَ بِشَيْءٍ مِنْ هَذِهِ الْبَنَاتِ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], informed us [Ma'mar] from [Ibnu Syihab], narrated to us [Abdullah bin Abu Bakr bin Hazm] from [Urwah] from [Aisyah], she said: A woman came to me with her two daughters and asked for something, but she found nothing with me except a date. So I gave it to her, and she divided it between her two daughters while she herself did not eat it. Then she stood up and left. After that, the Prophet, peace and blessings be upon him, came in, and I informed him about

it, so the Prophet, peace and blessings be upon him, said: 'Whoever is tested by taking care of these daughters will have them as a shield from the Hellfire.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 10957, 16762, 22926, 23433, 24167, 24866

Imam Bukhari : 1329, 5536

Imam Muslim : 4763, 4765

Imam Abu Dawud : 4482

Imam Tirmidzi : 1835, 1836, 1837, 1838

Imam Ibnu Majah : 3659

THE PRINCIPITY OF BEING GOOD AND FEARING YOUR CHILDREN OR SISTER

Hadith Imam Tirmidzi Number 1839

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَيُّوبَ بْنِ بَشِيرٍ عَنْ سَعِيدِ الْأَعْمَشِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], informed us [Ibnu Uyainah] from [Suhail bin Abu Shalih] from [Ayyub bin Basyir] from [Sa'id Al A'masy] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever has three daughters or three sisters, or two daughters or two sisters, and treats them well and fears Allah regarding them, for him is paradise.' Abu Isa said: This is a gharib hadith.

Hadith Corroboration

Imam Muslim : 4765

Imam Abu Dawud : 4482

Imam Tirmidzi : 1837, 1838

THE PRINCIPITY OF CARING FOR ORPHAN CHILDREN

Hadith Imam Tirmidzi Number 1840

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَنْشٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ قَالَ وَفِي الْبَابِ عَنْ مُرَّةَ الْفَهْرِيِّ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ وَسُهَيْلِ بْنِ سَعْدٍ قَالَ أَبُو عِيسَى وَحَنْشٌ هُوَ حُسَيْنُ بْنُ قَيْسٍ وَهُوَ أَبُو عَلِيٍّ الرَّحْبِيُّ وَسُلَيْمَانُ التَّيْمِيُّ يَقُولُ حَنْشٌ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Sa'id bin Ya'qub Ath Thayalisi], narrated to us [Al Mu'tamir bin Sulaiman], he said: I heard [my father] narrate from [Hanasy] from [Ikrimah] from [Ibnu Abbas], may Allah be pleased with them, he said: Whoever takes care of an orphan and provides them with food and drink, Allah will admit them to paradise unless they commit an unforgivable sin. A similar hadith was narrated from Murrah Al Fihri, Abu Hurairah, Abu Umamah, and Sahl bin Sa'ad. Abu Isa said: Hanasy's name is Hanasy bin Qais, and he is Abu Ali Ar Ruhaili. Sulaiman At Taimi said: Hanasy is a weak narrator according to hadith scholars.

Hadith Corroboration

Imam Ahmad : 8526, 11488, 18252, 19441, 19442, 21754

Imam Bukhari : 4892, 5546

Imam Muslim : 5296

Imam Abu Dawud : 4483

Imam Tirmidzi : 1841

Imam Malik : 1492

POSITION OF CAREGIVER OF ORPHANS IN HEAVEN

Hadith Imam Tirmidzi Number 1841

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ ابْنُ أَبِي الْقَاسِمِ الْمَكِّيُّ الْقُرَشِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ وَأَشَارَ بِأَصْبَعَيْهِ يَعْني السَّبَابَةَ وَالْوُسْطَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin Imran Abu Qasim Al Makki Al Qurasyi], narrated to us [Abdul Aziz bin Abu Hazim] from [his father] from [Sahl bin Sa'd], he said: The Messenger of Allah, peace and blessings be upon him, said: 'I and the caretaker of an orphan (kafilul yatim) will be in paradise like these two.' He gestured with his index and middle fingers. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 8526, 11488, 18252, 19441, 19442, 21754

Imam Bukhari : 4892, 5546

Imam Muslim : 5296

Imam Abu Dawud : 4483

Imam Tirmidzi : 1841

Imam Malik : 1492

THE IMPORTANCE OF LOVING CHILDREN AND RESPECTING PARENTS

Hadith Imam Tirmidzi Number 1842

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ حَدَّثَنَا عُبَيْدُ بْنُ وَاقِدٍ عَنْ زُرَيْبٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسَّعُوا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي أُمَامَةَ قَالَ

أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَزَرْيٌّ لَهُ أَحَادِيثُ مَنَاقِبُ عَنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِهِ

Narrated to us [Muhammad bin Marzuq Al Bashari], narrated to us [Ubaid bin Waqid] from [Zabri], he said, I heard [Anas bin Malik] say: An old man came to the Prophet, peace and blessings be upon him, and people were slow to make way for him, so the Prophet, peace and blessings be upon him, said: 'Not among us is one who does not show mercy to our young and respect our elders.' A similar hadith was narrated from Abdullah bin Amr, Abu Hurairah, Ibnu Abbas, and Abu Umamah. Abu Isa said: This is a gharib hadith, and Zabri has munkar hadiths from Anas bin Malik and others.

Hadith Corroboration

Imam Ahmad : 2214, 6445, 6640, 6643, 6776, 6824, 6988, 7329, 8673, 10257, 10935, 11278, 18373, 18375, 18378, 18379, 18393, 18398, 18407, 18444, 18447, 18450, 18460, 18461, 21693

Imam Bukhari : 5538, 5554, 6828

Imam Muslim : 4282, 4283

Imam Abu Dawud : 4292, 4541

Imam Tirmidzi : 1834, 1842, 1843, 1844, 1845

Imam Ibnu Majah : 3079

THE IMPORTANCE OF LOVING CHILDREN AND RESPECTING PARENTS

Hadith Imam Tirmidzi Number 1843

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ وَيَعْرِفْ حَقَّ كَبِيرِنَا

Narrated to us [Abu Bakr Muhammad bin Aban], narrated to us [Muhammad bin Fudlail] from [Muhammad bin Ishaq] from [Amr bin Syu'aib] from [his father] from [his grandfather], he said: He said: 'Not among us is one who does not show mercy to our young and respect our elders.' Narrated to us [Hannad], narrated to us [Abdah] from [Muhammad bin Ishaq] similarly. However, he mentioned: 'And does not know the rights of our elders.'

Hadith Corroboration

Imam Ahmad : 2214, 6445, 6640, 6643, 6776, 6824, 6988, 7329, 8673, 10257, 10935, 11278, 18373, 18375, 18378, 18379, 18393, 18398, 18407, 18444, 18447, 18450, 18460, 18461, 21693

Imam Bukhari : 5538, 5554, 6828

Imam Muslim : 4282, 4283

Imam Abu Dawud : 4292, 4541

Imam Tirmidzi : 1834, 1842, 1843, 1844, 1845

Imam Ibnu Majah : 3079

THE IMPORTANCE OF LOVE, RESPECTING PARENTS, AND AMAR MA'RUF NAHI MUNKAR

Hadith Imam Tirmidzi Number 1844

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكِ عَنْ لَيْثٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَحَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ حَدِيثٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا قَالَ بَعْضُ أَهْلِ الْعِلْمِ مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا يَقُولُ لَيْسَ مِنْ سُنَّتِنَا لَيْسَ مِنْ أَدَبِنَا وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ كَانَ سُفْيَانُ الثَّوْرِيُّ يُنْكِرُ هَذَا التَّفْسِيرَ لَيْسَ مِنَّا يَقُولُ لَيْسَ مِنْ مِلَّتِنَا

Narrated to us [Abu Bakr Muhammad bin Aban], narrated to us [Yazid bin Harun] from [Syarik] from [Laits] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Not among us are those who do not show mercy to our young, respect our elders, enjoin what is right, and forbid what is wrong.' Abu Isa said: This is a hasan gharib hadith, and the hadith of Muhammad bin Ishaq from Amr bin Syu'aib is a sahih hadith. It was also narrated from Abdullah bin Amr through another chain. Some scholars said: The meaning of the Prophet's saying, peace and blessings be upon him, 'Not among us,' means not from our Sunnah and not from our etiquette. Ali bin Al Madini said: Yahya bin Sa'id said, 'Sufyan Ats Tsauri rejected this interpretation. Not among us means not from our religion.'

Hadith Corroboration

Imam Ahmad : 2214, 6445, 6640, 6643, 6776, 6824, 6988, 7329, 8673, 10257, 10935, 11278, 18373, 18375, 18378, 18379, 18393, 18398, 18407, 18444, 18447, 18450, 18460, 18461, 21693

Imam Bukhari : 5538, 5554, 6828

Imam Muslim : 4282, 4283

Imam Abu Dawud : 4292, 4541

Imam Tirmidzi : 1834, 1842, 1843, 1844, 1845

Imam Ibnu Majah : 3079

THE IMPORTANCE OF LOVING OUR OTHER HUMANS

Hadith Imam Tirmidzi Number 1845

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ حَدَّثَنَا قَيْسٌ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمْ النَّاسَ لَا يَرْحَمُهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Isma'il bin Abu Khalid], narrated to us [Qais], narrated to us [Jarir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever does not show mercy to people, Allah will not show mercy to him.' Abu Isa said: This is a hasan sahih hadith. A similar hadith was narrated from Abdurrahman bin Auf, Abu Sa'id, Ibnu Umar, Abu Hurairah, and Abdullah bin Amr.

Hadith Corroboration

Imam Ahmad : 2214, 6445, 6640, 6643, 6776, 6824, 6988, 7329, 8673, 10257, 10935, 11278, 18373, 18375, 18378, 18379, 18393, 18398, 18407, 18444, 18447, 18450, 18460, 18461, 21693

Imam Bukhari : 5538, 5554, 6828

Imam Muslim : 4282, 4283

Imam Abu Dawud : 4292, 4541

COMPASSION IS NOT REMOVED EXCEPT FROM PEOPLE WHO ARE WORRIED

Hadith Imam Tirmidzi Number 1846

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ قَالَ كَتَبَ بِهِ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ سَمِعَ أَبَا عُثْمَانَ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيقٍ وَأَبُو عُثْمَانَ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ لَا يُعْرِفُ اسْمُهُ وَيُقَالُ هُوَ وَالِدُ مُوسَى بْنِ أَبِي عُثْمَانَ الَّذِي رَوَى عَنْهُ أَبُو الزِّنَادِ وَقَدْ رَوَى أَبُو الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ حَدِيثٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], informed us [Syu'bah], he said: [Manshur] wrote it for me, and I read it to him, he heard [Abu Utsman], a former slave of Al Mughirah bin Syu'bah, from [Abu Hurairah], may Allah be pleased with him, say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Mercy is not removed except from a wretched person.' Abu Utsman said: The one who narrated from Abu Hurairah, his name is unknown, and it is said he is the father of Musa bin Abi Utsman who narrated from him. Abu Zinad narrated hadiths from Musa bin Abi Utsman from his father from Abu Hurairah from the Prophet, peace and blessings be upon him, more than one hadith. Abu Isa said: This is a hasan hadith.

Hadith Corroboration
Imam Ahmad : 9325, 9561, 9566, 10529
Imam Abu Dawud : 4291

THE PRINCIPLE OF LOVE AND MAINTAINING RELATIONSHIPS

Hadith Imam Tirmidzi Number 1847

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Amr bin Dinar] from [Abu Qabus] from [Abdullah bin Amr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Those who show mercy will be shown mercy by Ar-Rahman. Show mercy to those on earth, and the One in the heavens will show mercy to you. The word Ar-Rahim (mercy) is derived from Ar-Rahman. Whoever maintains ties of kinship, Allah will maintain them (with His mercy), and whoever severs ties of kinship, Allah will sever them (from His

mercy).' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 6206
Imam Abu Dawud : 4290

THE ESSENTIALS OF PLEDGE TO THE RASULULLAH: PRAYERS, ZAKAT, AND ADVICE

Hadith Imam Tirmidzi Number 1848

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالتُّصْحِ لِكُلِّ مُسْلِمٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] from [Jarir bin Abdullah], he said: 'I pledged allegiance to the Messenger of Allah, peace and blessings be upon him, to establish prayer, pay zakat, and always give advice to every Muslim.' This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 18371, 18372, 18395, 18431, 18448, 18451
Imam Bukhari : 55, 493, 1313, 2514
Imam Muslim : 83
Imam Nasa'i : 4105
Imam Darimi : 2428

RELIGION IS ADVICE

Hadith Imam Tirmidzi Number 1849

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدِّينُ التَّصِيحَةُ ثَلَاثَ مَرَّاتٍ قَالُوا يَا رَسُولَ اللَّهِ لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَتَمِيمِ الدَّارِيِّ وَجَرِيرٍ وَحَكِيمِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ وَثَوْبَانَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Shafwan bin Isa] from [Muhammad bin Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Religion is sincerity.' He repeated it three times. Then the companions asked, 'To whom, O Messenger of Allah?' He replied: 'To Allah, His Book, His Messenger, the leaders, and all Muslims.' Abu Isa said: This is a hasan sahih hadith. A similar hadith was narrated from Ibnu Umar, Tamim Ad Dari, Jarir, Hakim bin Abi Yazid from his father, and Tsauban.

Hadith Corroboration
Imam Ahmad : 3111, 7613, 16332, 16333, 16336, 16337

THE OBLIGATION TO PROTECT THE HONOR, PROPERTY AND BLOOD OF FELLOW MUSLIMS

Hadith Imam Tirmidzi Number 1850

حَدَّثَنَا عُبَيْدُ بْنُ أَصْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عَرَضُهُ وَمَالُهُ وَدَمُهُ التَّقْوَى هَاهُنَا بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَخْتَفِرَ أَخَاهُ الْمُسْلِمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi], narrated to me [my father] from [Hisyam bin Sa'd] from [Zaid bin Aslam] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A Muslim is a brother to another Muslim he does not betray him, lie to him, or abandon him. It is forbidden for a Muslim to violate another Muslim's honor, property, or blood. Taqwa is here, and it is enough evil for a person to despise his Muslim brother.' Abu Isa said: This is a hasan gharib hadith, and a similar hadith was narrated from Ali and Abu Ayyub.

Hadith Corroboration

Imam Ahmad : 5103, 5388, 5404, 5568, 5929, 5933, 6157, 6199, 6542, 7756, 9202, 11511, 12606, 13937, 13943, 15444, 16029, 16047, 16127, 16809, 18798, 18799, 19397, 19405, 19767, 19768, 20451, 22129, 22145
Imam Bukhari : 459, 2262, 2263, 2264, 2265, 2266, 2267, 5567, 6437, 6438
Imam Muslim : 4674, 4675, 4676, 4677, 4681, 4684
Imam Abu Dawud : 2834, 4248
Imam Tirmidzi : 1346, 1850, 1851, 1953, 2181
Imam Nasa'i : 2513
Imam Ibnu Majah : 2110, 2237
Imam Darimi : 2404, 2635

THE BROTHERHOOD OF BELIEFS AS A BUILDING THAT STRENGTHENS EACH OTHER

Hadith Imam Tirmidzi Number 1851

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ غَيْرَ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] more than one, they said, narrated to us [Abu Usamah] from [Buraid bin Abdullah bin Abu Burdah] from [his grandfather] from [Abu Musa]

Al Asy'ari], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The relationship between one believer and another is like a building, each part strengthening the other.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 5103, 5388, 5404, 5568, 5929, 5933, 6157, 6199, 6542, 7756, 9202, 11511, 12606, 13937, 13943, 15444, 16029, 16047, 16127, 16809, 18798, 18799, 19397, 19405, 19767, 19768, 20451, 22129, 22145

Imam Bukhari : 459, 2262, 2263, 2264, 2265, 2266, 2267, 5567, 6437, 6438

Imam Muslim : 4674, 4675, 4676, 4677, 4681, 4684

Imam Abu Dawud : 2834, 4248

Imam Tirmidzi : 1346, 1850, 1851, 1953, 2181

Imam Nasa'i : 2513

Imam Ibnu Majah : 2110, 2237

Imam Darimi : 2404, 2635

THE OBLIGATION TO REMOVE THE DISGRACES OF MUSLIM BROTHERS

Hadith Imam Tirmidzi Number 1852

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ عُبَيْدٍ اللَّهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ فَإِنْ رَأَى بِهِ أَدَى فَلْيُمِطْهُ عَنْهُ قَالَ أَبُو عِيسَى وَيَحْيَى بْنُ عُبَيْدٍ اللَّهُ ضَعَّفَهُ شُعْبَةُ قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Al Mubarak], informed us [Yahya bin Ubaidullah] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, one of you is a mirror for his brother if he sees a flaw in him, he should remove it from him.' Abu Isa said: Yahya bin Ubaidullah was deemed weak by Syu'bah. A similar hadith was narrated from Anas.

REWARDS FOR HELPING AND ASSISTING FELLOW MUSLIMS

Hadith Imam Tirmidzi Number 1853

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنِي أَبِي عَنْ الْأَعْمَشِ قَالَ حَدَّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى أَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرُوا فِيهِ حَدَّثْتُ عَنْ أَبِي صَالِحٍ

Narrated to us [Ubaid bin Asbath bin Muhammad Al Qurasyi], narrated to me [my father]

from [Al A'masy], he said, narrated to us from [Abu Shalih] from [Abu Hurairah], from the Prophet, peace and blessings be upon him, he said: 'Whoever alleviates a Muslim's worldly hardship, Allah will alleviate his hardship in the Hereafter. Whoever eases the difficulty of a person in hardship in this world, Allah will ease his affairs in this world and the Hereafter. Whoever conceals a Muslim's faults in this world, Allah will conceal his faults in this world and the Hereafter. Indeed, Allah will always help a servant as long as he helps his brother.' He (At-Tirmidhi) said: In this matter, it is narrated from Ibnu Umar and Uqbah bin Amir. Abu Isa said: This is a hasan hadith. [Abu Awanah] and other narrators narrated this hadith from [A'masy] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, similarly, but without the text 'hudditstu 'an Abi Shalih' (Narrated to us from Abu Shalih).

Hadith Corroboration
 Imam Ahmad : 7118, 10091, 10260
 Imam Muslim : 4867
 Imam Abu Dawud : 4295
 Imam Tirmidzi : 2869
 Imam Ibnu Majah : 221

THE IMPORTANCE OF RETAINING BACKSIGHT AGAINST MUSLIM BROTHERS

Hadith Imam Tirmidzi Number 1854

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرِ النَّهْشَلِيِّ عَنْ مَرْزُوقٍ أَبِي بَكْرٍ التَّيْمِيِّ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ قَالَ وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Muhammad], informed us [Ibnul Mubarak] from [Abu Bakr An Nahsyali] from [Mazruq Abu Bakr At Taimi] from [Ummu Darda] from [Abu Darda'] from the Prophet, peace and blessings be upon him, he said: 'Whoever refrains from backbiting his brother, Allah will save his face from the Hellfire on the Day of Resurrection.' A similar hadith was narrated from Asma binti Yazid. Abu Isa said: This is a hasan hadith.

Hadith Corroboration
 Imam Ahmad : 26260, 26264
 Imam Ibnu Majah : 2536

PROHIBITION ON REMOVING EACH OTHER FOR MORE THAN THREE DAYS

Hadith Imam Tirmidzi Number 1855

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ ح قَالَ وَحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ

لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ يَلْتَقِيَانِ فَيُصَدُّ هَذَا وَيُصَدُّ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ قَالَ وَفِي الْبَابِ
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَهَشَامِ بْنِ عَامِرٍ وَأَبِي هِنْدٍ الدَّارِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Az Zuhri] -in another narration- And narrated to us [Sa'id bin Abdurrahman], narrated to us [Sufyan] from [Az Zuhri] from [Atha' bin Yazid Al Laitsi] from [Abu Ayyub Al Anshari] that the Messenger of Allah, peace and blessings be upon him, said: 'It is not permissible for a Muslim to shun his brother for more than three days, where if they meet, one turns away and the other does the same the better of the two is the one who initiates the greeting.' He (At-Tirmidhi) said: In this matter, it is narrated from Abdullah bin Mas'ud, Anas, Abu Hurairah, Hisyam bin Amir, and Abu Hind Ad Dari. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

:

Imam Ahmad : 1437, 1504, 8730, 9682, 9828, 11630, 12230, 12580, 12703, 12875, 15668, 15669, 18161, 22428, 22473, 22481, 24338

Imam Bukhari : 5611, 5612, 5613, 5768

Imam Abu Dawud : 4264, 4265, 4266, 4267, 4268

Imam Tirmidzi : 1855, 1858

Imam Malik : 1410, 1411

THE STORY OF ABDURRAHMAN BIN AUF'S MARRIAGE WITH AN ANSHAR WOMAN

Hadith Imam Tirmidzi Number 1856

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ
الْمَدِينَةَ أَخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ فَقَالَ لَهُ هَلُمَّ أَقَاسِمُكَ مَالِي نَصْفَيْنِ وَلِي
امْرَأَتَانِ فَأُطْلُقُ إِحْدَاهُمَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجَهَا فَقَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُونِي عَلَى السُّوقِ
فَدَلُّوهُ عَلَى السُّوقِ فَمَا رَجَعَ يَوْمَئِذٍ إِلَّا وَمَعَهُ شَيْءٌ مِنْ أَقِطٍ وَسَمْنٍ قَدْ اسْتَفْضَلَهُ فَرَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَعْدَ ذَلِكَ وَعَلَيْهِ وَضَرْ مِنْ صُفْرَةٍ فَقَالَ مَهِيْمٌ قَالَ تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ قَالَ فَمَا أَصْدَقْتَهَا قَالَ نَوَاةٌ
قَالَ حُمَيْدٌ أَوْ قَالَ وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ فَقَالَ أَوْلِمَ وَلَوْ بِشَاةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَحْمَدُ
بُنْ حَنْبَلٍ وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ وَزَنَ ثَلَاثَةَ دَرَاهِمَ وَثُلْثٍ وَقَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ وَزَنَ
خَمْسَةَ دَرَاهِمَ سَمِعْتُ إِسْحَقَ بْنَ مَنْصُورٍ يَذْكُرُ عَنْهُمَا هَذَا

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to us [Humaid] from [Anas], he said: When Abdurrahman bin Auf arrived in Medina, the Prophet, peace and blessings be upon him, made him a brother to Sa'd bin Ar Rabi'. Sa'd bin Ar Rabi' said to him: Come, I will divide my wealth into two parts, and I have two wives, so I will divorce one of them, and when her waiting period is over, you may marry her. Abdurrahman bin Auf replied: 'May Allah bless you in your family and wealth. Show me the location of the

market.' So, they showed him the market. He did not return that day (from the market) except with cheese and clarified butter from which he had made a profit. Later, the Messenger of Allah, peace and blessings be upon him, saw him with traces of wadhar shufrah (yellow stains from saffron oil). He asked: 'What's this?' He replied: 'I have married an Ansari woman.' The Prophet asked: 'What did you give her as dowry?' He replied: 'A nawat.' Humaid said: 'He said: A nawat's weight in gold.'" Then he said: 'Celebrate (your marriage), even if only with a slaughtered goat.' Abu Isa said: This is a hasan sahih hadith. Imam bin Hambal said: A nawat's weight in gold is equivalent to 3 1/3 dirhams. Ishaq bin Ibrahim said: A nawat's weight in gold is equivalent to 5 dirhams. I heard Ishaq bin Manshur mention it from both of them like this."

Hadith Corroboration
Imam Ahmad : 12224
Imam Bukhari : 3497, 3644

DEFINITION AND LAW OF BACKSPEAKER

Hadith Imam Tirmidzi Number 1857

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ مَا الْغِيْبَةُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قَالَ أَرَأَيْتَ إِنْ كَانَ فِيهِ مَا أَقُولُ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتْهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَرَزَةَ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Al Ala' bin Abdurrahman] from [his father] from [Abu Hurairah], he said: It was asked of the Messenger of Allah: 'O Messenger of Allah, what is backbiting?' He replied: 'You mention something about your brother that he dislikes.' He asked again: 'What if what I said is true?' He replied: 'If what you said is true, then you have backbitten him, but if it is not true, then you have slandered him.' A similar hadith was narrated from Abu Bazrah, Ibnu Umar, and Abdullah bin Amr. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 8625, 8648, 9522
Imam Darimi : 2598

PROHIBITION ON BREAKING OFF RELATIONSHIPS, BEING ENEMIES AND HATING EACH OTHER

Hadith Imam Tirmidzi Number 1858

حَدَّثَنَا عَبْدُ الْجُبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ

إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ قَالٍ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Abdul Jabbar bin Al Ala` Al 'Aththar] and [Sa'id bin Abdurrahman], both said, narrated to us [Sufyan] from [Az Zuhri] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not sever ties, do not harbor enmity, do not hate, and do not envy one another. Be brothers as servants of Allah. It is not permissible for a Muslim to shun his brother for more than three days.' Abu Isa said: This is a hasan sahih hadith. A similar hadith was narrated from Abu Bakr Ash Shiddiq, Az Zubair bin Awwam, Ibnu Mas'ud, and Abu Hurairah.

Hadith Corroboration

:

Imam Ahmad : 1437, 1504, 7402, 7520, 7536, 7770, 8148, 8365, 8581, 8690, 8730, 8746, 8757, 9387, 9620, 9682, 9682, 9698, 9828, 9828, 9861, 9979, 10112, 10237, 10283, 10527, 11630, 11630, 12230, 12230, 12580, 12580, 12702, 12703, 12703, 12875, 12875, 13425, 13505, 15668, 15669, 18161, 22428, 22473, 22481, 24338
Imam Bukhari : 4747, 5604, 5605, 5606, 5611, 5612, 5612, 5613, 5768, 6229
Imam Muslim : 4641, 4642, 4646, 4647, 4648, 4649, 4650
Imam Abu Dawud : 4264, 4264, 4265, 4266, 4267, 4268, 4271
Imam Tirmidzi : 1855, 1858, 1858, 1911
Imam Malik : 1410, 1411, 1411, 1412

IT IS PERMISSIBLE TO HASAD IN TWO THINGS

Hadith Imam Tirmidzi Number 1859

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan], narrated to us [Az Zuhri] from [Salim] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Envy is not permissible except in two cases: a man whom Allah has given wealth, so he spends it night and day, and a man whom Allah has given the Qur'an, so he recites it at night and day.' Abu Isa said: This is a hasan sahih hadith. It was also narrated from Ibnu Mas'ud and Abu Hurairah from the Prophet, peace and blessings be upon him, similarly.

Hadith Corroboration

Imam Ahmad : 3469, 3900, 4322, 4688, 5361, 6115, 9824
Imam Bukhari : 71, 1320, 4637, 4638, 6608, 6691, 6772, 6974, 6975
Imam Muslim : 1350, 1351, 1352
Imam Ibnu Majah : 4198, 4199

SATAN'S STRATEGY PROMOTES HOSTILITY AMONG PEOPLE

Hadith Imam Tirmidzi Number 1860

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ قَدْ يَيْتَسُ أَنْ يَعْبُدَهُ الْمُصَلُّونَ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ قَالِ وَفِي الْبَابِ عَنْ أَنَسٍ وَسُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ عَنْ أَبِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Sufyan] from [Jabir], he said: The Prophet, peace and blessings be upon him, said: 'Indeed, Satan has despaired of being worshipped by those who pray, but he continues to sow discord among them.' A similar hadith was narrated from Anas and Sulaiman bin Amr bin Al Ahwash from his father. Abu Isa said: This is a hasan hadith. Abu Sufyan's name is Thalhah bin Nafi'.

Hadith Corroboration
Imam Ahmad : 13847, 14288, 14412, 14586
Imam Muslim : 5030

THE ABILITY TO LIE TO PEACE

Hadith Imam Tirmidzi Number 1861

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ أُمِّ كَلْثُومِ بِنْتِ عُقْبَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Ma'mar] from [Az Zuhri] from [Humaid bin Abdurrahman] from [his mother] Ummu Kultsum binti Uqbah, she said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Not a liar is one who reconciles between people, saying good things or conveying something good.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 26013, 26017, 26019

LYING IS PERMISSIBLE IN THREE THINGS

Hadith Imam Tirmidzi Number 1862

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ قَالَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضَاهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ قَالَ مُحَمَّدٌ فِي حَدِيثِهِ لَا يَصْلَحُ الْكَذِبُ إِلَّا فِي ثَلَاثٍ هَذَا

حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَسْمَاءَ إِلَّا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Sufyan], he said (in another narration) And narrated to us [Mahmud bin Ghailan], narrated to us [Bisyr As Sali] and [Abu Ahmad], both said, narrated to us [Sufyan] from [Abdullah bin Utsman bin Khutsaim] from [Syahr bin Hausyab] from [Asma binti Yazid], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Lying is not permissible except in three cases: a man speaking to his wife to please her, lying in war, and lying to reconcile between people.' Mahmud said in his hadith: 'It is not permissible to lie except in three matters.' This is a hasan hadith, we only know it from the hadith of Asma through the hadith of Ibnu Khutsaim. Dawud bin Abu Hind narrated this hadith from Syahr bin Hausyab from the Prophet, peace and blessings be upon him, without mentioning Asma. Likewise, narrated to us [Muhammad bin Al Ala], narrated to us [Ibnu Abu Za'idah] from [Dawud]. A similar hadith was narrated from Abu Bakar.

Hadith Corroboration
Imam Ahmad : 26315, 26326

REPLY TO THOSE WHO CAUSE DIFFICULTIES

Hadith Imam Tirmidzi Number 1863

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ لُؤْلُؤَةَ عَنْ أَبِي صِرْمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ فِي الْبَابِ عَنْ أَبِي بَكْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] from [Muhammad bin Yahya bin Habban] from [Luluah] from [Abu Shirmah] that the Messenger of Allah, peace and blessings be upon him, said: 'Whoever harms someone, Allah will harm him, and whoever causes difficulty to someone, Allah will cause difficulty for him.' A similar hadith was narrated from Abu Bakar. Abu Isa said: This is a hasan gharib hadith.

Hadith Corroboration
Imam Ahmad : 15195
Imam Abu Dawud : 3151
Imam Tirmidzi : 2303
Imam Ibnu Majah : 2333

PROHIBITION OF HARMING AND COMMITTING TREASON AGAINST MUSLIMS

Hadith Imam Tirmidzi Number 1864

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ حَدَّثَنِي أَبُو سَلَمَةَ الْكِنْدِيُّ حَدَّثَنَا فَرْقَدُ السَّبَخِيُّ عَنْ مَرَّةَ بْنِ شَرَّاحِيلَ الْهَمْدَانِيِّ وَهُوَ الطَّيِّبُ عَنْ أَبِي بَكْرِ الصَّدِّيقِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Abdu bin Humaid], narrated to us [Zaid bin Al Hubab Al Ukli], narrated to me [Abu Salamah Al Kindi], narrated to us [Farqad As Sabakhi] from [Murrah bin Syarahil Al Hamdani Ath Thayyib] from [Abu Bakar Ash Shiddiq], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Cursed is the one who harms a Muslim or plots against him.' Abu Isa said: This is a gharib hadith.

JIBRIL'S WILL ABOUT BEING GOOD TO YOUR NEIGHBORS

Hadith Imam Tirmidzi Number 1865

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ هُوَ ابْنُ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَّثُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Yahya bin Sa'id] from [Abu Bakr bin Muhammad bin Amru bin Hazm] from [Amrah] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: 'Jibril kept advising me to be good to neighbors until I thought he would make them heirs.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 5320, 6208, 7210, 9369, 9530, 10259, 19459, 21266, 22014, 23126, 23459, 23794, 24363, 24820

Imam Bukhari : 5555, 5556

Imam Muslim : 4756, 4757

Imam Abu Dawud : 4484, 4485

Imam Tirmidzi : 1865, 1866

Imam Ibnu Majah : 3663, 3664

DO GOOD TO NEIGHBORS EVEN IF THEY HAVE DIFFERENT RELIGIONS

Hadith Imam Tirmidzi Number 1866

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ دَاوُدَ بْنِ شَابُورَ وَبَشِيرٍ أَبِي إِسْمَاعِيلَ عَنْ مُجَاهِدٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو دُبْحَتَ لَهُ شَاةٌ فِي أَهْلِهِ فَلَمَّا جَاءَ قَالَ أَهْدَيْتُمْ لِحَارِنَا الْيَهُودِيَّ أَهْدَيْتُمْ لِحَارِنَا الْيَهُودِيَّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَّثُهُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَالْمِقْدَادِ بْنِ الْأَسْوَدِ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي شَرِيحٍ وَأَبِي أُمَامَةَ قَالَ أَبُو

عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا

Narrated to us [Muhammad bin A'la], narrated to us [Sufyan bin Uyainah] from [Dawud bin Syabur] and [Basyir Abu Isma'il] from [Mujahid] that: Once, a goat was slaughtered at the house of [Abdullah bin Amr], and when he came, he asked: 'Have you given to our Jewish neighbor? Have you given to our Jewish neighbor? I heard the Messenger of Allah, peace and blessings be upon him, say: Jibril kept advising me to be good to neighbors until I thought he would make them heirs.'" A similar hadith was narrated from Aisyah, Ibnu Abbas, Abu Hurairah, Anas, Miqdad bin Aswad, Uqbah bin Amir, Abu Syuraih, and Abu Umamah. Abu Isa said: This is a hasan gharib hadith from this chain. This hadith was also narrated from [Mujahid] from [Aisyah] and [Abu Hurairah] from the Prophet, peace and blessings be upon him."

Hadith Corroboration

Imam Ahmad : 5320, 6208, 7210, 9369, 9530, 10259, 19459, 21266, 22014, 23126, 23459, 23794, 24363, 24820

Imam Bukhari : 5555, 5556

Imam Muslim : 4756, 4757

Imam Abu Dawud : 4484, 4485

Imam Tirmidzi : 1865, 1866

Imam Ibnu Majah : 3663, 3664

THE BEST FRIEND AND NEIGHBOR IN THE SIGHT OF GOD

Hadith Imam Tirmidzi Number 1867

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ عَنْ شُرَحْبِيلَ بْنِ شَرِيكِ عَنْ أَبِي عَبْدِ
الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ
خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو عَبْدِ
الرَّحْمَنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ

Narrated to us [Ahmad bin Muhammad], narrated to us [Abdullah bin Al Mubarak] from [Haiwah bin Syuraih] from [Syurahbil bin Syarik] from [Abu Abdurrahman Al Hubuli] from [Abdullah bin Amr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best companion in the sight of Allah is the one who is best to his companion. And the best neighbor in the sight of Allah is the one who is best to his neighbor.' Abu Isa said: This is a hasan gharib hadith. Abu Abdurrahman Al Hubuli's name is Abdullah bin Yazid.

Hadith Corroboration

Imam Ahmad : 6278

Imam Darimi : 2330

RECOMMENDATIONS TO DO GOOD TO HELPERS

Hadith Imam Tirmidzi Number 1868

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ فِتْنَةً تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِنْ طَعَامِهِ وَلْيُلْبِسْهُ مِنْ لِبَاسِهِ وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ سَلَمَةَ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Washil] from [Al Ma'rur bin Suwaid] from [Abu Dzarr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, you have brothers whom Allah has tested by giving them less provision than you. So, whoever has his brother under his care, let him feed him from his food and clothe him from his clothing. And do not burden him beyond his capacity if he burdens him beyond his capacity, let him help him.' A similar hadith was narrated from Ali, Ummu Salamah, Ibnu Umar, and Abu Hurairah. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 20440
 Imam Bukhari : 29, 5590
 Imam Muslim : 3139, 3140
 Imam Abu Dawud : 4491
 Imam Tirmidzi : 1868

EMPLOYER PROHIBITIONS APPLY BADLY

Hadith Imam Tirmidzi Number 1869

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ فَرْقَدِ السَّبَخِيِّ عَنْ مُرَّةَ عَنْ أَبِي بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ تَكَلَّمَ أَيُّوبُ السَّخْتِيَانِيُّ وَغَيْرُ وَاحِدٍ فِي فَرْقَدِ السَّبَخِيِّ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun] from [Hammam bin Yahya] from [Farqad As Sabakhi] from [Murrah] from [Abu Bakar] from the Prophet, peace and blessings be upon him, he said: 'A bad master will not enter paradise.' Abu Isa said: This is a gharib hadith. Abu As Sakhtiyan and others commented on Farqad As Sabakhi regarding his memory (which was problematic).

Hadith Corroboration
 Imam Ahmad : 13, 32
 Imam Abu Dawud : 1445
 Imam Tirmidzi : 1886
 Imam Ibnu Majah : 3681

THE LAW ACCUSED A SLAVE OF ADULTERY WITHOUT PROOF

Hadith Imam Tirmidzi Number 1870

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ فَضِيلِ بْنِ غَزْوَانَ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي هُرَيْرَةَ
 قَالَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيُّ التَّوْبَةِ مَنْ قَذَفَ مَمْلُوكُهُ بَرِيئًا مِمَّا قَالَ لَهُ أَقَامَ عَلَيْهِ الْحَدَّ يَوْمَ
 الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي
 نُعْمٍ الْبَجَلِيُّ يُكْنَى أَبَا الْحَكَمِ وَفِي الْبَابِ عَنْ سُؤَيْدِ بْنِ مَقْرَرٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Fudlail bin Ghazwan] from [Abu Nu'm] from [Abu Hurairah], he said: Abul Qasim, peace and blessings be upon him, the Prophet of Repentance, said: 'Whoever accuses his slave of adultery while the slave is innocent of the accusation, the hadd punishment will be enforced on him on the Day of Resurrection, unless the accusation is true.' Abu Isa said: This is a hasan sahih hadith. Ibnu Abu Nu'm is Abdurrahman bin Abu Nu'm Al Bajali, his kunya is Abul Hakam. A similar hadith was narrated from Suwaid bin Muqarrin and Abdullah bin Umar.

Hadith Corroboration
 Imam Ahmad : 9200
 Imam Muslim : 3138
 Imam Abu Dawud : 4497

PROHIBITION OF HITTING SLAVES AND WARNINGS FROM THE PROPHET

Hadith Imam Tirmidzi Number 1871

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا مُؤَمَّلٌ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ أَبِي
 مَسْعُودٍ الْأَنْصَارِيِّ قَالَ كُنْتُ أَضْرِبُ مَمْلُوكًا لِي فَسَمِعْتُ قَائِلًا مِنْ خَلْفِي يَقُولُ ااعْلَمْ أَبَا مَسْعُودٍ ااعْلَمْ أَبَا
 مَسْعُودٍ فَالْتَفَتْتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ قَالَ أَبُو مَسْعُودٍ فَمَا
 ضَرَبْتُ مَمْلُوكًا لِي بَعْدَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِبْرَاهِيمُ التَّمِيمِيُّ إِبْرَاهِيمُ بْنُ يَزِيدَ بْنِ
 شَرِيكٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Mu'amal], narrated to us [Sufyan] from [Al A'masy] from [Ibrahim At Tamimi] from [his father] from [Abu Mas'ud Al Anshari], he said: I once struck my slave, then I heard someone say behind me: 'Know, O Abu Mas'ud, know, O Abu Mas'ud.' I turned around, and it was the Messenger of Allah, peace and blessings be upon him. Then he said: 'Indeed, Allah has more power over you than you have over him.' Abu Mas'ud said: 'I never struck my slave again after that.' Abu Isa said: This is a hasan sahih hadith. Ibrahim At Tamimi is Ibrahim bin Yazid bin Syarik.

Hadith Corroboration
 Imam Muslim : 3136, 3137

RECOMMENDATION TO FORGIVE THE MISTAKES OF THE HELPERS

Hadith Imam Tirmidzi Number 1872

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِيٍّ الْخَوْلَانِيِّ عَنْ عَبَّاسِ الْحَجَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ أَعْفُو عَنْ الْخَادِمِ فَصَمَتَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ كَمْ أَعْفُو عَنْ الْخَادِمِ فَقَالَ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيٍّ الْخَوْلَانِيِّ نَحْوًا مِنْ هَذَا وَالْعَبَّاسُ هُوَ ابْنُ جُلَيْدٍ الْحَجَرِيُّ الْمِصْرِيُّ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيٍّ الْخَوْلَانِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ بِهَذَا الْإِسْنَادِ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

Narrated to us [Qutaibah], narrated to us [Risydin bin Sa'd] from [Abu Hani Al Khaulani] from [Abbas Al Hajri] from [Abdullah bin Umar], he said: A man came to the Prophet, peace and blessings be upon him, and said: 'O Messenger of Allah, how many times should I forgive my servant?' The Prophet, peace and blessings be upon him, remained silent. Then he asked again: 'O Messenger of Allah, how many times should I forgive my servant?' He replied: 'Forgive him seventy times a day.' Abu Isa said: This is a hasan gharib hadith. It was narrated by [Abdullah bin Wahb] from [Abu Hani Al Khaulani] with the same wording. Al Abbas is Ibnu Julaid Al Hajri Al Mishri. Narrated to us [Qutaibah], narrated to us [Abdullah bin Wahb] from [Abu Hani` Al Khaulani] with this chain similarly. Some of them narrated this hadith with this chain from [Abdullah bin Wahb], and he said: From [Abdullah bin Amr].

Hadith Corroboration
Imam Abu Dawud : 4496

FORGIVE THE SERVANT WHO CALLED THE NAME OF GOD WHEN BEING BEATEN

Hadith Imam Tirmidzi Number 1873

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ فَذَكَرَ اللَّهَ فَارْفَعُوا أَيْدِيَكُمْ قَالَ أَبُو عِيسَى وَأَبُو هَارُونَ الْعَبْدِيُّ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ قَالَ قَالَ أَبُو بَكْرٍ الْعَطَّارُ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ ضَعَّفَ شُعْبَةُ أَبَا هَارُونَ الْعَبْدِيِّ قَالَ يَحْيَى وَمَا زَالَ ابْنُ عَوْنٍ يَرْوِي عَنْ أَبِي هُرَيْرَةَ حَتَّى مَاتَ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Sufyan] from [Abu Harun Al Abdi] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If one of you strikes his servant and he mentions the name of Allah, then lift your hand.' Abu Isa said: Abu Harun Al Abdi's name is Umarah bin Juwain. He said: Abu Bakar Al 'Attar said, Ali bin Al Madini said, Yahya bin Sa'id said: 'Syu'bah deemed Abu Harun Al Abdi weak.' Yahya said: Ibnu Aun continued narrating from

Abu Hurairah until he passed away.

Hadith Corroboration
Imam Abu Dawud : 3895

THE PRINCIPITY OF TEACHING KINDNESS TO CHILDREN

Hadith Imam Tirmidzi Number 1874

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنْ نَاصِحٍ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يُؤَدَّبَ الرَّجُلُ وَلَدُهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَنَاصِحٌ هُوَ أَبُو الْعَلَاءِ كُوفِيٌّ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ وَلَا يُعْرَفُ هَذَا الْحَدِيثُ إِلَّا مِنْ هَذَا الْوَجْهِ وَنَاصِحٌ شَيْخٌ آخَرُ بَصْرِيُّ يَرْوِي عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ وَغَيْرِهِ هُوَ أَثْبَتُ مِنْ هَذَا

Narrated to us [Qutaibah], narrated to us [Yahya bin Ya'la] from [Nashih] from [Simak bin Harb] from [Jabir bin Samurah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'One who teaches his child goodness is better for him than giving a sa' in charity.' Abu Isa said: This is a gharib hadith. Nashih is Abul Ala` Kufi, according to hadith scholars, he is not a strong narrator. This hadith is only known through this chain. There is another Nashih, from Basra, who narrated from Ammar bin Abu Ammar and others, and he is stronger than this one.

Hadith Corroboration
Imam Ahmad : 19995, 20065

THE PRINCIPITY OF PROVIDING GOOD MANUFACTURING TO CHILDREN

Hadith Imam Tirmidzi Number 1875

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَامِرُ بْنُ أَبِي عَامِرٍ الْخَزَّازُ حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلْ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَامِرِ بْنِ أَبِي عَامِرٍ الْخَزَّازِ وَهُوَ عَامِرُ بْنُ صَالِحٍ بْنِ رُسْتَمِ الْخَزَّازِ وَأَيُّوبُ بْنُ مُوسَى هُوَ ابْنُ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِي وَهَذَا عِنْدِي حَدِيثٌ مُرْسَلٌ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Amir bin Abu Amir Al Khazzar], narrated to us [Ayyub bin Musa] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: 'There is no gift a father gives to his child greater than good manners (adab).' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Amir bin Abu Amir Al Khazzar, who is Amir bin Shalih bin Rustum Al Khazzar. Ayyub bin Musa is Ibnu Amr bin Sa'id bin Al Ash. In my opinion, this is a mursal hadith.

SUNNAH OF RETURNING GIFTS

Hadith Imam Tirmidzi Number 1876

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ
عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَابْنِ
عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ
عِيسَى بْنِ يُونُسَ عَنْ هِشَامٍ

Narrated to us [Yahya bin Aktsam] and [Ali bin Khasyram], both said, narrated to us [Isa bin Yunus] from [Hisyam bin Urwah] from [his father] from [Aisyah] that the Prophet, peace and blessings be upon him, accepted gifts and reciprocated them. A similar hadith was narrated from Abu Hurairah, Anas, Ibnu Umar, and Jabir. Abu Isa said: This is a hasan gharib sahih hadith from this chain. We only know it as a marfu' hadith from the hadith of Isa bin Yunus from Hisyam.

Hadith Corroboration
Imam Ahmad : 23450
Imam Abu Dawud : 3069

THE IMPORTANCE OF BEING GRATEFUL TO PEOPLE

Hadith Imam Tirmidzi Number 1877

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ قَالَ هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak], narrated to us [Ar Rabi' bin Muslim], narrated to us [Muhammad bin Ziyad] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever does not show gratitude to people has not shown gratitude to Allah.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 7191, 7598, 7676, 8673, 9565, 10850, 11278, 20836, 20845

THE RELATIONSHIP BETWEEN GRATITUDE TO PEOPLE AND GRATITUDE TO GOD

Hadith Imam Tirmidzi Number 1878

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ ابْنِ أَبِي لَيْلَى ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ
الرُّوَاسِيُّ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَشْكُرْ
النَّاسَ لَمْ يَشْكُرِ اللَّهَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْأَشْعَثِ بْنِ قَيْسٍ وَالثُّعْمَانِ بْنِ بَشِيرٍ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Ibnu Abu Laila] (in another narration). And narrated to us [Sufyan bin Waki'], narrated to us [Humaid bin Abdurrahman Ar Ruwasi] from [Ibnu Abu Laila] from ['Athiyyah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever does not show gratitude to people has not shown gratitude to Allah.' A similar hadith was narrated from Abu Hurairah, Al Asy'ats bin Qais, and An Nu'man bin Basyir. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 7191, 7598, 7676, 8673, 9565, 10850, 11278, 17721, 17722, 18543, 18544, 20836, 20845

TYPES OF ACTIONS THAT ARE CONSIDERED ALMS

Hadith Imam Tirmidzi Number 1879

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَيْشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ
حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِي
وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ
صَدَقَةٌ وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَةَ وَالْعَظَمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ
وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ قَالَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُدَيْفَةَ وَعَائِشَةَ وَأَبِي
هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنْفِيُّ

Narrated to us [Abbas bin Abdul Azhim Al Anbari], narrated to us [An Nadlr bin Muhammad Al Jurasyi Al Yamami], narrated to us [Ikrimah bin Ammar], narrated to us [Abu Zuamail] from [Malik bin Martsad] from [his father] from [Abu Dzarr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Your smile to your brother is charity, your enjoining good and forbidding evil is charity, your guiding a lost person is charity, your helping a person with poor eyesight is charity, removing stones, thorns, and bones from the path is charity, and pouring water from your bucket into your brother's bucket is charity.' A similar hadith was narrated from Ibnu Mas'ud, Jabir, Hudzaifah, 'Aisyah, and Abu Hurairah. Abu Isa said: This is a hasan gharib hadith, and Abu Zuamail's name is Simak bin Walid Al Hanafi.

THE PRINCIPITY OF PROVIDING ASSISTANCE AND INSTRUCTIONS

Hadith Imam Tirmidzi Number 1880

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَقَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْسَجَةَ يَقُولُ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ مَنَحَ مَنِيحَةً لَبَنٍ أَوْ وَرَقٍ أَوْ هَدَى زُقَاقًا كَانَ لَهُ مِثْلُ عِتْقِ رَقَبَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى مَنْصُورُ بْنُ الْمُعْتَمِرِ وَشُعْبَةُ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ هَذَا الْحَدِيثَ وَفِي الْبَابِ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ وَمَعْنَى قَوْلِهِ مَنْ مَنَحَ مَنِيحَةً وَرَقٍ إِنَّمَا يَعْنِي بِهِ قَرْضَ الدَّرَاهِمِ قَوْلُهُ أَوْ هَدَى زُقَاقًا يَعْنِي بِهِ هِدَايَةَ الطَّرِيقِ

Narrated to us [Abu Kuraib], narrated to us [Ibrahim bin Yusuf bin Abu Ishaq] from [his father] from [Abu Ishaq] from [Thalhah bin Musharraf], he said, I heard [Abdurrahman bin Ausajah] say, I heard [Al Barra` bin Azib] say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Whoever gives a gift of milk (provides a camel or goat for milk and returns it), or gives wariq (silver, i.e., lends it), or guides the way (to a lost person or a blind person), for him is the reward like freeing a slave.' Abu Isa said: This is a hasan sahih gharib hadith from the hadith of Abu Ishaq from Thalhah bin Musharraf, we only know it from this chain of narration. [Manshur bin Al Mu'tamir] and [Syu'bah] also narrated this hadith from [Thalhah bin Musharraf], and in this matter from Nu'man bin Basyir. The meaning of his saying 'giving wariq (silver)' is lending a few dirhams. The meaning of his saying 'hada zuqaqan' is guiding the way.

Hadith Corroboration

Imam Ahmad : 17783, 17786, 17917, 17955

THE PRINCIPITY OF REMOVING THORNS FROM THE STREET

Hadith Imam Tirmidzi Number 1881

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي فِي طَرِيقٍ إِذْ وَجَدَ غُصْنَ شَوْكٍ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُوَفِي الْبَابِ عَنْ أَبِي بَرزَةَ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik bin Anas] from [Sumayya] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'A man was walking and found a thorny branch, so he removed it from the path, and Allah was grateful to him and forgave him.' In this matter, it is narrated from Abu Barzah, Ibnu Abbas, and Abu Dzarr. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 9899, 10476

Imam Bukhari : 615, 2292

Imam Muslim : 3538, 4743

MAINTAINING CONFIDENTIALITY IS A TRUSTED Hadith Imam Tirmidzi Number 1882

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ ابْنِ أَبِي ذُئْبٍ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَطَاءٍ عَنْ
عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا حَدَّثَ الرَّجُلُ
الْحَدِيثَ ثُمَّ التَّفَتَ فَهِيَ أَمَانَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذُئْبٍ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Ibnu Abu Dzib], he said, informed me [Abdurrahman bin Atha] from [Abdul Malik bin Jabir bin Atik] from [Jabir bin Abdullah] from the Prophet, peace and blessings be upon him, he said: 'If someone speaks a word and then turns away (so it is not spread), that word is a trust.' Abu Isa said: This is a hasan hadith, but we only know it from the hadith of Ibnu Abu Dzi`b.

Hadith Corroboration
Imam Abu Dawud : 4225

RECOMMENDATIONS FOR CHARITY AND PROHIBITIONS OF BAKHIL Hadith Imam Tirmidzi Number 1883

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ
بِنْتِ أَبِي بَكْرٍ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي مِنْ بَيْتِي إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ أَفَأَعْطِي قَالَ نَعَمْ وَلَا تُوكِي
فِيوَكِي عَلَيْكَ يَقُولُ لَا تُحْصِي فَيُحْصَى عَلَيْكَ فِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ
عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا وَرَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَبَّادِ بْنِ
عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

Narrated to us [Abu Al Khaththab Ziyad bin Yahya Al Bashari], narrated to us [Hatim bin Wardan], narrated to us [Ayyub] from [Abu Mulaikah] from [Asma' binti Abu Bakar], she said: 'O Messenger of Allah, I have nothing except what Zubair gives me should I give charity with it?' The Prophet replied: 'Yes, and do not be stingy, lest Allah be stingy with you.' A similar hadith was narrated from 'Aisyah and Abu Hurairah. Abu Isa said: This is a hasan sahih hadith. Some narrate this hadith with this chain from [Ibnu Abi Mulaikah] from ['Abbad bin Abdullah bin Zubair] from [Asma' binti Abi Bakar], may Allah be pleased with them. Many narrate this hadith from [Ayyub], but they do not mention in it from Abbad bin Abdullah bin Zubair.

Hadith Corroboration
Imam Ahmad : 23622, 23629, 25676

THE PRINCIPALS OF GENERACY AND THE DANGER OF CHEERING

Hadith Imam Tirmidzi Number 1884

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَلِجَاهِلٍ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَالِمٍ بَخِيلٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ مُحَمَّدٍ وَقَدْ خُولِفَ سَعِيدُ بْنُ مُحَمَّدٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ يَحْيَى بْنِ سَعِيدٍ إِنَّمَا يُرَوَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَائِشَةَ شَيْءٌ مُرْسَلٌ

Narrated to us [Hasan bin Arafah], narrated to us [Sa'id bin Muhammad Al Warraq] from [Yahya bin Sa'id] from [Al A'raj] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'The generous person is close to Allah, close to paradise, close to people, and far from the Hellfire. The stingy person is far from Allah, far from paradise, far from people, and close to the Hellfire. Indeed, an ignorant generous person is more beloved to Allah than a knowledgeable stingy person.' Abu Isa said: This is a gharib hadith, we do not know it from the hadith of Yahya bin Sa'id from Al A'raj from Abu Hurairah except through the hadith of Sa'id bin Muhammad, and Sa'id bin Muhammad has been contradicted in narrating this hadith from Yahya bin Sa'id Al Anshari. What is narrated from Yahya bin Sa'id from 'Aisyah is a mursal hadith.

BAD CHARACTERISTICS AND BAD IMALACTS WILL NOT COLLECT IN A MUKMIN

Hadith Imam Tirmidzi Number 1885

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ أَخْبَرَنَا أَبُو دَاوُدَ حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْخُدْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ الْخُلُقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَدَقَةَ بْنِ مُوسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Hafsh Amr bin Ali], informed us [Abu Dawud], narrated to us [Shadaqah bin Musa], narrated to us [Malik bin Dinar] from [Abdullah bin Ghalib Al Huddani] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Two traits do not combine in a believer: stinginess and bad character.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Shadaqah bin Musa. A similar

hadith was narrated from Abu Hurairah.

PROHIBITION OF CHEATING AND BRAUDING GOODNESS

Hadith Imam Tirmidzi Number 1886

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرْقَدِ السَّبَخِيِّ عَنْ مُرَّةَ الطَّيِّبِ عَنْ أَبِي بَكْرٍ الصَّدِّيقِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا مَنَّانٌ وَلَا بَخِيلٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], narrated to us [Shadaqah bin Musa] from [Farqad As Sabakhi] from [Murrah Ath Thayyib] from [Abu Bakr Ash Shiddiq] from the Prophet, peace and blessings be upon him, he said: 'The deceitful person (khibbun) and the one who boasts of his favors (mannan) will not enter paradise.' Abu Isa said: This is a hasan gharib hadith.

Hadith Corroboration

Imam Ahmad : 13, 32, 6251, 6587, 6598, 10790, 10971, 22236

Imam Bukhari : 5596

Imam Abu Dawud : 1445

Imam Nasa'i : 5577

Imam Darimi : 2001, 2002

CHARACTERISTICS OF A MUKMIN: ACCEPTANCE AND GENERACY

Hadith Imam Tirmidzi Number 1887

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ بَشْرِ بْنِ رَافِعٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ غَرٌّ كَرِيمٌ وَالْفَاجِرُ خَبٌّ لَيْثِمٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Rafi'], narrated to us [Abdurrazzaq] from [Bisyr bin Rafi'] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A believer is always generous and open-hearted, while a wicked person is stingy and of bad character.' Abu Isa said: This is a gharib hadith, we only know it from this chain.

Hadith Corroboration

Imam Ahmad : 8755

Imam Abu Dawud : 4158

THE PRINCIPITY OF PROVIDING A LIVELIHOOD TO THE FAMILY

Hadith Imam Tirmidzi Number 1888

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَمْرِو بْنِ أُمَيَّةَ الضَّمِرِيِّ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Suyu'bah] from [Adi bin Tsabit] from [Abdullah bin Yazid] from [Abu Mas'ud Al Anshari] from the Prophet, peace and blessings be upon him, he said: 'The expenditure a person makes for his family is counted as charity.' A similar hadith was narrated from Abdullah bin Amr, Amr bin Umayyah Adl Dlamri, and Abu Hurairah. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 21316
Imam Bukhari : 3705

THE PRIORITY OF DONATION FOR FAMILY, VEHICLES, AND COMPANIONS ON THE PATH OF ALLAH

Hadith Imam Tirmidzi Number 1889

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الدِّينَارِ دِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ قَالَ أَبُو قِلَابَةَ بَدَأَ بِالْعِيَالِ ثُمَّ قَالَ فَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ لَهُ صِغَارٍ يُعْفِقُهُمُ اللَّهُ بِهِ وَيُغْنِيهِمُ اللَّهُ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma`] from [Tsauban] that the Prophet, peace and blessings be upon him, said: 'The best dinar is the one a person spends on his family, the dinar he spends on his mount in the way of Allah, and the dinar he spends on his companions in the way of Allah.' Abu Qilabah said: He began with the family. Then he said: 'Who is greater in reward than one who spends on his family, whereby Allah honors them and provides for them?' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 21372, 21416
Imam Muslim : 1660
Imam Ibnu Majah : 2750

Manners of Honoring Guests and Their Limits

Hadith Imam Tirmidzi Number 1890

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شَرِيحٍ الْعَدَوِيِّ أَنَّهُ قَالَ أَبْصَرْتُ عَيْنَايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُهُ أُذْنَايَ حِينَ تَكَلَّمَ بِهِ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

فَلْيُكْرِمَ ضَيْفَهُ جَائِزَتَهُ قَالُوا وَمَا جَائِزَتُهُ قَالَ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُلْ خَيْرًا أَوْ لِيَسْكُنْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laitsi bin Sa'd] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Syuraih Al Adawi], he said: My eyes saw the Messenger of Allah, peace and blessings be upon him, and my ears heard him when he said: 'Whoever believes in Allah should honor his guest by fulfilling his right.' The companions asked: 'What is his right?' He replied: 'His right is a day and a night. The limit of hospitality is three days, and what comes after is charity. Whoever believes in Allah and the Last Day should speak good or remain silent.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 6332, 6332, 7307, 7307, 7325, 7325, 9223, 9223, 9588, 9588, 9591, 9591, 11301, 11301, 12671, 13371, 13452, 13568, 15775, 15775, 15779, 15779, 19403, 19403, 22398, 22398, 23268, 23268, 25906, 25906, 25908, 25908

Imam Bukhari : 4787, 4787, 5557, 5559, 5559, 5560, 5560, 5670, 5670, 5671, 5671, 5673, 5673, 5994, 5994, 5995

Imam Muslim : 65, 66, 67, 67, 68, 68, 69, 69, 2671, 2671, 3255, 3255

Imam Abu Dawud : 3256, 3256, 4487, 4487

Imam Tirmidzi : 1890, 1890, 2424, 2424

Imam Ibnu Majah : 3662, 3662, 3665, 3665, 3961, 3961

Imam Malik : 1454, 1454

Imam Darimi : 1948, 1948, 1949, 1949

VISIT LIMITATIONS ACCORDING TO THE TERMS

Hadith Imam Tirmidzi Number 1891

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي شَرِيحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُخْرِجَهُو فِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ وَاللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو شَرِيحٍ الْخَزَاعِيُّ هُوَ الْكَعْبِيُّ وَهُوَ الْعَدَوِيُّ اسْمُهُ خُوَيْلِدُ بْنُ عَمْرِو وَمَعْنَى قَوْلِهِ لَا يَثْوِي عِنْدَهُ يَعْنِي الضَّيْفَ لَا يَقِيمُ عِنْدَهُ حَتَّى يَشْتَدَّ عَلَى صَاحِبِ الْمَنْزِلِ وَالْخَرْجُ هُوَ الضَّيْقُ إِنَّمَا قَوْلُهُ حَتَّى يُخْرِجَهُ يَقُولُ حَتَّى يُضَيِّقَ عَلَيْهِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ibnu Ajlan] from [Sa'id Al Maqburi] from [Abu Syuraih Al Ka'bi] that the Messenger of Allah, peace and blessings be upon him, said: 'Hospitality is for three days, and the legal duration of hospitality is a day and a night. What is spent on him after that is charity. It is not permissible for him to stay in a house until he burdens the host.' A similar hadith was narrated from Aisyah and Abu Hurairah. [Malik bin Anas] and [Al Laits bin Sa'd] narrated it from [Sa'id Al Maqburi]. Abu Isa said: This is a hasan sahih hadith. Abu Syuraih is Al Ka'bi Al 'Adawi, his name is Khuwailid bin Amr. According to him, the meaning of his saying 'Laa Yatswi' is that the guest should not stay until he burdens the host. Al Haraj means difficulty or hardship. The saying 'Hatta Yuhrijahu' means until he causes him difficulty.

Hadith Corroboration

Imam Ahmad : 920, 15776

THE PRINCIPITY OF HELPING PEOPLE WHO RAN OUT OF PROFESSIONS AND THE POOR

Hadith Imam Tirmidzi Number 1892

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيَلِيِّ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ وَهَذَا الْحَدِيثُ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَأَبُو الْغَيْثِ اسْمُهُ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ وَثَوْرُ بْنُ زَيْدٍ مَدَنِيٌّ وَثَوْرُ بْنُ يَزِيدَ شَامِيٌّ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Shafwan bin Sulaim], he narrated it as marfu' from the Prophet, peace and blessings be upon him, he said: 'One who provides for the needs of a destitute or poor person, his reward is like that of a mujahid striving in the way of Allah, or one who fasts all day and performs qiyamullail all night.' Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Ats Tsauro bin Zaid Ad Dili] from [Abul Ghaits] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, similarly. This hadith is a hasan gharib sahih hadith. Abul Ghaits's name is Salim, a former slave of Abdullah bin Muthi'. Tsauro bin Zaid is a Madani (from Medina), while Tsauro bin Yazid is a Syami (from Syria).

Hadith Corroboration
Imam Ahmad : 8377
Imam Bukhari : 4934, 5547, 5548
Imam Muslim : 5295
Imam Tirmidzi : 1892
Imam Nasa'i : 2530
Imam Ibnu Majah : 2131

GOODNESS AND ALMS

Hadith Imam Tirmidzi Number 1893

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُنْكَدِرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءٍ أَخِيكَوَفِي الْبَابِ عَنْ أَبِي ذَرٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Munkadir bin Muhammad bin Al Munkadir] from [his father] from [Jabir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Every act of goodness is charity. Among the acts of goodness is meeting your brother with a cheerful face and pouring water from your bucket into your

brother's vessel.' A similar hadith was narrated from Abu Dzarr. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 7836, 8770, 14182, 14348, 17992, 18710, 18855, 19717, 20501, 20542, 20568, 21892, 22168, 22281, 22290

Imam Bukhari : 1353, 2508, 2677, 2767, 5562, 5563

Imam Muslim : 1181, 1673, 1676, 1677, 4760

Imam Abu Dawud : 1093, 1094, 4296, 4564

Imam Tirmidzi : 1893

Imam Nasa'i : 2491

Imam Darimi : 2629

THE VIRTUES OF HONESTY AND THE DANGER OF LIES

Hadith Imam Tirmidzi Number 1894

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَعُمَرَ وَعَبْدِ اللَّهِ بْنِ الشَّخِيرِ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [A'masy] from [Syaqiq bin Salamah] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Be truthful, for truthfulness leads to righteousness, and righteousness leads to paradise. A person who is truthful and persists in truthfulness will be recorded with Allah as a truthful person. Avoid lying, for lying leads to wickedness, and wickedness leads to the Hellfire. A person who lies and persists in lying will be recorded with Allah as a liar.' A similar hadith was narrated from Abu Bakr Ash Shiddiq, Umar, Abdullah bin Asy Syikhkhir, and Ibnu Umar. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 17, 1630, 1636, 3456, 12092

Imam Bukhari : 5629

Imam Muslim : 4719, 4720, 4721

Imam Abu Dawud : 4337

Imam Tirmidzi : 1894, 2442

Imam Nasa'i : 5615

Imam Ibnu Majah : 45, 3839

Imam Darimi : 2420, 2421

BAD SMELL CAUSED BY LIES

Hadith Imam Tirmidzi Number 1895

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ قُلْتُ لِعَبْدِ الرَّحِيمِ بْنِ هَارُونَ الْعَسَائِيِّ حَدَّثَكُمْ عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيلًا مِنْ نَتْنٍ مَا جَاءَ بِهِ قَالَ يَحْيَى فَأَقْرَبَهُ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ فَقَالَ نَعْمَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ جَيِّدٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ تَفَرَّدَ بِهِ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ

Narrated to us [Yahya bin Musa], he said: Abu said to [Abdurrahim bin Harun Al Ghassani], narrated to you [Abdul Aziz bin Abu Rawwad] from [Nafi'] from [Ibnu Umar], he said: Indeed, the Prophet, peace and blessings be upon him, said: 'If a servant lies, the angel moves away from him a mile due to the stench that comes from him.' Yahya said: Abdurrahim bin Harun confirmed it, saying, 'Yes.' Abu Isa said: This is a hasan jayyid gharib hadith, we only know it from this chain, and Abdurrahim bin Harun is the only one narrating this hadith.

GOD HATES THE CHARACTER OF LIES

Hadith Imam Tirmidzi Number 1896

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ مَا كَانَ خُلُقِي أَبْغَضَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَذِبِ وَلَقَدْ كَانَ الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْكَذِبَةِ فَمَا يَزَالُ فِي نَفْسِهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَحَدَتْ مِنْهَا تَوْبَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Yahya bin Musa], narrated to us [Abdurrazzaq] from [Ma'mar] from [Ayyub] from [Ibnu Abu Mulaikah] from [Aisyah], she said: There is no trait more detested by Allah than lying.

THE INFLUENCE OF BAD CHARACTER AND SHAME

Hadith Imam Tirmidzi Number 1897

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانُهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُوَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] and more than one person, they said, narrated to us [Abdurrazzaq] from [Ma'mar] from [Tsabit] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'No bad trait is in something except it tarnishes it, and no modesty is in something except it beautifies it.' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Abdurrazzaq.

Hadith Corroboration
Imam Ahmad : 12228
Imam Ibnu Majah : 4175

THE PRIORITY OF GOOD MORALS

Hadith Imam Tirmidzi Number 1898

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا وَلَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], he said, informed us [Syu'bah] from [A'masy], he said: I heard [Abu Wa'il] narrate from [Masruq] from [Abdullah bin Amr], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best among you are those with the best character.' The Prophet, peace and blessings be upon him, was not one of bad character. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 6215, 6477, 9640
Imam Bukhari : 3295, 5575

PROHIBITION OF CURSING OTHERS

Hadith Imam Tirmidzi Number 1899

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلَاَعْنُوا بِلَعْنَةِ اللَّهِ وَلَا بِغَضَبِهِ وَلَا بِالثَّارِقِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abdurrahman bin Mahdi], narrated to us [Hisyam] from [Qatadah] from [Al Hasan] from [Samurah bin Jundab], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not curse one another by saying, May Allah curse you,' or "May you incur Allah's wrath," or "May Allah admit you to the Hellfire." He said: A similar hadith was narrated from Ibnu Abbas, Abu Hurairah, Ibnu Umar, and Imran bin Husain. Abu Isa said: This is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 19315
Imam Abu Dawud : 4260

BELIEVERS DO NOT EXPOSE THEIR DISGRACES AND BEHAVIOR BADLY

Hadith Imam Tirmidzi Number 1900

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ

وَلَا الْبَذِيءُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Yahya Al Azdi Al Bashari], narrated to us [Muhammad bin Sabiq] from [Isra`il] from [Al A'masy] from [Ibrahim] from [Alqamah] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Not a true believer is one who constantly exposes faults, curses, has bad character, or enjoys harming others.' Abu Isa said: This is a hasan sahih gharib hadith. It was also narrated from Abdullah through another chain.

Hadith Corroboration
Imam Ahmad : 3646, 3752

PROHIBITION OF CURSING THE WIND

Hadith Imam Tirmidzi Number 1901

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَلْعَنَ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتْ اللَّعْنَةُ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسَنَدَهُ غَيْرَ بِشْرُ بْنُ عُمَرَ

Narrated to us [Zaid bin Akhzam Ath Tha`i Al Bashari], narrated to us [Bisyr bin Umar], narrated to us [Aban bin Yazid] from [Qatadah] from [Abu Al 'Aliyah] from [Ibnu Abbas] that: A man cursed the wind in the presence of the Prophet, peace and blessings be upon him. He said: 'Do not curse the wind, for it is commanded. Whoever curses something that does not deserve it, the curse will return to him.' Abu Isa said: This is a gharib hadith, we do not know anyone who narrated it with a chain except Bisyr bin Umar.

THE IMPORTANCE OF LEARNING KINSHIP TO CONTINUE FRIENDSHIP

Hadith Imam Tirmidzi Number 1902

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْمَلِكِ بْنِ عِيسَى الثَّقَفِيِّ عَنْ يَزِيدَ مَوْلَى الْمُنبَعِثِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ فَإِنَّ صَلَاةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ مَثْرَاءٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْأَثَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمَعْنَى قَوْلِهِ مَنْسَأَةٌ فِي الْأَثَرِ يَعْنِي بِهِ الزِّيَادَةُ فِي الْعُمُرِ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Abdul Malik bin Isa Ats Tsaqafi] from [Yazid Maula Al Munba'itsi] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Learn about your lineage to maintain family ties, for maintaining family ties brings love within the family, increases wealth, and

extends life.' Abu Isa said: This is a gharib hadith through this chain.

PRAYERS FOR THE SUPERNATURAL WILL BE ANSWERED MORE FASTER

Hadith Imam Tirmidzi Number 1903

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعُمٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِعَائِقٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْأَفْرِيقِيُّ يُضَعَّفُ فِي الْحَدِيثِ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنِ أَنْعُمٍ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ هُوَ أَبُو عَبْدِ الرَّحْمَنِ الْخُبَلِيُّ

Narrated to us [Abdu bin Humaid], narrated to us [Qabishah] from [Sufyan] from [Abdurrahman bin Ziyad bin An'um] from [Abdullah bin Yazid] from [Abdullah bin Amr] from the Prophet, peace and blessings be upon him, he said: 'No supplication is answered more quickly than the supplication of one who is absent for another who is absent (i.e., it is sincere and free from show-off).' Abu Isa said: This is a gharib hadith, we only know it through this chain, and Al Ifriqy is deemed weak in hadith his name is Abdurrahman bin Ziyad bin An'um.

Hadith Corroboration
Imam Abu Dawud : 1312

THE SIN OF WORDS THAT INITIATES INSULTS

Hadith Imam Tirmidzi Number 1904

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ فِي الْبَابِ عَنْ سَعْدٍ وَابْنِ مَسْعُودٍ وَعَبْدُ اللَّهِ بْنُ مَعْقِلٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Al 'Ala' bin Abdurrahman] from [his father] from [Abu Hurairah], he said: Indeed, the Prophet, peace and blessings be upon him, said: 'When two people insult each other, the sin of their words is upon the one who started it, as long as the one wronged does not exceed in retaliation.' A similar hadith was narrated from Sa'ad, Ibnu Mas'ud, and Abdullah bin Mughaffal. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 4482, 4500, 4711, 5112, 5506, 5834, 6053, 7003, 9121, 9822, 9853, 9956, 10180, 10239, 12700, 14684, 16016, 22116
Imam Bukhari : 2380, 4775, 4780, 4781
Imam Muslim : 1940, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584
Imam Abu Dawud : 2104, 2105, 3247, 3248, 3249
Imam Tirmidzi : 711, 712, 1017, 1258
Imam Ibnu Majah : 1740, 1741, 1904
Imam Malik : 1001

PROHIBITION OF INSULTING PEOPLE WHO HAVE DECEIVED

Hadith Imam Tirmidzi Number 1905

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ قَالَ أَبُو عِيسَى وَقَدْ اخْتَلَفَ أَصْحَابُ سُفْيَانَ فِي هَذَا الْحَدِيثِ فَرَوَى بَعْضُهُمْ مِثْلَ رِوَايَةِ الْحَفَرِيِّ وَرَوَى بَعْضُهُمْ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ سَمِعْتُ رَجُلًا يُحَدِّثُ عِنْدَ الْمُغِيرَةَ بْنِ شُعْبَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud Al Hafari] from [Sufyan] from [Ziyad bin Ilaqah], he said, I heard [Al Mughirah bin Syu'bah] say: The Messenger of Allah, peace and blessings be upon him, said: 'Do not insult the dead, thereby hurting the living.' Abu Isa said: The companions of Sufyan differed regarding this hadith. Some narrated it as Al Hafari did, while others narrated from Sufyan from Ziyad bin Ilaqah, saying, he heard a man narrate in the presence of Al Mughirah bin Syu'bah from the Prophet, peace and blessings be upon him, similarly.

Hadith Corroboration
Imam Ahmad : 17499, 17500

PROHIBITION OF INSULTING AND KILLING FELLOW MUSLIMS

Hadith Imam Tirmidzi Number 1906

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ الْحَارِثِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ قَالَ زَيْدٌ قُلْتُ لِأَبِي وَائِلٍ أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Zubaid bin Al Harits] from [Abu Wail] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Insulting a believer is an act of wickedness, and killing him is disbelief.' Zaid said: I asked Abu Wail, 'Did you hear it from Abdullah?' He replied, 'Yes.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 3465, 3708, 3916, 4041, 4115
Imam Bukhari : 46, 5584, 6549
Imam Muslim : 97
Imam Nasa'i : 4035, 4036, 4038, 4039, 4040, 4041, 4042, 4043
Imam Ibnu Majah : 68, 3929, 3930, 3931

REWARD FOR PEOPLE WHO SAY THE TRUTH AND WORSHIP

Hadith Imam Tirmidzi Number 1907

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ غُرَفًا تَرَى ظُهُورَهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا فَقَامَ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ هَذَا مِنْ قَبْلِ حِفْظِهِ وَهُوَ كُوفِيٌّ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ الْقُرَشِيُّ مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هَذَا وَكِلَاهُمَا كَانَا فِي عَصْرِ وَاحِدٍ

Narrated to us [Ali bin Hujr], narrated to us [Ali bin Mushir] from [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'd] from [Ali], he said: The Prophet, peace and blessings be upon him, said: 'Indeed, in paradise, there are chambers whose exterior is visible from the interior and whose interior is visible from the exterior.' A Bedouin stood up and said, 'For whom are these chambers, O Messenger of Allah?' The Prophet replied: 'For one who speaks the truth, feeds others, constantly fasts, and prays at night when people are asleep.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Abdurrahman bin Ishaq, and some hadith scholars have commented on Abdurrahman bin Ishaq's memory he is from Kufa. As for Abdurrahman bin Ishaq Al Qurasyi, he is from Medina, and his memory is stronger than the former, and both lived in the same era.

Hadith Corroboration

Imam Ahmad : 1268, 6326, 21831

Imam Tirmidzi : 1907, 2450

THE LUCK OF AN OBEDIENT SERVANT

Hadith Imam Tirmidzi Number 1908

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعْمًا لَا حَدِيْهِمْ أَنْ يُطِيعَ رَبَّهُ وَيُؤَدِّيَ حَقَّ سَيِّدِهِ يَغْنِي الْمَمْلُوكُ قَالَ كَعْبٌ صَدَقَ اللَّهُ وَرَسُولُهُ وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Truly blessed is the one who obeys his Lord and fulfills the rights of his master (i.e., a purchased slave).' Ka'ab said: Allah and His Messenger have spoken the truth. A similar hadith was narrated from Abu Musa and Ibnu Umar. Abu Isa said: This is a hasan sahih hadith.

THREE GROUPS GIVEN HIGH POSITIONS ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 1909

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي الْيَقْظَانَ عَنْ زَادَانَ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ أَرَاهُ قَالَ يَوْمَ الْقِيَامَةِ عَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ وَرَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ وَرَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي الْيَقْظَانَ وَأَبُو الْيَقْظَانَ اسْمُهُ عُثْمَانُ بْنُ قَيْسٍ وَيُقَالُ ابْنُ عُمَيْرٍ وَهُوَ أَشْهَرُ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Sufyan] from [Abu Yaqzhan] from [Zadzan] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Three groups will be on a hill of musk on the Day of Resurrection: a slave who fulfills the rights of Allah and his master a man who leads a people and they are pleased with him and a man who calls the adhan for the five daily prayers day and night.' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Sufyan Ats Tsauri from Abu Al Yaqzhan. Abu Yaqzhan's name is Utsman bin Qais, also known as Ibnu Umair, which is more well-known.

Hadith Corroboration

Imam Ahmad : 4568

Imam Tirmidzi : 2490

RECOMMENDATIONS TO BE DELIBERATE AND HAVE NOBLE CHARACTERS

Hadith Imam Tirmidzi Number 1910

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نَعِيمٍ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ مُحَمَّدٌ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Habib bin Abu Tsabit] from [Maimun bin Abu Syabib] from [Abu Dzarr], he said: The Messenger of Allah, peace and blessings be upon him, said to me: 'Fear Allah wherever you are, follow a bad deed with a good one to erase it, and deal with people with good character.' A similar hadith was narrated from Abu Hurairah. Abu Isa said: This is a hasan sahih hadith. Narrated to us [Mahmud bin Ghailan], narrated to us [Abu

Ahmad] and [Abu Nu'aim] from [Sufyan] from [Habib] with this chain similarly. Narrated to us [Waki'] from [Sufyan] from [Habib bin Tsabit] from [Maimun bin Abu Syabib] from [Mu'adz bin Jabal] from the Prophet, peace and blessings be upon him, similarly. Mahmud said: The sahih hadith is that of Abu Dzarr.

Hadith Corroboration
 Imam Ahmad : 20392, 20435, 20556
 Imam Darimi : 2671

PROHIBITION OF BAD PREJUDICES BECAUSE IT IS THE LIE OF CONVERSATION

Hadith Imam Tirmidzi Number 1911

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَسَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَذْكُرُ عَنْ بَعْضِ أَصْحَابِ سُفْيَانَ قَالَ قَالَ سُفْيَانُ الظَّنُّ ظَنَانِ فَظَنُّ إِنِّمْ وَظَنُّ لَيْسَ بِإِنِّمْ فَأَمَّا الظَّنُّ الَّذِي هُوَ إِنِّمْ فَالَّذِي يَظُنُّ ظَنًّا وَيَتَكَلَّمُ بِهِ وَأَمَّا الظَّنُّ الَّذِي لَيْسَ بِإِنِّمْ فَالَّذِي يَظُنُّ وَلَا يَتَكَلَّمُ بِهِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Abu Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Avoid suspicion, for suspicion is the most lying of speech.' Abu Isa said: This is a hasan sahih hadith. He also said: I heard Abda bin Humaid mention from some of Sufyan's companions that Sufyan said, 'Suspicion is of two types: suspicion that is sinful and suspicion that is not sinful. The sinful one is when a person suspects badly and speaks about it. The one that is not sinful is when a person suspects but does not speak about it.'

Hadith Corroboration
 Imam Ahmad : 7035, 7520, 7770, 8148, 9620, 9698, 9861, 9979, 10149, 10283
 Imam Bukhari : 4747, 5604, 5606, 6229
 Imam Muslim : 4646
 Imam Abu Dawud : 4271
 Imam Malik : 1412

EXAMPLE OF THE PROPHET ASSOCIATING WITH SMALL CHILDREN

Hadith Imam Tirmidzi Number 1912

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَضَّاحِ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسٍ قَالَ لَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخَالِطَنَا حَتَّىٰ إِنْ كَانَ لَيَقُولُ لِأَخٍ لِي صَغِيرٍ يَا أَبَا عُمَيْرٍ مَا فَعَلَ التَّغَيْرُ حَدَّثَنَا هَذَا حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسٍ نَحْوَهُ وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ الصُّبَيْعِيُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin Al Wadldlah Al Kufi], narrated to us [Abdullah bin Idris] from

[Syu'bah] from [Abu At Tayyah] from [Anas], he said: Indeed, the Messenger of Allah, peace and blessings be upon him, joined us and asked my brother: 'O Abu Umair, what has An Nughair done?' Narrated to us [Hannad], narrated to us [Waki'] from [Syu'bah] from [Abu At Tayyah] from [Anas] similarly. Abu At Tayyah's name is Yazid bin Humaid Adl Dluba'i. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 11694, 12604, 12847, 13444, 13557
 Imam Bukhari : 5664
 Imam Muslim : 4003

ONLY TELL THE TRUTH

Hadith Imam Tirmidzi Number 1913

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ أَسَامَةَ بْنِ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ تُدَاعِبُنَا قَالَ إِنِّي لَا أَقُولُ إِلَّا حَقًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abbas bin Muhammad Ad Duri Al Baghdadi], narrated to us [Ali bin Al Hasan], informed us [Abdullah bin Mubarak] from [Usamah bin Zaid] from [Sa'id Al Maqburi] from [Abu Hurairah], he said: They (the companions) said, 'Indeed, you...' He replied: 'Indeed, I do not say anything except the truth.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 6724, 8125, 8366

THE RASULULLAH'S HUMOR ABOUT CAMEL CHILDREN

Hadith Imam Tirmidzi Number 1914

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي حَامِلُكَ عَلَى وَلَدِ النَّاقَةِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْإِبِلَ إِلَّا التُّوْقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Khalid bin Abdullah Al Wasithi] from [Humaid] from [Anas bin Malik] that a man asked the Messenger of Allah, peace and blessings be upon him, to be included, so he said: 'I will include you by giving you a camel foal.' The man said, 'O Messenger of Allah, what can I do with a camel foal?' The Messenger of Allah, peace and blessings be upon him, said: 'Do not camels give birth to foals?' Abu Isa said: This is a hasan sahih gharib hadith.

THE PROPHET'S HUMOROUS CALL TO ANAS

Hadith Imam Tirmidzi Number 1915

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا ذَا الْأُذُنَيْنِ قَالَ مُحَمَّدٌ قَالَ أَبُو أُسَامَةَ يَعْنِي مَا زَحَاهُوهَذَا الْحَدِيثُ حَدِيثٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Usamah] from [Syarik] from [Ashim Al Ahwal] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, said to him: 'O you with two ears.' Mahmud said: Abu Usamah said, 'That is, he was joking with him.' This hadith is a sahih gharib hadith.

Hadith Corroboration
Imam Ahmad : 11720, 11837, 13055, 13241
Imam Abu Dawud : 4349
Imam Tirmidzi : 3767

THE PRINCIPITY OF LEAVING LIES AND DEBATE

Hadith Imam Tirmidzi Number 1916

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ حَدَّثَنِي سَلَمَةُ بْنُ وَرْدَانَ اللَّيْثِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا وَهَذَا الْحَدِيثُ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ

Narrated to us [Uqbah bin Mukarram Al 'Ammiyyu Al Bashari], narrated to us [Ibnu Abu Fudaik], he said, narrated to me [Salamah bin Wardan Al Laitsi] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever abandons lying (when lying is not permissible) will have a house built for him on the outskirts of paradise, whoever abandons arguing (when he is in the right) will have a house built for him in the middle of paradise, and whoever perfects his character will have a house built for him in the highest part.' This is a hasan hadith, we only know it from the hadith of Salamah bin Wardan from Anas bin Malik.

Hadith Corroboration
Imam Ibnu Majah : 50

THE DANGERS OF LOVING TO ARGUMENT

Hadith Imam Tirmidzi Number 1917

حَدَّثَنَا فَضَالَةُ بْنُ الْفَضْلِ الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ ابْنِ وَهْبٍ بْنِ مُنَبِّهٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِكَ إِثْمًا أَنْ لَا تَزَالَ مُحَاصِمًا وَهَذَا الْحَدِيثُ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Fadlalah bin Al Fadl Al Kufi], narrated to us [Abu Bakar bin Ayyasy] from [Ibnu Wahb bin Munabbih] from [his father] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'You will incur sin as long as you love to argue.' This is a gharib hadith, we only know it through this chain.

PROHIBITION OF DEBATING, PLAYING AND BREAKING PROMISES Hadith Imam Tirmidzi Number 1918

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ اللَّيْثِ وَهُوَ ابْنُ أَبِي سُلَيْمٍ عَنْ عَبْدِ الْمَلِكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ أَخَاكَ وَلَا تُمَارِضْهُ وَلَا تَعِدْهُ مَوْعِدَةً فَتُخْلِفْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ الْمَلِكِ عِنْدِي هُوَ ابْنُ بَشِيرٍ

Narrated to us [Ziyad bin Ayyub Al Baghdadi], narrated to us [Al Muharibi] from [Al Laits], he is Ibnu Abu Sulaim, from [Abdul Malik] from [Ikrimah] from [Ibnu Abbas], from the Prophet, peace and blessings be upon him, he said: 'Do not argue with your brother, do not mock him, and do not make a promise to him and then break it.' Abu Isa said: This is a hasan gharib hadith, we only know it through this chain, and I think Abdul Malik bin Marwan is Ibnu Bisyr.

THE WORST PERSON IS WHO IS LEFT BECAUSE OF HIS BADNESS Hadith Imam Tirmidzi Number 1919

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ سَأَدَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عِنْدَهُ فَقَالَ بئس ابن العشيرة أو أخو العشيرة ثم أذن له فألان له القول فلما خرج قلت له يا رسول الله قلت له ما قلت ثم ألت له القول فقال يا عائشة إن من شر الناس من تركه الناس أو ودعه الناس اتقاء فحشيه قال أبو عيسى هذا حديث حسن صحيح

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Muhammad bin Al Munkadir] from [Urwah bin Az Zubair] from ['Aisyah], she said: A man sought permission to meet the Messenger of Allah, peace and blessings be upon him, while I was with him. He said: 'The worst of people is Ibnul 'Asyirah or Akhul 'Asyirah.' After that, he spoke gently and permitted him. When the man left, I said, 'O Messenger of Allah, you spoke harshly about him, then spoke gently.' He replied: 'O Aisyah, indeed, the worst of people is one whom others avoid or leave due to his evil.' Abu Isa said: This is a hasan sahih hadith.

LOVE AND HATE WISELY

Hadith Imam Tirmidzi Number 1920

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَرَاهُ رَفَعَهُ قَالَ حُبِّ حَبِيبِكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِضَتِكَ يَوْمًا مَا وَأَبْغَضُ بَغِضَتِكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبِكَ يَوْمًا مَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَيُّوبَ بِإِسْنَادٍ غَيْرِ هَذَا رَوَاهُ الْحُسَيْنُ بْنُ أَبِي جَعْفَرٍ وَهُوَ حَدِيثٌ ضَعِيفٌ أَيْضًا بِإِسْنَادٍ لَهُ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّحِيحُ عَنْ عَلِيٍّ مَوْقُوفٌ قَوْلُهُ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Abu Bakr bin Ayyasy] from [Al A'masy] from [Ibrahim] from ['Alqamah] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Love the one you love moderately, for he may become your enemy one day, and hate the one you hate moderately, for he may become your beloved one day.' Abu Isa said: This is a gharib hadith, we only know it with this chain through this path. This hadith was also narrated from [Ayyub] through another chain by [Hasan bin Abi Ja'far], and it is a weak hadith with a chain from [Ali] from the Prophet, peace and blessings be upon him, but the correct version is mauquf to Ali.

THE PROHIBITION OF ARROGANCE AND THE PRINCIPITY OF FAITH Hadith Imam Tirmidzi Number 1921

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Abu Bakr bin Ayyasy] from [Al A'masy] from [Ibrahim] from ['Alqamah] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'No one with an atom's weight of arrogance in his heart will enter paradise, and no one with an atom's weight of faith in his heart will enter the Hellfire.' A similar hadith was narrated from Abu Hurairah, Ibnu Abbas, Salamah bin Al Akwa', and Abu Sa'id. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 3600, 3600, 3718, 3718, 3751, 3751, 4083, 4083, 6240, 6240, 6719, 6719, 7392, 10485, 10593, 10655, 11107, 11322, 12310, 13419

Imam Bukhari : 21, 42, 764, 4215, 4538, 6075, 6088, 6885, 6886

Imam Muslim : 131, 131, 132, 132, 133, 133, 267, 269, 270, 271, 285, 5270

Imam Abu Dawud : 3568, 3568

Imam Tirmidzi : 1921, 1921, 1922, 1922, 2518, 2523

Imam Ibnu Majah : 58, 58, 174, 4163, 4163, 4299, 4303

DEFINITION OF ARROGANCE AND ITS DIFFERENCE WITH BEAUTY

Hadith Imam Tirmidzi Number 1922

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالََا حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ فُضَيْلِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ يَغْنِي مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ قَالَ فَقَالَ لَهُ رَجُلٌ إِنَّهُ يُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي حَسَنًا وَنَعْلِي حَسَنَةً قَالَ إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ وَلَكِنَّ الْكِبَرَ مَنْ بَطَرَ الْحَقَّ وَغَمَصَ النَّاسَ قَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ لَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِنَّمَا مَعْنَاهُ لَا يُخَلَّدُ فِي النَّارِ وَهَكَذَا رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ وَقَدْ فَسَّرَ غَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ هَذِهِ الْآيَةَ { رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ أَخْزَيْتَهُ } فَقَالَ مَنْ تُخَلَّدُ فِي النَّارِ فَقَدْ أَخْزَيْتَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Al Mutsanna] and [Abdullah bin Abdurrahman], both said, narrated to us [Yahya bin Hammad], narrated to us [Syu'bah] from [Aban bin Taghlib] from [Fudlail bin Amr] from [Ibrahim] from ['Alqamah] from [Abdullah] from the Prophet, peace and blessings be upon him, he said: 'No one with an atom's weight of arrogance in his heart will enter paradise, and no one with an atom's weight of faith in his heart will enter the Hellfire.' Abdullah said: Then someone said to him, 'Indeed, I feel proud if my clothes and sandals are good.' He replied: 'Indeed, Allah loves beauty. But arrogance is rejecting the truth and belittling people.' Some scholars said regarding the interpretation of this hadith, 'No one with an atom's weight of faith in his heart will enter the Hellfire,' meaning he will not remain in the Hellfire forever. This is as narrated from Abu Sa'id Al Khudri from the Prophet, peace and blessings be upon him, who said: 'Those with an atom's weight of faith in their hearts will be taken out of the Hellfire.' The Tabi'in interpreted this verse, 'Whoever You admit to the Hellfire, You have disgraced,' to mean whoever You keep in the Hellfire forever, You have disgraced. Abu Isa said: This is a hasan sahih gharib hadith.

Hadith Corroboration

Imam Ahmad : 3600, 3600, 3718, 3718, 3751, 3751, 4083, 4083, 6240, 6240, 6719, 6719, 7392, 10485, 10593, 10655, 11107, 11322, 12310, 13419

Imam Bukhari : 21, 42, 764, 4215, 4538, 6075, 6088, 6885, 6886

Imam Muslim : 131, 131, 132, 132, 133, 133, 267, 269, 270, 271, 285, 5270

Imam Abu Dawud : 3568, 3568

Imam Tirmidzi : 1921, 1921, 1922, 1922, 2518, 2523

Imam Ibnu Majah : 58, 58, 174, 4163, 4163, 4299, 4303

ARROGANT PEOPLE ENTER THE DICTATORS

Hadith Imam Tirmidzi Number 1923

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Umar bin Rasyid] from [Iyas bin Salamah bin Al Akwa'] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'A man who constantly boasts to others will be recorded among the tyrants, and what befalls them will befall him.' Abu Isa said: This is a hasan gharib hadith.

RIDING A DONKEY AND WEARING A ROBE IS NOT A SIGN OF ARROGANCE

Hadith Imam Tirmidzi Number 1924

حَدَّثَنَا عَلِيُّ بْنُ عِيسَى الْبَغْدَادِيُّ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَتْقُولُونَ فِي النَّبِيِّ وَقَدْ رَكِبْتُ الْحِمَارَ وَلَبِسْتُ الشَّمْلَةَ وَقَدْ حَلَبْتُ الشَّاةَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَعَلَ هَذَا فَلَيْسَ فِيهِ مِنَ الْكِبَرِ شَيْءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ali bin Isa Al Baghdadi], narrated to us [Syababah bin Sawwar], narrated to us [Ibnu Abu Dzi`bi] from [Al Qasim bin Abbas] from [Nafi' bin Jubair bin Muth'im] from [his father], he said: You say I am arrogant, yet I ride a donkey, wear a cloak, and milk goats, and the Messenger of Allah, peace and blessings be upon him, said: 'Whoever does these things is not arrogant.' Abu Isa said: This is a hasan sahih gharib hadith.

GOOD MORALS ARE HEAVY IN THE SCALE OF CHARITIES

Hadith Imam Tirmidzi Number 1925

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيءَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَأُسَامَةَ بْنِ شَرِيكٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan], narrated to us [Amru bin Dinar] from [Ibnu Abu Mulaikah] from [Ya'la bin Mamlak] from [Ummu Darda`] from [Abu Darda`] that the Prophet, peace and blessings be upon him, said: 'Nothing is heavier in a believer's scale on the Day of Resurrection than good character. Indeed, Allah is greatly angered by one who is vile and wicked.' Abu Isa said: A similar hadith was narrated from Aisyah, Abu

Hurairah, Anas, and Usamah bin Syarik. This hadith is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 26245, 26256, 26275

GOOD MORALS REACH THE DEGREE OF FASTING AND PRAYER Hadith Imam Tirmidzi Number 1926

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا قَبِيصَةُ بْنُ اللَّيْثِ الْكُوفِيُّ عَنْ مُطَرِّفٍ عَنْ عَطَاءٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ
قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ شَيْءٍ يُوَضَّعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ صَاحِبَ
حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Qabishah bin Al Laits Al Kufi] from [Al Mutharrif] from ['Atha] from [Ummu Darda] from [Abu Darda`], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Nothing is heavier in the scale than good character, and indeed, a person with good character will reach the rank of one who fasts and prays.' Abu Isa said: This is a gharib hadith through this chain.

Hadith Corroboration
Imam Ahmad : 26245, 26256, 26275
Imam Abu Dawud : 4166

WHAT ENTER HEAVEN: PIETY AND NOBLE MORALS Hadith Imam Tirmidzi Number 1927

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِي هُرَيْرَةَ قَالَ سَأَلَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ وَسُئِلَ عَنْ
أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ الْفَمُ وَالْفَرْجُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ وَعَبْدُ اللَّهِ بْنُ
إِدْرِيسَ هُوَ ابْنُ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ الْأَوْدِيِّ

Narrated to us [Abu Kuraib Muhammad bin Al Ala`], narrated to us [Abdullah bin Idris], narrated to me [my father] from [my grandfather] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, was asked about what most frequently causes a person to enter paradise, and he replied: 'Taqwa (God-consciousness) and noble character.' He was also asked about what most frequently causes a person to enter the Hellfire, and he replied: 'The mouth and the private parts.' Abu Isa said: This is a sahih gharib hadith. Abdullah bin Idris is Ibnu Yazid bin Abdurrahman Al Audi.

DEFINITION OF GOOD MORALS: CHEERFUL AND SPREADING GOODNESS

Hadith Imam Tirmidzi Number 1928

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا أَبُو وَهَبٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ هُوَ بَسْطُ
الْوَجْهِ وَبَذْلُ الْمَعْرُوفِ وَكَفُّ الْأَذَى

Narrated to us [Ahmad bin Abdah Adl Dlabbi], narrated to us [Abu Wahb] from [Abdullah bin Mubarak], he explained about husnul khuluq (good character), saying: 'A cheerful face, spreading goodness, and preventing harm.'

ENTERTAINING AND GREETING UNFRIENDLY BROTHERS

Hadith Imam Tirmidzi Number 1929

حَدَّثَنَا بُنْدَارٌ وَأَحْمَدُ بْنُ مَنِيعٍ وَمَحْمُودُ بْنُ عَيْلَانَ قَالُوا حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ
عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الرَّجُلُ أَمْرٌ بِهِ فَلَا يَقْرِيَنِي وَلَا يُضَيِّقُنِي فَيَمُرُّ بِي أَفَأُجْزِيهِ قَالَ
لَا أَقْرِهِ قَالَ وَرَأَيْتُ رَثَّ الثِّيَابِ فَقَالَ هَلْ لَكَ مِنْ مَالٍ قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ أَعْطَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ قَالَ
فَلْيُرْ عَلَيْكَ قَالَ أَبُو عِيْسَى فِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْأَحْوَصِ
اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضْلَةَ الْجُشَمِيُّ وَمَعْنَى قَوْلِهِ أَقْرِهِ أَضْفَهُ وَالْقَرَى هُوَ الضِّيَافَةُ

Narrated to us [Bundar] and [Ahmad bin Mani'] and [Mahmud bin Ghailan], they said, narrated to us [Abu Ahmad Az Zubairi] from [Sufyan] from [Abu Ishaq] from [Abu Ahwash] from [his father], he said: I said to the Messenger of Allah, peace and blessings be upon him, 'O Messenger of Allah, I passed by him, but he neither greeted me nor hosted me. May I repay him?' He replied: 'No, but greet him.' He explained: And he saw me wearing worn-out clothes and asked: 'Do you have wealth?' I replied: All the wealth Allah has granted me, such as camels and goats. He said: 'Show the wealth that has been granted to you.' Abu Isa said: In this matter, there is a hadith from the chain of 'Aisyah, Jabir, and Abu Hurairah. This hadith is a hasan sahih hadith. Abu Al Ahwash's name is 'Auf bin Malik bin Nadhlah al Jusyami. The meaning of his saying 'greet him' is to host him. Al qiraa means hospitality (dhiyafah).

DON'T BE A CHASE OF OTHER PEOPLE'S GOODNESS

Hadith Imam Tirmidzi Number 1930

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ عَنْ أَبِي
الْطُّفَيْلِ عَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكُونُوا إِمْعَةً تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا
وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ إِنَّ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا قَالَ أَبُو
عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Hisyam Ar Rifa'i Muhammad bin Yazid], narrated to us [Muhammad bin Fudlail] from [Al Walid bin Abdullah bin Jumai'] from [Abu Thufail] from [Hudzaifah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not be people who follow others, saying, If people do good, we will do good, and if they do wrong, we will do wrong.' Instead, resolve in your hearts: if people do good, you do good, but if they do wrong, do not act unjustly.' Abu Isa said: This is a hasan gharib hadith, we only know it through this chain."

Hadith Corroboration
Imam Ahmad : 13353

THE IMPORTANCE OF VISITING THE SICK AND VISITING BROTHERS FOR THE SAKE OF ALLAH

Hadith Imam Tirmidzi Number 1931

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحُسَيْنُ بْنُ أَبِي كَبْشَةَ الْبَصْرِيُّ قَالَا حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ السَّدُوسِيُّ حَدَّثَنَا أَبُو سِنَانٍ الْقَسْمَلِيُّ هُوَ الشَّامِيُّ عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخَاهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو سِنَانٍ اسْمُهُ عِيسَى بْنُ سِنَانٍ وَقَدْ رَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا

Narrated to us [Muhammd bin Basysyar] and [Al Husain bin Abu Kasybah Al Bashari], both said, narrated to us [Yusuf bin Ya'qub As Sadusi], narrated to us [Abu Sinan Al Qasmali Asy Syami] from [Utsman bin Abu Saudah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever visits a sick person or visits his brother solely for Allah's sake, a caller will call out: You have done well, your journey is good, and you have reserved a place in paradise.' Abu Isa said: This is a hasan gharib hadith, and Abu Sinan's name is Isa bin Sinan. [Hammad bin Salamah] narrated from [Tsabit] from [Abi Rafi'] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, part of this hadith.

Hadith Corroboration
Imam Ahmad : 4326, 4936, 6057, 8993, 9333, 10108, 16470, 16478, 16485, 18977, 18989, 19058, 19067, 19109, 19122, 19126, 19148, 19157, 21280, 21314, 22170, 22344
Imam Bukhari : 8, 23, 3224, 3225, 5653, 5655
Imam Muslim : 50, 51, 52, 53, 54
Imam Abu Dawud : 4056, 4162, 4163, 4164
Imam Tirmidzi : 1931
Imam Nasa'i : 4918, 4919, 4920, 4947
Imam Ibnu Majah : 56, 57
Imam Malik : 1406, 1407

THE RELATIONSHIP BETWEEN SHAME, FAITH, AND HEAVEN

Hadith Imam Tirmidzi Number 1932

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ وَمُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَذَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Abdah bin Sulaiman] and [Abdurrahim] and [Muhammad bin Bisyr] from [Muhammad bin Amr], narrated to us [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Modesty is part of faith, and faith resides in paradise. Obscene speech comes from harshness, and harshness resides in the Hellfire.' Abu Isa said: A similar hadith was narrated from Ibnu Umar, Abu Bakrah, Abu Umamah, and Imran bin Husain. This hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 4326, 4936, 6057, 8993, 9333, 10108, 16470, 16478, 16485, 18977, 18989, 19058, 19067, 19109, 19122, 19126, 19148, 19157, 21280, 21314, 22170, 22344

Imam Bukhari : 8, 23, 3224, 3225, 5653, 5655

Imam Muslim : 50, 51, 52, 53, 54

Imam Abu Dawud : 4056, 4162, 4163, 4164

Imam Tirmidzi : 1931

Imam Nasa'i : 4918, 4919, 4920, 4947

Imam Ibnu Majah : 56, 57

Imam Malik : 1406, 1407

PROPHETIC CHARACTERISTICS

Hadith Imam Tirmidzi Number 1933

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ سَرِجَسَ الْمُرَنْيَّاتِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْتُ الْحَسَنُ وَالثُّوْدَةُ وَالِافْتِصَادُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءًا مِنَ الثُّبُوتِ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَرِجَسَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَاصِمٍ وَالصَّحِيحُ حَدِيثٌ نَصْرُ بْنُ عَلِيٍّ

Narrated to us [Nashr bin Ali Al Jahdlami], narrated to us [Nuh bin Qais] from [Abdullah bin Imran] from ['Ashim Al Ahwal] from [Abdullah bin Sarjisa Al Muzani] that the Prophet, peace and blessings be upon him, said: 'Good character, caution, and moderation are one of twenty-four parts of prophethood.' A similar hadith was narrated from Ibnu Abbas, and this is a hasan gharib hadith. Narrated to us [Qutaibah], narrated to us [Nuh bin Qais] from [Abdullah bin Imran] from [Abdullah bin Sarjisa] from the Prophet, peace and blessings be upon him, similarly. However, it does not mention the name 'Ashim, and the sahih hadith is that of Nashr bin 'Ali.

TWO CHARACTERISTICS THAT GOD LOVES: GENTLENESS AND CAREFULNESS

Hadith Imam Tirmidzi Number 1934

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ قُرَّةَ بْنِ خَالِدٍ عَنْ أَبِي جَهْمَةَ عَنْ ابْنِ عَبَّاسٍ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَشَجِّ عَبْدِ الْقَيْسِ إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالْأَنَانَةُ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَابِ عَنْ الْأَشَجِّ الْعَصْرِيِّ

Narrated to us [Muhammad bin Abdullah bin Bazi'], narrated to us [Bisyr bin Al Mufaddlal] from [Qurrah bin Khalid] from [Abu Jamrah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said to Asyaj bin Abdil Qais: 'Indeed, you possess two qualities that Allah loves: gentleness and caution.' Abu Isa said: This is a hasan sahih gharib hadith, and a similar hadith was narrated from Asyaj Al 'Ashri.

Hadith Corroboration
Imam Ibnu Majah : 4177, 4178

BEWARE OF GOD, HASTE IS A TEMPTATION OF SATAN

Hadith Imam Tirmidzi Number 1935

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ الْمُهِمِّينِ بْنُ عَبَّاسِ بْنِ سَهْلٍ بْنُ سَعْدِ السَّاعِدِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنَانَةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ
وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ الْمُهِمِّينِ بْنِ عَبَّاسِ بْنِ سَهْلٍ وَضَعْفُهُ مِنْ قِبَلِ حِفْظِهِ وَالْأَشَجُّ بْنُ عَبْدِ
الْقَيْسِ اسْمُهُ الْمُنْذِرُ بْنُ عَائِدٍ

Narrated to us [Abu Mush'ab Al Madani], narrated to us [Abdul Al Muhaimin bin Abbas bin Sahl bin Sa'd As Sa'idi] from [his father] from [his grandfather], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Caution comes from Allah, and haste comes from Satan.' Abu Isa said: This is a hasan gharib hadith. Some hadith scholars have criticized Abdul Muhaimin bin Abbas bin Sahl and deemed him weak in memory. Asyaj bin Abdil Qais's name is Al Mundzir bin 'Aidz.

THE PRINCIPLE OF GENTLENESS

Hadith Imam Tirmidzi Number 1936

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ
أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ
مِنَ الْخَيْرِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَرِيرِ بْنِ

عَبْدُ اللَّهِ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Ibnu Abu Mulaikah] from [Ya'la bin Mamlak] from [Ummu Darda] from [Abu Darda] from the Prophet, peace and blessings be upon him, he said: 'Whoever is given a share of gentleness has been given a share of goodness, and whoever is deprived of a share of gentleness has been deprived of goodness.' Abu Isa said: A similar hadith was narrated from Aisyah, Jarir bin Abdullah, and Abu Hurairah. This hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 18411, 18455, 24098, 26273

Imam Muslim : 4694, 4695, 4696

Imam Abu Dawud : 4175

Imam Ibnu Majah : 3677

PRAYER OF THE OPRULING PERSON WITHOUT A HIJAB

Hadith Imam Tirmidzi Number 1937

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي سَعِيدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَعْبَدٍ اسْمُهُ نَافِذٌ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Zakaria bin Ishaq] from [Yahya bin Abdullah bin Shaifi] from [Abu Ma'bad] from [Ibnu Abbas] that the Messenger of Allah, peace and blessings be upon him, sent Mu'adz bin Jabal to Yemen and said: 'Fear the supplication of the oppressed, for there is no barrier between it and Allah.' Abu Isa said: A similar hadith was narrated from Anas, Abu Hurairah, Abdullah bin Umar, and Abu Sa'id. This hadith is a hasan sahih hadith. Abu Ma'bad's name is Nafidz.

Hadith Corroboration

Imam Bukhari : 2268

THE GLORY OF THE PROPHET'S MORALS

Hadith Imam Tirmidzi Number 1938

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفٍّ قَطُّ وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لَمْ صَنَعْتُهُ وَلَا لِشَيْءٍ تَرَكْتُهُ لَمْ تَرَكْتُهُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسَسْتُ خَرًّا قَطُّ وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمَمْتُ مِسْكَ قَطُّ وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَالْبَرَاءِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Ja'far bin Sulaiman Adl Dlubai] from [Tsabit] from [Anas], he said: I served the Prophet, peace and blessings be upon him, for ten years, and he never said 'Uff' (an expression of annoyance) to me even once. He never asked about something I did, why I did it, nor about something I left, why I left it. The Messenger of Allah, peace and blessings be upon him, was the best of people in character.

Hadith Corroboration

Imam Ahmad : 12894, 13181, 13191, 13296

Imam Bukhari : 5578

Imam Darimi : 62

THE MOST PRAISED CHARACTERISTICS OF THE RASULULLAH

Hadith Imam Tirmidzi Number 1939

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ يَقُولُ سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَصْفَحُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ اسْمُهُ عَبْدُ بْنُ عَبْدِ وَيُقَالُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud], he said, informed us [Syuhbah] from [Abu Ishaq], he said, I heard [Abu Abdullah Al Jadali] say: I asked [Aisyah] about the character of the Messenger of Allah, peace and blessings be upon him, and she replied: 'He was not ill-mannered, nor did he disparage others. He did not like shouting in the markets. He was not one to repay evil with evil, but he would forgive generously.' Abu Isa said: This is a hasan sahih hadith. Abu Abdullah Al Jadali's name is Abdu bin Abdi, also called Abdurrahman bin Abdin.

Hadith Corroboration

Imam Ahmad : 6477, 24247, 24897

Imam Bukhari : 3295

Imam Muslim : 4285

THE PRINCIPLES OF KHADIJAH AND THE PROPHET'S LOYALTY TO HER

Hadith Imam Tirmidzi Number 1940

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَا غَرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرْتُ عَلَى خَدِيجَةَ وَمَا بِي أَنْ أَكُونَ أَذْرَكْتُهَا وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهَا وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَّبِعُ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ قَالَ أَبُو

عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Hafsh bin Ghiyats] from [Hisyam bin Urwah] from [his father] from [Aisyah], she said: 'I was never as jealous of any of the Prophet's wives, peace and blessings be upon him, as I was of Khadijah. Not because I saw her, but because the Messenger of Allah, peace and blessings be upon him, mentioned her so often. If he slaughtered a goat, he would follow it with charity for Khadijah and give it to her family.' Abu Isa said: This is a hasan gharib sahih hadith.

Hadith Corroboration
Imam Ahmad : 25183
Imam Muslim : 4465
Imam Tirmidzi : 3810
Imam Ibnu Majah : 1987

GOOD MORALS COMPANION OF CLOSE SEATS IN HEAVEN Hadith Imam Tirmidzi Number 1941

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ حَدَّثَنِي عَبْدُ رَبِّهِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيِّهُونَ قَالَُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيِّهُونَ قَالَ الْمُتَكَبِّرُونَ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ وَهَذَا أَصَحُّ وَالثَّرَثَارُ هُوَ الْكَثِيرُ الْكَلَامِ وَالْمُتَشَدِّقُ الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلَامِ وَيَبْذُو عَلَيْهِمُ

Narrated to us [Ahmad bin Al Hasan bin Hirasy Al Baghdadi], narrated to us [Habban bin Hilal], narrated to us [Mubarak bin Fadlalah], narrated to me [Abdu Rabbih bin Sa'id] from [Muhammad bin Al Munkadir] from [Jabir] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, among the people I love most and who will be closest to me on the Day of Resurrection are those with the best character. And indeed, the people I hate most and who will be farthest from me on the Day of Resurrection are those who talk excessively (with useless or mocking words).' The companions asked, 'O Messenger of Allah, who are those who talk excessively?' He replied: 'They are the arrogant ones.' Abu Isa said: A similar hadith was narrated from Abu Hurairah, and this is a hasan gharib hadith through this chain. Some narrate this hadith from [Mubarak bin Fadlalah] from [Muhammad bin Al Munkadir] from [Jabir] from the Prophet, peace and blessings be upon him, but without mentioning Abdu Rabbih bin Sa'id, and this narration is more sahih.

Hadith Corroboration
Imam Ahmad : 6447, 6738, 17066

A MUKMIN SHOULD NOT CURS

Hadith Imam Tirmidzi Number 1942

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكُونُ الْمُؤْمِنُ لَعَانًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ بِهِدَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا وَهَذَا الْحَدِيثُ مُفَسَّرٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu Amir] from [Katsir bin Zaid] from [Salim] from [Ibnu Umar], he said, the Prophet, peace and blessings be upon him, said: 'A believer should not be one who curses.' Abu Isa said: A similar hadith was narrated from Abdullah bin Mas'ud, and this is a hasan gharib hadith. Some narrate with this chain from the Prophet, peace and blessings be upon him, with the wording: 'It is not befitting for a believer to be one who curses.' This hadith serves as an explanation for another hadith.

Hadith Corroboration
Imam Ahmad : 19757

DON'T BE ANGRY: SHORT TIPS FOR PATIENCE

Hadith Imam Tirmidzi Number 1943

حَدَّثَنَا أَبُو كُرَيْبٍ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَّمَنِي شَيْئًا وَلَا تُكَثِّرْ عَلَيَّ لَعَلِّي أَعِيهِ قَالَ لَا تَغْضَبْ فَرَدَّدَ ذَلِكَ مِرَارًا كُلَّ ذَلِكَ يَقُولُ لَا تَغْضَبْ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُلَيْمَانَ بْنِ صُرَدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الْأَسَدِيُّ

Narrated to us [Abu Kuraib], narrated to us [Abu Bakar bin Ayyasy] from [Abu Hushain] from [Abu Shalih] from [Abu Hurairah], he said: A man came to the Messenger of Allah, peace and blessings be upon him, and said, 'Teach me something, but do not make it too much so that I can remember it.' He replied: 'Do not get angry.' He repeated this advice several times. Abu Isa said: A similar hadith was narrated from Abu Sa'id and Sulaiman bin Shurd. This hadith is a hasan sahih gharib hadith through this chain.

Hadith Corroboration
Imam Ahmad : 6346, 8389, 9630, 15398, 18153, 19466, 22056, 22081, 22088
Imam Bukhari : 5651
Imam Tirmidzi : 1943
Imam Malik : 1408

HOLDING ANGER IS RETURNED WITH THE DESIRED CHOICE

Hadith Imam Tirmidzi Number 1944

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا سَعِيدُ بْنُ أَبِي
أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى
يُخَيَّرَهُ فِي أَيِّ الْخَوْرِ شَاءَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abbas bin Muhammad Ad Duri] and more than one narrator, they said, narrated to us [Abdullah bin Yazid Al Muqri], narrated to us [Sa'id bin Abu Ayyub], narrated to me [Abu Marhum Abdurrahim bin Maimun] from [Sahl bin Mu'adz bin Anas Al Juhani] from [his father] from the Prophet, peace and blessings be upon him, he said: 'Whoever restrains his anger when he is able to express it, Allah will call him on the Day of Resurrection before all creatures and give him the choice he desires.' This is a hasan gharib hadith.

Hadith Corroboration
Imam Ahmad : 15084
Imam Abu Dawud : 4147
Imam Tirmidzi : 2417
Imam Ibnu Majah : 4176

REPLY FOR THOSE WHO RESPECT PARENTS

Hadith Imam Tirmidzi Number 1945

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَزِيدُ بْنُ بَيَانَ الْعُقَيْلِيُّ حَدَّثَنَا أَبُو الرَّحَالِ الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَمَ شَابٌّ شَيْخًا لِسَنِّهِ إِلَّا قَبِضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ يَزِيدَ بْنِ بَيَانَ وَأَبُو الرَّجَالِ الْأَنْصَارِيُّ آخِرُ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Yazid bin Bayan Al 'Uqaili], narrated to us [Abu Rahhal Al Anshari] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'No young person honors an elder due to his age except that Allah will appoint someone to honor him in his old age.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of this sheikh, Yazid bin Bayan.

FORGIVENESS ON MONDAY AND THURSDAY EXCEPT FOR THOSE WHO ARE IN DISPUTE

Hadith Imam Tirmidzi Number 1946

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ فَيُغْفَرُ فِيهِمَا لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا

الْمُهْتَجِرِينَ يُقَالُ رُدُّوا هَذَيْنِ حَتَّى يَصْطَلِحَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي بَعْضِ
 الْحَدِيثِ ذَرُّوا هَذَيْنِ حَتَّى يَصْطَلِحَا قَالَ وَمَعْنَى قَوْلِهِ الْمُهْتَجِرِينَ يَعْنِي الْمُتَصَارِمِينَ وَهَذَا مِثْلُ مَا رُوِيَ عَنِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'On Mondays and Thursdays, the gates of paradise are opened. On those days, Allah forgives those who do not associate anything with Him, except for two people who are in conflict, and it is said to the angels: Hold back these two until they reconcile.'" Abu Isa said: This is a hasan sahih hadith. In some narrations, it is reported with the wording: 'DZARUU HAADZAINI HATTAA YASHLIHAA (Leave these two until they reconcile).' The meaning of his saying 'AL MUHTAJIRAINI' is two people who are in enmity. This is as narrated from the Prophet, peace and blessings be upon him, that he said: 'It is not permissible for a believer to shun his brother for more than three days.'

Hadith Corroboration

:

Imam Ahmad : 5385, 20782, 20792, 20815, 21302, 23368, 25255, 25258, 25263, 25275, 25422, 26109

Imam Abu Dawud : 2095, 2096

Imam Tirmidzi : 676, 678, 1946

Imam Nasa'i : 2318, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2371, 2372, 2374, 2375, 2376

Imam Ibnu Majah : 1729

Imam Darimi : 1685, 1686

THE IMPORTANCE OF PATIENCE AND CONTENT

Hadith Imam Tirmidzi Number 1947

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ أَنَّ نَاسًا
 مِنَ الْأَنْصَارِ سَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ ثُمَّ قَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ
 فَلَنْ أَذْخِرَهُ عَنْكُمْ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَسْتَغْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ
 شَيْئًا هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ
 مَالِكٍ هَذَا الْحَدِيثُ فَلَنْ أَذْخِرَهُ عَنْكُمْ وَالْمَعْنَى فِيهِ وَاحِدٌ يَقُولُ لَنْ أَحْبِسَهُ عَنْكُمْ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Az Zuhri] from [Atha' bin Yazid] from [Abu Sa'id] that: A group of Ansar asked something from the Messenger of Allah, peace and blessings be upon him, and he gave it to them. They asked again, and he granted their request, then said: 'If I have something good, I will not withhold or hide it from you. Whoever is content, Allah will make him content. Whoever maintains dignity (iffah), Allah will honor him. Whoever strives to be patient, Allah will grant him patience. No one is given something better or more expansive than patience.' Abu Isa said: A similar hadith was narrated from Anas. This hadith is a hasan sahih hadith. It was also narrated from Malik with the wording: 'FALAN ADKHARAHU 'ANKUM,' but the meaning is the same he explained: 'I will not withhold it from you.'

Hadith Corroboration
Imam Bukhari : 1376, 5989
Imam Muslim : 1745
Imam Abu Dawud : 1401
Imam Nasa'i : 2541
Imam Malik : 1585
Imam Darimi : 1589

THREAT TO TWO-FACED PEOPLE

Hadith Imam Tirmidzi Number 1948

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ شَرِّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ذَا الْوَجْهَيْنِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَنَسٍ وَعَمَّارٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, the worst person in the sight of Allah on the Day of Resurrection is the two-faced one.' Abu Isa said: A similar hadith was narrated from Anas and Ammar. This hadith is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 7039, 7724, 8084, 8806, 9488, 9616, 10023, 10282, 20769, 22977, 23654
Imam Bukhari : 5572, 5594, 5598, 5666, 6643
Imam Muslim : 4693, 4714, 4715, 4716
Imam Abu Dawud : 4159, 4160
Imam Tirmidzi : 1948
Imam Ibnu Majah : 3956
Imam Malik : 1573
Imam Darimi : 264

PROHIBITION OF SPREADING THE BADNESS OF OTHER PEOPLE

Hadith Imam Tirmidzi Number 1949

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ مَرَّ رَجُلٌ عَلَى حُذَيْفَةَ بْنِ الْيَمَانِ فَقِيلَ لَهُ إِنَّ هَذَا يُبَلِّغُ الْأَمْرَاءَ الْحَدِيثَ عَنِ النَّاسِ فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ قَالَ سُفْيَانُ وَالْقَتَاتُ النَّمَامُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin Uyainah] from [Manshur] from [Ibrahim] from [Hammam bin Al Harits], he said: A man passed by [Hudzaifah bin Al Yaman], and it was said to him, 'Indeed, this person often spreads bad things about people.' Hudzaifah said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The tattler (Al Fattat) will not enter paradise.' Sufyan said: 'Al Fattaat means An Nammam (one who spreads gossip, performs namimah).' This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 22163, 22216, 22221, 22236, 22242, 22270, 22279, 22297, 22329, 22337, 22353

THE RELATIONSHIP BETWEEN SHAME, FAITH, AND HYPOCRISY Hadith Imam Tirmidzi Number 1950

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي
أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ وَالْبَدَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ
التَّفَاقُقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ قَالَ وَالْعِيُّ
قَلَّةُ الْكَلَامِ وَالْبَدَاءُ هُوَ الْفُحْشُ فِي الْكَلَامِ وَالْبَيَانُ هُوَ كَثْرَةُ الْكَلَامِ مِثْلُ هَؤُلَاءِ الْخُطَبَاءِ الَّذِينَ يَخْطُبُونَ
فَيُوسِعُونَ فِي الْكَلَامِ وَيَتَفَصَّحُونَ فِيهِ مِنْ مَدَحِ النَّاسِ فِيمَا لَا يُرْضِي اللَّهَ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun] from [Abu Ghassan Muhammad bin Mutharrif] from [Hasan bin 'Athiyyah] from [Abu Umamah] from the Prophet, peace and blessings be upon him, he said: 'Modesty and restraint in speech (al 'iyyu) are two branches of faith. Obscene speech (al badza) and excessive eloquence (al bayan) are two branches of hypocrisy.' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Abu Ghassan Muhammad bin Mutharrif. He said: Al 'Iyy is speaking little, al badza is obscene speech, and al bayan is excessive speech, like orators who prolong and embellish their speech to gain public praise in ways not pleasing to Allah.

Hadith Corroboration

Imam Ahmad : 4326, 4936, 6057, 8993, 9333, 10108, 16470, 16478, 16485, 18977, 18989, 19058, 19067, 19109, 19122, 19126, 19148, 19157, 21280, 21314, 22170, 22344
Imam Bukhari : 8, 23, 3224, 3225, 5653, 5655
Imam Muslim : 50, 51, 52, 53, 54
Imam Abu Dawud : 4056, 4162, 4163, 4164
Imam Tirmidzi : 1931
Imam Nasa'i : 4918, 4919, 4920, 4947
Imam Ibnu Majah : 56, 57
Imam Malik : 1406, 1407

WARNING AGAINST MAGICAL SPEAKING ABILITY Hadith Imam Tirmidzi Number 1951

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلَيْنِ قَدِمَا فِي زَمَانِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَا فَعَجِبَ النَّاسُ مِنْ كَلَامِهِمَا فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
إِنَّ مِنَ الْبَيَانِ سِحْرًا أَوْ إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَمَّارٍ وَابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ
الشَّخِيرِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Zaid bin Aslam]

from [Ibnu Umar] that: Once, during the time of the Messenger of Allah, peace and blessings be upon him, two men came and delivered a sermon to the people, and the people were amazed by their speech. Then the Messenger of Allah, peace and blessings be upon him, turned to us and said: 'Indeed, some eloquence (bayan) is magic.' Or, 'Indeed, some bayan is magic.' Abu Isa said: A similar hadith was narrated from Ammar, Ibnu Mas'ud, and Abdullah bin Asy Syikhkhair. This hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 2298, 2625, 2675, 2714, 2869, 2909, 4422, 4981, 5039

Imam Bukhari : 4749, 5325

Imam Abu Dawud : 4354, 4358

Imam Malik : 1564

THE PRIZES OF ALMS, FORGIVENESS AND TAWADHU

Hadith Imam Tirmidzi Number 1952

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ رَجُلًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ قَالَ أَبُو عِيسَى فِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَابْنِ عَبَّاسٍ وَأَبِي كَبْشَةَ الْأَنْمَارِيِّ وَاسْمُهُ عُمَرُ بْنُ سَعْدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Charity does not reduce wealth. No one forgives except that he becomes more honorable. And no one humbles himself for Allah except that Allah raises his rank.' Abu Isa said: A similar hadith was narrated from Abdurrahman bin Auf, Ibnu Abbas, and Ibnu Kasyabah Al Anmari, whose name is Umar bin Sa'd. This hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 8647

Imam Muslim : 4689

Imam Malik : 1590

Imam Darimi : 1614

INJUSTICE IS DARKNESS ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 1953

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي مُوسَى وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Abbas Al 'Anbari], narrated to us [Abu Dawud Ath Thiyalisi] from [Abdul Aziz bin Abdullah bin Abu Salamah] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: 'Injustice is darkness on the Day of Resurrection.' Abu Isa said: A similar hadith was narrated from Abdullah bin Amr, Aisyah, Abu Musa, Abu Hurairah, and Jabir. This hadith is a hasan sahih gharib hadith from Ibnu Umar.

Hadith Corroboration

Imam Ahmad : 5103, 5388, 5404, 5568, 5929, 5933, 6157, 6199, 6542, 7756, 9202, 11511, 12606, 13937, 13943, 15444, 16029, 16047, 16127, 16809, 18798, 18799, 19397, 19405, 19767, 19768, 20451, 22129, 22145

Imam Bukhari : 459, 2262, 2263, 2264, 2265, 2266, 2267, 5567, 6437, 6438

Imam Muslim : 4674, 4675, 4676, 4677, 4681, 4684

Imam Abu Dawud : 2834, 4248

Imam Tirmidzi : 1346, 1850, 1851, 1953, 2181

Imam Nasa'i : 2513

Imam Ibnu Majah : 2110, 2237

Imam Darimi : 2404, 2635

THE Messenger of Allah NEVER DISGUSTED FOOD

Hadith Imam Tirmidzi Number 1954

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ مَا غَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ الْكُوفِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ

Narrated to us [Ahmad bin Muhammad], informed us [Abdullah bin Mubarak] from [Sufyan] from [Al A'masy] from [Abu Hazim] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, never criticized food. If he liked it, he ate it, and if he did not, he left it.' Abu Isa said: This hadith is a hasan sahih hadith. Abu Hazim is Al Asyja'i Al Kufi, whose name is Salman, a freed slave of 'Azzah Al Asyja'iyyah.

Hadith Corroboration

Imam Ahmad : 9142, 9852, 10018

Imam Bukhari : 3299, 4989

Imam Muslim : 3844, 3845

Imam Abu Dawud : 3271

Imam Ibnu Majah : 3250

DO NOT HURT MUSLIMS AND DO NOT EXPLORE THEIR SHAME

Hadith Imam Tirmidzi Number 1955

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَالْجَارُودُ بْنُ مُعَاذٍ قَالَا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَوْفَى بْنِ
دَلْهِمٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ يَا
مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضْ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ

مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ قَالِ وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَعْظَمَ حُرْمَتَكَ وَأَعْظَمَ حُرْمَتِكَ وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ وَرَوَى إِسْحَقُ بْنُ إِبْرَاهِيمَ السَّمَرَقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ وَرَوَى عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا

Narrated to us [Yahya bin Aktsam] and [Al Jarud bin Mu'adz], both said, narrated to us [Al Fadlu bin Musa], narrated to us [Al Husain bin Waqid] from [Aufa bin Dalham] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, ascended the pulpit and called out loudly: 'O you who have accepted Islam with your tongues but faith has not entered your hearts, do not harm the Muslims, nor mock them, nor expose their faults. Whoever investigates the faults of his Muslim brother, Allah will investigate his faults, and whoever's faults Allah investigates, He will expose them even if he is in his own house.' Nafi' said: One day, Ibnu Umar looked at the Ka'bah and said, 'How great you are, and how noble your sanctity, but a believer's sanctity is greater in the sight of Allah than you.' Abu Isa said: This is a gharib hadith, we only know it from the hadith of Al Husain bin Wakid. [Ishaq bin Ibrahim As Samarqandi] narrated from [Husain bin Wakid] like the above hadith. It was also narrated from Abi Barzah Al Aslamy from the Prophet, peace and blessings be upon him, like the above hadith.

Hadith Corroboration
Imam Ahmad : 18940, 18963

PERSISTENCE AND WISDOM BASED ON EXPERIENCE

Hadith Imam Tirmidzi Number 1956

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ وَلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah], narrated to us [Abdullah bin Wahb] from [Amr bin Harits] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said: 'There is no patience except for one who has been tested, and there is no wisdom except for one who has experience.' Abu Isa said: This is a hasan gharib hadith, we only know it through this chain.

Hadith Corroboration
Imam Ahmad : 10634, 11234

THE ADAB OF ACCEPTING GIFTS AND BEING GRATEFUL

Hadith Imam Tirmidzi Number 1957

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ فَإِنَّ مَنْ أَثْنَى فَقَدْ شَكَرَ وَمَنْ كَتَمَ فَقَدْ كَفَرَ وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطِهِ كَانَ كَلَابِيسِ ثَوْبَيْنِ زُورٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَعَائِشَةَ وَمَعْنَى قَوْلِهِ وَمَنْ كَتَمَ فَقَدْ كَفَرَ يَقُولُ قَدْ كَفَرَ تِلْكَ النِّعْمَةُ

Narrated to us [Ali bin Hujr], informed us [Isma'il bin 'Ayysy] from [Umarah bin Ghaziyyah] from [Abu Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, he said: 'Whoever is given a gift and has surplus wealth, let him give in return. Whoever does not have surplus wealth, let him praise, for whoever praises has shown gratitude, and whoever conceals a favor has been ungrateful. Whoever claims something not given to him is like one who wears two garments of falsehood.' Abu Isa said: This is a hasan gharib hadith. A similar hadith was narrated from Asma' binti Abu Bakar and 'Aisyah.

Hadith Corroboration
Imam Abu Dawud : 4179

THE IMPORTANCE OF SAYING "JAZAKALLAHU KHAIRAN" Hadith Imam Tirmidzi Number 1958

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ بِمَكَّةَ وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ قَالَا حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابٍ عَنْ سَعِيدِ بْنِ الْخَمْسِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُمَانَ النَّهْدِيِّ عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَنَعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ جَيِّدٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَسَامَةَ بْنِ زَيْدٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَسَأَلْتُ مُحَمَّدًا فَلَمْ يَعْرِفْهُ حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ حَارِثٍ الْبَلْخِيُّ قَالَ سَمِعْتُ الْمَكِّيَّ بْنَ إِبْرَاهِيمَ يَقُولُ كُنَّا عِنْدَ ابْنِ جُرَيْجٍ الْمَكِّيِّ فَجَاءَ سَائِلٌ فَسَأَلَهُ فَقَالَ ابْنُ جُرَيْجٍ لِحَازِنِهِ أَعْطِهِ دِينَارًا فَقَالَ مَا عِنْدِي إِلَّا دِينَارٌ إِنْ أُعْطِيْتُهُ لَجُعْتُ وَعِيَالُكَ قَالَ فَعَضَبَ وَقَالَ أَعْطِهِ قَالَ الْمَكِّيُّ فَتَحَنُّ عِنْدَ ابْنِ جُرَيْجٍ إِذْ جَاءَهُ رَجُلٌ بِكِتَابٍ وَصُرَّةٍ وَقَدْ بَعَثَ إِلَيْهِ بَعْضُ إِخْوَانِهِ وَفِي الْكِتَابِ إِنِّي قَدْ بَعَثْتُ خَمْسِينَ دِينَارًا قَالَ فَحَلَّ ابْنُ جُرَيْجٍ الصُّرَّةَ فَعَدَّهَا فَإِذَا هِيَ أَحَدٌ وَخَمْسُونَ دِينَارًا قَالَ فَقَالَ ابْنُ جُرَيْجٍ لِحَازِنِهِ قَدْ أُعْطِيتَ وَاحِدًا فَرَدَّهُ اللَّهُ عَلَيْكَ وَزَادَكَ خَمْسِينَ دِينَارًا

Narrated to us [Al Husain bin Al Hasan Al Marwazi] in Mecca, and [Ibrahim bin Sa'id Al Jauhari], both said, narrated to us [Al Ahwash bin Jawwab] from [Su'air bin Al Khims] from [Sulaiman At Taimi] from [Abu Utsman An Nahdi] from [Usamah bin Zaid], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever is treated kindly and says, JAZAAKALLAAHU KHAIRAN," has given the best praise.' Abu Isa said: This is a hasan jayyid gharib hadith, we only know it from the hadith of Usamah bin Zaid through this chain,

and a similar hadith was narrated from Abu Hurairah from the Prophet, peace and blessings be upon him. I asked Muhammad, but he did not know it. Narrated to me Abdurrahim bin Hazim Al Balkhi, he said, I heard Al Makki bin Ibrahim say: Once, we were with Ibnu Juraij Al Makki when someone came asking him for something, and Ibnu Juraij said to his treasurer, 'Give him one dinar.' The treasurer said, 'I only have one dinar if I give it to him, your family will go hungry.' Ibnu Juraij got angry and said, 'Give it to him.' Al Makki said: While we were with Ibnu Juraij, someone came with a book and a bag of money, and some of his companions sent a message, 'I have sent you fifty dinars.' Ibnu Juraij opened the bag, counted it, and it was fifty-one dinars. Ibnu Juraij said to his treasurer, 'You gave one dinar, and Allah returned it to you and added fifty dinars.'"

GOD'S LOVE PROTECTS FROM THE WORLD'S FITNA

Hadith Imam Tirmidzi Number 1959

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا إِسْحَقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةٍ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ قَتَادَةَ بْنِ الثُّعْمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ صُهَيْبٍ وَأُمِّ الْمُنْذِرِ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَيْ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ قَتَادَةَ بْنِ الثُّعْمَانِ قَالَ أَبُو عِيسَى وَقَتَادَةُ بْنُ الثُّعْمَانِ الظَّفَرِيُّ هُوَ أَخُو أَبِي سَعِيدٍ الْخُدْرِيِّ لِأُمِّهِ وَمُحَمَّدُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَاهُ وَهُوَ غُلَامٌ صَغِيرٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Ishaq bin Muhammad Al Farwi], narrated to us [Isma'il bin Ja'far] from [Umarah bin Ghaziyyah] from [Ashim bin Umar bin Qatadah] from [Mahmud bin Labid] from [Qatadah bin An Nu'man] that: The Messenger of Allah, peace and blessings be upon him, said: 'When Allah loves a servant, He protects him from the trials of the world, just as one of you shades his sick one from water.' Abu Isa said: A similar hadith was narrated from Shuhaib and Ummu Al Mundzir. This is a hasan gharib hadith. This hadith was also narrated from [Mahmud bin Labid] from the Prophet, peace and blessings be upon him, in a mursal form. Narrated to us [Ali bin Hujr], informed us [Isma'il bin Ja'far] from [Amru bin Abu Amru] and from [Ashim bin Umar bin Qatadah] from [Mahmud bin Labid] from the Prophet, peace and blessings be upon him, similarly. However, it does not mention: From Qatadah bin An Nu'man. Abu Isa said: Qatadah bin An Nu'man Azh Zhafari is the brother of Sa'id Al Khudri through their mother. Mahmud bin Labid met the Prophet, peace and blessings be upon him, and saw him when he was a child.

Hadith Corroboration

Imam Ahmad : 7306, 8144, 8984, 10206, 10258, 11303, 21240

Imam Bukhari : 2970, 5580, 6931

Imam Muslim : 4772

Imam Tirmidzi : 1959, 3085

START EATING FROM THE FIRST ONE YOU ARE OFFERED

Hadith Imam Tirmidzi Number 1960

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ عَنْ أُمِّ الْمُنْذِرِ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ قَالَتْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ مَهْ مَهْ يَا عَلِيُّ فَإِنَّكَ نَافِقٌ قَالَ فَجَلَسَ عَلِيٌّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مِنْ هَذَا فَأَصِْبُ فَإِنَّهُ أَوْفَقُ لَكَفَّالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فُلَيْحٍ وَيُرَوَّى عَنْ فُلَيْحٍ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ عَنْ أُمِّ الْمُنْذِرِ الْأَنْصَارِيَّةِ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَ حَدِيثِ يُونُسَ بْنِ مُحَمَّدٍ عَنْ فُلَيْحٍ بْنِ سُلَيْمَانَ إِلَّا أَنَّهُ قَالَ أَنْفَعُ لَكَ وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ وَحَدَّثَنِيهِ أَيُّوبُ بْنُ عَبْدِ الرَّحْمَنِ هَذَا حَدِيثٌ جَيِّدٌ غَرِيبٌ

Narrated to us [Abbas bin Muhammad Ad Duri], narrated to us [Yunus bin Muhammad], narrated to us [Fulaih bin Sulaiman] from [Utsman bin Abdurrahman At Taimi] from [Ya'qub bin Abu Ya'qub] from [Ummu Al Mundzir], she said: The Messenger of Allah, peace and blessings be upon him, visited me while he was with Ali. At that time, we had hanging buckets. The Messenger of Allah, peace and blessings be upon him, ate, and Ali ate with him. Then the Messenger of Allah, peace and blessings be upon him, said to Ali: 'O Ali, mah..mah.., indeed, you are one who understands.' So Ali sat while the Prophet, peace and blessings be upon him, ate. Then I made as-silq (a type of beet) and wheat for them. The Prophet, peace and blessings be upon him, said: 'O Ali, start with this, for it is more suitable for you.' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Fulaih. It was also narrated from [Fulaih] from [Ayyub bin Abdurrahman]. Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Amir] from [Abu Dawud], both said, narrated to us [Fulaih bin Sulaiman] from [Ayyub bin Abdurrahman] from [Ya'qub bin Abu Ya'qub] from [Ummu Al Mundzir Al Anshariyah], she said: Once, the Messenger of Allah, peace and blessings be upon him, visited us. She mentioned a hadith like that of Yunus bin Muhammad bin Fulaih bin Sulaiman, except she mentioned, 'It is more beneficial for you.' Muhammad bin Basysyar said in his hadith: And narrated to me Ayyub bin Abdurrahman. This hadith is a jayyid gharib hadith.

TREATMENT RECOMMENDATIONS AND DISEASES THAT HAVE NO CURE

Hadith Imam Tirmidzi Number 1961

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكَ قَالَ قَالَتِ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَلَا نَتَدَاوَى قَالَ نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُوَ قَالَ الْهَرَمُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي خُرَامَةَ عَنْ أَبِيهِ وَابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bisyr bin Mu'adz Al 'Aqadi], narrated to us [Abu 'Awanah] from [Ziyad bin Ilaqah] from [Usamah bin Syarik], he said: The Bedouin Arabs said, 'O Messenger of Allah, should we not seek treatment (when sick)?' He replied: 'Yes, O servants of Allah, seek treatment, for Allah has not created a disease except that He has created its cure, except for one disease.' They asked, 'What disease is that, O Messenger of Allah?' He replied: 'Old age (senility).' Abu Isa said: A similar hadith was narrated from Ibnu Mas'ud, Abu Hurairah, Abu Khuzaimah from his father, and Ibnu Abbas. This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 17726, 17727
Imam Abu Dawud : 3357

THE PRINCIPITY OF AL HISA` TO ELIMINATE TROUBLE AND PAIN Hadith Imam Tirmidzi Number 1962

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ بْنِ بَرَكَهَ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ أَهْلَهُ الْوَعَكُ أَمَرَ بِالْحِسَاءِ فَصْنَعَ ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُولُ إِنَّهُ لَيَرْتُقُ فُوَادَ الْحَزِينِ وَيَسْرُو عَنْ فُوَادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا بِهِ أَبُو إِسْحَقَ الطَّالِقَانِيُّ عَنْ ابْنِ الْمُبَارَكِ

Narrated to us [Ahmad bin Mani'], informed us [Isma'il bin Ibrahim], narrated to us [Muhammad bin As Saib bin Barakah] from [his mother] from [Aisyah], she said: When the family of the Messenger of Allah, peace and blessings be upon him, fell ill, he would order al-hisa (something inhaled). After it was prepared, he would order them to inhale it. He said: 'Indeed, it restores the heart of those afflicted with sorrow and removes it from the heart of the sick, just as you remove dirt from the face with water.' Abu Isa said: This is a hasan sahih hadith. [Ibnul Mubarak] narrated it from [Yunus] from [Zuhri] from [Urwah] from [Aisyah] from the Prophet, peace and blessings be upon him. Narrated to us like that [Al Husain bin Muhammad], narrated to us [Abu Ishaq Ath Thalqani] from [Ibnul Mubarak].

DO NOT FORCE SICK PEOPLE TO EAT

Hadith Imam Tirmidzi Number 1963

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا بَكْرُ بْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Bakr bin Yunus] from [Musa bin 'Ali] from [his father] from [Uqbah bin Amir Al Juhani], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not force the sick among you to eat food, for Allah will feed and provide drink for them.' Abu Isa said: This is a hasan gharib hadith, we only know it through this chain.

Hadith Corroboration
Imam Ibnu Majah : 3435

THE IMPORTANCE OF HABBATUS SAUDA' IN CURING DISEASES Hadith Imam Tirmidzi Number 1964

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَالسَّامُ الْمَوْتُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْحَبَّةُ السَّوْدَاءُ هِيَ الشُّونِيزُ

Narrated to us [Ibnu Abu Umar] and [Sa'id bin Abdurrahman Al Makhzumi], both said, narrated to us [Sufyan] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, said: 'Always consume habbatus sauda (black seed), for it contains healing for every disease except as-sam. As-sam is death.' Abu Isa said: A similar hadith was narrated from Buraidah, Ibnu Umar, and Aisyah. This hadith is a hasan sahih hadith. Al Habbatus Sauda is ash-shuuniz (black cumin).

Hadith Corroboration
Imam Ahmad : 6986, 7242, 7317, 8161, 9177, 9666, 9668, 10146, 10217, 21921, 23916
Imam Bukhari : 5255, 5256
Imam Muslim : 4104
Imam Ibnu Majah : 3438, 3439, 3440

TREATMENT WITH CAMEL MILK AND URINE Hadith Imam Tirmidzi Number 1965

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا حُمَيْدٌ وَثَابِتٌ وَقَتَادَةُ عَنْ أَنَسٍ أَنَّ نَاسًا مِنْ غُرَبَاءِ الْمَدِينَةِ فَاجْتَوَوْهَا فَبَعَثَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا

مِنْ أَلْبَانِهَا وَأَبُو الْهَاقَالِ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Muhammad Az Za'farani], narrated to us ['Affan], narrated to us [Hammad bin Salamah], informed us [Humaid] and [Tsabit] and [Qatadah] from [Anas] that a group of people from 'Urainah came to Medina and liked staying there. Then the Messenger of Allah, peace and blessings be upon him, sent them with charity camels and said: 'Drink their milk and urine.' Abu Isa said: A similar hadith was narrated from Ibnu Abbas. This is a hasan sahih hadith.

PENALTY FOR PEOPLE WHO KILL THEMSELVES WITH UNNATURAL SUBSTANCE

Hadith Imam Tirmidzi Number 1966

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَرَاهُ رَفَعَهُ قَالَ مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا أَبَدًا

Narrated to us [Ahmad bin Mani'], narrated to us [Abidah bin Humaid] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], I think he narrated it as marfu', he said: 'Whoever kills himself with iron will come on the Day of Resurrection with that iron in his hand, stabbing his stomach in the fire of Jahannam, abiding therein forever. Whoever kills himself with poison will have that poison in his hand, consuming it in the fire of Jahannam forever.'

Hadith Corroboration
Imam Ahmad : 7136, 9944
Imam Muslim : 158
Imam Tirmidzi : 1966, 1967
Imam Darimi : 2256

PUNISHMENT FOR PEOPLE WHO COMMIT SUICIDE WITH IRON, POISON, OR FALLING FROM MOUNTAINS

Hadith Imam Tirmidzi Number 1967

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُحَلَّدًا فِيهَا أَبَدًا حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ شُعْبَةَ عَنْ الْأَعْمَشِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ هَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا

الْحَدِيثُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى مُحَمَّدُ بْنُ عَجَلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ نَفْسَهُ بِسُمْ عَذَبَ فِي نَارِ جَهَنَّمَ وَلَمْ يَذْكُرْ فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَهَكَذَا رَوَاهُ أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ لِأَنَّ الرِّوَايَاتِ إِنَّمَا تَجِيءُ بِأَنَّ أَهْلَ التَّوْحِيدِ يُعَذَّبُونَ فِي النَّارِ ثُمَّ يُخْرَجُونَ مِنْهَا وَلَمْ يُذْكَرْ أَنَّهُمْ يُخَلَّدُونَ فِيهَا

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud] from [Suyu'bah] from [Al A'masy], he said, I heard [Abu Shalih] from [Abu Hurairah] that: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever kills himself with iron, that iron will remain in his hand, slashing his stomach in the fire of Jahannam forever. Whoever kills himself with poison, that poison will remain in his hand, and he will consume it in the fire of Jahannam forever. Whoever throws himself from a mountain and kills himself will keep falling in the fire of Jahannam forever.' Narrated to us [Muhammad bin Al 'Ala`], narrated to us [Waki'] and [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like the hadith of Syu'bah from A'masy. Abu Isa said: This is a sahih hadith and more sahih than the first hadith. This hadith was narrated by more than one narrator from Al A'masy from Abu Shalih from Abu Hurairah from the Prophet, peace and blessings be upon him. [Muhammad bin Ajlan] also narrated from [Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: 'Whoever kills himself with poison will be punished with it in the fire of Jahannam.' However, it does not mention 'abiding forever.' Similarly, [Abu Az Zinad] narrated from [Al A'raj] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, and this narration is more sahih, as other narrations indicate that the people of Tawhid will be punished in the fire and then taken out, and it is not mentioned that they will abide therein forever.

Hadith Corroboration
Imam Ahmad : 7136, 9944
Imam Muslim : 158
Imam Tirmidzi : 1966, 1967
Imam Darimi : 2256

PROHIBITION ON TREATING WITH POISON

Hadith Imam Tirmidzi Number 1968

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَاءِ الْحَيْثُ قَالَ أَبُو عِيسَى يَعْنِي السُّمَّ

Narrated to us [Suwaid bin Nashr], informed us [Abdullah bin Mubarak] from [Yunus bin Abu Ishaq] from [Mujahid] from [Abu Hurairah], he said: 'The Messenger of Allah, peace and blessings be upon him, prohibited treatment with something impure (najis).' Abu Isa said: The meaning is as-summ (poison).

Hadith Corroboration

KHAMER IS NOT A MEDICINE, BUT A DISEASE

Hadith Imam Tirmidzi Number 1969

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ سِمَاكِ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَائِلٍ عَنْ أَبِيهِ أَنَّهُ شَهِدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَهُ سُوَيْدُ بْنُ طَارِقٍ أَوْ طَارِقُ بْنُ سُوَيْدٍ عَنِ الْخَمْرِ فَتَنَاهُ عَنْهُ فَقَالَ إِنَّا نَتَدَاوَى بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ وَشَبَابَةُ عَنْ شُعْبَةَ بِمِثْلِهِ قَالَ مُحَمَّدٌ قَالَ النَّضْرُ طَارِقُ بْنُ سُوَيْدٍ وَقَالَ شَبَابَةُ سُوَيْدُ بْنُ طَارِقٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Dawud] from [Syu'bah] from [Syimak], he said he heard [Alqamah bin Wa'il] from [his father] that he witnessed the Prophet, peace and blessings be upon him. Suwaid bin Thariq or Thariq bin Suwaid asked him about khamr, Suwaid said, 'Indeed, we use it as medicine.' The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, khamr is not a medicine, but it is a disease.' Narrated to us [An Nashr bin Syumail] and [Syababah] from [Syu'bah] similarly. Mahmud said: An Nashr said: Tharib bin Suwaid. Syababah said: Suwaid bin Thariq. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 18104
Imam Darimi : 2003

THE BEST MEDICINE IS GURAH, LADUD, BEKAM, AND AL MASYIY

Hadith Imam Tirmidzi Number 1970

حَدَّثَنَا مُحَمَّدُ بْنُ مَدُوَيْهِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَّادٍ الشَّعِيثِيُّ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشْيِيُّ فَلَمَّا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَّهُ أَصْحَابُهُ فَلَمَّا فَرَّغُوا قَالَ لُدُّوهُمْ قَالَ فَلَدُّوا كُلُّهُمْ غَيْرَ الْعَبَّاسِ

Narrated to us [Muhammad bin Madduwaih], narrated to us [Abdurrahman bin Hammad Asy Syu'aitsi], narrated to us [Abbad bin Manshur] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best medicines you use are gurah, laduud (medicine dropped into the side of the mouth of the sick), cupping, and al-masyiy (laxative medicine).' When the Prophet, peace and blessings be upon him, was ill, his companions gave him laduud. After they finished, he said: 'Give them laduud.' So they used laduud, except for Abbas.

Hadith Corroboration

THE PRIORITIES OF AL LADUD, SA'UTH, BEKAM, AND AL MASYIY Hadith Imam Tirmidzi Number 1971

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُّودُ وَالسَّعُوطُ وَالْحِجَامَةُ وَالْمِشْيُ وَخَيْرُ مَا اكْتَحَلْتُمْ بِهِ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ وَكَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكْحَلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ عَبَّادِ بْنِ مَنْصُورٍ

Narrated to us [Muhammad bin Yahya], narrated to us [Yazid bin Harun], narrated to us [Abbad bin Manshur] from [Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, the best medicines you use are al-laduud, as-sa'uth, cupping, and al-masyiy. The best thing you can use for kohl is al-itsmid, for it sharpens the vision and promotes hair growth.' The Messenger of Allah, peace and blessings be upon him, had kohl that he applied three times a day to both eyes. Abu Isa said: This is a hasan gharib hadith, from the hadith of Abbad bin Manshur.

PROHIBITION ON TREATMENT WITH KAYY Hadith Imam Tirmidzi Number 1972

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْكَيْقَالِ فَأَبْتُلِينَا فَأَكْتَوِينَا فَمَا أَفْلَحْنَا وَلَا أُنْجَحْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Qatadah] from [Al Hasan] from [Imran bin Husain] that the Messenger of Allah, peace and blessings be upon him, prohibited kayy (cauterization). He said, 'We were afflicted with hardship, so we sought treatment with kayy, but we were not successful.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 18990, 19018, 19153
Imam Abu Dawud : 3367
Imam Ibnu Majah : 3481

PROHIBITION ON TREATMENT WITH KAYY Hadith Imam Tirmidzi Number 1973

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَتْهُنَا عَنْ الْكَيْقَالِ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdul Qudus bin Muhammad], narrated to us [Amru bin 'Ashim], narrated to us [Hammam] from [Qatadah] from [Al Hasan] from [Imran bin Husain], he said: 'We were prohibited from seeking treatment with kayy.' Abu Isa said: A similar hadith was narrated from Ibnu Mas'ud, Uqbah bin Amir, and Ibnu Abbas. This is a hasan sahih hadith.

TREATMENT WITH KAYY FOR THORN

Hadith Imam Tirmidzi Number 1974

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَوَى أَسْعَدَ بْنَ زُرَّارَةَ مِنَ الشُّوْكَةِ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Humaid bin Mas'adah], narrated to us [Yazid bin Zura'] informed us [Ma'mar] from [Az Zuhri] from [Anas] that the Prophet, peace and blessings be upon him, treated As'ad bin Zurarah with kayy for a thorn. Abu Isa said: A similar hadith was narrated from Ubay and Jabir. This hadith is a hasan gharib hadith.

TREATMENT WITH KAYY FOR UBAIY BIN KA'AB

Hadith Imam Tirmidzi Number 1975

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بِنِ كَعْبَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَوَاهُقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى هَذَا الْحَدِيثَ غَيْرَ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَوَى أَبِي بِنِ كَعْبٍ

Narrated to us [Ahmad bin Al Hasan bin Hirasy Al Baghdadi], narrated to us [Syababah] from [Syu'bah] from [Al A'masy] from [Abu Sufyan] from [Jabir bin Abdullah] from [Ubay bin Ka'ab] that the Prophet, peace and blessings be upon him, treated him with kayy. Abu Isa said: This is a hasan gharib hadith. This hadith was also narrated by more than one narrator from [Al A'masy] from [Abu Sufyan] from [Jabir] that the Prophet, peace and blessings be upon him, treated Ubay bin Ka'ab with kayy.

Hadith Corroboration
Imam Ahmad : 20184

CUPPING ON THE BACK AND SUNNAH DAYS

Hadith Imam Tirmidzi Number 1976

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ وَجَرِيرُ بْنُ حَازِمٍ قَالَا حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ وَكَانَ يَحْتَجِمُ لِسَبْعِ عَشْرَةٍ وَتِسْعِ عَشْرَةٍ وَإِحْدَى وَعِشْرِينَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَمَعْقِلِ بْنِ يَسَارٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdul Qudus bin Muhammad], narrated to us [Amru bin Ashim], narrated to us [Hammam] and [Jarir bin Hazim], both said, narrated to us [Qatadah] from [Anas], he said: 'The Messenger of Allah, peace and blessings be upon him, performed cupping on his back. He usually performed cupping on the tenth, nineteenth, or twenty-first.' Abu Isa said: A similar hadith was narrated from Ibnu Abbas and Ma'qil bin Yasir. This hadith is a hasan gharib hadith.

CUPPING RECOMMENDATIONS FROM ANGELS ON THE NIGHT OF ISRA' MI'RAJ

Hadith Imam Tirmidzi Number 1977

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ عَنْ ابْنِ مَسْعُودٍ قَالَهُ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ أُسْرِي بِهِ أَنَّهُ لَمْ يَمَرَّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ أَنْ مُرَّ أُمَّتَكَ بِالْحِجَامَةِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ

Narrated to us [Ahmad bin Budail bin Quraish Al Yami Al Kufi], narrated to us [Muhammad bin Fudlail], narrated to us [Abdurrahman bin Ishaq] from [Al Qasim bin Abdurrahman], who is Ibnu Abdullah bin Mas'ud, from [his father] from [Ibnu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, spoke about the night of Isra' Mi'raj, and indeed, he did not pass by a group of angels except that they all instructed him to command his ummah to perform cupping. Abu Isa said: This is a hasan gharib hadith from the hadith of Ibnu Mas'ud.

PRINCIPALS OF CUPPING AND SUGGESTIONS FOR CUPPING ON CERTAIN DATES

Hadith Imam Tirmidzi Number 1978

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَالَ سَمِعْتُ عِكْرِمَةَ يَقُولُ كَانَ لِابْنِ عَبَّاسٍ غِلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ فَكَانَ اثْنَانِ مِنْهُمْ يُغْلَانِ عَلَيْهِ وَعَلَى أَهْلِهِ وَوَاحِدٌ يَحْجُمُهُ وَيَحْجُمُ أَهْلَهُ قَالَ وَقَالَ ابْنُ عَبَّاسٍ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ الْعَبْدُ الْحَجَّامُ يُذْهِبُ الدَّمَ وَيُخِفُّ الصُّلْبَ وَيَجْلُو عَنِ الْبَصَرِ

وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عُرِجَ بِهِ مَا مَرَّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحِجَامَةِ وَقَالَ إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعِ عَشْرَةٍ وَيَوْمَ تِسْعِ عَشْرَةٍ وَيَوْمَ إِحْدَى وَعِشْرِينَ وَقَالَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشْيُ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَهُ الْعَبَّاسُ وَأَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَدَنِي فَكُلُّهُمْ أَمْسَكُوا فَقَالَ لَا يَبْقَى أَحَدٌ مِمَّنْ فِي الْبَيْتِ إِلَّا لَدَّ غَيْرَ عَمِّهِ الْعَبَّاسِ قَالَ عَبْدُ قَالَ النَّضْرُ اللَّدُودُ الْوَجُورُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ فِي الْبَابِ عَنْ عَائِشَةَ

Narrated to us [Abdu bin Humaid], informed us [An Nadlr bin Syumail], narrated to us [Abbad bin Manshur], he said, I heard [Ikrimah] say: [Ibnu Abbas] had three children, all of whom were cuppers. Two of them earned wages from their cupping and gave to him (Ibnu Abbas and his family), and one performed cupping for him and his family. Ibnu Abbas said: The Prophet, peace and blessings be upon him, said, 'The best of servants is the cupper, who removes blood, lightens the spine, and sharpens the vision.' He said: Indeed, when the Prophet, peace and blessings be upon him, was raised (on Mi'raj), he did not pass by angels except that they said, 'You should perform cupping.' He said: Indeed, the good days for cupping are the 17th, 19th, and 21st. He said: Indeed, the best means for your treatment is sa'uth (a type of herb), ladud (medicine inserted into the side of the mouth when sick), cupping, and masy (laxative medicine). Indeed, the Messenger of Allah was treated by Ibnu Abbas among other companions. Whoever treated me, let them all remain silent. So none were untreated except his uncle Ibnu Abbas. Abdu said, he said: nadhr, ladud, and wajur are the same. Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Abbad bin Manshur, and in this matter from Aisyah.

Hadith Corroboration
Imam Ibnu Majah : 3469

TREATMENT WITH MEDICINAL LEAVES FOR WOUNDS

Hadith Imam Tirmidzi Number 1979

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ حَدَّثَنَا فَائِدٌ مَوْلَى لَالِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ جَدَّتِهِ سَلَمَى وَكَانَتْ تَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتُمَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ وَلَا نَكْبَةٌ إِلَّا أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَضَعَ عَلَيْهَا الْحِنَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَائِدٍ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ فَائِدٍ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ جَدَّتِهِ سَلَمَى وَعَبِيدُ اللَّهِ بْنِ عَلِيٍّ أَصَحُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ فَائِدٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ مَوْلَاهُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ جَدَّتِهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ

Narrated to us [Ahmad bin Mani'], narrated to us [Hammad bin Khalid Al Khayyath], narrated to us [Faid], a freed slave of the family of Rafi', from [Ali bin Ubaidullah] from [his

grandmother Salma]—she used to assist the Messenger of Allah, peace and blessings be upon him—she said: 'The Messenger of Allah, peace and blessings be upon him, never suffered a wound except that he instructed me to place medicinal leaves on it (to cool the heat of the wound).' Abu Isa said: This is a hasan gharib hadith, we only know it from the hadith of Qaid. Some narrate this hadith from Qaid, and he said: From Ubaidullah bin Ali from his grandmother Salma, and Ubaidullah bin Ali is more sahih. Narrated to us [Muhammad bin Allaa'], narrated to us [Zaid bin Hubab] from [Faid], a freed slave of Ubaidullah bin Ali, from [Ubaidullah bin Ali] from [his grandfather] from the Prophet, peace and blessings be upon him, like the above hadith with its meaning.

TREATMENT WITH KAYY OR RUKYAH REMOVES TAWAKKAL

Hadith Imam Tirmidzi Number 1980

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ عَقَّارِ بْنِ الْمَغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اكْتَوَى أَوْ اسْتَرْقَى فَقَدْ بَرِئَ مِنَ التَّوَكُّلِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Manshur] from [Mujahid] from ['Aqqar bin Al Mughirah bin Syu'bah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever seeks treatment with kayy (cauterization) or requests ruqyah has distanced himself from tawakkal (reliance on Allah).' Abu Isa said: A similar hadith was narrated from Ibnu Mas'ud, Ibnu Abbas, and Imran bin Husain. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
Imam Ahmad : 17474, 17511
Imam Ibnu Majah : 3480

CAN RUQYAH FOR POISON, 'AIN, AND WOUNDS

Hadith Imam Tirmidzi Number 1981

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالتَّمْلَةِ

Narrated to us [Abdah bin Abdullah Al Khuza'i], narrated to us [Mu'awiyah bin Hisyam] from [Sufyan] from ['Ashim Al Ahwal] from [Abdullah bin Harits] from [Anas], he said: 'Indeed, the Messenger of Allah, peace and blessings be upon him, permitted ruqyah for poison, 'ain (evil eye), and wounds.'

Hadith Corroboration
Imam Ahmad : 11729, 11749, 11834, 22891, 23190, 24395, 24557, 24976

IS IT PERMISSIBLE TO TREAT WITH RUQYAH FOR POISONING OR INJURY

Hadith Imam Tirmidzi Number 1982

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو نَعِيمٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالنَّمْلَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ أَبُو عِيسَى وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرٍ وَعَائِشَةَ وَطَلْقَ بْنَ عَلِيٍّ وَعَمْرُو بْنُ حَزْمٍ وَأَبِي خُزَّامَةَ عَنْ أَبِيهِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Yahya bin Adam] and [Abu Nu'aim], both said, narrated to us [Sufyan] from [Ashim Al Ahwal] from [Yusuf bin Abdullah bin Harits] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon him, permitted treatment with ruqyah for poison or wounds. Abu Isa said: This is a hasan sahih gharib hadith. Abu Isa said: In my opinion, this hadith is more sahih than the hadith of Mu'awiyah bin Hisyam from Sufyan. Abu Isa said: A similar hadith was narrated from Buraidah, Imran bin Husain, Jabir, Aisyah, Thalqi bin 'Ali, Amr bin Hazm, and Abu Khuzamah from his father.

Hadith Corroboration
Imam Ahmad : 11729, 11749, 11834, 24395
Imam Muslim : 4068, 4072, 4073
Imam Ibnu Majah : 3507

RUQYAH IS ONLY OK FOR 'AIN' OR POISON DISEASES

Hadith Imam Tirmidzi Number 1983

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ قَالَ أَبُو عِيسَى وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ عَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Hushain] from [Asy Sya'bi] from [Imran bin Hushain] that the Messenger of Allah, peace and blessings be upon him, said: 'Ruqyah is not permitted except for the evil eye ('ain) or poison.' Abu Isa said: [Syu'bah] also narrated this hadith from [Hushain] from [Asy Sya'bi] from [Buraidah] from the Prophet, peace and blessings be upon him, similarly.

Hadith Corroboration

THE RASULULLAH PROTECTED FROM THE EVIL OF THE JIN AND 'AIN

Hadith Imam Tirmidzi Number 1984

حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمَزَنِيُّ عَنْ الْجَرِيرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ
قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتَا أَخَذَ
بِهِمَا وَتَرَكَ مَا سِوَاهُمَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Hisyam bin Yunus Al Kufi], narrated to us [Al Qasim bin Malik Al Mazani] from [Al Jariri] from [Abu Nadlrah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, used to seek protection from the evil of jinn and the evil eye of humans until Al Mu'awwidzatain were revealed, then he recited them and left other forms of protection. Abu Isa said: A similar hadith was narrated from Anas, and this is a hasan gharib hadith.

Hadith Corroboration
Imam Nasa'i : 5399
Imam Ibnu Majah : 3502

THE POWER OF MERUQYAH FROM THE INFLUENCE OF 'AIN (Evil EYE)

Hadith Imam Tirmidzi Number 1985

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عُرْوَةَ وَهُوَ ابْنُ عَامِرٍ عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ
أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ وَلَدَ جَعْفَرٍ تُسْرِعُ إِلَيْهِمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ فَقَالَ نَعَمْ فَإِنَّهُ لَوْ كَانَ
شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقْتُهُ الْعَيْنُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَبُرَيْدَةَ وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَقَدْ رُوِيَ هَذَا عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عُرْوَةَ بْنِ عَامِرٍ عَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ أَسْمَاءَ
بِنْتِ عُمَيْسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ
مَعْمَرٍ عَنْ أَيُّوبَ بِهِذَا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Amru bin Dinar] from [Urwah], who is Ibnu Amir, from [Ubaid bin Rifa'ah Az Zuraqi] that [Asma' binti Umais] said: 'O Messenger of Allah, indeed, the effect of the evil eye quickly affects Ja'far's children may I request someone to perform ruqyah for them?' He replied: 'Yes, for if anything could precede destiny, it would be the evil eye (but it cannot precede it).' Abu Isa said: A similar hadith was narrated from Imran bin Husain and Buraidah. This is a hasan sahih hadith. This

hadith was also narrated from [Ayyub] from [Amr bin Dinar] from [Urwah bin Amir] from [Ubaid bin Rifa'ah] from [Asma' binti Umais] from the Prophet, peace and blessings be upon him. Likewise, [Hasan bin Ali Al Khallal] narrated to us, he said, narrated to us [Abdurrazzaq] from [Ma'mar], from [Ayyub] with this hadith.

Hadith Corroboration
 Imam Ahmad : 26198
 Imam Muslim : 4058
 Imam Tirmidzi : 1988
 Imam Ibnu Majah : 3501
 Imam Malik : 1473

PRAYER PROTECT HASAN AND HUSAIN FROM SYATAN AND 'AIN Hadith Imam Tirmidzi Number 1986

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَيَعْلَى عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ يَقُولُ أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَقَ وَإِسْمَاعِيلَ عَلَيْهِمُ السَّلَامُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq] and [Ya'la] from [Sufyan] from [Manshur] from [Al Minhal bin Amru] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, used to pray for Hasan and Husain, saying: 'U'IIDZUKUMAA BIKALIMAATILLAAHITAAMMAH MIN KULLI SYAITHAANIN WA HAMMAH, WA MIN KULLI 'AININ LAAMMAH (I seek protection for you both with the perfect words of Allah—the Quran or His names and attributes—from every devil, poisonous creature, and envious evil eye).' He also said: 'This is how Ibrahim sought protection for Ishaq and Isma'il, peace be upon them.' Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Yazid bin Harun] and [Abdurrazzaq] from [Sufyan] from [Manshur] similarly and with the same meaning. Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration
 Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047
 Imam Muslim : 4881, 4882, 4883
 Imam Abu Dawud : 3395, 3399, 3400
 Imam Tirmidzi : 1986, 3359, 3451, 3529
 Imam Ibnu Majah : 3509, 3516, 3537
 Imam Malik : 1496, 1498
 Imam Darimi : 2564

'AIN'S DISEASE DOES EXIST Hadith Imam Tirmidzi Number 1987

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ

أَبِي كَثِيرٍ حَدَّثَنِي حَيَّةُ بْنُ حَابِسٍ التَّمِيمِيُّ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا شَيْءَ فِي الْهَامِ وَالْعَيْنُ حَقٌّ

Narrated to us [Abu Hafsh Amr bin Ali], narrated to us [Yahya bin Katsir Abu Ghassan Al 'Anburi], narrated to us [Ali bin Mubarak] from [Yahya bin Abu Katsir], narrated to me [Hayyah bin Habis At Tamimi], narrated to me [my father] that he heard the Messenger of Allah, peace and blessings be upon him, say: 'There is no harm in al-haam, but the evil eye is real.'

Hadith Corroboration
Imam Ahmad : 16032, 19758, 19759, 19760

THE EFFECT OF 'AIN (EVIL EYE) AND HOW TO TREAT IT

Hadith Imam Tirmidzi Number 1988

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ حَدَّثَنَا وَهَيْبٌ عَنْ ابْنِ طَاوُوسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقْتُهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَحَدِيثُ حَيَّةِ بْنِ حَابِسٍ حَدِيثٌ غَرِيبٌ وَرَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ حَيَّةِ بْنِ حَابِسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلِيُّ بْنُ الْمُبَارَكِ وَحَرْبُ بْنُ شَدَّادٍ لَا يَذْكُرَانِ فِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Ahmad bin Al Hasan bin Khirasy Al Baghdadi], narrated to us [Ahmad bin Ishaq Al Hadlrami], narrated to us [Wuhaib] from [Ibnu Thawus] from [his father] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If anything could precede destiny, it would be the evil eye (but nothing can precede it), and if you are asked (by someone affected by the evil eye) to bathe, then bathe.' Abu Isa said: A similar hadith was narrated from Abdullah bin Amr, and this is a hasan sahih gharib hadith. The hadith of Hayyah bin Habis is a gharib hadith. [Syaiban] narrated from [Yahya bin Abi Katsir] from [Hayyah bin Habis] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, but [Ali bin Mubarak] and [Harb bin Syaddad] did not mention Abu Hurairah in it.

Hadith Corroboration
Imam Ahmad : 26198
Imam Muslim : 4058
Imam Ibnu Majah : 3501
Imam Malik : 1473

THE ABILITY TO TAKE WAGES FROM RUQYAH

Hadith Imam Tirmidzi Number 1989

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيَّاسٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَزَلْنَا بِقَوْمٍ فَسَأَلْنَاهُمْ الْقِرَى فَلَمْ يَقْرُونَا فَلَدَغَ سَيْدُهُمْ فَأَتُونَا فَقَالُوا هَلْ فِيكُمْ مَنْ يَرِي مِنَ الْعَقَرِ قُلْتُ نَعَمْ أَنَا وَلَكِنْ لَا أَرْقِيهِ حَتَّى تُعْطُونَا غَنَمًا قَالَ فَأَنَا أُعْطِيكُمْ ثَلَاثِينَ شَاةً فَقَبِلْنَا فَقَرَأْتُ عَلَيْهِ الْحَمْدُ لِلَّهِ سَبْعَ مَرَّاتٍ فَبَرَأَ وَقَبَضْنَا الْغَنَمَ قَالَ فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ فَقُلْنَا لَا تَعْجَلُوا حَتَّى تَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ قَالَ وَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ أَقْبِضُوا الْغَنَمَ وَاصْرِبُوا لِي مَعَكُمْ بِسَهْمَيْكَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو نَضْرَةَ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطْعَةَ وَرَخَّصَ الشَّافِعِيُّ لِلْمُعَلِّمِ أَنْ يَأْخُذَ عَلَى تَعْلِيمِ الْقُرْآنِ أَجْرًا وَيَرَى لَهُ أَنْ يَشْتَرِطَ عَلَى ذَلِكَ وَاحْتَجَّ بِهَذَا الْحَدِيثِ وَجَعْفَرُ بْنُ إِيَّاسٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ وَهُوَ أَبُو بَشِيرٍ وَرَوَى شُعْبَةُ وَأَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ هَذَا الْحَدِيثَ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ja'far bin Iyas] from [Abu Nadlrah] from [Sa'id bin Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, sent me on a military expedition. We stopped at a people and requested hospitality, but they refused to host us. Then their leader was stung, so they came to us and asked, 'Is there anyone among you who can perform ruqyah for a scorpion sting?' I said, 'Yes, I am the one. But I will not perform ruqyah until you give us a goat.' He said, 'I will give you three goats.' We agreed, and I began performing ruqyah by reciting 'AL HAMDULILLAH' seven times, until he recovered, and we took the goats. But we felt some doubt about those three goats. So we said, 'Do not be hasty to eat them until you meet the Messenger of Allah, peace and blessings be upon him.' When we met the Messenger of Allah, peace and blessings be upon him, I told him what I had done. He said: 'Did you not know that it is indeed a ruqyah? Take the goats and give me a share of them.' Abu Isa said: This is a hasan hadith. Abu Nadlrah's name is Al Mundzir bin Malik bin Qutha'ah. Asy Shafi'i permitted a teacher to take payment for teaching the Quran, and he considered it permissible to set such conditions, citing this hadith. Ja'far bin Iyas is Ja'far bin Abu Wahsiyyah, also known as Abu Bisyr. [Syu'bah] and [Abu 'Awanah] and more than one narrator narrated this hadith from [Abu Al Mutawakkal] from [Abu Sa'id].

Hadith Corroboration
Imam Ahmad : 10648, 10972
Imam Bukhari : 4623, 5295, 5308
Imam Muslim : 4080, 4081
Imam Ibnu Majah : 2147

THE ABILITY TO TAKE WAGES FROM RUQYAH WITH AL-FATIHAH Hadith Imam Tirmidzi Number 1990

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو بَشِيرٍ قَالَ سَمِعْتُ أَبَا الْمُتَوَكِّلِ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا بِحَيٍّ مِنَ الْعَرَبِ

فَلَمْ يَقْرُوهُمْ وَلَمْ يُضَيِّفُوهُمْ فَاشْتَكَى سَيِّدُهُمْ فَأَتُونَا فَقَالُوا هَلْ عِنْدَكُمْ دَوَاءٌ قُلْنَا نَعَمْ وَلَكِنْ لَمْ تَقْرُونَا وَلَمْ تُضَيِّفُونَا فَلَا نَفْعُ حَتَّى تَجْعَلُوا لَنَا جُعَلًا فَجَعَلُوا عَلَى ذَلِكَ قَطِيعًا مِنَ الْغَنَمِ قَالَ فَجَعَلَ رَجُلٌ مِنَّا يَقْرَأُ عَلَيْهِ بِقَاتِحَةِ الْكِتَابِ فَبَرَأَ فَلَمَّا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْنَا ذَلِكَ لَهُ قَالَ وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ وَلَمْ يَذْكُرْ نَهْيًا مِنْهُ وَقَالَ كُلُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيَّاسٍ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ أَبِي بَشِيرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ وَجَعْفَرِ بْنِ إِيَّاسٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةٍ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to me [Abdush Shamad bin Abdul Warits], narrated to us [Syu'bah], narrated to us [Abu Bisyr], he said, I heard [Abu Al Mutawakkil] narrate from [Abu Sa'id] that: A group of the Prophet's companions, peace and blessings be upon him, passed through an Arab land, but they were not hosted. Then the leader of that area fell ill, so they came to us and asked, 'Do you have any medicine?' We replied, 'Yes, but you did not host us or treat us as guests. We will not give it until you provide hospitality for us.' So they provided a piece of goat meat. One of us recited Surah Al Fatihah, and their master recovered immediately. When we met the Messenger of Allah, peace and blessings be upon him, we told him about it, and he said: 'Who told you that it is a ruqyah?' At that time, he did not mention any prohibition. And he said: 'Eat the meat and give me a share of it.' Abu Isa said: This is a hasan sahih hadith. This hadith is more sahih than the hadith of Al A'masy from Ja'far bin Iyas. Similarly, more than one narrator narrated from Abu Bisyr Ja'far bin Abu Wahsiyyah from Abu Al Mutawakkil from Abu Sa'id.

RUQYAH, MEDICINE AND PROTECTION INCLUDING GOD'S DEED

Hadith Imam Tirmidzi Number 1991

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي خُرَّامَةَ عَنْ أَبِيهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةٌ نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ ابْنِ أَبِي خُرَّامَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَدْ رَوَى عَنْ ابْنِ عُيَيْنَةَ كِلْتَا الرِّوَايَتَيْنِ فَقَالَ بَعْضُهُمْ عَنْ أَبِي خُرَّامَةَ عَنْ أَبِيهِ وَقَالَ بَعْضُهُمْ عَنْ ابْنِ أَبِي خُرَّامَةَ عَنْ أَبِيهِ وَقَدْ رَوَى غَيْرُ ابْنِ عُيَيْنَةَ هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنْ أَبِي خُرَّامَةَ عَنْ أَبِيهِ وَهَذَا أَصَحُّ وَلَا نَعْرِفُ لِأَبِي خُرَّامَةَ غَيْرَ هَذَا الْحَدِيثِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Az Zuhri] from [Abu Khuzamah] from [his father], he said: I asked the Messenger of Allah, peace and blessings be upon him, 'O Messenger of Allah, what do you think about the ruqyah we use, the medicine we use for treatment, and the protection we use to shield ourselves—can they repel Allah's decree?' The Prophet, peace and blessings be upon him, replied: 'Indeed, they

are part of Allah's decree.' Abu Isa said: This is a hasan sahih hadith. Narrated to us [Sa'id bin Abdurrahman], narrated to us [Sufyan] from [Zuhri] from [Ibnu Abi Khuzamah] from [his father] from the Prophet, peace and blessings be upon him, like the above hadith. Both narrations were narrated from Ibnu Uyainah. Some said: from Abu Khuzaimah from his father, and others said: from Ibnu Abi Khuzaimah from his father. Others besides Ibnu Uyainah also narrated this hadith from Zuhri from Abu Khuzaimah from his father, but this hadith is more sahih, and we do not know Ibnu Khuzaimah narrating other than this hadith.

Hadith Corroboration
Imam Tirmidzi : 2074
Imam Ibnu Majah : 3428

AL 'AJWAH AND AL KAM'AH AS POISON AND 'AIN Hadith Imam Tirmidzi Number 1992

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ
عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجْوَةُ مِنَ
الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السَّمِّ وَالْكُمَاةُ مِنَ الْمَنِّْ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ زَيْدٍ
وَأَبِي سَعِيدٍ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
سَعِيدِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو

Narrated to us [Abu Ubaidah bin Abu Safar Ahmad bin Abdullah Al Hamdani] and [Mahmud bin Ghailan], both said, narrated to us [Sa'id bin Amir] from [Muhammad bin Abu Amru] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Al 'Ajwah (dates) come from paradise they contain healing for poison. Al Kam`ah (truffles) come from Al Mann, and its water is a cure for the evil eye.' Abu Isa said: A similar hadith was narrated from Sa'id bin Zaid, Abu Sa'id, and Jabir. This is a hasan gharib hadith, from the hadith of Muhammad bin Amr we only know it from the hadith of Sa'id bin Amir from Muhammad bin Amr.

Hadith Corroboration
Imam Ahmad : 8314, 9959, 14961, 19451, 19455, 19729
Imam Ibnu Majah : 3446
Imam Darimi : 2718

KAM'AH WATER AS A CURE FOR 'AIN DISEASES Hadith Imam Tirmidzi Number 1993

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِيسِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَمْرٍو بْنِ حُرَيْثٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكُمَاةُ مِنَ الْمَنِّْ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Umar bin Ubaid Ath Thanafisi] from [Abdul Malik bin Umair], in another narration, narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Abdul Malik bin Umair] from [Amr bin Hurais] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him, he said: 'Al Kam`ah (truffles) come from Al Mann, and its water is a cure for the evil eye.' Abu Isa said: This is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 1539, 1540, 1541, 1546, 1548, 1549, 7661, 7706, 7956, 8327, 9087, 9942, 10228, 11027

Imam Bukhari : 4118, 4273, 5272

Imam Muslim : 3816, 3817, 3821

Imam Tirmidzi : 1994

Imam Ibnu Majah : 3444

AL KAM'AH AND MILK AS MEDICINE

Hadith Imam Tirmidzi Number 1994

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا الْكَمَاءُ جُدْرِي الْأَرْضِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَمَاءُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنَ السَّمِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz bin Hisyam], narrated to us [his father] from [Qatadah] from [Syahr bin Hausyab] from [Abu Hurairah] that: A group of the Prophet's companions, peace and blessings be upon him, said, 'Al Kamah is the smallpox of the Ansar.' The Prophet, peace and blessings be upon him, said: 'Al Kamah comes from Al Mann, and its water is a cure for the evil eye. Milk comes from paradise, and it is a remedy for removing poison.' Abu Isa said: This is a hasan hadith.

Hadith Corroboration

Imam Ahmad : 1539, 1540, 1541, 1546, 1548, 1549, 7661, 7706, 7956, 8327, 9087, 9942, 10228, 11027

Imam Bukhari : 4118, 4273, 5272

Imam Muslim : 3816, 3817, 3819, 3821

Imam Ibnu Majah : 3444, 3446

KAM'AH WATER FOR TREATMENT

Hadith Imam Tirmidzi Number 1995

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ قَالَ حَدَّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ أَخَذْتُ ثَلَاثَةَ أَكْمُوٍّ أَوْ خَمْسًا أَوْ سَبْعًا فَعَصَرْتُهُنَّ فَجَعَلْتُ مَاءَهُنَّ فِي قَارُورَةٍ فَكَحَلْتُ بِهِ جَارِيَةً لِي فَبَرَأَتْ

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz], narrated to us [his father] from [Qatadah], he said: It was narrated to me that [Abu Hurairah] said: 'I took three, five, or seven akmu` (truffles), placed their water in a bottle, and used it as kohl for my female slave, and she was cured.'

HABATUS SAUDA' AS A MEDICINE FOR ALL DISEASES

Hadith Imam Tirmidzi Number 1996

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذٌ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ قَالَ حَدَّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لَشُونِيزُ دَوَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَقَالَ قَتَادَةُ يَأْخُذُ كُلُّ يَوْمٍ إِحْدَى وَعِشْرِينَ حَبَّةً فَيَجْعَلُهُنَّ فِي خِرْقَةٍ فَلْيَنْقَعُهُ فَيَتَسَعَّطُ بِهِ كُلُّ يَوْمٍ فِي مَنْخَرِهِ الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً وَالثَّانِي فِي الْأَيْسَرِ قَطْرَتَيْنِ وَفِي الْأَيْمَنِ قَطْرَةً وَالثَّالِثُ فِي الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً

Narrated to us [Muhammad bin Basysyar], narrated to us [Mu'adz], narrated to us [his father] from [Qatadah], he said: It was narrated to me that [Abu Hurairah] said: 'Asy Syuniz (habbatus sauda', black seed) is a cure for all diseases except death.' Qatadah said: Every day, he took twenty-one seeds, placed them in a piece of cloth, and soaked them. Then every day, he put it in his nose: two drops in the right nostril and one in the left. On the second application, two drops in the left nostril and one in the right. On the third application, two drops in the right nostril and one in the left.

IT IS HARAM TO USE DOGS, UNLAWFUL DOWRY, AND SHAKUNS

Hadith Imam Tirmidzi Number 1997

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Syihab] from [Abu Bakr bin Abdurrahman] from [Abu Mas'ud Al Anshari], he said: The Messenger of Allah, peace and blessings be upon him, prohibited taking profit from dogs, illicit dowry, and the earnings of a soothsayer. Abu Isa said: This hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 1990, 2495, 3103, 3173, 3174, 7635, 8039, 9003, 10084, 10085, 13891, 14125, 14274, 16453, 16457, 16468, 16633, 18007, 18014, 18019

Imam Bukhari : 2083, 2121, 4927, 5319, 5505

Imam Muslim : 2930, 2932

Imam Abu Dawud : 2974, 3018, 3020, 3021, 3022

Imam Nasa'i : 4218, 4587, 4594, 4596

Imam Ibnu Majah : 2150, 2151

Imam Malik : 1173

Imam Darimi : 2455

HANGING SPELLS CAN LEAVE SPELLS

Hadith Imam Tirmidzi Number 1998

حَدَّثَنَا مُحَمَّدُ بْنُ مَدُوَيْهِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عِيسَى أَخِيهِ قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُكَيْمٍ أَبِي مَعْبَدٍ الْجُهَنِيِّ أَعُوذُ بِهِ حُمْرَةً فَقُلْنَا أَلَا تَعْلَقُ شَيْئًا قَالَ الْمَوْتُ أَقْرَبُ مِنْ ذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعْلَقَ شَيْئًا وَكَلَّ إِلَيْهِ قَالَ أَبُو عِيسَى وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَعَبْدُ اللَّهِ بْنُ عُكَيْمٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَتَبَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي لَيْلَى نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ

Narrated to us [Muhammad bin Madduwaih], narrated to us [Ubaidullah bin Musa] from [Muhammad bin Abdurrahman bin Abi Laila] from [his brother Isa], he said: Once, I visited [Abdullah bin Ukaim Abu Ma'bad Al Juhani], and his face was reddish due to illness. We said, 'Why don't you hang something (around your neck to heal you)?' He replied, 'Death is nearer than that.' The Prophet, peace and blessings be upon him, said: 'Whoever hangs something (charms or amulets) on his body, Allah will leave him to his charms.' Abu Isa said: The hadith of Abdullah bin Ukaim is only known from the hadith of Muhammad bin Abdurrahman bin Abi Laila. Abdullah bin Ukaim never heard from the Prophet, peace and blessings be upon him. During the Prophet's time, he said, 'The Messenger of Allah, peace and blessings be upon him, wrote a letter to us.' Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Ibnu Abu Laila] similarly and with the same meaning. Abu Isa said: A similar hadith was narrated from Uqbah bin Amir.

Hadith Corroboration
Imam Ahmad : 18030, 18035

FEVER IS THE HEAT OF HELL FIRE Hadith Imam Tirmidzi Number 1999

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى قُورٌ مِنَ النَّارِ فَأَبْرِدُوهَا بِالْمَاءِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَابْنِ عُمَرَ وَامْرَأَةَ الزُّبَيْرِ وَعَائِشَةَ وَابْنَ عَبَّاسٍ

Narrated to us [Hannad], narrated to us [Abu Al Ahwash] from [Sa'id bin Masruq] from [Abayah bin Rifa'ah] from [his grandfather Rafi' bin Khadij] from the Prophet, peace and blessings be upon him, he said: 'Indeed, fever is an outpouring of the heat of the fire of Hell, so cool it with water.' Abu Isa said: A similar hadith was narrated from Asma' binti Abu Bakar, Ibnu Umar, the wife of Zubair, Aisyah, and Ibnu Abbas.

Hadith Corroboration
Imam Ahmad : 4489, 16629
Imam Bukhari : 3022, 3023, 3024
Imam Muslim : 4099
Imam Darimi : 2650

FEVER IS THE EXPLOSION OF HELL FIRE

Hadith Imam Tirmidzi Number 2000

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ حَدَّثَنَا عَبْدُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى وَفِي حَدِيثِ أَسْمَاءَ كَلَامٌ أَكْثَرُ مِنْ هَذَا وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us [Abdah bin Sulaiman] from [Hisyam bin Urwah] from [his father] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, fever is an outpouring of the heat of the fire of Hell, so cool it with water.' Narrated to us [Harun bin Ishaq], narrated to us [Abdah] from [Hisyam bin Urwah] from [Fathimah binti Al Mundzir] from [Asma binti Abu Bakar] from the Prophet, peace and blessings be upon him, similarly. Abu Isa said: The hadith of Asma contains more wording than this. Both hadiths are said to be sahih.

Hadith Corroboration

Imam Ahmad : 2517, 4489, 5319, 5907, 15249, 16629, 20881, 23095, 23096, 23457, 25689

Imam Bukhari : 3021, 3022, 3023, 3024, 5284, 5285

Imam Muslim : 4093, 4094, 4095, 4096, 4097, 4099

Imam Ibnu Majah : 3462, 3463, 3465

Imam Malik : 1486, 1487

Imam Darimi : 2650

PRAYER FOR TIMES OF FEVER AND BLOOD PRESSURE

Hadith Imam Tirmidzi Number 2001

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمَّى وَمِنْ الْأَوْجَاعِ كُلِّهَا أَنْ يَقُولَ بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ وَإِبْرَاهِيمُ يُضَعَّفُ فِي الْحَدِيثِ وَيُرَوَّى عِرْقٌ يَعَارُ

Narrated to us [Muhammad bin Basysyar] has told us [Abu 'Amir Al 'Aqadi] has told us [Ibrahim bin Isma'il bin Abu Habibah] from [Dawud bin Hushain] from ['Ikrimah] from [Ibn 'Abbas] he said : That the Prophet peace be upon him always taught them when they were sick with heat or other illnesses to say: "BISMILLAHIL KABIIR, A'UUDZU BILLAHIL 'AZHIIM MIN SYARRI KULLI 'IRQIN NA'AARIN WA MIN SYARRI HARRIN NAAR (In the name of Allah, the Most Great, I seek refuge in Allah, the Most Great, from high and turbulent blood pressure that causes fever and from the heat of hell fire." Said Abu Isa; This is a hadith that we do not know except from the hadith narrated by Ibrahim ibn Isma'il ibn Abi Habibah, but Ibrahim is considered weak in the hadith narration. And it is narrated with the phrase 'irqun ya'aar'.

Hadith Corroboration
Imam Ahmad : 2593
Imam Ibnu Majah : 3517

AL GHILAH AND ITS CONSEQUENCES

Hadith Imam Tirmidzi Number 2002

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ إِسْحَقَ حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ ابْنَةِ وَهْبٍ وَهِيَ جُدَامَةٌ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَدْتُ أَنْ أَنْهَى عَنِ الْغِيَالِ فَإِذَا فَارِسُ وَالرُّومُ يَفْعَلُونَ وَلَا يَقْتُلُونَ أَوْلَادَهُمْ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ مَالِكٌ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ جُدَامَةَ بِنْتِ وَهْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ مَالِكٌ وَالْغِيَالُ أَنْ يَطَأَ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرَضِعُ

Narrated to us [Ahmad bin Mani'] has told us [Yahya bin Ishaq] has told us [Yahya bin Ayyub] from [Muhammad bin 'Abdurrahman bin Naufal] from ['Urwah] from ['Aisyah] from Wahb's daughter, namely [Judamah] he said : I heard Rasulullah shallallahu 'alaihi wasallam say: "I wanted to ban Al Ghiyal, but the Persians and Ramawi people did so and they did not kill (bring harm to) their children." Abu Isa said : This hadith was also narrated from Asma' bint Yazid. And this is an authentic Hasan hadith. This hadith has also been narrated by [Malik] from [Abul Aswad] from ['Urwah] from ['Aisyah] from [Judamah bintu Wahb] from the Prophet peace be upon him . Malik said, 'Ghiyal is a man who breastfeeds a wife who is

breastfeeding."

Hadith Corroboration
Imam Ibnu Majah : 2001

AL GHILAH DOES NOT HARMFUL CHILDREN

Hadith Imam Tirmidzi Number 2003

حَدَّثَنَا عَيْسَى بْنُ أَحْمَدَ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الْأَسَدِيَّةِ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنْ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ قَالَ مَالِكٌ وَالْغِيلَةُ أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرْضِعُ قَالَ عَيْسَى بْنُ أَحْمَدَ وَحَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَى حَدَّثَنِي مَالِكٌ عَنْ أَبِي الْأَسْوَدِ نَحْوَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Isa bin Ahmad] has told us [Ibn Wahb] has told me [Malik] from [Abul Aswad Muhammad bin 'Abdurrahman bin Naufal] from ['Urwah] from ['Aisyah] from [Judamah bintu Wahb Al Asadiyyah] that he heard Rasulullah shallallahu 'alaihi wasallam say: "Indeed, I had intended to ban Al Ghilah but I remembered that the Persians and Ramawi people did it, and it apparently had no bad effect on their children." Malik said : Al Ghailah was a man who had sex with his wife who was breastfeeding. Isa bin Ahmad said : Narrated to us [Ishaq bin 'Isa] Has told me [Malik] from [Abul Aswad] for example. Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 25791, 25791, 25792, 25792, 26176, 26176
Imam Muslim : 2612, 2612, 2613, 2613
Imam Abu Dawud : 3384, 3384
Imam Tirmidzi : 2003, 2003
Imam Nasa'i : 3274, 3274
Imam Malik : 1117, 1117
Imam Darimi : 2120, 2120

THE BENEFITS OF OLIVE AND WARS OIL FOR COMFORT

Hadith Imam Tirmidzi Number 2004

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ أَرْقَمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْعَتُ الزَّيْتَ وَالْوَرَسَ مِنْ ذَاتِ الْجَنْبِ قَالَ قَتَادَةُ يَلْدُهُ وَيَلْدُهُ مِنَ الْجَانِبِ الَّذِي يَشْتَكِيهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ اسْمُهُ مَيْمُونٌ هُوَ شَيْخٌ بَصْرِيٌّ

Narrated to us [Muhammad bin Basysyar] has told us [Mu'adz bin Hisham] has told me [my father] from [Qatadah] from [Abu 'Abdullah] from [Zaid bin Arqam] that the Prophet peace be upon him used to explain about (the benefits of) olive oil and wars for people suffering from pleurisy. Qatadah said, "Drink it, that is, drink it and direct it to one side of the mouth

(right or left) according to the part that hurts." Abu Isa said : This is an authentic Hasan hadith. And Abu Abdullah's name was Maimun and a Bashri Shaykh.

Hadith Corroboration
Imam Ahmad : 18521

TREATMENT WITH AL QUSTH AL BAHRI AND OLIVE OIL

Hadith Imam Tirmidzi Number 2005

حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدٍ الْعُذْرِيُّ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ بْنِ أَبِي رَزِينٍ حَدَّثَنَا شُعْبَةُ عَنْ خَالِدِ الْحَذَّاءِ حَدَّثَنَا مَيْمُونُ أَبُو عَبْدِ اللَّهِ قَالَ سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالاً مَرَّناً رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَدَاوَى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَيْمُونٍ عَنْ زَيْدِ بْنِ أَرْقَمَ وَقَدْ رَوَى عَنْ مَيْمُونٍ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثُ وَذَاتُ الْجَنْبِ يَعْنِي السَّلَّ

Narrated to us [Raja' bin Muhammad Al 'Udzri Al Bashri] has told us, ['Amr bin Muhammad bin Abu Razin] has told us, [Syu'bah] has told us from [Khalid Al Hadzdza'] [Maimun Abu 'Abdullah] has told us, I heard [Zaid bin Arqam] say; The Messenger of Allah shallallahu 'alaihi wasallam ordered us to treat ourselves with al qusth al bahri and olive oil if we suffer from pleurisy. Abu Isa said : This is a Hasan Gharib Sahih hadith, we do not know it except from the hadith of Maimun from Zaid bin Arqam. And this hadith has also been narrated by more than one narrator from Maimun Dzatul Janb meaning cough.

PROTECTION BY WRAPPING WITH THE RIGHT HAND AND PRAYING WHEN SICK

Hadith Imam Tirmidzi Number 2006

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ السُّلَمِيِّ أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنِ مُطْعِمٍ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّهُ قَالَا تَأْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَي وَجَعٌ قَدْ كَانَ يُهْلِكُنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْسَحْ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ مِنْ شَرِّ مَا أَجِدُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ يِي فَلَمْ أَزَلْ أَمُرُّ بِهِ أَهْلِي وَغَيْرَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Ma'n] has told us [Malik] from [Yazid bin Khushaifah] from ['Amr bin 'Abdullah bin Ka'b As Sulami] that [Nafi' bin Jubair bin Muth'im] reported to him from ['Uthman bin Abul 'Ash] that he said : The Messenger of Allah shallallahu 'alaihi wasallam once came to me when I was suffering from an illness that almost destroyed me, then the Messenger of Allah shallallahu 'alaihi wasallam said: "Wipe

with your right hand seven times and say, 'A'UUDZU BI'IZZATILLAH WA QUDRATIHI WA SHULTHAANIHI MIN SYARRI MAA AJIDU (I seek refuge in Allah, His glory, and His power from the evil that I encounter)." So I did that, and Allah removed the pain I had previously suffered. And I always told my relatives and others to practice it. Abu Isa said, "This is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 15677, 15683
Imam Abu Dawud : 3393
Imam Malik : 1479

FEVER AND AS SANAA MEDICINE TO PREVENT DEATH

Hadith Imam Tirmidzi Number 2007

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنِي عُثْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ
أَسْمَاءَ بِنْتِ عُمَيْسَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهَا بِمَ تَسْتَمِشِينَ قَالَتْ بِالشُّبْرُمِ قَالَ حَارٌّ جَارٌّ قَالَتْ
ثُمَّ اسْتَمَشَيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ شَيْئًا كَانَ فِيهِ شِفَاءٌ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ يَعْنِي دَوَاءَ الْمَشِيِّ

Narrated to us [Muhammad bin Basysyar] has told us [Muhammad bin Bakr] has told us [Abdul Hamid bin Ja'far] has told me [Utbah bin Abdullah] from [Asma' bintu 'Umais] that the Messenger of Allah shallallahu 'alaihi wasallam asked her: "With what medicine did you expel the contents of your stomach (medicine to cause diarrhea)?" Asma' replied, "With Shubrum." He said: "Indeed it is a very hot medicine." Asma' said : After that I drank as sanaa, then the Prophet shallallahu 'alaihi wa sallam said: "If there is a medicine that can prevent death, it is as sanaa." Abu Isa said : This is a hasan gharib hadith.

TREATING A SAGGY STOMACH WITH HONEY ACCORDING TO THE PROPHET'S INSTRUCTIONS

Hadith Imam Tirmidzi Number 2008

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَ جَاءَ
رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنَهُ فَقَالَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَ فَقَالَ يَا
رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَقَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْقِهِ عَسَلًا فَسَقَاهُ
ثُمَّ جَاءَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَقَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَدَقَ اللَّهُ وَكَذَّبَ بَطْنُ أَخِيكَ اسْقِهِ عَسَلًا فَسَقَاهُ عَسَلًا فَبَرَأَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] has told us [Muhammad bin Ja'far] has related to us [Syu'bah] from [Qatadah] from [Abul Mutawakkil] from [Abu Sa'id] he said : A man came to the Prophet peace be upon him and said, "Indeed, my brother's stomach is loose." So he

said: "Give him honey." Then the man gave him honey. Then the man came back and said, "O Messenger of Allah, I have given him honey, but there is no change except that it is getting flatter." So the Prophet peace be upon him said again: "Give him honey." And the man again drank his brother with honey water and came again to meet him and said, "O Messenger of Allah, indeed I have drunk him honey water, but there is no change except that it is getting flat." Then Rasulullah shallallahu 'alaihi wasallam said: "Allah has spoken the truth, but it is your brother's stomach that has lied. Drink him honey water." So the man again drank his brother with honey water, and he recovered instantly. Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Muslim : 4107

PRAYER TO HEAL THE SICK WHO IS VISITED

Hadith Imam Tirmidzi Number 2009

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خَالِدٍ قَالَ سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرِو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا غُفِيَ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمِنْهَالَ بْنِ عَمْرِو

Narrated to us [Muhammad bin Al Mutsanna] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Yazid bin Khalid] he said : I heard [Al Minhal bin 'Amr] narrate from [Sa'id bin Jubair] from [Ibn 'Abbas] from the Prophet peace be upon him said: "There is no Muslim servant who visits a sick person who is not yet dying and then he says seven times, 'AS`ALULLAAHAL 'AZHIIM RABBAL 'ARSYIL KARIIM AN YASYFIYAKA (I ask Allah the Most Great, the Lord of the Noble Throne to cure you) except that he will recover." Abu Isa said : This is a hasan gharib hadith, we do not know it except from the hadith of Al Minhal bin Amr.

Hadith Corroboration
Imam Ahmad : 2030

SOAKING YOURSELF TO REDUCE FEVER WITH WATER

Hadith Imam Tirmidzi Number 2010

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْقَرُ الرَّبَاطِيُّ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا مَرْزُوقُ أَبُو عَبْدِ اللَّهِ الشَّامِيُّ حَدَّثَنَا سَعِيدُ رَجُلٌ مِنْ أَهْلِ الشَّامِ أَخْبَرَنَا ثَوْبَانُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمْ الْحُمَّى فَإِنَّ الْحُمَّى قِطْعَةٌ مِنَ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ نَهْرًا جَارِيًا لِيَسْتَقْبِلَ جَرِيَّتَهُ فَيَقُولُ بِسْمِ اللَّهِ اللَّهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُولَكَ بَعْدَ صَلَاةِ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ فَلْيَغْتَمِسْ فِيهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ

لَمْ يَبْرَأْ فِي ثَلَاثِ فَحْمِيسٍ وَإِنْ لَمْ يَبْرَأْ فِي خَمْسٍ فَسَبْعٌ فَإِنْ لَمْ يَبْرَأْ فِي سَبْعٍ فَتِسْعٌ فَإِنَّهَا لَا تَكَادُ تُجَاوِزُ تِسْعًا
يَاذُنِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ahmad bin Sa'id Al Asyqar Ar Rabathi] has told us [Rauh bin 'Ubadah] has told us [Marzuq Abu 'Abdullah Asy Syami] has told us [Sa'id] a man from the people of Syria; has reported to us [Tsauban] from the Prophet peace be upon him he said : "If one of you suffers from heat (indeed heat is part of the fire of hell), then he should let him down with water, he should soak himself in a flowing river while saying, 'BISMILLAH I ALLAHUMMASYFI 'ABDAKA WA SHADDIQ RASULAKA BA'DA SHALAATISH SHUBHI QABLA THULU'ISY SYAMSYI (O Allah, heal Your servant and justify Your Messenger; that is, after the morning prayer before sunrise).' And he bathed himself three times for three days, if he did not recover, he continued for five days, if he did not recover, he continued for seven days, and if he did not recover, he continued for nine days, because it is rare for it to exceed nine days with Allah's permission." Abu Isa said : This is a gharib hadith.

Hadith Corroboration
Imam Ahmad : 21389

TREATMENT OF RASULULLAH'S WOUNDS BY ALI AND FATIMAH Hadith Imam Tirmidzi Number 2011

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ قَالَ سُئِلَ سَهْلُ بْنُ سَعْدٍ وَأَنَا أَسْمَعُ بِأَيِّ شَيْءٍ دُورِيَ جَرْحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي كَانَ عَلِيٌّ يَأْتِي بِالْمَاءِ فِي ثُرْسِهِ وَفَاطِمَةُ تَغْسِلُ عَنْهُ الدَّمَ وَأُحْرِقَ لَهُ حَصِيرٌ فَحَشَا بِهِ جُرْحَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan] from [Abu Hazim] he said : [Sahl bin Sa'd] was once asked and I listened to him, "With what were the wounds of Rasulullah peace be upon him treated?" So he answered, "There is no one left who knows better than me. Usually Ali carries water in his shield while Fatima washes and cleans the blood. Then his wounds are bandaged." Abu Isa said : This is an authentic Hasan hadith.

THE PARABLE OF A HEALED PERSON LIKE SNOW Hadith Imam Tirmidzi Number 2012

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُؤَقَّرِيُّ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا مَثَلُ الْمَرِيضِ إِذَا بَرَأَ وَصَحَّ كَالْبَرْدَةِ تَقَعُ مِنَ السَّمَاءِ فِي صَفَائِهَا وَلَوْنِهَا

Narrated to us ['Ali bin Hujr] he said : has reported to us [Al Walid bin Muhammad Al Muwaqqiri] from [Az Zuhri] from [Anas bin Malik] he said : The Prophet peace be upon him said: "The parable of a person who recovers and returns to health is like snow that falls from the sky when the sky is clear."

COMFORTING THE SICK WHO IS NEAR DEATH

Hadith Imam Tirmidzi Number 2013

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَقِّسُوا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطَيِّبُ نَفْسَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us ['Abdullah bin Sa'id Al Asyaji] has told us ['Uqbah bin Khalid As Sakkauni] from [Musa bin Muhammad bin Ibrahim At Taimi] from [his father] from [Abu Sa'id Al Khudri] he said : The Prophet peace be upon him said: "If you visit a sick person, you should lighten his burden and comfort him when he is nearing death, because this cannot resist fate and it can soothe his soul." Abu Isa said: This is a gharib hadith.

Hadith Corroboration
Imam Ibnu Majah : 1428

PAIN AS A FIRE THAT REMOVES SINS

Hadith Imam Tirmidzi Number 2014

حَدَّثَنَا هَنَّادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي صَالِحٍ الْأَشْعَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنْ وَعَكٍ كَانَ بِهِ فَقَالَ أَبْشِرْ فَإِنَّ اللَّهَ يَقُولُ هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِي الْمُذْنِبِ لِتَكُونَ حَظَّهُ مِنَ النَّارِ

Narrated to us [Hannad] and [Mahmud bin Ghailan] they both said : has told us [Abu Usamah] from ['Abdurrahman bin Yazid bin Jabir] from [Isma'il bin 'Ubaidullah] from [Abu Salih Al Asy'ari] from [Abu Hurairah] that the Prophet peace be upon him once visited someone who was suffering from illness. So he said: "Rejoice, for indeed it is My fire that I inflict on My servant who sins, so that the fire will protect him from the fire of hell."

NIGHT FEVER IS AS AN AFFAIR OF SIN

Hadith Imam Tirmidzi Number 2015

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ الْحَسَنِ قَالَ كَانُوا يَرْتَجُونَ الْحُمَى لَيْلَةً كَفَّارَةً لِمَا نَقَصَ مِنَ الذُّنُوبِ

Narrated to us [Ishaq bin Mansur] he said : has informed us ['Abdurrahman bin Mahdi] from [Sufyan Ats Tsauri] from [Hisyam bin Hassan] from [Al Hasan] he said, "The companions hope for fever at night as kafarah. Namely as kafarah to reduce their sins."

PROPERTY LEFT BEHIND AND CHILDREN WHO HAVE NO PROPERTY

Hadith Imam Tirmidzi Number 2016

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَالًا فَلَهُهُ وَمَنْ تَرَكَ ضِيَاعًا فَلِإِيْقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ وَفِي الْبَاب عَنْ جَابِرٍ وَأَنَسٍ وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْوَلَ مِنْ هَذَا وَأَتَمَّ مَعْنَى ضِيَاعًا ضَائِعًا لَيْسَ لَهُ شَيْءٌ فَأَنَا أَعُوْلُهُ وَأُنْفِقُ عَلَيْهِ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi] [my father] has told Kamil; has told us [Muhammad bin 'Amr] has told us [Abu Salamah] from [Abu Hurairah] he said : The Prophet peace be upon him said: "Whoever leaves wealth, then that property belongs to his family. And whoever leaves children, they will return to me." Abu Isa said : This is a Hasan Sahih hadith. The meaningful hadith was also narrated from Jabir and Anas. And this hadith has also been narrated by [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] from the Prophet peace be upon him , with a longer editor than this and the meaning is also more, namely: "Children who do not have something, I will be the one who will bear it and give to them."

Hadith Corroboration

Imam Ahmad : 7523, 9438, 14103

Imam Bukhari : 2223, 6266

Imam Abu Dawud : 2565, 2566

THE IMPORTANCE OF STUDYING THE QURAN AND FARA'IDL Hadith Imam Tirmidzi Number 2017

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ حَدَّثَنَا الْفَضْلُ بْنُ دَلْهِمٍ حَدَّثَنَا عَوْفٌ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ وَالْفَرَائِضَ وَعَلَّمُوا النَّاسَ فَإِنِّي مَقْبُوضٌ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ وَرَوَى أَبُو أُسَامَةَ هَذَا الْحَدِيثَ عَنْ عَوْفٍ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ جَابِرٍ عَنْ ابْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ بِهَذَا بِمَعْنَاهُ وَمُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ قَدْ ضَعَّفَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَغَيْرُهُ

Narrated to us [Abdul A'la bin Washil] has told us [Muhammad bin Al Qasim Al Asadi] has told us [Al Fadhl bin Dalham] has told us ['Auf] from [Syahr bin Hausyab] from [Abu Hurairah] he said : Rasulullah peace be upon him said: "Study the Qur'an and fara'idl and teach them to people because I will die." Abu Isa said : In this hadith there is Idlthirab. [Abu Usamah] has narrated this hadith from ['Auf] from [a man] from [Sulaiman bin Jabir] from [Ibn Mas'ud] from the Prophet peace be upon him . [Al Husain bin Hurait] also told us about it, he said : Has informed us [Abu Usamah] from ['Auf] with a meaningful hadith. Muhammad bin Al Qasim Al Asadi has been described by Ahmad bin Hanbal and by others.

INHERITANCE SHARE FOR THE MARTYR'S DAUGHTER OF SA'AD BIN

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي زَكَرِيَاءُ بْنُ عَدِيٍّ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ قَالَ يَقْضِي اللَّهُ فِي ذَلِكَ فَنَزَلَتْ آيَةُ الْمِيرَاثِ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَمَّهُمَا فَقَالَ أَعْطِ ابْنَتِي سَعْدِ الثَّلَاثِينَ وَأَعْطِ أُمَّهُمَا الثُّمْنَ وَمَا بَقِيَ فَهُوَ لَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ وَقَدْ رَوَاهُ شَرِيكَ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ

Narrated to us [Abd bin Humaid] has told me [Zakariya bin 'Adi] has informed us [Ubaidullah bin 'Amr] from [Abdullah bin Muhammad bin 'Aqil] from [Jabir bin 'Abdullah] he said : Sa'ad bin Rabi's wife came to the Prophet sallallahu 'Alaihi wa sallam along with her two daughters, she said, "O Rasulallah, these are the two daughters of Sa'ad bin Rabi' who were martyred in the battle of Uhud with you and indeed her uncle took all her wealth and did not leave anything for either of them and of course they cannot be married unless they have money." So he answered: "May Allah decide in this matter." After that, the inheritance verse came down, then Rasulallah shallallahu 'alaihi wasallam sent someone to his second uncle with the order: "Give Sa'ad's two daughters two-thirds of the property, and give their mother one-eighth, then the remaining property will be yours." Abu Isa said: This is a Sahih hadith that we do not know except from the hadith of Abdulah bin Muhammad bin 'Aqil and [Sharik] has also narrated it from [Abdulah bin Muhammad bin 'Aqil].

INHERITANCE SHARE FOR DAUGHTERS AND GRANDDAUGHTERS

Hadith Imam Tirmidzi Number 2019

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ عَنْ هُزَيْلِ بْنِ شَرْحِبِيلٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا عَنِ ابْنَتِهِ وَابْنَةِ الْإِبْنِ وَأُخْتِ لِأَبٍ وَأُمِّ فَقَالَ لِلْإِبْنَةِ النِّصْفُ وَلِلْأُخْتِ مِنَ الْأَبِ وَالْأُمِّ مَا بَقِيَ وَقَالَ لَهُ انْطَلِقْ إِلَى عَبْدِ اللَّهِ فَاسْأَلْهُ فَإِنَّهُ سَيَتَابِعُنَا فَأَتَى عَبْدُ اللَّهِ فَذَكَرَ ذَلِكَ لَهُ وَأَخْبَرَهُ بِمَا قَالَ قَالَ عَبْدُ اللَّهِ قَدْ ضَلَلْتَ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ وَلَكِنْ أَقْضِي فِيهِمَا كَمَا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْإِبْنَةِ النِّصْفُ وَلِلْأُخْتِ مِنَ الْأَبِ وَالْأُمِّ مَا بَقِيَ وَأَبُو قَيْسٍ الْأَوْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ الْكُوفِيُّ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي قَيْسٍ

Narrated to us [Al Hasan bin 'Arafah] has told us [Yazid bin Harun] from [Sufyan Ats Tsauri] from [Abu Qais Al Audi] from [Huzail bin Syurahbil] he said : A man came to Abu Musa and Salman bin Rabi'ah and asked them about the share of the daughters and granddaughters of the father's and mother's sister's sons. So he answered, "For daughters it is half. For sisters from the father's and mother's lines it is what is left." After that, the two of them said to the man, "Go to Abdullah and ask him, because he will follow us." Then the man went to [Abdullah] and told him about it and told him what the two of them had said. So Abdullah said, "Indeed, then I have gone astray and I am not one of those who receive guidance. However, I will decide on both of them as has been determined by the Messenger of Allah peace be upon him , namely; For daughters half, while for granddaughters of sons it is one sixth to complete two thirds. And for sisters it is the remainder." Abu Isa said : This is a Hadith Hasan Sahih hadith. Abu Qais Al Audi's name is Abdurrahman bin Tsarwan Al Kufi. And [Syu'bah] has narrated it from [Abu Qais].

Hadith Corroboration
 Imam Ahmad : 3508, 3866, 4188
 Imam Bukhari : 6239, 6245
 Imam Abu Dawud : 2504
 Imam Ibnu Majah : 2712

PAYMENT OF DEBT BEFORE THE WILL ACCORDING TO THE RASULULLAH Hadith Imam Tirmidzi Number 2020

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ أَنَّهُ قَالَ لَكُمْ تَقْرءُونَ هَذِهِ الْآيَةَ { مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ } وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالَّذِينَ قَبْلَ الْوَصِيَّةِ وَإِنْ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَاتِ الرَّجُلُ يَرِثُ أَخَاهُ لِأَبِيهِ وَأُمَّهُ دُونَ أَخِيهِ لِأَبِيهِ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Narrated to us [Bundar] has told us [Yazid bin Harun] has informed us [Sufyan] from [Abu Ishaq] from [Al Harith] from ['Ali] that he said : Indeed, you have often read this verse, "MIM BA'DI WASHIYYATIN TUUSHUUNA BIHAA AUW DA`IN." after (fulfilled) the wills they made or (and after paying) their debts) (QS. An Nisaa` : 12) And indeed the Messenger of Allah shallallahu 'alaihi wasallam prioritized the payment of debts before wills. Indeed, siblings inherit from each other unlike siblings who are not siblings. A man inherits his brother by his father and his brother by his father, but not so for his brother by his father. Narrated to us [Bundar] has told us [Yazid bin Harun] has reported to us [Zakariya bin Abu Zaidah] from [Abu Ishaq] from [Al Harith] from ['Ali] from the Prophet peace be upon him it seems.

Hadith Corroboration
 Imam Ahmad : 1159
 Imam Tirmidzi : 2021, 2048

INHERITANCE OF CHILDREN OF THE SAME BIOLOGICAL AND FAMILY ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 2021

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَبُو إِسْحَقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الْحَارِثِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ

Narrated to us [Ibn Abu 'Umar] has told us, [Sufyan] has told us [Abu Ishaq] from [Al Harith] from ['Ali] he said : The Messenger of Allah shallallahu 'alaihi wasallam ruled: "Indeed, the children of the same mother are heirs to each other, but not so with the children of the same father." Abu Isa said : This hadith we do not know except from the hadith of Abu Ishaq from Al Harith from Ali. Some of the Ahlul Ilmi have commented on Al Harith. And according to the majority of scholars this hadith is permissible to practice.

Hadith Corroboration
Imam Ahmad : 1159
Imam Ibnu Majah : 2729
Imam Darimi : 2857

DISTRIBUTION OF PROPERTY ACCORDING TO THE VERSES OF THE QURAN

Hadith Imam Tirmidzi Number 2022

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ لَجَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا مَرِيضٌ فِي بَنِي سَلَمَةَ فَقُلْتُ يَا نَبِيَّ اللَّهِ كَيْفَ أَقْسِمُ مَالِي بَيْنَ وَلَدِي فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا فَنَزَلَتْ {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيْنِ} الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ

Narrated to us ['Abd bin Humaid] has told us ['Abdurrahman bin Sa'd] has informed us ['Amr bin Abu Qais] from [Muhammad bin Al Munkadir] from [Jabir bin 'Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam once visited me while I was suffering from illness in Bani Salamah. Then I said, "O Nabiullah, how do I divide my wealth among my children." But he did not give any answer, so the verse came down, "Indeed, Allah has given you a will regarding (dividing your wealth) between your children. Namely, the share for sons is equal to two shares for daughters." Abu Isa said : This hadith is a hasan shahih hadith. [Suyu'bah] and [Ibn 'Uyainah] and others have narrated it from [Muhammad bin Al Munkadir] from [Jabir].

THE DESCRIPTIONS OF THE VERSES ABOUT KALALAH

Hadith Imam Tirmidzi Number 2023

حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ أَخْبَرَنَا ابْنُ عُيَيْنَةَ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَرَضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ فَأَتَى وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَهُمَا مَاشِيَانِ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَقْضِي فِي مَالِي أَوْ كَيْفَ أَصْنَعُ فِي مَالِي فَلَمْ يُجِبْنِي شَيْئًا وَكَانَ لَهُ تِسْعُ أَخَوَاتٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ} الْآيَةَ قَالَ جَابِرٌ فِي نَزْلِ ثَقَالِ أَبِي عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Fadhl bin Ash Shabbah Al Baghdadi] has informed us [Ibn 'Uyainah] has informed us [Muhammad bin Al Munkadir] he heard [Jabir bin 'Abdullah] say; I once suffered from illness, then Rasulullah peace be upon him visited me, and he found me in a fainting state. He came with Abu Bakr and Uthman, both of them walked, then Rasulullah peace be upon him walked and sprinkled his ablution water on me and I woke up. I asked, "O Messenger of Allah, how should I make a decision regarding my property? Or what should I do with my property?" But he hasn't answered my question. He had nine sisters, until the Mirats verse came down. "They ask you for a fatwa, say; Allah is the one who gave you a fatwa in the matter of Al Kalalah." Jabir said : Regarding my problem, this verse came down. Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Bukhari : 187, 6228, 6246, 6765
Imam Muslim : 3034

DISTRIBUTION OF INHERITANCE ACCORDING TO GOD'S DECREE

Hadith Imam Tirmidzi Number 2024

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا ابْنُ طَاوُوسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرَ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُوسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ عَنْ ابْنِ طَاوُوسٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us ['Abdullah bin 'Abdurrahman] has informed us [Muslim bin Ibrahim] has told us [Wuhaib] has told us [Ibnu Thawus] from [his father] from [Ibnu 'Abbas] from the Prophet peace be upon him , he said: "Leave the affairs of Al Fara'idh to the experts. As for what is

left, that is for men." Narrated to us [Abdu bin Humaid] Narrated to us [Abdurrazzaq] from [Ma'mar] from [Ibn Thawus] from [his father] from [Ibn Abbas] from the Prophet peace be upon him in mursal.

Hadith Corroboration

Imam Ahmad : 2525, 2838

Imam Bukhari : 6235, 6238, 6240, 6249

Imam Muslim : 3028, 3029

Imam Darimi : 2860

INHERITANCE PART FOR CHILDREN AND ADDITIONAL PART FOR PARENTS

Hadith Imam Tirmidzi Number 2025

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ قَتَادَةَ عَنْ الْحَسَنِ بْنِ عِمْرَانَ بْنِ حُصَيْنٍ قَالَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنِي مَاتَ فَمَا لِي فِي مِيرَاثِهِ قَالَ لَكَ السُّدُسُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَكَ سُدُسٌ آخَرُ فَلَمَّا وَلَّى دَعَاهُ قَالَ إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ مَعْقِلِ بْنِ يَسَارٍ

Narrated to us [Al Hasan bin 'Arafah] has told us [Yazid bin Harun] from [Hammam bin Yahya] from [Qatadah] from [Al Hasan] from ['Imran bin Hushain] he said : A man came to the Prophet peace be upon him and said, "Indeed, my son is dead, what is my share of his inheritance?" he answered: "One sixth." When he turned his back, he said again: "And you also get the other sixth." And when he turned his back, the Prophet said again: "Indeed, the other sixth is additional sustenance for you (because of the lack of ashhabul furudl)." Abu Isa said : This is a Hasan Sahih hadith. And the most meaningful hadith was also narrated from Ma'qil bin Yasar.

Hadith Corroboration

Imam Abu Dawud : 2509

GRANDMOTHER'S INHERITANCE ACCORDING TO ABU BAKAR AND UMAR

Hadith Imam Tirmidzi Number 2026

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ قَالَ مَرَّةً قَالَ قَبِيصَةُ وَقَالَ مَرَّةً رَجُلٌ عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ قَالَجَاءَتْ الْجَدَّةُ أُمُّ الْأُمِّ وَأُمُّ الْأَبِ إِلَى أَبِي بَكْرٍ فَقَالَتْ إِنَّ ابْنَ ابْنِي أَوْ ابْنَ ابْنَتِي مَاتَ وَقَدْ أُخْبِرْتُ أَنَّ لِي فِي كِتَابِ اللَّهِ حَقًّا فَقَالَ أَبُو بَكْرٍ مَا أَجَدُ لَكَ فِي الْكِتَابِ مِنْ حَقٍّ وَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى لَكَ بِشَيْءٍ وَسَأَلْتُ النَّاسَ قَالَ فَسَأَلَ النَّاسَ فَشَهِدَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَعْطَاهَا السُّدُسَ قَالَ وَمَنْ سَمِعَ ذَلِكَ مَعَكَ قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ قَالَ فَأَعْطَاهَا السُّدُسَ ثُمَّ جَاءَتْ الْجَدَّةُ
الْأُخْرَى الَّتِي تُخَالِفُهَا إِلَى عُمَرَ قَالَ سُفْيَانُ وَزَادَنِي فِيهِ مَعْمَرٌ عَنِ الزُّهْرِيِّ وَلَمْ أَحْفَظْهُ عَنِ الزُّهْرِيِّ وَلَكِنْ
حَفِظْتُهُ مِنْ مَعْمَرٍ أَنَّ عُمَرَ قَالَ إِنْ اجْتَمَعْتُمَا فَهُوَ لَكُمَا وَأَيَّتُكُمَا انْفَرَدَتْ بِهِ فَهُوَ لَهَا

Narrated to us [Ibn Abu 'Umar] told us; [Sufyan] told us; [Az Zuhri] told us once; [Qabishah] said : and another time; a man from Qabishah bin Dzu'aib said : A grandmother, the mother of a mother and the mother of a father, came to [Abu Bakr] and said, "Indeed, my son or my daughter has died and I was told that according to the Quran I have a share of her property." Then Abu Bakr said, "I do not find in the Quran that you have a share and I did not hear the Messenger of Allah (peace and blessings of Allah be upon him) giving you a share. But I will ask the people." Then Abu Bakr asked the companions, and [Mughirah bin Syu'bah] testified that the Messenger of Allah (peace and blessings of Allah be upon him) had given him one-sixth." Abu Bakr asked, "Who heard it with you?" Mughirah replied, "[Muhammad bin Maslamah]." Qabishah said : Then Abu Bakr gave him one-sixth. Then another grandmother (his father's mother) came to Umar - Sufyan said : Ma'mar added it from Zuhri, but I do not remember what was from Zuhri but I memorized it from Ma'mar; Indeed, Umar said, "If you two are together (i.e. both are alive) then one-sixth is for both of you and whoever of you is left (alone) then one-sixth is his."

GRANDMOTHER'S INHERITANCE ACCORDING TO ABU BAKAR AND UMAR

Hadith Imam Tirmidzi Number 2027

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُثْمَانَ بْنِ إِسْحَقَ بْنِ حَرْشَةَ عَنْ قَبِيصَةَ بِنِ
دُؤَيْبٍ قَالَتْ جَاءَتْ الْجَدَّةُ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا قَالَ فَقَالَ لَهَا مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا لَكَ فِي سُنَّةِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهَا السُّدُسَ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ
الْأَنْصَارِيُّ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ قَالَ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ
الْخَطَّابِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَلَكِنْ هُوَ ذَاكَ السُّدُسُ فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا
وَأَيَّتُكُمَا خَلَتْ بِهِ فَهُوَ لَهَا قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَهَذَا أَحْسَنُ وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ

Narrated to us [Al Ansari] has told us [Ma'n] has told us [Malik] from [Ibn Shihab] from [Uthman bin Ishaq bin Kharasyah] from [Qabishah bin Dzu'aib] he said : A grandmother came to Abu Bakar to ask about his share in the inheritance. Then Abu Bakr said to him, "Your part is not mentioned in the Qur'an at all, nor in the sunnah of the Prophet peace be upon him . Therefore, go back until I ask the people." Then said [Al Mughirah bin Syu'bah], "I once attended the Messenger of Allah peace be upon him . Apparently, he gave him one sixth." So Abu Bakr asked, "Was there anyone else besides you who witnessed it?" Then [Muhammad bin Maslamah] stood up and stated what Al Mughirah bin Syu'bah said, so that

Abu Bakr immediately carried it out. Then another grandmother came to Umar bin Al Khaththab to ask about her share of the inheritance, and Umar said, "Your share is not mentioned in the Qur'an at all. But your share is that one-sixth. If you are both in that one-sixth, then that one-sixth is divided between you both. However, if one of you is dead, then that one-sixth belongs to him." Abu Isa said : The same hadith is also narrated from Buraidah. However, this one is better and more authentic than the hadith of Ibn 'Uyainah.

INHERITANCE SHARE FOR GRANDMOTHER AND HER CHILDREN

Hadith Imam Tirmidzi Number 2028

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ فِي الْجَدَّةِ مَعَ ابْنِهَا إِنَّهَا أَوَّلُ جَدَّةٍ أَطْعَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُدُسًا مَعَ ابْنِهَا وَابْنُهَا حَيْثُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ وَرَّثَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَدَّةَ مَعَ ابْنِهَا وَلَمْ يُورَثْهَا بَعْضُهُمْ

Narrated to us [Al Hasan bin 'Arafah] related to us; [Yazid bin Harun] related to us from [Muhammad bin Salim] from [Ash Sya'bi] from [Masruq] from ['Abdullah bin Mas'ud], he said about a grandmother who was still alive with her son, "She was the first grandmother to whom the Messenger of Allah gave a sixth of the inheritance along with her son while his son was still alive." Abu Isa said : This is a hadith that we do not know of any narration of marfu' except from this route. And some of the companions of the Prophet sallallahu 'alaihi wa sallam gave a share of the inheritance to the grandmother along with her son, while others did not give her a share of the inheritance.

Hadith Corroboration
Imam Ibnu Majah : 2715
Imam Darimi : 2806

MOTHER'S AUNT INHERITS CHILD WITHOUT HEIR

Hadith Imam Tirmidzi Number 2029

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادٍ بْنِ حُنَيْفٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ قَالَ كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى أَبِي عُبَيْدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ وَرَسُولُهُ مُوَلَّى مَنْ لَا مُوَلَّى لَهُ وَالْخَالُ وَارِثٌ مَنْ لَا وَارِثَ لَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَالْمِقْدَامِ بْنِ مَعْدِي كَرِبَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from ['Abdurrahman bin Al Harith] from [Hakim bin 'Abbad bin Hunaif] from [Abu Umamah bin Sahl bin Hunaif] he said : [Umar bin Khattab] once wrote to Abu Ubaidah which said : Indeed, Rasulullah peace be upon him said: "Allah and His Messenger are guardians for

those who do not have guardians, and maternal aunts inherit children who have no heirs." Abu Isa said: the meaningful hadith was also narrated from 'Aisyah and Miqdam bin Ma'di, close friends. This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 184, 305
Imam Abu Dawud : 2514
Imam Ibnu Majah : 2624, 2727
Imam Darimi : 2850

MOTHER'S AUNT INHERITS A CHILD WHO HAS NO HEIR

Hadith Imam Tirmidzi Number 2030

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ طَاوُوسٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَالُ وَارِثٌ مَنْ لَا وَارِثَ لَهُ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ أَرْسَلَهُ بَعْضُهُمْ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ وَاخْتَلَفَ فِيهِ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَرَّثَ بَعْضُهُمُ الْحَالَ وَالْحَالَةَ وَالْعَمَّةَ وَإِلَى هَذَا الْحَدِيثِ ذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ فِي تَوْرِيثِ ذَوِي الْأَرْحَامِ وَأَمَّا زَيْدُ بْنُ ثَابِتٍ فَلَمْ يُورَثْهُمْ وَجَعَلَ الْمِيرَاثَ فِي بَيْتِ الْمَالِ

Narrated to us [Ishaq bin Mansur] has informed us; [Abu 'Ashim] has informed us from [Ibn Juraij] from ['Amr bin Muslim] from [Thawus] from ['Aisha] he said, "The maternal aunt inherits the child who has no heir." And this is a Hasan Gharib hadith, some of them murmured this hadith without mentioning it from 'Aisha. The Companions of the Prophet differed in this matter, so some of them gave inheritance to the maternal uncle, maternal aunt and paternal aunt, based on this hadith the scholars are of the opinion to give inheritance to dzawul arham. As for Zaid bin Thabit did not give inheritance to them and handed over his wealth to the Baitul Mal.

Hadith Corroboration
Imam Darimi : 2925

THE DECEASED PROPHET'S SLAVE AND TREASURE TO THE VILLAGER

Hadith Imam Tirmidzi Number 2031

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ عَنْ مُجَاهِدٍ وَهُوَ ابْنُ وَرْدَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ مَوْلَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَعَ مِنْ عِدْقٍ نَخْلَةٍ فَمَاتَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوا هَلْ لَهُ مِنْ وَارِثٍ قَالُوا لَا قَالَ فَادْفَعُوهُ إِلَى بَعْضِ أَهْلِ الْقَرْيَةِ وَهَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Bundar] Narrated to us, [Yazid bin Harun] has told us, [Sufyan] has informed us from ['Abdurrahman bin Al Ashbihani] from [Mujahid bin Wardan] from

[Urwah] from [Aisha] that a slave of the Prophet (peace and blessings of Allah be upon him) fell from a date palm tree and died. Then the Prophet (peace and blessings of Allah be upon him) said: "Find out whether he has any heirs." The Companions said: "He does not have any." The Prophet (peace and blessings of Allah be upon him) said: "Give his wealth to some of the villagers." This is a hasan hadith.

INHERITANCE FOR FREEDOM SERVANTS

Hadith Imam Tirmidzi Number 2032

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَوْسَجَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَدَعْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيرَاثَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا الْبَابِ إِذَا مَاتَ الرَّجُلُ وَلَمْ يَتْرُكْ عَصَبَةً أَنَّ مِيرَاثَهُ يُجْعَلُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan] from [Amr bin Dinar] from [Ausajah] from [Ibn 'Abbas] that a man died during the time of the Prophet peace be upon him and he did not leave any heirs except a servant whom he had freed, then the Prophet sallallahu 'alaihi wa sallam gave him (his servant) his inheritance. Abu Isa said : This is a hasan hadith and is practiced by the ulama. In this chapter, that if a man dies and does not have 'Ashabah, then his inheritance is given to Baitul Mal.

Hadith Corroboration
Imam Ahmad : 1829
Imam Ibnu Majah : 2731

PROHIBITION OF MUTUAL INHERITANCE BETWEEN MUSLIMS AND KAFIR

Hadith Imam Tirmidzi Number 2033

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ ح وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا هُشَيْمٌ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ نَحْوَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَاهُ مَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنْ الزُّهْرِيِّ نَحْوَهُ هَذَا وَرَوَى مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَحَدِيثُ مَالِكٍ وَهُمْ فِيهِ مَالِكٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ فَقَالَ عَنْ عَمْرِو بْنِ عُثْمَانَ وَأَكْثَرُ أَصْحَابِ مَالِكٍ قَالُوا عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ عُثْمَانَ

وَعَمْرُو بْنُ عُثْمَانَ بْنِ عَفَّانَ هُوَ مَشْهُورٌ مِنْ وَلَدِ عُثْمَانَ وَلَا يُعْرَفُ عَمْرُو بْنُ عُثْمَانَ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ وَاخْتَلَفَ بَعْضُ أَهْلِ الْعِلْمِ فِي مِيرَاثِ الْمُرْتَدِّ فَجَعَلَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمُ الْمَالَ لَوَرَثَتِهِ مِنَ الْمُسْلِمِينَ وَقَالَ بَعْضُهُمْ لَا يَرِثُهُ وَرَثَتُهُ مِنَ الْمُسْلِمِينَ وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَهُوَ قَوْلُ الشَّافِعِيِّ

Narrated to us [Sa'id bin 'Abdurrahman Al Makhzumi] and more than one person, they said : has told us [Sufyan] from [Az Zuhri] -In another narration- And has told us ['Ali bin Hujr] has informed us [Husaym] from [Az Zuhri] from ['Ali bin Husain] from ['Amr bin 'Uthman] from [Usamah bin Zaid] that the Messenger of Allah peace be upon him said: "A Muslim cannot inherit a disbeliever, nor can an unbeliever inherit a believer." Narrated to us [Ibn Abu 'Umar] has told us [Sufyan] has told us [Az Zuhri] with a hadith like this. Abu Isa said : The meaningful hadith was also narrated from Jabir and Abdullah bin Amr. And this hadith is Hasan Sahih. This is also what was narrated by [Ma'mar] and more than one narrator from Az Zuhri. And [Malik] also narrated it from [Az Zuhri] from [Ali ibn Husayn] from [Umar ibn Uthman] from [Usamah ibn Zaid] from the Prophet peace be upon him , with similar hadiths. In Malik's hadith there is Wahm. This hadith has been narrated by some of them from Malik who said: From Amr ibn Uthman. Most of Malik's companions said: From Malik from Amr ibn Uthman. While Amr ibn Uthman is better known as one of Uthman's sons and not known by the name Umar ibn Uthman. According to scholars, this hadith is practiced. While some others have different opinions regarding the inheritance of an apostate. Therefore, most of the companions of the Prophet peace be upon him made the property for his Muslim heirs. And some of them said, "His heirs who are Muslims, cannot inherit his inheritance." And they argue with the hadith of the Prophet peace be upon him , "A Muslim cannot inherit from an infidel." This is the opinion of Imam Asy Syafi'i.

Hadith Corroboration

Imam Ahmad : 20752, 20757, 20771, 20807, 20812, 20819

Imam Bukhari : 6267

Imam Muslim : 3027

Imam Abu Dawud : 2521

Imam Ibnu Majah : 2719, 2720

Imam Malik : 959

Imam Darimi : 2868, 2871, 2873, 2874

IT IS NOT ALLOWED TO INHERIT BETWEEN TWO PEOPLE OF DIFFERENT RELIGIONS

Hadith Imam Tirmidzi Number 2034

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ جَابِرٍ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى

Narrated to us [Humaid bin Mas'adah] has told us, [Hushain bin Numair] has told us from [Ibn Abu Laila] from [Abu Az Zubair] from [Jabir] from the Prophet peace be upon him , he

said: "It is not permissible for two people of different religions to inherit each other." Abu Isa said: This is a hadith that we do not know from the hadith of Jabir except from the hadith of Ibn Abi Laila.

Hadith Corroboration
Imam Ahmad : 6377, 6549
Imam Abu Dawud : 2523
Imam Ibnu Majah : 2721
Imam Darimi : 2864, 2865

PROHIBITION ON MURDERERS INHERITING THEIR VICTIMS' PROPERTY

Hadith Imam Tirmidzi Number 2035

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَاتِلُ لَا يَرِثُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا يَصِحُّ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِسْحَقُ بْنُ عَبْدِ اللَّهِ بْنُ أَبِي فَرَوَةَ قَدْ تَرَكَهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْقَاتِلَ لَا يَرِثُ كَانَ الْقَتْلُ عَمْدًا أَوْ خَطَأً وَقَالَ بَعْضُهُمْ إِذَا كَانَ الْقَتْلُ خَطَأً فَإِنَّهُ يَرِثُ وَهُوَ قَوْلُ مَالِكٍ

Narrated to us [Qutaibah] has told us, [Al-Layth] has told us from [Ishaq bin 'Abdullah] from [Az Zuhri] from [Humaid bin 'Abdurrahman] from [Abu Hurairah] from the Prophet peace be upon him he said: "The one who kills is not allowed to inherit." Abu Isa said: This is an inauthentic hadith, it is not known except through this route. And Ishaq bin Abdullah bin Abi Farwah has been abandoned by some hadith experts such as Ahmad bin Hanbal, but this hadith is practiced by scholars that the one who kills is not allowed to inherit whether the killing was intentional or not. As for some scholars are of the opinion that, if the killing was not intentional then he is allowed to inherit, and this is the opinion of Malik.

Hadith Corroboration
Imam Ibnu Majah : 2635, 2725
Imam Malik : 1366
Imam Darimi : 2951, 2954, 2955, 2957

THE WIFE HAS THE RIGHT TO INHERIT HER HUSBAND'S DESIGNS

Hadith Imam Tirmidzi Number 2036

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ عُمَرُ الدِّيَّةُ عَلَى الْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا فَأَخْبَرَهُ الضَّحَّاكُ بْنُ سُفْيَانَ الْكَلَابِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ أَنْ وَرَثَ امْرَأَةٍ أَشِيمَ الضَّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] and [Ahmad bin Mani'] and more than one person, they said : has

told us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Sa'id bin Al Musayyab] he said : Umar said, "The diyat is imposed on a person who is wise. And a woman does not inherit from her husband's diyat any thing." So [Adl Dlahak bin Sufyan Al Kilabi] also informed him that the Prophet peace be upon him had written to him which stated: "Aysyam bin Dlibabi's wife should inherit her husband's diyat." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
 Imam Ahmad : 15185, 15186
 Imam Abu Dawud : 2538
 Imam Ibnu Majah : 2632
 Imam Malik : 1364

INHERITANCE LAW OF WOMEN WHO DIE AFTER PAYING FOR THE FETAL SATISFIED

Hadith Imam Tirmidzi Number 2037

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا بِعُرَّةِ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِالْعُرَّةِ تُوقِفَتْ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ عَقْلَهَا عَلَى عَصَبَتِهَا قَالَ أَبُو عِيسَى وَرَوَى يُونُسُ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَرَوَاهُ مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَمَالِكٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ

Narrated to us [Qutaibah] has told us [Al Laits] from [Ibn Shihab] from [Sa'id bin Al Musayyab] from [Abu Hurairah] that the Messenger of Allah peace be upon him decreed Diyat for the miscarried fetus of a Bani Lihyan woman, namely by freeing a female slave. Then the woman whose Diyat had been assigned to her died, so the Prophet peace be upon him decided that her inheritance would be for her children and husband. Meanwhile, the 'Aqil (remainder) is for the 'Ashabah. Abu 'Isa said : [Yunus] narrated this hadith from [Az Zuhri] from [Sa'id bin Al Musayyab] and [Abu Salamah] from [Abu Hurairah] from the Prophet peace be upon him for example. And [Malik] narrated it from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah], and [Malik] from [Az Zuhri] from [Sa'id bin Al Musayyab] from the Prophet peace be upon him in mursals.

Hadith Corroboration
 Imam Ahmad : 10531
 Imam Bukhari : 6243, 6398
 Imam Muslim : 3184
 Imam Nasa'i : 4735

POLYSTS SURRENDER THEMSELVES TO MUSLIMS

Hadith Imam Tirmidzi Number 2038

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكَيْعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ وَقَالَ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ وَهَبٍ عَنْ تَمِيمِ الدَّارِيِّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الشِّرْكِ يُسْلِمُ عَلَى يَدَيِ رَجُلٍ مِنَ الْمُسْلِمِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ وَهَبٍ وَيُقَالُ ابْنُ مَوْهَبٍ عَنْ تَمِيمِ الدَّارِيِّ وَقَدْ أَدْخَلَ بَعْضُهُمْ بَيْنَ عَبْدِ اللَّهِ بْنِ وَهَبٍ وَبَيْنَ تَمِيمِ الدَّارِيِّ قَبِيصَةَ بْنِ دُوَيْبٍ وَلَا يَصِحُّ رَوَاهُ يَحْيَى بْنُ حَمَزَةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ وَزَادَ فِيهِ قَبِيصَةَ بْنِ دُوَيْبٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ عِنْدِي لَيْسَ بِمُتَّصِلٍ وَقَالَ بَعْضُهُمْ يُجْعَلُ مِيرَاثُهُ فِي بَيْتِ الْمَالِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَاحْتَجَّ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ

Narrated to us [Abu Kuraib] has told us [Abu Usamah] and [Ibn Numair] and [Waki'] from [Abdul 'Aziz bin 'Umar bin 'Abdul 'Aziz] from [Abdullah bin Mauhib] and said some of them from 'Abdullah bin Wahb from [Tamim Ad Dari] he said : I asked the Messenger of Allah peace be upon him , "What is the Sunnah if a polytheist surrenders himself in the hands of a Muslim?" So Rasulullah shallallahu 'alaihi wasallam answered: "He is the one who has more right to survival and death." Abu Isa said : This is a hadith that we do not know except from the hadith of Abdullah bin Wahb - he is also known as Ibn Maihab - from Tamim Ad Dari. Some of them include Qabishah bin Dzu`aib between Abdullah bin Wahb and Tamim Ad Dari, but this is not authentic. [Yahya bin Hamzah] narrated it from [Abdul Aziz bin Umar] and added in it: [Qabishah bin Dzu`aib]. Then according to some scholars, this hadith is practiced. However, in my opinion, the chain of transmission of this hadith is not muttashil. And according to some others, that the inheritance was handed over to the Baitul Mal, this is the opinion of Imam Ash-Shafi'i, and he argued with the Hadith of the Prophet peace be upon him : "That Al Wala` (guardianship) is for the one who frees."

Hadith Corroboration
Imam Abu Dawud : 2529
Imam Ibnu Majah : 2742
Imam Darimi : 2906

CHILDREN PRODUCED OF ADULTERY DO NOT INHERIT

Hadith Imam Tirmidzi Number 2039

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ عَاهَرَ بَحْرَةً أَوْ أَمَةً فَالْوَلَدُ وَلَدُ زَنَاءٍ لَا يَرِثُ وَلَا يُورَثُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى غَيْرُ ابْنِ لَهِيْعَةَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ شُعَيْبٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ وَلَدَ الزَّانَا لَا يَرِثُ مِنْ أَبِيهِ

Narrated to us [Qutaibah] has told us, [Ibn Lahi'ah] has told us from [Amr bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah shallallahu 'alaihi wasallam said: "Any man who commits adultery with a free woman or a slave woman, then his child is a child of adultery. He does not inherit nor is he inherited." Abu Isa said: Besides Ibn

Lahi'ah, this hadith has also been narrated from Amr bin Syu'aib. This hadith is practiced by scholars that a child of adultery is not allowed to inherit from his father.

Hadith Corroboration
Imam Ibnu Majah : 2735

ASHABAH INHERITED THE PROPERTY OF THE FREED SLAVES

Hadith Imam Tirmidzi Number 2040

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَرِثُ الْوَلَاءُ مَنْ يَرِثُ الْمَالَقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Qutaibah] has told us [Ibn Lahi'ah] from ['Amr bin Syu'aib] from [his father] from [his grandfather] that the Prophet peace be upon him said: "All 'Ashabah who inherited his property have the right to inherit the property of the slaves freed by the deceased." Abu Isa said : This is a hadith whose sanad is not strong.

Hadith Corroboration
Imam Ahmad : 142

WOMEN GET THREE INHERITANCES

Hadith Imam Tirmidzi Number 2041

حَدَّثَنَا هَارُونُ أَبُو مُوسَى الْمُسْتَمْلِيُّ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنَا عُمَرُ بْنُ رُوْبَةَ التَّغْلِبِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ بْنِ بُسْرِ النَّضْرِيِّ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ تَحْوزُ ثَلَاثَةَ مَوَارِيثَ عَتِيقَهَا وَلَقِيْظَهَا وَوَلَدَهَا الَّذِي لَا عَنَتَ عَلَيْهَا هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا يُعْرَفُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ حَرْبٍ

Narrated to us [Harun Abu Musa Al Mustamli Al Baghdadi] has told us [Muhammad bin Harb] has told us ['Umar bin Ru'yah At Taghlibi] from ['Abdul Wahid bin 'Abdullah bin Busr An Nashri] from [Watsilah bin Al Asqa'] he said : Rasulullah peace be upon him said: "A woman can get three inheritances: From freed slaves, the children she finds, and the children with whom she has committed mula'anah with her husband." This is a hadith from Hasan Gharib that we don't know except from this route, namely from the hadith of Muhammad bin Harb.

Hadith Corroboration
Imam Ahmad : 15430, 15437, 16367
Imam Abu Dawud : 2519
Imam Ibnu Majah : 2732

THE LIMITATION OF A WILL IS ONE THIRD OF THE ASSETS AND THE

PRIORITY OF LEAVING THE HEIR IN A CONDITION OF SUFFICIENT PROVISION

Hadith Imam Tirmidzi Number 2042

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّهِ قَالَ لَا قُلْتُ فَثُلُثِي مَالِي قَالَ لَا قُلْتُ فَالْشَّطْرُ قَالَ لَا قُلْتُ فَالْثُلُثُ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ إِنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا حَتَّى اللَّقْمَةُ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْلَفَ عَنْ هِجْرَتِي قَالَ إِنَّكَ لَنْ تُخْلَفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً وَلَعَلَّكَ أَنْ تُخْلَفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنَّ الْبَائِسَ سَعْدُ ابْنُ خَوْلَةَ يَرِثُنِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ لِلرَّجُلِ أَنْ يُوصِيَ بِأَكْثَرِ مِنَ الثُّلُثِ وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالثُّلُثُ كَثِيرٌ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan bin 'Uyainah] from [Az Zuhri] from ['Amir bin Sa'd bin Abu Waqqash] from [his father] he said : In the year of Fathu Makkah, I was sick and felt like I was going to die. Then Rasulullah shallallahu 'alaihi wasallam visited me, so I said to him, "O Messenger of Allah, indeed I have a lot of wealth, whereas no one will inherit me except my daughter alone. Do I have to make a will with all my wealth?" he answered: "No." I said, "Or two-thirds of it?" He answered: "No." I said again, "Or half of it?" he answered: "No." I said again, "Then a third of it?" Finally he said: "A third. However, a third is a large amount. In fact, if you leave your heirs well off, it is better than leaving them poor and begging from people. And you should not spend anything unless you are rewarded with a reward, up to a mouthful of food that you put in your wife's mouth." Then I asked, "O Messenger of Allah, have I been abandoned from my hijrah?" He answered: "Indeed, you will not be left behind after me, until you do deeds with which you hope for Allah's face, so that your rank (in His sight) becomes higher. And hopefully after you die after me, people will benefit from you, and others will suffer accidents. O Allah, accept the hijrah of my friends, and do not reject their end." However, Al Ba' is Sa'd bin Khaulah, Rasulullah peace be upon him , inherited it, so that he could die in Mecca. Abu Isa said : The hadith is also narrated from Ibn Abbas. This is a Hasan Sahih hadith. And this hadith has also been narrated by more than one narrator from Sa'd bin Abu Waqhas. According to Expert Imu, this hadith is put into practice, namely, a man cannot bequeath more than a third of his wealth. Meanwhile, some scholars believe that it is Mustahab (sunnah) if the will is less than one third, based on the words of the Prophet peace be upon him : "And that one third is a large amount."

DEEDS OF OBEDIENCE AND RISKS WHEN DEATH COMES

Hadith Imam Tirmidzi Number 2043

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا الْأَشْعَثُ بْنُ جَابِرٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ ثُمَّ قَرَأَ عَلَيَّ أَبُو هُرَيْرَةَ { مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ إِلَى قَوْلِهِ ذَلِكَ الْفَوْزُ الْعَظِيمُ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَنَصْرُ بْنُ عَلِيٍّ الَّذِي رَوَى عَنْ الْأَشْعَثِ بْنِ جَابِرٍ هُوَ جَدُّ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ

Narrated to us [Nashr bin 'Ali Al Jahdhami] has told us ['Abdush Shamad bin 'Abdul Warits] has told us [Nashr bin 'Ali] has told us [Al Asy'ats bin Jabir] from [Syahr bin Hausyab] from [Abu Hurairah] that he told him from the Messenger of Allah peace be upon him said: "Indeed, a man and a woman can do deeds of obedience to Allah for sixty years, then when they die they both do something that is dangerous for their heirs, thus requiring both of them to go to hell." Then Abu Hurairah read the verse to me: "MIM BA'DI WASIYYATIY YUUSHAA BIHAA AU DAININ GHAIIRA MUDLAARRIW WASIYYATAM MINAllah (after fulfilling the will made by him or after paying his debts without giving harm to the heirs. (Allah determined that as) the true Shari'ah from Allah)." (QS An Nisa': 12) until the word of Allah, "DZALIKAL FAUZUL 'ADZIIM (and that is a great victory)." (QS An Nisa': 13) Abu Isa said : This hadith is hasan shahih gharib, as for Nashr bin Ali who narrated it from Ats'ats bin Jabir, he was Nahsr bin Ali Al Jahdlami's grandfather.

Hadith Corroboration
 Imam Abu Dawud : 2483

RECOMMENDATIONS FOR MAKING A WILL FOR THOSE WHO OWN PROPERTY

Hadith Imam Tirmidzi Number 2044

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ امْرِئٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ مَا يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan] from [Ayyub] from [Nafi'] from [Ibn

'Umar] he said : The Prophet peace be upon him said: "There is no right for a Muslim to spend the night for two days, while he has property that he must will, unless his will has been written on his side." Abu Isa said : This is a Hasan Sahih hadith. And it has also been narrated from [Az Zuhri] from [Salim] from [Ibnu 'Umar] from the Prophet peace be upon him with hadiths like this.

Hadith Corroboration

Imam Ahmad : 4350, 4667, 4872, 4950, 5254, 5256, 5660, 5827, 6221

Imam Bukhari : 2533

Imam Muslim : 3074, 3075

Imam Abu Dawud : 2478

Imam Tirmidzi : 896, 2044

Imam Nasa'i : 3557, 3558, 3560

Imam Ibnu Majah : 2690, 2693

Imam Malik : 1256

Imam Darimi : 3046

THE WILL OF THE RASULULLAH AND HIS OBLIGATIONS

Hadith Imam Tirmidzi Number 2045

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو قَطَنِ عَمْرُو بْنُ الْهَيْثَمِ الْبَغْدَادِيُّ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ قُلْتُ لِابْنِ أَبِي أَوْفَاوَصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قُلْتُ كَيْفَ كُتِبَتْ الْوَصِيَّةُ وَكَيْفَ أَمَرَ النَّاسَ قَالَ أَوْصَى بِكِتَابِ اللَّهِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ

Narrated to us [Ahmad bin Mani'] has told us [Abu Qathan 'Amr bin Al Haitsam Al Baghdadi] has told us [Malik bin Mighwal] from [Thalhah bin Musharrif] he said : I once asked [Ibn Abu Afa], "Did Rasulullah peace be upon him make a will (regarding his property)?" He answered, "No." Then I asked again, "Then why is a will mandatory? And why does he order people to fulfill it?" He answered, "He has made a will with the Book of Allah." Abu Isa said : This is the hadith of Hasan Sahih Gharib. We do not know this except from the hadith of Malik bin Mighwal.

Hadith Corroboration

Imam Ahmad : 18335, 18347, 18595

Imam Bukhari : 2535, 4101, 4631, 4634

Imam Muslim : 3086, 3087

Imam Tirmidzi : 2045

Imam Nasa'i : 3561

Imam Ibnu Majah : 2686

Imam Darimi : 3051

PROHIBITION OF WILLS TO HEIRS

Hadith Imam Tirmidzi Number 2046

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَهَنَادٌ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا شَرْحِبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ عَنْ أَبِي أَمَامَةَ

الْبَاهِلِيُّ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لَوَارِثٍ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحَسَابُهُمْ عَلَى اللَّهِ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ لَا تُنْفِقُ امْرَأَةٌ مِنْ بَيْتٍ زَوْجَهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامَ قَالَ ذَلِكَ أَفْضَلُ أَمْوَالِنَا ثُمَّ قَالَ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالَّذِينَ مَقْضِيٌّ وَالزَّرْعِيمُ غَارِمٌ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ عَمْرِو بْنِ خَارِجَةَ وَأَنَسٍ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ وَرِوَايَةُ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنْ أَهْلِ الْعِرَاقِ وَأَهْلِ الْحِجَازِ لَيْسَ بِذَلِكَ فِيمَا تَفَرَّدَ بِهِ لِأَنَّهُ رَوَى عَنْهُمْ مَنَاكِيرَ وَرِوَايَتُهُ عَنْ أَهْلِ الشَّامِ أَصَحُّ هَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ إِسْمَاعِيلُ بْنُ عِيَّاشٍ أَصْلَحَ حَدِيثًا مِنْ بَقِيَّةٍ وَلِبَقِيَّةٍ أَحَادِيثُ مَنَاكِيرُ عَنِ الثَّقَاتِ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ قَالَ أَبُو إِسْحَقَ الْفَزَارِيُّ خُذُوا عَنْ بَقِيَّةٍ مَا حَدَّثَ عَنِ الثَّقَاتِ وَلَا تَأْخُذُوا عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ مَا حَدَّثَ عَنِ الثَّقَاتِ وَلَا عَنْ غَيْرِ الثَّقَاتِ

Narrated to us [Ali bin Hujr] and [Hannad] they both said : has told us [Isma'il bin 'Ayyasy] has told us [Syurahbil bin Muslim Al Khaulani] from [Abu Umamah Al Bahili] he said : I heard the Messenger of Allah (peace and blessings of Allah be upon him) say in his sermon during the Hajj Wada: "Indeed, Allah has given to everyone who has the right what is his right. So there is no will for heirs. A child's fate is for his father. For an adulterer, he is stoned (stoned) and his reckoning is handed over to Allah. And whoever entrusts himself to someone other than his father, or has a guardian other than his guardian, then Allah's curse will fall upon him until the Day of Resurrection. A wife cannot spend her husband's property, except with his permission." Then he was asked, "O Messenger of Allah, is food also not permitted?" He answered: "Food is the most important treasure we have." Then he said again: "Naked women will be punished. Gifts will be rejected, while debts will be repaid. And a guarantor will pay." Abu Isa said : The meaningful hadith was also narrated from Amru bin Kharijah and Anas. This is a Hasan Sahih hadith. And it has also been narrated from the Umamah of the Prophet peace be upon him apart from this route. History of Isma'il bin Ayyas from the people of Iraq. Meanwhile, the people of Hijaz are not like that, regarding hadiths in which there is tafarrud (a separate narrator in narrating hadiths), because the Munkarul Hadiths (narrators whose stories are evil) have narrated it from them. And the history from the people of Syria is more authentic. This is what Muhammad bin Isma'il said. He said : I heard Muhammad bin Isma'il say; I heard Ahmad bin Al Hasan say; said Ahmad bin Hambal; Isma'il bin 'Ayyasy had better hadith than the others. Another reason is the Munkar hadiths narrated from Ats Tsiqqah. And I heard Abdullah bin Abdurrahman say; I heard Zakariya bin 'Adi say; Abu Ishaq Al Fazari said, "Take it from Al Baqiyyah, namely the hadith which they narrated from Ats Tsiqqaat. And do not take hadith from Isma'il bin 'Ayyasy whether he narrated it from Ats Tsiqqaat or from other than Ats Tsiqqaat.

PROHIBITION OF WILLS TO HEIRS AND JURISDICTIONS FOR CHILDREN OF ADULTERY

Hadith Imam Tirmidzi Number 2047

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ عَنْ عَمْرِو بْنِ خَارِجَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ عَلَى نَاقَتِهِ وَأَنَا تَحْتَ جَرَانِهَا وَهِيَ تَقْصَعُ بِجَرَّتِهَا وَإِنَّ لُعَابَهَا يَسِيلُ بَيْنَ كَتِفَيَّ فَسَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ وَلَا وَصِيَّةَ لَوَارِثٍ وَالْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ رَغْبَةً عَنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا قَالَ وَ سَمِعْتُ أَحْمَدَ بْنَ الْحُسَيْنِ يَقُولُ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لَا أَبَالِي بِحَدِيثِ شَهْرِ بْنِ حَوْشَبٍ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ شَهْرِ بْنِ حَوْشَبٍ فَوَثَّقَهُ وَقَالَ إِنَّمَا يَتَكَلَّمُ فِيهِ ابْنُ عَوْنٍ ثُمَّ رَوَى ابْنُ عَوْنٍ عَنْ هِلَالِ بْنِ أَبِي زَيْنَبٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qatadah] from [Syahr bin Hausyab] from ['Abdurrahman bin Ghanm] from ['Amr bin Kharijah] that the Prophet peace be upon him once delivered a sermon on his camel, while I remained under the neck of his camel whose saliva was flowing and dripping foam between my shoulders. So I heard him say: "Indeed, Allah has given to all those who have the right what is their right. Therefore, there is no longer a will for heirs. The fate of a child belongs to his father. For an adulterer, for him is a stone (stoning). Whoever has a fate with someone other than his father or has a guardianship with someone other than his guardian because he hates them, then the curse of Allah will fall on him and Allah will not accept from him, whether it is a sunnah practice or an obligatory practice." Abu Isa said : I heard Ahmad bin Al Husain say; Ahmad bin Hanbal said : I do not care about the hadith of Syahr bin Hausyab. And I once asked Muhammad bin Isma'il about Syahr bin Hausyab, so he also tsiqqah it then said, "The only one who commented on it was Ibn 'Aun. Then Ibn 'Aun narrated from Hilal bin Abu Zainab, from Syahr bin Hausyab. Abu Isa said : This is a Hasan Sahih hadith.

Hadith Corroboration
 Imam Ahmad : 17006, 17007, 17388, 17389, 21263
 Imam Abu Dawud : 2486
 Imam Nasa'i : 3581, 3583
 Imam Ibnu Majah : 2704, 2705
 Imam Darimi : 3128

PAYMENT OF DEBT BEFORE WILL

Hadith Imam Tirmidzi Number 2048

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ الْهَمْدَانِيِّ عَنْ الْحَارِثِ عَنْ عَلِيَّ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالَّذِينَ قَبْلَ الْوَصِيَّةِ وَأَنْتُمْ تُقَرُّونَ الْوَصِيَّةَ قَبْلَ الدِّيْنِ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّهُ يُبَدَأُ بِالَّذِينَ قَبْلَ الْوَصِيَّةِ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan bin 'Uyainah] from [Abu Ishaq Al Hamdani] from [Al Harith] from ['Ali] that the Prophet peace be upon him prioritized the payment of debts, before carrying out the will. Meanwhile, you prioritize your will over debt payments. Abu Isa said : According to the majority of scholars, this hadith is practiced. Namely, you should start with the debt first, before executing the will.

Hadith Corroboration
Imam Ahmad : 561, 1037, 1159
Imam Nasa'i : 4925
Imam Ibnu Majah : 2706

WILLS AND ALLOCATION OF PROPERTY Hadith Imam Tirmidzi Number 2049

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي حَبِيبَةَ الطَّائِيِّ قَالَ أَوْصَى إِلَيَّ أَخِي بِطَائِفَةٍ مِنْ مَالِهِ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَقُلْتُ إِنَّ أَخِي أَوْصَى إِلَيَّ بِطَائِفَةٍ مِنْ مَالِهِ فَأَيْنَ تَرَى لِي وَضَعَهُ فِي الْفُقَرَاءِ أَوِ الْمَسَاكِينِ أَوِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ فَقَالَ أَمَّا أَنَا فَلَوْ كُنْتُ لَمْ أَعْدِلْ بِالْمُجَاهِدِينَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَثَلُ الَّذِي يَعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبِعَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] has told us ['Abdurrahman bin Mahdi] has told us [Sufyan] from [Abu Ishaq] from [Abu Habibah Ath Tha'i] he said : My brother bequeathed to me a pile of property he owned. So I went to [Abu Darda`] and said to him, "Indeed, my brother has bequeathed to me a pile of his property. So what do you think, should I allocate it to the fuqara` or the poor, or to the Mujahideen in the way of Allah?" So he answered; In my opinion, I have not done justice to the mujahideen. I once heard the Prophet peace be upon him say: "The parable of a person who frees a slave when he is about to die (sakarati), is like a person who gives him a gift when he is full." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 20725, 20726, 26257
Imam Abu Dawud : 3454
Imam Nasa'i : 3556

GUARDIANSHIP FOR US IS NOT A CONDITION

Hadith Imam Tirmidzi Number 2050

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ وَيَكُونُ لِي وَلَاؤُكَ فَعَلْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ وَيَكُونُ لَنَا وَلَاؤُكَ فَلْتَفْعَلْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةً مَرَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ

Narrated to us [Qutaibah] has told us [Al Laits] from [Ibnu Shihab] from ['Urwah] that ['Aisyah] informed him that Barirah had come to ask 'Aisyah for help regarding her Kitabah (agreement for her freedom by paying a certain amount of money), but Aisyah had not had time to fulfill it. Then Aisyah said to Barirah, "Go back to your master, if they are willing for me to fulfill your scriptures and your guardianship will be my right, I will definitely do it." Finally Barirah told this to her employers, but they were reluctant, saying, "If he wants, he can release you, but your guardianship remains with you." Then Aisha told the Prophet (peace and blessings of Allah be upon him), and the Prophet (peace and blessings of Allah be upon him) said: "What will happen to them if they make a condition that is not in the Qibatullah? Whoever makes a condition that is not in the Book of Allah, then that condition is meaningless to him, even if he makes a condition a hundred times." Abu Isa said: This is a Hasan Sahih hadith. And this hadith has also been narrated by more than one narrator from Aisha. According to Ahlul Imi, this hadith is practiced. Namely, guardianship is the property of the one who liberates.

Hadith Corroboration

Imam Ahmad : 4586, 5501, 5659, 6031, 6127, 6163, 22924, 23580, 23749, 23882, 24123, 25130

Imam Bukhari : 2023, 2024, 2373, 2374, 2376, 2516, 2527, 6223, 6255, 6260, 6262

Imam Muslim : 2761, 2769

Imam Abu Dawud : 2526, 3428

Imam Nasa'i : 3394, 4576

Imam Ibnu Majah : 2512

Imam Malik : 1275, 1276, 1277

GUARDIANSHIP FOR THE FREEDOM

Hadith Imam Tirmidzi Number 2051

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ

أَوْ لِمَنْ وَلِيَ التَّعَمَّةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Narrated to us [Bundar] has told us ['Abdurrahman bin Mahdi] has told us [Sufyan] from [Mansur] from [Ibrahim] from [Al Aswad] from ['Aisyah] that; He wanted to buy Barirah, but his employer required Al Wala` (permanent ownership of them), so the Prophet peace be upon him said: "Indeed the guardianship (property rights) is for the one who pays, or for the waliyun ni'mah (who liberates)." Abu Isa said : The hadith is also narrated from Ibn Umar and Abu Hurairah. And this is Hasan Sahih hadith. And according to Ahlul Ilmi, this hadith is practiced.

Hadith Corroboration

Imam Ahmad : 4586, 4623, 5659, 6031, 6127, 6163, 22924, 23580, 23749, 24123, 24388

Imam Bukhari : 2374, 6223, 6263

Imam Abu Dawud : 2526, 2527

PROHIBITION ON SELLING AL WALA'

Hadith Imam Tirmidzi Number 2052

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ وَيُرْوَى عَنْ شُعْبَةَ قَالَ لَوَدِدْتُ أَنَّ عَبْدَ اللَّهِ بْنَ دِينَارٍ حِينَ حَدَّثَ بِهَذَا الْحَدِيثِ أَذِنَ لِي حَتَّى كُنْتُ أَقُومُ إِلَيْهِ فَأَقْبِلُ رَأْسَهُ وَرَوَى يَحْيَى بْنُ سُلَيْمٍ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ وَهُمْ وَهُمْ فِيهِ يَحْيَى بْنُ سُلَيْمٍ وَالصَّحِيحُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَبُو عِيسَى وَتَفَرَّدَ عَبْدُ اللَّهِ بْنُ دِينَارٍ بِهَذَا الْحَدِيثِ

Narrated to us [Ibn Abu 'Umar] has told us [Sufyan bin 'Uyainah] has told us ['Abdullah bin Dinar] he heard ['Abdullah bin 'Umar] that the Messenger of Allah peace be upon him forbade the sale of Al Wala` (ownership) and also gave it away. Abu Isa said : This is a Hasan Sahih hadith, we don't know about it except from the hadith of Abdullah bin Dinar from Ibn Umar from the Prophet peace be upon him that he forbade selling Al Wala` or giving it away. This hadith has also been narrated by [Syu'bah], [Sufyan Ats Tsauri] and [Malik bin Anas] from [Abdullah bin Dinar]. And it was also narrated from Syu'bah, he said, "Indeed, I wish that Abdullah bin Dinar when narrating this hadith would allow me to kiss his head. [Yahya bin Sulaim] also narrated this hadith from [Ubaidullah bin Umar], from [Nafi'] from [Ibn Umar] from the Prophet peace be upon him , but in it there is Wahm. The authentic one is from Ubaidullah bin Umar from Abdullah bin Dinar from Ibn Umar from the

Prophet peace be upon him . And this is also how it was narrated by more than one narrator from Ubaidullah bin Umar who said :

Hadith Corroboration

Imam Ahmad : 5239, 5586

Imam Bukhari : 2350, 6259

Imam Muslim : 2770

Imam Abu Dawud : 2530, 3039

Imam Tirmidzi : 1157, 2052

Imam Nasa'i : 4578, 4579, 4580

Imam Ibnu Majah : 2737, 2738

Imam Malik : 1278

Imam Darimi : 2459, 3027, 3028, 3031

THE PRINCIPLES OF THE GENERATION OF FRIENDS AND THE PROHIBITION OF DISREGARDING THEM

Hadith Imam Tirmidzi Number 2053

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ خَطَبَنَا عَلِيٌّ فَقَالَ مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرُوهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءٌ مِنَ الْجِرَاحَاتِ فَقَدْ كَذَبَ وَقَالَ فِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ قَالَ أَبُو عِيسَى وَرَوَى بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَلِيٍّ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim At Taimi] from [his father] he said : [Ali] once delivered a sermon to us saying, "Whoever thinks that we have anything that we read except the Book of Allah (Al Qur'an) and in this Sahifah camel's teeth, or something made of stones, then he has truly lied." And in his sermon, he also said : Rasulullah peace be upon him said: "The city of Medina is haram (holy), namely the area between 'Air and Tsaur. So whoever commits evil in it, or intends to commit evil in it, the curse of Allah, the Angels and the curse of all mankind will fall on him. Allah will not accept from him, whether obligatory deeds or sunnah deeds. And whoever has a destiny other than his father, or has a guardian other than his guardian, then the curse of Allah, the Angels and the curse of all mankind will fall on him, he will no longer be accepted, whether the obligatory deeds or the sunnah deeds of the Muslims are one. And the lowest of them will be higher." Abu Isa said : Some of them narrated from [Al A'masy] from [Ibrahim At Tamimi], from [Al Harits bin Suwaid], from [Ali] with hadiths like that. Abu Isa said : This is an authentic Hasan hadith. And it has also been narrated in more than one way from Ali from the Prophet peace be upon him .

Hadith Corroboration

BLACK CHILDREN'S COLOR AND ITS DIVERSITY

Hadith Imam Tirmidzi Number 2054

حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ
عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَجَاءَ رَجُلٌ مِنْ بَنِي فِزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ قَالَ
فَمَا أَلْوَانُهَا قَالَ حُمْرٌ قَالَ فَهَلْ فِيهَا أَوْرُقٌ قَالَ نَعَمْ إِنَّ فِيهَا لَوُرُقًا قَالَ أَلَيْسَ أَتَاهَا ذَلِكَ قَالَ لَعَلَّ عِرْقًا نَزَعَهَا قَالَ
فَهَذَا لَعَلَّ عِرْقًا نَزَعَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdul Jabbar bin Al 'Ala bin 'Abdul Jabbar Al 'Aththar] and [Sa'id bin 'Abdurrahman Al Makhzumi] they both said : has told us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyab] from [Abu Hurairah] he said : There was a man from Bani Fararah who came to Rasulullah peace be upon him and said, "O Rasulullah, indeed his wife has given birth to a black child." So the Prophet peace be upon him asked: "Do you have some camels?" The man answered, "Yes." He asked again: "Then what are the skin colors?" The man answered, "Red." He asked again: "Are any of them green?" the man answered, "Yes." He asked again: "Then where does the color come from?" The man answered, "Maybe it's from the roots he pulled out." Finally he said: "So it is the same with this, perhaps from the root that he pulled out." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 6892, 8930
Imam Bukhari : 4893, 6341, 6770
Imam Muslim : 2756, 2757
Imam Ibnu Majah : 1992, 1993

A FOOT THAT COME FROM ANOTHER FOOT

Hadith Imam Tirmidzi Number 2055

حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا
مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ أَلَمْ تَرِي أَنَّ مُجْزَرًا نَظَرَ آفِئًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ فَقَالَ هَذِهِ
الْأَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى ابْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ
الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَزَادَ فِيهِ أَلَمْ تَرِي أَنَّ مُجْزَرًا مَرَّ عَلَى زَيْدِ بْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ قَدْ غَطَّيَا
رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ إِنَّ هَذِهِ الْأَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ وَهَكَذَا حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُ

وَاحِدٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثُ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ
اِحتَجَّ بَعْضُ أَهْلِ الْعِلْمِ بِهَذَا الْحَدِيثِ فِي إِقَامَةِ أَمْرِ الْقَافَةِ

Narrated to us by [Qutaibah]; Al Laits narrated to us from Ibn Shihab from 'Urwah from 'Aishah that the Prophet, peace be upon him, once met her in a cheerful mood with a radiant face and said, "Did you not notice that Mujazziz looked at Zaid bin Harithah and Usamah bin Zaid?" He said again, "Indeed, these legs, some of them come from others." Abu Isa said; This is a hasan sahih hadith. Ibn Uyainah narrated this hadith from Az-Zuhri from Urwah from 'Aisha, and he added to it; "Did you not notice that Mujazziz passed by Zaid bin Harithah and Usamah bin Zaid, both of whom had covered their heads, while their feet were visible?" Then he said, "Indeed, these feet are part of the whole." Similarly, [Sa'id bin Abdurrahman] and others narrated this hadith from [Sufyan bin Uyainah] from [Zuhri] from [Urwah] from [Aisha]. This hadith is hasan sahih. Some scholars have used this hadith as evidence regarding the command to establish the matter of Al Qafah.

Hadith Corroboration
Imam Ahmad : 24708
Imam Bukhari : 6272, 6273
Imam Nasa'i : 3436, 3437
Imam Ibnu Majah : 2340

GIFTS CAN REMOVE HATE

Hadith Imam Tirmidzi Number 2056

حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ حَدَّثَنَا أَبُو مَعْشَرٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ وَلَا تَحْفِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ شِقَّ فَرَسٍ
شَاةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو مَعْشَرٍ اسْمُهُ نَجِيحٌ مَوْلَى بَنِي هَاشِمٍ وَقَدْ تَكَلَّمَ فِيهِ
بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Azhar bin Marwan Al Bashri] has told us, [Muhammad bin Sawa'] has told us, [Abu Ma'syar] has told us from [Sa'id] from [Abu Hurairah] from the Prophet peace be upon him , he said: "You should give gifts to each other, because gifts can remove hatred in the chest, and do not underestimate the gift of his neighbor even if it is only a piece of the leg of a goat." Abu Isa said : This hadith is gharib if viewed from this chain of chains. As for Abu Mi'syar, his name is Najih, namely a former slave of Bani Hashim, and some scholars have discussed it from the perspective of his memorization.

Hadith Corroboration
Imam Ahmad : 8882

THE PARABLE OF THE MAN WHO WITHDRAWED HIS GIFT

Hadith Imam Tirmidzi Number 2057

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ حَدَّثَنَا حُسَيْنُ الْمُكَتَّبِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ طَاوُسٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَالْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ فَأَفَاءَ ثُمَّ عَادَ فَرَجَعَ فِي قَيْئِهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Ahmad bin Mani'] has told us [Ishaq bin Yusuf Al Azraq] has told us [Husain Al Mukattab] from ['Amr bin Syu'aib] from [Thawus] from [Ibn 'Umar] that the Messenger of Allah peace be upon him said: "The example of a person who gives a gift and then takes it back is like a dog that eats until it is full and spits it out, then returns to eat it." Abu Isa said : The hadith is also narrated from Ibn Abbas and Abdullah bin Amru.

Hadith Corroboration
Imam Nasa'i : 3634

YOU SHOULD NOT TAKE A GIFT BACK EXCEPT BY A FATHER Hadith Imam Tirmidzi Number 2058

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ حَدَّثَنِي طَاوُسٌ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ يَرْفَعَانِ الْحَدِيثَ قَالَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ فَأَفَاءَ ثُمَّ عَادَ فِي قَيْئِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ الشَّافِعِيُّ لَا يَحِلُّ لِمَنْ وَهَبَ هِبَةً أَنْ يَرْجِعَ فِيهَا إِلَّا الْوَالِدُ فَلَهُ أَنْ يَرْجِعَ فِيمَا أُعْطِيَ وَلَدَهُ وَاحْتَجَّ بِهَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar] has told us [Ibn Abu 'Adi] from [Husain Al Mu'allim] from ['Amr bin Syu'aib] has told me [Thawus] from [Ibn 'Umar] and [Ibn Abbas] - both of whom interpreted this hadith - he said, "It is not lawful for someone to give a gift and then take it back. Except for a father who gives his child. And the example of someone who gives a gift, then takes it back, is like a goat that eats until it is full and vomits, then eats the vomit again." Abu Isa said : This is a Hasan Sahih hadith. Ash Syafi'i said, "It is not halal for someone who has given something and then takes it back. Except for a father, he may take back what he has given to his child." Then he argued with this hadith.

Hadith Corroboration
Imam Ahmad : 2014, 4579, 5236
Imam Nasa'i : 3630, 3632, 3643
Imam Ibnu Majah : 2368

DON'T GET GUILTY ON THE PROBLEM OF DESTINY Hadith Imam Tirmidzi Number 2059

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ حَدَّثَنَا صَالِحُ الْمُرِّيُّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ

عَنْ أَبِي هُرَيْرَةَ قَالَحَرْجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ فَعَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَانَتْمَا فُقَيَّ فِي وَجْنَتَيْهِ الرَّمَانُ فَقَالَ أَبْهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ أَلَّا تَتَنَازَعُوا فِيهِ فَقَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَائِشَةَ وَأَنَسٍ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ صَالِحِ الْمُرِّيِّ وَصَالِحِ الْمُرِّيِّ لَهُ غَرَائِبُ يَنْفَرُ بِهَا لَا يُتَابَعُ عَلَيْهَا

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi Al Bashri] has told us [Salih Al Murri] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam came out to meet us while we were arguing about the matter of destiny, then he became angry until his face became red until it looked like his cheeks were like cut pomegranates, then he asked "Were you ordered like this or was I sent to you for this matter? In fact, the destruction of those before you was because of their dispute in this matter. Therefore, I emphasize to you not to dispute in this matter." Abu Isa said : The meaningful hadith was also narrated from Umar, A'isyah and Anas. And this hadith is Gharib, we don't know it except from this sanad line from the hadith of Salih Al Murri, whereas Salih Al Murri has a hadith of Gharib which he narrated alone and no one followed him.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

ADAM AND MOSES' DEBATE ABOUT DESTINY

Hadith Imam Tirmidzi Number 2060

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ حَدَّثَنَا أَبِي عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ أَغَوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ قَالَ فَقَالَ آدَمُ وَأَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ قَالَ فَحَجَّ آدَمُ مُوسَى قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَجُنْدَبٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنْ الْأَعْمَشِ وَقَدْ رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَالَ بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Yahya bin Habib bin 'Arabi] has told us [Al Mu'tamir bin Sulaiman] [my father] has told us from [Sulaiman Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him , he said: "The Prophets Adam and Musa exchanged tongues. Moses said, 'O Adam, you are the one whom Allah has created, and breathed into you part of His spirit. But you led people astray and took people out of heaven.' Then Adam replied, 'O Musa, you have been purified by Allah with His Word, are you criticizing me for an action that I have done and that Allah also decreed before He created the heavens and the earth' So the Prophet Adam argued against Moses." Abu Isa said : The hadith is also narrated from Umar and Jundub. And this is a hasan sahih gharib hadith when viewed from this route, namely from the hadith of Sulaiman At Tamimi from Al A'mash. Some of A'mash's companions have narrated from A'mash from Abu Salih from Abu Hurairah from the Prophet peace be upon him with similar hadiths. And some others mention from [Al A'mash] from [Abu Salih] from [Abu Sa'id] from the Prophet peace be upon him . And this hadith has been narrated in more than one route from Abu Hurairah, from the Prophet peace be upon him .

Hadith Corroboration

Imam Ahmad : 7082, 7272, 7315, 7518, 7811, 8733, 8811, 9416, 9610

Imam Bukhari : 3157, 4367, 4369, 6124, 6961

Imam Muslim : 4793, 4794, 4795, 4796

Imam Abu Dawud : 4079, 4080

Imam Tirmidzi : 2060

Imam Ibnu Majah : 77

Imam Malik : 1394

THE DESTINY THAT HAS BEEN DETERMINED WILL MAKE YOUR PRACTICES EASIER

Hadith Imam Tirmidzi Number 2061

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِغَ مِنْهُ فَقَالَ فِيمَا قَدْ فُرِغَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلُّ مُيسَّرٍ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلْسَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] has told us ['Abdurrahman bin Mahdi] has related to us [Syu'bah] from ['Ashim bin 'Ubaidullah] he said : I heard [Salim bin 'Abdullah] tell a story from [his father], he said : Umar once asked, "O Messenger of Allah, what do you think, whether we are doing something that is made up or something new (its fate has not yet been determined) or something that has already been determined by fate?" So he answered: "Something has been determined by fate, O Ibnul Khaththab, and it will be made easier for everyone, as for people who are Ahlu Sa'adah (happy people) then they will do good deeds for happiness, while those who are among ahlu Saqa' (wretched people) will do good deeds for accidents." Abu Isa said : In this chapter there are hadiths from Ali, Hudzaifah bin Asid,

Anas and Imran bin Hushain. And this hadith is a hasan sahih hadith.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

HUMAN DESTINY HAS BEEN DETERMINED

Hadith Imam Tirmidzi Number 2062

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُيَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالِبَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَنْكُتُ فِي الْأَرْضِ إِذْ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ عَلِمَ وَقَالَ وَكَيْعٌ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ قَالُوا أَفَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ قَالَ لَا اْعْمَلُوا فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin 'Ali Al Hulwani] has told us ['Abdullah bin Numair] and [Waki'] from [Al A'masy] from [Sa'd bin 'Ubaidah] from [Abu 'Abdurrahman As Sulami] from ['Ali] he said : When we were with Rasulullah peace be upon him , at that time he was looking down at the ground. Suddenly, he raised his head towards the sky and then said: "None of you, unless his (destiny) is known." Waki' said, "Unless the seat is written, whether from hell or from heaven." The friends then asked, "Then wouldn't it be better if we just put our trust in it, O Messenger of Allah?" He answered: "No! Do charity, because everyone will be given something easy for something that has been created for him." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

THE PROCESS OF HUMAN CREATION AND THE DETERMINATION OF HIS DESTINY

Hadith Imam Tirmidzi Number 2063

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالِحَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ

عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسِلُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيئَهُ أَوْ سَعِيدَهُ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يُسَبِّقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يُسَبِّقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ مِثْلَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَسَمِعْتُ أَحْمَدَ بْنَ الْحُسَيْنِ قَالَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ الْأَعْمَشِ نَحْوَهُ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ زَيْدِ نَحْوَهُ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Zaid bin Wahb] from ['Abdullah bin Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam once told us: "Indeed, one of you had his creation collected in his mother's belly for forty days. Then he became blood forty days later. Then forty days later a clot of blood. And only at that time, an angel was sent to blow the spirit into his head. Then he was ordered with four things. Write down his sustenance, his death, his deeds, and whether he will be happy or miserable. So by The One in whose hands my soul is. Indeed, one of you is there who does good deeds with the deeds of the people of heaven until there is no longer any distance left between him and heaven but only an inch, but the book precedes him, then he is covered with the deeds of the people of hell and he enters it. And indeed, one of you does good deeds with the deeds of the people of hell until there is no distance between him and hell but only an inch, then he is preceded by the book, then he is closed with the deeds of the people of heaven, then he is. enter it." Abu Isa said : This is an authentic Hasan hadith. Narrated to us [Muhammad bin Basysyar] has told us [Yahya bin Sa'id] has told us [Al A'masy] has told us [Zaid bin Wahb] from ['Abdullah bin Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam told us, with a hadith like this. Abu Isa said : The hadith is also narrated from Abu Hurairah and Anas. I heard Ahmad bin Al Hasan say; I heard Ahmad bin Hanbal say, "I have never seen with my own eyes someone like Yahya bin Sa'id Al Qaththani. And this is a Hasan Sahih hadith. [Syyubah] and [Ats Tsauri] have narrated from [Al A'masy] for example. Have told us [Muhammad bin Al Ala`] Have told us [Waki'] from [Al A'masy] from [Zaid] a hadith like that.

Hadith Corroboration
 Imam Ahmad : 3441, 3738, 3882
 Imam Bukhari : 2969, 3085, 6105, 6900
 Imam Muslim : 4781
 Imam Abu Dawud : 4085
 Imam Tirmidzi : 2063
 Imam Ibnu Majah : 73

EVERY CHILD IS BORN IN A STATE OF FITRAH

Hadith Imam Tirmidzi Number 2064

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَيْعَةَ الْبُنَانِيُّ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْإِسْلَامِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ قِيلَ يَا رَسُولَ اللَّهِ فَمَنْ هَلَكَ قَبْلَ ذَلِكَ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ حَدَّثَنَا أَبُو كُرَيْبٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَقَالَ يُولَدُ عَلَى الْفِطْرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَغَيْرُهُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يُولَدُ عَلَى الْفِطْرَةِ وَفِي الْبَابِ عَنْ الْأَسْوَدِ بْنِ سَرِيحٍ

Narrated to us [Muhammad bin Yahya Al Qutha'i Al Bashri] has told us ['Abdul 'Aziz bin Rabi'ah Al Bunani] has told us [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said : The Prophet peace be upon him said: "Every child is born into al millah (his natural religion, Islam), however, it is his parents who make him a Jew or a Christian, or make him a polytheist." Then he was asked, "O Messenger of Allah, then what about those who perished before that?" he answered: "Allah knows best what they do." Narrated to us that [Abu Kuraib] and [Al Husain bin Hurait] both said : has told us [Waki'] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him , apparently and with the same meaning and he said: "Born in a state of fitrah." Abu Isa said : This is Hasan Sahih hadith. And this hadith has also been narrated by [Syub'ah] and apart from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him , he also mentioned; "Born in a state of fitrah." The meaningful hadith was also narrated from Al Aswad bin Sari'.

Hadith Corroboration

Imam Ahmad : 6884, 6885, 7133, 7383, 7387, 7463, 7540, 7574, 7832, 7906, 8206, 8739, 8949, 9851, 14277

Imam Bukhari : 1270, 1271, 1296, 3177, 4184, 4402, 6110

Imam Muslim : 4363, 4803, 4804, 4805, 4806

Imam Abu Dawud : 4091

Imam Tirmidzi : 2064

Imam Malik : 507

THE EFFECT OF PRAYER AND GOOD DEEDS ON DESTINY

Hadith Imam Tirmidzi Number 2065

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَسَعِيدُ بْنُ يَعْقُوبَ قَالَا حَدَّثَنَا يَحْيَى بْنُ الصَّرِيْسِ عَنْ أَبِي مَوْدُودٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي أُسَيْدٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَلْمَانَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ الصَّرِيْسِ وَأَبُو مَوْدُودٍ اثْنَانِ أَحَدُهُمَا يُقَالُ لَهُ فَضَّةٌ وَهُوَ الَّذِي رَوَى هَذَا الْحَدِيثَ اسْمُهُ فَضَّةٌ بَصْرِيٌّ وَالْآخَرُ عَبْدُ الْعَزِيزِ بْنُ أَبِي سُلَيْمَانَ أَحَدُهُمَا بَصْرِيٌّ وَالْآخَرُ مَدَنِيٌّ وَكَانَا فِي

Narrated to us [Muhammad bin Humaid Ar Razi] and [Sa'id bin Ya'qub] they both said : has told us [Yahya bin Adh Dhurais] from [Abu Maudud] from [Sulaiman At Taimi] from [Abu 'Utsman An Nahdi] from [Salman] he said : The Prophet peace be upon him said: "Nothing can prevent destiny except prayer and nothing can increase life except good deeds." Abu Isa said : The hadith is also narrated from Abu Asid. This hadith is hasan gharib from the hadith of Salman, we do not know it except from the hadith of Yahya bin Ad Durais, as for Abu Maudud there are two people, one of whom is known as Fiddah, namely the person who narrated this hadith, his name is Fiddlah Bashri, while the other is named Abdul Aziz bin Abu Sulaiman, one is from Basrah, while the other is from Medina and both lived at the same time.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023, 21352, 21379, 21402

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 87, 4012, 4332

PRAYER ASK FOR steadfastness IN RELIGION

Hadith Imam Tirmidzi Number 2066

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ التَّوَّاسِ بْنِ سَمْعَانَ وَأُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسٍ وَرَوَى بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ أَبِي سُفْيَانَ عَنْ أَنَسٍ أَصَحُّ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Abu Sufyan] from [Anas] he said : Rasulullah shallallahu 'alaihi wasallam used to recite the prayer "YA MUQALLIBAL QULUUB TSABBIT QALBII 'ALAA DIINIKA (O Essence who turns hearts upside down, make sure my heart is above your religion)." Then I asked, "O Messenger of Allah, we believe in you and in what you have brought. So are you still worried about us?" he answered: "Yes, because in fact the human heart is between the two hands of Allah, which He turns back and forth according to His will." Abu Isa said : The meaningful hadith was also narrated from An Nawwas bin Sam'an, Umm Salamah, Abdullah bin Amr and A'isyah. And this is Hasan's hadith, so most of them have narrated it from Al A'masy from Abu Sufyan from Anas, and some others have narrated it from [Al A'masy] from [Abu Sufyan] from [Jabir] from the Prophet peace be upon him , but the hadith of Abu Sufyan from Anas is more authentic.

Hadith Corroboration

DETERMINATION OF THE DESTINY OF THE RESIDENTS OF HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2067

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي قَبِيلٍ عَنْ شُفَّي بْنِ مَاتِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَتْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ كِتَابَانِ فَقَالَ أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ فَقُلْنَا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقُصُ مِنْهُمْ أَبَدًا ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقُصُ مِنْهُمْ أَبَدًا فَقَالَ أَصْحَابُهُ فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ إِنْ كَانَ أَمْرٌ قَدْ فُرِعَ مِنْهُ فَقَالَ سَدُّوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ أَهْلِ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَتَبَدَّهْمَا ثُمَّ قَالَ فَرَعَ رَبُّكُمْ مِنَ الْعِبَادِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ عَنْ أَبِي قَبِيلٍ نَحْوَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو قَبِيلٍ اسْمُهُ حُيُّ بْنُ هَانِيٍّ

Narrated to us [Qutaibah] has told us [Al Laits] from [Abu Qabil] from [Syufayyi bin Mati'] from ['Abdullah bin 'Amr bin Al 'Ash] he said : Rasulullah shallallahu 'alaihi wasallam came out to meet us while in his hands there were two books. Then he asked: "Do you know what these two books are?" So we answered: "Not, O Messenger of Allah, unless you inform us." Finally he said regarding the book in his right hand: "This is a book that comes from the Rabb of the worlds. In it are the names of the people of heaven and also the names of their parents and tribes. The number has been closed with the last of them, and will not be increased nor will their number be reduced again." Then he said regarding the book in his left hand: "As for this, it is a book that also comes from the Rabb of the worlds. In it are written the names of the inhabitants of hell, and also the names of their fathers and their tribes, and the last of them has been added up. So that their number will no longer increase nor will it decrease forever." Then the companions said, "Then where is the practice, O Messenger of Allah, if the matter is over?" He answered: "Strive and come closer, because indeed the people of heaven will be closed by the deeds of the people of heaven, even if they do whatever deeds they do. And indeed the people of hell will also be closed with the deeds of the people of hell, even if they do any deeds." Then the Prophet peace be upon him spoke with both hands then threw them down and said: "Indeed, Allah has finished the affairs of His servants. One group is in heaven and one group is in hell." Narrated to us [Qutaibah] has told us [Bakr bin Mudhar] from [Abu Qabil] with a hadith like that. Abu Isa said : The

hadith is also narrated from Ibn Umar. And this hadith is Hasan Sahih Gharib. Abu Qabil, his name was Huyaiy bin Hani`.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

THE SIGN OF BLESSING IS TAUFIK FOR GOOD DEEDS

Hadith Imam Tirmidzi Number 2068

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ فَقِيلَ كَيْفَ يَسْتَعْمِلُهُ يَا رَسُولَ اللَّهِ قَالَ يُؤَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ja'far] from [Humaid] from [Anas] he said : Rasulullah shallallahu 'alaihi wasallam said: "If Allah wants good for a servant, then He will use it." Then he asked, "How did Allah use it, O Messenger of Allah?" He answered: "He will give him taufiq to do good deeds before death." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

DISEASES ARE NOT CONTAMINABLE; EVERYTHING IS PREDETERMINED

Hadith Imam Tirmidzi Number 2069

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ قَالَ حَدَّثَنَا صَاحِبٌ لَنَا عَنْ ابْنِ مَسْعُودٍ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا يُعْدِي شَيْءٌ شَيْئًا فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ الْبَعِيرُ الْجَرْبُ الْحَشَقَةُ بِذَنْبِهِ فَتَجَرَّبُ الْإِبِلُ كُلُّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَجْرَبَ الْأَوَّلَ لَا عُدْوَى وَلَا صَفَرَ خَلَقَ اللَّهُ كُلَّ نَفْسٍ وَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ صَفْوَانَ الثَّقَفِيَّ الْبَصْرِيَّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ لَوْ حَلَفْتُ بَيْنَ الرُّكْنِ وَالْمَقَامِ لَخَلَفْتُ أَنِّي لَمْ أَرِ

أَحَدًا أَغْلَمَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ

Narrated to us [Bundar] has told us ['Abdurrahman bin Mahdi] has told us [Sufyan] from ['Umarah bin Al Qa'qa'] has told us [Abu Zur'ah bin 'Amr bin Jarir] he said : [a friend of ours] has told us from [Ibn Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam stood in front of us and said: "One thing cannot be transmitted to another thing." Then, a Bedouin Arab said, "O Messenger of Allah, what about the genitals of the camel which scabs through its tail and then spreads throughout the camel?" So the Prophet peace be upon him answered: "Who created the first scabies? There are no infectious diseases or worms, Allah has created every living thing and has recorded its life, its fortune, and its misfortunes." Abu Isa said : The hadith is also narrated from Abu Hurairah, Ibn Abbas and Anas. And I have heard Muhammad bin Amr bin Sufyan Ats Tsaqafi Al Bashri say; I heard Ali bin Al Madini say, "If I swear between the pillars (Hajar Aswad) and maqam (maqam Ibrahim) I will definitely swear that I have never seen someone more pious (clever) than Abdur Rahman bin Mahdi."

Hadith Corroboration
Imam Ahmad : 3981

FAITH IN DESTINY ACHIEVING CONFIDENCE ABOUT DESTINY Hadith Imam Tirmidzi Number 2070

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُבَادَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدُ اللَّهِ بْنُ مَيْمُونٍ مُنْكَرُ الْحَدِيثِ

Narrated to us [Abul Khaththab Ziyad bin Yahya Al Bashri] has told us ['Abdullah bin Maimun] from [Ja'far bin Muhammad] from [his father] from [Jabir bin 'Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam said: "A servant is not said to be a believer until he believes in good destiny and bad destiny, until he knows that what happens to him cannot possibly miss him, and something that is not determined for him cannot possibly hit him." Abu Isa said : The meaningful hadith was also narrated from Ubadah, Jabir and Abdullah bin Amr, and this is a gharib hadith, we do not know it except from the hadith of Abdullah bin Maymun, while Abdullah bin Maymun is a Munkarul Hadith (the hadith is evil).

Hadith Corroboration
Imam Ahmad : 6416, 6690

FOUR THINGS TO BELIEVE IN Hadith Imam Tirmidzi Number 2071

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ حِرَاشٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَيُؤْمِنُ بِالْمَوْتِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ وَيُؤْمِنُ بِالْقَدَرِ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ رَبِيعٌ عَنْ رَجُلٍ عَنْ عَلِيٍّ قَالَ قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي دَاوُدَ عَنْ شُعْبَةَ عِنْدِي أَصَحُّ مِنْ حَدِيثِ النَّضْرِ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ عَلِيٍّ حَدَّثَنَا الْجَارُودُ قَالَ سَمِعْتُ وَكِيعًا يَقُولُ بَلَّغْنَا أَنَّ رَبِيعًا لَمْ يَكْذِبْ فِي الْإِسْلَامِ كِذْبَةً

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] he said : has told us [Syu'bah] from [Manshur] from [Rib'i bin Hirasy] from ['Ali] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "A servant does not believe until he believes in four things: Testifying that there is no god (worthy of worship) but Allah and I am Muhammad, the Messenger of Allah whom He sent with Al Haq (truth), believing in death, believing in the resurrection after death, and believing in destiny." Narrated to us [Mahmud bin Ghailan] has told us [An Nadhr bin Syumail] from [Syu'bah] with a similar hadith. Only he mentioned; From [Rib'i] from [a man] from [Ali]. Abu Musa said : In my opinion, Abu Dawud's hadith from Syu'bah is more authentic than An Nadlr's hadith. And this is what has been narrated by more than one narrator from [Mansur] from [Rib'i] from ['Ali]. Having told us Al Jarud he said : I heard Waki' say; It has come to us that Rib'i did not lie even once in Islam.

Hadith Corroboration
Imam Ahmad : 719, 21002
Imam Ibnu Majah : 78

DEATH IS DECIDED IN THE LAND OF NEED Hadith Imam Tirmidzi Number 2072

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مُؤَمَّلٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ مَطَرِ بْنِ عُكَامِيسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً قَالَ أَبُو عِيْسَى وَفِي الْبَابِ عَنْ أَبِي عَزَّةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا يُعْرَفُ لِمَطَرِ بْنِ عُكَامِيسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ هَذَا الْحَدِيثِ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا مُؤَمَّلٌ وَأَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ نَحْوَهُ

Narrated to us [Bundar] has told us [Muammal] has told us [Sufyan] from [Abu Ishaq] from [Mathar bin 'Ukamis] he said : The Prophet peace be upon him said: "If Allah has determined that someone's death will take place in a country, then Allah will make him have needs in that country." Abu Isa said : The hadith is also narrated from Abu 'Azzah. And this hadith is Hasan Gharib, and Mathar bin Ukamis is not known to have a narration from the Prophet peace be upon him other than this hadith. Narrated to us [Mahmud bin Ghailan] has told us [Muammal] and [Abu Dawud Al Hafari] from [Sufyan] with a hadith like that.

Hadith Corroboration
Imam Ahmad : 20980

DEATH'S DESTINY IS DETERMINED IN THE LAND OF NEED Hadith Imam Tirmidzi Number 2073

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ أَبِي الْمَلِيحِ
بْنِ أُسَامَةَ عَنْ أَبِي عَزَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ
إِلَيْهَا حَاجَةً أَوْ قَالَ بِهَا حَاجَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو عَزَّةَ لَهُ صُحْبَةٌ وَاسْمُهُ يَسَارُ بْنُ عَبْدِ وَأَبُو
الْمَلِيحِ اسْمُهُ عَامِرُ بْنُ أُسَامَةَ بْنِ عُمَيْرٍ الْهَذَلِيُّ وَيُقَالُ زَيْدُ بْنُ أُسَامَةَ

Narrated to us [Ahmad bin Mani'] and ['Ali bin Hujr] with the same meaning, they both said : has told us [Isma'il bin Ibrahim] from [Ayyub] from [Abul Malih bin Usamah] from [Abu 'Izzah] he said : Rasulullah shallallahu 'alaihi wasallam said: "When Allah has ordained the death of a servant in a country, then Allah makes him have a need for him, or there is a need in it." Abu Isa said : This hadith is Sahih, and Abu 'Azzah once met the Prophet peace be upon him , his name was Yasar bin Abd. Meanwhile, Abul Malih's name is 'Amir bin Usamah bin Umair Al Hudzali and is also called Zaid bin Usamah.

Hadith Corroboration
Imam Ahmad : 20980

RUQYAH AND MEDICINE ARE ALSO PART OF DESTINY Hadith Imam Tirmidzi Number 2074

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ ابْنِ أَبِي خُزَامَةَ عَنْ أَبِيهِ أَنَّ
رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُقِيَ نَسْرَقِيهَا وَدَوَاءً تَتَدَاوَى بِهِ وَنُقَاءَةً نَتَقِيهَا
هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا فَقَالَ هِيَ مِنْ قَدَرِ اللَّهِ هَالِكَةٌ أَهْلُهَا هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ
وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ سُفْيَانَ عَنْ الزُّهْرِيِّ عَنْ أَبِي خُزَامَةَ عَنْ أَبِيهِ وَهَذَا أَصَحُّ هَكَذَا قَالَ غَيْرُ وَاحِدٍ
عَنِ الزُّهْرِيِّ عَنْ أَبِي خُزَامَةَ عَنْ أَبِيهِ

Narrated to us [Sa'id bin 'Abdurrahman Al Makhzumi] has told us [Sufyan bin 'Uyainah] from [Az Zuhri] from [Ibn Abu Khuzamah] from [his father] that a man came to the Prophet peace be upon him and said, "O Messenger of Allah, what do you think about the Ruqyah that we use for ruqyah and also the medicine that we use for treatment, and the things that we fear, can all of that reject Allah's destiny?" then he answered: "That is also God's destiny." Abu Isa said : We don't know this hadith except from Az Zuhri's hadith. And this hadith has also been narrated by more than one narrator from Sufyan, from Az Zuhri, from Abu Khuzamah, from his father. And this is more authentic. This is also what more than one person from Az Zuhri said about Abu Khuzamah from his father.

AL QADARIYAH AND MURJI'AH DO NOT INCLUDE ISLAM

Hadith Imam Tirmidzi Number 2075

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْقَاسِمِ بْنِ حَبِيبٍ وَعَلِيِّ بْنِ نِزَارٍ عَنْ نِزَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَابْنِ عُمَرَ وَرَافِعِ بْنِ خَدِيجٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ حَدَّثَنَا سَلَامُ بْنُ أَبِي عَمْرَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدُ بْنُ رَافِعٍ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ عَنْ نِزَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Washil bin 'Abdul A'la Al Kufi] has told us [Muhammad bin Fudhail] from [Al Qasim bin Habib] and ['Ali bin Nizar] from [Nizar] from ['Ikrimah] from [Ibn 'Abbas] he said : Rasulullah peace be upon him said: "Two groups from my ummah are neither part of Islam, namely Al Qadariyah and Murji'ah." Abu Isa said : The meaningful hadith was also narrated from Umar, Ibn Umar and Rafi' bin Khadij, and this hadith is Hasan Gharib. Narrated to us [Muhammad bin Rafi'] has told us [Muhammad bin Bisyr] has told us [Sallam bin Abu 'Amrah] from ['Ikrimah] from [Ibn 'Abbas] from the Prophet peace be upon him . [Muhammad bin Rafi'] said : and has told us [Muhammad bin Bisyr] has told us ['Ali bin Nizar] from [Nizar] from ['Ikrimah] from [Ibn 'Abbas] from the Prophet peace be upon him for example.

MANIYYAH CAUSES OF DEATH AND SENENCY DISEASES

Hadith Imam Tirmidzi Number 2076

حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ وَتِسْعُونَ مَنِيَّةً إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ حَتَّى يَمُوتَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو الْعَوَّامِ هُوَ عُمَرَانُ وَهُوَ ابْنُ دَاوَرَ الْقَطَّانُ

Narrated to us [Abu Hurairah Muhammad bin Firaz Al Bashri] has told us [Abu Qutaibah] has told us [Abul 'Awwam] from [Qatadah] from [Mutharrif bin 'Abdullah bin Asy Syikhkhir] from [his father] from the Prophet peace be upon him , he said: "The offspring of Adam were created while at his side (facing) ninety-nine Maniyyah (causes of death), if he survives the

Maniyyah, then he will be affected by senile disease until he dies." Abu Isa said : This hadith is Hasan Gharib, we don't know it except from this sanad line, as for Abul 'Awwam he is Imran and he is the son of Daud Al Qaththan.

Hadith Corroboration
Imam Tirmidzi : 2380

A SENSE OF RIDHA TOWARDS DESTINY AND ISTIKHARAH

Hadith Imam Tirmidzi Number 2077

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ وَيُقَالُ لَهُ أَيْضًا حَمَادُ بْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْمَدِينِيُّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar] has told us [Abu 'Amir] from [Muhammad bin Abu Humaid] from [Isma'il bin Muhammad bin Sa'd bin Abi Waqqash] from [his father] from [Sa'd] he said : Rasulullah peace be upon him said: "Included among the happiness of a child of Adam, is his feeling of satisfaction with what Allah has ordained for him. And included in the misery of a child of Adam, is when he abandons istikharah to Allah. And including Ibn Adam's distress, is his feeling of hatred and not accepting what Allah has ordained for him." Abu Isa said : This is a gharib hadith, we don't know it except from the hadith of Muhammad bin Abu Humaid, and he is also called Hammad bin Abu Humaid, and he is Abu Ibrahim Al Madini, and he is not a strong narrator according to hadith experts.

Hadith Corroboration
Imam Ahmad : 1367

DO NOT GIVE GREETINGS TO THOSE WHO COMMIT HERESY

Hadith Imam Tirmidzi Number 2078

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحٍ أَخْبَرَنِي أَبُو صَخْرٍ قَالَ حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ جَاءَهُ رَجُلٌ فَقَالَ إِنَّ فُلَانًا يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ لَهُ إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحَدَثَ فَإِنْ كَانَ قَدْ أَحَدَثَ فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ فِي هَذِهِ الْأُمَّةِ أَوْ فِي أُمَّتِي الشَّكُّ مِنْهُ خَسْفٌ أَوْ مَسْحٌ أَوْ قَذْفٌ فِي أَهْلِ الْقَدْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو صَخْرٍ اسْمُهُ حُمَيْدُ بْنُ زَيْيَادٍ

Narrated to us [Muhammad bin Basysyar] has told us [Abu 'Ashim] has told us [Haiwah bin

Syuraih] has informed me [Abu Shakhrah] he said : has told me [Nafi'] that; [Ibnu Umar] was once approached by a man who said, "Indeed Fulan greets you." Then Ali said to the man, "Indeed news has come to me that he has done something new (made things up in religious matters), if he has done something new then do not convey my greetings to him, because I have heard the Messenger of Allah peace be upon him say: 'There will be an incident in this ummah or in my ummah (said Aw doubts from Tirmidhi) in the form of being destroyed, in the form of changes and accusations against those who deny it. destiny.'" Abu Isa said : This hadith is hasan sahih gharib, and Abu Shakhr's name is Humaid bin Ziyad.

Hadith Corroboration

Imam Ahmad : 6235, 20047, 20113, 20128

Imam Tirmidzi : 2078, 2079, 2111, 2138

Imam Ibnu Majah : 4049, 4050, 4051, 4052

DESTRUCTION WILL HAPPEN TO THOSE WHO DENY DESTINY

Hadith Imam Tirmidzi Number 2079

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْحٌ وَذَلِكَ فِي الْمُكَذِّبِينَ بِالْقَدَرِ

Narrated to us [Qutaibah] has told us [Risydin bin Sa'd] from [Abu Shakhr Humaid bin Ziyad] from [Nafi'] from [Ibn 'Umar] from the Prophet peace be upon him said: "It will happen to my people, namely destruction. And it will happen to those who deny destiny."

Hadith Corroboration

Imam Ahmad : 6235, 20047, 20113, 20128

Imam Tirmidzi : 2078, 2079, 2111, 2138

Imam Ibnu Majah : 4049, 4050, 4051, 4052

THREATS FOR PEOPLE WHO ADD TO THE QUR'AN

Hadith Imam Tirmidzi Number 2080

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي الْمَزْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةٌ لَعْنَتْهُمْ وَلَعَنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ الزَّائِدُ فِي كِتَابِ اللَّهِ وَالْمُكَذِّبُ بِقَدَرِ اللَّهِ وَالْمُتَسَلِّطُ بِالْجَبْرُوتِ لِيُعْزَّ بِذَلِكَ مَنْ أَذَلَّ اللَّهُ وَيُذِلَّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِلْحُرْمِ اللَّهِ وَالْمُسْتَحِلُّ مِنْ عِثْرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي قَالَ أَبُو عِيسَى هَكَذَا رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ

Narrated to us [Qutaibah] has told us ['Abdurrahman bin Zaid bin Abul Mawali Al Muzani]

from ['Ubaidullah bin 'Abdurrahman bin Mauhab] from ['Amrah] from ['Aisyah] he said : Rasulullah peace be upon him said: "Three people that I, Allah and every Prophet cursed, namely those who add to the Book of Allah (Al Qur'an), those who deny Allah's destiny, those who have dictatorial power to glorify people who have been humiliated by Allah and humiliate those whom Allah has exalted, those who make lawful what Allah has forbidden, those who make lawful the people of my Temple which have been forbidden by Allah, and those who abandon my sunnah." Abu Isa said : Thus Abdur Rahman bin Abul Mawali has narrated this hadith from Ubaidillah bin Abdur Raman bin Mauhab from 'Amrah from A'isyah from the Prophet peace be upon him . [Sufyan Ats Tsauri], [Hafs bin Ghiyats] and others have narrated from [Ubaidillah bin Abdur Rahman bin Mauhab] from [Ali bin Husain] from the Prophet peace be upon him in a mursal manner, and this is more authentic.

FAITH IN DESTINY IS PART OF PIETY

Hadith Imam Tirmidzi Number 2081

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ قَدِمْتُ مَكَّةَ فَلَقِيْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ إِنَّ أَهْلَ الْبَصْرَةِ يَقُولُونَ فِي الْقَدَرِ قَالَ يَا بُنَيَّ أَتَقْرَأُ الْقُرْآنَ قُلْتُ نَعَمْ قَالَ فَافْرَأِ الزُّخْرُفَ قَالَ فَقَرَأْتُ { حَمْدُ الْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ } فَقَالَ أَتَدْرِي مَا أُمُّ الْكِتَابِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ كِتَابُ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ فِيهِ إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ وَفِيهِ { تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ } قَالَ عَطَاءُ فَلَقِيْتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ مَا كَانَ وَصِيَّةَ أَبِيكَ عِنْدَ الْمَوْتِ قَالَ دَعَانِي أَبِي فَقَالَ لِي يَا بُنَيَّ اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرُهُ وَشَرُّهُ فَإِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اكْتُبْ فَقَالَ مَا اكْتُبُ قَالَ اكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنْ إِلَى الْأَبَدِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Yahya bin Musa]; he narrated to us [Abu Dawud Ath Thayalisi]; he narrated to us ['Abdul Wahid bin Sulaim]; he said; I entered Makkah and then I met ['Atha bin Abu Rabbah]. Then I said to him, "O Abu Muhammad, the people of Basra are discussing the issue of Qadar." Then Atha' said, "O my son, have you read the Qur'an?" I replied, "Yes." Atha' continued, "Read Surah Az-Zukhruf." Abdul Wahid said; So I read, "HAA MIIM WAL KITAABIL MUBIIN, INNAA JA'ALNAAHU QUR'AANAN 'AROBIIYYAN LA'ALLAKUM TA'QILUUN, WA INNAHU FII UMMIL KITAABI LADAINAA LA'ALIYYUN HAKIIM (HAA MIIM, By the Book (the Qur'an) that explains. Verily, We have made the Qur'an in Arabic so that you may understand it. And indeed, the Qur'an is in the Mother of the Book (Lauhul Mahfuz) with Us, truly exalted in dignity and full of wisdom)." Then Atha' asked, "Do you know what the Mother of the Book means?" I replied, "Only Allah and His Messenger know best." Atha' said, "Indeed, Ummul Kitab is the book written by Allah before He created the

heavens and the earth. In it there is a verse stating that Pharaoh is among the inhabitants of Hell, and in it there is a verse, 'TABBAT YADAA ABII LAHABIW WATAB (May the hands of Abu Lahab be ruined, and indeed he will be ruined).'" Atha' said again; I met [Al-Walid bin Ubadah bin Ash-Shamith], a companion of the Messenger of Allah, peace be upon him, and I asked him, "What was the will that your father left at the time of his death?" He replied, "[My father] called me and said to me, 'O my son, fear Allah and know that you will never truly fear Allah until you believe in Allah and believe in the decree of all things, both good and bad. If you die without this belief, you will enter Hell. Indeed, I heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, the first thing Allah created was the Pen, then Allah said: 'Write.' So the Pen asked, 'What shall I write?' ' Then Allah said, 'Write down the destiny that has already occurred and that which will occur throughout time.'" Abu Isa said: This hadith is gharib when examined from this chain of transmission.

Hadith Corroboration
 Imam Ahmad : 21647, 21649
 Imam Abu Dawud : 4078
 Imam Tirmidzi : 2081, 3241

GOD DETERMINED DESTINY 50,000 YEARS BEFORE CREATION

Hadith Imam Tirmidzi Number 2082

حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ الْبَاهِلِيُّ الصَّنْعَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ حَدَّثَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ibrahim bin 'Abdullah bin Al Mundzir Al Bahili Ash Shan'ani] has told us ['Abdullah bin Yazid Al Muqri'] has told us [Haiwah bin Syuraih] has told me [Abu Hani' Al Khaulani] that he heard [Abu 'Abdurrahman Al Hubuli] say; I heard ['Abdullah bin 'Amr] say; I heard the Prophet peace be upon him say: "Allah has determined the fate of all things, fifty thousand years before creating the heavens and the earth." Abu Isa said : This is a hasan sahih gharib hadith.

Hadith Corroboration
 Imam Ahmad : 6291
 Imam Muslim : 4797
 Imam Tirmidzi : 2807

THE QUR'AN AND DESTINY ARE DETERMINED IN LAUHUL MAHFUZ

Hadith Imam Tirmidzi Number 2083

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَجَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الْآيَةُ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib Muhammad bin Al 'Ala] and [Muhammad bin Basysyar] they both said : has told us [Waki'] from [Sufyan Ats Tsauri] from [Ziyad bin Isma'il] from [Muhammad bin 'Abbad bin Ja'far Al Makhzumi] from [Abu Hurairah] he said : The polytheists of Quraish came to Rasulullah peace be upon him to debate the issue of destiny, then this verse was revealed: "Their faces fell in hell. (It was said to them) Feel the painful torment, verily we created everything by destiny." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 9359
Imam Muslim : 4800
Imam Tirmidzi : 3212

THREE THINGS THAT HALAL A MUSLIM'S BLOOD Hadith Imam Tirmidzi Number 2084

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ أَنْشِدُكُمْ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ زَنَا بَعْدَ إِحْصَانٍ أَوْ ارْتِدَادٍ بَعْدَ إِسْلَامٍ أَوْ قَتَلَ نَفْسٍ بِغَيْرِ حَقٍّ فَقَتِلَ بِهِ فَوَاللَّهِ مَا زَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ وَلَا ارْتَدَدْتُ مِنْذُ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ فَبِمَ تَقْتُلُونَنِي قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ فَرَفَعَهُ وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُ وَاحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ هَذَا الْحَدِيثُ فَأَوْقَفُوهُ وَلَمْ يَرْفَعُوهُ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عُثْمَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْفُوعًا

Narrated to us [Ahmad bin 'Abdah Adh Dhab] has told us [Hammad bin Zaid] from [Yahya bin Sa'id] from [Abu Umamah bin Sahl bin Hunaif] that ['Uthman bin 'Affan] glorifies the day of Ad Dari, so he said : Did you know that the Prophet peace be upon him once said: "The blood of a believer is not halal except for one of three reasons, namely committing adultery after marriage, or apostasy after embracing Islam, or killing the soul wrongly, so that he is killed because of it." So, by Allah, I never committed adultery during the period of ignorance, nor after Islam. I have also never apostatized since I pledged allegiance to Rasulullah peace be upon him , and I have never killed a soul that Allah has forbidden, so for what reason are you killing me? Abu Isa said : The hadith is also narrated from Ibn Mas'ud, Aisyah and Ibn Abbas. And this is a Hasan hadith. This hadith was also narrated by [Hammad bin Salamah] from [Yahya bin Sa'id] and he interpreted it. Yahya bin Sa'id Al Qaththan and more than one person have narrated this hadith from Yahya bin Sa'id but they

have donated it. And this hadith has also been narrated by more than one narrator from Uthman from the Prophet peace be upon him in marfu'.

Hadith Corroboration

Imam Ahmad : 411, 423, 438, 478, 3438, 4024, 4197, 23169

Imam Bukhari : 6370

Imam Muslim : 3175

Imam Abu Dawud : 3789, 3903

Imam Nasa'i : 3951, 3952, 3953, 3980, 3989, 3990, 4642

Imam Ibnu Majah : 2524, 2525

Imam Darimi : 2195

THE DAY OF THE GREAT HAJJ AND THE FORBIDDENNESS OF INJUSTICE

Hadith Imam Tirmidzi Number 2085

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ عَنْ أَبِيهِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمُ الْحَجِّ الْأَكْبَرِ
قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَّا لَا يَجْنِي
جَانٌ إِلَّا عَلَى نَفْسِهِ إِلَّا لَا يَجْنِي جَانٌ عَلَى وَلَدِهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ إِلَّا وَإِنَّ الشَّيْطَانَ قَدْ آيَسَ مِنْ أَنْ يُعْبَدَ فِي
بِلَادِكُمْ هَذِهِ أَبَدًا وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسِيرْضَى بِهِ قَالُوا أَبُو عِيسَى وَفِي
الْبَابِ عَنْ أَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَحُذَيْمِ بْنِ عَمْرِو السَّعْدِيِّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى
زَائِدَةُ عَنْ شَيْبِ بْنِ غَرْقَدَةَ نَحْوَهُ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَيْبِ بْنِ غَرْقَدَةَ

Narrated to us [Hannad] has told us [Abul Ahwash] from [Syabib bin Gharqadah] from [Sulaiman bin 'Amr bin Al Ahwash] from [his father], he said : I heard the Prophet peace be upon him say during the Hajj Wada': "What day is this?" They answered, "The day of the great Hajj." Then he said: "Indeed, your blood, your wealth and your self-respect are haram (to be damaged) among you as it is haram (holy) today, in your land. Know, let no one do wrong except to himself, let no one do wrong to his children and not even a child to his parents. Know, indeed, Satan has given up hope of being worshiped in your land forever, but there will be obedience to him in the deeds that you despise so that he will be pleased with him." Abu Isa said : The meaningful hadith was also narrated from Abu Bakrah, Ibn Abbas, Jabir and Hidzyam bin Amr As Sa'di, and This hadith is hasan sahih . [Za'idah] has narrated a meaningful hadith from [Syabib bin Gharqadah], and we do not know it except from the hadith of Syabib bin Gharqadah.

Hadith Corroboration

Imam Ahmad : 15322

Imam Abu Dawud : 1661

Imam Ibnu Majah : 3049

YOUR TOMBANG MAY NOT BE TAKEN WITHOUT PERMISSION

Hadith Imam Tirmidzi Number 2086

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْخُذُ أَحَدُكُمْ عَصَا أَخِيهِ لَا عِبًّا أَوْ جَادًّا فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا إِلَيْهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَسُلَيْمَانَ بْنِ صُرَدَ وَجَعْدَةَ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي ذَنْبٍ وَالسَّائِبُ بْنُ يَزِيدَ لَهُ صُحْبَةٌ قَدْ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ وَهُوَ غُلَامٌ وَقُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ سَبْعِ سِنِينَ وَوَالِدُهُ يَزِيدُ بْنُ السَّائِبِ لَهُ أَحَادِيثُ هُوَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالسَّائِبُ بْنُ يَزِيدَ هُوَ ابْنُ أُخْتِ نَمِيرٍ

Narrated to us [Bundar] has told us [Yahya bin Sa'id] has told us [Ibn Abu Dzi'b] has told us ['Abdullah bin As Saib bin Yazid] from [his father] from [his grandfather] he said : The Prophet peace be upon him said: "None of you should take his brother's spear, either in jest or in earnest. So whoever takes his brother's spear, let him return the spear to him." Abu Isa said : The hadith was also narrated from Ibn Umar, Sulaiman bin Shurad, Jad'ah, and Abu Hurairah. And this hadith is Hasan Gharib, we don't know about it except from the hadith of Ibn Abu Dzi'b and As Sa'ib bin, he had shuhbah (started with the Prophet) and he had heard from the Prophet peace be upon him a number of hadiths when he was still a small child. When the Prophet peace be upon him died, he was only seven years old. Meanwhile, his father, Yazid bin As Sa'ib, also had hadiths, and he was also a friend of the Prophet peace be upon him . He has also narrated from the Prophet peace be upon him . As Sa'ib bin Yazid was the son of his sister Namir.

AS-SAIB BIN YAZID'S AGE DURING THE FAREWELL HAJJ Hadith Imam Tirmidzi Number 2087

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالِحَجَّ يَزِيدُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ فَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ كَانَ مُحَمَّدُ بْنُ يُونُسَ ثَبَتًا صَاحِبَ حَدِيثٍ وَكَانَ السَّائِبُ بْنُ يَزِيدَ جَدَّهُ وَكَانَ مُحَمَّدُ بْنُ يُونُسَ يَقُولُ حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ وَهُوَ جَدِّي مِنْ قِبَلِ أُمِّي

Narrated to us [Qutaibah] related to us; [Hatim bin Isma'il] related to us from [Muhammad bin Yusuf] from [As Saib bin Yazid] who said: Yazid performed Hajj with the Prophet peace be upon him on the occasion of the Farewell Hajj, while he was a child who had just turned seven years old. Then Ali bin Al Madini said, from Yahya bin Sa'id Al Qaththan: Muhammad bin Yusuf was a tsabit man, and also had several narrators of hadith. While As Sa'ib bin Yazid was his grandfather. Muhammad bin Yusuf said: As Sa'ib bin Yazid related to me and he was my grandfather from my mother's side.

BLAME FOR THOSE WHO SPELL IRON ON YOU Hadith Imam Tirmidzi Number 2088

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ الْهَاشِمِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَتْهُ الْمَلَائِكَةُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَعَائِشَةَ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُسْتَعْرَبُ مِنْ حَدِيثِ خَالِدِ الْحَذَّاءِ وَرَوَاهُ أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَزَادَ فِيهِ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ قَالَ وَ أَخْبَرَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ بِهَذَا

Narrated to us ['Abdullah bin Ash Shabbah Al 'Aththar Al Hasyimi] has told us [Mahbub bin Al Hasan] has told us [Khalid Al Hadza'] from [Muhammad bin Sirin] from [Abu Hurairah] from the Prophet peace be upon him he said: "Whoever uses iron on his brother, the Angels will curse him." Abu Isa said : The meaningful hadith was also narrated from Abu Bakrah, A'isyah and Jabir. This hadith is a hasan shahih gharib hadith from this sanad line and was narrated from the hadith of Khalid Al Hadza', while [Ayyub] has narrated it from [Muhammad bin Sirin] from [Abu Hurairah] with a hadith that is meaningful but does not marfu' it and he added to the hadith "Even if his brother is the same father and the same mother." Abu Isa said : And [Qutaibah] has reported to us that [Hammad bin Zaid] has related to us from [Ayyub] with this hadith.

PROHIBITION OF GIVING A SWORD IN A DRAWN CONDITION Hadith Imam Tirmidzi Number 2089

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُوعًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَرَوَى ابْنُ لَهْيَعَةَ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ بَنَّةِ الْجُهَنِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عِنْدِي أَصَحُّ

Narrated to us ['Abdullah bin Mu'awiyah Al Jumahi Al Bashri] has told us [Hammad bin Salamah] from [Abu Az Zubair] from [Jabir] he said, "The Messenger of Allah peace be upon him forbade giving a sword when it was drawn." Abu Isa said : The hadith is also narrated from Abu Bakrah, and this hadith is hasan gharib from the hadith of Hammad bin Salamah, while [Ibn Lahi'ah] has narrated this hadith from [Abu Zubair] from [Jabir] from [Bannata Al Juhani] from the Prophet peace be upon him . As for the hadith of Hammad bin Salamah, I think it is more authentic.

THE IMPORTANCE OF DAWN PRAYER

Hadith Imam Tirmidzi Number 2090

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يُتَبَعَنَّكُمْ اللَّهُ بِشَيْءٍ مِنْ ذِمَّتِهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ جُنْدُبٍ وَابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Bundar] has told us [Ma'di bin Sulaiman] has told us [Ibn 'Ajlan] from [his father] from [Abu Hurairah] from the Prophet peace be upon him he said : "Whoever performs the morning prayer is under Allah's responsibility, so do not include requests for anything other than Allah's responsibility." Abu Isa said : The meaningful hadith was also narrated from Jundub and Ibn Umar, and this hadith is hasan gharib when viewed from this sanad line.

Hadith Corroboration
Imam Ahmad : 5632, 18050, 18060, 19254
Imam Muslim : 1050, 1051
Imam Ibnu Majah : 3935, 3936
Imam Darimi : 1390

THE PROPHET'S WILL TOWARDS THE COMPANIONS AND THE GENERATIONS AFTER HIM

Hadith Imam Tirmidzi Number 2091

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا التَّضَرُّ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ خَطَبَنَا عُمَرُ بِالْجَابِيَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قُمتُ فِيكُمْ كَمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا فَقَالَ أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُوا الْكَذِبَ حَتَّى يَخْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ إِلَّا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ مُجْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ مَنْ سَرَّهُ حَسَنَتُهُ وَسَاءَتُهُ سَيِّئَتُهُ فَذَلِكَ الْمُؤْمِنُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ahmad bin Mani'] has told us [An Nadhr bin Isma'il Abul Mughirah] from [Muhammad bin Suqah] from ['Abdullah bin Dinar] from [Ibn 'Umar] he said : Once Umar

delivered a speech to us in Jabiyah. [Umar] said, "O people, I stand in the midst of you in the same position as the Messenger of Allah peace be upon him who at that time also stood in the midst of us and said: 'I made a testament to you with (through) my companions then those who came after them and those who came again after them. Then lies became rampant. Until someone swore without being asked to swear, then someone gave testimony even though he was not asked to be a witness. Truly, "It is not for a man to be alone with a woman, unless the third party is Satan. You must always be with Al Jama'ah. And do not be divided, because Satan is always with those who are alone, whereas with two people, he is further away. Whoever wants Buhbuhata Al Jannah, then let him commit to staying with Al Jama'ah. Whoever does good things makes him happy and happy, and his bad things make him tired and difficult, then he is a believer.'" Abu Isa. said : This is a hasan shahih gharib hadith when viewed from this path. And this hadith was also narrated by [Ibnul Mubarak] from [Muhammad bin Sughah]. And more than one line has been narrated from Umar from the Prophet peace be upon him .

Hadith Corroboration

Imam Ahmad : 109, 172, 3413, 3767, 3920, 3959, 3999, 4142, 6826, 8127, 8950, 9821, 17625, 17626, 17701, 17719, 18979, 18982, 18994, 19059, 19105, 21882, 21946, 24074

Imam Bukhari : 2457, 2458, 3377, 3378, 5948, 5949, 6166, 6201

Imam Muslim : 4599, 4600, 4601, 4602, 4603, 4604

Imam Abu Dawud : 4038

Imam Tirmidzi : 2091, 2147, 2148, 2225, 3794

Imam Nasa'i : 3749

Imam Ibnu Majah : 2353, 2354

Imam Darimi : 1239

GOD'S HAND IS WITH AL JAMA'AH

Hadith Imam Tirmidzi Number 2092

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُ اللَّهِ مَعَ الْجَمَاعَةِ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Yahya bin Musa] has told us ['Abdurrazzaq] has informed us [Ibrahim bin Maimun] from [Ibn Thawus] from [his father] from [Ibn 'Abbas] he said : Rasulullah shallallahu 'alaihi wasallam said: "The hand of Allah is with Al Jama'ah." And this hadith is gharib from this sanad line, we don't know it from Ibn Abbas's hadith except from this sanad line.

GOD'S HAND IS WITH AL JAMA'AH AND THE PRINCIPITY OF JOINING THE JAMA'AH

Hadith Imam Tirmidzi Number 2093

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنِي الْمُعْتَمِرُ بْنُ سُلَيْمَانَ حَدَّثَنَا سُلَيْمَانُ الْمَدَنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي أَوْ قَالَ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ضَلَالَةٍ وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ وَمَنْ شَذَّ شَذَّ إِلَى التَّارِقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَسُلَيْمَانُ الْمَدَنِيُّ هُوَ عِنْدِي سُلَيْمَانُ بْنُ سُفْيَانَ وَقَدْ رَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو عَامِرٍ الْعَقَدِيُّ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالَ أَبُو عِيسَى وَتَفْسِيرُ الْجَمَاعَةِ عِنْدَ أَهْلِ الْعِلْمِ هُمْ أَهْلُ الْفِقْهِ وَالْعِلْمِ وَالْحَدِيثِ قَالَ وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ مَنْ الْجَمَاعَةُ فَقَالَ أَبُو بَكْرٍ وَعُمَرُ قِيلَ لَهُ قَدْ مَاتَ أَبُو بَكْرٍ وَعُمَرُ قَالَ فَلَانٌ وَفُلَانٌ قِيلَ لَهُ قَدْ مَاتَ فَلَانٌ وَفُلَانٌ فَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَأَبُو حَمْزَةَ السُّكَّرِيُّ جَمَاعَةٌ قَالَ أَبُو عِيسَى وَأَبُو حَمْزَةَ هُوَ مُحَمَّدُ بْنُ مَيْمُونٍ وَكَانَ شَيْخًا صَالِحًا وَإِنَّمَا قَالَ هَذَا فِي حَيَاتِهِ عِنْدَنَا

Narrated to us [Abu Bakr bin Nafi' Al Bashri] has told me [Al Mu'tamir bin Sulaiman] has told us [Sulaiman Al Madani] from ['Abdullah bin Dinar] from [Ibn 'Umar] that the Messenger of Allah peace be upon him said: "Indeed Allah will not gather my ummah, or he said (doubts from the narrator) the ummah of Muhammad shallallahu 'alaihi wasallam is in error, and the hand of Allah is with Al Jama'ah, and whoever lives If he is alone, he will go to hell alone." Abu Isa said : This is a gharib hadith viewed from this path. As for Sulaiman Al Madani, I think he is Sulaiman bin Sufyan who Abu Daud Ath Thayalisi, Abu 'Amir Al 'Aqadi and other experts in science have narrated hadith from him. Abu Isa said : As for the interpretation of the meaning of Al Jama'ah according to the scholars, they are fiqh experts, science experts and hadith experts. And I heard Al Jarud bin Mu'adz say; I have heard Ali bin Al Hasan say; I asked Abdullah bin Al Mubarak, "Who is Al Jama'ah?" then he answered, "Abu Bakr and Umar." then it was said to him "Abu Bakr and Umar have died." He answered, "So and so and so and so." It was said to him again, "So and so and so and so are dead." Then he said, "Abdullah bin Al Mubarak and Abu Hamzah As Sukkari are Jama'ah." Abu Isa said : Abu Hamzah is Muhammad bin Maymun. Namely, a sheikh who was righteous, and he said this when the sheikh was still alive.

Hadith Corroboration
Imam Ahmad : 25966

WHEN HUMANS DO NOT PREVENT INJUSTICE, GOD WILL DISTRIBUTE TORTURE

Hadith Imam Tirmidzi Number 2094

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي بَكْرِ الصَّدِيقِ أَنَّهُ قَالَ أَيُّهَا النَّاسُ إِنَّكُمْ تَفْرَعُونَ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ

إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ نَحْوَهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ وَالتُّعْمَانِ بْنِ بَشِيرٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَحُذَيْفَةَ وَهَذَا حَدِيثٌ صَحِيحٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ نَحْوَ حَدِيثِ يَزِيدَ وَرَفَعَهُ بَعْضُهُمْ عَنْ إِسْمَاعِيلَ وَأَوْفَقَهُ بَعْضُهُمْ

Narrated to us [Ahmad bin Mani'] has told us, [Yazid bin Harun] has told us, [Isma'il bin Abu Khalid] has told us from [Qais bin Abu Hazim] from [Abu Bakr Ash Shiddiq] that he said, "O people, indeed you have read this verse, 'O you who believe, beware of yourselves, those who go astray will not befall you if you are on guidance.' And indeed, I have heard the Messenger of Allah (peace and blessings of Allah be upon him) say: 'Verily, when people see a man doing injustice, but they do not prevent him, or hesitate, then Allah will spread His punishment (impose punishment on them all).'" [Muhammad bin Bashyar] has told us, [Yazid bin Harun] has told us from [Isma'il bin Abu Khalid] the like.

Hadith Corroboration
Imam Ahmad : 1, 16, 29, 30, 50
Imam Abu Dawud : 3775
Imam Tirmidzi : 2983
Imam Ibnu Majah : 3995

THE IMPORTANCE OF AMAR MA'RUF NAHI MUNKAR SO THAT PRAYERS ARE ANSWERED

Hadith Imam Tirmidzi Number 2095

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهِذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Qutaibah] has told us ['Abdul 'Aziz bin Muhammad] from ['Amr bin Abu 'Amrah] from ['Abdullah Al Ansari] from [Hudhayfah bin Al Yaman] from the Prophet peace be upon him he said: "By the One in whose hand my soul is, you should enjoin what is good and forbid what is evil or else Allah will send His punishment from Himself upon you, then you will ask Him but your prayers will not be answered." Abu Isa said : This hadith is hasan. Narrated to us ['Ali bin Hujr] has informed us [Isma'il bin Ja'far] from ['Amr bin Abu 'Amr] with this isnaad and with a similar hadith.

Hadith Corroboration
Imam Ahmad : 22212, 22238

SIGNS OF THE END: MURDER OF PRIESTS AND SWORDING EACH OTHER

Hadith Imam Tirmidzi Number 2096

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ
الْأَنْصَارِيِّ الْأَشْهَلِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ
السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ وَتَجْتَلِدُوا بِأَسْيَافِكُمْ وَيَرِثَ دُنْيَاكُمْ شِرَارُكُمْ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو

Narrated to us by [Qutaibah] it has been narrated to us by ['Abdul 'Aziz bin Muhammad] from ['Amr bin Abu 'Amrah] from ['Abdullah bin 'Abdurrahman Al Anshari Al Asyhal] from [Hudzaifah bin Al Yaman] that the Messenger of Allah, peace and blessings be upon him, said, "By the One in whose hand is my soul, the Day of Judgment will not come until you kill your own imam and you strike one another with your swords, and your world is inherited by the wicked among you." Abu Isa said; This hadith is a good hadith, we only know it from the hadith of Amr bin Abu Amr.

Hadith Corroboration
Imam Ahmad : 22213
Imam Ibnu Majah : 4033

MAN IS RESURRECTED ACCORDING TO HIS INTENTION

Hadith Imam Tirmidzi Number 2097

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الْجَيْشَ الَّذِي يُخَسَفُ بِهِمْ فَقَالَتْ أُمُّ سَلَمَةَ لَعَلَّ فِيهِمُ الْمُكْرَهُ قَالَ إِنَّهُمْ يُبْعَثُونَ
عَلَى نِيَّاتِهِمْ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوِيَ هَذَا الْحَدِيثُ عَنْ نَافِعِ بْنِ جُبَيْرٍ
عَنْ عَائِشَةَ أَيْضًا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Nashr bin 'Ali Al Jahdhami] has told us [Sufyan] from [Muhammad bin Suqah] from [Nafi' bin Jubair] from [Ummu Salamah] from the Prophet peace be upon him that he told about an army that was destroyed, then Umm Salamah asked, "Maybe some of them joined because they were forced to?" Then he said: "Indeed, they will be resurrected according to their respective intentions." Abu Isa said : This is a Hasan Gharib hadith when viewed this way. And this hadith has also been narrated from [Nafi' bin Jubair] from [A'ishah] from the Prophet peace be upon him .

Hadith Corroboration
Imam Ahmad : 25270
Imam Ibnu Majah : 4055

FIRM ACTION AGAINST POSSIBILITIES IS PROOF OF FAITH

Hadith Imam Tirmidzi Number 2098

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَا أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ خَالَفْتَ السُّنَّةَ فَقَالَ يَا فُلَانُ تَرِكَ مَا هُنَالِكَ فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Qais bin Muslim] from [Thariq bin Shihab] he said : The person who first prioritized the sermon over prayer was Marwan. So a man stood up and said to Marwan, "You have violated the sunnah." Marwan said, "O Fulan, it has been abandoned." So [Abu Sa'id] said : As for this person, he has indeed fulfilled his obligation. I heard the Messenger of Allah peace be upon him say: "Whoever among you sees something evil, let him deny it with his hand, if he is unable, then with his mouth, and if he is unable, then with his heart. And that is the weakest faith." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration

Imam Ahmad : 10723, 10723, 11034, 11034, 11068, 11068, 11090, 11090, 11442, 11442

Imam Muslim : 70, 70

Imam Nasa'i : 4922, 4922, 4923, 4923

THE PARABLE OF PEOPLE WHO ENFORCE THE LAW AND THOSE THAT DON'T

Hadith Imam Tirmidzi Number 2099

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ الشَّعْبِيِّ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْمُذْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا فَقَالَ الَّذِينَ فِي أَعْلَاهَا لَا نَدْعُكُمْ تَصْعَدُونَ فَتَوَدُّونَا فَقَالَ الَّذِينَ فِي أَسْفَلِهَا فَإِنَّا نَنْقُبُهَا مِنْ أَسْفَلِهَا فَتَنْسَقِي فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنْعُوهُمْ نَجَوْا جَمِيعًا وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Abu Mu'awiyah] has told us [Al A'masy] from [Ash Sya'bi] from [An Nu'man bin Basyir] he said : Rasulullah peace be upon him said : "The parable of those who uphold the law and walk on it is like a people who are on a boat in the middle of a vast expanse of ocean. Some of them are above it and others are below. Those who are below need water, so they will climb up and draw water, disturbing those above. So the people above say, 'We will not let you go up until you cause us trouble.' Meanwhile,

those at the bottom also said, 'If that's the case, we will make a hole at the bottom so that it will be easier for us to get water.' So if they prevent it, surely they will all be saved. But if they leave it, surely they will all drown." Abu Isa said : This is an authentic Hasan hadith.

Hadith Corroboration
Imam Ahmad : 17638, 17647, 17653
Imam Bukhari : 2313, 2489

THE MOST GREAT JIHAD: CONVEYING THE TRUTH IN THE FACE OF JALIM RULER

Hadith Imam Tirmidzi Number 2100

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُصْعَبٍ أَبُو يَزِيدَ حَدَّثَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Qasim bin Dinar Al Kufi] has told us ['Abdurrahman bin Mush'ab Abu Yazid] has told us [Isra'il] from [Muhammad bin Juhadah] from ['Athiyyah] from [Abu Sa'id Al Khudri] that the Prophet peace be upon him said : "Indeed, the greatest jihad is a just (true) expression delivered in the face of an unjust ruler." Abu Isa said : The most meaningful hadith was also narrated from Abu Umamah. And this is the Hasan Gharib hadith viewed from this path.

Hadith Corroboration
Imam Ahmad : 18076, 21181
Imam Abu Dawud : 3781
Imam Nasa'i : 4138
Imam Ibnu Majah : 4001, 4002

THE PRAYER OF THE RASULULLAH FOR HIS UMMAT FROM FUNGER AND OCCUPATION

Hadith Imam Tirmidzi Number 2101

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ التُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ بْنِ الْأَرْتِّ عَنْ أَبِيهِ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً فَأَظَالَهَا قَالُوا يَا رَسُولَ اللَّهِ صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيْهَا قَالَ أَجَلَ إِنَّهَا صَلَاةُ رَغْبَةٍ وَرَهْبَةٍ إِنِّي سَأَلْتُ اللَّهَ فِيهَا ثَلَاثًا فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُذِيقَ بَعْضُهُمْ بَأْسَ بَعْضٍ فَمَنْعَنِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عُمَرَ

Narrated to us [Muhammad bin Basyar] has told us [Wahb bin Jarir] has told us [my father]

said: I heard [Nu'man bin Rasyid] told from [Az Zuhri] from [Abdullah bin Al Harith] from [Abdullah bin Khabbab bin Al Arts] from [his father] said: Rasulullah peace be upon him performed the prayer and he prolonged it, the companions asked: O Rasulullah, are you not praying as usual? he answered: "Yes, it is a prayer between love and fear, in that prayer I asked Allah for three things, then Allah granted two things and did not grant me one thing; I asked Him not to destroy my ummah with hunger and Allah granted it, I asked that my ummah not be dominated by enemies other than them and Allah granted it, then I asked that there be no internal war between them but Allah did not grant it." Abu Isa said: this hadith is hasan shahih gharib, and in this chapter there are hadiths from Sa'ad and Ibn Umar.

Hadith Corroboration
 Imam Ahmad : 12029, 12129, 21068
 Imam Ibnu Majah : 3941

NEWS OF THE POWER OF THE PEOPLE AND PRAYERS SO THAT THEY WILL NOT BE DESTROYED

Hadith Imam Tirmidzi Number 2102

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحِيّ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَزْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بَسَنَةٌ عَامَّةٌ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَصَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ وَإِنِّي أُعْطِيكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بَسَنَةٌ عَامَّةٌ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يَهْلِكُ بَعْضًا وَيَسِي بَعْضُهُمْ بَعْضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma` Ar Rahabi] from [Tsauban] said: Rasulullah peace be upon him said: "Allah shrank the earth for me then I saw the east and the west and the power of my ummah will reach what was shrunk for me, I was given two treasures; red and white, and I asked my Rabb for my ummah so that it would not be destroyed by a year's drought, so that He would not give the enemy power to dominate them other than themselves and then attack their association, and my Rabb said: O Muhammad, I determined that destiny cannot be changed, I gave it to your ummah not to be destroyed by a year's drought, I did not give the enemy power to attack them other than themselves and then they attack their association even though they are surrounded from all sides -or said: Enemies from all corners- up to part of they destroyed others and charming each other." said Abu Isa: This is a hasan-saheh hadith.

Hadith Corroboration
 Imam Ahmad : 16492, 21361

THE FINA OF THE END TIMES AND THE BEST PEOPLE IN THEM

Hadith Imam Tirmidzi Number 2103

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ رَجُلٍ عَنْ طَاوُسٍ عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ قَالَتْ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَرَّبَهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ فِيهَا قَالَ رَجُلٌ فِي مَاشِيَتِهِ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخَيِّفُ الْعَدُوَّ وَيُخَيِّفُونَهَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أُمِّ مَبَشَّرٍ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ طَاوُسٍ عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Imran bin Musa Al Qazzaz Al Bashri] has told us [Abdul Warits bin Sa'id] has told us [Muhammad bin Juhadah] from [someone] from [Thawus] from [Ummu Malik Al Bahziyyah] said: Rasulullahpeace be upon him mentioned a slander then he brought it closer. Umm Malik said: O Messenger of Allah, who is the best person in that slander. Rasulullahpeace be upon him answered: A person is among his livestock, he fulfills the rights of his livestock, worships his Rabb, someone who holds the head of his horse while scaring the enemy and they are afraid of him." Said Abu Isa: In this case there is a similar hadith from Umm Mubasysyir, Abu Sa'id and Ibn 'Abbas and this hadith hasan gharib from this sanad. [Al Laits bin Abu Sulaim] narrated it from [Thawus] from [Ummu Malik Al Bahziyyah] from the prophetpeace be upon him.

Slander in the End Times and the Danger of the Tongue

Hadith Imam Tirmidzi Number 2104

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنْ زِيَادِ بْنِ سَيْمِينَ كُوشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبُ قَتْلَاهَا فِي النَّارِ اللَّسَانُ فِيهَا أَشَدُّ مِنَ السِّيفِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ لَا يُعْرِفُ لَزِيَادِ بْنِ سَيْمِينَ كُوشَ غَيْرُ هَذَا الْحَدِيثِ رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ فَرَفَعَهُ وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ فَأَوْقَفَهُ

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi] has told us [Hammad bin Salamah] has told us [Laits] from [Thawus] from [Ziyad bin Simin Kusy] from [Abdullah bin 'Amru] said: Rasulullahpeace be upon him said: "There will be slander, the Arabs who try to cleanse their victims will go to hell, and the tongue at that time will be sharper from the sword." Abu Isa said: This hadith is gharib, I have heard Muhammad bin Isma'il say: Nothing is known from Ziyad bin Simin Kusy other than this hadith. Hammad bin Salamah has narrated this hadith from Laits and confirmed it (up to the Prophetpeace be upon him), while Hammad bin Zaid has narrated it from Laits but confirmed it (only reached the companions).

Hadith Corroboration
Imam Ahmad : 6685
Imam Abu Dawud : 3721
Imam Tirmidzi : 2104

LOSS OF TRUST IN THE END OF TIME Hadith Imam Tirmidzi Number 2105

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ فَقَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَيُتَقَبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَفْطُ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصَاةً فَدَخَرَجَهَا عَلَى رِجْلِهِ قَالَ فَيُصْبِحُ النَّاسُ يَتَّبَاعُونَ لَا يَكَادُ أَحَدُهُمْ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا وَحَتَّى يُقَالَ لِلرَّجُلِ مَا أَجَلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ قَالَ وَلَقَدْ أَتَى عَلِيَّ زَمَانٌ وَمَا أَبَالِي أَئِيْكُمْ بَايَعْتُ فِيهِ لِمَنْ كَانَ مُسْلِمًا لِيَرُدَّتْهُ عَلَيَّ دِينُهُ وَلَمَنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لِيَرُدَّتْهُ عَلَيَّ سَاعِيهِ فَأَمَّا الْيَوْمَ فَمَا كُنْتُ لِأَبَايَعَ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Zaid bin Wahab] from [Hudzaifah bin Al Yaman] has told us Rasulullah peace be upon him two hadiths; one of which I already know and the other I'm waiting for, he told us that the mandate descended in people's hearts then the Qur'an came down and they knew from the sunnah then he told us about the removal of the mandate, he said: "A person sleeps and the mandate is removed from his heart then it leaves a mark like a footprint then he sleeps again then the mandate is removed from his heart until the mark remains like a handprint like burning coals that you roll on your feet then you see it swell even though there is nothing there inside it." After that, the Messenger of Allah (peace and blessings of Allah be upon him) took a pebble and rolled it on his feet, and people pledged allegiance to him until almost one of them failed to fulfill the trust until it was said: In Bani So-and-so there is a trustworthy man, until it was said to someone: How strong he is, how intelligent he is, how intelligent he is, yet in his heart there is not the slightest bit of faith. The Messenger of Allah (peace and blessings of Allah be upon him) said: "A time has come to me and I do not care which of you I pledge allegiance to at that time, if he is a Muslim, his religion will return him to me, and if he is a Jew or a Christian, his tax collector will return him to me, while at this time, I only pledge allegiance to so-and-so from you." Abu Isa said: The hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 22171

Imam Bukhari : 6016, 6559, 6734

Imam Muslim : 206

Imam Tirmidzi : 2105

Imam Ibnu Majah : 4043

PROHIBITION OF IMITATING THE MISTAKES OF PREVIOUS PEOPLES

Hadith Imam Tirmidzi Number 2106

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبَنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] has told us [Sufyan] from [Az Zuhri] from [Sinan bin Abu Sinan] from [Abu Waqid Al Laitsi], when Rasulullah peace be upon him went to Hunain, he passed by a tree of the polytheists called Dzat Anwath, they used to hang their weapons on that tree, the companions said: O Rasulullah, make we are the Essence of Anwath like theirs, then the Prophet peace be upon him said: "SubhaanAllah, this is as the people of Moses said: Make us gods like their gods. By the Essence in Whose Hands my soul is, you will carry out the behavior of those before you." Abu Isa said: This hadith is hasan sahih . Abu Abu Waqid Al Laitsi's name is Al Harits bin 'Auf in this case there is a similar hadith from Abu Sa'id and Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 20892

SIGNS OF THE END: TALKING ANIMALS AND OBJECTS

Hadith Imam Tirmidzi Number 2107

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ الْقَاسِمِ بْنِ الْفَضْلِ حَدَّثَنَا أَبُو نَضْرَةَ الْعَبْدِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السَّبَاعُ الْإِنْسَ وَحَتَّى تُكَلِّمَ الرَّجُلَ عَذْبَةُ سَوْطِهِ وَشِرَاكُ نَعْلِهِ وَتُخَبِّرَهُ فَخِذُهُ بِمَا أَحَدَثَ أَهْلُهُ مِنْ بَعْدِهِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْقَاسِمِ بْنِ الْفَضْلِ وَالْقَاسِمُ بْنُ الْفَضْلِ ثِقَةٌ مَأْمُونٌ عِنْدَ أَهْلِ الْحَدِيثِ وَثَقَّةٌ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ

Narrated to us [Sufyan bin Waki'] has told us [my father] from [Al Qasim bin Al Fadll] has told us [Abu Nadlrah Al 'Abdi] from [Abu Sa'id Al Khudri] said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "By the One in whose hand my soul is, the Hour will not come until wild animals speak to people, until the tip of his whip, the strap of his sandal speaks to people and until his knees tell him what his family did after him." Abu Isa said: in this case there is a similar hadith from Abu Hurairah and this hadith is hasan sahih gharib, we do not know it except from the hadith of Al Qasim bin Al Fadll and Al

Qasim is a trusted narrator according to the experts of hadith. Yahya bin Sa'id Al Qaththan and Abdurrahman bin Mahdi stated that he is a trusted narrator.

Hadith Corroboration
Imam Ahmad : 11365
Imam Tirmidzi : 2145

MIRACLE OF THE SPLITTING OF THE MOON

Hadith Imam Tirmidzi Number 2108

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْهَدُوا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَنَسٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] has told us [Suyu'bah] from [Al A'masy] from [Mujahid] from [Ibn Umar] said: in the time of Rasulullah peace be upon him the moon split into two, then Rasulullah peace be upon him said: "Behold." Abu Isa said: in this case there is a similar hadith from Ibn Mas'ud, Anas and Jubair bin Muth'im and This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3402, 3729, 13409, 13448, 16150
Imam Bukhari : 3364, 4486
Imam Muslim : 5010, 5012
Imam Tirmidzi : 3209, 3210

SIGNS OF THE END

Hadith Imam Tirmidzi Number 2109

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتِ الْقَرَّازِ عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ أَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَكَّرُ السَّاعَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجَ وَمَأْجُوجَ وَالذَّابَّةَ وَثَلَاثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ فُرَاتٍ نَحْوَهُ وَزَادَ فِيهِ الدُّخَانَ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ فُرَاتِ الْقَرَّازِ نَحْوَ حَدِيثِ وَكَيْعٍ عَنْ سُفْيَانَ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ وَالْمَسْعُودِيِّ سَمِعَا مِنْ فُرَاتٍ الْقَرَّازِ نَحْوَ حَدِيثِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ فُرَاتٍ وَزَادَ فِيهِ الدَّجَالَ أَوْ الدُّخَانَ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ عَنْ شُعْبَةَ عَنْ فُرَاتٍ نَحْوَ حَدِيثِ أَبِي دَاوُدَ عَنْ شُعْبَةَ

وَزَادَ فِيهِ قَالَ وَالْعَاشِرَةُ إِمَّا رِيحٌ تَطْرَحُهُمْ فِي الْبَحْرِ وَإِمَّا نُزُولٌ عِيسَى ابْنِ مَرْيَمَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَصَفِيَّةَ بِنْتِ حُيٍّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Furat Al Qazzar] from [Abu Ath Thufail] from [Hudzaifah bin Usaid] said: Rasulullah peace be upon him saw us from the room and we were talking about the apocalypse then the prophet peace be upon him said: "The apocalypse will not happen until you see ten signs; the rising of the sun from the west, gog and magog, animals, three eclipses in the east, an eclipse in the west and an eclipse in the Arabian peninsula, fire appearing from under 'Aden leading people or gathering people and staying with them where they stay and taking a nap with them where they take a nap." Narrated to us [Mahmud bin Ghailan] has told us [Waki'] from [Sufyan] from [Furat] it seems and he added in his narration: Asap. Narrated to us [Hannad] has told us [Abu Al Ahwash] from [Furat Al Qaffaz] like the Waki' hadith from Sufyan. Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud Ath Thayalisi] from [Syu'bah] and [Al Mas'udi] both heard from [Furat Al Qazzaz] like the hadith of Abdurrahman from Sufyan from Furat and he added in his narration: Dajjal or smoke. Narrated to us [Abu Musa Muhammad bin Al Mutsanna] has told us [Abu An Nu'man Al Hakam bin Abdullah Al 'Ijlani] from [Syu'bah] from [Furat] like the hadith of Abu Dawud from Syu'bah and he added: Rasulullah peace be upon him said: "And the tenth may be the wind throwing them into the sea or the descent of Isa bin Maryam. Said Abu Isa: in this case there is a hadith similar from 'Ali, Abu Hurairah, Umm Salamah, Shafiyyah bint Huyay and This hadith is hasan sahih .

Hadith Corroboration

:

Imam Ahmad : 6586, 6864, 7791, 7952, 7952, 8092, 8092, 8244, 8494, 8494, 8495, 8807, 8910, 8910, 9376, 10229, 10439, 11500, 15555, 15555, 15557, 15558, 15558, 17399, 19450

Imam Bukhari : 4269, 4270, 6025

Imam Muslim : 226, 227, 5162, 5162, 5163, 5163, 5234, 5234

Imam Abu Dawud : 3756, 3756, 3757, 3757, 3758

Imam Tirmidzi : 2109, 2109, 2998, 2998

Imam Ibnu Majah : 4031, 4031, 4045, 4045, 4046, 4046, 4058, 4059, 4059, 4060

THE ATTACK ON THE KA'BAH AT THE END OF TIMES

Hadith Imam Tirmidzi Number 2110

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي إِدْرِيسَ الْمُرْهَبِيِّ عَنْ مُسْلِمِ بْنِ صَفْوَانَ عَنْ صَفِيَّةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هَذَا الْبَيْتِ حَتَّى يَغْزَوْا جَيْشَ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بِيَدَاءٍ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ وَلَمْ يَنْجُ أَوْسَطُهُمْ قُلْتُ يَا رَسُولَ اللَّهِ فَمَنْ كَرِهَ مِنْهُمْ قَالَ يَبْعَثُهُمُ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Nu'aim] has told us [Sufyan] from [Salamah bin Kuhail] from [Abu Idris Al Murhab] from [Muslim bin Shafwan] from [Shafiyyah] said: Rasulullah peace be upon him said: "Humans did not stop attacking this baitullah (kaaba) until a group of soldiers attacked until when they were in Baida', they

were immersed from the front to the back while the middle part was not saved. I asked: O Rasulallah, then who hates them? Rasulallah peace be upon him answered: Allah will resurrect them based on the intention that is in their souls.

Hadith Corroboration
Imam Ahmad : 25627, 25628
Imam Nasa'i : 2828, 2829
Imam Ibnu Majah : 4054

DESTRUCTION DUE TO DECEPTIONS IS SPREADING DESPITE THERE BEING RIGHTEOUS PEOPLE

Hadith Imam Tirmidzi Number 2111

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا صَيْفِيُّ بْنُ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ فِي آخِرِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَنْهَلِكُمْ وَفِينَا الصَّالِحُونَ قَالَ نَعَمْ إِذَا ظَهَرَ الْخُبْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ عُمَرَ نَكَلَمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Abu Kuraib] has told us [Shoifi bin Rib'i] has told us [Abdullah bin Umar] from ['Ubaidillah bin Umar] from [Al Qasim bin Muhammad] from [Aisyah] said: Rasulallah peace be upon him said: "There will be landslides at the end of the ummah, changes in shape and strong winds that will blow people away." A'ishah said: I ask: O Messenger of Allah, will we be destroyed while among us there are righteous people? he answered: "Yes, if disobedience has become rampant." Abu Isa said: this hadith is gharib from A'isyah's hadith, we do not know it except from this sanad line, as for Abdullah bin 'Amru, Yahya bin Sa'id spoke about it from memory.

Hadith Corroboration
Imam Ahmad : 6235, 20047, 20113, 20128
Imam Tirmidzi : 2078, 2079, 2111, 2138
Imam Ibnu Majah : 4049, 4050, 4051, 4052

THE SUN PROSECUTED AND ASKED FOR PERMISSION

Hadith Imam Tirmidzi Number 2112

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالتَّيْبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَ يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا ااطْلَعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا قَالَ ثُمَّ قَرَأَ وَذَلِكَ مُسْتَقَرٌّ لَهَا قَالَ وَذَلِكَ قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ صَفْوَانَ بْنِ عَسَّالٍ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَأَبِي مُوسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim At Taimi] from [his father] from [Abu Dzarr] said: I entered the mosque at sunset while the Prophet peace be upon him was sitting, he asked: "O Abu Dzarr, do you know where the sun goes?" Abu Dzarr said: I answered: Allah and His Messenger know better. Rasulullah peace be upon him said: "He went to ask for permission to prostrate and then he was given permission, it seems he was told: Rise from the place where you came. Then he rose from the place where he set, after that he read: "And that is the place of his decree." Said Abu Dzarr: That is the reading of Abdullah bin Mas'ud. Said Abu Isa: in this case there is a similar hadith from Shafwan bin 'Assal, Hudzaifah bin Usaid, Anas, Abu Musa and this hadith are authentic.

Hadith Corroboration

Imam Ahmad : 20338, 20390, 20437, 20561, 20563

Imam Bukhari : 2960, 4428, 4429, 6874, 6881

Imam Muslim : 228, 229, 230

Imam Abu Dawud : 3488

Imam Tirmidzi : 2112, 3151

WARNING ABOUT YA'JUJ AND MA'JUJ Hadith Imam Tirmidzi Number 2113

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَظِيمُ بْنُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ حَبِيبَةَ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ قَالَتْ اسْتَيْقِظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَوْمٍ مُحَمَّرًا وَجْهُهُ وَهُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يُرَدِّدُهَا ثَلَاثَ مَرَّاتٍ وَيُلِّ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ وَعَقَدَ عَشْرًا قَالَتْ زَيْنَبُ قُلْتُ يَا رَسُولَ اللَّهِ أَفَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ نَعَمْ إِذَا كَثُرَ الْخُبْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ جَوَّدَ سُفْيَانُ هَذَا الْحَدِيثَ هَكَذَا رَوَى الْحُمَيْدِيُّ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَعَظِيمُ بْنُ وَاحِدٍ مِنَ الْحُقَافِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ فَنَحْوُ هَذَا وَقَالَ الْحُمَيْدِيُّ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ حَفِظْتُ مِنَ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ أَرْبَعَ نِسَوَاتِ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ حَبِيبَةَ وَهُمَا رَبِيبَتَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أُمِّ حَبِيبَةَ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ زَوْجِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَكَذَا رَوَى مَعْمَرٌ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ وَلَمْ يَذْكُرُوا فِيهِ عَنْ حَبِيبَةَ وَقَدْ رَوَى بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ ابْنِ عُيَيْنَةَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أُمِّ حَبِيبَةَ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and [Abu Bakr bin Nafi'] and others, they said: have told us [Sufyan bin 'Uyainah] from [Az Zuhri] from ['Urwah bin Az Zubair] from [Zainab bint Abu Salamah] from [Habibah] from [Ummu Habibah] from [Zainab bint Jahsy] said: Rasulullah Shallallahu 'alaihi wa Greetings when you wake up 'Aisyah's face was red, she said: LAA ILAAHA ILLAllah, she repeated it three times, woe to the Arab nation because of the evil that has approached, now the barrier of Gog and Magog has been opened like this -she showed her finger by forming the number ten--. Zainab said: I asked: Will we perish even though there are righteous people among us? Rasulullah peace be upon

him answered: "Yes, if the abominations increase." Abu Isa said: This hadith is hasan sahih and Sufyan embellished this hadith. like that [Al Humaidi], ['Ali bin Al Madini] and others from the hafidz narrated from [Sufyan bin 'Uyainah] like this. said Al Humaidi: Said Sufyan bin 'Uyainah: I memorized from Az Zuhri in this hadith there are four women; Zainab bint Abu Salamah from Habibah, both were the daughters of the Prophetpeace be upon him from Umm Habibah from Zainab bint Jahsy, both were the wives of the Prophetpeace be upon him. That's how [Ma'mar] and others narrated this hadith from [Az Zuhri] but they did not mention: From Habibah and some of Ibn 'Uyainah's companions narrated this hadith from Ibn 'Uyainah and they did not mention: From Umm Habibah.

Hadith Corroboration

Imam Ahmad : 8145, 8711, 8713, 9314, 10433, 10505, 10561, 10854, 11408, 20678, 26145, 26146, 26148

Imam Bukhari : 3097, 3098, 3099, 3331, 4372, 6049, 6535, 6602, 6603, 6929, 6964

Imam Muslim : 327, 5057, 5128, 5129, 5130

Imam Abu Dawud : 3708

Imam Tirmidzi : 2113

Imam Ibnu Majah : 3943

THE EMERGENCE OF THE KHAWARIJ AND ITS CHARACTERISTICS

Hadith Imam Tirmidzi Number 2114

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَخْلَامِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَبِي ذَرٍّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ وَصَفَ هَؤُلَاءِ الْقَوْمَ الَّذِينَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ إِنَّمَا هُمْ الْخَوَارِجُ الْحُرُورِيَّةُ وَغَيْرُهُمْ مِنَ الْخَوَارِجِ

Narrated to us [Abu Kuraib Muhammad bin Al 'Alla`] has told us [Abu Bakr bin 'Ayyasy] from ['Ashim] from [Zirr] from [Abdullah bin Mas'ud] said: Rasulullahpeace be upon him said: "At the end of time there will appear young people, weak of mind, they read the Qur'an not reaching the throat (only in the mouth not reaching the heart), they say from the words of people best, they abandon religion as quickly as an arrow is released from a quiver." Abu Isa said: in this case there is a similar hadith from 'Ali, Abu Sa'id and Abu Dzarr, This hadith is hasan sahih . It is narrated in addition to this hadith from the Prophetpeace be upon him which mentions the characteristics of this people, they read the Koran and it does not reach their throats, they leave the religion as quickly as an arrow is released from that arrow, none other than the Khawarij Al Haruriyah and other Khawarij circles.

Hadith Corroboration

Imam Ahmad : 582, 592, 668, 697, 861, 868, 935, 941, 1032, 1161, 1261, 1275, 1307, 2198, 3426, 3639, 3707, 3934, 5306, 6576, 6658,

8448, 10585, 10695, 10861, 11064, 11150, 11188, 11270, 12563, 12859, 14276, 14291, 14292, 15409, 16670, 17579, 18342, 18600,

18947, 18970, 19452, 19456, 19539, 20551, 21129, 21130, 21159, 21182, 21282

Imam Bukhari : 2905, 2917, 3095, 3153, 3341, 3342, 3990, 3991, 4004, 4299, 4669, 4670, 5599, 5635, 5697, 5817, 5861, 6418, 6419,

6420, 6421, 6422, 6880, 7007

Imam Muslim : 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1771, 1772, 1773, 1774, 1775, 1776, 1777

Imam Abu Dawud : 4134, 4135, 4136, 4137, 4138, 4139

THE ATTITUDE OF PRIORITIZING YOURSELF IN THE END OF TIME

Hadith Imam Tirmidzi Number 2115

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ يَا رَسُولَ اللَّهِ اسْتَغْمَلْتُ فَلَانًا وَلَمْ تَسْتَغْمِلْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخَوْضِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] from [Qatadah] has told us [Anas bin Malik] from [Usaid bin Hudlair], an Ansar said: O Messenger of Allah, you assigned fi and so and so but you did not assign me. Rasulallahpeace be upon him said: "You will see the nature of selfishness (egoism), be patient until you meet me at the lake. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2212, 3457, 3459, 3459, 3621, 3657, 3672, 3837, 3917, 3917, 3966, 4104, 4121, 11122, 11642, 11642, 12245, 12245, 12269, 12288, 12288, 12419, 12419, 12484, 12868, 12868, 13118, 13480, 14192, 14283, 14588, 14589, 15874, 17844, 17844, 18056, 18057, 18059, 18289, 18300, 18301, 18305, 18305, 18307, 18307, 19525, 21756, 21803, 22247, 23754

Imam Bukhari : 2203, 2203, 2928, 3508, 3508, 3509, 3509, 3510, 3510, 3986, 3987, 6089, 6090, 6097, 6527, 6528, 6529, 6529, 6533, 6533

Imam Muslim : 1758, 3432, 3432, 4242, 4243, 4249, 4250, 4263

Imam Tirmidzi : 2115, 2115, 2116, 2116

Imam Nasa'i : 5288, 5288

Imam Ibnu Majah : 3934

ATTITUDE TOWARDS RUTHLESS LEADERS

Hadith Imam Tirmidzi Number 2116

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً وَأُمُورًا تُنْكِرُونَهَا قَالَ فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ قَالَ أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَسَلُّوا اللَّهَ الَّذِي لَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] has told us [Yahya bin Sa'id] from [Al A'masy] from [Zaid bin Wahab] from [Abdullah] from the Prophetpeace be upon him said: "You will see selfishness (egoism) and the things you deny. Abdullah asked: What do you order us, O Rasulallah? Rasulallahpeace be upon him answered: "Perform their rights and ask Allah for your rights." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2212, 3457, 3459, 3459, 3621, 3657, 3672, 3837, 3917, 3917, 3966, 4104, 4121, 11122, 11642, 11642, 12245, 12245, 12269, 12288, 12288, 12419, 12419, 12484, 12868, 12868, 13118, 13480, 14192, 14283, 14588, 14589, 15874, 17844, 17844, 18056, 18057, 18059, 18289, 18300, 18301, 18305, 18305, 18307, 18307, 19525, 21756, 21803, 22247, 23754

Imam Bukhari : 2203, 2203, 2928, 3508, 3508, 3509, 3509, 3510, 3510, 3986, 3987, 6089, 6090, 6097, 6527, 6528, 6529, 6529, 6533, 6533

WARNING ABOUT THE WORLD, WOMEN, AND THE BETRAYAL OF LEADERS

Hadith Imam Tirmidzi Number 2117

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ فِيهَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظِرٌ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيهَا قَالَ أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهَبْنَا فَكَانَ فِيهَا قَالَ أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلَا غَدْرَةَ أَعْظَمَ مِنْ غَدْرَةِ إِمَامٍ عَامَّةٍ يُرَكِّزُ لَوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيهَا حَفِظْنَا يَوْمَئِذٍ أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُوَلَّدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُوَلَّدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُوَلَّدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُوَلَّدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلَا وَإِنَّ مِنْهُمْ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفِيءِ وَمِنْهُمْ سَرِيعَ الْغَضَبِ سَرِيعَ الْفِيءِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفِيءِ أَلَا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعَ الْفِيءِ أَلَا وَشَرُّهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفِيءِ أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلَا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلَا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْعُصْبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصِقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيهَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيهَا مَضَى مِنْهُ قَالُوا أَبُو عَيْسَى وَفِي الْبَابِ عَنْ حُذَيْفَةَ وَأَبِي مَرْيَمَ وَأَبِي زَيْدٍ بِنِ أَخْطَبَ وَالْمُغِيرَةَ بْنِ شُعْبَةَ وَذَكَرُوا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Imran bin Musa Al Qazzaz Al Bashri] has told us [Hammad bin Zaid] has told us [Ali bin Zaid bin Jud'an Al Qurasy] from [Abu Nadlrah] from [Abu Sa'id Al Khudri] said: Rasulullah peace be upon him Asr prayer with us one day after that he preached, he did not leave anything before the Day of Judgment but He definitely told us, whoever memorizes

it must memorize it and whoever forgets it must forget it. Among what he said: "The world is sweet and green and Allah will make you its leaders then He will pay attention to what you do, remember, be afraid of the world, be afraid of women." Among what he said: "Remember, don't let human reluctance prevent someone from conveying the truth if he knows it." Abu Sa'id wept and said: By Allah, we have seen various things and we are afraid and among the things he said: "Remember, for every traitor a flag will be raised for him on the Day of Resurrection according to the degree of his betrayal and there is no betrayal greater than the betrayal of the leader of the people, his flag will be centered near his buttocks." Among those that we memorized at that time: "Remember, the children and grandchildren of Adam were created on many levels, some of them were born as believers and died as believers, among them there were those who were born unbelievers, lived as unbelievers and died as unbelievers, among them there were those who were born believers, lived as believers and died as unbelievers, among them there were those who were born unbelievers, lived as unbelievers but died as believers, remember, among them there are those who are slow to anger and quickly come to their senses, there are also those who are quick to anger and are quick to realize, then that is in place of that, remember, among them there are those who are quick to anger and slow to realize, remember, the best of them are those who are slow to anger but quick to come to their senses, remember the worst of them are those who are quick to anger and slow to realize, remember, among them there are those who fulfill (debts) well and collect well, among them there are those who fulfill (debts) badly and collect badly, remember and the best of them are those who fulfill (debts) well and collect well, remember, and those who The worst of them are those who fulfill (debts) badly and collect (debts) badly. Remember, anger is a burning ember in the human heart, haven't you seen angry people's eyes become red and their veins swell? Whoever feels something from it, should stick to the ground." Said Ibn Mas'ud: We then looked at the sun, to see if there was anything left, then Rasulullah peace be upon him said: "Remember, there is nothing left of the world from the time that has passed except like the remains of your days that are still there from the day that has passed." Said Abu Isa: in this case there is a similar hadith from Hudzaifah, Abu Maryam, Abu Zaid bin Akhthab and Al Mughirah bin Syu'bah, they said that the prophet peace be upon him told them what would happen until the end of the world. This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 10716, 10743, 11158, 25808, 25809, 26054, 26055

Imam Muslim : 4925

Imam Ibnu Majah : 3990

PRIORITY OF THE POPULATION OF SHAM AND THE GROUPS GIVEN VICTORY

Hadith Imam Tirmidzi Number 2118

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ هُمْ أَصْحَابُ الْحَدِيثِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ

عَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ وَابْنِ عُمَرَ وَرَيْدِ بْنِ ثَابِتٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا
أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا بِهِزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ
تَأْمُرُنِي قَالَ هَا هُنَا وَنَحَا بِيَدِهِ نَحْوَ الشَّامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] has told us [Syu'bah] has told us from [Mu'awiyah bin Qurrah] from [his father] said "The Messenger of Allah peace be upon him said: "If the people of Syria are destroyed then there will be no good among you, there will always be a group of my ummah who will be given victory, those who insult them will not harm them until doomsday." Muhammad bin Isma'il said that Ali bin Al Madini said: They are experts in hadith. Abu Isa said: and in this chapter there are hadith from Abdullah bin Hawalah, Ibn Umar, Zaid bin Thabit and Abdullah bin 'Amru, and this hadith is hasan sahih. [Ahmad bin Mani'] has told us that [Yazid bin Harun] has told us that [Bahz bin Hakim] has told us from [his father] from his [grandfather]. said: I asked O Messenger of Allah, where do you order me? He answered: There." He pointed with his hand towards Sham. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 8128, 14193, 14595, 15043, 15044, 16246, 16276, 16305, 16323, 16324, 16351, 17433, 17462, 17493, 18487, 19007, 19073, 19468, 19943, 20028, 20079, 20106, 20137, 21286, 21369

Imam Bukhari : 69, 2884, 3368, 3369, 6767, 6768, 6905, 6906

Imam Muslim : 225, 3544, 3545, 3546, 3547, 3548, 3549, 3550, 3551

Imam Abu Dawud : 2125

Imam Tirmidzi : 2118, 2155

Imam Ibnu Majah : 6, 7, 10

Imam Darimi : 2325, 2326

PROHIBITION OF RETURNING TO INFIDEL AND FIGHTING EACH OTHER AFTER THE DECEASING OF THE PROPHET

Hadith Imam Tirmidzi Number 2119

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ
عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ قَالَ أَبُو
عِيسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَرِيرٍ وَابْنِ عُمَرَ وَكَرْزِ بْنِ عَلْقَمَةَ وَوَاثِلَةَ وَالصَّنَابِيحِيِّ وَهَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Hafs 'Amru bin 'Ali] has told us that [Yahya bin Sa'id] has told us that [Fudlail bin Ghoswan] has told us that [Ikrimah] has told us from [Ibn 'Abbas] he said that the Messenger of Allah peace be upon him said: "Do not return to being infidels after my death, one another is at war." Abu Isa said: And in this chapter there are hadiths from Abdullah bin Mas'ud, Jarir, Ibn Umar, Kurz bin Al Qamah, Watsilah and Ash Shunabihi and This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1932, 3624, 5321, 5347, 5547, 5548, 13846, 14461, 16100, 16101, 17973, 18198, 18376, 18420, 18458, 18459, 19492, 19493, 19512, 19523, 19551, 19562, 19745, 19774

Imam Bukhari : 65, 102, 118, 1623, 1625, 1626, 4053, 4054, 5124, 5583, 5700, 6360, 6361, 6550, 6551, 6552, 6553, 6893

Imam Muslim : 98, 99, 3180
 Imam Abu Dawud : 1628, 4066
 Imam Tirmidzi : 2119, 3012
 Imam Nasa'i : 4056, 4057, 4058, 4059, 4060, 4061, 4062, 4063
 Imam Ibnu Majah : 3046, 3932, 3933
 Imam Darimi : 1836, 1840

Slander and kindness are passive Hadith Imam Tirmidzi Number 2120

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ
 سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا سَتَكُونُ
 فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي قَالَ أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ
 بَيْتِي وَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي قَالَ كُنْ كَابْنِ آدَمَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَبَّابِ بْنِ الْأَرْتِ
 وَأَبِي بَكْرَةَ وَابْنِ مَسْعُودٍ وَأَبِي وَاقِدٍ وَأَبِي مُوسَى وَخَرِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ
 اللَّيْثِ بْنِ سَعْدٍ وَزَادَ فِي هَذَا الْإِسْنَادِ رَجُلًا قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] has been told to us [Al Laits] from ['Ayyasy bin 'Abbas] from [Bukair bin Abdullah bin Al Asyujj] from [Busr bin Sa'id] that [Sa'ad bin Abi Waqqash] said when there was slander against 'Uthman bin 'Affan: I testify that the Messenger of Allahpeace be upon him said: "There will be slander, it is better for people to sit at that time. of those who stand, those who stand are better than those who walk, those who walk are better than those who jog." Abu Sa'id asked: What do you think if someone enters my house and he stretches out his hand to me to kill me? Rasulullahpeace be upon him answered: "Be like the sons of Adam." Abu Isa said: in this case there are similar hadiths from Abu Hurairah, Khabbab bin Al Arat, Abu Bakrah, Ibn Mas'ud, Abu Waqid, Abu Musa and Kharasyah and this hadith is hasan. Some of them narrated this hadith from Al Laits bin Sa'ad and added someone in this sanad. said Abu Isa: This hadith was also narrated from Sa'ad from the prophetpeace be upon him through another sanad.

Hadith Corroboration
 Imam Ahmad : 1369, 1523, 4061, 7464, 16360, 16396, 19517, 19587, 20154, 20753
 Imam Bukhari : 1745, 2287, 3330, 3334, 6554, 6555
 Imam Muslim : 5135, 5136, 5137, 5138
 Imam Abu Dawud : 3714
 Imam Tirmidzi : 2120

RECOMMENDATION TO IMMEDIATELY PRACTICE BEFORE THE FITNAH COMES Hadith Imam Tirmidzi Number 2121

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَحَدُهُمْ دِينَهُ بَعَرَضٍ مِنَ الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul 'Aziz bin Muhammad] from [Al 'Alla' bin Abdurrahman] from [his father] from [Abu Huraiah], Rasulullah peace be upon him said: "Be quick to do various deeds before the various slanders come like the dark part of the night, in the morning someone believes and in the afternoon he becomes a disbeliever, in the afternoon he believes and in the morning he becomes an unbeliever, one of them sells his religion with the goods of the world." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7687, 8493, 10354, 18831, 18897

Imam Muslim : 169

Imam Abu Dawud : 3715, 3718

Imam Tirmidzi : 2123

Imam Ibnu Majah : 3951

REDUCTION OF SFITNA AND PROPERTY SAVINGS

Hadith Imam Tirmidzi Number 2122

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ هِنْدِ بِنْتِ الْحَارِثِ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَيْقَظَ لَيْلَةً فَقَالَ سُبْحَانَ اللَّهِ مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ يَا رَبِّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Ma'mar] from [Az Zuhri] from [Hindun bint Al Harith] from [Ummu Salamah], one night the Prophet peace be upon him woke up and said: "SubhaanAllah, what slander was revealed last night, what savings were revealed, who woke the sleeping people, what a many women are clothed in this world but naked in the afterlife." This hadith is hasan sahih .

Hadith Corroboration

Imam Bukhari : 112, 1058, 3332, 5396, 5750, 6542

Imam Nasa'i : 4605

END-TIME FITNA THAT CAUSES PEOPLE TO CHANGE RELIGIONS

Hadith Imam Tirmidzi Number 2123

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَقْوَامٌ دِينَهُمْ بَعَرَضٍ مِنَ الدُّنْيَا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ

أَبِي هُرَيْرَةَ وَجُنْدُبٍ وَالتُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي مُوسَى وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] has told us [Al Laits bin Sa'ad] has told us [Yazid bin Abu Habib] from [Sa'ad bin Sinan] from [Anas bin Malik] from the Prophetpeace be upon him said: "At the end of the time before the end of the world there will be a fitnah like the pitch black of the night, when a person believes in the morning but becomes an unbeliever in the afternoon, and in the afternoon he believes but in the morning he becomes an unbeliever. a group of people sell their religion for worldly material things." Abu Isa said: And in this chapter there are hadiths from Abu Hurairah, Jundub, Nu'man bin Basyir and Abu Musa, and this hadith is gharib from this sanad line.

Hadith Corroboration

Imam Ahmad : 7687, 8493, 10354, 15193, 17678, 17711, 18831, 18897, 20047, 20113, 20128

Imam Muslim : 169

Imam Abu Dawud : 3715, 3718

Imam Ibnu Majah : 3951

CHANGE OF FAITH AND KUFUR IN ONE DAY

Hadith Imam Tirmidzi Number 2124

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ عَنْ الْحَسَنِ قَالَ كَانَ يَقُولُ فِي هَذَا الْحَدِيثِ
يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا قَالَ يُصْبِحُ الرَّجُلُ مُحَرَّمًا لِدَمِ أَخِيهِ وَعِرْضِهِ
وَمَالِهِ وَيُمْسِي مُسْتَحِلًّا لَهُ وَيُمْسِي مُحَرَّمًا لِدَمِ أَخِيهِ وَعِرْضِهِ وَمَالِهِ وَيُصْبِحُ مُسْتَحِلًّا لَهُ

Narrated to us [Salih bin Abdullah] has told us [Ja'far bin Sulaiman] from [Hisyam] from [Al Hasan] said: he said in this hadith: "In the morning a person believes and in the afternoon he becomes an unbeliever, he believes in the evening and in the morning he becomes an unbeliever." He said: "In the morning a person makes his brother's blood, honor and property forbidden, but in the afternoon he makes it lawful, in the evening he makes his brother's blood, honor and property forbidden, and in the morning he makes it lawful."

SUBMIT AND OBEDIENCE TO THE LEADERS EVEN THOUGH THEY ARE UNJUST

Hadith Imam Tirmidzi Number 2125

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ
بْنِ حُجْرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلٌ سَأَلَهُ فَقَالَ أَرَأَيْتَ إِنْ كَانَ عَلَيْنَا أُمَرَاءُ
يَمْنَعُونَا حَقَّنَا وَيَسْأَلُونَا حَقَّهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا
وَعَلَيْكُمْ مَا حُمِّلْتُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khollal] has told us [Yazid bin Harun] has told us [Syu'bah] has told us [Simak bin Harb] from [Al Qomah bin Wa'il bin Hujr] from [his father]

he said: I heard the Messenger of Allah peace be upon him say when someone asked him: What would you think if our leaders withheld our rights while they demanded rights? them to us? Rasulallah peace be upon him answered: "Listen and obey you, because their obligation is what they carry and your obligation is what is with you." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 3433
Imam Tirmidzi : 2125

LOST KNOWLEDGE AND MANY KILLINGS (HARAJ)

Hadith Imam Tirmidzi Number 2126

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ قَالُوا يَا رَسُولَ اللَّهِ مَا الْهَرْجُ قَالَ الْقَتْلُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَالِدِ بْنِ الْوَلِيدِ وَمَعْقِلِ بْنِ يَسَارٍ وَهَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Abu Musa] said: Rasulallah peace be upon him said: "behind you there are days when knowledge was eliminated and there was much haraj." They asked: What is haraj, O Messenger of Allah? Rasulallah peace be upon him answered: "Murder." Abu Isa said:; In this case there is a similar hadith from Abu Hurairah, Khalid bin Al Walid, Ma'qal bin Yasar and This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3512, 3626, 3648, 3969, 4079, 6889, 7234, 7533, 7788, 9162, 10369, 10373, 16217, 18677, 18804, 20047, 20113, 20128
Imam Bukhari : 83, 5577, 6537, 6538, 6539, 6540
Imam Muslim : 4826, 4827
Imam Abu Dawud : 3713
Imam Tirmidzi : 2126
Imam Ibnu Majah : 4040, 4041, 4042

THE PRINCIPITY OF WORSHIP IN TIMES OF Slander and Murder

Hadith Imam Tirmidzi Number 2127

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ الْمُعَلَّى بْنِ زِيَادٍ رَدَّهَ إِلَى مُعَاوِيَةَ بْنِ قُرَّةٍ رَدَّهَ إِلَى مَعْقِلِ بْنِ يَسَارٍ رَدَّهَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعِبَادَةُ فِي الْهَرْجِ كَالْهِجْرَةِ إِلَيَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ عَنْ الْمُعَلَّى

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Mu'alla bin Ziyad] returned it to [Mu'awiyah bin Qurrah] returned it to [Ma'qil bin Yasar] returned it to the Prophet peace be upon him said: "Worship when a murder occurs is like hijrah to me." Abu Isa said: This hadith is gharib, we only know it from the hadith of Hammad bin Zaid from Mu'alla.

THE SWORD WILL NOT BE RAISED UNTIL THE DOOMSDAY

Hadith Imam Tirmidzi Number 2128

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma`] from [Tsauban] said: Rasulullahpeace be upon him said: "When the sword has been placed in the midst of my ummah it will not be lifted until the Day of Resurrection." Abu Isa said: This hadith is hasan sahih .

WOODEN SWORD TO AVOID SPATIAL

Hadith Imam Tirmidzi Number 2129

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ عَنْ عُدَيْسَةَ بِنْتِ أَهْبَانَ بْنِ صَيْفِيٍّ الْغِفَارِيِّ قَالَتْ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى أَبِي فِدْعَاهُ إِلَى الْخُرُوجِ مَعَهُ فَقَالَ لَهُ أَبِي إِنَّ خَلِيلِي وَابْنَ عَمِّكَ عَهْدَ إِلَيَّ إِذَا اخْتَلَفَ النَّاسُ أَنْ أَتَّخِذَ سَيْفًا مِنْ خَشَبٍ فَقَدْ اتَّخَذْتُهُ فَإِنْ شِئْتَ خَرَجْتُ بِهِ مَعَكَ قَالَتْ فَتَرَكْتُهُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ

Narrated to us ['Ali bin Hujr] has told us [Isma'il bin Ibrahim] from [Abdullah bin 'Ubaid] from ['Udaisah bint Uhban bin Shaifi Al Ghifari] said: 'Ali bin Abi Talib came to my father and asked him to go, [my father] said to 'Ali: my lover and the son of your uncle (Rasulullahpeace be upon him) ordered me if the people argued for me to make a sword out of wood and I have made it, if you want, I will take it with you. Saying 'Udaisah: Then 'Ali left him. Abu Isa said: in this case there is a similar hadith from Muhammad bin Maslamah and this hadith is Hasan Gharib, we only know about it from the hadith of Abdullah bin 'Ubaid.

ATTITUDE TO FACING Slander - STAY AT HOME

Hadith Imam Tirmidzi Number 2130

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ عَنْ هُزَيْلِ بْنِ شُرْحَبِيلَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْفِتْنَةِ كَسَرُوا فِيهَا قَسِيَّتَكُمْ وَقَطَّعُوا فِيهَا أَوْتَارَكُمْ وَالزَّمُوا فِيهَا أَجْوَفَ بُيُوتِكُمْ وَكُونُوا كَابْنِ آدَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَعَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ هُوَ أَبُو قَيْسٍ الْأَوْدِيُّ

Narrated to us [Abdullah bin Abdurrahman] has told us [Sahl bin Hammad] has told us [Hammam] has told us [Muhammad bin Juhadah] has told us [Abdurrahman bin Tsarwan] from [Huzail bin Syurahbil] from [Abu Musa] from the Prophet peace be upon him said about fitnah: "Break your bows at that time, break the bowstring you, stay in your homes and be like sons of Adam." Abu Isa said: This hadith hasan gharib shahih, Abdurrahman bin Tsarwan is Abu Qais Al Audi.

Hadith Corroboration
Imam Ahmad : 18832

SIGNS OF THE END: LOSS OF KNOWLEDGE AND THE SPREAD OF ILLEGAL

Hadith Imam Tirmidzi Number 2131

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ حَدَّثْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُو الزَّنا وَتُشْرَبَ الْخُمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقَلَّ الرِّجَالُ حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً قِيَمٌ وَاحِدًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [An Nadlr bin Syumail] has told us [Syu'bah] from [Qatadah] from [Anas bin Malik] said: I will tell you a hadith that I heard from the Messenger of Allah peace be upon him, no one will tell it to you after me, he heard the Messenger of Allah peace be upon him. Anas said: The Messenger of Allah peace be upon him said: "Among the signs of the Hour; the disappearance of knowledge, the emergence of ignorance, the spread of adultery, alcohol drinking, many women while men are few until fifty women are taken care of by one man." Abu Isa said: in this case there is a similar hadith from Abu Musa and Abu Hurairah and this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 11506, 11764, 12069, 12342, 12622, 12753, 13377, 13378, 13564
Imam Bukhari : 78, 79, 4830, 5149, 6310
Imam Muslim : 4824, 4825
Imam Tirmidzi : 2131
Imam Ibnu Majah : 4035

EVERY YEAR WORSE UNTIL I MET GOD

Hadith Imam Tirmidzi Number 2132

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَشَكَّوْنَا إِلَيْهِ مَا نَلَقَى مِنَ الْحَجَّاجِ فَقَالَ مَا مِنْ عَامٍ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ سَمِعْتُ هَذَا مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] related to us [Yahya bin Sa'id] from [Sufyan Ats Tsauri] from [Az Zubair bin 'Adi] who said: We visited [Anas bin Malik] and complained to him about the treatment we received from Al Hajjaj, and he said: There is no year but that after it will be worse until you meet your Lord. I heard this from your Prophet (peace and blessings of Allah be upon him). Abu Isa said: This hadith is hasan sahih.

SIGNS OF THE DOOMSDAY: NO LONGER CALLS GOD'S NAME

Hadith Imam Tirmidzi Number 2133

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ

Narrated to us [Muhammad bin Basysyar] has told us [Ibn Abi 'Adi] from [Humaid] from [Anas] said: Rasulullah peace be upon him said: "The Hour will not occur until there is no one on earth who says: Allah, Allah." Abu Isa said: This hadith is hasan. Narrated to us [Muhammad bin Al Mutsanna] has told us [Khalid bin Al Harith] from [Humaid] from [Anas] it seems but he did not understand it and this hadith is more authentic than the first hadith.

Hadith Corroboration

Imam Ahmad : 11601, 12199, 12609, 13232, 13331

Imam Muslim : 211, 212

Imam Tirmidzi : 2133

WORLDLY TREASURES WILL BE LEFT AWAY AT THE END OF THE DAY

Hadith Imam Tirmidzi Number 2134

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقِيءُ الْأَرْضُ أَفْلَاذَ كِبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ قَالَ فَيَجِيءُ السَّارِقُ فَيَقُولُ فِي مِثْلِ هَذَا قُطِعَتْ يَدِي وَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ

Narrated to us [Washil bin Abdul A'la Al Kufi] has told us [Muhammad bin Fudlail] has told [my father] from [Abu Hazim] from [Abu Hurairah] said: Rasulullah peace be upon him said: "The earth will give out its contents like a pillar of gold and silver," said Abu Hurairah: The Prophet peace be upon him said: "Then come a thief then said: For like this my hand was cut off, then a murderer came and said: For like this I killed, then came a person who broke ties of friendship and said: I have cut ties of friendship, then they left the property and did not take any of it." Abu Isa said: This hadith is hasan shahih gharib, we do not know it except from this sanad route.

Hadith Corroboration

Imam Ahmad : 17, 10684, 11355, 16132, 16162, 16171, 19480, 19503

Imam Bukhari : 5525

Imam Muslim : 1683, 4636, 4637

Imam Abu Dawud : 1445

Imam Tirmidzi : 1832, 2134

Imam Ibnu Majah : 3839, 4201

SIGNS OF THE APOCALYPSE: IMPOSSIBLE PEOPLE BECOME THE HAPPIEST

Hadith Imam Tirmidzi Number 2135

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو قَالَ ح وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ بِالْدُّنْيَا لُكْعُ ابْنِ لُكْعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو

Narrated to us [Qutaibah bin Sa'id] has told us ['Abdul 'Aziz bin Muhammad] from ['Amru bin Abu 'Amru] said, and has told us ['Ali bin Hujr] has told us [Isma'il bin Ja'far bin Abu 'Amru] from [Abdullah bin Abdurrahman Al Anshari Al Ashhali] from [Hudzaifah bin Al Yaman] said: Rasulullah peace be upon him said: "The end of the world will not happen until the happiest person in the world is a lowly person, the son of a lowly person." Abu Isa said: this hadith is hasan, we only know it from the hadith of 'Amru bin Abu 'Amru.

Hadith Corroboration

Imam Ahmad : 22214

Imam Tirmidzi : 2135

FIFTEEN CAUSES OF DISASTER AGAINST PEOPLE

Hadith Imam Tirmidzi Number 2136

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ

بْنِ عَمْرِو بْنِ عَلِيٍّ عَنْ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَعَلَتْ أُمَّتِي خَمْسَ عَشْرَةَ خُصْلَةً حَلَّ بِهَا الْبَلَاءُ فَتَقِيلُ وَمَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ إِذَا كَانَ الْمَغْنَمُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَغْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَى أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَّ أَبَاهُ وَارْتَفَعَتْ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ زَعِيمُ الْقَوْمِ أَرَذَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشَرِبَتْ الْخُمُورُ وَلَبَسَ الْحَرِيرُ وَاتُّخِذَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حُمْرَاءَ أَوْ خَسْفًا وَمَسْخًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ وَالْفَرَجِ بْنِ فَضَالَةَ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ وَضَعَفَهُ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رَوَاهُ عَنْهُ وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ وَائِلٍ وَاحِدٌ مِنَ الْأَثَمَةِ

Narrated to us [Salih bin 'Abdillah At Tirmidhi] has told us [Al Faraj bin Fadlalah Abu Fadlalah Asy Syami] has told us [Yahya bin Sa'id] from [Muhammad bin 'Amru bin 'Ali] from ['Ali bin Abu Tholib] said that the Messenger of Allah peace be upon him said: "If my ummah does fifteen things then disaster will surely befall them," asked him: What is that matter, O Messenger of Allah peace be upon him? He answered: "If the spoils are monopolized by a certain group, trusts are made into spoils, zakat is made into fines, men are submissive to their wives, disobedient to their mothers, are kind to their friends, rude to their fathers, raise their voices in mosques, the leader of a people is the most despicable person, a person is respected because he is feared for his crimes, drinks khomer, wears silk, takes singing women and musical instruments, and in the end this ummah curses its predecessors, then wait for the time it will come a red wind or landslide or apparently replaced." Abu Isa said: Gharib hadith, we do not know it from the hadith of Ali bin Abu Tholib except from this sanad line, and we do not know anyone who has narrated it from Yahya bin Sa'id Al Ansari apart from Al Faraj bin Fadlalah, some hadith experts have discussed it in this hadith and weakened it from the side of memorization, [Waki'] and other scholars have narrated the hadith from it.

CAUSES OF DISASTERS AND SIGNS OF THE APOCALYPSE

Hadith Imam Tirmidzi Number 2137

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ الْمُسْتَلِيمِ بْنِ سَعِيدٍ عَنْ رُمَيْحِ الْجُدَامِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتُّخِذَ الْفَنَاءُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَغْرَمًا وَتُعَلَّمَ لِغَيْرِ الدِّينِ وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَى أُمَّهُ وَأَدْنَى صَدِيقَهُ وَأَقْصَى أَبَاهُ وَظَهَرَتْ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَسَادَ الْقَبِيلَةَ فَاسِفُهُمْ وَكَانَ زَعِيمُ الْقَوْمِ أَرَذَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتْ الْقَيْنَاتُ وَالْمَعَارِفُ وَشَرِبَتْ الْخُمُورُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حُمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَقَدْفًا وَأَيَاتٍ تَتَابَعُ كَنْظَامٍ بَالٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us ['Ali bin Hujr] has narrated to us [Muhammad bin Yazid Al Washiti] has narrated to us [Mustalim bin Sa'id] from [Rumaih Al Judzami] from [Abu Hurairah] who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "If the spoils of war are monopolized by a certain group, trusts are made into spoils, zakat is made into a fine, something other than religion is studied, a husband is submissive to his wife, disobedient to his mother, close to his friend, distant from his father, voices are raised in the mosques, the leader of a tribe is the most wicked among them, the leader of a people is the most despicable among them, a person is respected because his evil deeds are feared, the emergence of female singers and musical instruments, drinking alcohol and the last of this Ummah cursing those who came before him, then wait for that time when a red wind will come, earthquakes, landslides, changes in appearance, throwing and signs of the Hour will follow one after another like a worn out arrangement of jewelry whose strings are broken and then one after another." Abu Isa said: in this case there is a similar hadith from 'Ali, and this is a gharib hadith we do not know except from this sanad.

LANDSLIDES, CHANGES IN APPEARANCE, AND STORMS DUE TO SIN

Hadith Imam Tirmidzi Number 2138

حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ عَنْ الْأَعْمَشِ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ
عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ فَقَالَ رَجُلٌ
مِنَ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَمَتَى ذَاكَ قَالَ إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِيفُ وَشَرِبَتِ الْخُمُورُ قَالَ أَبُو عِيسَى وَقَدْ
رُويَ هَذَا الْحَدِيثُ عَنْ الْأَعْمَشِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ وَهَذَا
حَدِيثٌ غَرِيبٌ

Narrated to us ['Abbad bin Ya'qub Al Kufi] has been told to us [Abdullah bin Abdul Quddus] has been told to us [Al A'masy] from [Hilal bin Yasaf] from ['Imran bin Hushain] Rasulullahpeace be upon him said: "A landslide will happen to this ummah, it will be replaced by a storm and a hurricane will blow people away," asked someone from the Muslims: O Messenger of Allah, when did that happen? he answered: "When women singers and musical instruments appear and people drink alcohol." Abu Isa said: This hadith was narrated from [Al A'masy] from [Abdurrahman bin Thabit] from the Prophetpeace be upon him in mursal and this hadith is gharib.

Hadith Corroboration

Imam Ahmad : 6235, 20047, 20113, 20128

Imam Tirmidzi : 2078, 2079, 2111, 2138

Imam Ibnu Majah : 4049, 4050, 4051, 4052

THE RASULULLAH WAS SENT BEFORE THE DOOMSDAY

Hadith Imam Tirmidzi Number 2139

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ الْأَسَدِيُّ الْكُوفِيُّ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ الْأَرْحَبِيُّ حَدَّثَنَا عُبَيْدَةُ بْنُ الْأَسْوَدِ عَنْ مُجَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ الْمُسْتَوْرِدِ بْنِ شَدَّادِ الْفِهْرِيِّ رَوَعَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ فِي نَفْسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقْتُ هَذِهِ هَذِهِ لِأُضْبِعِيهِ السَّبَابَةَ وَالْوُسْطَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Umar bin Hayyaj Al Asadi Al Kufi] has narrated to us [Yahya bin Abdurrahman Al Arhabi] has narrated to us ['Ubaidah bin Al Aswad] has narrated to us from [Mujalid] from [Qais bin Abu Hazim] from [Al Mustawrid bin Syaddad Al Fihri] he has narrated from the Prophet peace be upon him, he said: "I was sent on the eve of the Day of Judgment, so I preceded him like this, pursuing this one, for the index finger and middle finger (meaning very close)." Abu Isa said: This hadith is gharib from the hadith of Al Mustawrid bin Syaddad, we do not know it except from this sanad line.

The closeness of the time when the Messenger of Allah was sent to doomsday

Hadith Imam Tirmidzi Number 2140

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَأَشَارَ أَبُو دَاوُدَ بِالسَّبَابَةِ وَالْوُسْطَى فَمَا فَضَّلَ إِحْدَاهُمَا عَلَى الْأُخْرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has reported to us [Syu'bah] from [Qatadah] from [Anas] said: Rasulullah peace be upon him said: "I was sent at the same time as the Day of Judgment like these two (meaning very close)." Abu Dawud indicated his index finger and middle finger, he did not prefer one over the other. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 11797, 11884, 12540, 12841, 12857, 12998, 13440, 13503, 20076, 20135, 21754, 21792

Imam Bukhari : 4555, 6023

Imam Muslim : 5244, 5247

Imam Ibnu Majah : 4030

Imam Darimi : 2641

THE WAR AGAINST THE WIDE-FACED PEOPLE IN THE END OF TIME

Hadith Imam Tirmidzi Number 2141

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ

الصَّدِيقِ وَبُرَيْدَةَ وَأَبِي سَعِيدٍ وَعَمْرٍو بْنِ تَغْلِبَ وَمُعَاوِيَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and '[Abdul Jabbar bin Al 'Alla'] said: has told us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah], the Prophet peace be upon him said: "The apocalypse will not happen until you fight a people with hair sandals and the apocalypse will not happen until you fight a people like them their faces were patched shields." Abu Isa said: in this case there is a similar hadith from Abu Bakr Ash Shiddiq, Buraidah, Abu Sa'id, 'Amru bin Taghlab and Mu'awiyah and This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6965, 7351, 7892, 7893, 9766, 9994, 10440, 10441, 10831, 19753, 19754, 19755, 19756

Imam Bukhari : 2710, 2711, 2712, 3322, 3323, 3324, 3325

Imam Muslim : 5184, 5185, 5186, 5187, 5188

Imam Abu Dawud : 3749, 3750

Imam Tirmidzi : 2141

Imam Nasa'i : 3126

Imam Ibnu Majah : 4086, 4087, 4088, 4089

THE DEATH OF KISRA AND THE EMPEROR, AND THE SPENDING OF TREASURE IN THE WAY OF ALLAH

Hadith Imam Tirmidzi Number 2142

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Abdurrahman] has told us [Sufyan] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] said: Rasulullah peace be upon him said: "When Kisra dies, there will be no other Kisra after him, if the Emperor dies, there will be no more Caesar after him, by the One in Whose hand my soul is, the treasures of both will be spent in the way of Allah." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6887, 6970, 7353, 9017, 9657, 10098, 11650, 11776, 12673, 12711, 12916, 12921, 12972, 13005, 13135, 17810, 17855, 17920, 17937, 19955, 20035, 20104

Imam Bukhari : 2423, 2888, 2889, 3009, 3010, 3349, 3350, 3518, 5388, 6139, 6140, 6149

Imam Muslim : 4514, 4515, 5196

Imam Tirmidzi : 1645, 2142, 3782

Imam Nasa'i : 5207

FIRE FROM HADHRAMAUT AS A SIGN OF THE DOOMSDAY

Hadith Imam Tirmidzi Number 2143

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتَ

أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتَ قَبْلَ يَوْمِ الْقِيَامَةِ تَحْشُرُ النَّاسَ قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِقَالَ
أَبُو عَيْسَى وَفِي الْبَابِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ
حَدِيثِ ابْنِ عُمَرَ

Narrated to us ['Ahmad bin Mani'] has told us [Husain bin Muhammad Al Baghdhadi] has told us [Syaiban] from [Yahya bin Abu Katsir] from [Abu Qilabah] from [Salim bin Abdullah bin Umar] from [his father] said: Rasulullahpeace be upon him said: "Fire will emerge from Hadlramaut or from the sea of Hadlramaut before the Day of Judgment gathers people." They asked: O Messenger of Allah, what did you order us to do? Rasulullahpeace be upon him answered: "You should be in Sham." Abu Isa said: in this case there is a similar hadith from Hudzaifah bin Usaid, Anas, Abu Hurairah and Abu Dzarr and this hadith is hasan gharib authentic from the hadith of Ibn Umar.

Hadith Corroboration
Imam Ahmad : 4899, 5121, 5730
Imam Tirmidzi : 2143

THE APPEARANCE OF 30 DAJJAL LIARS CLAIMING TO BE PROPHETS Hadith Imam Tirmidzi Number 2144

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَنْبُعَتْ دَجَالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ
اللَّهِ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abdurrazzaq] has told us [Ma'mar] from [Hammamn bin Munabbih] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "The Hour will not occur until almost thirty lying Dajjals appear, each of them claiming to be the messenger of Allah." Abu Isa said: in this case there is a similar hadith from Jabir bin Samurah, Ibn Umar and This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6930, 7790, 9180, 9442, 9518
Imam Muslim : 5205
Imam Abu Dawud : 3772, 3773
Imam Tirmidzi : 2144

THE EMERGENCE OF MUSLIMS WHO WORSHIP IDOLTS Hadith Imam Tirmidzi Number 2145

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحِيِّ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ

سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma` Ar Rahbi] from [Tsauban] said: Rasulullah peace be upon him said: "The Hour will not occur until the tribes of my ummah meet the polytheists and until the statues are worshiped and in the midst of my ummah there will be thirty liars, all of them claiming to be prophets even though I am the seal of the prophets, there will be no prophet after me." Abu Isa said: This hadith is hasan sahih .

LIARS AND SADISTS FROM THE TSAQIF CIVIC Hadith Imam Tirmidzi Number 2146

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ قَالَ أَبُو عِيسَى يُقَالُ الْكَذَّابُ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ وَالْمُبِيرُ الْحَجَّاجُ بْنُ يُوسُفَ حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ هِشَامِ بْنِ حَسَّانٍ قَالَ أَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ أَلْفٍ وَعِشْرِينَ أَلْفَ قَتِيلٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ حَدَّثَنَا شَرِيكَ نَحْوَهُ بِهَذَا الْإِسْنَادِ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ وَشَرِيكَ يَقُولُ عَبْدُ اللَّهِ بْنُ عُصْمٍ وَإِسْرَائِيلُ يَقُولُ عَبْدُ اللَّهِ بْنُ عُصْمَةَ

Narrated to us ['Ali bin Hujr] has told us [Al Fafdl bin Musa'] has told us [Syarik bin Abdullah] from [Abdullah bin 'Ushmi] from [Ibn Umar] he said that the Messenger of Allah peace be upon him said: "In this tribe of Tsaqif there is a liar and a sadist." Abu Isa said: It was said: The liar is Al Mukhtar bin Abu 'Ubaid while the sadist is Al Hajjaj bin Yusuf. Abu Daud Sulaiman bin Salm Al Balkhi has told us An Nadlar bin Syumail has told us Hisyam bin Hassan, he said: They counted the number of people killed by Al Hajjaj patiently, reaching one hundred and twenty thousand victims. Abu Isa said: in this case there is a similar hadith from Asma` bint Abu Bakr, who has told us [Abdurrahman bin Waqid] has told us [Syarik] a hadith which is similar to this sanad and this hadith hasan gharib from the hadith of Ibn Umar, we do not know it except from the Sharik hadith, while the Sharik said: Abdullah bin 'Ushmi while Isra'il said Abdullah bin 'Ishmah.

PRIMETRIES OF THE FIRST THREE GENERATIONS OF ISLAM Hadith Imam Tirmidzi Number 2147

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ هِلَالِ بْنِ يَسَافٍ

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي مِنْ بَعْدِهِمْ قَوْمٌ يَتَسَمَّنُونَ وَيُحِبُّونَ السَّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوا هَاقَالَ أَبُو عِيسَى هَكَذَا رَوَى مُحَمَّدُ بْنُ فَضِيلٍ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ هِلَالِ بْنِ يَسَافٍ وَرَوَى غَيْرُ وَاحِدٍ مِنَ الْخُفَافِ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ هِلَالِ بْنِ يَسَافٍ وَلَمْ يَذْكُرُوا فِيهِ عَلِيَّ بْنَ مُدْرِكٍ قَالَ وَ حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ حَدَّثَنَا هِلَالُ بْنُ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضِيلٍ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Washil bin 'Abdul A'la] has told us [Muhammad bin Al Fudlail] from [Al A'masy] from ['Ali bin Mudrik] from [Hilal bin Yasaf] from ['Imran bin Hushain] said: I heard the Messenger of Allah peace be upon him say: "The best people are my generation, then after that, after that came a people whose favorite fattening and fat-loving, they give testimony before they are asked." Abu Isa said: that is how Muhammad bin Fudlail has narrated this hadith from Al A'mash from 'Ali bin Mudrik from Hilal bin Yasaf and others are not only one narrator of this hadith than hafidz from Al A'mash from Hilal bin Yasaf, they do not mention 'Ali bin Mudrik in it, said Abu Isa: has narrated to us [Al Husain bin Huraith] has narrated to us [Waki'] from [Al A'mash] has narrated to us [Hilal bin Yasaf] from ['Imran bin Hushain] from the Prophet peace be upon him, then he mentioned like that and this for me is more authentic than the hadith of Muhammad bin Fudlail and is narrated not only from a narrator from 'Imran bin Hushain from the Prophet peace be upon him.

Hadith Corroboration

Imam Ahmad : 109, 172, 3413, 3767, 3920, 3959, 3999, 4142, 6826, 8127, 8950, 9821, 17625, 17626, 17701, 17719, 18979, 18982, 18994, 19059, 19105, 21882, 21946, 24074

Imam Bukhari : 2457, 2458, 3377, 3378, 5948, 5949, 6166, 6201

Imam Muslim : 4599, 4600, 4601, 4602, 4603, 4604

Imam Abu Dawud : 4038

Imam Tirmidzi : 2091, 2147, 2148, 2225, 3794

Imam Nasa'i : 3749

Imam Ibnu Majah : 2353, 2354

Imam Darimi : 1239

THE ADVANTAGES OF THE FRIENDLY GENERATION AND THE CHARACTERISTICS OF THE FOLLOWING GENERATION

Hadith Imam Tirmidzi Number 2148

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ وَلَا أَعْلَمُ ذَكَرَ الثَّالِثَ أَمْ لَا ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَحُونُونَ وَلَا يُؤْتَمَنُونَ وَيَفْشُو فِيهِمُ السَّمْنُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qatadah] from [Zurarah bin Aufa] from ['Imran bin Hushain] said: Rasulullah peace be upon him said: "The best of my ummah was the time when I was sent among them then after them - said 'Imran: I do not know whether he mentioned the third or not - after that came the people who testified and they were not made witnesses, they betrayed and were not believed, and there was spread of fatness among them." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 109, 172, 3413, 3767, 3920, 3959, 3999, 4142, 6826, 8127, 8950, 9821, 17625, 17626, 17701, 17719, 18979, 18982, 18994, 19059, 19105, 21882, 21946, 24074

Imam Bukhari : 2457, 2458, 3377, 3378, 5948, 5949, 6166, 6201

Imam Muslim : 4599, 4600, 4601, 4602, 4603, 4604

Imam Abu Dawud : 4038

Imam Tirmidzi : 2091, 2147, 2148, 2225, 3794

Imam Nasa'i : 3749

Imam Ibnu Majah : 2353, 2354

Imam Darimi : 1239

THE 12 LEADERS AFTER THE PROPHET MUHAMMAD CAME FROM QURAISH

Hadith Imam Tirmidzi Number 2149

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِيسِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا قَالَ ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ هَذَا الْحَدِيثِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمُرَةَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Abu Kuraib Muhammad bin Al 'Alla`] has told us [Umar bin 'Ubaid Ath Thanafisi] from [Simak bin Harb] from [Jabir bin Samurah] said: Rasulullah peace be upon him said: "There will be twelve leaders after my death - Jabir said: Then he said something that I did not understand then I asked those behind me and he said: "You are all from Quraish." Said Abu Isa: this hadith hasan sahih hasan shahih gharib yang considered gharib from the hadith of Abu Bakru bin Abu Musa from Jabir bin Samurah and in this case there is a similar hadith from Ibn Mas'ud and Abdullah bin 'Amru.

Hadith Corroboration

Imam Ahmad : 19920, 19944, 19946, 19956, 19978, 19991, 20036, 20142

THE LAW OF INSULTING LEADERS APPOINTED BY GOD

Hadith Imam Tirmidzi Number 2150

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا حُمَيْدُ بْنُ مِهْرَانَ عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ زِيَادِ بْنِ كُسَيْبٍ الْعَدَوِيِّ قَالَ كُنْتُ مَعَ أَبِي بَكْرَةَ تَحْتَ مِنْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ وَعَلَيْهِ ثِيَابٌ رِقَاقٌ فَقَالَ أَبُو بَلَالٍ انْظُرُوا إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفُسَّاقِ فَقَالَ أَبُو بَكْرَةَ اسْكُتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ اللَّهُ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Bundar] has told us [Abu Dawud] has told us [Humaid bin Mihran] from [Sa'ad bin Aus] from [Ziyad bin Kusayb Al 'Adawi] said: I was once with [Abu Bakrah] under the pulpit of Ibn 'Amir when he was preaching, he was wearing a thin shirt and then Bilal said: Look at our leader wearing the clothes of the wicked. Abu Bakrah said: Silence, I once heard the Messenger of Allahpeace be upon him say: "Whoever insults Allah's leader on earth, Allah will insult him." Abu Isa said: This hadith is hasan gharib.

UMAR BIN KHATTAB CALLS CALIPHATE WITHOUT APPOINTMENT Hadith Imam Tirmidzi Number 2151

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قِيلَ لِعُمَرَ بْنِ الْخَطَّابِ اسْتَخْلَفْتَ قَالَ إِنْ اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ اسْتَخْلِفْ لَمْ يَسْتَخْلِفْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ وَهَذَا حَدِيثٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عُمَرَ

Narrated to us [Yahya bin Musa] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salm bin Abdullah bin Umar] from [his father] said: It was said to [Umar bin Al Khaththab]: If only you held the caliphate. He said: if only I had appointed a caliph, Abu Bakr would have been made caliph and if I had not appointed a caliph, Rasulallahpeace be upon him would not have appointed a caliph. Abu Isa said: There is a story regarding this hadith and This hadith is hasan sahih and narrated not only from one sanad from Ibn Umar.

Hadith Corroboration
Imam Bukhari : 6678

THE CALIPHATE FOR 30 YEARS AND THE KINGDOM AFTER IT Hadith Imam Tirmidzi Number 2152

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ عَنْ سَعِيدِ بْنِ جُمَهَانَ قَالَ حَدَّثَنِي سَفِينَةُ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ ثُمَّ قَالَ لِي

سَفِينَةُ أُمِّسِكْ خِلَافَةَ أَبِي بَكْرٍ ثُمَّ قَالَ وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ ثُمَّ قَالَ لِي أُمِّسِكْ خِلَافَةَ عَلِيٍّ قَالَ
فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً قَالَ سَعِيدٌ فَقُلْتُ لَهُ إِنَّ بَنِي أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ قَالَ كَذَبُوا بَنُو الزُّرْقَاءِ بَلْ
هُم مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ قَالَا لَمْ يَعْهَدْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الْخِلَافَةِ شَيْئًا وَهَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمَهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ
بْنِ جُمَهَانَ

Narrated to us [Ahmad bin Mani'] has told us [Suraij bin An Nu 'man] has told us [Hasyraj bin Nubatah] from [Sa'id bin Jumhan] said: has told me [Safinah] said: Rasulullah peace be upon him said: "Khilafah in my ummah for thirty years then after that the kingdom." After that Safinah said to me: Hold on, Abu Bakr's caliphate, Umar's caliphate, 'Uthman's caliphate, then Safinah said to me: Hold on to 'Ali's caliphate. Sa'id said: It turns out we found (the length of the caliphate) to be thirty years. Said Sa'id: Then I said to him: The Bani 'Umayyah claim that the caliphate is valid among them. He said: Banu Zarqa` lied, but they were a kingdom, including the worst kingdoms. Abu Isa said: in this case there is a similar hadith from Umar and 'Ali, both of whom said: the prophet peace be upon him did not bequeath anything in the caliphate. This hadith is hasan and was narrated not only by a narrator from Sa'id bin Jumhan and we only know it from Sa'id bin Jumhan.

Hadith Corroboration
Imam Ahmad : 20918

THE PRIORITY OF THE QURAISH AS LEADERS UNTIL THE DOOMSDAY Hadith Imam Tirmidzi Number 2153

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ الزُّبَيْرِ قَالَ سَمِعْتُ عَبْدَ
اللَّهِ بْنَ أَبِي الْهَدَيْلِ يَقُولُ كَانَ نَاسٌ مِنْ رِبِيعَةَ عِنْدَ عَمْرِو بْنِ الْعَاصِ فَقَالَ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ لَتَنْتَهِيَنَّ
قُرَيْشٌ أَوْ لَيَجْعَلَنَّ اللَّهُ هَذَا الْأَمْرَ فِي جُمُهورٍ مِنَ الْعَرَبِ غَيْرِهِمْ فَقَالَ عَمْرُو بْنُ الْعَاصِ كَذَبْتَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قُرَيْشٌ وُلَاةُ النَّاسِ فِي الْخَيْرِ وَالشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ
عَنْ ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Husain bin Muhammad Al Bashri] has told us [Khalid bin Al Harith] has told us [Syyubah] from [Habib bin Az Zubair] said: I heard [Abdullah bin Abu Al Hudzail] say: Some people from the tribe of Rabi'ah were in the residence of Amru bin Al 'Ash then someone from the tribe of Bakru bin Wa'il said: Let the Quraysh stop or Allah will bring this matter to the majority of the nation Arabs besides them. said [Amru bin Al 'Ash]: you are lying, I have heard the Messenger of Allah peace be upon him say: "The Quraysh are human leaders in good and bad until the Day of Judgment." Abu Isa said: in this case there is a similar hadith from Ibn Mas'ud, Ibn Umar and Jabir and this hadith is hasan gharib authentic.

THE POWER OF A SLAVE NAMED JAHJAH

Hadith Imam Tirmidzi Number 2154

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ عُمَرَ بْنِ الْحَكَمِ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يَمْلِكَ رَجُلٌ مِنَ الْمَوَالِي يُقَالُ لَهُ جَهْجَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar Al 'Abdi] has told us [Abu Bakr Al Hanafi] has told us ['Abdul Hamid bin Ja'far] from [Umar bin Al Hakam] he said: I have heard [Abu Hurairah] say that the Messenger of Allah peace be upon him said: "Night and day will not disappear until a slave man comes to power, his name is Jahjah." Abu Isa said: This hadith is hasan gharib.

A GROUP THAT IS ALWAYS ON THE TRUTH

Hadith Imam Tirmidzi Number 2155

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَيْمَةَ الْمُضِلِّينَ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ يَخْذُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ وَذَكَرَ هَذَا الْحَدِيثَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ فَقَالَ عَلِيُّ هُمْ أَهْلُ الْحَدِيثِ

Narrated to us [Qutaibah bin Sa'id] has told us [Hammad bin Zaid] from [Ayyub] from [Abu Qilabah] from [Abu Asma' Ar Rahbi] from [Tsauban] said: Rasulullah peace be upon him said: "What I fear for my Ummah is misleading leaders." Said Tsauban: Rasulullah peace be upon him said: "A group of my people will always be above the truth and win, it will not harm them those who insult them until Allah's business comes." Abu Isa said: This hadith is hasan sahih . I heard Muhammad bin Isma'il say: I heard 'Ali bin Al Madini say and he mentioned a hadith from the prophet peace be upon him: "A group of my ummah will always win over the truth." Said 'Ali: They are experts in hadith.

ONE OF THE AHLUL TEMPLE WILL HAVE THE SAME POWER WITH THE PROPHET

Hadith Imam Tirmidzi Number 2156

حَدَّثَنَا عُبَيْدُ بْنُ أَصْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ قَالَ حَدَّثَنِي أَبِي حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ زُرِّ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [U'baid bin Asbath bin Muhammad Al Qurosyi Al Kufi] said: has told us [my father] has told me [Sufyan Ats Tsauri] has told us from [Ashim bin Bahdalah] from [Zirr] from [Abdullah] said that the Messenger of Allah peace be upon him said: "The world will not disappear until a man from my verse masters the Arabs, his name is the same as my name." Abu Isa said: And in this chapter there are hadiths from 'Ali, Abu Sa'id, Umm Salamah and Abu Hurairah, and these hadiths are authentic.

Hadith Corroboration
Imam Ahmad : 3390, 3391, 3392, 3890, 4054, 10706
Imam Muslim : 5183
Imam Tirmidzi : 2156, 2157

PEOPLE FROM THE AHLUL BAIT HAVE THE SAME NAME AS THE PROPHET

Hadith Imam Tirmidzi Number 2157

حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ زُرِّ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي قَالَ عَاصِمٌ وَأَخْبَرَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdul Jabbar bin Al Ala' bin Abdul Jabbar Al Athar] has told us [Sufyan bin 'Uyainah] has told us [Ashim] from [Zirr] from [Abdullah] from the Prophet peace be upon him, he said: "There will be a person from the people of my temple whose name is the same as mine. 'Ashim said: Abu Sholih has reported to us from Abu Hurairah said: "If there were nothing left of this world but a day, Allah would surely lengthen that day so that he would reign." Abu Isa said: This hadith is hasan sahih .

THE APPEARANCE OF THE MAHDI IMAM AND HIS QUALITIES

Hadith Imam Tirmidzi Number 2158

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ زَيْدَ الْعَمِّيَّ قَالَ سَمِعْتُ أَبَا الصَّدِّيقِ النَّاجِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَتْ شَيْئًا أَنْ يَكُونَ بَعْدَ نَبِيِّنَا حَدَّثَ فَسَأَلْنَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا زَيْدُ الشَّائِكِ قَالَ قُلْنَا وَمَا ذَاكَ قَالَ سِنِينَ قَالَ فَيَجِيءُ إِلَيْهِ رَجُلٌ فَيَقُولُ يَا مَهْدِيَّ أَعْطِنِي أَعْطِنِي قَالَ فَيَخِي لُهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو الصَّدِّيقِ النَّاجِيَّ اسْمُهُ بَكْرُ بْنُ عَمْرِو وَيُقَالُ بَكْرُ بْنُ قَيْسٍ

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Suyu'bah] he said: I heard [Zaid Al 'Ammi] say: I heard [Abu Ash Shiddiq An Najji] tell from [Abu Sa'id Al Khudri] he said: We were afraid that things would happen that were made up after the death of our prophet, so we asked the Prophet of Allah, then he said: "In my ummah there will be a Mahdi who appears, he will live for five, seven or nine - Zaid hesitated - Abu Sa'id said: we asked: how long is it true? He answered "Several years," he said: "A person came to him and said: O Mahdi give me, give me." he said: "Then Imam Mahdi gave him with both palms of his clothes until he was unable to carry it." Abu Isa said: This hadith is hasan, and has narrated from various sanad lines from Abu Sa'id from the Prophet peace be upon him, as for Abu Ash shiddiq An Najji, his name was Bakar bin 'Amru and he was also called Bakar bin Qais.

THE DESCENDANCE OF ISA BIN MARYAM AT THE END OF TIMES

Hadith Imam Tirmidzi Number 2159

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Al Laits bin Sa'ad] from [Ibn Shihab] from [Sa'id bin Al Musayyib] from [Abu Hurairah] Rasulullah peace be upon him said: "By the One in Whose Hand my soul is, the son of Maryam almost came down to you as a just judge and then he

destroyed the cross, killed the pig, canceled the jizyah and abundant wealth until no one came to him." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6971, 7354, 9871, 10001, 10522

Imam Bukhari : 2070, 2296, 3192

Imam Muslim : 220

EVERY PROPHET REMINDS ABOUT THE DAJJAL

Hadith Imam Tirmidzi Number 2160

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَيْحِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ خَالِدِ الْحَدَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا قَدْ أُنْذِرَ الدَّجَالَ قَوْمَهُ وَإِنِّي أَنْذِرُكُمْوهُ فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّهُ سَيُذَرِّكُهُ بَعْضُ مَنْ رَأَى أَوْ سَمِعَ كَلَامِي قَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ قَالَ مِثْلُهَا يَعْنِي الْيَوْمَ أَوْ خَيْرٌ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جُزَيْيٍّ وَعَبْدِ اللَّهِ بْنِ مُعْقِلٍ وَأَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi] has told us [Hammad bin Salamah] from [Khalid Al Hadzda`] from [Abdullah bin Syaqiq] from [Abdullah bin Suraqah] from [Abu 'Ubaidah bin Al Jarrah] said: I heard the Messenger of Allahpeace be upon him say: "There is no prophet after Nuh but will surely remind the Dajjal of his people and I reminded you of him." Rasulallahpeace be upon him mentioned his characteristics to us, he said: "It seems that he will be found by some people who see me or hear me say my words." They asked: O Messenger of Allah, then what was with our hearts at that time." He answered: "It seems - he means like now - or better." Said Abu Isa: in this case there is a similar hadith from Abdullah bin Busr, Abdullah bin Al Harith bin Juzai, Abdullah bin Mughaffal and Abu Hurairah, and this hadith is hasan gharib from the hadith of Abu 'Ubaidah bin Jarrah.

Hadith Corroboration

Imam Ahmad : 1444, 1601, 20919

Imam Abu Dawud : 4129

THE CHARACTERISTICS OF THE DAJJAL ARE BLIND IN ONE EYE AND THE MARK OF KAFIR ON HIS FOREHEAD

Hadith Imam Tirmidzi Number 2161

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ إِنِّي لَأَنْذِرُكُمْوهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنْذِرَ قَوْمَهُ وَلَقَدْ أُنْذِرَ نُوحٌ قَوْمَهُ وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَعْوَرُ

وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَتَهُ تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَ ف ر يَقْرُؤُهُ مَنْ كَرِهَ عَمَلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibn Umar] said: Rasulullahpeace be upon him stood in the midst of people, he praised Allah properly, after that he mentioned the Dajjal, he said: "I remind you of him, there is no prophet but surely reminds his people and Noah has warned his people, but I will tell you a word that no prophet has ever spoken to his people, you know that he (Dajjal) is blind in one eye and not blind in one eye." Said [Az Zuhri]: It was reported to me [Umar bin Thabit Al Ansari] that he was told by [a friend of the prophetpeace be upon him], the prophetpeace be upon him said at that time, he reminded them of his slander: "You know that none of you saw his Rabb until he died and between his (Dajjal's) eyes was written KAFIR which can be read by people who hate his deeds." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6077
Imam Bukhari : 2829, 3089, 6594
Imam Abu Dawud : 4130

THE WAR AGAINST THE JEWS IN THE END OF TIME Hadith Imam Tirmidzi Number 2162

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلِّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجْرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَأَقْتُلْهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar] Rasulullahpeace be upon him said: "The Jews will fight you and then you will dominate them until the stones say: O Muslims, this is the Jew behind me, kill him." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 5759, 5872, 5910, 6078, 9029, 10437
Imam Bukhari : 2708, 2709, 3326
Imam Muslim : 5200, 5201, 5202, 5203
Imam Tirmidzi : 2162

THE DAJJAL WILL APPEAR FROM KHURASAN Hadith Imam Tirmidzi Number 2163

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ
عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِي بَكْرِ الصَّدِيقِ قَالِحَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ الدَّجَالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا خُرَاسَانُ يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَفَةُ قَالَ أَبُو
عِيسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ شَوْذَبٍ وَغَيْرُ
وَاحِدٍ عَنْ أَبِي التَّيَّاحِ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي التَّيَّاحِ

Narrated to us [Muhammad bin Basysyar] and [Ahmad bin Mani'] both said: has told us [Rauh bin 'Ubadah] has told us [Sa'id bin Abu 'Urubah] from [Abu At Tayyah] from [Al Mughirah bin Subai'] from ['Amru bin Huraitis] from [Abu Bakar Ash Shiddiq] said: Narrated to us Rasulullah peace be upon him, he said: "The Dajjal will appear from a country in the east called Khurasan, he will be followed by clans, their faces will look like patched shields." Abu Isa said: in this case there is a similar hadith from Abu Hurairah and 'Aisyah and this hadith is Hasan Gharib, this hadith was narrated by [Abdullah bin Syaudzab] and several narrators from Abu At Tayyah, we only know it from the hadith of Abu At Tayyah.

Hadith Corroboration
Imam Ahmad : 12, 33
Imam Ibnu Majah : 4062

THE GREAT WAR, THE CONQUEST OF COSTANTINOPLE, AND THE APPEARANCE OF THE DAJJAL Hadith Imam Tirmidzi Number 2164

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا الْحَكَمُ بْنُ الْمُبَارَكِ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي
مَرْيَمَ عَنْ الْوَلِيدِ بْنِ سُفْيَانَ عَنْ يَزِيدَ بْنِ فُطَيْبٍ السَّكُونِيِّ عَنْ أَبِي بَحْرِيَّةَ صَاحِبِ مُعَاذٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَلْحَمَةُ الْعُظْمَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ قَالَ أَبُو
عِيسَى وَفِي الْبَابِ عَنْ الصَّعْبِ بْنِ جَثَّامَةَ وَعَبْدِ اللَّهِ بْنِ بُسْرِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَهَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abdurrahman] has told us [Al Hakam bin Al Mubarak] has told us [Al Walid bin Muslim] from [Abu Bakr bin Abu Maryam] from [Al Walid bin Sufyan] from [Yazid bin Quthaib As Sukaini] from [Abu Bahriyah, friend of Mu'adh bin Jabal] from [Mu'adh bin Jabal] from the Prophet peace be upon him said: "The great battle, the conquest of Constantinople, and the appearance of the Dajjal for seven months." Abu Isa said: in this case there is a similar hadith from Sha'bu bin Jatstsamah, Abdullah bin Busr, Abdullah bin Mas'ud and Abu Sa'id Al Khudri and this is a hasan gharib hadith, we only know it from this chain of narration.

Hadith Corroboration
Imam Ahmad : 21034
Imam Abu Dawud : 3743

THE CONQUEST OF COSTANTINOPLE IS RELATED TO THE APPEARANCE OF THE DAJJAL

Hadith Imam Tirmidzi Number 2165

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فَتَحَ الْقُسْطَنْطِينِيَّةَ مَعَ قِيَامِ السَّاعَةِ قَالَ مُحَمَّدٌ هَذَا حَدِيثٌ غَرِيبٌ وَالْقُسْطَنْطِينِيَّةُ هِيَ مَدِينَةُ الرُّومِ تُفْتَحُ عِنْدَ خُرُوجِ الدَّجَالِ وَالْقُسْطَنْطِينِيَّةُ قَدْ فُتِحَتْ فِي زَمَانٍ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] from [Syu'bah] from [Yahya bin Sa'id] from [Anas bin Malik] said: The conquest of Constantinople coincides with the occurrence of the Hour." Mahmud said: This hadith is gharib and Constantinople - the capital of Rome - will be conquered when the Dajjal appears and Constantinople has been conquered in the time of some of the companions of the Prophet peace be upon him.

THE DESCENT OF THE PROPHET ISA TO EARTH, THE MOMENTS OF THE DESTRUCTION OF THE DAJJAL AND THE ESTABLISHMENT OF JUSTICE

Hadith Imam Tirmidzi Number 2166

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيَّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ فَخَفَضَ فِيهِ وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ قَالَ فَاَنْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعْنَا إِلَيْهِ فَعَرَفَ ذَلِكَ فِينَا فَقَالَ مَا شَأْنُكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْغَدَاةَ فَخَفَضْتَ فِيهِ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ قَالَ غَيْرُ الدَّجَالِ أَخَوْفُ لِي عَلَيْكُمْ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرُؤُ حَاجِبُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَائِفَةٌ شَبِيهٌ بِعَبْدِ الْعُزَّى بْنِ قَطَنِ فَمَنْ رَأَاهُ مِنْكُمْ فَلْيَقْرَأْ فَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ قَالَ يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا يَا عِبَادَ اللَّهِ اثْبُتُوا قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبَنُهُ فِي الْأَرْضِ قَالَ أَرْبَعِينَ يَوْمًا يَوْمَ كَسَنَةٍ وَيَوْمَ كَشْهَرٍ وَيَوْمَ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْيَوْمَ الَّذِي كَالسَّنَةِ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ لَا وَلَكِنْ افْدُرُوا لَهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ فَمَا سُرْعَتُهُ فِي الْأَرْضِ

قَالَ كَالْغَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَكْذِبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَتَتَّبِعُهُ
 أَمْوَالُهُمْ وَيُضْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ
 تُمْطِرَ فْتُمْطِرَ وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ فَتَرَوْحَ عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلَ مَا كَانَتْ دُرًّا وَأَمَدِهِ خَوَاصِرَ
 وَأَدْرَهُ ضُرُوعًا قَالَ ثُمَّ يَأْتِي الْحَرْبَةَ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكَ فَيَنْصَرِفُ مِنْهَا فَيَتَّبِعُهُ كَيْعَاسِيْبُ النَّحْلِ ثُمَّ يَدْعُو
 رَجُلًا شَابًّا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ
 كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ بِشَرْقِيٍّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ
 عَلَى أَجْنِحَةِ مَلَكَئِنٍ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ قَالَ وَلَا يَجِدُ رِيحَ نَفْسِهِ يَعْنِي أَحَدًا
 إِلَّا مَاتَ وَرِيحُ نَفْسِهِ مُنْتَهَى بَصَرِهِ قَالَ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بَابٌ لَدِّ فَيَقْتُلُهُ قَالَ فَيَلْبِثُ كَذَلِكَ مَا شَاءَ اللَّهُ قَالَ
 ثُمَّ يُوحِي اللَّهُ إِلَيْهِ أَنْ حَوِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ قَالَ وَيَبْعَثُ اللَّهُ
 يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ { مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ } قَالَ فَيَمُرُّ أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبْرِيةِ فَيَشْرَبُ مَا فِيهَا
 ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلٍ بَيْنَ مَقْدِسٍ فَيَقُولُونَ لَقَدْ
 قَتَلْنَا مَنْ فِي الْأَرْضِ فَهَلُمَّ فَلَنَقْتُلَنَّ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِنُشَابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مُحْمَرًّا
 دَمًا وَيُحَاصِرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ يَوْمَئِذٍ خَيْرًا لِأَحَدِهِمْ مِنْ مِائَةِ دِينَارٍ
 لِأَحَدِكُمْ الْيَوْمَ قَالَ فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ إِلَيْهِمُ التَّغَفُّ فِي رِقَابِهِمْ
 فَيُضْبِحُونَ فَرَسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ قَالَ وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُ مَوْضِعَ شِبْرٍ إِلَّا وَقَدْ مَلَأَتْهُ
 زَهْمَتُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ قَالَ فَيَرْغَبُ عِيسَى إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُحْتِ
 قَالَ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالْمَهْلِيلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيِّهِمْ وَنُشَابِهِمْ وَجَعَابِهِمْ سَبْعَ سِنِينَ قَالَ وَيُرْسِلُ
 اللَّهُ عَلَيْهِمْ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتٌ وَبَرٌّ وَلَا مَدْرٍ قَالَ فَيَغْسِلُ الْأَرْضَ فَيَنْزِلُهَا كَالزَّلْفَةِ قَالَ ثُمَّ يُقَالُ لِلْأَرْضِ
 أَخْرِجِي ثَمَرَتِكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرَّمَانَةِ وَيَسْتَظِلُّونَ بِقُحْفِهَا وَيُبَارِكُ فِي الرَّسْلِ حَتَّى
 إِنَّ الْفَيْئَامَ مِنَ النَّاسِ لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الْإِبِلِ وَإِنَّ الْقَبِيلَةَ لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الْبَقَرِ وَإِنَّ الْفَخْدَ
 لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الْغَنَمِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا فَاقْبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَبَقِيَ سَائِرُ النَّاسِ
 يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ
 إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ

Narrated to us [Ali bin Hujr] has told us [Al Walid bin Muslim] and [Abdullah bin
 Abdurrahman bin Yazid bin Jabir] the hadith of one of them is included in the other hadith,
 from [Abdurrahman bin Yazid bin Jabir] from [Yahya bin Jabir Ath Tho`i] from
 [Abdurrahman bin Jubair] from [his father, Jubair bin Nufair] from [An Nawwas bin Sam'an
 Al Kila'i] said: One morning, Rasulullah peace be upon him mentioned the Dajjal, he lowered

his voice and raised it until we thought he was in a group of date palm trees. We left the Messenger of Allah peace be upon him and then we came back, he found out about this and then he asked: "Why you guys?" we answered: O Messenger of Allah, the king mentioned the Dajjal one morning, he lowered and raised his voice until we thought he was in a group of date palm trees, he said: "Apart from the Dajjal, which I am more worried about you, if he appears and I am among you, I will defeat him, not you and if he appears and I am no longer among you, then each person is his own defender and Allah is my substitute for every Muslim, he is a young man. curls, eyes protruding, like 'Abdu Al 'Uzza bin Qathan. Whoever of you who sees him should read the beginning of the letter from the cave dwellers (Al Kahf), he appeared between Syria and 'Iraq and caused a lot of damage on the right and on the left, O servants of Allah, be steadfast." We asked: How long did he stay on earth? Rasulallah peace be upon him answered: "Forty days, one day is like a year, one day is like a month, one day is like a pecan and the other days are like your days." An Nawwas said: We asked: O Messenger of Allah, what do you think about one day being like a year, is it enough for us to pray one day? Rasulallah peace be upon him answered: No, but estimate it." An Nawwas said: We asked: O Rasulallah, what is his speed on the earth? Rasulallah peace be upon him answered: Like rain that is blown by the wind then he comes to a people and calls them, they deny him and they reverse his words, he leaves them and he is followed by their possessions until they no longer have anything, after that he comes to the people and calls them, they accepted it, he ordered the sky to send rain, the sky then sent rain, he ordered the earth to produce vegetation, the earth then produced vegetation, then their livestock returned with long humps, wide stomachs and full milk bags, then the Dajjal came to the village which was left in ruins and said to him: "Take out your savings then the Dajjal leaves him and the riches of the earth follow him like a queen bee then he calls a young man, he cuts him with a sword and cuts him in two last part called him, and the young man suddenly appeared, his face beaming and laughing, when he was like that, suddenly 'Isa, son of Maryam, came down east of Damascus in a white tower wearing two clothes dipped in za'faran oil while placing his hands on the wings of two angels, when he bowed his head, water dripped and when he lifted his head sweat poured out like pearls." The Prophet peace be upon him said: "No one smells his breath but he will surely die and the smell of his breath as far as the eye could see." Rasulallah peace be upon him said: "'Isa looked for the Dajjal until he met him at the door of Ludd and then killed him." Rasulallah peace be upon him said: "He also stayed for a long time until Allah revealed to him to lead people to Thursina because I had placed My servants whom no one could fight." Rasulallah peace be upon him said: "Allah sent Gog and Magog, they are as it is said: "From their lofty fortresses they descend swiftly." (QS. Al-Anbiya' 96), Rasulallah peace be upon him said: "Then the first one passed by Lake Thabariyah and drank, then the last one passed by, he said: There was water here. They went on until they reached Mount Baitul Maqdis, they said: We have killed those on earth, come let us kill those in the sky. So they shot their arrows into the sky, then Allah turned their arrows red with blood. isa son of Mary and his companions were surrounded until the head of a buffalo at that time was better for one of them than a hundred dinars for one of you today, so isa son of Mary and his companions prayed to Allah." Rasulallah peace be upon him said: "Then Allah sent worms on their necks and they died like the death of a soul, then 'Isa and his companions came, there was not a single inch of space but it was filled with carcasses and the stench of their blood." Rasulallah peace be upon him said: "Then 'Isa and his companions prayed to Allah then Allah sent a bird like a camel's neck." Rasulallah peace be upon him said: "The bird took them and threw them into

a hole in the ground, the Muslims made their arrows, arrows and quiver as fuel for seven years." Rasulullahpeace be upon him said: "Then Allah sent rain on them, there was no house made of feathers or house made of earth that prevented the rain from falling." The Prophetpeace be upon him said: "The rain washes the earth and leaves puddles everywhere." Rasulullahpeace be upon him said: "After that it was said to the earth: Bring out your fruits and return your blessings. At that time a group of people ate pomegranates, they used the skin as a shelter, the milk was blessed until a group of people had enough of themselves with milk camels, one tribe had enough of themselves with milk cows and several relatives had enough of themselves with milk goats. While they were like that, suddenly Allah Subhaanahu wa Ta'ala sent a wind. taking the lives of every believer and those who are still there having sexual relations openly like mating donkeys. Then it will be upon them that the apocalypse will come." Abu Isa said: this hadith is hasan shahih gharib, we only know it from the hadith of Abdurrahman bin Yazid bin Jabir.

CHARACTERISTICS OF DAJJAL

Hadith Imam Tirmidzi Number 2167

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنِ الدَّجَالِ فَقَالَ أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ قَالَ وَفِي الْبَابِ عَنْ سَعْدِ وَحُذَيْفَةَ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرَةَ وَعَائِشَةَ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَالْفَلَتَانِ بْنِ عَاصِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ

Narrated to us [Muhammad bin 'Abdul A'la Ash Shan'ani] has narrated to us [Al Mu'tamir bin Sulaiman] from ['Ubaidullah bin 'Umar] from [Nafi'] from [Ibn 'Umar] from the Prophet peace be upon him, he was asked about Dajjal, he replied: "Remember, your Lord is not blind in one eye and he (Dajjal) is blind in his right eye like a protruding grape." In this case there are similar hadiths from Sa'ad, Khudzaifah, Abu Hurairah, Asma`, Jabir bin 'Abdullah, Abu Bakrah, 'A'isha, Anas, Ibn 'Abbas, Al Falatan bin 'Ashim. Abu Isa said: This hadith is hasan sahih gharib from the hadith of Abdullah bin 'Umar.

Hadith Corroboration

Imam Ahmad : 4710, 5760, 5826, 5869, 6030, 13130

Imam Bukhari : 3184, 3185, 5451, 6484, 6508, 6595

Imam Muslim : 246, 247, 250, 5218

Imam Tirmidzi : 2167

Imam Malik : 1435

SAFETY OF MADINA FROM DAJJAL

Hadith Imam Tirmidzi Number 2168

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ هَارُونَ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الدَّجَالَ الْمَدِينَةَ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا فَلَا يَدْخُلُهَا الطَّاغُوتُ وَلَا الدَّجَالُ إِنْ شَاءَ اللَّهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَفَاطِمَةَ بِنْتِ قَيْسٍ وَأُسَامَةَ بْنِ زَيْدٍ وَسَمُرَةَ بْنِ جُنْدَبٍ وَمُحْجَنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdah bin Abdullah Al Khuza'I Al Bashri] has told us [Yazid bin Harun] has told us [Suyu'bah] from [Qatadah] from [Anas] said: Rasulullah peace be upon him said: "The Dajjal came to Madinah then he found angels guarding him, he cannot be entered by Tha'un and Dajjal, God willing." In this case there are similar hadiths from Abu Hurairah, Fatima bint Qais, Usamah bin Zaid, Samurah bin Jundub and Mihjan. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1507, 6936, 8023, 8521, 8562, 8801, 10891, 10963, 11325, 11487, 11796, 12616, 13008, 13437, 19545, 19574, 24854, 25253, 25853, 26066, 26084

Imam Bukhari : 1746, 1747, 1748, 1749, 5290, 6591, 6592, 6593, 6599, 6600, 6601, 6919

Imam Muslim : 2449, 2450, 5229, 5236

Imam Tirmidzi : 2168

Imam Malik : 1386

PLACE OF THE APPEARANCE AND DESTRUCTION OF THE DAJJAL

Hadith Imam Tirmidzi Number 2169

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ يَمَانٌ وَالْكَفْرُ مِنْ قِبَلِ الْمَشْرِقِ وَالسَّكِينَةُ لِأَهْلِ الْغَنَمِ وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلُ الْحَيْلِ وَأَهْلُ الْوَبَرِ يَأْتِي الْمَسِيحُ إِذَا جَاءَ دُبُرُ أَحَدٍ صَرَفَتْ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلِكُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] narrated to us ['Abdul 'Aziz bin Muhammad] from [Al 'Alla` bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "Faith is in Yemen, disbelief comes from the east, tranquility is for the owners of goats, pride and ostentation are among the Faddani, the owners of horses and wool. When the Messiah comes, he will approach from behind Uhud, then the angels will turn their faces toward Syria, and there he will perish." Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 8491, 8918, 9135, 9516, 9893

Imam Muslim : 76

THE DEATH OF DAJJAL AT THE DOOR OF LUDD

Hadith Imam Tirmidzi Number 2170

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ يُحَدِّثُ عَنْ

عَبْدُ الرَّحْمَنِ بْنِ يَزِيدَ الْأَنْصَارِيِّ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ يَقُولُ سَمِعْتُ عَمِّي مُجَمَّعَ ابْنِ جَارِيَةَ الْأَنْصَارِيِّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بَابٍ لُدَّ قَالَ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَنَافِعِ بْنِ عُتْبَةَ وَأَبِي بَرْزَةَ وَحُدَيْفَةَ بْنِ أَسِيدٍ وَأَبِي هُرَيْرَةَ وَكَيْسَانَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَجَابِرٍ وَأَبِي أُمَامَةَ وَأَبِي مَسْعُودٍ وَعَبْدَ اللَّهِ بْنِ عَمْرِو وَسُمُرَةَ بْنِ جُنْدَبٍ وَالتَّوَّاسِ بْنِ سَمْعَانَ وَعَمْرِو بْنِ عَوْفٍ وَحُدَيْفَةَ بْنِ الْيَمَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Al Lais] from [Ibn Shihab] he heard ['Ubaidullah bin Abdullah bin Tsa'labah Al Anshari] tell from [Abdurrahman bin Yazid Al Ansari from Bani 'Amru bin 'Auf] said: I heard my uncle [Mujammi' bin Jariyah Al Anshari] say: I heard Rasulullahpeace be upon him say: "Ibn Maryam killed the Dajjal at Ludd's door." Abu Isa said: In this case there is a similar hadith from 'Imran bin Hushain, Nafi' bin 'Utbah, Abu Barzah, Hudzaifah bin Usaid, Abu Hurairah, Kaisan, 'Uthman bin Abu Al 'Ash, Jabir, Abu Umamah, Ibn Mas'ud, Abdullah bin 'Amru, Samurah bin Jundub, Nawwas bin Sam'an, 'Amru bin 'Auf, Hudzaifah bin Al Yemen. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 14919, 14920, 14921, 14922, 17304, 18659

CHARACTERISTICS OF DAJJAL ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 2171

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ إِلَّا إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَ ف رَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Qatadah] said: I heard [Anas] say: Rasulullahpeace be upon him said: "There was not a prophet but warned his people from the blind in one eye, the liar, your Rabb is not blind in one eye, between his two eyes is written KAFI R." This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2371, 2372, 5909, 11566, 12308, 13416, 13580

Imam Bukhari : 1453, 3106, 4051, 5458, 6589, 6598, 6859

Imam Muslim : 243, 5219

Imam Abu Dawud : 3761

Imam Tirmidzi : 2171

EXPLANATION OF IBNU SHAYYAD

Hadith Imam Tirmidzi Number 2172

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ الصَّحْبِيُّ ابْنُ صَائِدٍ
 إِذَا حُجَّاجًا وَإِذَا مُعْتَمِرِينَ فَأَنْطَلَقَ النَّاسُ وَتَرَكْتُ أَنَا وَهُوَ فَلَمَّا خَلَصْتُ بِهِ أَفْشَعَرْتُ مِنْهُ وَاسْتَوْحَشْتُ مِنْهُ
 مِمَّا يَقُولُ النَّاسُ فِيهِ فَلَمَّا نَزَلْتُ قُلْتُ لَهُ صُغِّ مَتَاعَكَ حَيْثُ تِلْكَ الشَّجَرَةُ قَالَ فَأَبْصَرَ غَنَمًا فَأَخَذَ الْقَدَحَ
 فَأَنْطَلَقَ فَاسْتَحْلَبَ ثُمَّ أَتَانِي بِلَبَنٍ فَقَالَ لِي يَا أَبَا سَعِيدٍ اشْرَبْ فَكَرِهْتُ أَنْ أَشْرَبَ مِنْ يَدِهِ شَيْئًا لِمَا يَقُولُ النَّاسُ
 فِيهِ فَقُلْتُ لَهُ هَذَا الْيَوْمُ يَوْمٌ صَائِفٌ وَإِنِّي أَكْرَهُ فِيهِ اللَّبَنَ قَالَ لِي يَا أَبَا سَعِيدٍ هَمَمْتُ أَنْ أَخْذَ حَبْلًا فَأُوثِقَهُ إِلَى
 شَجَرَةٍ ثُمَّ أَخْتَنِقُ لِمَا يَقُولُ النَّاسُ لِي وَفِيَّ أَرَأَيْتَ مَنْ خَفِيَ عَلَيْهِ حَدِيثِي فَلَنْ يَخْفَى عَلَيْكُمْ أَلَسْتُمْ أَعْلَمُ النَّاسِ
 بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ كَافِرٌ
 وَأَنَا مُسْلِمٌ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ عَقِيمٌ لَا يُولَدُ لَهُ وَقَدْ خَلَفْتُ وَلَدِي بِالْمَدِينَةِ أَلَمْ يَقُلْ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَوْ لَا تَحِلُّ لَهُ مَكَّةُ وَالْمَدِينَةُ أَلَسْتُ مِنْ أَهْلِ الْمَدِينَةِ وَهُوَ ذَا أَنْطَلِقُ
 مَعَكَ إِلَى مَكَّةَ فَوَاللَّهِ مَا زَالَ يَجِيءُ بِهِذَا حَتَّى قُلْتُ فَلَعَلَّهُ مَكْذُوبٌ عَلَيْهِ ثُمَّ قَالَ يَا أَبَا سَعِيدٍ وَاللَّهِ لَا أَخْبِرَنَّكَ
 خَبْرًا حَقًّا وَاللَّهِ إِنِّي لَا أَعْرِفُهُ وَأَعْرِفُ وَالِدَهُ وَأَعْرِفُ أَيْنَ هُوَ السَّاعَةَ مِنْ الْأَرْضِ فَقُلْتُ تَبَّ لَكَ سَائِرَ الْيَوْمِ قَالَ
 أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'] has told us ['Abdul A'la] has told us [Al Jurairi] from [Abu Nadlrah] from [Abu Sa'id] he said: Ibnu Sha'id accompanied me during the Hajj and Umrah, people left while I and he were left behind, after I was alone with him I felt goosebumps and horror from him because of what people had said about him, after I got off I said to him: Put down your luggage on that tree. he (Abu Sa'id) said: He saw a goat and took a vessel and went to milk it then he came to me with milk and said to me: O Abu Sa'id drink, but I do not like to drink something through his hands because of what people have said about it, then I said to him: Today is a hot day and I do not want to drink milk. then he said to me: O Abu Sa'id, I intend to take a rope then I tie it to a tree and then I strangle myself because of what people have said to me and about me, don't you know that whoever my words are vague to him, but never vague to you, aren't you the person who knows best about the words of Rasulallah Sallallahu 'alahi wa Salam, O people of the Ansar, isn't Rasulallah Sallallahu 'alahi wa Salam ever said that he is an infidel (Dajjal) while I am a Muslim, did not Rasulallah Sallallahu 'alahi wa Salam ever say: "he is a barren person who does not give birth to children while I have left my children in Madinah, did not Rasulallah Sallallahu 'alahi wa Salam ever say that he does not enter or it is not lawful for him to Mecca and Medina, am I not one of the residents of Madinah? he (Ibnu Sha'id) said: here I am now walk with you towards Makkah. By Allah he keeps saying things this until I said: Maybe he was lying, then he said: O Abu Sa'id, by Allah I will definitely tell you the true news, by Allah I know him (Dajjal), I know his father, and know where he is now. I said: Woe to you all day. Abu Isa said "This hadith is hasan sahih .

THE PROPHET'S DIALOGUE WITH IBNU SHAYYAD

Hadith Imam Tirmidzi Number 2173

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَاحْتَبَسَهُ وَهُوَ غُلَامٌ يَهُودِيٌّ وَلَهُ دُؤَابَةٌ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَى قَالَ أَرَى عَرْشًا فَوْقَ الْمَاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى عَرْشَ إِبْلِيسَ فَوْقَ الْبَحْرِ قَالَ فَمَا تَرَى قَالَ أَرَى صَادِقًا وَكَاذِبِينَ أَوْ صَادِقِينَ وَكَاذِبًا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَيْهِ فِدَاةٌ هَذَا قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَحُسَيْنِ بْنِ عَلِيٍّ وَابْنِ عُمَرَ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ وَجَابِرٍ وَحَفْصَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Sufyan bin Waki'] has told us ['Abdul A'la] from [Al Jurairi] from [Abu Nadlrah] from [Abu Sa'id] said: Rasulullah sallallahu 'alahi wa Salam met Ibn Sha'id on a street in Medina and he detained him, he was a Jewish slave and he had spun hair, at that time Rasulullah sallallahu 'alahi wa Salam was with Abu Bakr and Umar, Rasulullah sallallahu 'alahi wa Salam asked him: "Do you testify that I am the messenger of Allah?" He asked: Do you testify that I am the messenger of Allah? The Prophet peace be upon him said: "I believe in Allah, angels, books, messengers and the last day." The Prophet peace be upon him said: "What do you see?" Abu Sha'id answered: I saw the 'arsh above the water. The Prophet peace be upon him said: "You see the devil's throne above the sea." He asked: "What do you see?" Ibn Sha'id answered: I saw an honest person and two liars or two honest people and a liar. The Prophet peace be upon him said: "Disguised for him." Then the Prophet peace be upon him called him. Abu Isa said: In this case there are similar hadiths from Umar, Husain bin Ali, Ibn Umar, Abu Dzarr, Ibn Mas'ud, Jabir, Hafshah. Abu Isa said: This hadith is hasan.

Hadith Corroboration

Imam Ahmad : 4140, 6076, 10579, 10764, 10765, 10962, 11350, 22680, 25221, 25223

Imam Bukhari : 1267, 2444, 2827, 2828, 5706, 5707, 6128, 6808

Imam Muslim : 5207, 5208, 5212, 5213, 5214, 5215, 5216, 5217

Imam Abu Dawud : 3768

Imam Tirmidzi : 2173, 2175

CHARACTERISTICS OF THE PARENTS OF DAJJAL

Hadith Imam Tirmidzi Number 2174

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُكُثُ أَبُو الدَّجَالِ وَأُمُّهُ ثَلَاثِينَ عَامًا لَا يُولَدُ لَهُمَا وَلَدٌ ثُمَّ

يُولَدُ لَهُمَا غُلَامٌ أَعْوَرُ أَضْرُ شَيْءٍ وَأَقْلَهُ مَنَفَعَةٍ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ ثُمَّ نَعَتْ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُوهُ فَقَالَ طَوَالَ ضَرْبِ اللَّحْمِ كَأَنَّ أَنْفَهُ مِنْقَارٌ وَأُمُّهُ فِرْصَاخِيَّةٌ طَوِيلَةُ الْيَدَيْنِ فَقَالَ أَبُو بَكْرَةَ فَسَمِعْنَا بِمَوْلُودٍ فِي الْيَهُودِ بِالْمَدِينَةِ فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبُوهِ فَإِذَا نَعَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمَا فَقُلْنَا هَلْ لَكُمَا وَلَدٌ فَقَالَا مَكْثُنَا ثَلَاثِينَ عَامًا لَا يُولَدُ لَنَا وَلَكِ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرُ أَضْرُ شَيْءٍ وَأَقْلَهُ مَنَفَعَةٍ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيفَةٍ لَهُ وَلَهُ هَمْهَمَةٌ فَتَكَشَّفَ عَنْ رَأْسِهِ فَقَالَ مَا قُلْتُمَا قُلْنَا وَهَلْ سَمِعْتَ مَا قُلْنَا قَالَ نَعَمْ تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ

Narrated to us [Abdullah bin Mua'wiyah Al Jumhi] has narrated to us [Hammad bin Salamah] from ['Ali bin Zaid] from [Abdurrahman bin Abu Bakrah] from [his father] who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "The father and mother of the Dajjal will live for thirty years, neither of them having any children, after which they will give birth to a child blind in one eye, he will be the most dangerous and of little benefit, his eyes will sleep but his heart will not." After that the Messenger of Allah (peace and blessings of Allah be upon him) mentioned the characteristics of the Dajjal's parents, he said: "His father is tall, thin, his nose is like a beak and his mother is fat and has long arms." Abu Bakrah said: We heard that a baby was born among the Jews of Medina, then I went with Zubair bin Awwam until we entered the residence of his parents, it turned out that the characteristics mentioned by the Messenger of Allah (peace and blessings of Allah be upon him) were present in both of them, we asked: Do you have children? They both replied: We lived for thirty years but had no children, after that we had a child who was blind in one eye, he was harmful and of little benefit, his eyes were asleep but his heart was not. Abu Bakrah said: Then we came out of their residence and found him lying on the ground under the hot sun in a velvet cloth and he was talking but no one understood. Then he took off his head cover, he asked: What are you two saying? We said: Did you hear what we said? He said: Yes, my eyes were asleep but my heart was not. Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Hammad bin Salamah.

Hadith Corroboration
Imam Ahmad : 19522, 19597, 19615
Imam Tirmidzi : 2174

THE PROPHET'S DIALOGUE WITH IBNU SHAYYAD AND UMAR'S ATTITUDES

Hadith Imam Tirmidzi Number 2175

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطَمٍ بَنِي مَغَالَةَ وَهُوَ غُلَامٌ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ أَتَشْهَدُ أَنِّي

رَسُولُ اللَّهِ فَتَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ قَالَ أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِاللَّهِ وَبِرَسُولِهِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَأْتِيكَ قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِّطَ عَلَيْكَ الْأَمْرُ ثُمَّ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي خَبَأْتُ لَكَ خَبِيئًا وَخَبَأَ لَهُ {يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} فَقَالَ ابْنُ
 صَيَّادٍ هُوَ الدُّخُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَأُ فَلَنْ تَعْدُوَ قَدْرَكَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ انْذَنْ لِي
 فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ يَكُ حَقًّا فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ
 فِي قَتْلِهِ قَالَ عَبْدُ الرَّزَّاقِ يَعْنِي الدَّجَالَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar], Rasulullah sallallahu 'alahi wa Salam passed by Ibn Shayyad with several companions, among them was Umar bin Al Khatthab, he was playing with small children near Uthum bin Maghalah, he was a slave, he didn't feel it until the Messenger of Allah sallallahu 'alahi wa Salam hit him on the back and then he asked: "Do you testify that I am the messenger of Allah?" Ibn Shayyad looked at him, he answered: I testify that you are the messenger of the Ummi. Next, Ibn Shayyad asked: Do you testify that I am the messenger of Allah? Rasulullahpeace be upon him said: "I believe in Allah and His messenger." After that the Prophetpeace be upon him asked: "What came to you?" Ibn Shayyad answered: An honest man and a liar came to me. The Prophetpeace be upon him said: "Affairs are mixed up with you." After that the Prophet sallallahu 'alahi wa Salam asked: "I am hiding something from you." The Prophetpeace be upon him at that time hid a quote from the verse which said "and remember when the sky brings real smoke (QS. Addukhan: 10). Ibn Shayyad answered: That is smoke. Rasulullahpeace be upon him said: "Be insulted, you will not exceed the limits of your ability as a shaman!" Umar said: O Rasulullah, allow me to slash his neck. Rasulullahpeace be upon him said: "If he is true, you will not be able to control him and if not, it would not be good for you to kill him." Said 'Abdur Razza: What he meant was that the Dajjal said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 4140, 6076, 10579, 10764, 10765, 10962, 11350, 22680, 25221, 25223

Imam Bukhari : 1267, 2444, 2827, 2828, 5706, 5707, 6128, 6808

Imam Muslim : 5207, 5208, 5212, 5213, 5214, 5215, 5216, 5217

Imam Abu Dawud : 3768

Imam Tirmidzi : 2173, 2175

AVAILABILITY OF SOULS ON EARTH FOR ONE HUNDRED YEARS

Hadith Imam Tirmidzi Number 2176

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلَى الْأَرْضِ نَفْسٌ مَنُفُوسَةٌ يَعْنِي الْيَوْمَ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Abu Sufyan] from [Jabir] he said: Rasulullah peace be upon him said: "There is not a soul living on earth on this day for a hundred years from now." Abu Isa said: And in this chapter there are hadiths from Ibn Umar, Abu Sa'id and Buraidah. Abu Isa said: This hadith is hasan.

Hadith Corroboration
 Imam Ahmad : 13853
 Imam Muslim : 4607, 4608

CONDITIONS ON EARTH TOWARDS THE END OF TIMES

Hadith Imam Tirmidzi Number 2177

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ وَهُوَ ابْنُ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ فَقَالَ أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ قَالَ ابْنُ عُمَرَ فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim bin Abdullah] and [Abu Bakr bin Sulaiman bin Abu Hatsmah] that [Abdullah bin Umar] said: Rasulullah sallallahu 'alahi wa Salam 'isha' prayer with us one night at the end of his life, when greeting he stood up then said: "Do you know that tonight at the end of this hundred years, there will be no one on the face of this earth alive (after the next hundred years, pent.)." Ibn Umar said: People are afraid of the words of Rasulullah Sallallahu 'alahi wa Salam, just as they think of the words about a thousand years, Rasulullah Sallallahu 'alahi wa Salam only said: "There will be no one currently on the face of the earth who will live (at that time, pent.)" He meant beyond that century. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 5755, 5873
 Imam Bukhari : 113, 531, 566
 Imam Muslim : 4605
 Imam Abu Dawud : 3784

PRAYER WHEN THE WIND BREAKS

Hadith Imam Tirmidzi Number 2178

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ بْنِ الشَّهِيدِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرْتُ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرْتُ بِهِ قَالِ فِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Ibrahim bin Habib bin Asy Syahid Al Bashri] has told us [Muhammad bin Fudlail] has told us [Al A'masy] from [Habib bin Abu Tsabit] from [Dzarr] from [Sa'id bin Abdurrahman bin Abza] from [his father] from [Ubai bin Ka'ab] said: The Messenger of Allah peace be upon him said: "Do not curse the wind, if you see something you do not like, say: ALLOOHUMMA INNAA NAS'ALUKA MIN KHOIRI HAADZIHIRRIHI WA KHOIRI MAA FIIHAA, WA KHOIRI MAA UMIROT BIHI WANA'UUDZU BIK MIN SYARRI HAADZIHIR RIUKHI WA SYARRI MAA FIIHAA WASYARRI MAA UMIROT BIHI "O Allah, we ask You for the goodness of this wind, the goodness of this wind that is upon him, and the good that is commanded to him and we seek refuge in You from the evil of this wind and the evil that is commanded to him." Said Abu Isa: In this case there is a similar hadith from 'A' isyah, Abu Hurairah, 'Uthman ibn Abu Al 'Ash, Anas, Ibn 'Abbas, Jabir. Said Abu Isa: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 20214

THE STORY OF TAMIM AD-DARI AND DAJJAL

Hadith Imam Tirmidzi Number 2179

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسَانَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَفَرِحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي أَنَّ نَاسًا مِنْ أَهْلِ فَلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَدَفَتْهُمْ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا هُمْ بِدَابَّةٍ لَبَّاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ قَالُوا فَأَخْبَرِينَا قَالَتْ لَا أَخْبِرُكُمْ وَلَا أَسْتَخْبِرُكُمْ وَلَكِنْ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَخْبِرُكُمْ فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوثِقٌ بِسِلْسِلَةٍ فَقَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرٍ قُلْنَا مَلَأَى تَدْفُقُ قَالَ أَخْبِرُونِي عَنْ الْبَحِيرَةِ قُلْنَا مَلَأَى تَدْفُقُ قَالَ أَخْبِرُونِي عَنْ نَحْلِ بَيْسَانَ الَّذِي بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ قُلْنَا نَعَمْ قَالَ أَخْبِرُونِي عَنْ النَّبِيِّ هَلْ بُعِثَ قُلْنَا نَعَمْ قَالَ أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ قُلْنَا سِرَاعٌ قَالَ فَتَرَى نَزْوَةً حَتَّى كَادَ قُلْنَا فَمَا أَنْتِ قَالَتْ أَنَا الدَّجَالُ وَإِنَّهُ يَدْخُلُ الْأَمْصَارَ كُلَّهَا إِلَّا طَيْبَةَ وَطَيْبَةَ الْمَدِينَةِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنْ الشَّعْبِيِّ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسَانَ

Narrated to us [Muhammad bin Basysyar] has told us [Mu'adz bin Hisyam] has told us [my father] from [Qatadah] from [Ash Sya'bi] from [Fathimah bint Qais], the Prophet peace be upon him rose to the pulpit then he laughed, after that he said: " Tamim Ad Dari telling me

something then I was happy, therefore I want to tell you my story; some people from the population Palestine got on a boat in the sea and the boat took them around until it threw them on one of the islands in the sea. It turned out there was a beast wearing lots of clothes and long hair. Tell me about the spring Zughar. We said: Full and gushing. He asked: Tell me about the lake. We said: Full and gushing. He asked: Tell me about the date palms of Baisan which are between Urdun and Palestine, have they borne fruit? We said: Yes. He asked: Tell me about the Prophet (peace and blessings of Allah be upon him), has he been sent? We said: Yes. He asked: Tell me how people will approach him? We said: Quickly. Then he jumped until we almost asked: Who are you? He said: I am the Dajjal. He will enter all the regions except Taibah, and Taibah is Medina. Abu Isa said: This hadith is hasan sahih gharib from the hadith of Qatadah from Sha'bi. Narrated by several narrators from Ash-Sha'bi from Fatimah bint Qais.

PROHIBITION FOR A BELIEVER TO HUMILIATE HIMSELF

Hadith Imam Tirmidzi Number 2180

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ الْحَسَنِ عَنْ جُنْدَبٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قَالُوا وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Bashyar] has told us ['Amru bin 'Ashim] has told us [Hammad bin Salamah] from ['Ali bin Zaid] from [Al Hasan] from [Jundub] from [Hudzaifah] said: Rasulullah peace be upon him said: "It is not proper for a believer to humble himself." They asked: How did he humble himself? Rasulullah sallallahu 'alahu 'alahi wa Salam answered: "Facing himself with a test that he cannot afford." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 22347
Imam Ibnu Majah : 4006

HELPING BROTHERS WHO ARE OWNEROUS AND OWNED

Hadith Imam Tirmidzi Number 2181

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُكْتَبِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قُلْنَا يَا رَسُولَ اللَّهِ نَصْرُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا قَالَ تَكْفُمُهُ عَنِ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Hatim Al Muktib] has told us [Muhammad bin Abdullah Al Ansari] has told us [Humaid Ath Thawil] from [Anas] from the prophet peace be upon him said: "Help your brothers who do wrong and who are treated wrongly." We said: O Messenger of Allah, I helped him if he was treated tyrannically, so how can I help him if he was treated tyrannically? He replied: "You prevented him from doing evil deeds, that is your

help for him." Abu Isa said: In this case there is a similar hadith from 'A`isyah. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 5103, 5388, 5404, 5568, 5929, 5933, 6157, 6199, 6542, 7756, 9202, 11511, 12606, 13937, 13943, 15444, 16029, 16047, 16127, 16809, 18798, 18799, 19397, 19405, 19767, 19768, 20451, 22129, 22145

Imam Bukhari : 459, 2262, 2263, 2264, 2265, 2266, 2267, 5567, 6437, 6438

Imam Muslim : 4674, 4675, 4676, 4677, 4681, 4684

Imam Abu Dawud : 2834, 4248

Imam Tirmidzi : 1346, 1850, 1851, 1953, 2181

Imam Nasa'i : 2513

Imam Ibnu Majah : 2110, 2237

Imam Darimi : 2404, 2635

THE LAW OF LIVING IN THE Hinterland AND FOLLOWING THE PREY

Hadith Imam Tirmidzi Number 2182

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى عَنْ وَهْبِ بْنِ مُنْبِهٍ عَنْ
ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى أَبْوَابَ
السُّلْطَانِ افْتَتَنَ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ
عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ

Narrated to us [Muhammad bin Basysyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Abu Musa] from [Wahab bin Munabbih] from [Ibn 'Abbas] from the Prophet peace be upon him said: "Whoever lives in the interior will be hard (of character, pent.), Whoever follows the prey, he will be careless and whoever comes to the doors the ruler will be exposed to slander." Abu Isa said: In this case there is a similar hadith from Abu Hurairah. Abu Isa said: This hadith hasan shahih gharib from the hadith of Ibn 'Abbas, we only know about it from the hadith of Ats Tsauri.

Hadith Corroboration

Imam Ahmad : 3190, 8481, 9306, 17876

Imam Abu Dawud : 2476

Imam Nasa'i : 4235

RECOMMENDATION TO COMMIT MA'RUF AND FORBID MUNKAR

AFTER ACHIEVING VICTORY

Hadith Imam Tirmidzi Number 2183

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ
اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ
وَمَفْتُوحٌ لَكُمْ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَتَّقِ اللَّهَ وَلْيَأْمُرْ بِالْمَعْرُوفِ وَلْيَنْهَ عَنِ الْمُنْكَرِ وَمَنْ كَذَبَ عَلَيَّ
مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] have the bacteria told us [Abu Dawud] have reported to us [Syu'bah] from [Simak bin Harb] saying: I heard [Abdurrahman bin Abdullah bin Mas'ud] tell a story from [his father] saying: I heard the Messenger of Allah peace be upon him say: "You will obtain victory, luck and conquests, so whoever among you obtains that, let him fear Allah, and let him command good and forbid evil, whoever lies in my name deliberately, let him prepare his place in hell." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729

Imam Muslim : 1, 2, 3, 4, 5, 5326

Imam Abu Dawud : 3166

Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593

Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41

Imam Darimi : 234, 235, 236, 237, 238, 239, 240

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DISCUSS THE GREAT FITNAH AND THE ROLE OF UMAR Hadith Imam Tirmidzi Number 2184

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ وَحَمَّادٍ وَعَاصِمِ بْنِ بَهْدَلَةَ سَمِعُوا أَبَا وَائِلٍ عَنْ حُذَيْفَةَ قَالَ قَالَ عُمَرُ أَيُّكُمْ يَحْفَظُ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ فَقَالَ حُذَيْفَةُ أَنَا قَالَ حُذَيْفَةُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ يُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ فَقَالَ عُمَرُ لَسْتُ عَنْ هَذَا أَسْأَلُكَ وَلَكِنْ عَنْ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ عُمَرُ أَيُّفَتْحُ أَمْ يُكْسَرُ قَالَ بَلْ يُكْسَرُ قَالَ إِذَا لَا يُغْلَقُ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو وَائِلٍ فِي حَدِيثِ حَمَّادٍ فَقُلْتُ لِمَسْرُوقٍ سَلْ حُذَيْفَةَ عَنِ الْبَابِ فَسَأَلَهُ فَقَالَ عُمَرُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has reported to us [Syu'bah] from [Al A'masy] and [Hammad] and ['Ashim bin Bahdalah], they heard [Abu Wa'il] from [Hudzaifah] say: Umar said: Who among you has memorized the words of the Messenger of Allah sallallahu 'alaihi wa Salam regarding slander? Hudzaifah said: I am. Hudzaifah said: The slander of someone in their family, property, children and neighbors, can be erased by prayer, fasting, almsgiving, amar ma'ruf and nahyi munkar. Umar said: That's not what I'm asking, but about the slander that waves like the waves of the ocean. Huzaifah said: O Amirul Mu'minin, indeed between you and the fitnah there is a closed door. Umar asked: Was it opened or broken into? Hudzaifah answered: It was broken into. Umar said: It means it will not be closed until the Day of Resurrection. Abu Wa'il said in the hadith of Hammad: I said to Masruq: Ask Hudzaifah what door is meant. Masruq asked then Hudzaifah answered: Umar. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 22322

Imam Bukhari : 494, 1345, 1762, 3321, 6567

Imam Muslim : 5150

SIGNS OF A GOOD AND BAD LEADER

Hadith Imam Tirmidzi Number 2185

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمِ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ فَقَالَ اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أَمْرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْخَوْضُ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْخَوْضُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مِسْعَرٍ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ هَارُونُ فَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمِ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ هَارُونُ وَحَدَّثَنِي مُحَمَّدٌ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ إِبْرَاهِيمَ وَلَيْسَ بِالتَّخَعِّي عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مِسْعَرٍ قَالَ وَفِي الْبَابِ عَنْ حُذَيْفَةَ وَابْنِ عُمَرَ

Narrated to us [Harun bin Ishaq Al Hamdani] has told me [Muhammad bin 'Abdul Wahhab] from [Mis'ar] from [Abu Hushain] from [Ash Sya'bi] from ['Ashim Al 'Adawi] from [Ka'ab bin 'Ujrah] said: The Messenger of Allah sallallahu 'alahi wa Salam approached us, we were nine, five and four, one of the numbers was from Arabic while the other was from 'ajam, he said: "Listen, have you heard that after my death there will be leaders, whoever enters them and confirms their lies and helps their tyranny, he is not from my group and will not come to my lake, whoever does not enter them, does not help their tyranny and does not confirm their lies, he is from my group, I am from his group and he will come to my lake." Abu Isa said: This hadith is hasan sahih , gharib, we only know it from the Mis'ar hadith except from this sanad. said [Harun] then [Muhammad bin 'Abdul Wahhab] told me from [Sufyan] from [Abu Hushain] from [Ash Sya'bi] from ['Ashim Al 'Adawi] from [Ka'ab bin 'Ujrah] from the prophet peace be upon him. It seems like. Said [Harun] and [Muhammad] told me from [Sufyan] from [Zubaid] from [Ibrahim] not Ibrahim An Nakha'i from [Ka'ab bin 'Ujrah] from the prophet peace be upon him like the hadith Mis'ar said: In this case there is a similar hadith from Hudzaifah and Ibn Umar.

Hadith Corroboration
Imam Ahmad : 17424, 17424
Imam Nasa'i : 4137, 4137

PATIENCE UNDER RELIGION IS LIKE THE GRIP OF FIRE CORDS

Hadith Imam Tirmidzi Number 2186

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بِنْتِ السُّدِّيِّ الْكُوفِيُّ حَدَّثَنَا عُمَرُ بْنُ شَاكِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَعُمَرُ بْنُ شَاكِرٍ شَيْخٌ بَصْرِيُّ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ

Narrated to us by [Isma'il bin Musa Al Fazari Ibnu bint As Suddi Al Kufi] that bacteria to us [Umar bin Syakir] from [Anas bin Malik] said: Rasulullah peace be upon him said: "There will come to mankind a time when those who are patient with their religion will be like holding onto burning coals." Abu Isa said: This hadith is gharib from this sanad line, Umar bin Syakir is the sheikh of Basrah, many scholars of science narrated the hadith from him.

THE RASULULLAH SALALLAHU ALAIHI WASALLAM WARNS THE PEOPLE ABOUT ARROGANCE

Hadith Imam Tirmidzi Number 2187

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَشَتْ أُمَّتِي بِالْمُطِيطِيَاءِ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ فَارِسَ وَالرُّومِ سُلْطَ شِرَارُهَا عَلَى خِيَارِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَا يُعْرَفُ الْحَدِيثُ أَبِي مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَصْلُ إِنَّمَا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ

Narrated to us [Musa bin Abdurrahman Al Kindi Al Kufi] has told us [Zaid bin Khubab] has told us [Musa bin Ubaidah] has told us [Abdullah bin Dinar] from [Ibn Umar] said that the Messenger of Allah peace be upon him said: "If my ummah walked with ease accompanied by arrogance, and those who served them were the children of kings, the children of Persia and Rome then evil people will be given power over good people." Abu Isa said: This hadith is gharib. [Abu Mu'awiyah] narrated it from [Yahya bin Sa'id Al Anshori], [Muhammad bin Isma'il Al Washiti] has related it to us that [Abu Mu'awiyah] has narrated it to us from [Yahya bin Sa'id] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet peace be upon him with the correct hadith, and the hadith of Abu Mu'awiyah from Yahya bin The original Sa'id from Abdullah bin Dinar from Ibn Umar is not known, but what is well known is the hadith of Musa bin 'Ubaidah, [Malik bin Anas] has narrated this hadith from [Yahya bin Sa'id] in a mursal and he does not mention: From Abdullah bin Dinar from Ibn Umar.

WOMEN'S LEADERSHIP AND THE STORY OF KISRA

Hadith Imam Tirmidzi Number 2188

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا حُمَيْدُ الظَّوِيلُ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ عَصَمَنِي اللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هَلَكَ كِسْرَى قَالَ مَنْ اسْتَخْلَفُوا قَالُوا ابْنَتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ قَالَ فَلَمَّا قَدِمْتُ عَائِشَةَ يَعْنِي الْبَصْرَةَ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَنِي اللَّهُ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna] has told us [Khalid bin Al Harith] has told us [Humaid Ath Thawil] from [Al Hasan] from [Abu Bakrah] said: Allah protected me with something I heard from the Messenger of Allah sallallahu 'alahi wa Salam when Kisra died, he said: "Who will be his successor?" they answered: His daughter, the Prophet peace be upon him said: "A people who control their affairs over a woman will not be lucky." Abu Bakrah said: When 'A'isyah arrived in Basrah, I mentioned the words of Rasulallah sallallahu 'alahi wa Salam then Allah Subhaanahu wa Ta'ala protected me with those words. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 19612
Imam Bukhari : 4073, 6570
Imam Nasa'i : 5293

QUALITIES OF GOOD AND BAD PEOPLE

Hadith Imam Tirmidzi Number 2189

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ عَلَى أَنَاسٍ جُلُوسٍ فَقَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ قَالَ فَسَكَتُوا فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ رَجُلٌ بَلَى يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا قَالَ خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us ['Abdul 'Aziz bin Muhammad] from [Al 'Alla' bin Abdurrahman] from [his father] from [Abu Hurairah] Rasulallah sallallahu 'alahi wa Salam stood in front of the people who were sitting then he said: "Would you like me to tell the best person among you from the worst person among you?" Abu Hurairah said: The companions were silent, he said this three times, then one of them said: Yes, O Messenger of Allah, tell us the best person among us from the worst person, he said: "The best person among you is the one whose goodness is expected and is safe from evil, and the worst person among you is the one whose goodness is not expected and is not safe from evil." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 8565

CHARACTERISTICS OF GOOD AND BAD LEADERS

Hadith Imam Tirmidzi Number 2190

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ
عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخِيَارِ أَمْرَائِكُمْ وَشَرَّارِهِمْ خِيَارُهُمُ الَّذِينَ
تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ وَشَرَّارُ أَمْرَائِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ
وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ وَحُمَدٍ
يُضَعَّفُ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Muhammad bin Basysyar] has narrated to us [Abu Amir Al Aqadi] has narrated to us [Muhammad bin Abu Humaid] from [Zaid bin Aslam] from [his father] from [Umar bin Al Khaththab] from the Prophet peace be upon him said: "Shall I tell you the best of your leaders and the worst of your leaders? The best leaders are those whom you love and they love you, you pray for them and they pray for you, while the worst of your leaders are those whom you hate and they hate you, you curse them and they curse you." Abu Isa said: This hadith is gharib, we do not know it except from the hadith of Muhammad bin Abu Humaid, while Muhammad was weakened in terms of his memorization.

Hadith Corroboration

Imam Ahmad : 22856, 22874

Imam Muslim : 3447, 3448

PROHIBITION OF FIGHTING LEADERS WHILE THEY ARE STILL PERFORMING PRAYERS

Hadith Imam Tirmidzi Number 2191

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْحَسَنِ عَنْ صَبَّةَ بِنْتِ
مُحْصَنٍ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَيْمَةٌ تَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ
أَنْكَرَ فَقَدْ بَرِيَءٌ وَمَنْ كَرِهَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ فَقِيلَ يَا رَسُولَ اللَّهِ أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلُّوا
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin 'Ali Al Khallal] has told us [Yazid bin Harun] has told us [Hisyam bin Hassan] from [Al Hasan] from [Dlabbah bin Mihshan] from [Ummu Salamah] from the Prophet peace be upon him said: "There will be leaders whom you judge as good but who you also deny, whoever denies is free, and whoever hating he is saved, but whoever is willing and follows." He was asked: O Messenger of Allah, can we fight them? Rasulullah sallallahu 'alahi wa Salam answered: No, as long as they are still praying." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 25319, 25391

THE KINDNESS OF LEADERS MAKES THE EARTH BETTER THAN THE BELLY OF THE EARTH

Hadith Imam Tirmidzi Number 2192

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْقَرُ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَهَاشِمُ بْنُ الْقَاسِمِ قَالَا حَدَّثَنَا صَالِحُ الْمُرِّي عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أَمْرًاؤُكُمْ خِيَارُكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاءُكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا وَإِذَا كَانَ أَمْرًاؤُكُمْ شِرَارُكُمْ وَأَغْنِيَاؤُكُمْ بُخَلَاءُكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ الْمُرِّي وَصَالِحِ الْمُرِّي فِي حَدِيثِهِ غَرَائِبُ يَنْفَرُ بِهَا لَا يُتَابَعُ عَلَيْهَا وَهُوَ رَجُلٌ صَالِحٌ

Narrated to us [Ahmad bin Sa'id Al Ashqar] has narrated to us [Yunus bin Muhammad] and [Hasyim bin Al Qasim] both said that [Salih Al Murri] has narrated to us from [Sa'id Al Jurairi] from [Abu Uthman An Nahdi] from [Abu Hurairah] he said that the Messenger of Allah Shallallahu 'alaihi wa sallam said: "If your leaders are the best among you, your rich are the most generous among you and your affairs are consulted among you, then the outer earth is better for you than the bowels of the earth, and if your leaders are the most evil among you, your rich are the most stingy among you and your affairs are left to your women, then the bowels of the earth are better for you than the outer earth." Abu Isa said: This hadith is gharib, we do not know it except from the hadith of Shalih Al Murri, while Salih Al Murri's hadith is gharib, only he narrated it, no one followed him and he was someone who was pious.

AN AGE WHERE LITTLE CHARITIES BECOME SALVATION

Hadith Imam Tirmidzi Number 2193

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ فِي زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عَشْرَ مَا أَمَرَ بِهِ هَلَكَ ثُمَّ يَأْتِي زَمَانٌ مَنْ عَمِلَ مِنْكُمْ بِعَشْرِ مَا أَمَرَ بِهِ نَجَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ نُعَيْمِ بْنِ حَمَّادٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ

Narrated to us [Ibrahim bin Ya'qub Al Jauzajani] has told us [Nu'aim bin Hammad] has told us [Sufyan bin 'Uyainah] from [Abu Zinad] from [Al A'raj] from [Abu Hurairah] from the Prophet peace be upon him: "You are in an age where if one of you leaves one tenth of what is commanded then he will perish, then there will come a time whoever Those of you who do

one-tenth of what he is commanded to do will be saved." Abu Isa said: This hadith is gharib, we do not know it except from the hadith of Nu'aim bin Hammad from Sufyan bin 'Uyainah. Abu Isa said: And in this chapter there is a hadith from Abu Dzarr and Abu Sa'id.

RASULULLAH SALALLAHU ALAIHI WASALLAM REPRESENTS FITNA FROM THE EAST DIRECTION

Hadith Imam Tirmidzi Number 2194

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ هَاهُنَا أَرْضُ الْفِتَنِ وَأَشَارَ إِلَى الْمَشْرِقِ يَغْنِي حَيْثُ يَطْلُعُ جَدْلُ الشَّيْطَانِ أَوْ قَالَ قَرْنُ الشَّيْطَانِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar] said: Rasulullah sallallahu 'alaihi wa Salam stood on the pulpit and said: "This is the land of fitnah" he pointed to the east, namely the direction of the rise of the devil's pillar or said: The devil's horns. This hadith is hasan sahih .

THE BLACK BANNER OF KHORASAN WILL NOT BE STOPPED

Hadith Imam Tirmidzi Number 2195

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سَوْدٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِيلِيَاءَ هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us by [Qutaibah], it has been narrated to us by [Rishdin bin Sa'd], from [Yunus], from [Ibn Shihab az-Zuhri], from [Qabishah bin Dzu'aib], from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Black banners will emerge from Khurasan. Nothing will be able to stop them until those banners are raised in Ilya (Baitul Maqdis / Jerusalem)." This hadith is a gharib hadith.

Hadith Corroboration
Imam Ahmad : 8420

TRUE AND UNTRUE DREAMS

Hadith Imam Tirmidzi Number 2196

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ

حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ التُّبُوءَةِ وَالرُّؤْيَا ثَلَاثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ
وَالرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ فَإِذَا رَأَى أَحَدَكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيَتَفَلَّ
وَلَا يُحَدِّثْ بِهَا النَّاسَ قَالَ وَأَحِبُّ الْقَيْدِ فِي النَّوْمِ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Nashr bin 'Ali] has told us ['Abdul Wahhab Ats Tsaqafi] has told us [Ayyub] from [Muhammad bin Sirin] from [Abu Hurairah] said: Rasulullah peace be upon him said: "When time seems short, almost the believers' dreams are not lies, and their truest dreams are those with the truest words and the Muslim dream is one of the forty-six parts prophetic, there are three dreams; good dreams are good news from Allah, dreams of sadness created by Satan and dreams whispered by someone's soul. If one of you dreams of something he doesn't like, let him spit it out and don't tell it to people." He said: "I like bonds in sleep and I don't like betrayal, that bond is firm in religion." Abu Isa said: Hasan saheeh hadith.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276
Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523
Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205
Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368
Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375
Imam Nasa'i : 1035, 1108
Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907
Imam Malik : 1504, 1505, 1506, 1507, 1508
Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

THE DREAMS OF BELIEVERS ARE PART OF PROPHECY

Hadith Imam Tirmidzi Number 2197

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ التُّبُوءَةِ قَالَ وَفِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ وَأَبِي رَزِينِ الْعُقَيْلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ وَحَدِيثُ
عُبَادَةَ حَدِيثٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] from [Syu'bah] from [Qatadah] he has heard [Anas] narrate from ['Ubadah bin Ash Shamith] that the Prophet peace be upon him said: The dream of a believer is one of the forty-six parts of prophethood. " Said Abu Isa: And in this chapter there is a hadith from Abu Hurairah, Abu Razin Al 'Uqaili, Abu Sa'id, Abdullah bin 'Amr, 'Auf bin Malik, Ibn Umar and Anas. Said Abu Isa: Hadith Ubadah is a sahih hadith.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276
 Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523
 Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205
 Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368
 Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375
 Imam Nasa'i : 1035, 1108
 Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907
 Imam Malik : 1504, 1505, 1506, 1507, 1508
 Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

DREAMS AS PART OF PROPHECY

Hadith Imam Tirmidzi Number 2198

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالتَّبُوءَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ قَالَ فَشَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ لَكِنَّ الْمُبَشِّرَاتِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْمُبَشِّرَاتِ قَالَ رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ التَّبُوءِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَحَدِيقَةَ بْنِ أَسِيدٍ وَابْنِ عَبَّاسٍ وَأُمِّ كُرَيْزٍ وَأَبِي أَسِيدٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْمُخْتَارِ بْنِ فُلْفُلٍ

Narrated to us [Al Hasan bin Muhammad Az Za'farani] has told us ['Affan bin Muslim] has told us ['Abdul Wahid bin Ziyad] has told us [Al Mukhtar bin Fulful] that [Anas bin Malik] has told us, he said that Rasulullah peace be upon him said: "the message and prophethood have been interrupted, so there are no messengers and prophets after me." Anas said: This is a burden on people, then he said: "But what exists is mubasyirat" the companions asked: What is meant by mubasyirat, O Messenger of Allah? he answered: "A Muslim's dream is one of the many parts of the prophethood." And in this chapter there are hadiths from Abu Hurairah, Hudzaifah bin Asid, Ibn 'Abbas, Umm Kurz and Abu Sa'id, Abu Isa said: This hadith hasan shahih gharib from this sanad line from the hadith of Al Mukhtar bin Fulful.

Hadith Corroboration
 Imam Ahmad : 13322

DREAMS AS GOOD NEWS IN THE QUR'AN

Hadith Imam Tirmidzi Number 2199

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ قَوْلِ اللَّهِ تَعَالَى {لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا} فَقَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرُكَ إِلَّا رَجُلٌ وَاحِدٌ مِنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرُكَ مِنْذُ أُنْزِلَتْ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] has told us from [Muhammad bin Al Munkadir] from ['Atho` bin Yasar] from [an Egyptian resident] he said: I asked [Abu Darda'] about the words of Allah Ta'ala "For them is good news in the life of the world." (Yuunus: 64) he replied: No one has asked me about this verse except you, and except for one person since I asked the Messenger of Allah sallAllahu 'alahi wa Salam, he said: "No one has asked me about this verse since it was revealed" meaning a true dream that a Muslim sees or is shown to him. Said Abu Isa: And in this chapter there is a hadith from 'Ubadah bin Ash Shamith. Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Tirmidzi : 3031

THE MOST TRUE DREAM TIME

Hadith Imam Tirmidzi Number 2200

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَصْدَقُ الرُّؤْيَا بِالْأَسْحَارِ

Narrated to us [Qutaibah] has been told to us [Ibn Lahi'ah] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id] from the Prophet peace be upon him said: "The most truthful dream is (a dream) at the time of sahur."

Hadith Corroboration
Imam Ahmad : 10810, 11223
Imam Darimi : 2053

GOOD DREAMS ARE GOOD NEWS FROM GOD

Hadith Imam Tirmidzi Number 2201

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ وَعِمْرَانُ الْقَطَّانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي
سَلَمَةَ قَالَ نُبِّئْتُ عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ {لَهُمُ الْبُشْرَى فِي
الْحَيَاةِ الدُّنْيَا} قَالَ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ قَالَ حَرْبُ بْنُ شَدَّادٍ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basysyar] has told us [Abu Dawud] has told us [Harb bin Syaddad] and ['Imran bin Al Qaththan] from [Yahya bin Abu Kathir] from [Abu Salamah] said: I have been told from ['Ubadah bin Ash Shamit] said: I asked the Messenger of Allah sallAllahu 'alahi wa Salam about His word: "For them is good news in the life of the world." (Yuunus: 64) Rasulullah sallAllahu 'alahi wa Salam answered: "That is a good dream that a believer sees or is shown to him." Harb said in his hadith; has told me Yahya bin Abu Kathir said Abu Isa: This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 9279, 21630, 21631, 21678, 21704, 26238, 26247, 26276

SEEING THE PROPHET IN A DREAM Hadith Imam Tirmidzi Number 2202

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ
عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتِمَثَّلُ بِقَالَ وَفِي
الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنَسٍ وَأَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ وَأَبِي
بَكْرَةَ وَأَبِي جُحَيْفَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Abu Ishaq] from [Abu Al Ahwash] from ['Abdullah] from the Prophet peace be upon him said: "Whoever sees me in a dream means he really sees me because Satan cannot imitate me." Abu Isa said: In this case there is a similar hadith from Abu Hurairah, Abu Qatadah, Ibn 'Abbas, Abu Sa'id, Jabir, Anas, Abu Malik Al Ashja'i from his father, Abu Bakrah, Aub Juhaifah. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 2394, 3378, 3608, 3977, 4077, 6871, 7238, 8152, 8948, 8956, 9124, 9587, 9675, 9728, 11096, 13346, 14252, 15318, 21558, 25951
Imam Bukhari : 6478, 6479, 6482
Imam Muslim : 4206, 4207, 4208, 4209, 4210
Imam Abu Dawud : 4369
Imam Tirmidzi : 2202
Imam Ibnu Majah : 3890, 3891, 3892, 3893, 3894, 3895
Imam Darimi : 2046, 2047

GOOD DREAMS FROM GOD AND NIGHTMARE FROM SATAN Hadith Imam Tirmidzi Number 2203

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ
عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ قَالِ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي
سَعِيدٍ وَجَابِرٍ وَأَنَسٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has been told to us [Al Laits] from [Yahya bin Sa'id] from [Abu Salamah bin Abdurrahman] from [Abu Qatadah] from Rasulullah sallallahu 'alahi wa Salam, he said: "(Good) dreams are from Allah and (bad) dreams are from Satan, if one of you dreams of something he doesn't like, let him spit to the left three times and take refuge in Allah from its badness, because he didn't harm her." Abu Isa said: In this case there is a similar hadith from 'Abdullah bin 'Amru, Abu Sa'id, Jabir and Anas. Abu Isa said: This hadith

is hasan sahih .

Hadith Corroboration

:

Imam Ahmad : 5938, 7041, 8620, 8622, 8623, 8821, 9116, 9273, 9619, 9742, 10004, 10038, 10119, 10632, 10701, 10894, 11109, 11411, 11671, 11728, 13290, 14253, 14404, 15818, 16998, 17359, 17675, 21487, 21487, 21521, 21521, 21537, 21537, 21547, 21547, 21552, 21552, 21592, 21592, 25790, 26110

Imam Bukhari : 35, 2578, 2579, 2580, 2588, 2589, 2590, 2665, 2680, 2750, 2835, 2891, 3049, 3474, 3929, 5810, 6013, 6470, 6471, 6480, 6486, 6488, 6522, 6523, 6685, 6686, 6903, 6909

Imam Muslim : 3484, 3485, 3490, 3501, 3502, 3535, 3536, 4195, 4196, 4196, 4197, 4197, 4198, 4198, 4199

Imam Abu Dawud : 2126, 4367, 4367, 4368

Imam Tirmidzi : 1569, 1584, 2203, 2203, 3375

Imam Nasa'i : 3047, 3054, 3071, 3072, 3073, 3076, 3100, 3101, 3120, 3121, 4943, 4944

Imam Ibnu Majah : 2743, 2766, 3898, 3899, 3899, 3900, 3968

Imam Malik : 849, 850, 871, 882, 883, 1507, 1507

Imam Darimi : 2048, 2048, 2049, 2049, 2284, 2314

THE DREAMS OF A BELIEVER AND THE CHARACTER OF TELLING THEM

Hadith Imam Tirmidzi Number 2204

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي يَعْلَى بْنُ عَظَاءٍ قَالَ سَمِعْتُ وَكِيعَ بْنَ عُدُسٍ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءًا مِنَ الشُّبُوءَةِ وَهِيَ عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يَتَحَدَّثْ بِهَا فَإِذَا تَحَدَّثَ بِهَا سَقَطَتْ قَالَ وَأَحْسَبُهُ قَالَ وَلَا يُحَدَّثُ بِهَا إِلَّا لَبِيبًا أَوْ حَبِيبًا

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] said: has reported to us [Syu'bah] said: has reported to me [Ya'la bin 'Atho`] said: I heard [Waki' bin 'Udus] from [Abu Razin Al 'Uqaili] said: Rasulullah peace be upon him said: "The dream of a believer is one of forty parts prophetic and he is on the feet of birds as long as he is not told, if he is told he falls." Abu Razin said: I think he said: "And it is not told except to intelligent or beloved people."

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

DREAMS OF MUSLIM PEOPLE AND THE ADAB OF TELLING THEM

Hadith Imam Tirmidzi Number 2205

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكِيعٍ بْنِ عُذْسٍ عَنْ عَمِّهِ أَبِي رَزِينٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ وَهِيَ عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا فَإِذَا حَدَّثَ بِهَا وَقَعَتْ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو رَزِينٍ الْعُقَيْلِيُّ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ فَقَالَ عَنْ وَكِيعٍ بْنِ عُذْسٍ وَقَالَ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكِيعٍ بْنِ عُذْسٍ وَهَذَا أَصَحُّ

Narrated to us [Al Hasan bin 'Ali Al Khallal] has told us [Yazid bin Harun] has told us [Syu'bah] from [Ya'la bin 'Atho`] from [Waki' bin 'Udus] from his uncle, [Abu Razin], from the Prophet peace be upon him said: "A Muslim's dream is one of the forty-six parts of the prophethood, it is at the feet of birds as long as it is not told, when told he fell." Abu Isa said: This hadith is hasan sahih, Abu Razin Al 'Uqaili's name is Laqith bin 'Amir. [Hammad bin Salamah] narrated from [Ya'la bin 'Atho`] then said: from [Waki' bin Hudus], said [Syu'bah], [Abu 'Awanah] and [Husyaim] from [Ya'la bin 'Atho`] from [Waki' bin 'Udus] and this is more authentic.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276
Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523
Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205
Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368
Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375
Imam Nasa'i : 1035, 1108
Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907
Imam Malik : 1504, 1505, 1506, 1507, 1508
Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

CLASSIFICATION OF DREAMS AND HOW TO RESPOND TO THEM

Hadith Imam Tirmidzi Number 2206

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهِ السَّلِيمِيُّ الْبَصْرِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا ثَلَاثٌ فَرُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ وَرُؤْيَا تَخْزِينٌ مِنَ الشَّيْطَانِ فَمَنْ رَأَى مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ وَكَانَ يَقُولُ يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَكَانَ يَقُولُ مَنْ رَأَى فَإِنِّي أَنَا هُوَ فَإِنَّهُ لَيْسَ لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ لِي وَكَانَ يَقُولُ لَا تُقْصُ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي بَكْرَةَ وَأُمِّ الْعَلَاءِ وَابْنِ عُمَرَ وَعَائِشَةَ وَأَبِي مُوسَى وَجَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنُ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Abu 'Ubaidillah As Salimi Al Bashri] has told us [Yazid bin Zurai'] has told us [Sa'id] from [Qatadah] from [Muhammad bin Sirin] from [Abu Hurairah] said: Rasulullah peace be upon him said: "There are three dreams; true dreams, dreams whispered by one's soul, and dreams of sadness created by Satan, if one If you dream of

something you don't like, wake up and pray." He said: "I like dreaming of being tied up with a rope and I don't like dreaming of having my hands tied at the back of my neck, because being tied up with a rope means being firm in religion." He said: "Whoever dreams of seeing me means he really sees me because actually Satan cannot resemble me." He said: "Do not tell dreams except to 'alim or advisors." In this case there are similar hadiths from Anas, Abu Bakrah, Umm Al 'Alla`, Ibn 'Umar, 'A`isyah, Abu Musa, Jabir, Abu Sa'id, Ibn 'Abbas, 'Abdullah bin 'Amru. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 21025

THE SIN OF LYING ABOUT DREAMS

Hadith Imam Tirmidzi Number 2207

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ رَأَاهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَذَبَ فِي حُلْمِهِ كُفِّرَ يَوْمَ الْقِيَامَةِ عَقْدَ
شَعِيرَةٍ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي شُرَيْحٍ وَوَائِلَةَ قَالَ أَبُو
عِيسَى وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ

Narrated to us [Mahmaud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from ['Abdul A'la] from [Abu Abdurrahman As Sulami] from ['Ali] said: I think from the Prophet peace be upon him, he said: "Whoever lies in his dreams, on the Day of Resurrection he will be ordered to put flour together." Narrated to us [Qutaibah] has told us [Abu 'Awanah] from ['Abdul A'la] from [Abu Abdurrahman As Sulami] from ['Ali] from the prophet peace be upon him It seems like. Abu Isa said: This hadith is hasan. In this case there are similar hadiths from Ibn 'Abbas, Abu Hurairah, Abu Syuraih and Watsilah. Abu Isa said: And this hadith is more authentic than the first hadith.

Hadith Corroboration
Imam Ahmad : 536, 656, 661, 750, 1034, 1035, 10145
Imam Bukhari : 6520
Imam Tirmidzi : 2207, 2208
Imam Ibnu Majah : 3906
Imam Darimi : 2052

CONFESSING A DREAM WITH A LIE

Hadith Imam Tirmidzi Number 2208

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ مَنْ تَحَلَّمَ كَاذِبًا كُفِّرَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَعْقِدَ بَيْنَهُمَا قَالَ أَبُو عِيسَى هَذَا

Narrated to us [Muhammad bin Basyar] has told us ['Abdul Wahhab] has told us [Ayyub] from ['Ikrimah] from [Ibn 'Abbas] from the Prophetpeace be upon him said: "Whoever claims to have a dream with a lie, on the Day of Resurrection he will be forced to unite two powders of flour and he will not be able to unite the two." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 536, 656, 661, 750, 1034, 1035, 10145

Imam Bukhari : 6520

Imam Tirmidzi : 2207, 2208

Imam Ibnu Majah : 3906

Imam Darimi : 2052

MEANING OF DREAMING A GLASS OF MILK

Hadith Imam Tirmidzi Number 2209

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَمَا أَنَا نَائِمٌ إِذْ أَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أُعْطِيتُ فَضَّلِي عُمَرُ بْنُ الْخَطَّابِ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَخُزَيْمَةَ وَالْطَّفَيْلِ بْنِ سَخْبَرَةَ وَأَبِي أُمَامَةَ وَجَابِرٍ قَالَ حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah bin Sa'id] has told us [Al Laits] from ['Uqail] from [Az Zuhri] from [Hamzah bin 'Abdullah bin 'Umar] from [Ibn 'Umar] said: I heard Rasulullahpeace be upon him say: "While I was sleeping, suddenly I was given a glass of milk, then I drank it, after that I gave the excess to 'Umar bin Al Khathtab." They asked: How do you interpret it, O Messenger of Allah? Rasulullah sallallahu 'alahi wa Salam answered: "That is knowledge." Abu Isa said: In this case there are similar hadiths from Abu Hurairah, Abu Bakrah, Ibn 'Abbas, 'Abdullah bin Salam, Khuzaimah, Ath Thufail bin Sakhirah, Abu Umamah and Jabir. Abu Isa said: The hadith of Ibn Umar is an authentic hadith.

Hadith Corroboration

Imam Ahmad : 5295, 5602, 5868, 6059, 6138

Imam Bukhari : 80, 6489, 6490, 6509, 6512

Imam Muslim : 4404

Imam Tirmidzi : 2209, 3620

Imam Darimi : 2060

MEANING OF DREAMS ABOUT CLOTHES

Hadith Imam Tirmidzi Number 2210

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ الْبَلْخِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ

بْنِ حُنَيْفٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدْيَ وَمِنْهَا مَا يَبْلُغُ أَسْفَلَ مِنْ ذَلِكَ فَعَرَضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الدِّينَ حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ وَهَذَا أَصَحُّ

Narrated to us [Al Husain bin Muhammad Al Hariri Al Balkhi] has told us ['Abdur Razzaq] from [Ma'mar] from [Az Zuhri] from [Abu Umamah bin Sahal bin Hunaif] from [as a companion of the Prophet peace be upon him], the prophet peace be upon him said: "When I was sleeping, I dreamed of people being brought to me, they were wearing clothes, some were coming chest, some reached below it, then 'Umar was brought to him, he was wearing the clothes he had dragged." They asked: How do you interpret it, O Messenger of Allah? Rasulullah sallallahu 'alahi wa Salam answered: "That is religion." Narrated to us ['Abdu bin Humaid] has told us [Ya'qub bin Ibrahim bin Sa'ad] from [his father] from [Salih bin Kaisan] from [Az Zuhri] from [Abu Umamah bin Sahal bin Hunaif] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him, understand the hadith above and say: This hadith is more authentic.

Hadith Corroboration
 Imam Ahmad : 11387, 22089
 Imam Bukhari : 22, 3415, 6491, 6492
 Imam Muslim : 4403
 Imam Tirmidzi : 2210
 Imam Darimi : 2058

DREAM OF SCALES

Hadith Imam Tirmidzi Number 2211

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا أَشْعَثُ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ مَنْ رَأَى مِنْكُمْ رُؤْيَا فَقَالَ رَجُلٌ أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ وَوُزِنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ ثُمَّ رُفِعَ الْمِيزَانُ فَرَأَيْنَا الْكَرَاهِيَّةَ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Bashyar] has told us [Al Ansari] has told us [Ash'ath] from [Al Hasan] from [Abu Bakrah] that one day the Prophet peace be upon him asked: "Which of you has a dream?" then someone said: I dreamed as if scales were coming down from the sky, then you and Abu Bakr weighed you and your scale was heavier than Abu Bakr, then you weighed Abu Bakr and Umar then Abu Bakr's scale was heavier than Umar's scale, then you weighed Umar and Uthman then Umar's scale was heavier than Uthman's scale, then the scale was lifted. We saw the displeasure on the face of Rasulullah Sallallahu 'alahi wa

Salam. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 19547, 19598, 19600

WARAQAH'S DREAM AND ITS VALIDITY

Hadith Imam Tirmidzi Number 2212

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ
عَنْ عَائِشَةَ قَالَتْ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ وَرَقَةَ فَقَالَتْ لَهُ خَدِيجَةُ إِنَّهُ كَانَ صَدَقَكَ وَلَكِنَّهُ مَاتَ
قَبْلَ أَنْ تَظْهَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيْتُهُ فِي الْمَنَامِ وَعَلَيْهِ ثِيَابٌ بَيَاضٌ وَلَوْ كَانَ مِنْ أَهْلِ النَّارِ
لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذَلِكَ قَالَ هَذَا حَدِيثٌ غَرِيبٌ وَعُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ

Narrated to us [Abu Musa Al Ansari] has told us [Yunus bin Bukair] has told me ['Uthman bin Abdurrahman] from [Az Zuhri] from ['Urwah] from ['Aisyah] said: Rasulullah sallallahu 'alaihi wa Salam was asked about Waraqah then Khadijah said to him: He used to justify you and died before you appeared. Rasulullah peace be upon him said: "He was shown to me in my dream, he was wearing a white shirt, if he were one of the inhabitants of hell he would have been wearing other clothes." Abu Isa said: This hadith is gharib and 'Uthman bin Abdurrahman according to hadith experts is not strong.

DREAM ABOUT ABU BAKAR AND 'UMAR

Hadith Imam Tirmidzi Number 2213

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ قَالَ رَأَيْتُ النَّاسَ اجْتَمَعُوا فَزَرَغَ
أَبُو بَكْرٍ ذَنْوَبًا أَوْ ذَنْوَبَيْنِ فِيهِ ضَعْفٌ وَاللَّهُ يَعْفِرُ لَهُ ثُمَّ قَامَ عُمَرُ فَزَرَغَ فَاسْتَحَالَتْ غَرْبًا فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِي
فَرِيَهُ حَتَّى ضَرَبَ النَّاسُ بِعَظَنِقَالٍ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Muhammad bin Basyar] has told us [Abu 'Ashim] has told us [Ibn Juraij] has told me [Musa bin 'Uqbah] has told me [Salim bin 'Abdullah] from ['Abdullah bin 'Umar] about the dream of the prophet peace be upon him, Abu Bakr and 'Umar. Rasulullah peace be upon him said: "I dreamed of people gathering and then Abu Bakr was pulling one or two buckets but he was weak, and Allah forgave him. After that 'Umar stood up and pulled a bigger bucket, I have never seen a great person diligently doing his big work until people were satisfied drinking his camels." Abu Isa said: In this case there is a similar hadith from Abu Hurairah and This hadith is hasan sahih gharib from the hadith of Ibn 'Umar.

Hadith Corroboration
Imam Ahmad : 4583, 4731, 5371, 5554, 5594, 7891, 8452
Imam Bukhari : 3361, 3391, 3400, 3406, 6501, 6502, 6503, 6504, 6921
Imam Muslim : 4405, 4406, 4407

DREAM OF THE BLACK WOMAN FROM MEDINAH

Hadith Imam Tirmidzi Number 2214

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةٍ وَهِيَ الْجُحْفَةُ وَأَوَّلُهَا وَبَاءَ الْمَدِينَةِ يُنْقَلُ إِلَى الْجُحْفَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] has told us [Abu 'Ashim] has told us [Ibn Juraij] has told me [Musa bin 'Uqbah] has told me [Salim bin 'Abdullah] from [Abdullah bin 'Umar] about the dream of the Prophetpeace be upon him, he said: "I dreamed of a black woman with long hair coming out of Medina and standing in the Mahya'ah, namely Juhfah and I mean that the disaster or disease of Madinah was moved to Juhfah." Abu Isa said: This hadith hasan shahih gharib.

Hadith Corroboration

Imam Ahmad : 5585, 5704

Imam Bukhari : 6516, 6517, 6518

Imam Tirmidzi : 2214

Imam Ibnu Majah : 3914

SIGNS OF DREAMS AT THE END OF TIME

Hadith Imam Tirmidzi Number 2215

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي آخِرِ الزَّمَانِ لَا تَكَاذُ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَالرُّؤْيَا ثَلَاثُ الْحَسَنَةُ بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا يُحَدِّثُ الرَّجُلُ بِهَا نَفْسَهُ وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا فَلَا يُحَدِّثُ بِهَا أَحَدًا وَلِيَقُمْ فَلْيَصْلِقْ قَالَ أَبُو هُرَيْرَةَ يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ قَالَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ الثُّبُوءِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ هَذَا الْحَدِيثَ عَنْ أَيُّوبَ مَرْفُوعًا وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَوَقَفَهُ

Narrated to us [Al Hasan bin 'Ali Al Khallal] has told us ['Abdur Razzaq] has told us [Ma'mar] from [Ayyub] from [Ibn Sirin] from [Abu Hurayrah] from the Prophetpeace be upon him said: "In the end of time, almost the believers' dreams do not lie and their truest dreams are those with the truest words and, there are three dreams; dreams good news is

good news from Allah, dreams whispered by a person's soul and dreams of sadness created by Satan and if one of you dreams of something he doesn't like, don't tell it to anyone, let him get up and pray." Abu Hurairah said: I like to dream of being tied with a rope in my sleep and I don't like dreaming of my hands being tied above the nape of my neck, because being tied with a rope means being firm in religion. The Prophet peace be upon him said: "The dream of a believer is one of the forty-six parts of the prophethood. Abu Isa said: ['Abdul Wahhab Ats Tsaqafi] narrated this hadith from [Ayyub] in a good way' and [Hammad bin Zaid] narrated it from [Ayyub], he confirmed it.

Hadith Corroboration

:

Imam Ahmad : 1801, 2744, 4449, 4858, 5737, 5938, 6886, 7322, 7323, 7814, 8150, 8463, 9279, 10026, 10185, 10632, 11596, 12463, 14154, 14253, 15602, 15606, 15608, 15616, 21487, 21521, 21537, 21547, 21552, 21592, 21630, 21631, 21639, 21640, 21664, 21678, 21704, 23829, 25890, 26238, 26247, 26276

Imam Bukhari : 3049, 5306, 6468, 6469, 6470, 6471, 6472, 6473, 6474, 6475, 6480, 6488, 6499, 6522, 6523

Imam Muslim : 738, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205

Imam Abu Dawud : 742, 4363, 4364, 4365, 4367, 4368

Imam Tirmidzi : 2196, 2197, 2203, 2204, 2205, 2215, 3375

Imam Nasa'i : 1035, 1108

Imam Ibnu Majah : 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3898, 3899, 3900, 3907

Imam Malik : 1504, 1505, 1506, 1507, 1508

Imam Darimi : 1291, 2043, 2044, 2045, 2048, 2049

DREAMS OF GOLD BRACELETS AND LIARS AFTER THE PROPHET

Hadith Imam Tirmidzi Number 2216

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ الْبَغْدَادِيُّ حَدَّثَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ وَهُوَ ابْنُ أَبِي حَمْزَةَ عَنْ ابْنِ أَبِي حُسَيْنٍ وَهُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَهَمَنِي شَأْنُهُمَا فَأَوْحَى إِلَيَّ أَنْ أَنْفُخَهُمَا فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلَتْهُمَا كَاذِبَيْنِ يَخْرُجَانِ مِنْ بَعْدِي يُقَالُ لِأَحَدِهِمَا مُسَيْلِمَةُ صَاحِبُ الْيَمَامَةِ وَالْعَنْسِيُّ صَاحِبُ صَنْعَاءَ قَالَ هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ibrahim bin Sa'id Aljauhari Al Baghdadi] has told us [Abu Al Yaman] from [Syu'aib bin Abu Hamzah] from [Ibnu Abi Husain 'Abdullah bin Abdurrahman bin Abu Husain] from [Nafi' bin Jubair] from [Ibn 'Abbas] from [Abu Hurairah] said: Rasulullaha peace be upon him said: "I I dreamed as if in my hand there were two gold bracelets, the condition of both of them made me sad, then I was given a revelation to blow both of them, I then blew both of them, they both flew, then I interpreted them as two liars who appeared after my death, one of them was named Musailamah, the leader of Yamamah and Al 'Unsi, the leader of Shan'a`." Abu Isa said: This hadith is hasan sahih gharib.

Hadith Corroboration

Imam Ahmad : 2253, 7901, 7962, 8106, 8174, 11937, 13202

Imam Bukhari : 3351, 4025, 4026, 4028, 6513, 6515, 6907, 6941

Imam Muslim : 4218, 4219, 4220

Imam Tirmidzi : 2216, 2218

Imam Ibnu Majah : 3912

EXPLANATION OF DREAMS RELATING TO ISLAM AND THE QUR'AN

Hadith Imam Tirmidzi Number 2217

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي رَأَيْتُ اللَّيْلَةَ ظُلَّةً يَنْطِفُ مِنْهَا السَّمْنُ وَالْعَسَلُ وَرَأَيْتُ النَّاسَ يَسْتَقِفُونَ بِأَيْدِيهِمْ فَالْمُسْتَكْبِرُ وَالْمُسْتَقِيلُ وَرَأَيْتُ سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَأَرَاكَ يَا رَسُولَ اللَّهِ أَخَذْتَ بِهِ فَعَلَوْتَ ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَهُ فَعَلَا ثُمَّ أَخَذَ بِهِ رَجُلٌ فَقَطَعَ بِهِ ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ فَقَالَ أَبُو بَكْرٍ أَيُّ رَسُولِ اللَّهِ بِأَيِّ أَنْتَ وَأُمِّي وَاللَّهِ لَتَدْعَنِي أَغْبُرُهَا فَقَالَ اغْبُرُهَا فَقَالَ أَمَّا الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ وَأَمَّا مَا يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَهُوَ الْقُرْآنُ لِينُهُ وَحَلَاوَتُهُ وَأَمَّا الْمُسْتَكْبِرُ وَالْمُسْتَقِيلُ فَهُوَ الْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِيلُ مِنْهُ وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ فَأَخَذْتَ بِهِ فَيُعَلِّيكَ اللَّهُ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو أَيُّ رَسُولِ اللَّهِ لَتَحَدَّثَنِي أَصَبْتُ أَوْ أَخْطَأْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا قَالَ أَقْسَمْتُ بِأَيِّ أَنْتَ وَأُمِّي لَتُخْبِرَنِي مَا الَّذِي أَخْطَأْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْسِمَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Husain bin Muhammad] has told us [Abdur Razzaq] has told us [Ma'mar] from [Az Zuhri] from ['Ubaidillah bin 'Abdullah] from [Ibn 'Abbas] he said that [Abu Hurairah] said that a man came to the Prophet peace be upon him and said: Last night I dreamed of clouds flowing with butter and honey, then I saw people raising their hands, among them there were those who got a lot and among them there were those who got little, then I saw a rope that connected from heaven to earth and I saw you, O Messenger of Allah, take the rope until you climbed to the top, then after you there was a man who took it and he went up, then after him there was another man who took it and he went up, then after him there was another man who took it but it was cut and then connected again and he went up, then Abu Bakr said: O Messenger of Allah, I am willing to sacrifice my father and mother for the sake of the king, for the sake of Allah let me cross that rope, then he said: "Cross," then he said: "As for the wisps of clouds, they mean Islam, while those that flow in the form of samin and honey mean the Qur'an because it is soft and sweet, as for people who take and get a lot and those who get a little, it means people who take a lot of the Qur'an or people who take a little, while the rope that connects from heaven to earth means the truth that you live by, then you take it, then Allah lifts you up, then another man takes it and he is lifted up." with it, then another man took it and he was lifted up with it, then there was another man who took it but it was disconnected then connected again then he was lifted up." The person asked: O Messenger of Allah, tell me whether I am right or wrong? The Prophet peace be upon him answered: You are partly right and partly wrong." He said: I am willing to sacrifice my father and mother for your sake, should your majesty tell me what I did wrong? The Prophet peace be upon him answered: Do not swear." Abu Isa said: This hadith is hasan sahih .

ASK ABOUT DREAMS AFTER FAMILY PRAYERS

Hadith Imam Tirmidzi Number 2218

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ عَنْ أَبِيهِ عَنْ أَبِي رَجَاءٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى بِنَا الصُّبْحَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ وَقَالَ هَلْ رَأَى أَحَدٌ مِنْكُمْ اللَّيْلَةَ رُؤْيَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى هَذَا الْحَدِيثُ عَنْ عَوْفٍ وَجَرِيرِ بْنِ حَازِمٍ عَنْ أَبِي رَجَاءٍ عَنْ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قِصَّةٍ طَوِيلَةٍ قَالَ وَهَكَذَا رَوَى مُحَمَّدُ بْنُ بَشَّارٍ هَذَا الْحَدِيثَ عَنْ وَهْبِ بْنِ جَرِيرٍ مُخْتَصَرًا

Narrated to us [Muhammad bin Basyar] has told us [Wahab bin Jarir bin Hazim] from [his father] from [Abu Raja`] from [Samurah bin Jundub] said: Following the morning prayer with us, the Prophet peace be upon him turned his face towards us and asked: "Did any of you have a dream last night?" Abu Isa said: This hadith is hasan sahih . And this hadith was narrated from [Auf] and [Jarir bin Hazim] from [Abu Raja`] from [Samurah] from the prophet peace be upon him about a long story. Abu Isa said: That is how Muhammad bin Basyar narrated this hadith from Wahab bin Jarir briefly.

Hadith Corroboration
Imam Ahmad : 2253, 7901, 7962, 7962, 8106, 8174, 11937, 11937, 13202, 13202
Imam Bukhari : 3351, 4025, 4026, 4028, 6513, 6515, 6907, 6941
Imam Muslim : 4218, 4219, 4220, 4220
Imam Tirmidzi : 2216, 2218, 2218
Imam Ibnu Majah : 3912

THE PRINCIPITY OF WITNESSING BEFORE BEING ASKED

Hadith Imam Tirmidzi Number 2219

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَ حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ نَحْوَهُ وَقَالَ ابْنُ أَبِي عَمْرَةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَأَكْثَرُ النَّاسِ يَقُولُونَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ وَاخْتَلَفُوا عَلَى مَالِكٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَوَى بَعْضُهُمْ عَنْ أَبِي عَمْرَةَ وَرَوَى بَعْضُهُمْ عَنْ ابْنِ أَبِي عَمْرَةَ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ الْأَنْصَارِيُّ وَهَذَا أَصَحُّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ مَالِكٍ

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ وَقَدْ رُوِيَ عَنْ ابْنِ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ غَيْرُ هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ أَيْضًا وَأَبُو عَمْرَةَ مَوْلَى زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ وَلَهُ حَدِيثُ الْغُلُولِ وَأَكْثَرُ النَّاسِ يَقُولُونَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ

Narrated to us [Al Ansari] has told us [Ma'an] has told us [Malik] from ['Abdullah bin Abu Bakr bin Muhammad bin 'Amru bin Hazm] from [his father] from ['Abdullah bin 'Amru bin 'Uthman] from [Abu 'Amrah Al Anshari] from [Zaid bi Khalid Al Juhani] Rasulullah peace be upon him said: "Would you like me to tell the best witnesses; who brings testimony before being asked?" has told us [Ahmad bin Al Hasan] has told us ['Abdullah bin Maslamah] from [Malik] It seems. Ibn Abi 'Amrah said: This hadith is hasan and most people say Abdurrahman bin Abu 'Amrah, they dispute the narration of this hadith over Malik, some of them narrated from Abu 'Amrah, some also narrated from Ibn Abi 'Amrah, he is Abdurrahman bin Abu 'Amrah Al Ansari and this is more correct because it is narrated from other than Malik's hadith from Abdurrahman bin Abu 'Amrah from Zaid bin Khalid while other than this hadith it is narrated from Ibn Abi 'Amrah from Zaid bin Khalid, it is also a sahih hadith. Abu 'Amrah was a slave belonging to Zaid bin Khalid Al Juhani, he has a hadith about 'Ghulul' and most people call Abdurrahman bin Abu 'Amrah.

Hadith Corroboration
Imam Ahmad : 16425, 20694
Imam Muslim : 3244
Imam Abu Dawud : 3122
Imam Malik : 1207

THE PRINCIPITY OF WITNESSING BEFORE BEING ASKED

Hadith Imam Tirmidzi Number 2220

حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنُ بِنْتِ أَزْهَرَ السَّمَّانِ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا أَبِي بْنُ عَبَّاسٍ بْنُ سَهْلٍ بْنُ سَعْدٍ حَدَّثَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنُ عَمْرِو بْنِ حَزْمٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عُثْمَانَ حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ الشُّهَدَاءِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Has informed to me [Bisyr bin Adam Ibnu bint Azhar As Samman] has told us [Zaid bin Al Hubab] has told us [Ubai bin 'Abbas bin Sahal bin Sa'ad] has told me [Abu Bakr bin Muhammad bin 'Amru bin Hazm] has told me ['Abdullah bin 'Amru bin 'Uthman] has told me [Kharijah bin Zaid bin Thabit] has told me [Abdurrahman bin Abu 'Amrah] has told me [Zaid bin Khalid Al Juhani] he heard the Messenger of Allah peace be upon him say: "The best witnesses are those who provide their testimony before being asked." Abu Isa said: This hadith hasan gharib through this sanad.

Hadith Corroboration
Imam Ahmad : 16445, 20698
Imam Ibnu Majah : 2355

IMPOSSIBILITY OF TESTIMONY FROM CERTAIN PEOPLE

Hadith Imam Tirmidzi Number 2221

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ عَنْ يَزِيدَ بْنِ زِيَادٍ الدَّمَشَقِيِّ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُودٍ حَدًّا وَلَا مَجْلُودَةٍ وَلَا ذِي غِمْرٍ لِأَخِيهِ وَلَا مُجَرَّبٍ شَهَادَةً وَلَا الْقَانِعُ أَهْلَ الْبَيْتِ لَهُمْ وَلَا ظَنِينٍ فِي وَلَاءٍ وَلَا قَرَابَةِ قَالَ الْفَزَارِيُّ الْقَانِعُ التَّابِعُ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ زِيَادٍ الدَّمَشَقِيِّ وَيَزِيدُ يُضَعَّفُ فِي الْحَدِيثِ وَلَا يُعْرَفُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ حَدِيثِهِ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ وَلَا نَعْرِفُ مَعْنَى هَذَا الْحَدِيثِ وَلَا يَصِحُّ عِنْدِي مِنْ قَبْلِ إِسْنَادِهِ وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا أَنَّ شَهَادَةَ الْقَرِيبِ جَائِزَةٌ لِقَرَابَتِهِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي شَهَادَةِ الْوَالِدِ لِلْوَلَدِ وَالْوَلَدِ لِوَالِدِهِ وَلَمْ يُجْزَأْ أَكْثَرُ أَهْلِ الْعِلْمِ شَهَادَةَ الْوَالِدِ لِلْوَلَدِ وَلَا الْوَلَدِ لِلْوَالِدِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَ عَدْلًا فَشَهَادَةُ الْوَالِدِ لِلْوَلَدِ جَائِزَةٌ وَكَذَلِكَ شَهَادَةُ الْوَلَدِ لِلْوَالِدِ وَلَمْ يَخْتَلِفُوا فِي شَهَادَةِ الْأَخِ لِأَخِيهِ أَنَّهَا جَائِزَةٌ وَكَذَلِكَ شَهَادَةُ كُلِّ قَرِيبٍ لِقَرِيبِهِ وَقَالَ الشَّافِعِيُّ لَا تَجُوزُ شَهَادَةُ لِرَجُلٍ عَلَى الْآخَرِ وَإِنْ كَانَ عَدْلًا إِذَا كَانَتْ بَيْنَهُمَا عَدَاوَةٌ وَذَهَبَ إِلَى حَدِيثِ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا لَا تَجُوزُ شَهَادَةُ صَاحِبِ إِحْنَةٍ يَعْنِي صَاحِبَ عَدَاوَةٍ وَكَذَلِكَ مَعْنَى هَذَا الْحَدِيثِ حَيْثُ قَالَ لَا تَجُوزُ شَهَادَةُ صَاحِبِ غِمْرٍ لِأَخِيهِ يَعْنِي صَاحِبَ عَدَاوَةٍ

Narrated to us [Qutaibah] has told us [Marwan Al Fazari] from [Yazid bin Ziyad Ad Dimasyqi] from [Az Zuhri] from ['Urwah] from ['Aisyah] he said: Rasulullah peace be upon him said: "It is not permissible to testify from a man and a woman who is a traitor, a man and a woman who are punished by whipping, a person who is envious of his brother, a person who is accustomed to being a false witness, a person who is a servant in his master's house and from someone who is accused of being a wala' and having a fate against another - Al Fazari said: Al Qoni' means the one who follows." This hadith is gharib, we do not know it except from the hadith of Yazid bin Ziyad Ad Dimasyqi, while Yazid bin Ziyad Ad Dimasyqi is weakened in terms of hadith, and this hadith is not known as the hadith of Az Zuhri apart from the hadith of Yazid bin Ziyad, and in this chapter there is a hadith from 'Abdullah bin Amr, he said "we do not understand the meaning of this hadith and in our opinion this hadith is invalid from the sanad side, as for It is practiced by experts in this matter that the testimony of close relatives for their relatives is permissible, but experts have different opinions regarding the testimony of a father for his child and the testimony of a child for his father, and most experts do not allow the testimony of a father for his child as well as the testimony of a child for his father. Some experts of science are of the opinion that if the person is just, then the testimony of a father for his child is permissible as well as the testimony of a child for his father, and they do not differ in opinion regarding the permissibility of testimony. a brother to his brother so also testimony from each person's closest relatives for their relatives. Imam Syafi'i is of the opinion that it is permissible to give testimony from one person to another person, even if he is an honest person, if there is

enmity between the two of them. He is of the opinion that the hadith of Abdurrahman Al A'raj from the Prophet peace be upon him is a mursal hadith, that it is not permissible to testify from someone who has enmity. This is also the meaning of this hadith. He said: It is not permissible to give testimony from a jealous person to his brother, namely a person who has enmity.

Hadith Corroboration
Imam Ahmad : 6411, 6605, 6646
Imam Ibnu Majah : 2357

FALSE WITNESSES ARE COMPARATIVE TO ASSURING ALLEGATIONS WITH GOD

Hadith Imam Tirmidzi Number 2222

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ سُفْيَانَ بْنِ زِيَادٍ الْأَسَدِيِّ عَنْ فَاتِكِ بْنِ فَضَالَةَ عَنْ أَيْمَنَ بْنِ خُرَيْمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَقَالَ يَا أَيُّهَا النَّاسُ عَدَلْتُ شَهَادَةَ الزُّورِ إِشْرَاكَ بِاللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ } قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ بْنِ زِيَادٍ وَاخْتَلَفُوا فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ سُفْيَانَ بْنِ زِيَادٍ وَلَا نَعْرِفُ لِأَيْمَنَ بْنِ خُرَيْمٍ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ahmad bin Mani'] has told us [Marwan bin Mu'awiyah] from [Sufyan bin Ziyad Al Asadi] from [Fatik bin Fadlalah] from [Aiman bin Khuraim], the Prophet peace be upon him stood up to preach, he said: "False testimony is equivalent to associating partners with Allah," then he read: "So stay away from the idols that unclean and stay away from lying." (Al-Hajj: 30) Abu Isa said: This hadith is gharib, we only know about it from the hadith of Sufyan bin Ziyad, they dispute the history of this hadith from Sufyan bin Ziyad and we do not know what Aiman bin Khuraim heard from the prophet peace be upon him.

Hadith Corroboration
Imam Ahmad : 16943, 17352, 18140, 18144
Imam Abu Dawud : 3124
Imam Tirmidzi : 2223
Imam Ibnu Majah : 2363

FALSE WITNESSES ARE COMPARATIVE TO ASSURING ALLEGATIONS WITH GOD

Hadith Imam Tirmidzi Number 2223

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ زِيَادٍ الْعُصْفَرِيُّ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ الثُّعْمَانِ الْأَسَدِيِّ عَنْ خُرَيْمِ بْنِ فَاتِكِ الْأَسَدِيِّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عَدَلْتُ شَهَادَةَ الزُّورِ بِالشَّرِكِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ { وَاجْتَنِبُوا قَوْلَ الزُّورِ }

{إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى هَذَا عِنْدِي أَصَحُّ وَخَرِّمُ بْنُ فَاتِكٍ لَهُ صُحْبَةٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ وَهُوَ مَشْهُورٌ

Narrated to us [Abd bin Humaid] has told us [Muhammad bin 'Ubaid] has told us [Sufyan bin Ziyad Al 'Ushfuri] from [his father] from [Habib bin An Nu'man Al Asadi] from [Khuraim bin Fatik Al Asadi], Rasulullah sallallahu 'alahi wa Salam Fajr prayer, after he had finished he stood up and said: "False testimony is comparable to ascribe partners to Allah," (he repeated his words three times), then he read this verse: "So shun unclean idols and shun false speech." (Al-Hajj: 30) until the end of the verse. Abu Isa said: I think this hadith is more authentic and Khuraim bin Fatik has the status of a friend, he narrated many hadiths from the prophet peace be upon him and he was famous.

Hadith Corroboration
Imam Ahmad : 16943, 17352, 18140
Imam Abu Dawud : 3124
Imam Ibnu Majah : 2363

GREAT SINS: TARGETING ALLAH, DELIBERATION TO PARENTS, AND FALSE TESTIMONY

Hadith Imam Tirmidzi Number 2224

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ قَالَ فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Humaid bin Mas'adah] has told us [Bisyr bin Al Mufadldal] from [Al Jurairi] from [Abdurrahman bin Abu Bakrah] from [his father] Rasulullah peace be upon him asked: "Would you like me to tell you the biggest sin among the big sins?" they answered: Yes, O Messenger of Allah sallallahu 'alahi wa Salam. The Prophet peace be upon him said: "Associating partners with Allah, disobedience to one's parents, false testimony or false words." Abu Bakrah said: Rasulullah sallallahu 'alahi wa Salam kept saying it until we said (in our hearts): If he were silent. Abu Isa said: This hadith is Hasan Shahahi and in this case there is a similar hadith from 'Abdullah bin 'Amru.

Hadith Corroboration
Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403
Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409
Imam Muslim : 126, 127, 128
Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947
Imam Nasa'i : 3945, 3946, 4784, 4785
Imam Darimi : 2254

THE BEST GENERATION AND A WARNING ABOUT FALSE TESTIMONY

Hadith Imam Tirmidzi Number 2225

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثَلَاثًا ثُمَّ يَجِيءُ قَوْمٌ مِنْ بَعْدِهِمْ يَتَسَمَّنُونَ وَيُحِبُّونَ السَّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوا قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ وَأَصْحَابِ الْأَعْمَشِ إِنَّمَا رَوَوْا عَنْ الْأَعْمَشِ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ حَدَّثَنَا هِلَالُ بْنُ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضِيلٍ قَالَ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوا إِنَّمَا يَعْنِي شَهَادَةَ الزُّورِ يَقُولُ يَشْهَدُ أَحَدُهُمْ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ وَبَيَانُ هَذَا فِي حَدِيثِ عُمَرَ بْنِ الْخَطَّابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَخْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ وَمَعْنَى حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ هُوَ عِنْدَنَا إِذَا أَشْهَدَ الرَّجُلُ عَلَى الشَّيْءِ أَنْ يُؤَدِّيَ شَهَادَتَهُ وَلَا يَمْتَنِعَ مِنَ الشَّهَادَةِ هَكَذَا وَجْهُ الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ

Narrated to us [Washil bin 'Abdul A'la] has told us [Muhammad bin Fudlail] from [Al A'masy] from ['Ali bin Mudrik] from [Hilal bin Yasaf] from ['Imran bin Hushain] said: I heard the Messenger of Allah peace be upon him say: "The best people are those of my time, then after them, then after them - as many as three times - after that came a people after them, they trying to fatten themselves and liking fatness, they give testimony before being asked." Abu Isa said: This hadith is gharib from the hadith of Al A'masy from 'Ali bin Mudrik and the friends of Al A'masy only narrated it from Al A'masy from Hilal bin Yasaf from 'Imran bin Hushain. Narrated to us [Abu 'Ammar Al Husain bin Hurait] has told us [Waki'] from [Al A'masy] has told us [Hilal bin Yasaf] from ['Imran bin Hushain] from the prophet peace be upon him It seems like. And this is more authentic than the hadith of Muhammad bin Fudlail. Abu Isa said: The meaning of this hadith according to some ahlul ilmi; They gave testimony before being asked, meaning it was false testimony. The Prophet peace be upon him said: "One of them testified even though he was not asked to testify." The explanation is in the hadith of 'Umar bin Al Khatthab from the Prophet peace be upon him who said: "The best people are those of my time, then after them, then after them, then after that lies spread until someone testifies even though he was not asked to testify, someone swears even though he was not asked to swear." And narrated the hadith of the Prophet (peace and blessings of Allah be upon him): "The best witnesses are those who bring their testimony before being asked." In my opinion, if someone is asked to testify about something, he should give his testimony and not hesitate to testify. That is the meaning of the hadith according to some scholars.

Hadith Corroboration

Imam Ahmad : 109, 172, 3413, 3767, 3920, 3959, 3999, 4142, 6826, 8127, 8950, 9821, 17625, 17626, 17701, 17719, 18979, 18982,

18994, 19059, 19105, 21882, 21946, 24074
 Imam Bukhari : 2457, 2458, 3377, 3378, 5948, 5949, 6166, 6201
 Imam Muslim : 4599, 4600, 4601, 4602, 4603, 4604
 Imam Abu Dawud : 4038
 Imam Tirmidzi : 2091, 2147, 2148, 2225, 3794
 Imam Nasa'i : 3749
 Imam Ibnu Majah : 2353, 2354
 Imam Darimi : 1239

TWO BENEFITS THAT MANY PEOPLE NEED

Hadith Imam Tirmidzi Number 2226

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ وَسُوَيْدُ بْنُ نَصْرٍ قَالَ صَالِحٌ حَدَّثَنَا وَقَالَ سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ
 عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ
 مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ اللَّهِ
 بْنُ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُهُ قَالَ وَفِي الْبَابِ عَنْ أَنَسِ
 بْنِ مَالِكٍ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ غَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ فَرَفَعُوهُ
 وَأَوْقَفَهُ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ

Narrated to us [Salih bin 'Abdullah] and [Suwaid bin Nashr], said Salih; has told us, and said Suwaid; has preached to us ['Abdullah bin Al Mubarak] from ['Abdullah bin Sa'id bin Abu Hind] from [his father] from [Ibn 'Abbas] said: Rasulullah peace be upon him said: "Two blessings that many people neglect: health and free time." Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us ['Abdullah bin Sa'id bin Abu Hind] from [his father] from [Ibn 'Abbas] from the prophet peace be upon him like that. Abu Isa said: In this case there is a similar hadith from Anas bin Malik and This hadith is hasan sahih . And it was narrated by many narrators from 'Abdullah bin Sa'id bin Abu Hind, they interpreted it, while some of them said it from 'Abdullah bin Sa'id bin Abu Hind.

Hadith Corroboration
 Imam Ahmad : 2224, 3038
 Imam Bukhari : 5933
 Imam Ibnu Majah : 4160
 Imam Darimi : 2591

PRACTICES TO BECOME A PERSON WHO IS MOST EXPERT IN WORSHIP

Hadith Imam Tirmidzi Number 2227

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يَعْلَمْ مَنْ يَعْمَلُ بِهِنَّ

فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ
بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ
مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ
حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ وَالْحَسَنِ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا هَكَذَا رَوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيَّ
بْنَ زَيْدٍ قَالُوا لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ وَرَوَى أَبُو عُبَيْدَةَ النَّاجِيُّ عَنْ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلُهُ وَلَمْ يَذْكُرْ
فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Bisyr bin Hilal Ash Shawwaf Al Bashri] has told us [Ja'far bin Sulaiman] from [Abu Tariq] from [Al Hasan] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Who wants to take these sentences from me and then practice them or teach them to people who practice them?" Abu Hurairah replied: I am, O Messenger of Allah. he took my hand and said five things; Guard yourself from the forbidden things, you will be the most expert in worship, accept the gifts of Allah willingly, you will be the richest, do good to your neighbors, you will be believers, love for others what you love for yourself, you will be Muslims, do not laugh often because laughing often kills the heart. "Abu Isa said: This hadith is gharib, we only know it from the hadith of Ja'far bin Sulaiman and Al Hasan did not hear anything from Abu Hurairah. That is how it was narrated from Ayyub, Yunus bin 'Ubaid, 'Ali bin Zaid, they said: Al Hasan did not hear from Abu Hurairah. And Abu 'Ubaidah An Naji narrated the words of Al Hasan in this hadith and he did not mention it from Abu Hurairah from the Prophet peace be upon him.

Hadith Corroboration
Imam Ahmad : 7748

IMMEDIATELY DO GOOD WORK BEFORE THREE THINGS HAPPEN Hadith Imam Tirmidzi Number 2228

حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ بَادِرُوا بِالْأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًّا أَوْ غِنًى مُطْغِيًّا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفْنِدًا
أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوْ السَّاعَةُ فَالسَّاعَةُ أَذْهَى وَأَمْرُ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ هَارُونَ وَقَدْ رَوَى بِشْرُ بْنُ عَمْرٍو وَعَيْرُهُ عَنْ
مُحْرِزِ بْنِ هَارُونَ هَذَا وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَنْ سَمْعٍ سَعِيدًا الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَالَ تَنْتَظِرُونَ

Narrated to us [Abu Mush'ab] from [Muhriz bin Harun] from [Abdurrahman Al A'raj] from [Abu Hurairah], Rasulullah peace be upon him said: "Immediately give good deeds (before the arrival of the seven things, you will not wait for anything other than poverty that makes you forget, wealth that exceeds limits, disease that destroys, old age that takes care of it,

death that ambushes suddenly, Dajjal, the worst thing the occult that is eagerly awaited, the apocalypse and the end of the world are very disastrous and very bitter." Said Abu Isa: This hadith hasan gharib, we do not know the hadith of Al A'raj from Abu Hurairah except from the hadith of Muhriz bin Harun. [Bisyar bin 'Umar] and others narrated it from [Muhriz bin Harun]. [Ma'mar] narrated this hadith from [a person who] heard [Sa'id Al Maqbari] from [Ash Hurairah] from the Prophet peace be upon him. Apparently, he said in his narration: You are waiting.

REMEMBERING DEATH AS THE END OF PLEASURE

Hadith Imam Tirmidzi Number 2229

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مَا ذَكَرَ هَازِمُ اللَّذَاتِ يَعْنِي الْمَوْتَ قَالَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan] has narrated to us [Al Fadl bin Musa] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Remember often the destroyer of pleasures, namely death." Abu Isa said: In this case there is a similar hadith from Abu Sa'id. Abu Isa said: This hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ibnu Majah : 4248

THE GRAVE AS THE FIRST PLACE OF THE AFTERLIFE

Hadith Imam Tirmidzi Number 2230

حَدَّثَنَا هَنَادٌ حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ حَدَّثَنَا هِشَامُ بْنُ يُسُفَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَجِيرٍ أَنَّهُ سَمِعَ هَانِئًا مَوْلَى عُثْمَانَ قَالَ كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكَى حَتَّى يَبُلَّ لِحْيَتُهُ فَقِيلَ لَهُ تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا الْقَبْرَ أَفْظَعُ مِنْهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هِشَامِ بْنِ يُسُفَ

Narrated to us [Hannad] has told us [Yahya bin Ma'in] has told us [Hisyam bin Yusuf] has told me ['Abdullah bin Bahir] that he heard [Hani'] 'Uthman's slave, say: 'Uthman cried when he stood on the grave until his beard was wet. It was said to him: Heaven and hell are mentioned but I do not cry while you cry because of this. ['Uthman] said: Rasulallah peace be upon him said: "Indeed the grave is the first place of the afterlife, if someone is safe from it then after that it is easier and if one is not safe from it then after that it is more difficult." 'Uthman said: Rasulallah peace be upon him said: "I did not see a sight but a more terrible

funeral." Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Hisyam bin Yusuf.

Hadith Corroboration
Imam Ahmad : 425
Imam Ibnu Majah : 4257

LOVE TO MEET GOD AND HATE HIM Hadith Imam Tirmidzi Number 2231

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ قَالَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنَسٍ وَأَبِي مُوسَى قَالَ حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has reported to us [Syu'bah] from [Qatadah] saying: I heard [Anas] tell from [Ubadah bin Ash Shamit] from the Prophet peace be upon him, he said: "Whoever is happy to meet Allah, Allah is happy to meet him and whoever is not happy to meet Allah, Allah is not happy to meet him." Abu Isa said: In this case there is a similar hadith from Abu Hurairah, 'A'isyah, Anas, Abu Musa. The hadith 'Ubadah is a hasan authentic hadith.

Hadith Corroboration
Imam Ahmad : 7785, 8200, 9075, 11605, 17567, 21638, 21682, 23043, 23149, 24546, 24647, 24796
Imam Bukhari : 6026, 6027, 6950
Imam Muslim : 4844, 4845, 4846, 4847, 4848
Imam Tirmidzi : 986, 987, 2231
Imam Nasa'i : 1811, 1812, 1813, 1814, 1815
Imam Ibnu Majah : 4254
Imam Darimi : 2638

WARNING TO CLOSE RELATIVES Hadith Imam Tirmidzi Number 2232

حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ الْعِجْلِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ قَالَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ قَالَ حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ هَكَذَا رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ نَحْوَ هَذَا وَرَوَى بَعْضُهُمْ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا لَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ

Narrated to us [Abu Al Asy'ats Ahmad bin Al Miqdam Al 'Ijlani] has told us [Muhammad bin Abdurrahman Ath Thufawi] has told us [Hisyam bin 'Urwah] from [his father] from ['Aisyah]

said: This verse was revealed: "And give warning to your closest relatives." (Asy-Syu'araa` : 214) Rasulullahpeace be upon him said: "O Shafiyah bint 'Abdul Muththallib, hi Fatima bint Muhammad, O Bani 'Abdul Muththallib, indeed I do not have any power over you from Allah, ask all of me for my wealth." Abu Isa said: In this case there is a similar hadith from Abu Hurairah, Abu Musa and Ibn 'Abbas. Abu Isa said: The hadith of 'A'ishah is a hasan gharib hadith, as some of them narrated from Hisham ibn 'Urwah in this manner. And some others narrated from Hisham from his father from the Prophet (peace and blessings of Allah be upon him) in a mursal manner, without mentioning it from 'A'ishah.

Hadith Corroboration
Imam Muslim : 304
Imam Tirmidzi : 3108

THE IMPORTANCE OF CRYING OUT OF FEAR OF GOD

Hadith Imam Tirmidzi Number 2233

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَيْسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلْجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ قَالَ وَفِي الْبَابِ عَنْ أَبِي رَيْحَانَةَ وَابْنِ عَبَّاسٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ رَوَى عَنْهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ

Narrated to us [Hannad] has told us ['Abdullah bin Al Mubarak] from [Abdurrahman bin 'Abdullah Al Mas'udi] from [Muhammad bin Abdurrahman] from ['Isa bin Thalhah] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "No one will enter hell who cries out of fear of Allah until the milk returns to the milk bag and dust does not become united in the way of Allah and the dust Jahannam." Abu Isa said: In this case there is a similar hadith from Abu Raihanah and Ibn 'Abbas. This hadith is hasan sahih . Muhammad bin Abdurrahman was a slave of the Talha family, he was from Medina, trusted, Syu'bah and Sufyan Ats Tsauri narrated from him.

Hadith Corroboration
Imam Ahmad : 10156
Imam Nasa'i : 3056, 3057

THE DESPICABILITY OF THE WORLD IN THE SIGHT OF GOD

Hadith Imam Tirmidzi Number 2234

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ مُجَاهِدٍ عَنْ مَوْرِقٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتْ

السَّمَاءُ وَحُقَّ لَهَا أَنْ تَتَّظَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكَ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهُ لَوْ تَعْلَمُونَ مَا
 أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ
 لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعَصَّدُ قَالَ أَبُو عَيْسَى وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ هَذَا
 حَدِيثٌ حَسَنٌ غَرِيبٌ وَيُرْوَى مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعَصَّدُ

Narrated to us [Ahmad bin Mani'] has narrated to us [Abu Ahmad Az Zubayri] has narrated to us [Isra'il] from [Ibrahim bin Al Muhajir] from [Mujahid] from [Muwarriq] from [Abu Dzarr] said: The Messenger of Allah Shallallahu 'alaihi wa sallam said: "Indeed I see what you do not see, hear what you do not hear, the sky is groaning and it is fit for groaning, there is no place for four fingers but an angel places his forehead prostrating to Allah, if you knew what I know, you would rarely laugh and often cry, you would not enjoy your wives in bed and you would go out to the land of high, you pray to Allah with begging, I wish I were a tree that is cut down." Abu Isa said: In this case there is a similar hadith from Abu Hurairah, 'A'isha, Ibn 'Abbas and Anas. He said: This hadith is hasan gharib. It is narrated from other sources that Abu Dharr said: "I wish I were a tree that is cut down."

Hadith Corroboration
 Imam Ahmad : 20539
 Imam Ibnu Majah : 4180

RARELY LAUGH AND OFTEN CRY

Hadith Imam Tirmidzi Number 2235

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ
 أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا هَذَا
 حَدِيثٌ صَحِيحٌ

Narrated to us [Abu Hafsh 'Amru bin 'Ali Al Fallas] has told us ['Abdul Wahhab Ats Tsaqafi] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] said: Rasulullah peace be upon him said: "If you knew what I know, you would rarely laugh and often cry." This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 7186, 7186, 7776, 7776, 9047, 9047, 9208, 9208, 9470, 9470, 9647, 9647, 9792, 9792, 10124, 11559, 11828, 12110,
 12394, 12539, 12713, 12720, 12801, 13039, 13082, 13140, 13334, 13573, 20539
 Imam Bukhari : 986, 4255, 4255, 4820, 6004, 6004, 6005, 6005, 6141, 6141, 6146, 6146
 Imam Muslim : 646
 Imam Tirmidzi : 2235, 2235
 Imam Nasa'i : 1346, 1457
 Imam Ibnu Majah : 4181, 4181
 Imam Malik : 398
 Imam Darimi : 2619, 2619

THE DANGERS OF WORDS THAT ARE NOT THOUGHT ABOUT THEIR

CONSEQUENCES

Hadith Imam Tirmidzi Number 2236

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عَيْسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basyar] has narrated to us [Ibn Abi 'Adi] from [Muhammad bin Ishaq] has narrated to me [Muhammad bin Ibrahim] from ['Isa bin Talhah] from [Abu Hurairah] said: The Messenger of Allah sallallahu 'alaihi wa sallam said: "It may be that a person says a word which he thinks is okay but with that sentence he falls into Hell for seventy years." Abu Isa said: This hadith is hasan gharib through this sanad.

Hadith Corroboration

:

Imam Ahmad : 1562, 1563, 6917, 7617, 8059, 8304, 8567, 8852, 10903, 15291, 19191, 19200, 19216, 22191, 22223

Imam Bukhari : 5996, 5997

Imam Muslim : 5303, 5304

Imam Tirmidzi : 2236, 2237, 2241

Imam Ibnu Majah : 3959, 3960

Imam Malik : 1562, 1563

PROHIBITION OF LYING TO ENTERTAIN OTHERS

Hadith Imam Tirmidzi Number 2237

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ زُبَيْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ وَيْلٌ لَهُ وَيْلٌ لَهُ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Bahz bin Hakim] has told us [my father] from [my grandfather] he said: I heard the Prophet peace be upon him say: "Woe to the person who says something to be laughed at by people and then he lies, woe to him and woe to him." Abu Isa said: And in this case there is a hadith from Abu Hurairah. Abu Isa said: this hadith is hasan.

Hadith Corroboration

:

Imam Ahmad : 1562, 1563, 6917, 7617, 8059, 8304, 8567, 8852, 10903, 15291, 19191, 19200, 19216, 22191, 22223

Imam Bukhari : 5996, 5997

Imam Muslim : 5303, 5304

Imam Tirmidzi : 2236, 2237, 2241

Imam Ibnu Majah : 3959, 3960

Imam Malik : 1562, 1563

BLESSINGS AT DEATH AND USELESS ACTIONS

Hadith Imam Tirmidzi Number 2238

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ حَدَّثَنَا أَبِي عَنْ الْأَعْمَشِ عَنْ أَنَسٍ قَالَتْوَيْ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَغْنِي رَجُلًا أَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَلَا تَدْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَغْنِيهِ أَوْ بَخِلَ بِمَا لَا يَنْفُصُهُ قَالَ هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Sulaiman bin 'Abdul Jabbar Al Baghdadi] has narrated to us ['Umar bin Hafs bin Ghiyats] has narrated to us [my father] from [Al A'mash] from [Anas] he said: One of his companions died, then someone said: Rejoice in Paradise, the Messenger of Allah Shallallahu 'alaihi wa sallam said: "Do you not know, perhaps he said something that is not useful or stingy with something that will not decrease it." Abu Isa said: This hadith is gharib.

LEAVING USELESS THINGS AS A SIGN OF ISLAMIC GOODNESS

Hadith Imam Tirmidzi Number 2239

حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ عَنْ الْأَوْزَاعِيِّ عَنْ قُرَّةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ahmad bin Nasr An Naisaburi] and others have told us they said that [Abu Mushir] has told us from [Isma'il bin 'Abdullah bin Sama'ah] from [Al Auza'i] from [Qurroh] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] he said that the Messenger of Allah peace be upon him said: "Among the good signs of Islam a person is abandoning something that does not benefit him." He said: This hadith is gharib, we do not know it from the Hadith of Abu Salamah from Abu Hurairah from the Prophet peace be upon him except from this sanad line.

Hadith Corroboration
Imam Ahmad : 1642, 1646
Imam Tirmidzi : 2240
Imam Ibnu Majah : 3966
Imam Malik : 1402

LEAVING USELESS THINGS AS A SIGN OF ISLAMIC GOODNESS

Hadith Imam Tirmidzi Number 2240

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ قَالَ أَبُو عِيسَى وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ الزُّهْرِيِّ عَنْ

الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مَالِكٍ مُرْسَلًا وَهَذَا عِنْدَنَا أَصْحَحُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَعَلِيِّ بْنِ حُسَيْنٍ لَمْ يُدْرِكْ عَلِيَّ بْنَ أَبِي طَالِبٍ

Narrated to us [Qutaibah] has told us [Malik bin Anas] from [Az Zuhri] from ['Ali bin Husain] he said: Rasulullahpeace be upon him said: "Indeed, one of the characteristics of a person's Islamic goodness is to abandon something that is not beneficial to him." Abu Isa said: Thus, most of the narrators of Az Zuhri's companions have narrated it from Az Zuhri from Ali bin Husain from the Prophetpeace be upon him with a hadith which is in the same sense as Malik's hadith in a mursals way and in our opinion this is more authentic than the hadith of Abu Salamah from Abu Hurairah, while 'Ali bin Husain never met Ali bin Abu Talib.

Hadith Corroboration
Imam Ahmad : 1642, 1646
Imam Ibnu Majah : 3966
Imam Malik : 1402

THE IMPACT OF WORDS ON GOD'S PLEASURE AND WRATH Hadith Imam Tirmidzi Number 2241

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ سَمِعْتُ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِّيَّ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ قَالَ فِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو نَحْوَ هَذَا قَالُوا عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ بِلَالِ بْنِ الْحَارِثِ وَرَوَى هَذَا الْحَدِيثَ مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِيهِ عَنْ بِلَالِ بْنِ الْحَارِثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ جَدِّهِ

Narrated to us [Hannad] has told us ['Abdah] from [Muhammad bin 'Amru] has told me [my father] from [my grandfather] said: I heard [Bilal bin Al Harith Al Muzanni], a friend of Rasulullah sallallahu 'alahi wa Salam, said: I heard Rasulullahpeace be upon him say: "It could be that one of you says a word that makes Allah pleased, he did not expect the sentence to come to that, then Allah recorded His pleasure for him until the day he met Him and it could be that one of you said a word that made Allah angry, he did not expect the sentence to come like that and then Allah recorded His wrath for that person until the day he met Him." Abu Isa said: In this case there is a similar hadith from Umm Habibah. This hadith is hasan sahih . That is what was narrated by some narrators from Muhammad bin 'Amru It seems, they said: From Muhammad bin 'Amru from his father from Bilal bin Al Harith and this hadith was narrated by [Malik] from [Muhammad bin 'Amru] from [his father] from [Bilal bin Al Harith], he did not mention in this narration; From his grandfather.

Hadith Corroboration
:
Imam Ahmad : 1562, 1563, 6917, 7617, 8059, 8304, 8567, 8852, 10903, 15291, 19191, 19200, 19216, 22191, 22223

COMPARISON OF THE WORLD WITH MOSQUITO WINGS

Hadith Imam Tirmidzi Number 2242

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] has told us ['Abdul Hamid bin Sulaiman] from [Abu Hazim] from [Sahl bin Sa'ad] he said that the Messenger of Allah peace be upon him said: "If the world in the sight of Allah was comparable to the wings of a mosquito, Allah would not want to give the unbelievers even just a sip of water." And in this chapter there is a hadith from Abu Hurairah, Abu Isa said: This hadith is hasan sahih gharib from this sanad line.

THE WORLD IS MORE DESPICABLE THAN A CORPSE

Hadith Imam Tirmidzi Number 2243

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُجَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ كُنْتُ مَعَ الرِّكْبِ الَّذِينَ وَقَفُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّخْلَةِ الْمَيِّتَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرُونَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حِينَ أَلْقَوْهَا قَالُوا مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللَّهِ قَالَ فَالدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ الْمُسْتَوْرِدِ حَدِيثٌ حَسَنٌ

Narrated to us [Suwaid bin Nasr] has told us ['Abdullah bin Al Mubarak] from [Mujalid] from [Qais bin Abu Hazim] from [Al Mustaurid bin Syaddad] said: I was once with a group that stopped with the Messenger of Allah sallallahu 'alahi wa Salam near the carcass of a young goat and the Messenger of Allah peace be upon him said: "Do you know, this carcass is despicable for its owner when he throw it away." They said: Because of its humiliation they threw it away, O Messenger of Allah. He said: "The world is more despicable to Allah than this carcass is to its owner." In this case there is a similar hadith from Jabir and Ibn 'Umar. Abu Isa said: The Hadith of Al Mustaurid is a Hasan hadith.

THE WORLD IS CURSED EXCEPT FOR DZIKIR AND KNOWLEDGE

Hadith Imam Tirmidzi Number 2244

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُكْتَبُ حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ قَالَ سَمِعْتُ عَطَاءَ بْنَ قُرَّةٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ ضَمْرَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Hatim Al Muktib] has told us ['Ali bin Thabit] has told us [Abdurrahman bin Thabit bin Tsauban] said: I have heard ['Atho` bin Qurroh] say: I have heard ['Abdullah bin Dlamrah] say: I have heard [Abu Hurairah] say: I heard Rasulullahpeace be upon him say: "Know indeed The world is cursed and everything in it is also cursed, except the remembrance of Allah and what is related to it, and the pious or those who learn." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ibnu Majah : 4102
Imam Darimi : 324

COMPARISON OF THE WORLD AND THE AFTERLIFE

Hadith Imam Tirmidzi Number 2245

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فَهْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَاذَا يَرْجِعُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ يُكْنَى أَبَا عَبْدِ اللَّهِ وَوَالِدُ قَيْسٍ أَبُو حَازِمٍ اسْمُهُ عَبْدُ بْنُ عَوْفٍ وَهُوَ مِنَ الصَّحَابَةِ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Isma'il bin Abu Khalid] has told us [Qais bin Abu Hazim] said: I heard [Mustaurid] from Bani Fihir, saying: Rasulullahpeace be upon him said: "The world for the hereafter is nothing but like one of you dipping his finger into the sea and then look at what it brings return." Abu Isa said: This hadith is hasan sahih . Isma'il bin Abu Khalid was Abu 'Abdullah's father and Qais Abu Hazim's father was 'Abdu bin 'Auf, one of his companions.

Hadith Corroboration
Imam Ahmad : 17322, 17323, 17326, 17328, 17332, 17333
Imam Muslim : 5101
Imam Ibnu Majah : 4098

THE WORLD IS A PRISON FOR BELIEVERS AND A HEAVEN FOR DISBELIEVERS

Hadith Imam Tirmidzi Number 2246

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul 'Aziz bin Muhammad] from [Al 'Alla' bin Abdurrahman] from [his father] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "The world is a prison for the believers and paradise for the disbelievers." In this case there is a similar hadith from 'Abdullah bin 'amru. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7939, 8694, 9898
Imam Muslim : 5256
Imam Ibnu Majah : 4103

THREE THINGS YOU NEED TO TAKE CARE OF IN LIFE Hadith Imam Tirmidzi Number 2247

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ حَدَّثَنَا يُونُسُ بْنُ خَبَابٍ عَنْ سَعِيدِ الطَّائِيِّ أَبِي الْبَخْتَرِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو كَبْشَةَ الْأَنْمَارِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ثَلَاثَةٌ أَفْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نَحْوَهَا وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيِّ يَقُولُ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَأَجْرُهُمَا سَوَاءٌ وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَوِزْرُهُمَا سَوَاءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Isma'il] has told us [Abu Nu'aim] has told us [Ubadah bin Muslim] has told us [Yunus bin Khabbab] from [Sa'id Ath Tho'i Abu Al Bakhtari] said: has told me [Abu Kabsyah Al Anmari] he heard the Messenger of Allahpeace be upon him say: "Three things, I swear upon them and I will say there is something you have, you must take care of it." Rasulullahpeace be upon him said: "No one's wealth is reduced because of charity, no one is treated tyrannically and then he is patient but Allah will add glory to him and no servant opens the door of begging but Allah will open the door of poverty for him - or a similar sentence - and I will say something to you, let you guard it." Rasulullahpeace be

upon him said: "Indeed, the world is for four people; First, a servant who is given by Allah with wealth and knowledge, with knowledge he is devoted to Allah and with wealth he builds relationships and he knows Allah has the right to him and this is the best level. Second, next is a servant who is given knowledge by Allah but is not given wealth, his intentions are sincere, he said: If only I had wealth, I would definitely do as the deeds of so and so, then he gets what he intended, the reward for both of them is the same. Third, next is the servant who is given wealth by Allah but is not given knowledge, he goes carelessly without knowledge of how to use his wealth, he is not afraid of his Rabbi with that wealth and does not maintain relations with him and does not know Allah's rights to him, this is the worst level. Fourth, next is the person who is not given by Allah wealth or knowledge, he says: If I had wealth, of course I would do as so and so does who haphazardly manages his wealth and his intentions. Correct, the sins of both are the same." Abu Isa said: This hadith is hasan sahih .

COMPLAINING TO PEOPLE AND GOD FROM TROUBLE

Hadith Imam Tirmidzi Number 2248

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ عَنْ سَيَّارٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Basyir Abu Isma'il] from [Sayyar] from [Thariq bin Shihab] from ['Abdullah bin Mas'ud] said: Rasulullah peace be upon him said: "Whoever is struck by trouble and then complains about it to people then His troubles will not be covered and whoever is struck by trouble and complains to Allah, Allah will almost give him sustenance, sooner or later." Abu Isa said: This hadith hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 3675, 4001
Imam Abu Dawud : 1402

RASULULLAH'S WILL CONCERNING TREASURE AND WEALTH

Hadith Imam Tirmidzi Number 2249

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ جَاءَ مُعَاوِيَةَ إِلَى أَبِي هَاشِمٍ بْنِ عَتَبَةَ وَهُوَ مَرِيضٌ يَعُودُهُ فَقَالَ يَا خَالَ مَا يُبْكِيكَ أَوْجَعُ يُشِيرُكَ أَمْ حِرْصٌ عَلَى الدُّنْيَا قَالَ كُلُّ لَا وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدَ إِلَيَّ عَهْدًا لَمْ آخُذْ بِهِ قَالَ إِنَّمَا يَكْفِيكَ مِنْ جَمِيعِ

الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ وَأَجِدُنِي الْيَوْمَ قَدْ جَمَعْتُكَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى زَائِدَةُ وَعَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ سَمُرَةَ بْنِ سَهْمٍ قَالَ دَخَلَ مُعَاوِيَةَ عَلَى أَبِي هَاشِمٍ فَذَكَرَ نَحْوَهُ وَفِي الْبَابِ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Mahmud bin Ghailan] has told us ['Abdur Razzaq] has told us [Sufyan] from [Mansur] and [Al A'masy] from [Abu Wa'il] he said that Mua'wiyah came to [Abu Hasyim bin 'Utbah] who was sick, he came to visit him and said: O uncle, what makes you cry, is it the pain that worries you or because of greed for the world? he answered: Not everything, but because the Messenger of Allah once gave me a will but I did not do it, he said: "There is enough for you from all the wealth; servants, vehicles for the path of Allah and today I have been able to collect it. Abu Isa said: [Za'idah] and [Ubaidah bin Humaid] narrated from [Mansur] from [Abu Wa'il] from [Samurah bin Sahm] he said: Mu'awiyah came to see [Abu Hasyim], then he mentioned the hadith which is meaningful, and in this chapter there is a hadith from Buraidah Al Aslami from the Prophet peace be upon him.

WARNING NOT TO LIKE THE WORLD TOO MUCH

Hadith Imam Tirmidzi Number 2250

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ شِمْرِ بْنِ عَطِيَّةٍ عَنْ الْمُغِيرَةِ بْنِ سَعْدِ بْنِ الْأَخْرَمِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] has told us [Sufyan] from [Al A'masy] from [Syimr bin 'Athiyyah] from [Al Mughirah bin Sa'ad bin Al Akhram] from [his father] from ['Abdullah bin Mas'ud] said: Rasulullah peace be upon him said: "Do not dwell on the fields and trade, so that you like the world." Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 3398, 3843, 4013

THE BEST PEOPLE ARE THOSE WHO LIVE LONG AND DO GOOD DEEDS

Hadith Imam Tirmidzi Number 2251

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرَانَ عَنْ أَعْرَابِيٍّ قَالَ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib] has told us [Zaid bin Hubab] from [Mu'awiyah bin Salih] from ['Amru bin Qais] from ['Abdullah bin Busr], a Bedouin asked: O Messenger of Allah, who is

the best person? Rasulullah sallAllahu 'alahi wa Salam answered: "People who live long and have good deeds." In this case there is a similar hadith from Abu Hurairah and Jabir. Abu Isa said: This hadith hasan gharib through this sanad route.

Hadith Corroboration
Imam Ahmad : 19599
Imam Tirmidzi : 2252
Imam Darimi : 2625

THE WORST PERSON IS THE ONE WHO LIVES LONG BUT HIS DEEDS ARE BAD

Hadith Imam Tirmidzi Number 2252

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ قَالَ فَأَيُّ النَّاسِ شَرٌّ قَالَ مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Hafsh 'Amru bin 'Ali] has told us [Khalid bin Al Harith] has told us [Suyu'bah] from ['Ali bin Zaid] from [Abdurrahman bin Abu Bakrah] from [his father], someone asked: who is the best person? Rasulullah sallAllahu 'alahi wa Salam answered: "People who live long and have good deeds." He asked: Then who is the worst person? Rasulullah sallAllahu 'alahi wa Salam answered: "People who live long but have bad deeds." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 17020, 17037, 19519, 19546, 19578, 19579, 19588, 19596, 19599
Imam Darimi : 2625

THE AGE OF THE PROPHET'S PEOPLE RANGED BETWEEN SIXTY TO SEVENTY YEARS

Hadith Imam Tirmidzi Number 2253

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رِيعَةَ عَنْ كَامِلٍ أَبِي الْعَلَاءِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ سَنَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Ibrahim bin Sa'id Aljauhari] has told us [Muhammad bin Rabi'ah] from [Kamil Abul Ala'] from [Abu Salih] from [Abu Hurairah] he said that the Messenger of Allah peace be upon him said: "The age of my ummah is between sixty and seventy years." Abu Isa said: This hadith is hasan gharib from the hadith of Abu Salih from Abu Hurairah, and this hadith is also narrated from many sanad lines from Abu Hurairah.

TIME WILL BECOME MORE SHORTENING TOWARDS THE END

Hadith Imam Tirmidzi Number 2254

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدَّوْرِيُّ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ سَعْدِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ فَتَكُونَ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ وَتَكُونُ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ

Narrated to us [Abbas bin Muhammad Ad Dauri] has told us [Khalid bin Makhlad] has told us [Abdullah bin 'Umar Al 'Umari] from [Sa'ad bin Sa'id Al Anshari] from [Anas bin Malik] he said that the Messenger of Allah peace be upon him said: "The Hour will not occur until time feels short (brief), one year becomes like one month, one month becomes like one Friday, one Friday becomes like a day, one day becomes like a moment and a moment becomes like a bolt of fire." Abu Isa said: This hadith is gharib from this sanad line, as for Sa'ad bin Sa'id he was the brother of Yahya bin Sa'id.

Hadith Corroboration

Imam Ahmad : 10443, 10521

VALUE YOUR TIME AND HEALTH BEFORE IT'S TOO LATE

Hadith Imam Tirmidzi Number 2255

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضُ جَسَدِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ غَابِرٌ سَبِيلٍ وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ فَقَالَ لِي ابْنُ عُمَرَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ غَدًا قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ نَحْوَهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبَّيِّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan] has related to us [Abu Ahmad] has related to us [Sufyan] from [Laith] from [Mujahid] from [Ibn 'Umar] said: The Messenger of Allah (peace and blessings of Allah be upon him) took hold of a part of me and said: Be in this world like a stranger or a traveler and consider yourself one of the inhabitants of the graves. Ibn 'Umar said to me: If it is morning, do not whisper to me that you may have the evening and if it is evening, do not whisper to me that you may have the morning, take advantage of my health before you get sick and your life before you die because you do not know, O servant of Allah, what your name will be tomorrow. Abu Isa said: [Al A'mash] narrated this hadith from [Mujahid] from [Ibn 'Umar] likewise. Narrated to us [Ahmad bin 'Abdah Adl Dlabiy Al Bashri] has told us [Hammad bin Zaid] from [Laitis] from [Mujahid] from [Ibn 'Umar] from

the Prophet peace be upon him. It seems like.

Hadith Corroboration
Imam Ahmad : 4534, 4760, 5881
Imam Bukhari : 5937
Imam Tirmidzi : 2255
Imam Ibnu Majah : 4104

WHEN MAN REALIZES THAT HIS TIME IS NEAR Hadith Imam Tirmidzi Number 2256

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ وَوَضَعَ يَدَهُ عِنْدَ قَفَاهُ ثُمَّ
بَسَطَهَا فَقَالَ وَثَمَّ أَمَلُهُ وَثَمَّ أَمَلُهُ وَثَمَّ أَمَلُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Hammad bin Salamah] from [Ubaiddullah bin Abu Bakr bin Anas] from [Anas bin Malik] said: Rasulullah peace be upon him said: "This is man and this is his doom" he put his hand to the nape of his neck then he spread it and said: "And there his dreams, there his dreams." Abu Isa said: This hadith is hasan sahih and on this page there is a similar hadith from Abu Sa'id.

Hadith Corroboration
Imam Ahmad : 13201
Imam Ibnu Majah : 4222

DEATH COMES FASTER THAN WE IMAGINE Hadith Imam Tirmidzi Number 2257

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي السَّفَرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ مَرَّ عَلَيْنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا فَقَالَ مَا هَذَا فَقُلْنَا قَدْ وَهَى فَنَحْنُ نُصْلِحُهُ قَالَ مَا أَرَى الْأَمْرَ إِلَّا
أَعْجَلَ مِنْ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بْنُ يُحْمَدَ وَيُقَالُ ابْنُ أَحْمَدَ
الثَّوْرِيُّ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Abu As Safar] from [Abdullah bin 'Amru] said: Rasulullah sallallahu 'alahu 'alahi wa Salam passed by us while we were repairing our hut, he asked: "What is this?" we answered: This hut is weak, we repair it. He said: "I do not see death but faster than the hut collapsing." Abu Isa said: This hadith is hasan sahih . Abu As Safar's name is Sa'id bin Yuhmad and is called Ibnu Ahmad Ats Tsauri.

Hadith Corroboration
Imam Ibnu Majah : 4150

PROPERTY SITUATION FOR MUSLIM PEOPLE

Hadith Imam Tirmidzi Number 2258

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ بْنُ نُفَيْرٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ كَعْبِ بْنِ عِيَّاضٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ

Narrated to us [Ahmad bin Mani'] has told us [Al Hasan bin Sawwar] has told us [Laits bin Sa'ad] from [Mu'awiyah bin Salih], [Abdurrahman bin Jubair bin Nufair] barceita to him from [his father] from [Ka'ab bin 'Iyad] said: I heard the Prophetpeace be upon him say: "Indeed, every ummah has slander and slander My ummah is a treasure." Abu Isa said: This hadith is hasan shahih gharib, we only know it from the hadith of Mu'awiyah bin Salih.

Hadith Corroboration

Imam Ahmad : 16826

Imam Tirmidzi : 2258

HUMAN DESIRE IS NEVER FULFILLED, ONLY THE GROUND FILLS HIS MOUTH

Hadith Imam Tirmidzi Number 2259

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شَهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَالِثٌ وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَوْفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَابْنَ الزُّبَيْرِ وَأَبِي وَقْدٍ وَجَابِرَ وَابْنَ عَبَّاسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us ['Abdullah bin Abu Ziyad] has told us [Ya'qub bin Ibrahim bin Sa'ad] has told us [my father] from [Salih bin Kaisan] from [Ibn Shihab] from [Anas bin Malik] said: Rasulullahpeace be upon him said: "If the son of Adam had two valleys of gold, surely he would want another valley and nothing would fill his mouth except land and Allah accepts the repentance of those who repent." In this case there are similar hadiths from Ubai bin Ka'ab, Abu Sa'id, 'A'isyah, Ibn Az Zubair, Abu Waqid, Jabir, Ibn 'Abbas and Abu Hurairah. Abu Isa said: This hadith hasan shahih gharib through this sanad route.

Hadith Corroboration

Imam Ahmad : 3321, 11781, 12256, 12340, 12527, 12576, 12991, 13011, 13063, 13097, 13370, 14130, 14138, 18477, 20194, 20258, 20900, 23141

Imam Bukhari : 5956, 5957, 5958, 5959

Imam Muslim : 1737, 1738, 1739, 1740

Imam Tirmidzi : 2259

Imam Ibnu Majah : 4225

OLD PEOPLE CAN BE YOUNG IN LOVE WITH LONG LIFE AND MUCH WEALTH

Hadith Imam Tirmidzi Number 2260

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has narrated to us [Al Laith] from [Ibn 'Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Salih] from [Abu Hurairah], the Prophet peace be upon him said: "Old people have young hearts in loving two things: long life and much wealth." Abu Isa said: This hadith is hasan saheeh.

Hadith Corroboration

Imam Ahmad : 3470, 7864, 7864, 8117, 8117, 8345, 8345, 8578, 8578, 8589, 8589, 8760, 8760, 9343, 9343, 9400, 9400, 10110, 10110, 11699, 11757, 12260, 12528, 13198, 13408

Imam Bukhari : 5938, 5939, 5941, 5942

Imam Muslim : 1734, 1734, 1735, 1735, 1736, 1736

Imam Tirmidzi : 2260, 2260, 2261, 2379

Imam Ibnu Majah : 4221, 4222, 4223, 4223, 4224

HUMAN GREED FOR AGE AND POSSESSION

Hadith Imam Tirmidzi Number 2261

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَهْرُمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْعُمْرِ وَالْحِرْصُ عَلَى الْمَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qatadah] from [Anas bin Malik] Rasulullah peace be upon him said: "The son of Adam is old while there are two things that make him feel young: greed for age and greed for wealth." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7864, 8117, 8345, 8578, 8589, 8760, 9343, 9400, 10110, 11699, 11757, 12260, 12528, 13198, 13408

Imam Muslim : 1734, 1735, 1736

Imam Tirmidzi : 2260, 2261, 2379

Imam Ibnu Majah : 4223, 4224

THE NATURE OF ZUHUD TOWARDS THE WORLD

Hadith Imam Tirmidzi Number 2262

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِسْوَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدَيِ اللَّهِ وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصَبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَفَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَعَمْرُو بْنُ وَاقِدٍ مُنْكَرُ الْحَدِيثِ

Narrated to us [Abdullah bin Abdurrahman] has told us [Muhammad bin Al Mubarak] has told us [Amru bin Waqid] has told us [Yunus bin Halbas] from [Abu Idris Al Khaulani] from [Abu Dzarr] from the Prophet peace be upon him he said: "Zuhud towards the world does not mean forbidding what is lawful nor wasting it wealth, but asceticism towards the world is the belief that what is in your hands is not stronger than what is in the hands of Allah and that you will be rewarded with misfortune if a disaster strikes you, you will be happier than if it remained with you." Abu Isa said: This hadith is gharib, we don't know it except from this sanad line, as for Abu Idris Al Khaulani, his name is A'idzullah bin 'Abdullah, while 'Amru bin Waqid is someone whose hadith is wrong.

Hadith Corroboration
Imam Ibnu Majah : 4090

THE REAL TREASURE IS ONLY WHAT WE SPEND AND LITTLE Hadith Imam Tirmidzi Number 2263

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ حَدَّثَنِي حُمْرَانُ بْنُ أَبَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِي عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَاءُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ الْحُرَيْثِ بْنِ السَّائِبِ وَسَمِعْتُ أَبَا دَاوُدَ سُلَيْمَانَ بْنَ سَلَمٍ الْبَلْخِيِّ يَقُولُ قَالَ التَّضَرُّ بْنُ شَمِيلٍ جِلْفُ الْخُبْزِ يَعْنِي لَيْسَ مَعَهُ إِدَامٌ

Narrated to us [Abd bin Humaid] has told us [Abdush Shamad bin 'Abdul Warith] has told us [Hurait bin As Sa'ib] said: I heard [Al Hasan] say: has told me [Humran bin Aban] from [Uthman bin 'Affan], the prophet peace be upon him said: "The son of Adam has no rights other than in the following things; the house he lives in, the clothes that cover him. nakedness, hard bread and water." Abu Isa said: This hadith is hasan sahih , the hadith of Al Hurait bin As Sa'ib and I heard Abu Dawud Sulaiman bin Salmn Al Balkhi say: Said An Nadl bin Syumail: Hard bread means without side dishes.

Hadith Corroboration
Imam Ibnu Majah : 1779

THE REAL WEALTH IS ONLY WHAT WE LEAVE

Hadith Imam Tirmidzi Number 2264

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ أَنْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ {أَلْهَاكُمْ التَّكَاثُرُ} قَالَ يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Wahb bin Jarir] has told us [Syu'bah] from [Qatadah] from [Muththarir] from [his father], he arrived before the Prophet peace be upon him, he said: "Boasting has neglected you." Rasulullah peace be upon him said: "The son of Adam said: My treasure, my treasure. You have no wealth other than what you give to charity and then spend, what you eat and then spend or what you wear until it wears out." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 15715, 15716, 15732, 15736

Imam Muslim : 5258

Imam Tirmidzi : 3277

HOW BETTER IS IT TO GIVE THAN TO HOLD TREASURE

Hadith Imam Tirmidzi Number 2265

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمرُ بْنُ يُونُسَ هُوَ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ إِنَّكَ إِن تَبَدَّلَ الْفَضْلَ خَيْرٌ لَكَ وَإِنْ تُمْسِكُهُ شَرٌّ لَكَ وَلَا تُلَامُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَشَدَّادُ بْنُ عَبْدِ اللَّهِ يُكْنَى أَبَا عَمَّارٍ

Narrated to us [Muhammad bin Basyar] has told us ['Umar bin Yunus Al Yamami] has told us ['Ikrimah bin 'Ammar] has told us [Syaddad bin 'Abdullah] said: I heard [Abu Umamah] say: Rasulullah peace be upon him said: "O children and grandchildren of Adam, indeed if you give excess wealth it is better for you and if you withhold it it is bad for you, and "You are not disgraceful if you use just enough (reasonable) wealth, start from the people who are your dependents and the hand above is better than the hand below." Abu Isa said: This hadith is hasan sahih , Syaddad bin 'Abdullah is Abu 'Ammar's kuniah.

Hadith Corroboration

Imam Ahmad : 8388, 21235

Imam Muslim : 1718

TRUE TAWAKKAL WILL MAKE RIZKI ENOUGH LIKE A BIRD

Hadith Imam Tirmidzi Number 2266

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ عَنْ بَكْرِ بْنِ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ

Narrated to us [Ali bin Sa'id Al Kindi] has told us [Ibnu Al Mubarak] from [Haiwah bin Syuraih] from [Bakr bin 'Amru] from ['Abdullah bin Hubairah] from [Abu Tamim Al Jaisyani] from [Umar bin Al Khatthab] said: Rasulullah peace be upon him said: "If only you put your trust in Allah truly, you will surely be given sustenance like the sustenance of birds, leaving with an empty stomach in the morning and returning in the evening with a full stomach." Abu Isa said: This hadith is hasan sahih , we only know it through this sanad and the name of Abu Tamim Al Jaisyani is 'Abdullah bin Malik.

Hadith Corroboration
Imam Ahmad : 200, 348, 351
Imam Ibnu Majah : 4154

BLESSINGS BETWEEN TWO BROTHERS BY SHARING TASKS

Hadith Imam Tirmidzi Number 2267

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يَحْتَزِفُ فَشَكَا الْمُحْتَزِفُ أَخَاهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّكَ تُرْزَقُ بِهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abu Daud Ath Thayalisi] has told us [Hammad bin Salamah] from [Tsabit] from [Anas bin Malik] he said: There were two brothers at the time of the Prophet peace be upon him, one of whom came to the Prophet peace be upon him (meaning to seek knowledge) and the other was working, so his brother who was working complained about his brother to the Prophet peace be upon him, he answered: "It could be that you were given sustenance because of him." Abu Isa said: This hadith is hasan sahih .

HAPPINESS IS HAVING DAILY SECURITY AND SUFFICIENCY

Hadith Imam Tirmidzi Number 2268

حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَحُمُودُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ قَالَا حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي شُمَيْلَةَ الْأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدٍ اللَّهِ بْنِ مُحْصَنِ الْخَطْمِيِّ عَنْ أَبِيهِ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ
الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَرْوَانَ بْنِ مُعَاوِيَةَ وَحِيزَتْ جُمِعَتْ
حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ نَحْوَهُ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ

Narrated to us [Amr bin Malik] and [Mahmud bin Khidasy Al Baghdadi] both said: [Marwan bin Mu'awiyah] and [Abdurrahman bin Abu Shumailah Al Ansari] narrated from [Salamah bin 'Ubaidillah bin Mihshan Al Khatmi] from [his father] who met the Prophet (peace and blessings of Allah be upon him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever among you wakes up in the morning safe among his family, healthy in body, and has the basic necessities for his daily needs, it is as if the world has been gathered for him." Abu Isa said: This hadith is hasan gharib, we do not know it except from the hadith of Marwan bin Mu'awiyah, meaning: hizat is Jumi'at (gathered). Narrated to us [Muhammad bin Isma'il] has told us so [Al Humaidi] has told us [Marwan bin Mu'awiyah] a meaningful hadith, and in this chapter there is a hadith from Abu Darda`.

Hadith Corroboration
Imam Ibnu Majah : 4131

THE BEST GUARDIAN IS ONE WHO IS HUMBLE AND HAS LITTLE WEALTH

Hadith Imam Tirmidzi Number 2269

أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ
يَزِيدَ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَغْبَطَ أَوْلِيَائِي عِنْدِي
لِمُؤْمِنٍ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَةِ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ
إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَقَرَ بِيَدِهِ فَقَالَ عَجَلْتُ مِنْيْتُهُ قَلْتُ بَوَاكِيهِ قَلَّ ثَرَاؤُهُ

Narrated to us [Suwaid bin Nasr] has preached to us ['Abdullah bin Al Mubarak] from [Yahya bin Ayyub] from ['Ubaidillah bin Zahr] from ['Ali bin Yazid] from [Al Qasim Abu Abdurrahman] from [Abu Umamah] from the Prophet peace be upon him said: "Indeed, the best saints in my opinion are the believers who is in a light condition, has a share of prayers, worships his Lord well, obeys Him when he is alone, is not recognized by people and is not pointed at with fingers, his sustenance is mediocre and he is patient about it." After that he touched his hands and said: "His death is hastened, few women cry and his inheritance is small."

Hadith Corroboration
Imam Ahmad : 21146, 21173
Imam Ibnu Majah : 4107

THE PROPHET REFUSED AN OFFER TO MAKE THE DESERT INTO GOLD

Hadith Imam Tirmidzi Number 2270

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا قُلْتُ لَا يَا رَبِّ وَلَكِنْ أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا وَقَالَ ثَلَاثًا أَوْ نَحْوَ هَذَا فَإِذَا جُعْتُ تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ وَإِذَا شَبِعْتُ شَكَرْتُكَ وَحَمِدْتُكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ وَالْقَاسِمِ هَذَا هُوَ ابْنُ عَبْدِ الرَّحْمَنِ وَيُكْنَى أَبُو عَبْدِ الرَّحْمَنِ وَيُقَالُ أَيْضًا يُكْنَى أَبُو عَبْدِ الْمَلِكِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ شَامِيٌّ ثِقَّةٌ وَعَلِيُّ بْنُ يَزِيدَ ضَعِيفُ الْحَدِيثِ وَيُكْنَى أَبُو عَبْدِ الْمَلِكِ

And with the same sanad (i.e. Has preached to us [Suwaid bin Nasr] has preached to us ['Abdullah bin Al Mubarak] from [Yahya bin Ayyub] from ['Ubaidillah bin Zahr] from ['Ali bin Yazid] from [Al Qasim Abu Abdurrahman] from [Abu Umamah]) from the Prophet peace be upon him, he said: "My Lord offered me to turn the desert of Mecca into gold, I said: Rabb, I only want to be full for a day and hungry for a day -he said three times or something like that- when I am hungry, I submit myself to You, remember You and when I am full, I thank You and praise You." Abu Isa said: This hadith is hasan. In this case there is a similar hadith from Fadlalah bin 'Ubaid and Al Qasim, this is Ibn Abdurrahman, Abu Abdurrahman's cleric. It is also said that his kunyah was Abu 'Abdul Malik, he was the slave of Abdurrahman bin Khalid bin Yazid bin Mu'awiyah, he was from Syria, trusted, while 'Ali bin Yazid was a weak narrator of hadith, his kunyah was Abu 'Abdul Malik.

Hadith Corroboration
Imam Ahmad : 21166

LUCKY IS THE PERSON WHO SURRENDERS AND HIS PROSPERITY IS ENOUGH

Hadith Imam Tirmidzi Number 2271

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ شُرَحْبِيلَ بْنِ شَرِيكِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كَفَافًا وَقَنَعَهُ اللَّهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Abbas Ad Dauri] has told us ['Abdullah bin Yazid Al Muqri] has told us [Sa'id bin Abu Ayyub] from [Syurahbil bin Syarik] from [Abu Abdurrahman Al Hubuli] from ['Abdullah bin 'Amru] that the Messenger of Allah peace be upon him said: "Lucky is the person who surrenders, his sustenance is sufficient and Allah makes him Take it as it comes." He (Abu Isa) said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6284, 6320
Imam Muslim : 1746

THE LUCK OF PEOPLE WHO ARE GIVEN ISLAMIC GUIDANCE AND WHO FACE DIFFICULTIES

Hadith Imam Tirmidzi Number 2272

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ أَخْبَرَنَا حَيَّوَةُ بْنُ شَرِيحٍ أَخْبَرَنِي أَبُو هَانِيٍّ الْخَوْلَانِيُّ أَنَّ
أَبَا عَلِيٍّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كِفَافًا وَقَنَعَقَالَ وَأَبُو هَانِيٍّ اسْمُهُ حُمَيْدُ بْنُ هَانِيٍّ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al 'Abbas Ad Daruri] has told us ['Abdullah bin Yazid Al Muqri` ] has told us [Haiwah bin Syuraih] has told me [Abu Hani` Al Khaulani] that [Abu 'Ali 'Amru bin Malik Al Janbi] has told him from [Fadlalah bin 'Ubaid] he heard the Messenger of Allah peace be upon him said: "Lucky is the person who is guided to Islam, lives in a moderate way and accepts what is." Abu Isa said: Abu Hani` his name is Humaid bin Hani`. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 22818

TESTING FALSENESS FOR PEOPLE WHO LOVE THE RASULULLAH

Hadith Imam Tirmidzi Number 2273

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنُ نَبْهَانَ بْنِ صَفْوَانَ الثَّقَفِيُّ الْبَصْرِيُّ حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ حَدَّثَنَا شَدَّادُ أَبُو طَلْحَةَ
الرَّاسِبِيُّ عَنْ أَبِي الْوَازِعِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ وَاللَّهِ
إِنِّي لَأُحِبُّكَ فَقَالَ انْظُرْ مَاذَا تَقُولُ قَالَ وَاللَّهِ إِنِّي لَأُحِبُّكَ ثَلَاثَ
مَرَّاتٍ فَقَالَ إِنْ كُنْتَ تُحِبُّنِي فَأَعِدْ لِلْفَقْرِ تَخَفَافًا فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ حَدَّثَنَا
نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا أَبِي عَنْ شَدَّادِ أَبِي طَلْحَةَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو
الْوَازِعِ الرَّاسِبِيُّ اسْمُهُ جَابِرُ بْنُ عَمْرٍو وَهُوَ بَصْرِيُّ

Narrated to us [Muhammad bin 'Amru bin Nabhan bin Shafwan Ats Tsaqafi Al Bashri] has told us [Rauh bin Aslam] has told us [Syaddad Abu Thalhah Ar Rasibi] from [Abul Wazi'] from ['Abdullah bin Mughaffal] he said that there was a man who said to the Prophet peace be upon him: O Messenger of Allah, indeed I love you very much. He said: "Watch what you say." He said again: By Allah, I really love you. The Prophet said again: "Watch what you say." He said again: By Allah, I really love you. he said it three times, then he said: "If you love me then prepare a shield for poverty, because poverty is quicker to those who love me than the flow going downstream." Having told us [Nashr bin 'Ali] has told us [my father] from [Syaddad Abu Thalhah] with a meaningful hadith, Abu Isa said: This hadith hasan gharib, as for Abul Waza' Ar Rasibi, his name is Jabir bin 'Amru, he is from Basrah.

THE POOR MUHAJIRIN WILL ENTER HEAVEN FIRST

Hadith Imam Tirmidzi Number 2274

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنْ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِخَمْسِ مِائَةِ سَنَةٍ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Musa Al Bashri] has told us [Ziyad bin 'Abdullah] from [Al A'masy] from ['Athiyyah] from [Abu Sa'id] he said that the Messenger of Allah peace be upon him said: ""The poor people from among their muhajirin five hundred years earlier entered heaven before their rich people." And in this chapter there is a hadith from Abu Hurairah, 'Abdullah bin Amr and Jabir said: This hadith is hasan gharib from this sanad line.

Hadith Corroboration
Imam Ahmad : 7605, 8165, 10312, 22024
Imam Tirmidzi : 2277, 2278
Imam Ibnu Majah : 4113, 4114

THE PROPHET'S PRAYER FOR LIFE AND DEATH IN POOR CIRCUMSTANCES

Hadith Imam Tirmidzi Number 2275

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ الْكُوفِيُّ حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَابِدُ الْكُوفِيُّ حَدَّثَنَا الْحَارِثُ بْنُ التُّعْمَانِ اللَّيْثِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ فَقَالَتْ عَائِشَةُ لِمَ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا يَا عَائِشَةُ لَا تَرُدِّي الْمِسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَائِشَةُ أَحْبَبِي الْمَسَاكِينَ وَقَرَّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us ['Abdul A'la bin Washil Al Kufi] has told us [Tsabit bin Muhammad Al 'Abid Al Kufi] has told us [Al Harith bin An Nu'man Al Laitsi] from [Anas] that the Messenger of Allah sallallahu 'alaihi wa Salam recited the prayer: AllahUMMA AHYINII MISKIINAW WA AMITNII MISKIINAW WAHSYURNII FI ZUMRATIL MASAAKIINI YAUMAL QIYAAMATI (O Allah, give me life in a poor state and leave me in a poor state and gather me together on the Day of Resurrection with the poor), 'A'isyah asked: Why, O Messenger of Allah? he answered: "Indeed, they will enter heaven forty years earlier than the rich, O A'ishah, don't reject the poor even by giving them a piece of date, O A'ishah, love the poor and be close to them because Allah will draw near to you on the Day of Judgment." Abu Isa said: This hadith is gharib.

THE POOR ENTER HEAVEN FIRST Hadith Imam Tirmidzi Number 2276

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا قَبِيصَةُ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ مِائَةٍ نِصْفِ يَوْمٍ قَالَ
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] Narrated to us [Qabishah] has told us [Sufyan] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "The poor people enter paradise five hundred years and a half days before the rich." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7605, 10242, 13952

THE POOR ENTER HEAVEN FIRST Hadith Imam Tirmidzi Number 2277

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُ مِائَةٍ عَامٍ هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Al Muharibi] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "The poor people enter paradise half a day before the rich, five hundred years." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7605, 8165, 9447, 10242, 10312, 13952, 22024
Imam Tirmidzi : 2278
Imam Ibnu Majah : 4112, 4114

THE POOR ENTER HEAVEN FIRST Hadith Imam Tirmidzi Number 2278

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقَرِّي حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عَمْرٍو بْنِ جَابِرٍ
الْحَضْرَمِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّهْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ

أَغْنِيَاءَهُمْ بِأَرْبَعِينَ خَرِيفًا هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Al 'Abbas Ad Duri] has told us ['Abdullah bin Yazid Al Muqri`] has told us [Sa'id bin Abu Ayyub] from ['Amru bin Jabir Al Hadlrami] from [Jabir bin 'Abdullah], Rasulullah peace be upon him said: "The poor enter forty years before the rich." Abu Isa said: This hadith is hasan.

Hadith Corroboration

Imam Ahmad : 7605, 8165, 9447, 10312, 13952, 22024

Imam Ibnu Majah : 4112, 4113, 4114

SIMPLICITY OF THE RASULULLAH'S LIFE

Hadith Imam Tirmidzi Number 2279

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بَكَيتُ قَالَ قُلْتُ لِمَ قَالَتْ أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا وَاللَّهُ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us ['Abbad bin 'Abbad] from [Mujalid] from [Ash sya'bi] from [Masruq] he said: I went in to see [Aishah] then he called me to eat and said: It is not that I am full from food but I want to cry. Masruq said: I asked: Why? he replied: I remember the times left by the Messenger of Allah sallallahu 'alahi wa Salam, by Allah he was never full of bread and meat twice a day. Abu Isa said: This hadith is hasan sahih .

SIMPLICITY OF THE RASULULLAH'S LIFE

Hadith Imam Tirmidzi Number 2280

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has reported to us [Syu'bah] from [Abu Ishaq] saying: I heard [Abdurrahman bin Yazid] telling [Al Aswad bin Yazid] from ['Aisyah] said: Rasulullah Sallallahu 'alahi wa Salam was never full of bread and wheat for two consecutive days until he died. Abu Isa said: This hadith is hasan sahih . In this case there is a similar hadith from Abu Hurairah.

Hadith Corroboration

Imam Ahmad : 19119, 23022, 23524, 23814, 24067

Imam Bukhari : 6193

Imam Muslim : 5275, 5276, 5278, 5279

Imam Tirmidzi : 2281

SIMPLICITY OF LIFE OF THE RASULULLAH AND HIS FAMILY

Hadith Imam Tirmidzi Number 2281

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا الْمُحَارِبِيُّ حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ ثَلَاثًا تَبَاعًا مِنْ خُبْزِ الْبُرِّ حَتَّى فَارَقَ الدُّنْيَا هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib] has told us [Al Muharibi] has told us [Yazid bin Kaisan] from [Abu Hazim] from [Abu Hurairah] said: Rasulullah sallallahu 'alahu 'alaihi wa Salam and his family were never full of eating wheat bread for three consecutive times until he died. This hadith is hasan sahih hasan gharib through this sanad route.

Hadith Corroboration
Imam Ahmad : 9238, 23022, 24067
Imam Muslim : 5275, 5278, 5287
Imam Ibnu Majah : 3334, 3337

FOOD OF THE PROPHET'S FAMILY

Hadith Imam Tirmidzi Number 2282

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدَّوْرِيُّ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ مَا كَانَ يَفْضُلُ عَنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزُ الشَّعِيرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَيَحْيَى بْنُ أَبِي بُكَيْرٍ هَذَا كُوفِيٌّ وَأَبُو بُكَيْرٍ وَالِدُ يَحْيَى رَوَى لَهُ سُفْيَانُ الثَّوْرِيُّ وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ مِصْرِيٌّ صَاحِبُ اللَّيْثِ

Narrated to us ['Abbas bin Muhammad Ad Dauri] has told us [Yahya bin Abu Bukair] has told us [Hariz bin 'Uthman] from [Sulaim bin 'Amir] said: I heard [Abu Umamah] say: There is no food in the family of the Prophet peace be upon him that is better than wheat bread. Abu Isa said: This hadith hasan shahih gharib through this sanad and Yahya bin Bukair is a Kufi, Abu Bukair is the father of Yahya, Sufyan Ats Tsauri narrated it for him, while Yahya bin 'Abdullah bin Bukair is an Egyptian, a friend of Al Laits.

Hadith Corroboration
Imam Ahmad : 21160, 21214, 21264

THE Famine EXPERIENCED BY THE RASULULLAH AND HIS FAMILY

Hadith Imam Tirmidzi Number 2283

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ خَبَّابٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ
قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَائِرًا وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً وَكَانَ أَكْثَرُ
خُبْرِهِمْ خُبْرَ الشَّعِيرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abdullah bin Mu'awiyah Al Jumahi] has told us [Thabit bin Yazid] from [Hilal bin Khabbab] from [Ikrimah] from [Ibn 'Abbas] said: Rasulallah sallallahu 'alahi wa Salam once slept several nights in a row with an empty stomach and his family did not have dinner, their most common bread was wheat bread. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 2189, 3364
Imam Ibnu Majah : 3338

PRAYER OF THE RASULULLAH FOR THE RIZKI OF THE MUHAMMAD FAMILY

Hadith Imam Tirmidzi Number 2284

حَدَّثَنَا أَبُو عَمَّارٍ حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu 'Ammar] has told us [Waqi'] from [Al A'masy] from ['Umarah bin Al Qa'qa'] from [Abu Zur'ah] from [Abu Hurairah] he said "Rasulullah shallallahu 'alahi wa Salam reciting the prayer: AllahUMMAJ'AL RIZQA AALI MUHAMMADIN QUUTAN (O Allah, make the sustenance of Muhammad's family from material staple food). Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6876, 9377, 9847
Imam Bukhari : 5979
Imam Muslim : 1747, 5272, 5273
Imam Ibnu Majah : 4129

THE PROPHET DIDN'T SAVE FOOD FOR TOMORROW

Hadith Imam Tirmidzi Number 2285

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدَّخِرُ شَيْئًا
لِغَدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Qutaibah] has told us [Ja'far bin Sulaiman] from [Tsabit] from [Anas] he said that the Prophet peace be upon him never saved anything for tomorrow." Abu Isa said: this hadith is gharib, this hadith was narrated from Ja'far bin Sulaiman from the Tsabit of the

AVOID THE DINNING TABLE AND SOFT BREAD BY THE RASULULLAH **Hadith Imam Tirmidzi Number 2286**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عُرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَمَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَعِيدِ بْنِ أَبِي عُرُوبَةَ

Narrated to us ['Abdullah bin Abdurrahman] has told us [Abu Ma'mar 'Abdullah bin 'Amru] has told us ['Abdul Warits] from [Sa'id bin Abu 'Urubah] from [Qatadah] from [Anas] said: Rasulullah sallallahu 'alahi wa Salam never ate at the dining table and never ate soft bread until he died. Abu Isa said: This hadith is hasan shahih gharib from the hadith of Sa'id ibn Abu 'Urubah.

Hadith Corroboration
Imam Bukhari : 4966, 5969
Imam Ibnu Majah : 3284

THE EXPERIENCE OF FINE WHEAT AND NO SIFTERS IN THE TIME OF THE RASULULLAH **Hadith Imam Tirmidzi Number 2287**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَخْبَرَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ قِيلَ لَهُ أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّقِيَّ يَغْنِي الْخَوَارِ فَقَالَ سَهْلٌ مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّقِيَّ حَتَّى لَقِيَ اللَّهَ فَقِيلَ لَهُ هَلْ كَانَتْ لَكُمْ مَنَاحِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَتْ لَنَا مَنَاحِلُ قِيلَ فَكَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ قَالَ كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نُنْثِرُهُ فَنَعْجِنُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي حَازِمٍ

Narrated to us ['Abdullah bin Abdurrahman] has told us ['Ubaidullah bin 'Abdul Majid Al Hanafi] has told us [Abdurrahman bin 'Abdullah bin Dinar] has told us [Abu Hazim] from [Sahal bin Sa'ad], he was told that the Prophet sallallahu 'alahi wa Salam once ate fine wheat (wheat powder). Sahal immediately answered: Rasulullah sallallahu 'alahi wa Salam never saw fine wheat (wheat powder) until he met Allah. He was asked: Was there a sieve (filter) during the time of the Prophet sallallahu 'alahi wa Salam? Sahal answered: We used to not have sieves (filters). He was asked: So what is your wheat? Sahal answered: We blow on it until it flies, then we wet it, then we make it into dough. Abu Isa said: This hadith is hasan sahih . [Malik bin Anas] narrated it from [Abu Hazim].

SA'AD BIN ABU WAQQAS' EXPERIENCE OF HUNGER IN THE WAY OF ALLAH

Hadith Imam Tirmidzi Number 2288

حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدٍ حَدَّثَنَا أَبِي عَنْ بَيَانَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولَانِي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَلَقَدْ رَأَيْتُنِي أَغْزَوْتُ فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نَأْكُلُ إِلَّا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ أَوْ الْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعْزَّرُونِي فِي الدِّينِ لَقَدْ خَبْتُ إِذَا وَضَلَ عَمَلِيْقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ

Narrated to us [Umar bin Isma'il bin Mualid bin Sa'id] has told us [my father] from [Bayan] from [Qais bin Abu Hazim] said: I heard [Sa'ad bin Abu Waqqash] say: I was the first to shed blood in the way of Allah, I was the first to shoot arrows in the way of Allah, I fought with a group of Muhammad's companions sallallahu 'alahi wa Salam, we only ate the leaves of trees and vines until one of us lay down like a goat or camel. Later on, Bani Asad criticized me and badmouthed me because of my religion (which they considered not good). If that was true, it would be a loss for me and my deeds would go astray. Abu Isa said: This hadith is hasan shahih gharib from the Bayan hadith.

Hadith Corroboration
Imam Bukhari : 3449, 5972
Imam Muslim : 5267
Imam Tirmidzi : 2289
Imam Ibnu Majah : 128

THE STRUGGLE OF SA'AD BIN ABU WAQQAS AND LIMITED FOOD

Hadith Imam Tirmidzi Number 2289

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ حَدَّثَنَا قَيْسٌ قَالَ سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولَانِي أَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَلَقَدْ رَأَيْتُنَا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَعَامٌ إِلَّا الْحُبْلَةَ وَهَذَا السَّمَرُ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعْزَّرُونِي فِي الدِّينِ لَقَدْ خَبْتُ إِذَا وَضَلَ عَمَلِيْقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عُتْبَةَ بْنِ غَزْوَانَ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Isma'il bin Abu Khalid] has told us [Qais] said: I heard [Sa'ad bin Malik] say: I was the first Arab to

shoot an arrow in the way of Allah, I fought with the Messenger of Allah sallallahu 'alahi wa Salam, we only had food in the form of vines and this grass, until one of us fell down like a goat. Later, Bani Asad criticized me and badmouthed me because of my religion, which they considered not good enough. If that was true, it would certainly be a loss for me and my deeds would go astray. Abu Isa said: This hadith is hasan sahih and regards, there is a similar hadith from 'Utbah bin Ghazwan.

Hadith Corroboration
Imam Bukhari : 3449, 5972
Imam Muslim : 5267
Imam Ibnu Majah : 128

ABU HURAIRAH'S Famine EXPERIENCE IN THE TIME OF THE RASULULLAH

Hadith Imam Tirmidzi Number 2290

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبَانِ
مُمَشَّقَانِ مِنْ كَتَّانٍ فَتَمَخَّطُ فِي أَحَدِهِمَا ثُمَّ قَالَ بَيْحُ بَيْحُ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَخْرُ
فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُجْرَةِ عَائِشَةَ مِنَ الْجُوعِ مَغْشِيًّا عَلَيَّ فَيَجِيءُ الْجَائِي فَيَضَعُ
رِجْلَهُ عَلَى عُنُقِي يَرَى أَنَّ بِي الْجُنُونَ وَمَا بِي جُنُونٌ وَمَا هُوَ إِلَّا الْجُوعُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] related to us [Hammad bin Zaid] from [Ayyub] from [Muhammad bin Sirin] who said: We were once near [Abu Hurairah], he was wearing two cotton shirts with red clay, he was shivering in one of them, he said: Lucky, lucky, Abu Hurairah shivered in the cotton cloth. Indeed, I saw myself falling unconscious between the pulpit of the Messenger of Allah (peace and blessings of Allah be upon him) and the room of 'Aisha because of hunger, then someone came to me, he put his foot on my neck, he said I was crazy when I was not, it was only because I was hungry. Abu Isa said: This hadith is hasan sahih gharib from this chain of chains.

FATIGUE AND HUNGER OF THE RESIDENTS OF THE MOSQUE VERSORS

Hadith Imam Tirmidzi Number 2291

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّ أَبَا عَلِيٍّ
عَمَرُو بْنُ مَالِكٍ الْجَنْبِيُّ أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى بِالنَّاسِ
يَخْرُجُ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخُصَاصَةِ وَهُمْ أَصْحَابُ الصَّفَةِ حَتَّى يَقُولَ الْأَعْرَابُ هَؤُلَاءِ مَجَانِينُ أَوْ
مَجَانُونَ فَإِذَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ إِلَيْهِمْ فَقَالَ لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ لَأَحْبَبْتُمْ

أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً قَالَ فَضَالَةٌ وَأَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
صَحِيحٌ

Narrated to us [Al 'Abbas Ad Duri] has told us ['Abdullah bin Yazid] has told us [Haiwah bin Syuraih] has told me [Abu Hani` Al Khaulani] that [Abu 'Ali bin Malik Al Janbi] told him from [Fadlalah bin 'Ubaid], when the Messenger of Allah sallallahu 'alahi wa Salam prayed with the people, some people fell down while standing in prayer because hungry, they were the inhabitants of the mosque's porch until the Bedouins said: They are crazy people. Following the prayer, the Messenger of Allah sallallahu 'alahi wa Salam approached them and said: "If you knew your share in the sight of Allah, you would surely like to be poorer and more difficult." Fadlalah said: At that time I was with Rasulullah sallallahu 'alahi wa Salam. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 22812

THE THREE PEOPLE IN THE FIRST GET REPLY IN THE AFTERWATER Hadith Imam Tirmidzi Number 2292

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ
أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ فَالْخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا وَلَا يَلْقَاهُ
فِيهَا أَحَدٌ فَأَتَاهُ أَبُو بَكْرٍ فَقَالَ مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ فَقَالَ خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأَنْظُرُ فِي وَجْهِهِ وَالتَّسْلِيمَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ فَقَالَ مَا جَاءَ بِكَ يَا عُمَرُ قَالَ الْجُوعُ يَا رَسُولَ اللَّهِ قَالَ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ فَانْطَلِقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ
الْأَنْصَارِيِّ وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ وَلَمْ يَكُنْ لَهُ خَدَمٌ فَلَمْ يَجِدُوهُ فَقَالُوا لِمَرْأَتِهِ أَيْنَ صَاحِبُكَ فَقَالَتْ
انْطَلَقَ يَسْتَعِذُّ لَنَا الْمَاءَ فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقُرْبَةٍ يَزْعُبُهَا فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَيُقَدِّيه بِأَبِيهِ وَأُمِّهِ ثُمَّ انْطَلَقَ بِهِمْ إِلَى حِدِيقَتِهِ فَبَسَطَ لَهُمْ بِسَاطًا ثُمَّ انْطَلَقَ إِلَى خَلَّةٍ فَجَاءَ بِقِنْوٍ
فَوَضَعَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَلَا تَنْقَيْتُمْ لَنَا مِنْ رُطْبِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا أَوْ
قَالَ تَخَيَّرُوا مِنْ رُطْبِهِ وَكُسْرِهِ فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا وَالَّذِي
نَفْسِي بِيَدِهِ مِنَ التَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ وَرُطْبٌ طَيِّبٌ وَمَاءٌ بَارِدٌ فَانْطَلَقَ أَبُو الْهَيْثَمِ
لِيَصْنَعَ لَهُمْ طَعَامًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْبَحَنَّ ذَاتَ دَرٍّ قَالَ فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا فَأَتَاهُمْ بِهَا
فَأَكَلُوا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ خَادِمٌ قَالَ لَا قَالَ فَإِذَا أَتَانَا سَبِيٌّ فَأَتِنَا فَأَتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ فَأَتَاهُ أَبُو الْهَيْثَمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْتُمِنْهُمَا فَقَالَ يَا نَبِيَّ اللَّهِ

اخْتَرَلِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ خُذْ هَذَا فَإِنِّي رَأَيْتُهُ يُصَلِّي وَاسْتَوْصَ بِهِ مَعْرُوفًا
فَانْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ امْرَأَتُهُ مَا أَنْتَ بِبَالِغِ مَا
قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ تَعْتِقَهُ قَالَ فَهُوَ عَتِيقٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ
يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَلَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبَطَانَةٌ لَا تَأْلُوهُ حَبَالًا وَمَنْ
يُوقَ بَطَانَةَ السُّوءِ فَقَدْ وُقِيَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ
يَوْمًا وَأَبُو بَكْرٍ وَعُمَرُ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ وَحَدِيثُ شَيْبَانَ أَتَمُّ مِنْ حَدِيثِ
أَبِي عَوَانَةَ وَأَطْوَلُ وَشَيْبَانُ ثِقَةٌ عِنْدَهُمْ صَاحِبٌ كِتَابٍ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا
الْوَجْهِ وَرَوَى عَنْ ابْنِ عَبَّاسٍ أَيْضًا

Narrated to us [Muhammad bin Isma'il] has told us [Adam bin Abu Iyas] has told us [Syaiban Abu Mu'awiyah] has told us ['Abdul Malik bin 'Umair] from [Abu Salamah bin Abdur Rahman] from [Abu Hurairah] he said: The Prophet peace be upon him left the house at an unusual time when he came out and no one met him, then Abu Bakr met him then he asked: "What made you come, Abu Bakr?" Abu Bakr answered: I went out to meet the Messenger of Allah sallallahu 'alahi wa Salam and I looked at his face and he accepted it. Not long after, Umar came and he asked: "What made you come, O 'Umar?" 'Umar answered: Because he was hungry, O Messenger of Allah sallallahu 'alahi wa Salam. Rasulullah peace be upon him said: "I also feel a little hungry, so you go to the house of Abul Haitsam bin At Taihan Al Ansari, he is a man who has many dates and goats but he has no servants," but they did not find him, they asked his wife: Where is your husband? his wife answered: He is fetching water for us. Not long after they waited, suddenly Abul Haitsam came with a water container full of water, then he put it down, then he came and hugged the Prophet peace be upon him while swearing that he was willing to sacrifice his father and mother for him, then he went with them to his plantation and spread out mats for them, then he went to a date palm tree and returned with a branch of dates and then put it down, the Prophet peace be upon him asked: "Would you like to choose dates wet for us?" He replied: O Messenger of Allah, I wish you could choose it yourself - or he said: Please choose the fresh dates and the young dates, then they ate the dates and drank from the water, after which the Messenger of Allah (peace and blessings of Allah be upon him) said: "By the One in Whose Hand is my soul, this is one of the pleasures you will be asked about on the Day of Resurrection: a cool shelter, delicious fresh dates and fresh water." Abul Haitsam went to make food for them then the Prophet sallallahu 'alaihi wasallam said "Do not slaughter animals that have milk in them. Abu Hurairah said: Abul Haitsam slaughtered a female or male goat (the narrator was unsure whether female or male) for them and they ate it, the Prophet peace be upon him asked: "Do you have a servant?" He answered: No. Abu Hurairah said: Suddenly a prisoner came to him. us, then the Prophet peace be upon him was entrusted to two slaves brought by Abul Haitsam, the Prophet peace be upon him said: "Choose one of the two!" treat him well," Abul Haitsam went to his wife and told her what the Prophet sallallahu 'alahi wa Salam had said, his wife said: You cannot convey what the Prophet said unless you let it go. Abul

Haitsam said: He is free. The Prophet peace be upon him said: "Indeed, Allah did not send a Prophet or a Caliph unless he had two camps, one camp that commands him to good and prevents him from evil, and another camp that never stops (causing) harm to you, and whoever is kept away from evil friends is awake." Abu Isa said: this hadith hasan shahih gharib. Narrated to us [Salih bin 'Abdullah] has told us [Abu Awanah] from ['Abdul Malik bin 'Umar] from [Abu Salamah bin Abdurrahman], one day the Messenger of Allah sallallahu 'alahi wa Salam, Abu Bakr and Umar came out, then he mentioned a hadith which was similar to this hadith, but in its content it did not mention: from Abu Hurairah and the hadith of Syaiban is more perfect and more complete than the hadith of Abu Awanah, Syaiban is a trusted narrator according to them and he has a book, this hadith was narrated from Abu Hurairah from another sanad line and also narrated from Ibn Abbas.

THE DIFFERENCE BETWEEN THE HUNGER OF THE PROPHET AND HIS COMPANIONS

Hadith Imam Tirmidzi Number 2293

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ عَنْ سَهْلِ بْنِ أَسْلَمَ عَنْ يَزِيدَ بْنِ أَبِي مَنصُورٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي طَلْحَةَ قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُوعَ وَرَفَعْنَا عَنْ بُطُونِنَا عَنْ حَجَرٍ حَجَرٍ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَجَرَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abu Ziyad] related to us [Sayyar bin Hatim] from [Sahl bin Aslam] from [Yazid bin Abu Mansur] from [Anas bin Malik] from [Abu Talhah] who said: We complained of our hunger to the Messenger of Allah (peace and blessings of Allah be upon him) and we filled our stomachs with one stone while the Messenger of Allah (peace and blessings of Allah be upon him) filled our stomachs with two stones. Abu Isa said: This hadith is gharib, we do not know it except from this chain of transmission.

THE PROPHET'S LACK OF FOOD AND DAILY FOOD

Hadith Imam Tirmidzi Number 2294

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ لَكُنْتُ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بِهِ بَطْنُهُ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَرَوَى أَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ عَنْ سِمَاكِ بْنِ حَرْبٍ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ عَنْ عُمَرَ

Narrated to us [Qutaibah] has related to us [Abu Al Ahwash] from [Simak bin Harb] saying: I heard [An Nu'man bin Bashir] saying: Don't you eat and drink as you please? I used to see your Prophet (peace and blessings of Allah be upon him) not even having a bad date (low

quality) to fill his stomach. Abu Isa said: This hadith is hasan sahih. [Abu Awanah] and other narrators narrated from [Simak bin Harb] like the hadith of Abu Al Ahwash, while [Syu'bah] narrated this hadith from [Simak] from [An Nu'man bin Bashir] from ['Umar].

Hadith Corroboration
Imam Ahmad : 154, 334
Imam Muslim : 5288, 5289
Imam Ibnu Majah : 4136

THE ESSENTIAL OF WEALTH IS A RICH HEART

Hadith Imam Tirmidzi Number 2295

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ الْيَمَامِيُّ الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الْأَسَدِيُّ

Narrated to us [Ahmad bin Budail bin Quraissy Al Yamami Al Kufi] has told us [Abu Bakr bin 'Ayyasy] from [Abu Hashin] from [Abu Salih] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "A rich person is not one who has many things but a rich person is a person who is rich in heart." Abu Isa said: This hadith is hasan sahih and Abu Hashin's name is 'Uthman bin 'Ashim Al Asadi.

Hadith Corroboration
Imam Ahmad : 7015, 7240, 7827, 8701, 9272, 9341, 10535, 10542
Imam Bukhari : 5965
Imam Muslim : 1741
Imam Ibnu Majah : 4127

ETHICS IN TAKING PROPERTY

Hadith Imam Tirmidzi Number 2296

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي الْوَلِيدِ قَالَ سَمِعْتُ خَوْلَةَ بِنْتَ قَيْسٍ وَكَانَتْ تَحْتَ حَمْرَةَ بْنِ عَبْدِ الْمُطَّلِبِ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ مَنْ أَصَابَهُ بِحَقِّهِ بُورِكَ لَهُ فِيهِ وَرُبَّ مُتَخَوِّضٍ فِيمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللَّهِ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْوَلِيدِ اسْمُهُ عُبَيْدُ سَنُوطَى

Narrated to us [Qutaibah] has told us [Al Laits] from [Sa'id Al Maqburi] from [Abu Al Walid] said: I heard [Khaulah bint Qais], at that time she was the wife of Hamzah bin Abdul Muththallib, said: I heard Rasulullahpeace be upon him say: "Indeed, this treasure is green and sweet, whoever takes it according to his right, he is blessed in that treasure, and how many people manage the wealth of Allah and His Messenger according to the desires of their own desires, for whom on the Day of Resurrection there will be no reward other than hell." Abu Isa said: This hadith is hasan sahih and Abu Al Walid's name is 'Ubaid Sanutha.

THE CURSE ON THE SERVANTS OF DINAR AND SERVANTS OF DIRHAM

Hadith Imam Tirmidzi Number 2297

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ يُونُسَ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَنْ عَبْدِ الدِّينَارِ لِعَنْ عَبْدِ الدَّرْهَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا أَتَمَّ مِنْ هَذَا وَأَطْوَلَ

Narrated to us [Bisyr bin Hilal Ash Shawwaf] has told us ['Abdul Warits bin Sa'id] from [Yunus] from [Al Hasan] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Cursed be the servant of the dinar and the servant of the dirham." Abu Isa said: This hadith is hasan gharib from this sanad route, and this hadith was also narrated from another route from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him more perfectly and more completely.

THE IMPACT OF DAMAGE TO PROPERTY AND GLORY ON RELIGION

Hadith Imam Tirmidzi Number 2298

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ الْأَنْصَارِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ذُبَّانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي هَذَا الْبَابِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصِحُّ إِسْنَادُهُ

Narrated to us [Suwaid bin Nasr] has told us ['Abdullah bin Al Mubarak] from [Zakariya bin Abu Za'idah] from [Muhammad bin Abdurrahman bin Sa'ad bin Ruzarah] from [Ibnu Ka'ab bin Malik Al Ansari] from [his father] said: Rasulullah peace be upon him said: "Two hungry wolves that were released attacked a flock of goats, its destruction does not exceed a person's ambition to obtain wealth and glory which destroys his religion." Abu Isa said: This hadith is hasan sahih and there is a similar hadith narrated regarding this matter from Ibn 'Umar from the Prophet peace be upon him but the sanad is not authentic.

THE DIFFERENCE BETWEEN THIS WORLD AND THE AFTERLIFE ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 2299

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي الْمَسْعُودِيُّ حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ عَنْ
إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ
فَقُلْنَا يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وِطَاءً فَقَالَ مَا لِي وَمَا لِلدُّنْيَا مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ
ثُمَّ رَاحَ وَتَرَكَهَا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Musa bin Abdurrahman Al Kindi] has told us [Zaid bin Hubab] has told me [Al Mas'udi] has told us [Amru bin Murrah] from [Ibrahim] from [Alqamah] from [Abdullah] said: Rasulullah sallallahu 'alaihi wa Salam slept on a mat then he woke up, the mat made an impression on his stomach, we said: If we had made a soft bed for You. He said: "What do I have to do with the world, I in the world are nothing but like a rider who takes shelter under a tree and then goes and leaves it." Abu Isa said: In this case there is a similar hadith from Ibn 'Umar and Ibn 'Abbas. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 2608
Imam Ibnu Majah : 4099

THE INFLUENCE OF FRIENDS IN RELIGION

Hadith Imam Tirmidzi Number 2300

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُجَالِلُ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] has told us [Abu 'Amir] and [Abu Dawud] both said: Narrated to us [Zuhair bin Muhammad] has told me [Musa bin Wardan] from [Abu Hurairah] said: The Messenger of Allah Shallallahu 'alaihi wa sallam said: "A man will follow the religion of his friend, so let one of you look at whom he befriends." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 7685, 8065
Imam Abu Dawud : 4193

THREE THINGS THAT ACCOMPANY THE DEAD AND THE ENDURANCE OF DEEDS

Hadith Imam Tirmidzi Number 2301

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ هُوَ ابْنُ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ الْأَنْصَارِيُّ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبَعُ الْمَيِّتَ ثَلَاثٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Sufyan bin 'Uyainah] from [Abdullah bin Abu Bakr bin Muhammad bin 'Amru bin Hazm Al Ansari] said: I heard [Anas bin Malik] say: Rasulullah peace be upon him said: "Death is followed by three things, two of which return and one remains; he is followed by family, wealth and his deeds go out and his wealth returns while his deeds remain." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 11637
Imam Bukhari : 6033
Imam Muslim : 5260
Imam Nasa'i : 1911

EATING AND DRINKING MANNERS

Hadith Imam Tirmidzi Number 2302

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي أَبُو سَلَمَةَ الْخُمَيْصِيُّ وَحَبِيبُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيَّ عَنْ مِقْدَامِ بْنِ مَعْدِي كَرَبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكْلَاتٌ يُقْمَنُ صُلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِبَطْنِهِ وَثُلُثٌ لَشَرَابِهِ وَثُلُثٌ لِنَفْسِهِ حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ نَحْوَهُ وَقَالَ الْمِقْدَامُ بْنُ مَعْدِي كَرَبَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Isma'il bin 'Ayyasy] has told me [Abu Salamah Al Himshi] and [Habib bin Salih] from [Yahya bin Jabir Ath Tho'i] from [Miqdam bin Ma'dikarib] said: I heard Rasulullah peace be upon him say: "Man does not fill a bad vessel beyond his stomach, a few mouthfuls are enough for man to straighten his spine, if not then a third goes to his food, a third to his drink and a third to his breath." Narrated to us [Al Hasan bin 'Arafah] has told us [Isma'il bin 'Ayyasy] It seems and said Al Miqdam bin Ma'dikarib from the Prophet peace be upon him but in it he did not mention: I heard the prophet peace be upon him. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 16556

THE PRINCIPLE OF LOVING OTHERS

Hadith Imam Tirmidzi Number 2303

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ عَنْ فِرَاسٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ وَمَنْ يُسَمِّعُ يُسَمِّعُ اللَّهُ بِهِ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ فِي الْبَابِ عَنْ جُنْدُبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib] has told us [Mua'wiyah bin Hisham] from [Syaiban] from [Firas] from ['Athyah] from [Abu Sa'id] said: Rasulullah peace be upon him said: "Whoever does not love others, Allah does not love him." In this case there is a similar hadith from Jundub and Abdullah bin 'Amru. Abu Isa said: This hadith hasan shahih gharib through this sanad.

Hadith Corroboration

Imam Ahmad : 10930, 18055, 19557

Imam Bukhari : 6018, 6619

Imam Muslim : 5301, 5302

Imam Ibnu Majah : 4196, 4197

REPLY FOR THOSE WHO SEEK WORLDLY PRAISE

Hadith Imam Tirmidzi Number 2304

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيَوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عَثْمَانَ الْمَدَائِنِيُّ أَنَّ عُقْبَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شَفِيًّا الْأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ مَنْ هَذَا فَقَالُوا أَبُو هُرَيْرَةَ فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ أَنْشُدْكَ بِحَقِّ وَبِحَقِّ لِمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتُهُ وَعَلِمْتُهُ فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتُهُ وَعَلِمْتُهُ ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْغَةً فَمَكَثَ قَلِيلًا ثُمَّ أَفَاقَ فَقَالَ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ وَجْهَهُ فَقَالَ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ مَالَ

خَارًا عَلَى وَجْهِهِ فَأَسْنَدَتْهُ عَلَيَّ طَوِيلًا ثُمَّ أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَائِيَةٌ فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ يَفْتَتِلُ فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِئِ أَلَمْ أُعَلِّمَكَ مَا أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا عُلِّمْتَ قَالَ كُنْتُ أَقُومُ بِهِ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتُ أَنْ يُقَالَ إِنَّ فَلَانًا قَارِئٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أُوسِّعْ عَلَيْكَ حَتَّى لَمْ أَدْعُكَ تَحْتَاجُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى بَلْ أَرَدْتُ أَنْ يُقَالَ فَلَانٌ جَوَادٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتُ أَنْ يُقَالَ فَلَانٌ جَرِيءٌ فَقَدْ قِيلَ ذَاكَ ثُمَّ ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رُكْبَتِي فَقَالَ يَا أَبَا هُرَيْرَةَ أُولَئِكَ الثَّلَاثَةُ أَوَّلُ خَلْقِ اللَّهِ تُسْعَرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ وَقَالَ الْوَلِيدُ أَبُو عُثْمَانَ فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شَفِيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا قَالَ أَبُو عُثْمَانَ وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيِّفًا لِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ فَقَالَ مُعَاوِيَةُ قَدْ فُعِلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ هَالِكٌ وَقُلْنَا قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ ثُمَّ أَفَاقَ مُعَاوِيَةُ وَمَسَحَ عَنْ وَجْهِهِ وَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ} أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Haiwah bin Syuraih] has told me [Al Walid bin Abu Al Walid Abu 'Utsman Al Mada`ini] that ['Uqbah bin Muslim] has told him that [Syufaiya Al Ashbahi] has told him that he entered Madina, apparently there was someone who was surrounded by people. Syufaiya asked: Who is he? They answered: Abu Hurairah. I approached him until I sat in front of him while he was telling people. When he was silent and finished, I said to him: I swear to you with the truth and with the truth, tell me a hadith that you heard from the Messenger of Allah sallallahu 'alahi wa Salam that you understand and that you know. Said [Abu Hurairah]: OK, I will tell you a hadith that Rasulullah sallallahu 'alahi wa Salam told me that I understand and know. Abu Hurairah sobbed, after that he was silent for a moment, after realizing he said: I will tell you the hadith that Rasulullah Sallallahu 'alahi wa Salam told me in this house, there was no one else with me. After that Abu Hurairah sobbed again, after it subsided he washed his face and then said: I will tell you the hadith that the Messenger of Allah sallallahu 'alahi wa Salam told me, he and I are in this house, there is no one else with you. After that Abu Hurairah sobbed again, after it subsided he opened his face and said: OK, I will tell you a hadith that the Messenger of Allah sallallahu 'alahi wa Salam told me, I was with him in this

house, there was no one else with him apart from me. After that, Abu Hurairah sobbed loudly, after that he tilted his head on his face and then I leaned him against my body after a long time, after he regained consciousness he said: The Messenger of Allah, sallallahu 'alahi wa Salam, has told me, that Allah Tabaaraka wa Ta'ala on the Day of Judgment will come down to the servants to decide between them and each of the ummah will kneel. The first person who was called was the person who memorized the Qur'an, the person who was killed in the way of Allah and the person who had a lot of wealth. Then Allah said to the memorizer of the Qur'an: Didn't I teach you something that I revealed to My Messenger? He answered: Yes, O Rabb. Allah asks: What do you practice from the knowledge taught to you? He answered: With it, I used to get up to pray at night and during the day. Allah said to him: You are lying. The angels said to him: You are lying. Allah said: But you want to get praise that so and so is an expert in reading the Koran and indeed you have passed the test. After that the owner of the wealth is brought and Allah asks him: Did I not increase your provision so that I did not leave you in need of anyone? The man replies: Yes, O Lord. Allah asks: Then what did you do with what I gave you? He replies: I maintained ties of kinship and gave charity. Allah says to him: You are lying. The angels say to him: You are lying. Allah says: But you wanted to earn the title of so-and-so generous and indeed you have earned that title. Then the man who was killed in the way of Allah is brought, Allah asks him: Why were you killed? He replies: I was commanded to strive in Your way and I fought until I was killed. Allah says to him: You are lying. The angels say to him: You are lying. Allah said: But you want to get the title of brave and so and so and so and so and so you have earned that title." After that Rasulullah Sallallahu 'alahi wa Salam hit me on the knee and said: "O Abu Hurairah, these three people are the first creatures of Allah whose hell will be ignited because of them on the Day of Resurrection." Said Al Walid Abu 'Uthman: he told me 'Uqbah bin Muslim that Syufaiya was the one who met Mu'awiyah and told him this hadith. Said [Abu 'Uthman]: he told me [Al 'Alla' bin Abu Hakim] he was Mu'awiyah's executioner, he entered his residence, he was with someone and he told him this hadith from Abu Hurairah then Mu'awiyah said: They were treated like that then what if Mu'awiyah cried so loudly that we thought he was dead. Most True Allah and His Messenger: "Whoever desires the life of this world and its jewels, we will surely give them the reward for their work in the world perfectly and they will not be harmed in that world. Those are the people who will not get anything in the afterlife, except hell and what they have worked for in the world will disappear in the afterlife and what they have done will be in vain." (Hud: 15-16) Abu Isa said: This hadith is hasan gharib.

JUBBIL HAZAN'S POSITION IN THE HELL OF JAHANNAM

Hadith Imam Tirmidzi Number 2305

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنِي الْمُحَارِبِيُّ عَنْ عَمَّارِ بْنِ سَيْفٍ الضَّبِّيِّ عَنْ أَبِي مُعَاوِيَةَ الْبَصْرِيِّ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحَزَنِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحَزَنِ قَالَ وَادٍ فِي جَهَنَّمَ تَتَعَوَّدُ مِنْهُ جَهَنَّمَ كُلُّ يَوْمٍ مِائَةَ مَرَّةٍ قُلْنَا يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ قَالَ الْفَرَّاءُ الْمُرَّءُونَ بِأَعْمَالِهِمْ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib] has told me [Al Muharibi] from ['Ammar bin Saif Adl Dluba'I] from [Abu Mu'an Al Bashri] from [Ibn Sirin] from [Abu Hurairah] he said that the Messenger of Allah peace be upon him said: Take refuge in Allah from Jubbil hazan." The companions asked: What is jubbil hazan O Rasulullah? he answered: "A valley in the hell of hell, while the hell of hell itself takes refuge from it every day a hundred times," we asked: And who will enter it? He answered: The readers of the Qur'an who show off their deeds." He (Abu Isa) said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ibnu Majah : 252

THE REWARD OF KEEPING DEEDS SECRET AND SHOWING OFF Hadith Imam Tirmidzi Number 2306

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا أَبُو سِنَانٍ الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ أَجْرَانِ أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى الْأَعْمَشُ وَغَيْرُهُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي صَالِحٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَأَصْحَابُ الْأَعْمَشِ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالَ إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ فَإِنَّمَا مَعْنَاهُ أَنْ يُعْجِبَهُ ثَنَاءُ النَّاسِ عَلَيْهِ بِالْخَيْرِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ فَيُعْجِبُهُ ثَنَاءُ النَّاسِ عَلَيْهِ لِهَذَا لِمَا يَرْجُو بَثْنَاءَ النَّاسِ عَلَيْهِ فَأَمَّا إِذَا أَعْجَبَهُ لِيَعْلَمَ النَّاسُ مِنْهُ الْخَيْرَ لِيُكْرَمَ عَلَى ذَلِكَ وَيُعْظَمَ عَلَيْهِ فَهَذَا رِيَاءٌ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ رَجَاءٌ أَنْ يَعْمَلَ بِعَمَلِهِ فَيَكُونُ لَهُ مِثْلُ أَجُورِهِمْ فَهَذَا لَهُ مَذْهَبٌ أَيْضًا

Narrated to us [Muhammad bin Al Mutsanna] has told us [Abu Daud] has told us [Abu Sinan Asy Syaibani] from [Habib bin Abu Thabit] from [Abu Salih] from [Abu Hurairah] he said: Someone said: O Messenger of Allah, there was someone who did a deed and then he kept it a secret but when it was known by people he was amazed by it. The Prophet peace be upon him said: "For him there are two rewards: the reward he keeps secret and the reward he makes visible." Abu Isa said: This hadith hasan gharib, [Al A'masy] and others have narrated it from [Habib bin Abu Thabit] from [Abu Salih] from the Prophet peace be upon him in mursal, and the companions of Al A'masy did not mention in the hadith: From Abu Hurairah. Abu Isa said: Some scholars interpreted this hadith and said: If it is known and he is amazed by it then it means he is amazed by the good praise of people towards him, because the Messenger of Allah (peace and blessings of Allah be upon him) said: "You are witnesses of Allah on earth." As a result, people's praise of him is only for the sake of the expected testimony (shahadah). However, if he is amazed so that people know his goodness so that he is respected and glorified because of it, then this is called showing off. And some scholars are of the opinion that if his deeds are known to people then he is amazed in the hope that people will do what he does so that he will get the same reward as them, then there is

another opinion.

Hadith Corroboration
Imam Muslim : 2563
Imam Ibnu Majah : 4216

SOMEONE WILL BE WITH THE PERSON HE LOVES

Hadith Imam Tirmidzi Number 2307

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّهُ قَالَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَلَمَّا قَضَى صَلَاتَهُ قَالَ أَيْنَ السَّائِلُ عَنْ قِيَامِ السَّاعَةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ مَا أَعَدَدْتَ لَهَا قَالَ يَا رَسُولَ اللَّهِ مَا أَعَدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَا صَوْمٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَأَنْتَ مَعَ مَنْ أَحَبَبْتَ فَمَا رَأَيْتُ فَرِحَ الْمُسْلِمُونَ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us ['Ali bin Hujar] has told us [Isma'il bin Ja'far] from [Humaid] from [Anas] he said: Someone came to the Messenger of Allah sallallahu 'alahi wa Salam and asked: O Messenger of Allah, when will the apocalypse occur? Then the Prophet peace be upon him stood up to pray, after the prayer Rasulullah sallallahu 'alahi wa Salam asked: "Where is the questioner about the Day of Judgment?" the person answered: I am, O Messenger of Allah. Rasulullah peace be upon him asked: "What have you prepared for him?" the person answered: I did not prepare so many prayers and fasts for him, it's just that I love Allah and His Messenger. The Prophet sallallahu 'alahi wa Salam said: "A person is with the person he loves and you are with the person you love." I do not know the happiness of the Muslims after Islam as much as their joy because of it. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3534, 11575, 11632, 12164, 12574, 12595, 12619, 12681, 12690, 12747, 12838, 12892, 12908, 12909, 13326, 14077, 14704, 17396, 17405, 18676, 18705, 18712, 18734, 18802, 18803, 20415, 20490
Imam Bukhari : 3412, 5701, 5702, 5703, 5704, 5705, 6620
Imam Muslim : 4775, 4776, 4777, 4778, 4779
Imam Abu Dawud : 4459, 4460, 4461, 4462
Imam Tirmidzi : 2307, 2308, 2309, 3458, 3459
Imam Nasa'i : 4902
Imam Darimi : 318, 2668

SOMEONE WILL BE WITH THE PERSON HE LOVES

Hadith Imam Tirmidzi Number 2308

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَائِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَوْ فِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَصَفْوَانَ

بْنِ عَسَّالٍ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Hisham Ar Rafi'i] has told us [Hafsh bin Ghiyats] from [Ash'ats] from [Al Hasan] from [Anas bin Malik] said: Rasulullah peace be upon him said: "That person is with the person he loves and he gets what he works for." In this case there are similar hadiths from 'Ali, Abdullah bin Mas'ud, Shafwan bin 'Assal, Abu Hurairah, Abu Musa. Abu Isa said: This hadith is hasan gharib from the hadith Al Hasan from Anas bin Malik from the prophet peace be upon him. This hadith was also narrated through many sanad from the prophet peace be upon him.

Hadith Corroboration

Imam Ahmad : 3534, 11575, 11632, 12164, 12574, 12595, 12619, 12681, 12690, 12747, 12838, 12892, 12908, 12909, 13326, 14077, 14704, 17396, 17405, 18676, 18705, 18712, 18734, 18802, 18803, 20415, 20490

Imam Bukhari : 3412, 5701, 5702, 5703, 5704, 5705, 6620

Imam Muslim : 4775, 4776, 4777, 4778, 4779

Imam Abu Dawud : 4459, 4460, 4461, 4462

Imam Tirmidzi : 2307, 2308, 2309, 3458, 3459

Imam Nasa'i : 4902

Imam Darimi : 318, 2668

SOMEONE WILL BE WITH THE PERSON HE LOVES

Hadith Imam Tirmidzi Number 2309

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالِجَاءَ أَغْرَابِيٍّ جَهْوَرِيٍّ الصَّوْتِ قَالَ يَا مُحَمَّدُ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ عَنْ زَيْدٍ عَنْ صَفْوَانَ بْنِ عَسَّالٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مُحَمَّدٍ

Narrated to us [Mahmud bin Ghailan] has told us [Yahya bin Adam] has told us [Sufyan] from ['Ashim] from [Zirr bin Hubaisy] from [Shafwan bin 'Assal] said: A bedouin with a loud voice came, he asked: O Muhammad, what is the fate of someone who loves a people but does not meet them? Rasulullah sallallahu 'alahi wa Salam answered: "That person is with the one he loves." Abu Isa said: This hadith is hasan sahih . Narrated to us [Ahmad bin 'Abdah Adl Dlabiy] has told us [Hammad bin Zaid] from ['Ashim] from [Zirr] from [Shafwan bin 'Assal] from the prophet peace be upon him like the hadith of Mahmud.

Hadith Corroboration

Imam Ahmad : 3534, 11575, 11632, 12164, 12574, 12595, 12619, 12681, 12690, 12747, 12838, 12892, 12908, 12909, 13326, 14077, 14704, 17396, 17405, 18676, 18705, 18712, 18734, 18802, 18803, 20415, 20490

Imam Bukhari : 3412, 5701, 5702, 5703, 5704, 5705, 6620

Imam Muslim : 4775, 4776, 4777, 4778, 4779

Imam Abu Dawud : 4459, 4460, 4461, 4462

Imam Tirmidzi : 2307, 2308, 2309, 3458, 3459

Imam Nasa'i : 4902

Imam Darimi : 318, 2668

GOD IS WITH THE PREJUDICES OF HIS SERVANTS

Hadith Imam Tirmidzi Number 2310

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكَيْعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Waki'] from [Ja'far bin Burqan] from [Yazid bin Al Asham] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Allah says: I am in the prejudice of My servant against Me and I am with him when he calls on Me." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7115, 7115, 7831, 7831, 8715, 8715, 8983, 8983, 9244, 9373, 9373, 9834, 9834, 9863, 9863, 10094, 10210, 10267, 10267, 10286, 10286, 10364, 10364, 10488, 10488, 10538, 10538, 10552, 10553, 11786, 11839, 11870, 12715, 12715, 13369, 13429, 13429, 13502, 15442, 15442, 16365, 16365

Imam Bukhari : 6856, 6856, 6951, 6951, 6982, 6983

Imam Muslim : 4832, 4832, 4833, 4849, 4849, 4850, 4850, 4851, 4851, 4927, 4927

Imam Tirmidzi : 2310, 2310, 3527, 3527

Imam Ibnu Majah : 3782, 3812, 3812

Imam Darimi : 2615, 2615

GOODNESS IS GOOD MORALS AND SIN IS WHAT DISTURBS THE HEART

Hadith Imam Tirmidzi Number 2311

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ الْحَضْرَمِيُّ عَنْ أَبِيهِ عَنِ النَّوَاسِ بْنِ سَمْعَانَ عَنْ رَجُلٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ نَحْوَهُ إِلَّا أَنَّهُ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Musa bin Abdurrahman Al Kindi Al Kufi] has told us [Zaid bin Hubab] has told us [Mu'awiyah bin Shali] has told us [Abdurrahman bin Jubair bin Nufair Al Hadlrami] from [his father] from [An Nawwas bin Sam'an], someone asked Rasulullah Sallallahu 'alahi wa Salam about virtue and sin, the prophet peace be upon him answered: "Virtue is good morals and sin is something that disturbs your soul and you don't want people to know about it." Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Mu'awiyah bin Salih] it seems only that he said: I asked the prophet peace be upon him. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 16973, 16974, 16975, 17313, 17320

Imam Muslim : 4632, 4633

Imam Tirmidzi : 2311

PEOPLE WHO LOVE EACH OTHER BECAUSE OF THE GRACE OF GOD Hadith Imam Tirmidzi Number 2312

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ حَدَّثَنِي مُعَاذُ بْنُ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغِيظُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَابْنِ مَسْعُودٍ وَعُبَادَةَ بْنِ الصَّامِتِ وَأَبِي هُرَيْرَةَ وَأَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مُسْلِمٍ الْخَوْلَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ تَوْبَ

Narrated to us [Ahmad bin Mani'] has told us [Katsir bin Hisham] has told us [Ja'far bin Burqan] has told us [Habib bin Abu Marzuq] from ['Atho` bin Abu Rabah] from [Abu Muslim Al Khaulani] has told me [Mu'adz bin Jabal] said: I heard Rasulullah peace be upon him say: "Allah 'azza wajalla said: Those who love each other because of My nobility, they get pulpits of light that make the prophets and martyrs envy." In this case there are similar hadiths from Abu Darda`, Ibn Mas'ud, 'Ubadah bin Shamid, Abu Hurairah and Abu Malik Al Asy'ari. Abu Isa said: This hadith is hasan sahih and Abu Muslim Al Khaulani's name is Abdullah bin Tsaub.

SEVEN GROUPS THAT GOD SHALL HAVE ON THE DOOMSDAY Hadith Imam Tirmidzi Number 2313

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنَّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكٍ بْنُ أَنَسٍ مِنْ غَيْرِ وَجْهِ مِثْلَ هَذَا وَشَكَ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشْكُ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَ مُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي حُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مَالِكٍ بْنُ أَنَسٍ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ

Narrated to us [Al Ansari] has told us [Ma'an] has told us [Malik] from [Khubaib bin Abdurrahman] from [Hafsh bin 'Ashim] from [Abu Hurairah] or from [Abu Sa'id], Rasulullah peace be upon him said: "Seven (groups) that Allah will shelter on the day when there will be no other shade but His shade; just leaders, young people who growing in worship of Allah, a person whose heart is linked to the mosque when he goes out and leaves it until he comes back, two people who love each other for the sake of Allah, both of them come together because of that and part because of that, a person who remembers Allah when he is alone and then his eyes fill with tears, a man who is invited by a woman of position and beauty and he says: I fear Allah, someone who gives charity and then hides it until his left hand does not know what his right hand is giving." Abu Isa said: This hadith is hasan sahih . That's how this hadith was narrated from Malik bin Anas without sanad like this and he had doubts about it. He said: From Abu Hurairah, or from Abu Sa'id and 'Ubaidullah bin Umar. He narrated it from Khubaib bin Abdurrahman, he did not hesitate in this sanad, he said: From Abu Hurairah. Narrated to us [Sawwar bin Abdullah Al 'Anbari] and [Muhammad bin Al Mutsanna] both said: Narrated to us [Yahya bin Sa'id] from ['Ubaidullah bin Umar] has told me [Khubaib] from [Hafsh bin 'Ashim] from [Abu Hurairah] from the prophet peace be upon him like the meaning of the hadith of Malik bin Anas, only he said in his narration: His heart was attached to the mosque. He also said in his history: Who has position and beauty.

Hadith Corroboration

Imam Ahmad : 9288, 22392

Imam Bukhari : 620, 1334, 5998, 6308

Imam Muslim : 1712

Imam Tirmidzi : 2313

Imam Nasa'i : 5285

Imam Malik : 1501

THE INTEREST OF CONVEYING LOVE TO YOU

Hadith Imam Tirmidzi Number 2314

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنِ الْمِقْدَامِ بْنِ مَعْدِي
كَرَبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ إِيَّاهُ فِي الْبَابِ عَنْ أَبِي ذَرٍّ
وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ الْمِقْدَامِ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْمِقْدَامُ يُكْنَى أَبَا كَرِيمَةَ

Narrated to us [Bundar] has told us [Yahya bin Sa'id Al Qaththan] has told us [Tsaur bin Yazid] from [Habib bin 'Ubaid] from [Al Miqdam bin Ma'dikarib] said: Rasulullah peace be upon him said: "If one of you loves his brother, let him know." In this case there is a similar hadith from Abu Dzarr and Anas. Abu Isa said: Al Miqdam hadith is a hasan shahih gharib hadith and Al Miqdam is from Abu Karimah.

Hadith Corroboration

Imam Ahmad : 16543

Manners of Getting to Know Fellow Muslims

Hadith Imam Tirmidzi Number 2315

حَدَّثَنَا هَنَّاْدُ وَقُتَيْبَةُ قَالَا حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ الْقَصِيرِ عَنْ سَعِيدِ بْنِ سَلْمَانَ عَنْ
يَزِيدَ بْنِ نَعَامَةَ الضَّبِّيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آخَى الرَّجُلُ الرَّجُلَ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَاسْمِ
أَبِيهِ وَمِمَّنْ هُوَ فَإِنَّهُ أَوْصَلَ لِلْمَوَدَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْرِفُ
لِيَزِيدَ بْنِ نَعَامَةَ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُرَوَّى عَنْ ابْنِ عُمرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَحْوَ هَذَا وَلَا يَصِحُّ إِسْنَادُهُ

Narrated to us [Hannad] and [Qutaibah] both said: it has been narrated to us by [Hatim bin Isam'il] from ['Imran bin Muslim Al Qashir] from [Sa'id bin Salman] from [Yazid bin Na'amah Ad Dabbi] said that the Messenger of Allahpeace be upon him said: "If someone is friends with someone then he should ask what his name is, what his father's name is and where he comes from, Because that can be more connecting feelings of love." Abu Isa said: This hadith is gharib, we do not know it except from this sanad line, and we do not know that Yazid bin Nu'amah ever heard it from the Prophetpeace be upon him, and it was narrated from Ibn Umar from the Prophetpeace be upon him hadith which is similar to this but the sanad is not authentic.

THE LAW OF PRAISE OF LEADERS AND AVOIDING EXCESSIVE PRAISE Hadith Imam Tirmidzi Number 2316

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُجَاهِدٍ عَنْ
أَبِي مَعْمَرٍ قَالَ قَامَ رَجُلٌ فَأَتَنِي عَلَى أَمِيرٍ مِنَ الْأُمَرَاءِ فَجَعَلَ الْمِقْدَادُ يَخْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ أَمَرَنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَخْثُو فِي وُجُوهِ الْمَدَاحِينَ التُّرَابِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَقَدْ رَوَى زَائِدَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ وَحَدِيثٌ مُجَاهِدٍ عَنْ أَبِي
مَعْمَرٍ أَصَحُّ وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ هُوَ الْمِقْدَادُ بْنُ عَمْرِو الْكِنْدِيِّ وَيُكْنَى
أَبَا مَعْبِدٍ وَإِنَّمَا نُسِبَ إِلَى الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ لِأَنَّهُ كَانَ قَدْ تَبَنَّاهُ وَهُوَ صَغِيرٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Habib bin Abu Thabit] from [Mujahid] from [Abu Ma'mar] said: Someone stood up and he praised one of the leaders, then [Al Miqdad] sprinkled dust on his face, he said: Rasulullahpeace be upon him ordered us to sprinkle dust on the face of people who like to praise. And in this chapter there is a hadith from Abu Hurairah, Abu Isa said: This hadith is hasan sahih , [Za'idah] has narrated it from [Yazid bin Abu Ziyad] from [Mujahid] from [Ibn 'Abbas], while the Mujahid hadith from Abu Ma'mar is more authentic, Abu Ma'mar's name is Abdullah bin Syakhbarah while Al Miqdad is Al Miqdad bin 'Amru Al Kindi and Abu Ma'bad's kunyah, his sajasbat was attributed to Al Aswad bin Abdi Yaghuts because he had taken care of him when he was little.

THE LAW OF SPLASHING DUST ON THOSE WHO LIKE TO FLATTER

Hadith Imam Tirmidzi Number 2317

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ سَالِمِ الْخَيْثِ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ
قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَخْتُو فِي أَفْوَاهِ الْمَدَّاحِينَ التُّرَابَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ
مِنْ حَدِيثِ أَبِي هُرَيْرَةَ

Narrated to us [Muhammad bin 'Uthman Al Kufi] has told us ['Ubaidullah bin Musa] from [Salim Al Khayyath] from [Al Hasan] from [Abu Hurairah] said: Rasulullah peace be upon him ordered us to sprinkle dust in the mouths of people who like to flatter. Abu Isa said: This hadith is gharib from the hadith of Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 12643, 22707, 22710, 22711
Imam Muslim : 5322
Imam Ibnu Majah : 3732

PROHIBITION ON FRIENDSHIP EXCEPT WITH BELIEFS AND GOD-FUL PEOPLE

Hadith Imam Tirmidzi Number 2318

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ حَدَّثَنِي سَالِمُ بْنُ غَيْلَانَ أَنَّ الْوَلِيدَ بْنَ قَيْسٍ
الشَّجِيئِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ سَأَلْتُ أَوْ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ
مِنْ هَذَا الْوَجْهِ

Narrated to us [Suwaid bin Nasr] has told us [Ibnu Al Mubarak] from [Haiwah bin Syuraih] has told me [Salim bin Ghailan] that [Al Waid bin Qais At Tijiyi] has reported to him that he heard [Abu Sa'id Al Khudri], saying Salim or from [Abu Al Haitsman] from [Abu Sa'id] he heard Rasulullah peace be upon him said: "Do not make friends except those who are believers and let no one eat your food except those who are pious." Abu Isa said: We only know this hadith from this sanad.

Hadith Corroboration
Imam Ahmad : 10909
Imam Abu Dawud : 4192

SIGNS OF BLESSINGS AND BASTARDS IN THE WORLD

Hadith Imam Tirmidzi Number 2319

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَفِّيَ بِهِ يَوْمَ الْقِيَامَةِ

Narrated to us [Qutaibah] has told us [Al Laits] from [Yazid bin Abu Habib] from [Sa'id bin Sinan] from [Anas] said: Rasulullah peace be upon him said: "If Allah wants good for His servant, then Allah hastens his punishment in this world, and if Allah wants bad for His servant then Allah will withhold his sin so that he will receive it later on the Day of Resurrection."

REPLY DEPENDS ON GOD'S TESTS AND PLEASURE

Hadith Imam Tirmidzi Number 2320

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

And with this sanad (That is; Narrated to us [Qutaibah] has been told to us [Al Laits] from [Yazid bin Abu Habib] from [Sa'id bin Sinan] from [Anas] said:) from the Prophet peace be upon him he said: "Indeed the magnitude of the reward depends on the magnitude of the test, and if Allah loves a people He will test them, whoever is pleased, then Allah will be pleased with him, but whoever is angry, then for him God's wrath." Abu Isa said: This hadith is hasan gharib from this sanad line.

Hadith Corroboration
Imam Ibnu Majah : 4021

THE MOST HEAVY PAIN IS THAT EXPERIENCED BY THE RASULULLAH

Hadith Imam Tirmidzi Number 2321

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ يَقُولُ قَالَتْ عَائِشَةُ مَا رَأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has reported to us [Syu'bah] from [Al A'masy] saying: I heard [Abu Wa'il] say: Saying ' [Aisyah]: I have never seen pain in

anyone more than the pain of Rasulullah Sallallahu 'alahi wa Salam. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 24229, 24306
Imam Bukhari : 5214
Imam Nasa'i : 4272
Imam Ibnu Majah : 1611

RELIGIOUS COMPLIANCE EXAM

Hadith Imam Tirmidzi Number 2322

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا أَمْثَلُ فَيَبْتَلَى الرَّجُلَ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَخْتِ حُدَيْفَةَ بْنِ الْيَمَانِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا أَمْثَلُ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from ['Ashim bin Bahdalah] from [Mush'ab bin Sa'ad] from [his father] said: I said: O Messenger of Allah, who is the human being who has the hardest test? He answered: "The Prophets, then what is like it, then what is like it, truly a person is tested based on his religion, if his religion is strong, the test will be tough, on the other hand, if his religion is weak, he is tested based on his religion, the test will not stop befalling a servant until he walks on the earth without making mistakes." Abu Isa said: This hadith is hasan sahih . In this case there is a similar hadith from Abu Hurairah and the sister of Hudzaifah bin Al Yaman, the Prophet peace be upon him was asked about who the people who tested the hardest were, he answered: "The prophets, then similar people then similar people."

Hadith Corroboration
Imam Ahmad : 1400, 1412, 1473, 1521
Imam Ibnu Majah : 4013
Imam Darimi : 2664

A TEST BECOMES THE MOTHER TO PURIFY THEM

Hadith Imam Tirmidzi Number 2323

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin 'Abdu A'la] has told us [Yazid bin Zurai'] from [Muhammad

bin 'Amru] from [Abu Salamah] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "Tests always befall the believer on himself, his children and his wealth until he meets Allah without carrying a single fault on him." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 9435

REWARD FOR THOSE WHO ARE PATIENT WITH THE LOSS OF AN EYE Hadith Imam Tirmidzi Number 2324

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا أَبُو ظَلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ إِذَا أَخَذْتُ كَرِيمَتِي عَبْدِي فِي الدُّنْيَا لَمْ يَكُنْ لَهُ جَزَاءٌ عِنْدِي إِلَّا الْجَنَّةُ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ أَرْقَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو ظَلَالٍ اسْمُهُ هِلَالٌ

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi] has told us [Abdul Aziz bin Muslim] has told us [Abu Dzilal] from [Anas bin Malik] said: Rasulullahpeace be upon him said: "Allah says: "If I take away the apple of my servant's eyes in this world, there is no reward for him in My sight except heaven." In this case there is a similar hadith from Abu Hurairah, Zaid bin Arqam. Abu Isa said: This hadith hasan gharib from this side of the sanad and Abu Dzilal's name is Hilal.

REWARD FOR THOSE WHO ARE PATIENT WITH THE LOSS OF AN EYE Hadith Imam Tirmidzi Number 2325

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ وَفِي الْبَابِ عَنْ عَرَبَاضِ بْنِ سَارِيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us ['Abdur Razzaq] has told us [Sufyan] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] he passed it on to the Prophetpeace be upon him, he said: Allah 'azza wajalla said: "Whoever I destroy both eyes, then he is patient and hopes reward, I will not give him any reward other than heaven." In this case there is a similar hadith from 'Irbadl bin Sariyah. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7280
Imam Darimi : 2675

REWARDS FOR THOSE WHO FACE TESTS PATIENTLY

Hadith Imam Tirmidzi Number 2326

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعْرَاءَ أَبُو زُهَيْرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرِصَتْ فِي الدُّنْيَا بِالْمَقَارِضِ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مَسْرُوقٍ قَوْلُهُ شَيْئًا مِنْ هَذَا

Narrated to us [Muhammad bin Humaid Ar Razi] and [Yusuf bin Musa Al Qattan Al Baghdadi] both said: has told us [Abdurrahman bin Maghra' Abu Zuhair] from [Al A'masy] from [Abu Az Zubair] from [Jabir] said that the Messenger of Allah peace be upon him said: "On the Day of Judgment when those who are tested will be rewarded, healthy people will wish to have skin on their skin. they in the world are cut with scissors." This hadith is gharib, we do not know it with sanad like this except from this sanad line, some narrators have narrated this hadith from Al A'masy from Thalhah bin Musharraf from Masruq's words which are slightly similar to this hadith.

REGRET AFTER DEATH

Hadith Imam Tirmidzi Number 2327

حَدَّثَنَا سُؤَيْدٌ بْنُ نَصْرِ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ عُبَيْدٍ اللَّهِ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ أَزْدَادَ وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزْعَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَيَحْيَى بْنُ عُبَيْدٍ اللَّهِ قَدْ تَكَلَّمَ فِيهِ شُعْبَةُ وَهُوَ يَحْيَى بْنُ عُبَيْدٍ اللَّهِ بْنِ مَوْهَبٍ مَدَنِيٌّ

Narrated to us [Suwaid bin Nasr] has told us [Ibn Al Mubarak] has told us [Yahya bin 'Ubaidillah] said: I heard [my father] say: I heard [Abu Hurairah] say that the Messenger of Allah peace be upon him said: "No one dies unless he feels regret," the companions asked: What is his regret, O Messenger of Allah? he answered: "If a good person regrets why not increase (his goodness) and if a bad person regrets why not let go of (his evil)." Abu Isa said: We know this hadith only from this sanad line, while Yahya bin 'Ubaidillah has been spoken about by Syu'bah, he is Yahya bin 'Ubaidillah bin Mauhab from Medina.

Slander at the end of time for those who disguise themselves

Hadith Imam Tirmidzi Number 2328

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ عُبَيْدٍ اللَّهِ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِي آخِرِ الزَّمَانِ رَجَالٌ يَحْتَلُونَ الدُّنْيَا بِالَّذِينَ يَلْبَسُونَ لِلنَّاسِ جُلُودَ
الضَّأْنِ مِنَ الَّذِينَ أَلْسِنَتُهُمْ أَحْلَى مِنَ السُّكَّرِ وَقُلُوبُهُمْ قُلُوبُ الذَّائِبِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَبِي يَغْتَرُّونَ أَمْ عَلَيَّ
يَجْتَرُّونَ فَبِي حَلَفْتُ لَا بُعَثَنِّي عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ

Narrated to us [Suwaid] has told us [Ibn Al Mubarak] has told us [Yahya bin 'Ubaidillah] said: I heard [my father] say: I heard [Abu Hurairah] say that the Messenger of Allah peace be upon him said: "In the end of time people will appear who will seek the world with religion, they will be clothed among humans with sheep's wool because it is so fine, their tongues are sweeter than sugar and their hearts are like the hearts of wolves, Allah 'azza wajalla said: Whether against Me they deceive, or against me they challenge, then by My name I swear, I will send a slander among them that will make the patient people confused." And in this chapter there is a hadith from Ibn Umar.

SITUATION FOR THOSE WHO BECOME SIGN OF THE END TIMES

Hadith Imam Tirmidzi Number 2329

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ أَخْبَرَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ أَخْبَرَنَا حَمْزَةُ بْنُ أَبِي مُحَمَّدٍ عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى قَالَ لَقَدْ خَلَقْتُ خَلْقًا
أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ وَقُلُوبُهُمْ أَمْرٌ مِنَ الصَّبْرِ فَبِي حَلَفْتُ لَا تِيحَنَّهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا فَبِي
يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرُّونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا
الْوَجْهِ

Narrated to us [Ahmad bin Sa'id Ad Darimi] has told us [Muhammad bin 'Abbad] has told us [Hatim bin Isma'il] has told us [Hamzah bin Abu Muhammad] from [Abdullah bin Dinar] from [Ibn Umar] from the Prophet peace be upon him he said: "Allah Ta'ala says: I have created a creature whose tongue is sweeter than honey. Their hearts are more bitter than the shabir tree, so by My name I swear, I will definitely bring down slander on them so that it makes patient people confused, so are they deceiving Me or are they challenging Me?" Abu Isa said: This hadith is hasan gharib from the Hadith of Ibn Umar, we do not know it except from this sanad route.

KEEP YOUR ORAL, HOUSE, AND WEEP FOR SIN

Hadith Imam Tirmidzi Number 2330

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا ابْنُ الْمُبَارَكِ ح وَحَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ
عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا
النَّجَاءُ قَالَ أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسْعَكَ بَيْتُكَ وَأَبْكِ عَلَى خَطِيئَتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Salih bin Abdullah] has told us [Ibn Al Mubarak], and has told us [Suwaid] has told us [Ibn Al Mubarak] from [Yahya bin Ayyub] from ['Ubaidillah bin Zahr] from ['Ali bin Yazid] from [Al Qasim] from [Abu Umamah] from ['Uqbah bin 'Amir] said, I asked: O Messenger of Allah, how can you be safe? he answered: "Watch your tongue, let your house make you spacious and weep for your sins." Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 21206

THE PRINCIPITY OF THE TONGUE AND OBEDIENCE TO GOD

Hadith Imam Tirmidzi Number 2331

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَفَعَهُ قَالَ إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَمَّادِ بْنِ زَيْدٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ مُوسَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعُوهُ حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَحْسِبُهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ

Narrated to us [Muhammad bin Musa Al Bashri] has told us [Hammad bin Zaid] from [Abu Ash Shahba`] from [Sa'id bin Jubair] from [Abu Sa'id Al Khudri] he interpreted it, he said: "When humans are in the morning, all the limbs cover (mistakes) the mouth and then say: Fear Allah about us, we depend on you, if you are straight we are straight and if you are crooked we are crooked." He told us [Hannad] told us [Abu Usamah] from [Hammad bin Zaid] something like that but he didn't understand it. And this is more authentic than the hadith of Muhammad bin Musa. Abu Isa said: We only know this hadith from the hadith of Hammad bin Zaid, many narrators narrated it from Hammad bin Zaid but he did not understand it. Narrated to us [Salih bin Abdullah] has told us [Hammad bin Zaid] from [Abu Ash Shahba`] from [Sa'id bin Jubair] from [Abu Sa'id Al Khudri] said: I thought it was from the Prophetpeace be upon him, then he mentioned something like that.

Hadith Corroboration
Imam Ahmad : 11472

GUARANTEE OF HEAVEN FOR THOSE WHO GUARD THEIR TONGUE AND GENITALS

Hadith Imam Tirmidzi Number 2332

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَتَكَفَّلُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَكْفُلُ لَهُ بِالْجَنَّةِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ سَهْلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ

Narrated to us [Muhammad bin 'Abdul A'la Ash Shan'ani] has told us [Umar bin 'Ali Al Muqaddami] from [Abu Hazim] from [Sahal bin Sa'ad] said: "The Messenger of Allah peace be upon him said: "Whoever guarantees what is between his two sideburns (oral) and what is between his legs (genitals) for me, I guarantee paradise for him." In this case there is Similar hadith from Abu Hurairah and Ibn 'Abbas Abu Isa said: Sahal hadith is a hasan gharib hadith from Sahal bin Sa'id.

Hadith Corroboration
Imam Ahmad : 21757
Imam Bukhari : 5993, 6309
Imam Tirmidzi : 2332

DO NOT IMPOSE PUNISHMENT FOR MISTAKES OF THE TONGUE AND PUBLISHMENT

Hadith Imam Tirmidzi Number 2333

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ قَالَ أَبُو عِيسَى أَبُو حَازِمٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ وَهُوَ كُوفِيٌّ وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ بْنِ سَعْدٍ هُوَ أَبُو حَازِمٍ الرَّاهِدِيُّ مَدَنِيٌّ وَاسْمُهُ سَلَمَةُ بْنُ دِينَارٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Sa'id Al Asyaji] has told us [Abu Khalid Al Ahmar] from [Ibnu 'Ajlan] from [Abu Hazim] from [Abu Hurairah] he said the Messenger of Allah peace be upon him said: "Whoever Allah protects from the evil of what is between his two sides (mouth) and the evil of what is between his legs (genitals) will enter paradise." Abu Isa said: Abu Hazim, who has narrated from Abu Hurairah, his name is Salman, the slave of 'Azzah Al Asyja'iyyah, he is from Kufa, while Abu Hazim, who has narrated from Sahal bin Sa'ad, is Abu Hazim Az Zahid and he is from Medina, his name is Salamah bin Dinar, and this hadith is Hasan Gharib.

Hadith Corroboration
Imam Ahmad : 21987

THE PRINCIPLES OF ISTIQAMAH AND THE DANGER OF THE TONGUE

Hadith Imam Tirmidzi Number 2334

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَاعِزٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ حَدَّثَنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ قُلْ رَبِّي اللَّهُ ثُمَّ اسْتَقِمْ قُلْتُ يَا رَسُولَ اللَّهِ مَا

أَخَوْفُ مَا تَخَافُ عَلَيَّ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُويَ مِنْ غَيْرِ وَجْهٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ

Narrated to us [Suwaid bin Nashr] has told us [Ibnu Al Mubarak] from [Ma'mar] from [Az Zuhri] from [Abdurrahman bin Ma'iz] from [Sufyan bin Abdullah Ats Tsaqafi] said: I said: O Messenger of Allah, tell me something that I use as a guide. Rasulullah peace be upon him said: "Say: My Rabb Allah then make istiqamah." I asked: O Messenger of Allah, what do you fear most about me? He held his tongue and answered: "Here." Abu Isa said: This hadith is hasan sahih and has been narrated through several sanads from Sufyan bin Abdullah Ats Tsaqafi.

Hadith Corroboration
Imam Ahmad : 14869, 14871, 14872
Imam Ibnu Majah : 3962
Imam Darimi : 2595

THE EVIL OF TALKING WITHOUT RECALLING ALLAH

Hadith Imam Tirmidzi Number 2335

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي ثَلَجٍ الْبَغْدَادِيُّ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ وَإِنْ أَبْعَدَ النَّاسُ مِنَ اللَّهِ الْقَلْبُ الْقَاسِيَةَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي التَّضَرِّ حَدَّثَنِي أَبُو التَّضَرِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ

Narrated to us [Abu 'Abdillah Muhammad bin Abu Tsalj Al Baghdadi] friend Ahmad bin Hambal, has told us ['Ali bin Hafsh] has told us [Ibrahim bin 'Abdillah bin Hatib] from [Abdullah bin Dinar] from [Ibn Umar] said that the Messenger of Allah peace be upon him said: "Do not talk a lot without remembering Allah, because you talk a lot without remembering Allah Allah makes the heart hard, and the person furthest from Allah is the hard-hearted person." Narrated to us [Abu Bakr bin Abu An Nadlar] has told us [Abu An Nadlar] from [Ibrahim bin Abdullah bin Hatib] from [Abdullah bin Dinar] from [Ibn Umar] from the Prophet peace be upon him with the correct hadith. Abu Isa said: This hadith is hasan gharib, we do not know it except from the hadith of Ibrahim bin Abdullah bin Hatib.

Hadith Corroboration
Imam Ibnu Majah : 4183

THE USELESS OF WORDS WITHOUT AMAR MA'RUF AND NAHI MUNKAR

Hadith Imam Tirmidzi Number 2336

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ قَالَ سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ حَدَّثَنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ كَلَامٍ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ

Narrated to us [Muhammad bin Basyar] and others they said: has told us [Muhammad bin Yazid bin Khunais Al Makki] he said: I heard [Sa'id bin Hassan Al Makhzumi] say: has told me [Ummu Salih] from [Shafiyyah bint Syaibah] from [Ummu Habibah] the wife of the Prophet peace be upon him from the Prophet peace be upon him to him said: "Every word that Adam's children and grandchildren say harms them, it is of no use to them except for good advice, good evil, or remembrance of Allah." Abu Isa said: This hadith is hasan gharib, we do not know it except from the hadith of Muhammad bin Yazid bin Khunais.

Hadith Corroboration
Imam Ibnu Majah : 3964

RIGHTS THAT MUST BE FULFILLED TOWARDS YOURSELF, RAB, GUESTS AND FAMILY

Hadith Imam Tirmidzi Number 2337

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ حَدَّثَنَا أَبُو الْعُمَيْسِ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَبَيْنَ أَبِي الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً فَقَالَ مَا شَأْنُكِ مُتَبَدِّلَةً قَالَتْ إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا قَالَ فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرَّبَ إِلَيْهِ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ قَالَ مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ قَالَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ لِيَقُومَ فَقَالَ لَهُ سَلْمَانُ نَمْ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ نَمْ فَنَامَ فَلَمَّا كَانَ عِنْدَ الصُّبْحِ قَالَ لَهُ سَلْمَانُ فَمُ الْآنَ فَقَامَا فَصَلَّيَا فَقَالَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِرَبِّكَ عَلَيْكَ حَقًّا وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ فَآتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذَلِكَ فَقَالَ لَهُ صَدَقَ سَلْمَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو الْعُمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللَّهِ وَهُوَ أَخُو عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ

Narrated to us [Muhammad bin Basyar] has told us [Ja'far bin 'Aun] has told us [Abul 'Umais] from ['Aun bin Abu Juhaifah] from [his father] said: Rasulullah peace be upon him brought Salman to Abu Darda`, then Salman visited Abu Darda` and saw Umm Darda` looking dull, then Salman asked her: Why do you look dull? he answered: Indeed, your brother (namely Abu Darda`) does not need the world. Abu Juhaifah said: When Abu Darda` arrived, brought food closer to Salman and he (Abu Darda`) said: Eat because I am fasting, Salman replied: I will not eat until you eat too. Abu Juhaifah said: Abu Darda` finally ate,

then when night came Abu Darda` went to pray but Salman said to him: Go to sleep. He went to sleep, then he went to pray at night and Salman said to him: Go to sleep, finally he fell asleep, and when it was approaching dawn Salman said to him: Now get up, finally both of them got up and prayed, Salman said: Indeed, you have rights over you, your Rabb also has rights over you, your guests also have rights over you and your family also has rights over you.

GOD'S PLEASURE IN CASES OF HUMAN HATE

Hadith Imam Tirmidzi Number 2338

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْوَهَّابِ بْنِ الْوَرْدِ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ كَتَبَ مُعَاوِيَةُ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنْ أَكْتُبِيَ إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي عَلَيَّ فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مُعَاوِيَةَ سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَّ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَفَاهُ اللَّهُ إِلَى النَّاسِ وَالسَّلَامُ عَلَيْكَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا كَتَبَتْ إِلَى مُعَاوِيَةَ فَذَكَرَ الْحَدِيثَ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from ['Abdul Wahhab bin Al Ward] from [a resident of Medina], he said: Mu'awiyah wrote a letter to Aisyah Ummul Mu`minin radiallahu 'anha so that she wrote a letter containing a will to him and the content was not long, [Aisyah] wrote a letter to Mu'awiyah: SALAAMUN 'ALAIKA, I heard Rasulullah peace be upon him said: "Whoever seeks the pleasure of Allah even though he gets the hatred of humans, Allah will suffice him from dependence on humans and whoever seeks the pleasure of humans by incurring the wrath of Allah, then Allah will make him dependent on humans, WASSALAMU 'ALAIKA. Narrated to us [Muhammad bin Yahya] has told us [Muhammad bin Yusuf] from [Sufyan Ats Tsauri] from [Hisyam bin 'Urwah] of [his father] from ['Aisyah], he wrote a letter to Mu'awiyah, then he mentioned the hadith which was meaningful but did not understand it (did not connect it to the Prophet).

EVERYONE WILL SPEAK DIRECTLY WITH GOD ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2339

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ أَيَمَنْ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ أَشَأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ تَلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ حَرَّ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ قَالَ أَبُو

عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَبُو السَّائِبِ حَدَّثَنَا وَكَيْعٌ يَوْمًا بِهَذَا الْحَدِيثِ عَنْ الْأَعْمَشِ فَلَمَّا فَرَغَ وَكَيْعٌ مِنْ هَذَا الْحَدِيثِ قَالَ مَنْ كَانَ هَاهُنَا مِنْ أَهْلِ خُرَاسَانَ فَلْيَحْتَسِبْ فِي إِظْهَارِ هَذَا الْحَدِيثِ بِخُرَاسَانَ لِأَنَّ الْجَهْمِيَّةَ يُنْكِرُونَ هَذَا اسْمُ أَبِي السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ سَلَمٍ بْنِ خَالِدِ بْنِ جَابِرِ بْنِ سَمُرَةَ الْكُوفِيُّ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Khaitasamah] from ['Adi bin Hatim] said: Rasulullah peace be upon him said: "There is not one of you but who will be spoken to by his Rabb on the Day of Resurrection who will not have an interpreter between the two, he looks at the most blessed side, he sees nothing except something that has been done, then he looking to his left, he saw nothing but what had been done, then he looked in front of him, and hell greeted him." Rasulullah peace be upon him said: "Whoever of you can protect his face from the heat of hell even with one date, let him do so." Abu Isa said: This hadith is hasan sahih . Narrated to us [Abu As Sa'ib] has told us [Waki'] one day this hadith from [Al A'masy], after having finished mentioning this hadith Waki' said: Whoever is a resident of Khurasan who is here, let them hope for a reward by spreading this hadith in Khurasan because the jahmiyah deny this hadith. Abu As Sa'ib's name is Salm bin Junadah bin Salm bin Khalid bin Jabir bin Samurah Al Kufi.

Hadith Corroboration
Imam Ahmad : 17535
Imam Bukhari : 6058, 6889
Imam Ibnu Majah : 181, 1833

QUESTIONS AND ANSWERS ABOUT CHARITIES ON DOOMSDAY Hadith Imam Tirmidzi Number 2340

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مُحْصَنِ حَدَّثَنَا حُسَيْنُ بْنُ قَيْسٍ الرَّحْبِيُّ حَدَّثَنَا عَطَاءُ بْنُ أَبِي رِبَاحٍ عَنْ ابْنِ عُمَرَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عِلِمَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ قَيْسٍ وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ وَفِي الْبَابِ عَنْ أَبِي بَرَزَةَ وَأَبِي سَعِيدٍ

Narrated to us [Humaid bin Mas'adah] has told us [Hushain bin Numair Abu Mihshan] has told us [Husain bin Qais Ar Rahabi] has told us ['Atho' bin Abu Rabah] from [Ibn Umar] from [Ibn Mas'ud] from the Prophet peace be upon him he said: "The feet of the Son of Adam will not move on the Day of Resurrection from the side of his Rabb so that he is asked about five things; about what he spent his age on, about what he spent his youth on, about where he got his wealth from and where he spent it and about what he has done with his knowledge." Abu Isa said: This hadith is gharib, we do not know it from the hadith of Ibn Mas'ud from the Prophet peace be upon him except from the hadith of Al Husain bin Qais, while Husain bin Qais is weakened in the matter of hadith because of his memorization side, and in this

ACCOUNTABILITY ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2341

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ هُوَ بَصْرِيُّ وَهُوَ مَوْلَى أَبِي بَرزَةَ وَأَبُو بَرزَةَ اسْمُهُ نَضْلَةُ بْنُ عُبَيْدٍ

Narrated to us [Abdullah bin Abdurrahman] has told us [Al Aswad bin 'Amir] has told us [Abu Bakr bin Ayyasy] from [Al A'masy] from [Sa'id bin Abdullah bin Juraij] from [Abu Barzah Al Aslami] said: Rasulullahpeace be upon him said: "The soles of a servant's feet will not move on the Day of Resurrection until he is asked about his age. what he spends, what he uses his knowledge for, where he gets his wealth from and where he spends it, and what he uses his body for." He said: This hadith is hasan sahih , as for Sa'id bin Abdullah bin Juraij, he was from Basrah and he was Abu Barzah's slave, while Abu Barzah's name was Nadlah bin 'Ubaid.

PEOPLE WHO ARE LOSERS ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2342

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيَقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Al 'Alla' bin Abdurrahman] from [his father] from [Abu Hurairah] Rasulullahpeace be upon him asked:

"Do you know who the person who lost?" they answered: The losers among us, O Messenger of Allah, are those who do not have coins or goods. Rasulullah peace be upon him said: "The loser of my ummah is the one who brings prayer, fasting and zakat on the Day of Judgment, he comes while he once criticized so-and-so, accused so-and-so of adultery, ate so-and-so's wealth, shed so-and-so's blood and hit so-and-so. He sits down and this person's good deeds are diqisas from his good deeds, if his good deeds run out before they are worth it. his mistakes, their mistakes were taken and thrown to him, after which he was thrown into hell." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 10315
Imam Muslim : 4678

A STATE OF GRACE FOR THOSE WHO FOREIGN INJURY

Hadith Imam Tirmidzi Number 2343

حَدَّثَنَا هَنَّاذُ وَنَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ قَالَا حَدَّثَنَا الْمُحَارِبِيُّ عَنْ أَبِي خَالِدٍ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ زَيْدِ بْنِ أَبِي أَنْيَسَةَ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ عَبْدًا كَانَتْ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ فِي عَرَضٍ أَوْ مَالٍ فَجَاءَهُ فَاسْتَحْلَهُ قَبْلَ أَنْ يُؤْخَذَ وَلَيْسَ ثَمَّ دِينَارٌ وَلَا دِرْهَمٌ فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ حَسَنَاتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَعِيدِ الْمُقْبَرِيِّ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Has narrated to us [Hannad] and [Nashr bin Abdurrahman Al Kufi] both said: has narrated to us [Al Muharibi] from [Abu Khalid Yazid bin Abdurrahman] from [Zaid bin Abu 'Unaisah] from [Sa'id Al Maqburi] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Allah gives mercy to a servant who is oppressed by the price himself and his property by his brother, then he (the wrongdoer) comes to him and he (the wrongdoer) gives it up before he dies, there is no return of dinars or dirhams (in the afterlife), if he (the person who was wronged) has goodness, his goodness will certainly be fulfilled, but if he doesn't have goodness then (the sins of the wrongdoer) will be given to him (the person who wronged him)." Abu Isa said: This hadith hasan shahih gharib from the hadith of Sa'id Al Maqburi, [Malik bin Anas] has narrated it from [Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet peace be upon him with the correct hadith.

IMPLEMENTATION OF THE QISAS LAW AGAINST HORNED GOATS

Hadith Imam Tirmidzi Number 2344

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى يُقَادَ لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ أَنَسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Al 'Alla' bin Abdurrahman] from [his father] from [Abu Hurairah] Rasulullah peace be upon him said: "Rights will be granted to their owners until the goat has horns in qisas because the goat is bald." In this case there is a similar hadith from Abu Hurairah, Abu Dzarr, Abdullah bin Unais. Abu Isa said: The Hadith of Abu Hurairah is authentic.

Hadith Corroboration
Imam Ahmad : 6906, 7655, 7938, 8492, 8965
Imam Muslim : 4679

HUMAN CONDITION WHEN COLLECTED IN PADANG MAHSYAR Hadith Imam Tirmidzi Number 2345

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ حَدَّثَنَا الْمِقْدَادُ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قِيدَ مِيلٍ أَوْ اثْنَيْنِ قَالَ سُلَيْمٌ لَا أَدْرِي أَيَّ الْمِيلَيْنِ عَنَى أَمْسَافَةُ الْأَرْضِ أَمْ الْمِيلُ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ قَالَ فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِيهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَمَامُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ بِيَدِهِ إِلَى فِيهِ أَيَّ يُلْجِمُهُ الْجَمَامُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمرَ

Narrated to us [Suwaid bin Nasr] has told us [Ibn Al Mubarak] has told us [Abdurrahman bin Yazid bin Jabir] has told me [Sulaim bin 'Amir] has told us [Al Miqdad] a friend of Rasulullah sallAllahu 'alahi wa Salam, said: I heard Rasulullah peace be upon him say: "On the Day of Resurrection, the sun will be brought near to humans to a limit of one or two miles - said Sulam: I don't know whether two miles means the distance of the earth or miles that are used to measure the eyes - then the sun melted them, then they were in the sweat according to their deeds, among them there were those who sweated up to their heels, there were those who sweated up to their knees, there were those who sweated up to their waists and there were those who were completely drowned in sweat." I saw the Messenger of Allah sallAllahu 'alahi wa Salam showing his hand to his mouth, meaning he was really drowning. Abu Isa said: This hadith is hasan sahih and in this case there are similar hadiths from Abu Sa'id and Ibn Umar.

Hadith Corroboration
Imam Ahmad : 4384, 4468, 5066, 5132, 5560, 5642, 5802, 5813, 9058, 21162, 21162, 22696, 22696
Imam Bukhari : 4557, 6050, 6051
Imam Muslim : 5106, 5107, 5108, 5108
Imam Tirmidzi : 2345, 2345, 2346, 3258, 3259
Imam Ibnu Majah : 4268

THE LEVELS OF THE RESIDENTS OF HEAVEN AND THE PLEASURE OF SEEING THE FACE OF GOD

Hadith Imam Tirmidzi Number 2346

حَدَّثَنَا أَبُو زَكْرِيَا يَحْيَى بْنُ دُرُسْتَ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ حَمَّادٌ وَهُوَ عِنْدَنَا مَرْفُوعٌ {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا هَنَادٌ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Abu Zakariya Yahya bin Durusta Al Bashri] has told us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibn Umar], said Hammad: That is according to us marfu': On the day humans stand up for the Lord of the worlds. He said: They stood in sweat up to the middle of their ears. Abu Isa said: This hadith is hasan sahih . Narrated to us [Hannad] has told us ['Isa bin Yunus] from [Ibn 'Aun] from [Nafi'] from [Ibn Umar] from the Prophet peace be upon him it seems.

Hadith Corroboration

Imam Ahmad : 4384, 4468, 5066, 5132, 5560, 5642, 5802, 5813, 9058, 21162, 22696

Imam Bukhari : 4557, 6050, 6051

Imam Muslim : 5106, 5107, 5108

Imam Tirmidzi : 2345, 2346, 3258, 3259

Imam Ibnu Majah : 4268

PEOPLE ARE GATHERED BAREFOOT, NAKED AND UNCIRCUMCISED

Hadith Imam Tirmidzi Number 2347

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الْمُغِيرَةِ بْنِ التُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرْلًا كَمَا خُلِقُوا ثُمَّ قَرَأَ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ إِبْرَاهِيمُ وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالِ ذَاتِ الْيَمِينِ وَذَاتِ الشَّمالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ الْمُغِيرَةِ بْنِ التُّعْمَانِ بِهَذَا الْإِسْنَادِ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from [Al Mughirah bin An Nu'man] from [Sa'id bin Jubair] from [Ibn 'Abbas] said: Rasulullah peace be upon him said: "Humans will be gathered on the Day of Resurrection barefoot, naked and uncircumcised." Then he read: "As we have begun the first creation, so we will repeat it. That is a promise that we will definitely keep." (Al-Anbiyaa` : 104) and the first creature who was given clothes was Ibrahim and among our friends there were those

who were taken from the left and right, I said: O Rabb, my friends. It was said: Indeed, you do not know what they have done after you, they have remained apostates since you left them. Then I said as the righteous servant said: "If You torture them, then indeed they are Your servants, and if You forgive them, then indeed You are the Most Mighty, the Most Wise." (Al-Maa'idah: 118) Narrated to us [Muhammad bin Basyar] and [Muhammad bin Al Mutsanna] both said: has told us [Muhammad bin Ja'far] from [Syu'bah] from [Al Mughirah bin An Nu'man] with this sanad and then he mentioned something like it. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1814, 1849, 1923, 1992, 15464, 23131, 23447

Imam Bukhari : 3100, 3191, 4259, 4371, 6043, 6044, 6045, 6046

Imam Muslim : 5102, 5103, 5104

Imam Tirmidzi : 2347, 3091

Imam Nasa'i : 2054, 2055, 2056, 2057, 2060

Imam Ibnu Majah : 4266

Imam Darimi : 2682

THE GATHERING OF HUMANITY ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 2348

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ مُحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتُجْرُونَ عَلَى وُجُوْهِكُمْ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Bahz bin Hakim] from [his father] from [his grandfather] said: I heard the Messenger of Allah peace be upon him say: "Indeed you will be gathered on foot, riding and dragged on your faces." In this case there is a similar hadith from Abu Hurairah. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Tirmidzi : 3068

SUBMISSION AND DELIVERY OF THE SHEETS ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2349

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ وَأَمَّا الْعَرَضَةُ الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ قَالَ أَبُو عِيسَى وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قَبْلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَلِيِّ الرَّفَاعِيِّ عَنْ الْحَسَنِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قَبْلِ أَنْ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي مُوسَى

Narrated to us [Abu Kuraib] has told us [Waki'] from ['Ali bin 'Ali] from [Al Hasan] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "On the Day of Resurrection people will be submitted three times, twice submitted for rebuttals and reasons and on the third submission, at that time the sheets will fly in their hands, some will take it with their right hand and some will take it with their right hand. left." Abu Isa said: This hadith is not authentic because Al Hasan did not hear it from Abu Hurairah and some of them narrated it from ['Ali Ar Rifa'i] from [Al Hasan] from [Abu Musa] from the prophetpeace be upon him. Abu Isa said: This hadith is not authentic because Al Hasan did not hear it from Abu Musa.

Hadith Corroboration
Imam Ahmad : 18883
Imam Ibnu Majah : 4267

THE DANGERS OF DEBATE DURING THE JUDGMENT Hadith Imam Tirmidzi Number 2350

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ { فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا } قَالَ ذَلِكَ الْعَرُضُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ وَرَوَاهُ أَيُّوبُ أَيْضًا عَنْ ابْنِ أَبِي مُلَيْكَةَ

Narrated to us [Suwaid bin Nashr] has told us [Ibnu Al Mubarak] from ['Uthman bin Al Aswad] from [Ibn Abi Malikah] from ['Aisyah] said: I heard the Messenger of Allahpeace be upon him say: "Whoever is debated during the judgment, he is doomed." I said: O Messenger of Allah, Allah Ta'ala said: "As for the person who is given his book from his right hand, then he will be examined with an easy examination." (Al-Insyiqaaq: 7-8) Rasulullahpeace be upon him said: "That is a submission." Abu Isa said: This hadith is hasan sahih Hasan, and [Ayyub] also narrated it from [Ibn Abi Malikah].

Hadith Corroboration
Imam Ahmad : 23069, 23464, 23628, 24525
Imam Bukhari : 100, 4558, 6055, 6056
Imam Muslim : 5122, 5123
Imam Tirmidzi : 2350, 3260

THE SON OF ADAM WAS PRESENTED TO GOD ON THE DOOMSDAY Hadith Imam Tirmidzi Number 2351

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنْ الْحَسَنِ وَقَتَادَةَ عَنْ أَنَسِ بْنِ التَّيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَدْحٌ فَيُوقَفُ بَيْنَ يَدَيِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ أَعْطَيْتُكَ

وَحَوَّلْنَاكَ وَأَنْعَمْتُ عَلَيْكَ فَمَاذَا صَنَعْتَ فَيَقُولُ يَا رَبِّ جَمَعْتُهُ وَثَمَرْتُهُ وَفَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ
 فَيَقُولُ لَهُ أَرِنِي مَا قَدَّمْتَ فَيَقُولُ يَا رَبِّ جَمَعْتُهُ وَثَمَرْتُهُ وَفَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ كُلَّهُ فَإِذَا عَبْدٌ لَمْ
 يُقَدِّمْ خَيْرًا فَيَمُضَى بِهِ إِلَى النَّارِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ عَزِيرٌ وَاحِدٌ عَنِ الْحَسَنِ قَوْلَهُ وَلَمْ يُسْنِدُوهُ
 وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ

Narrated to us [Suwaid bin Nasr] has told us [Ibn Al Mubarak] has told us [Isma'il bin Muslim] from [Al Hasan] and [Qotadah] from [Anas] from the Prophet peace be upon him he said: "On the Day of Resurrection the son of Adam will be brought like a lamb then stop before Allah then Allah will ask him: I have given you, bestowed upon you and given you favors, then what have you done? he answered: O my Lord, I have collected it and developed it and then left it to become more and more, so return me so that I can bring it all to you, apparently this servant did not bring any good then Allah dragged him to hell." Abu Isa said: Many narrators narrated this hadith from the words of Al Hasan and they did not destroy it (did not connect it to the Prophet), as for Isma'il bin Muslim, he was weakened in the matter of hadith from the side of his memorization, and in this chapter there are hadith from Abu Hurairah and Abu Sa'id Al Khudri.

GOD'S QUESTION TO SERVANTS ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 2352

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ الْبَصْرِيُّ حَدَّثَنَا مَالِكُ بْنُ سَعِيدٍ أَبُو مُحَمَّدٍ التَّمِيمِيُّ الْكُوفِيُّ حَدَّثَنَا الْأَعْمَشُ
 عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَعَنْ أَبِي سَعِيدٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ
 فَيَقُولُ اللَّهُ لَهُ أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا وَمَالًا وَوَلَدًا وَسَخَّرْتُ لَكَ الْأَنْعَامَ وَالْحَرْثَ وَتَرَكْتُكَ تَرَأْسُ وَتَرْبَعُ
 فَكُنْتَ تَظُنُّ أَنَّكَ مُلَاقِي يَوْمَكَ هَذَا قَالَ فَيَقُولُ لَا فَيَقُولُ لَهُ الْيَوْمَ أَنْسَاكَ كَمَا نَسِيتُنِي قَالَ أَبُو عِيسَى هَذَا
 حَدِيثٌ صَحِيحٌ غَرِيبٌ وَمَعْنَى قَوْلِهِ الْيَوْمَ أَنْسَاكَ يَقُولُ الْيَوْمَ أَتْرَكُكَ فِي الْعَذَابِ هَكَذَا فَسَرُّهُ قَالَ أَبُو عِيسَى
 وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الْآيَةَ { فَالْيَوْمَ نَنْسَاهُمْ } قَالُوا إِنَّمَا مَعْنَاهُ الْيَوْمَ نَتْرَكُهُمْ فِي الْعَذَابِ

Narrated to us [Abdullah bin Muhammad Az Zuhri Al Bashri] has told us [Malik bin Syu'air Abu Muhammad At Tamimi Al Kufi] has told us [Al A'masy] from [Abu Salih] from [Abu Hurairah] and [Abu Sa'id] both told us that the Messenger of Allah peace be upon him said: "On the Day of Resurrection a servant will be brought and then Allah will ask him: Have I not made him hear, sight, wealth and children for me, and I have subdued livestock and crops for you, I have left you as leaders and got a quarter (of the spoils), did you think you would meet Me now?" the servant answered: No. then Allah said to him: On this day I forgot you as you have forgotten Me." Abu Isa said: This hadith is sahih gharib, as for the meaning of Allah's words "On this day I forgot you," he said it means on this day I left you in torment. That is how the scholars interpreted the word. Abu Isa said: Some experts in science interpret this verse "FAL YAUMA NANSAAHUM (so on this day (afterlife) we forget them) ". (Al A'raaf: 51) they said: The meaning is that today We will leave them in torment.

EARTH TELLS ITS NEWS

Hadith Imam Tirmidzi Number 2353

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنَا يَحْيَى بْنُ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {يَوْمَئِذٍ تُخْبِرُهَا} قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا قَالَ فَهَذِهِ أَخْبَارُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Sa'id bin Abu Ayyub] has told us [Yahya bin Abu Sulaiman] from [Sa'id Al Maqbari] from [Abu Hurairah] said: Rasulullah Shallallahu 'alahi wa Salam read: "On that day the earth will tell its news." (Al-Zalzalah: 4), the young man asked: "Do you know what the news is?" they answered: Allah and His Messenger know better. He said: "The news is the deeds performed by a male or female servant on earth saying: He did this and this, on this and this day." he said: "That is the news." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 4183, 8512
Imam Tirmidzi : 3276

INFORMATION ABOUT THE TRUMPET

Hadith Imam Tirmidzi Number 2354

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعَجَلِيِّ عَنْ بَشْرِ بْنِ شَعَافٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا الصُّورُ قَالَ قَرْنٌ يُنْفَخُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Sulaiman At Taimi] from [Aslam Al 'Ijli] from [Bisyr bin Syaghaf] from [Abdullah bin 'Amru bin Al 'Ash] said: A bedouin came to the prophet peace be upon him, he said: What is a trumpet? He answered: "The horn is blown." Abu Isa said: This hadith hasan and several narrators narrated it from Sulaiman At Taimi, we only know it from Sulaiman's hadith.

Hadith Corroboration
Imam Ahmad : 6514
Imam Abu Dawud : 4117
Imam Tirmidzi : 3167
Imam Darimi : 2678

LIFE WHEN THE ANGEL BLOWS THE TRUMPET

Hadith Imam Tirmidzi Number 2355

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أَبُو الْعَلَاءِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمَ وَصَاحِبُ الْقُرْنِ قَدْ التَقَمَ الْقُرْنُ وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثُ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُهُ

Has narrated to us [Suwaid] has narrated to us [Abdullah] has narrated to us [Abu Al 'Alla`] from ['Athiyah] from [Abu Sa'id] said: Rasulullahpeace be upon him said: "How I am having fun while the angel who blows the trumpet has swallowed the horn (trumpet) and hears permission when it is ordered to blow and then he will blow." It seems that this matter was felt hard by the companions of the Prophetpeace be upon him and then he said to them: "Say: HASBUNAllah WA NI'MAL WAKILL 'ALAllahI TAWAKKALNAA." Abu Isa said: This hadith is hasan and this hadith was narrated through several sanad from 'Athiyah from Abu Sa'id Al Khudri from the Prophetpeace be upon him it seems.

Hadith Corroboration
Imam Ahmad : 2853, 11271

THE SHI'AR OF THE MUKMIN ON SHIRATH Hadith Imam Tirmidzi Number 2356

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُغِيرَةِ بْنِ شُعْبَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us ['Ali bin Hujr] has told us ['Ali bin Mushir] from [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'ad] from [Al Mughirah bin Syu'bah] said: Rasulullahpeace be upon him said: "The Shi'ar of the believer when on the shirath (crossing bridge) is: O Rabb save, save." Abu Isa said: This hadith is gharib from the hadith of Al Mughirah bin Syu'bah, we do not know it except from the hadith of Abdurrahman bin Ishaq, and in this chapter there is a hadith from Abu Hurairah.

THE PROPHET'S INTERCESSION ON THE DAY OF JUDGMENT Hadith Imam Tirmidzi Number 2357

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ الْأَنْصَارِيُّ أَبُو الْخَطَّابِ حَدَّثَنَا التَّضَرُّ بْنُ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَطْلُبُكَ قَالَ أَطْلُبْنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ قَالَ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبْنِي عِنْدَ الْمِيزَانِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ فَاطْلُبْنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُخْطِئُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Ash Shabbah Al Hasyimi] has told us [Badal bin Al Muhabbir] has told us [Harb bin Maimun Al Anshari Abu Al Khaththab] has told us [An Nadlr bin Anas bin Malik] from [his father] said: I asked the Prophet peace be upon him to intercede for me on the Day of Judgment, he said: "I will do it." He asked: O Messenger of Allah, where should I look for you? He answered: "Seek me the first time you search above the shirath." He asked: If I do not meet the king on the Shirath? He answered: "Look for me near the mizan." He asked: If I do not meet the king near Mizan? He answered: "Look for me near the lake, because I have not escaped those three places." Abu Isa said: This hadith is hasan gharib, we only know it through this sanad route.

EVENTS ON THE DOOMSDAY AND THE CONDITION OF HUMANITY

Hadith Imam Tirmidzi Number 2358

أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرَفَعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِيَ وَيَنْفِذُهُمُ الْبَصَرَ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَبَلَّغَ النَّاسُ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِأَدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَى مَا قَدْ بَلَغْنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَاَنِي عَنِ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى مَا قَدْ بَلَغْنَا فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ

رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ
فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى
فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا
نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ
نَفْسًا لَمْ أُمَرَ بِقَتْلِهَا نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا
عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمَتِ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى
مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ
يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ
رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ
فَأَنْطَلِقُ فَأَتِي تَحْتَ الْعَرْشِ فَأُخْرِ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ
عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعَ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبُّ أُمَّتِي يَا رَبُّ
أُمَّتِي يَا رَبُّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ ادْخُلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ
شُرَكَاءُ النَّاسِ فِيمَا سَوَى ذَلِكَ مِنَ الْأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمَضْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ
كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَى فِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَنْسِ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي
سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدٍ بْنُ حَيَّانَ كُوفِيٌّ وَهُوَ
ثِقَّةٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرَمٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Abu Hayyan At Taimi] from [Abu Zur'ah bin 'Amru bin Jarir] from [Abu Hurairah] said: Rasulullah sallallahu 'alahi wa Salam was given meat and then raised his arm to a young man, he ate it and the arm made him happy, he then bit it, after that he said: "I leader of mankind on the Day of Judgment, do you know why? Allah gathers all mankind from the first to the last in one field, the caller hears them, the gaze penetrates them and the sun approaches, the sorrow and distress of the people reach a limit that they cannot bear and cannot bear said: You are the ancestor of mankind, Allah created you with His hands, breathed his spirit into you and ordered the angels and they bowed down to you, grant us intercession to your Rabb, don't you see our condition, don't you see what has befallen us? Adam said to them: My Rabb is really angry now. He has never been angry like that before and will never be like that afterward. He used to forbid me to go near the tree but I was disobedient, myself, myself, myself. Go to me, go to Noah. They came to Noah and said: O Noah, you are the first apostle to the inhabitants of the earth, Allah calls you a very grateful servant, grant us intercession to your Rabb, don't you see our condition, don't you see what has happened to us? Nuh said to them: My Rabb is really angry now. He has never been angry like that before and will never be like that afterward. I used to pray for evil for my

people, myself, myself, myself, go to someone other than me, go to Abraham. They came to Ibrahim and said: O Ibrahim, you are the prophet of Allah and His beloved among the people earth, give us intercession to your Rabb, don't you see our condition, don't you see what has happened to us? Nuh said to them: My Rabb is really angry now, He has never been angry like that before and will never be like that afterward, I once lied three times -Abu Hayyan mentions all three in this hadith- myself, myself, myself, go to other than me, go to Musa. They met Moses and said: O Musa, you are the messenger of Allah, Allah has favored you with His messages and words over all mankind, grant us intercession with your Rabb, don't you see our condition, don't you see what has happened to us? Musa said to them: My Rabb is really angry now, He has never been angry like that before and will never be like that afterward, I once killed a soul even though I was not ordered to kill it, me, myself, myself, go to other than me, go to 'Isa. They came to 'Isa and said: O 'Isa, you are the messenger of Allah, His words were delivered to Maryam, a spirit from Him, you spoke to humans while still in the cradle, give us intercession to your Rabb, don't you see our condition, don't you see what has happened to us? isa said to them: My Rabb is really angry now, He has never been angry like that before and will never be like that afterward, He does not mention sin, me, me, me, go to other than me, go to Muhammad. They came to Muhammad and said: O Muhammad, you are the Messenger of Allah, the Seal of the Prophets, your sins are past and have been forgiven, grant us intercession to your Rabb, don't you see our condition. Then I went until I reached the bottom of the 'arsh, I fell prostrate to my Rabb then Allah began with praise and flattery for me that had never been conveyed to anyone before me, then there was a voice: O Muhammad, raise your head, ask that you will be given, give intercession and you will be allowed to intercede. Then I raised my head, I... said: O Rabb, my ummah, O Rabb, my ummah, O Rabb, my ummah. He said: O Muhammad, enter those who are not imputed from your ummah through the right doors of heaven and they are allies of all humans apart from those doors." After that he said: "By the One in Whose Hand my soul is, the distance between the two doors of heaven is like the distance between Makkah and Hajar and like the distance between Makkah and Basrah." In this case there is a similar hadith from Abu Bakr Ash Siddiq, Anas, 'Uqbah bin 'Amir, Abu Sa'id. Abu Isa said: This hadith is hasan sahih and the name of Abu Hayyan At Taimi is Yahya bin Sa'id bin Hayyan, a Kufi person, trusted, and the name of Abu Zur'ah bin 'Amru bin Jarir is Harim.

Hadith Corroboration

Imam Ahmad : 7392, 9250, 10485, 11710, 12310, 13073, 13419, 14583

Imam Bukhari : 42, 764, 3092, 4116, 4215, 6080, 6088, 6861, 6885, 6886, 6955, 6956, 6962

Imam Muslim : 267, 269, 284, 285, 286, 287, 288, 5270

Imam Tirmidzi : 2358, 2477, 2518

Imam Ibnu Majah : 174, 4303

Imam Darimi : 2681

INTERCESSION FOR OWNERS OF GREAT SIN

Hadith Imam Tirmidzi Number 2359

حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي

Narrated to us [Al 'Abbas Al 'Ambari] has told us ['Abdur Razzaq] from [Ma'mar] from [Tsabit] from [Anas] said: Rasulallahpeace be upon him said: "My intercession is for the owner of the great sins of my ummah." Abu Isa said: This hadith hasan shahih gharib through this sanad and in this case there is a similar hadith from Jabir.

Hadith Corroboration
Imam Ahmad : 12745
Imam Abu Dawud : 4114
Imam Ibnu Majah : 4300

INTERCESSION FOR PEOPLE WHO COMMIT GREAT SINS Hadith Imam Tirmidzi Number 2360

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ مُحَمَّدِ بْنِ ثَابِتِ الْبُنَانِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي قَالَ مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ لِي جَابِرُ يَا مُحَمَّدُ مَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكِبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُسْتَعْرَبُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ

Narrated to us [Muhammad bin Basyar] has told us [Abu Daud Ath Thayalisi] from [Muhammad bin Thabit Al Bunani] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah] said: Rasulallahpeace be upon him said: "My intercession is for my ummah who has committed grave sins." Muhammad bin Ali said: then Jabir said to me: O Muhammad, those who have not committed major sins no longer need intercession. Abu Isa said: This hadith is hasan gharib from this sanad line, and is considered gharib from the hadith of Ja'far bin Muhammad.

Hadith Corroboration
Imam Ahmad : 12745
Imam Abu Dawud : 4114
Imam Ibnu Majah : 4300

THE NUMBER OF PROPHET MUHAMMAD'S PEOPLE WHO ENTERED HEAVEN WITHOUT RECORDING Hadith Imam Tirmidzi Number 2361

حَدَّثَنَا الْحُسَيْنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَلْهَانِيِّ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Al Hasan bin 'Arafah] has told us [Isma'il bin 'Ayyasy] from [Muhammad bin Ziyad Al Alhani] said: I heard [Abu Umamah] say: I heard Rasulullah peace be upon him say: "My Rabb promised me to include seventy thousand people from my ummah without reckoning and punishment, every thousand of them together with seventy thousand and three tangkup (taking with two palms) from His cupped (hands)." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 1613, 2800, 3768, 7674, 8260, 8352, 8835, 9503, 12234, 12537, 19066, 19116, 19133, 21135, 21271, 21383, 21772, 22026, 22406

Imam Bukhari : 3008, 5364, 5991, 6060, 6061, 6070

Imam Muslim : 317, 318, 319, 320, 321, 322

Imam Tirmidzi : 2361

Imam Ibnu Majah : 4276

Imam Darimi : 2686, 2702

THE INTERCESSIONS AND ADVANTAGES OF THOSE WHO ENTER HEAVEN

Hadith Imam Tirmidzi Number 2362

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ كُنْتُ مَعَ رَهْطٍ بِإِيلِيَاءَ فَقَالَ رَجُلٌ مِنْهُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرُ مِنْ بَنِي تَمِيمٍ قِيلَ يَا رَسُولَ اللَّهِ سَوَّاكَ قَالَ سَوَايَ فَلَمَّا قَامَ قُلْتُ مَنْ هَذَا قَالُوا هَذَا ابْنُ أَبِي الْجُدْعَاءِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَابْنُ أَبِي الْجُدْعَاءِ هُوَ عَبْدُ اللَّهِ وَإِنَّمَا يُعْرَفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ

Narrated to us [Abu Kuraib] has told us [Isma'il bin Ibrahim] from [Khalid Al Hadzdza`] from [Abdullah bin Syaqiq] said: I was once with a group of people in Iliya`, one of them said: I heard Rasulullah peace be upon him say: "I will enter heaven because of the intercession of someone from my ummah who is more than the Bani Tamim." It was said: O Messenger of Allah, besides your Majesty? He answered: "Apart from me." When he stood up, I asked: Who is he? They answered: He [Ibn Abi Al Jadz 'Abdullah']. Abu Isa said: This hadith is hasan shahih gharib and Ibn Abi Al Jadz'a` is Abdullah, only this one hadith is known to belong to him.

Hadith Corroboration

Imam Ahmad : 15296, 15297, 22026

Imam Ibnu Majah : 4307

Imam Darimi : 2687

INTERCESSION OF 'UTSMAN BIN 'AFFAN FOR THE RABI'AH AND MUDLAR CABIES

Hadith Imam Tirmidzi Number 2363

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَّاعِيُّ الْكُوفِيُّ قَالَ حَدَّثَنَا يَحْيَى بْنُ أَلِيْمَانَ عَنْ جِسْرِ أَبِي جَعْفَرٍ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ بِمِثْلِ رِبِيعَةَ وَمُضَرَ

Narrated to us [Abu Hisham Ar Rifa'I Al Kufi] said: has told us [Yahya bin Al Yaman] from [Jisr Abu Ja'far] from [Al Hasan Al Bashri] said: Rasulullahpeace be upon him said: "'Uthman bin 'Affan radiallahu 'anhu on the Day of Judgment will intercede for the likes of the Rabi'ah and Mudlar tribes."

FORMS OF INTERCESSION ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 2364

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلْفِتَامِ مِنَ النَّاسِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعَصَبَةِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abu 'Ammar Al Husain bin Hurait] has told us [Al Fadll bin Musa] from [Zakariya bin Abu Za'idah] from ['Athiyah] from [Abu Sa'id] Rasulullahpeace be upon him said: "Indeed, among my ummah there are those who intercede for a group of people, there are those who intercede for the group, there are those who give intercede for a group and there are those who intercede for someone until they enter heaven." Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 11177, 17183

CHOICE OF INTERCESSION FOR HALF OF THE PEOPLE

Hadith Imam Tirmidzi Number 2365

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا وَقَدْ رَوَى عَنْ أَبِي الْمَلِيحِ عَنْ رَجُلٍ آخَرَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ عَنْ عَوْفِ بْنِ مَالِكٍ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Hannad] has told us ['Abdah] from [Sa'id] from [Qatadah] from [Abu Al Malih] from ['Auf bin Malik Al Asyja'i] said: Rasulullahpeace be upon him said: "Someone came to me from my Rabb and gave me a choice between half of my ummah entering heaven or intercession then I chose intercession, intercession is for people who died without

associating partners with Allah with anything." Narrated from Abu Al Malih from a friend of the prophet peace be upon him. Another from the prophet peace be upon him, he did not mention: From 'Auf bin Malik. And in this hadith there is a long story. Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qaadah] from [Abu Al Malih] from ['Auf bin Malik] from the Prophet peace be upon him it seems.

Hadith Corroboration
Imam Ahmad : 18792, 21017, 22852, 22877

GLASSES IN THE PROPHET'S POND

Hadith Imam Tirmidzi Number 2366

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ بْنُ أَبِي حَمْزَةَ حَدَّثَنِي أَبِي عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي حَوْضِي مِنَ الْبَارِيقِ بَعْدَ نُجُومِ السَّمَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Yahya] has told us [Bisyr bin Syu'aib bin Abu Hamzah] has told me [my father] from [Az Zuhri] from [Anas bin Malik], Rasulullah peace be upon him said: "Indeed the glasses in my lake are as many as the stars in the sky." Abu Isa said: This hadith is hasan shahih gharib from this sanad line.

Hadith Corroboration
Imam Ahmad : 12874

THE MOST VISITED PROPHET'S POND

Hadith Imam Tirmidzi Number 2367

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ نِيزَكٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الدَّمَشْقِيُّ حَدَّثَنَا سَعِيدُ بْنُ بِشِيرٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنْ الْحَسَنِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ سَمُرَةَ وَهُوَ أَصَحُّ

Narrated to us [Ahmad bin Muhammad bin Nizak Al Baghdadi] has told us [Muhammad bin Bakkar Ad Dimasyqi] has told us [Sa'id bin Basyir] from [Qatadah] from [Al Hasan] from [Samrah] said: Rasulullah peace be upon him said: "Indeed, each of the prophets had a lake, and indeed they were proud of each other's lake, whose among them they have the most visitors, and in fact I hope to be the one with the most visitors." Abu Isa said: This hadith is gharib, [Al Asy'ats bin Abdul Malik] has narrated this hadith from [Al Hasan] from the Prophet peace be upon him in a mursal manner and in it does not mention: From Samuroh and this is more authentic."

EXTENT AND CHARACTERISTICS OF THE PROPHET'S LAKE

Hadith Imam Tirmidzi Number 2368

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ عَنِ الْعَبَّاسِ عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ قَالَبَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَحُمِلْتُ عَلَى الْبَرِيدِ قَالَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ شَقَّ عَلَى مَرْكَبِي الْبَرِيدُ فَقَالَ يَا أَبَا سَلَامٍ مَا أَرَدْتُ أَنْ أَشُقَّ عَلَيْكَ وَلَكِنْ بَلَغَنِي عَنْكَ حَدِيثٌ تُحَدِّثُهُ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَوْضِ فَأُحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ قَالَ أَبُو سَلَامٍ حَدَّثَنِي ثَوْبَانُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَوْضِي مِنْ عَدَنَ إِلَى عَمَّانَ الْبَلْقَاءِ مَاءُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكَاوِيْبُهُ عَدَدُ نُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا أَوَّلُ النَّاسِ وَرُودًا عَلَيْهِ فَقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُءُوسًا الدُّنْسُ ثِيَابًا الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعَّمَاتِ وَلَا تُفْتَحُ لَهُمُ السُّدُودُ قَالَ عُمَرُ لَكِنِّي نَكَحْتُ الْمُتَنَعَّمَاتِ وَفُتِحَ لِي السُّدُودُ وَنَكَحْتُ فَاطِمَةَ بِنْتَ عَبْدِ الْمَلِكِ لَا جَرَمَ أَنِّي لَا أَغْسِلُ رَأْسِي حَتَّى يَشَعَثَ وَلَا أَغْسِلُ ثَوْبِي الَّذِي يَلِي جَسَدِي حَتَّى يَتَسَخَّ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو سَلَامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ وَهُوَ شَامِيٌّ ثِقَّةٌ

Narrated to us [Muhammad bin Isma'il] has told us [Yahya bin Salih] has told us [Muhammad bin Al Muhajir] from [Al 'Abbas] from [Abu Sallam Al Habasyi] said: Umar bin Abdul Aziz sent me to be a letter delivery man, Abu Sallam said: When he entered he said: O Amirul Believers, my vehicle has objected to being used as a means of transporting correspondence. then Umar bin Abdul Aziz said: O Abu Sallam, I do not want to burden you but because the hadith that you narrated to me has come to me from [Tsauban] from the Prophetpeace be upon him regarding the lake problem, I want to meet you face to face in this matter, Abu Sallam said: Tsauban has told me from the Prophetpeace be upon him he said: "The width of my lake is as wide as between Aden and Oman Al Balqa', the water is whiter than milk, sweeter than honey and its cups are as numerous as the stars in the sky, whoever drinks one sip of water from it will certainly not feel thirsty forever, the first people who will visit it will be the poor people among the friends of the muhajirin, whose hair on their heads is disheveled, their clothes are shabby and those who do not marry women who live in luxury, and those who do not open the door (when visiting or knocking on people's doors)." Umar said: But I have married a woman who lives in luxury, the doors of the house are also opened for me, and I have married Fatima bint 'Abdul Malik, there is no harm in me not washing my head until it becomes disheveled, I do not wash the clothes on my body until they become dirty." Abu Isa said: This hadith is gharib from this sanad line, this hadith has been narrated from [Ma'dan bin Abu Talhah] from [Tsauban] from the Prophet peace be upon him, as for Abu Sallam Al Habasyi, his name is Mamthur and he is a Tsiqah from Syria."

VESSELS IN THE PROPHET'S POND Hadith Imam Tirmidzi Number 2369

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا آيَةُ الْخَوْضِ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَنْتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي لَيْلَةٍ مُظْلِمَةٍ مُصْحِيَةٍ مِنْ آيَةِ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا شَرْبَةً لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ عَرَضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عُمَانَ إِلَى أَيْلَةَ مَأْوُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَابِ عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي بَرزَةَ الْأَسْلَمِيِّ وَابْنِ عُمَرَ وَحَارِثَةَ بْنِ وَهَبٍ وَالْمُسْتَوْرِدِ بْنِ شَدَّادٍ وَرُؤْيٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِي كَمَا بَيْنَ الْكُوفَةِ إِلَى الْحَجَرِ الْأَسْوَدِ

Narrated to us [Muhammad bin Basyar] has told us [Abu 'Abdush Shamad Al 'Ammi Abdul Aziz bin 'Abdush Shamad] has told us [Abu 'Imran Al Juwaini] from [Abdullah bin Ash Shamit] from [Abu Dzarr] said: I asked: O Messenger of Allah, what is the vessel in the lake? He answered: By the One in Whose Hand is my soul, indeed the vessels are more numerous than the stars of the sky on a dark night where there are no clouds or clouds, they are all vessels from heaven, whoever drinks one sip from them, he will not be thirsty until his last breath, the sea is as wide as between Omman and Aila, the water is whiter than milk, sweeter than honey." Abu Isa said: This hadith is hasan sahih . gharib. In this case there is a similar hadith from Hudzaifah bin Al Yaman, Abdullah bin 'AMru, Abu Barzah Al Aslami, Ibnu Umar, Haritsah bin Wahab, Al Mustaurid bin Syadad. And it was narrated from Ibnu Umar from the prophet peace be upon him who said: My lake is all the way between Kufa and the Black Stone.

Hadith Corroboration

Imam Ahmad : 2212, 3457, 3621, 3657, 3672, 3837, 3966, 4104, 4121, 4493, 4493, 5806, 5806, 5905, 5905, 5905, 7627, 9479, 9648, 11914, 11914, 11969, 12520, 12680, 12784, 12784, 12817, 12817, 12874, 12874, 12944, 13009, 13009, 13480, 13565, 14192, 14588, 14589, 16705, 16756, 16761, 18056, 18057, 18059, 18289, 18300, 18301, 19525, 19590, 19602, 20364, 20364, 20364, 21375, 21375, 21390, 21390, 21394, 21394, 21411, 21411, 21756, 21803, 22247, 23754
Imam Bukhari : 1258, 2194, 3329, 3736, 3776, 5946, 6089, 6090, 6091, 6091, 6091, 6092, 6093, 6093, 6094, 6094, 6094, 6096, 6097, 6098, 6099, 6101, 6102, 6103, 6103, 6104, 6527, 6528
Imam Muslim : 258, 4242, 4243, 4244, 4244, 4245, 4246, 4247, 4249, 4249, 4250, 4251, 4251, 4252, 4252, 4253, 4253, 4254, 4254, 4254, 4255, 4255, 4255, 4256, 4256, 4257, 4258, 4258, 4259, 4260, 4260, 4261, 4261, 4261, 4262, 4262, 4262, 4263
Imam Abu Dawud : 4120, 4120, 4122
Imam Tirmidzi : 2369, 2369, 2369, 3283
Imam Nasa'i : 1928
Imam Ibnu Majah : 934, 4294, 4294, 4295, 4295, 4295

SIGNS OF PEOPLE WHO ENTER HEAVEN WITHOUT RECORDING Hadith Imam Tirmidzi Number 2370

حَدَّثَنَا أَبُو حَاصِنٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ يُونُسَ كُوفِيٌّ حَدَّثَنَا عَبَثَرُ بْنُ الْقَاسِمِ حَدَّثَنَا حُصَيْنٌ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَمَا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَمُرُّ بِالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الْقَوْمُ وَالنَّبِيُّ وَالنَّبِيُّينَ وَمَعَهُمُ الرَّهْطُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ فَقُلْتُ مَنْ هَذَا قِيلَ مُوسَى وَقَوْمُهُ وَلَكِنْ أَرْفَعِ رَأْسَكَ فَانْظُرْ قَالَ فَإِذَا سَوَادٌ عَظِيمٌ قَدْ سَدَّ الْأَفُقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ فَقِيلَ هَؤُلَاءِ أُمَّتُكَ وَسَوَى هَؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ فَقَالُوا نَحْنُ هُمْ وَقَالَ قَائِلُونَ هُمْ أَبْنَاؤُنَا الَّذِينَ وَلِدُوا عَلَى الْفِطْرَةِ وَالْإِسْلَامِ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هُمْ الَّذِينَ لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ فَقَامَ عُكَّاشَةُ بْنُ مُحْصَنٍ فَقَالَ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ ثُمَّ قَامَ آخَرُ فَقَالَ أَنَا مِنْهُمْ فَقَالَ سَبَقَكَ بِهَا عُكَّاشَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Abu Hashin Abdullah bin Ahmad bin Yunus Kufi] has narrated to us [Abtsar bin Al Qasim] has narrated to us [Hushain bin Abdurrahman] from [Sa'id bin Jubair] from [Ibn 'Abbas] said: When the Prophet peace be upon him was on Isra', he passed by one prophet and several prophets peace be upon him with their people, one prophet and several prophets peace be upon him with some people, one prophet and several prophets peace be upon him with no one until he passed by a large group of people, I asked: Who is it? It was said: Musa and his people, but raise your heads and look. Behold, a large group of people covered the horizon from this side and this side. It was said: They are your nation and among your nation there are seventy thousand who will enter Paradise without account. He entered and the companions did not ask him and he did not explain to them, then they asked: Are they We? Some answered: They are our children who died above fitrah and Islam. Then the Prophet peace be upon him came out and said: "They are people who do not cheat (treated with burning fire), do not ask for ruqyah, do not have bad feelings because of the arrival of animals and they put their trust in their Rabb." 'Ukkasyah bin Mihshan stood up and asked: Am I one of them, O Messenger of Allah? he answered: "Yes." Others stood up and asked: Am I one of them? He answered: "You have been preceded by 'Ukkasyah." Abu Isa said: This hadith is hasan sahih and in this case there are similar hadiths from Ibn Mas'ud and Abu Hurairah.

IGNORANCE OF PRAYER AND THE PROPHET'S EXPLANATION Hadith Imam Tirmidzi Number 2371

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيْعٍ حَدَّثَنَا زِيَادُ بْنُ الرَّيْعِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَمَا أَغْرِفُ شَيْئًا مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أَيْنَ الصَّلَاةُ قَالَ أَوْلَمْ تَصْنَعُوا فِي صَلَاتِكُمْ مَا قَدْ عَلِمْتُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي عِمْرَانَ الْجَوْنِيِّ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ

Narrated to us [Muhammad bin Abdullah bin Yazid] has told us [Ziyad bin Ar Rabi'] has told us [Abu 'Imran Al Jauni] from [Anas bin Malik] said: I do not know anything that was with us in the time of the Prophet peace be upon him. I asked: Where do you pray? He answered: Don't you do it in your prayers which you already know? Abu Isa said: This hadith is hasan gharib from the sanad line from the hadith of Abu 'Imran AL Juwaini and narrated through several sanads from Anas.

CHARACTERISTICS OF BAD SERVANTS

Hadith Imam Tirmidzi Number 2372

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هَاشِمٌ وَهُوَ ابْنُ سَعِيدٍ الْكُوفِيُّ حَدَّثَنِي زَيْدُ الْحُثَمِيُّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسِ الْحُثَمِيَّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِئْسَ الْعَبْدُ عَبْدٌ عَبْدٌ تَحَيَّلَ وَاحْتَالَ وَنَسِيَ الْكَبِيرَ الْمُتَعَالِ بِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدَى وَنَسِيَ الْجَبَّارَ الْأَعْلَى بِئْسَ الْعَبْدُ عَبْدٌ سَهَا وَلَهَا وَنَسِيَ الْمَقَابِرَ وَالْبِلَى بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَعَى وَنَسِيَ الْمُبْتَدَأَ وَالْمُنْتَهَى بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلِ الدُّنْيَا بِالدِّينِ بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلِ الدِّينَ بِالشُّبُهَاتِ بِئْسَ الْعَبْدُ عَبْدٌ طَمَعَ يَقُوذُهُ بِئْسَ الْعَبْدُ عَبْدٌ هَوَى يُضِلُّهُ بِئْسَ الْعَبْدُ عَبْدٌ رَغَبَ يُذِلُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Muhammad bin Yahya Al Azdi Al Bashri] has told us ['Abdus Shamad bin 'Abdul Warits] has told us [Hasyim bin Sa'id Al Kufi] has told us [Zaid Al Khats'ami] from [Asma` bint 'Umais Al Khats'amiyah] said: I heard Rasulullah peace be upon him say: "The worst servant is a servant who arrogant, proud and forgetful of the Most Great and Most High Essence, as bad as a servant is a servant who is dictatorial and cruel and he forgets the Essence who is all-powerful and most high, as bad as a servant is a servant who is forgetful and negligent and forgets the grave and trials, as bad as a servant is a servant who exceeds limits and exaggerates, forgets the existence of beginnings and endings, as bad as a servant is a servant who seeks the world at the expense of religion, as bad as a servant is a servant who seeks religion at the expense of religion. things that are doubtful, as bad as a servant is a servant who is controlled by greed, as bad as a servant is a servant who is controlled by lust which leads him astray and as bad as a servant is a servant who is controlled by greed which makes him despicable." Abu Isa said: This hadith is gharib, we do not know it except from this sanad line while the sanad is not strong."

THE REWARDS OF GIVING FEEDING, DRINK AND CLOTHING TO THE MU'MIN

Hadith Imam Tirmidzi Number 2373

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنَا أَبُو الْجَارُودِ الْأَعْمَى

وَأَسْمُهُ زِيَادُ بْنُ الْمُنْذِرِ الْهَمْدَانِيُّ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمٍّ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ كَسَاهُ اللَّهُ مِنْ خُصْرِ الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَيْ هَذَا عَنْ عَطِيَّةٍ عَنْ أَبِي سَعِيدٍ مَوْقُوفًا وَهُوَ أَصَحُّ عِنْدَنَا وَأَشْبَهُهُ

Narrated to us [Muhammad bin Hatim Al Mu`addib] has told us [Ammar bin Muhammad bin ukhti Sufyan Ats Tsauri] has told us [Abu Al Jarud Al A'ma, his name is Ziyad bin Al Mundzir Al Hamdani] from [Athiyah Al 'Aufi] from [Abu Sa'id Al Khudri] said: Rasulullah peace be upon him said: "Whoever The believer who feeds another believer when he is hungry, Allah will feed him from the fruit of paradise, whoever gives another believer a drink when he is thirsty, Allah will give him a drink on the Day of Judgment with a drink that will end up smelling of musk, whoever gives another believer clothes when he is naked, Allah will give him clothes from the silk of paradise." Abu Isa said: This hadith is gharib. This hadith was narrated from 'Athiyah from Abu Sa'id in a mauquf manner and in our opinion it is more authentic and more similar.

Hadith Corroboration
Imam Ahmad : 10678

GOD'S MOODS ARE HEAVEN

Hadith Imam Tirmidzi Number 2374

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو عَقِيلٍ الثَّقَفِيُّ حَدَّثَنَا أَبُو فَرَوَةَ يَزِيدُ بْنُ سِنَانَ التَّمِيمِيُّ حَدَّثَنِي بُكَيْرُ بْنُ فَيْرُوزَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَذْلَجَ وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي النَّضْرِ

Narrated to us [Abu Bakr bin Abu Nadlar] has told us [Abu An Nadlar] has told us [Abu 'Aqil Ats Tsaqafi] has told us [Abu Farwah Yazid bin Sinan At Tamimi] has told me [Bukair bin Fairuz] said: I heard [Abu Hurairah] say: Rasulullah peace be upon him said: "Whoever is afraid walks, and whoever Those who walk will surely reach their place of residence, know that Allah's merchandise is very expensive, know that Allah's merchandise is heaven." Abu Isa said: This hadith is hasan gharib, we do not know it except from the hadith of Abu An Nadlar.

AVOIDING PROHIBITED THINGS

Hadith Imam Tirmidzi Number 2375

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي التَّضَرِّ حَدَّثَنَا أَبُو التَّضَرِّ حَدَّثَنَا أَبُو عَقِيلٍ الثَّقَفِيُّ عَبْدُ اللَّهِ بْنُ عَقِيلٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةِ السَّعْدِيِّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Bakr bin Abu An Nadlar] has told us [Abu An Nadlar] has told us [Abu 'Aqil Ats Tsaqafi Abdullah bin 'Aqil] has told us [Abdullah bin Yazid] has told us [Rabi'ah bin Yazid] and ['Athiyyah bin Qais] from ['Athiyyah As Sa'di] he is among the companions of the Prophet peace be upon him him said: Rasulullah peace be upon him said: "A servant will not reach the level of a muttaqin until he abandons something that is permissible (mubah) because he is careful of things that are prohibited." Abu Isa said: This hadith is hasan gharib, we do not know it except from this sanad line."

Hadith Corroboration
Imam Ibnu Majah : 4205

THE IMPORTANCE OF REMEMBERING GOD

Hadith Imam Tirmidzi Number 2376

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ حَنْظَلَةَ الْأَسَدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي لَأَظَلَّتْكُمْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ حَنْظَلَةَ الْأَسَدِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us ['Abbas Al 'Anbari] has narrated to us [Abu Dawud] has narrated to us ['Imran Al Qaththan] from [Qatadah] from [Yazid bin Abdullah bin Ash-Syakhir] from [Hanzhalah Al Usaidi] said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "If only you were like when you were near me, the angels would have shaded you with their wings." Abu Isa said: This hadith is hasan gharib from this chain of narrators. And this hadith is narrated through another chain of narrators from Hanzhalah Al Usaidi from the Prophet (peace and blessings of Allah be upon him) and in this case there is a similar hadith from Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 16949, 18268
Imam Muslim : 4937
Imam Tirmidzi : 2449

ISTIQAMAH IN WORSHIP AND AVOID RIYA'

Hadith Imam Tirmidzi Number 2377

حَدَّثَنَا يُونُسُ بْنُ سَلْمَانَ أَبُو عُمَرَ الْبَصْرِيُّ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِكُلِّ شَيْءٍ شَرَّةً وَلِكُلِّ شَرَّةٍ فِتْرَةٌ فَإِنْ كَانَ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أَشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تَعْدُوهُ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ بِمَحْسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ

Narrated to us [Yusuf bin Salman Abu 'Amir Al Bahsri] has told us [Hatim bin Isma'il] from [Ibnu 'Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him, he said: "Indeed, in every thing there is a time of sincerity and for every sincerity there is a period of weakening, if the perpetrator continues to "Be steadfast and approach, hope that he can remain (spirited), otherwise if he only wants to be pointed at with the finger (acting because of riya', pent.) then don't think of that person as (not a good person, pent.)." Abu Isa said: This hadith is hasan sahih gharib from this sanad line, it has been narrated from Anas bin Malik from the Prophet peace be upon him that he said: "It is enough evil for a person to be pointed at with a finger (just to seek attention) in matters of religion or worldly matters except for the person who is protected by Allah."

Hadith Corroboration
Imam Ahmad : 6473

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DRAWING A LINE ABOUT AGE AND HUMAN OBSTACLES

Hadith Imam Tirmidzi Number 2378

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي يَعْلَى عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطَّ فِي وَسْطِ الْخُطِّ خَطًّا وَخَطَّ خَارِجًا مِنَ الْخُطِّ خَطًّا وَحَوْلَ الَّذِي فِي الْوَسْطِ خُطُوطًا فَقَالَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ وَهَذَا الَّذِي فِي الْوَسْطِ الْإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْ هَذَا يَنْهَشُهُ هَذَا وَالْخُطُّ الْخَارِجُ الْأَمَلُ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Sufyan] from [his father] from [Abu Ya'la] from [Ar Rabi' bin Khutsaim] from [Abdullah bin Mas'ud] said: Rasulullah sallallahu 'alaihi wa Salam made a square line, in the middle he made a line, one line outside it and several lines around the middle then he said: "These are the children and grandchildren of Adam, this is the death that surrounds him, what is in the middle is man and these lines are his obstacles, if he survives this one he is bitten by this one (meaning death), while the lines outside are wishful thinking." This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 13201
Imam Bukhari : 5938

HUMAN NATURE IS NEVER SATISFIED

Hadith Imam Tirmidzi Number 2379

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْرُمُ ابْنُ آدَمَ وَيَشَبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qatadah] from [Anas] said: Rasulullah peace be upon him said: "Adam's children and grandchildren are old while there are two of them who are young; greed for wealth and greed for age." This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7864, 8117, 8345, 8578, 8589, 8760, 9343, 9400, 10110, 11699, 11757, 12260, 12528, 13198, 13408

Imam Muslim : 1734, 1735, 1736

Imam Tirmidzi : 2260, 2261, 2379

Imam Ibnu Majah : 4223, 4224

TROUBLE AND CERTAIN DEATH

Hadith Imam Tirmidzi Number 2380

حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فَرَّاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ حَدَّثَنَا أَبُو الْعَوَّامِ وَهُوَ عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعَةٌ وَتَسْعُونَ مَنِيَّةً إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Hubairah Muhammad bin Firas Al Bashri] has told us [Abu Qutaibah Salm bin Qutaibah] has told us [Abu Al 'Awwam 'Imran Al Qaththan] from [Qatadah] from [Muththarraf bin Abdullah bin Asy Syakhir] from [his father] said: Rasulullah peace be upon him said: "Adam's children and grandchildren are formed and beside him there are ninety-nine deaths, if deaths escape him, in the end he falls into old age too." Abu Isa said: This hadith hasan shahih gharib.

A THIRD OF THE NIGHT AND THE PRINCIPITY OF SALAWAT

Hadith Imam Tirmidzi Number 2381

حَدَّثَنَا هَنَادٌ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا

اللَّهِ جَاءَتْ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أَبِي قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَكْثَرُ الصَّلَاةِ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قَالَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذَا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Qabishah] from [Sufyan] from [Abdullah bin Muhammad bin 'Uqail] from [Ath Thufail bin Ubai bin Ka'ab] from [his father] said: When two-thirds of the night had passed, the Messenger of Allah sallallahu 'alahi wa Salam woke up and said: "O people, remember Allah, remember Allah, the first blow came and was accompanied by a blow secondly, death comes with what is in it, death comes with all its continuation, death comes with all its continuation." Ubai said: O Messenger of Allah, I often bring blessings to you, so how much do I pray to you? Rasulallahpeace be upon him answered: "Whatever." I asked: A quarter? Rasulallah sallallahu 'alahi wa Salam answered: "Whatever, if you add it is better for you." I asked: Half? He answered: "Whatever, if you add to it, it is better for you." I asked: Two-thirds? "Whatever, if you add to it, it is better for you." I said: I will make all my prayers for you. He said: "Then you will be satisfied from your sorrows and your sins will be forgiven." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 20289

SHAME TO GOD ACCORDING TO THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2382

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَبَانَ بْنِ إِسْحَقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ عَنْ مُرَّةَ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيُوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا نَسْتَحْيِي وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَاكَ وَلَكِنَّ الْإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَالْبَطْنَ وَمَا حَوَى وَلِتَذْكُرَ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنْ اللَّهِ حَقَّ الْحَيَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبَانَ بْنِ إِسْحَقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ

Narrated to us [Yahya bin Musa] has told us [Muhammad bin 'Ubaid] from [Aban bin Ishaq] from [Ash Shabbah bin Muhammad] from [Murrah Al Hamdani] from [Abdullah bin Mas'ud] said: Rasulallahpeace be upon him said: "Be ashamed of Allah in truth." Said Ibn Mas'ud: We said: O Messenger of Allah, we are ashamed, thank Allah. He said: "Not that, but true shame towards Allah is that you guard your head and what you understand and your stomach and its contents, remembering death and all destruction, whoever desires the afterlife, he abandons the ornaments of this world, whoever does so, he is truly ashamed of Allah." Abu Isa said: This hadith is gharib, we only know it from this sanad line from the

PREPARE YOURSELF FOR THE NEXT DAY Hadith Imam Tirmidzi Number 2383

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ عَنْ صُمْرَةَ بْنِ حَبِيبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهْقَالِ هَذَا حَدِيثٌ حَسَنٌ قَالَ وَمَعْنَى قَوْلِهِ مَنْ دَانَ نَفْسَهُ يَقُولُ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ وَيُرَوَّى عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَتَزَيَّنُوا لِلْعَرْضِ الْأَكْبَرِ وَإِنَّمَا يَخْشَى الْحِسَابَ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا وَيُرَوَّى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ لَا يَكُونُ الْعَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَيْنَ مَطْعَمُهُ وَمَلْبَسُهُ

Narrated to us [Sufyan bin Waqi'] has told us ['Isa bin Yunus] from [Abu Bakr bin Abu Maryam], and has told us [Abdullah bin Abdurrahman] has told us ['Amru bin 'Aun] has told us [Ibnu Al Mubarak] from [Abu Bakr bin Abu Maryam] from [Dlamrah bin Habib] from [Syaddad bin Aus] from The Prophet peace be upon him said: "An intelligent person is one who prepares himself and does good deeds for the day after death, while a stupid person is a person whose soul follows his desires and fantasizes about Allah." He said: This hadith is hasan, he said: The meaning of the Prophet's words "The person who prepares himself" he said: That is the person who always corrects himself during his time in this world before being reckoned with on the Day of Judgment. And it has been narrated from Umar bin Al Khottob that he said: reckon (count) yourselves before you are counted and prepare for the day when all are brought (to the Almighty Rabb), the reckoning (reckoning) will be light on the Day of Resurrection for those who always reckon with themselves when they are in the world." And it has been narrated from Maimun bin Mihran that he said: A servant will not be pious until he reckons with himself as he reckons with his friend from whom he gets his food and clothing."

Hadith Corroboration
Imam Ahmad : 16501
Imam Ibnu Majah : 4250

THE GRAVE IS THE GARDEN OF HEAVEN OR THE HELL OF HELL Hadith Imam Tirmidzi Number 2384

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَدُوءِيهِ حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ الْعُرَيْنِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَائِيُّ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَصَلًّا فَرَأَى نَاسًا كَانَتْهُمْ يَكْتَشِرُونَ قَالَ أَمَا

إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَازِمِ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى فَأَكْثَرُوا مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ الْمَوْتِ فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فِيهِ فَيَقُولُ أَنَا بَيْتُ الْغُرْبَةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا أَمَا إِنْ كُنْتَ لِأَحَبِّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وَلَّيْتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ قَالَ فَيَتَسَّعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لِأَبْغَضِ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وَلَّيْتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ قَالَ فَيَلْتَمِسُ عَلَيْهِ حَتَّى يَلْتَقِيَ عَلَيْهِ وَتَحْتَلِفُ أَضْلَاعُهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ وَيُقَيِّضُ اللَّهُ لَهُ سَبْعِينَ تَيْنًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيََتِ الدُّنْيَا فَيَنْهَشُنَّهُ وَيَحْدِشُنَّهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Ahmad bin Maduwaih] has narrated to us [Al Qasim bin Al Hakam Al 'Urani] has narrated to us ['Ubaidullah bin Al Walid Al Washshafi] from ['Athiyah] from [Abu Sa'id] said: The Messenger of Allah Shallallahu 'alaihi wa Salam entered his place of prayer and saw people, it seemed as if they were laughing until their teeth were visible, he said: "Remember, indeed, if you remember the destroyer of all pleasures a lot, you will not be able to do what I see, so remember the destroyer of all pleasures a lot, indeed there is no day when you pass by a grave (cemetery) but it says: I am the house of solitude, I am the house of solitude, I am the house of dirt, I am the house of worms. When a believing servant is laid to rest, the grave says to him: Welcome, you are the one who walks on my back whom I like best, because now I have been given the power to handle you and you return to me, you will see what I will do to you." Rasulullahepeace be upon him said: "Then it was widened for him as far as the eye could see and the door to heaven was opened for him. And when a vile servant or infidel was buried, the grave said to him: Not welcome, you are the person who crosses on my back who I hate the most, because now I am given the power to handle you and you return to me, you will know what I will do to you." Rasulullahepeace be upon him said: "Then the grave squeezed him until it hit him so that his bones were not in disarray (in disarray)," - the apostle demonstrated by inserting some of his fingers into the others - Abu Sa'id said: Rasulullahepeace be upon him said: "Allah has given him seventy large snakes, if one of them blows on the earth Nicaia will not grow anything as long as the world is still there, then everything bites and wounds him until he comes to reckoning." Abu Sa'id said: Rasulullahepeace be upon him said: "Indeed, the grave is one of the gardens of heaven or one of the pits of hell." Abu Isa said: This hadith is gharib, we only know it from this sanad.

**UMAR SAW MAT SCARS ON THE BODY OF THE PROPHET
MUHAMMAD ShaLALLAHU ALAIHI WASALLAM**

Hadith Imam Tirmidzi Number 2385

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مُتَّكِيٌّ عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ فِي جَنْبِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ

Narrated to us [Abd bin Humaid] has told us [Abdur Razzaq] from [Ma'mar] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Abu Tsauro] said: I heard [Ibn 'Abbas] say: it has been reported to me [Umar bin Al Khaththab] said: I entered the residence of Rasulullah sallallahu 'alahi wa Salam, he leaned on a sand mat, I saw his mark on his stomach below. Abu Isa said: This hadith is hasan sahih and there is a long story in this hadith.

Hadith Corroboration
Imam Ahmad : 12379

WARNING AGAINST WORLD Slander Hadith Imam Tirmidzi Number 2386

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ عَنْ الزُّهْرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفٍ وَهُوَ حَلِيفُ بَنِي عَامِرٍ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ وَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُمْ ثُمَّ قَالَ أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ قَالُوا أَجَلُ يَا رَسُولَ اللَّهِ قَالَ فَأَبْشِرُوا وَأَمَلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Ma'mar] and [Yunus] from [Az Zuhri] that [Urwah bin Az Zubair] told him that [Al Miswar bin Makhramah] told him that [Amru bin 'Auf], who he was an ally of Bani 'Amir bin Lu' ai, who he took part in the battle of Badr with Rasulullah sallallahu 'alahi wa Salam, he told him that Rasulullah Sallallahu 'alahi wa Salam sent Abu 'Ubaidah bin Al Jarrah then he came with treasure from Bahrain and the Ansar heard of Abu 'Ubaidah's arrival then they prayed the dawn prayer with Rasulullah Sallallahu 'alahi wa Salam, after the prayer Rasulullah Sallallahu 'alahi wa Salam rushed and they confronted him, Rasulullah Sallallahu 'alahi wa Salam smiled when he saw them, after that he said: "I think you heard that Abu 'Ubaidah has come with something." They said: It is true, O Messenger of Allah. He said: "Be happy

and hope for what will please you, by Allah it is not poverty that I fear for you, but I fear that the world will be opened to you as it was opened to those before you, then you compete with it as they competed with it and then it destroys you as they did." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7728, 18157
Imam Bukhari : 2924, 3712
Imam Muslim : 5261

ADAB IN ASKING FOR AND TAKING TREASURE

Hadith Imam Tirmidzi Number 2387

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَابْنِ الْمُسَيَّبِ أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى فَقَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرَزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْتِي أَنْ يَقْبَلَهُ ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا فَقَالَ عُمَرُ إِنِّي أَشْهَدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْتِي أَنْ يَأْخُذَهُ فَلَمْ يَرَزَأُ حَكِيمٌ أَحَدًا مِنَ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تُوفِّيَ قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Suwaid] has reported to us [Abdullah] from [Yunus] from [Az Zuhri] from ['Urwah] and [Ibnu Al Musayyib] that [Hakim bin Hizam] said: I asked Rasulullah sallAllahu 'alahi wa Salam then he gave me, after that I asked him, he gave me, then I asked him, he gave me, after that he said: "O Judge, indeed this treasure is sweet green, whoever takes it with generosity of spirit, he is blessed, whereas whoever takes it with ambition and greed of soul, he is not blessed and is like someone who eats but is not full, the hand above is better than the hand below." The Judge said: I said: O Messenger of Allah, by the One who sent you with the truth, I will not ask anyone for anything after your king's death until I leave this world. Abu Bakr called Hakim to be given something, he was reluctant to accept it, after that Umar called him to be given something, he did not accept it at all then Umar said: I made you, O Muslims, witnesses to Hakim, in fact I have offered him his right to the spoils of this war but he was reluctant to take it. The judge did not accept anything from anyone after the Prophet sallAllahu 'alahi wa Salam until he died. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 15022, 25874
Imam Bukhari : 1379, 2545, 2910, 5960
Imam Muslim : 1717
Imam Nasa'i : 2484, 2554, 2555, 2556
Imam Darimi : 1591, 2632

POST-RASULULLAH TROUBLE AND PLEASURE

Hadith Imam Tirmidzi Number 2388

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَا ابْتُلِينَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالضَّرَاءِ فَصَبَرْنَا ثُمَّ ابْتُلِينَا بِالسَّرَّاءِ بَعْدَهُ فَلَمْ نَصْبِرْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah] has told us [Abu Shofwan] from [Yunus] from [Az Zuhri] from [Humaid bin Abdurrahman] from [Abdurrahman bin 'Auf] said: When we were with the Messenger of Allah we were tested with hardship and we were patient, then after he died we were tested with pleasure and we were not patient." Abu Isa said: This hadith is hasan.

GOD'S PROMISE TO FULFILL PEOPLE WHO FOCUS ON WORSHIP

Hadith Imam Tirmidzi Number 2389

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسَدَّ فَقْرَكَ وَإِلَّا تَفَعَّلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسَدَّ فَقْرَكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ هُرْمُزٌ

Narrated to us ['Ali bin Khasyram] has told us ['Isa bin Yunus] from ['Imran bin Za'idah bin Nasyith] from [his father] from [Abu Khalid Al Walibi] from [Abu Hurairah] from the Prophet peace be upon him he said: "Indeed, Allah Ta'ala says: O son of Adam, focus on worshiping me and I will fulfill it. your chest with enough and I will cover your poverty, if you don't do it I will fill your hands with busyness and I will not cover your poverty." He said: This hadith is Hasan Gharib, as for Abu Kholid Al Walibi, his name is Hurmuz.

WORSHIP TO FULFILL NEEDS AND AVOID BUSYNESS

Hadith Imam Tirmidzi Number 2390

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسَدَّ فَقْرَكَ وَإِلَّا تَفَعَّلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسَدَّ فَقْرَكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ هُرْمُزٌ

Narrated to us ['Ali bin Khasyram] has told us ['Isa bin Yunus] from ['Imran bin Za'idah bin Nasyith] from [his father] from [Abu Khalid Al Walibi] from [Abu Hurairah] from the Prophet peace be upon him he said: "Indeed, Allah Ta'ala says: O son of Adam, focus on

worshipping me and I will fulfill it. your chest with enough and I will cover your poverty, if you don't do it I will fill your hands with busyness and I will not cover your poverty." He said: This hadith is Hasan Gharib, as for Abu Kholid Al Walibi, his name is Hurmuz.

Hadith Corroboration
Imam Ahmad : 8342
Imam Ibnu Majah : 4097

THE INCIDENTAL MIRACLE OF WHEAT IN THE TIME OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2391

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ تُوْفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَنَا شَطْرٌ مِنْ شَعِيرٍ فَأَكَلْنَا مِنْهُ مَا شَاءَ اللَّهُ ثُمَّ قُلْتُ لِلْجَارِيَةِ كَيْلِيهِ فَكَالَتْهُ فَلَمْ يَلْبَثْ أَنْ فَنِي قَالَتْ فَلَوْ كُنَّا تَرَكْنَاهُ لَأَكَلْنَا مِنْهُ أَكْثَرَ مِنْ ذَلِكَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ صَحِيحٌ وَمَعْنَى قَوْلِهَا شَطْرٌ تَعْنِي شَيْئًا

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Hisham bin 'Urwah] from [his father] from ['Aisha] said: Rasulullah sallallahu 'alahi wa Salam died and we had half the wheat, we ate it then I said to the female slave: measure it. He then measured it. Not long after the food ran out, the woman said: If we had left it (meaning not measured it), we could have eaten more than that. Abu Isa said: This hadith is hasan sahih and the meaning of the words 'A`isyah: Half, that is, something.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

PROHIBITED DECORATIONS THAT REMIND THE WORLD

Hadith Imam Tirmidzi Number 2392

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عَزْرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَمِيرِيِّ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ كَانَ لَنَا قِرَامٌ سِتْرٌ فِيهِ تَمَائِيلُ عَلَى بَابِي فَرَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ انْزِعِيهِ فَإِنَّهُ يُذَكِّرُنِي الدُّنْيَا قَالَتْ وَكَانَ لَنَا سَمَلٌ قَطِيفَةٌ تَقُولُ عَلَمُهَا مِنْ حَرِيرٍ كُنَّا نَلْبَسُهَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Dawud bin Abu Hind] from ['Azrah] from [Humaid bin Abdurrahman Al Himyari] from [Sa'ad bin Hisham] from ['Aisyah] said: We had thin mosquito nets with pictures on my two doors and then Rasulullah Sallallahu 'alahi wa Salam saw it, he said: "Take it off because it reminds me of the world." 'A`isyah said: We have worn silk cloth, he said: The painting is made of silk, we used to use it. Abu Isa said: This hadith is hasan shahih gharib from this sanad line.

PROPHET MUHAMMAD SALALLAHU ALAIHI WASALLAM SLEEPED

WITH A PILLOW MADE OF LEATHER FILLED WITH DRY GRASS

Hadith Imam Tirmidzi Number 2393

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي يَضْطَجِعُ عَلَيْهَا مِنْ أَدَمٍ حَشْوَهَا لَيْفٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Hannad] has told us ['Abdah] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] said: The pillow of the Messenger of Allah sallallahu 'alaihi wa Salam on which he sleeps is made of leather filled with dry grass. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 5452

Imam Muslim : 3882

Imam Abu Dawud : 3618

PROPHET MUHAMMAD SALALLAHU ALAIHI WASALLAM STATED EVERYTHING LEFT WAS LITTLE EXCEPT THE SHOULDERS

Hadith Imam Tirmidzi Number 2394

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي مَيْسَرَةَ عَنْ عَائِشَةَ أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو مَيْسَرَةَ هُوَ الْهَمْدَانِيُّ اسْمُهُ عَمْرُو بْنُ شَرْحِبِيلَ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Sufyan] from [Abu Ishaq] from [Abu Maisarah] from ['Aisyah], they slaughtered a goat then the Prophet peace be upon him asked: "What is left?" 'A' ishah replied: There is nothing left but his shoulders. He said: "Everything is there apart from the shoulders." Abu Isa said: This hadith is hasan sahih and Abu Maisarah Al Hamdani's name is 'Amru bin Syurahbil.

Hadith Corroboration

Imam Ahmad : 23107

THE FAMILY OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DID NOT LIGHT A FIRE FOR A MONTH

Hadith Imam Tirmidzi Number 2395

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ إِنْ كُنَّا يَتَوَلَّى مُحَمَّدٍ نَمَكْتُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ إِنْ هُوَ إِلَّا الْمَاءُ وَالتَّمْرُ قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani] has told us ['Abdah] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] said: We are Muhammad's family, for a month we never lit

fire, there was only water and dates. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Muslim : 5280
Imam Ibnu Majah : 4134

THE SUFFERING OF THE PROPHET MUHAMMAD ShalALLAHU ALAIHI WASALLAM AND BILAL WHEN THERE WAS NO FOOD Hadith Imam Tirmidzi Number 2396

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ أَخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ وَلَقَدْ أُودِيتُ فِي اللَّهِ وَمَا يُؤْذَى أَحَدٌ وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ دُو كَبِدٍ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ حِينَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَارِبًا مِنْ مَكَّةَ وَمَعَهُ بِلَالٌ إِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُهُ تَحْتَ إِبْطِهِ

Narrated to us [Abdullah bin Abdurrahman] narrated to us [Rauh bin Aslam Abu Hatim Al Bashri] narrated to us [Hammad bin Salamah] narrated to us [Tsabit] from [Anas] who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: I used to be frightened (terrorized) for the sake of Allah when there was no one to be frightened (terrorized), I was hurt for the sake of Allah when there was no one to be hurt, thirty days and thirty nights passed while Bilal and I had no food to eat except something hidden in Bilal's armpit." Abu Isa said: This hadith is hasan sahih, as for the meaning of this hadith, when the Prophet (peace and blessings of Allah be upon him) left Makkah with Bilal, the only food Bilal took with him was what he carried under his armpit.

Hadith Corroboration
Imam Ahmad : 1755, 1891, 3163, 10891, 11767, 13543, 20161, 22805, 25959
Imam Bukhari : 1749, 3343, 3563, 6430, 6599
Imam Muslim : 5229, 5230, 5327
Imam Abu Dawud : 2278
Imam Tirmidzi : 502, 2396
Imam Nasa'i : 1418
Imam Ibnu Majah : 148

THE SACRIFICE OF 'ALI BIN ABU THALIB IN THE TIME OF Famine Hadith Imam Tirmidzi Number 2397

حَدَّثَنَا هَنَادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ خَرَجْتُ فِي يَوْمٍ شَاتٍ مِنْ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَخَذْتُ إِهَابًا مَعْطُوبًا فَحَوَّلْتُ وَسْطَهُ فَأَدْخَلْتُهُ عُنُقِي وَشَدَدْتُ وَسْطِي فَحَزَمْتُهُ بِخُوصِ التَّخْلِ وَإِنِّي لَشَدِيدُ

الجُوعَ وَلَوْ كَانَ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ لَطَعِمْتُ مِنْهُ فَخَرَجْتُ أَلْتَمِسُ شَيْئًا فَمَرَرْتُ
بِيهُودِيٍّ فِي مَالٍ لَهُ وَهُوَ يَسْتَقِي بِبَكْرَةٍ لَهُ فَاطْلَعْتُ عَلَيْهِ مِنْ ثُلْمَةٍ فِي الْحَائِطِ فَقَالَ مَا لَكَ يَا أَعْرَابِي هَلْ لَكَ فِي كُلِّ
دَلْوٍ بِتَمْرَةٍ قُلْتُ نَعَمْ فَافْتَحَ الْبَابَ حَتَّى أَدْخُلَ فَفَتَحَ فَدَخَلْتُ فَأَعْطَانِي دَلْوَهُ فَكُلَّمَا نَزَعْتُ دَلْوًا أَعْطَانِي تَمْرَةً
حَتَّى إِذَا امْتَلَأْتُ كَفَى أَرْسَلْتُ دَلْوَهُ وَقُلْتُ حَسْبِي فَأَكَلْتُهَا ثُمَّ جَرَعْتُ مِنَ الْمَاءِ فَشَرِبْتُ ثُمَّ جِئْتُ الْمَسْجِدَ
فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Hannad] has told us [Yunus bin Bukair] from [Muhammad bin Ishaq] that [Yazid bin Ziyad] from [Muhammad bin Ka'ab Al Quradli] has told me [the one who] heard [Ali bin Abu Talib] say: One cold day I went out of the house of the Messenger of Allah peace be upon him and I took a tanned leather that was already damaged then I made a hole in the middle then I put my neck and I tightened the middle then I put a belt with date leaves while I was very hungry, if in the house of the Messenger of Allah peace be upon him there was food I would have eaten it, then I went out to look for something and passed a Jew who was in his garden and was watering with his bucket, then I peeped at him through the hole in the wall, he said: What is wrong with you, O Bedouin, do you want to water in exchange for a date for every bucket? I replied: Yes, please open the door. The door was opened and I entered, he handed me his bucket, every time I took a bucket he gave me a date, until when my palm was full of dates I handed him back the bucket and I said: It is enough, then I ate it and drank some water then I came to the mosque and found the Messenger of Allah (peace and blessings of Allah be upon him) in it. Abu Isa said: This hadith is hasan gharib.

GIVING A DATE BY THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TO A FRIEND

Hadith Imam Tirmidzi Number 2398

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسِ الْجَرِيرِيِّ قَالَ سَمِعْتُ أَبَا
عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَصَابَهُمْ جُوعٌ فَأَعْطَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً تَمْرَةً
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Hafsh 'Amru bin 'Ali] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from ['Abbas Al Jurairi] said: I heard [Abu 'Uthman An Nahdi] tell from [Abu Hurairah], The companions were stricken with hunger and the Messenger of Allah sallAllahu 'alahi wa Salam gave them only one grain. Abu Isa said: This hadith is hasan sahih

THE STORY OF THREE HUNDRED MEN AND THE BIG FISH THAT WERE EATEN FOR EIGHTEEN DAYS

Hadith Imam Tirmidzi Number 2399

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ وَهَبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ ثَلَاثُ مِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَفَنِي زَادُنَا حَتَّى إِنْ كَانَ يَكُونُ لِلرَّجُلِ مِنَّا كُلُّ يَوْمٍ تَمْرَةً فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ كَانَتْ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا وَأَتَيْنَا الْبَحْرَ فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَرَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ وَهَبِ بْنِ كَيْسَانَ أَتَمَّ مِنْ هَذَا وَأَطْوَلَ

Narrated to us [Hannad] has told us ['Abdah] from [Hisyam bin 'Urwah] from [Wahab bin Kaisan] from [Jabir bin Abdullah] said: Rasulullah sallallahu 'alaihi wa Salam sent us and there were three hundred of us, we carried our provisions on our shoulders and then our provisions ran out until even if someone from us ate, it was only one date per day. He was asked: "O Abu Abdullah, where did someone's dates fall? He answered: We found traces of them when we lost the dates, And we finally went to the sea, it turned out there was a big fish that was thrown up by the sea and then we ate it for eighteen days as we pleased. Abu Isa said: This hadith is hasan sahih . It was narrated through another sanad from Jabir bin Abdullah, and [Malik bin Anas] narrated it from [Wahab bin Kaisan] more completely and at greater length than this hadith.

Hadith Corroboration
Imam Bukhari : 2761
Imam Muslim : 3577, 3579
Imam Ibnu Majah : 4149

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM CRIED BECAUSE OF THE PLEASURE OF THE MUSH'AB WHO HAD LOST Hadith Imam Tirmidzi Number 2400

حَدَّثَنَا هَنَادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنِي يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ إِذْ طَلَعَ مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ مَرْقُوعَةٌ بَفَرٍ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَى لِلَّذِي كَانَ فِيهِ مِنَ النَّعْمَةِ وَالَّذِي هُوَ الْيَوْمَ فِيهِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ إِذَا غَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ قَالُوا يَا رَسُولَ اللَّهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْتُمْ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيَزِيدُ بْنُ زِيَادٍ هُوَ ابْنُ مَيْسَرَةَ وَهُوَ مَدَنِيٌّ وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وَيَزِيدُ بْنُ زِيَادٍ الدَّمَشْقِيُّ الَّذِي

رَوَى عَنْ الزُّهْرِيِّ رَوَى عَنْهُ وَكِيعٌ وَمَرْوَانُ بْنُ مُعَاوِيَةَ وَيَزِيدُ بْنُ أَبِي زِيَادٍ كُوفِيُّ رَوَى عَنْهُ سُفْيَانُ وَشُعْبَةُ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ

Narrated to us [Hannad] has told us [Yunus bin Bukair] from [Muhammad bin Ishaq] has told us [Yazid bin Ziyad] from [Muhammad bin Ka'ab Al Quradli] has told me [someone] who has heard [Ali bin Abu Talib] say: When we were sitting in the mosque with Rasulullah peace be upon him, suddenly Mush'ab bin 'Umair appeared carrying nothing but his shawl was full of leather patches, when the Messenger of Allah peace be upon him saw it he cried because he remembered the enjoyment of the Mush'ab earlier compared to today and then the Messenger of Allah peace be upon him said: What about one of you who in the morning wears one garment and in the afternoon wears another, and in front of him a dish of food is prepared and then replaced with another dish, you cover your house as the Kaaba is shrouded? The companions said: O Messenger of Allah, on that day we were better than today so we focused on worship and we were given enough for life's burdens. Then Rasulullah peace be upon him answered: "In fact, today you are better than that day." Abu Isa said: This hadith is hasan gharib, as for Yazid bin Ziyad, he is the son of Maisarah, he is from Medina and is often a source of narration from Malik bin Anas and other scholars, while Yazid bin Ziyad Ad Dimasyqi who narrated the hadith from Az Zuhri, his hadith was narrated by Waqi', Marwan bin Mu'awiyah and Yazid bin Abu Ziyad, he is a person from Kufa where Sufyan, Syu'bah and Ibn 'Uyainah and other imams narrated hadith from him.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ASKED FOR MILK FOR AHLUSH SHUFFAH

Hadith Imam Tirmidzi Number 2401

حَدَّثَنَا هَنَادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ أَهْلُ الصُّفَّةِ أَضْيَافَ أَهْلِ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ وَأَشَدُّ الْحَجَرِ عَلَى بَطْنِي مِنَ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ فِيهِ فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلَّا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلَّا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَسَّمَ حِينَ رَأَى وَقَالَ أَبَا هُرَيْرَةَ قُلْتُ لَبَيْكَ يَا رَسُولَ اللَّهِ قَالَ الْحَقُّ وَمَضَى فَاتَّبَعْتُهُ وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَوَجَدَ قَدَحًا مِنْ لَبَنٍ فَقَالَ مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ قِيلَ أَهْدَاهُ لَنَا فَلَانَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا هُرَيْرَةَ قُلْتُ لَبَيْكَ فَقَالَ الْحَقُّ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ وَهُمْ أَضْيَافُ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَنْتَاولْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذَلِكَ وَقُلْتُ مَا هَذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصِيبَنِي

مِنْهُ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي وَلَمْ يَكُنْ بَدُّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَاتَّيَتْهُمْ فَدَعَوْتُهُمْ فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ فَقَالَ أَبُو هُرَيْرَةَ خُذِ الْقَدَحَ وَأَعْطِهِمْ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أَنَاوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوْى ثُمَّ يَرُدُّهُ فَأَنَاوِلُهُ الْآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ فَقَالَ أَبُو هُرَيْرَةَ اشْرَبْ فَشَرِبْتُ ثُمَّ قَالَ اشْرَبْ فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ اشْرَبْ حَتَّى قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى ثُمَّ شَرِبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Yunus bin Bukair] has told me [Umar bin Dharr] has told us [Mujahid] from [Abu Hurairah] said: Ahlulsh Suffah are the guests of the Muslims, they have no place to put their families and possessions. By Allah, except Whom there is no god, I used to bend my body while sitting on the ground because of hunger and I tied a stone to my stomach. One day I was sitting on a road that they could use when traveling. Abu Bakr passed by me, I asked him about one of the verses of the Book of Allah, I did not ask him except to make me full, he passed by and refused (answer), after that Umar passed by and I asked him about one of the verses of the Book of Allah, I did not ask him except to make me full, he passed by and refused (answer), then Abu Al Qasim peace be upon him passed by, he smiled when he saw me, he said: "O Abu Hurairah!" I replied: Yes, O Messenger of Allah. He said: "Come along." He left then I followed him, he entered the house then I asked permission to enter, he allowed me, he found a large container with milk, he asked: "Where does this milk come from for you guys?" it was said to him: Someone gave it to us." Rasulallahpeace be upon him said: "Abu Hurairah!" I answered: OK. He said: "Go to the ahlulsh shufah, call them, they are guests of the Muslims, they have no place to put their family and property." When alms came, he sent it to them and he did not use it at all, if there was a gift, he sent it to them and he ate a little of it and invited them along. This disturbed me and I said: What is this container for the ahlulsh shufah for while I am his messenger for them, he will order me to distribute it to them, hopefully he will drink a little and I hope to drink some of it, but I have to obey Allah and His Messenger satisfied then he returned it, after that I took it for him others until it was the turn of Rasulallahpeace be upon him while they were all satisfied, after that Rasulallahpeace be upon him took the container and put it in his hand, he lifted his head and said: "Abu Hurairah, drink." I drank then he said: "Drink." I continued drinking, he said: "Drink" until I said: By the One who sent you with the truth, I can no longer stand it. Then he took the container, he praised Allah, said Namba Allah then drank. Abu Isa said: This hadith is hasan sahih .

PROHIBITION OF EXCESSIVE EATING

Hadith Imam Tirmidzi Number 2402

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ حَدَّثَنَا يَحْيَى الْبَكَّاءُ عَنْ ابْنِ عُمَرَ قَالَ تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُفَّ عَنَّا جُشَاءَكَ فَإِنَّ أَكْثَرَهُمْ شَبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا

يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ

Narrated to us [Muhammad bin Humaid Ar Rozi] has told us [Abdul Aziz bin Abdullah Al Qurasyi] has told us [Yahya Al Bakka'] from [Ibn Umar] said: There was a man burping in the presence of the Prophet peace be upon him, then the Prophet said: "Stop your burping from us because indeed most of the people who are full in the world on the Day of Resurrection are the ones who have been hungry the longest." Abu Isa said: This hadith is hasan gharib from this chain of isnaad, and in this chapter there is a hadith from Abu Juhaifah.

Hadith Corroboration
Imam Ibnu Majah : 3341

THE CONDITION OF THE FRIENDS' CLOTHING Smelled GOATS WHEN IT WAS WET

Hadith Imam Tirmidzi Number 2403

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ يَا بُنَيَّ لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصَابَتْنَا السَّمَاءُ لَحَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّهُ كَانَ ثِيَابَهُمُ الصُّوفَ فَإِذَا أَصَابَهُمُ الْمَطَرُ يَجِيءُ مِنْ ثِيَابِهِمْ رِيحُ الضَّأْنِ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qotadah] from [Abu Burdah bin Abu Musa] from [his father] said: O my son, if you had seen us when we were with the Messenger of Allah and we were exposed to rain water, you would have thought that our smell was like the smell of goats. Abu Isa said: This hadith is hasan sahih , the meaning of this hadith is that their clothes are made of sheep's wool and when exposed to rain water their clothes give off the smell of goats.

Hadith Corroboration
Imam Ahmad : 18822, 18924
Imam Abu Dawud : 3515
Imam Ibnu Majah : 3552

IBRAHIM AN NAKHA'T'S VIEWS ON BUILDINGS

Hadith Imam Tirmidzi Number 2404

حَدَّثَنَا الْجَارُودُ بْنُ مُعَاذٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ الْبِنَاءُ كُلُّهُ وَبَالَ قُلْتُ أَرَأَيْتَ مَا لَا بُدَّ مِنْهُ قَالَ لَا أَجْرَ وَلَا وَزَرَ

Narrated to us [Al Jarud bin Mu'adz] has told us [Al Fadll bin Musa] from [Sufyan Ats Tsauri] from [Abu Hamzah] from [Ibrahim An Nakha'i] said: The entire building is a disaster. I said: Isn't that necessary. He answered: There are no merits or sins.

REWARD FOR THOSE WHO LEAVE LUXURIOUS CLOTHES FOR THE SAKE OF ALLAH

Hadith Imam Tirmidzi Number 2405

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدَ الرَّحِيمِ بْنِ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلٍّ الْإِيمَانِ شَاءَ يَلْبَسُهَا هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ حُلُّ الْإِيمَانِ يَعْنِي مَا يُعْطَى أَهْلُ الْإِيمَانِ مِنْ حُلِّ الْجَنَّةِ

Narrated to us [Abbas bin Muhammad Ad Dauri] has told us [Abdullah bin Yazid Al Muqri`] has told us [Sa'id ibn Abu Ayyub] from [Abu Marhum 'Abdur Rahim bin Maimun] from [Sahal bin Mu'adz bin Anas Al Juhani] from [his father], Rasulullahpeace be upon him said: "Whoever abandons (luxurious) clothes because he is humble to Allah when If he is able, Allah will call him on the Day of Judgment in front of all creatures until He will allow him to choose clothes from whatever subject he wants." This hadith hasan and the meaning of the saying: "Jewelry of faith" is heavenly jewelry given to people of faith.

Hadith Corroboration
Imam Ahmad : 15078

EVERYTHING IS IN GOD'S WAY EXCEPT FOR BUILDINGS

Hadith Imam Tirmidzi Number 2406

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ عَنْ إِسْرَائِيلَ عَنْ شَيْبِ بْنِ بَشِيرٍ هَكَذَا قَالَ شَيْبُ بْنُ بَشِيرٍ وَإِنَّمَا هُوَ شَيْبُ بْنُ بَشِيرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّفَقَّهْ كُلُّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Muhammad bin Humaid Ar Rozi] has told us [Zafir bin Sulaiman] from [Isra'il] from [Syabib bin Basyir] like this, saying Syabib bin Basyir - he is Syabib bin Bisyr - from [Anas bin Malik] said: Rasulullahpeace be upon him said: "All living is in the way of Allah except for buildings so there is no good in it." Abu Isa said: This hadith is gharib.

THE SUFFERING OF KHABBAB PAIN AND THE PROHIBITION OF DEATH DEATH

Hadith Imam Tirmidzi Number 2407

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ قَالَ أَتَيْنَا خَبَّابًا نَعُودُهُ وَقَدْ اكْتَوَى

سَبْعَ كَيَّاتٍ فَقَالَ لَقَدْ تَطَاوَلَ مَرَضِي وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمَتَّنُوا الْمَوْتَ لَتَمَتَّنَيْتُ وَقَالَ يُوجَرُ الرَّجُلُ فِي نَفَقَتِهِ كُلِّهَا إِلَّا التُّرَابَ أَوْ قَالَ فِي الْبِنَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Syarik] from [Abu Ishaq] from [Haritsah bin Mudlarrib] said: We came to visit [Khabbab] because he had been treated by applying a hot iron to the sick part four times, then he said: I have been sick for quite a long time if I had not heard that the Messenger of Allah peace be upon him once said: "Do not dream of dying," I must have been dreaming, and he said: "A person will be rewarded in all his income other than land," or he said: "In income for buildings." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 6692

GIVING CLOTHES FROM IBNU ABBAS TO BEGGERS Hadith Imam Tirmidzi Number 2408

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ حَدَّثَنَا حُصَيْنٌ قَالَ جَاءَ سَائِلٌ فَسَأَلَ ابْنَ عَبَّاسٍ فَقَالَ ابْنُ عَبَّاسٍ لِلْسَّائِلِ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ نَعَمْ قَالَ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ وَتَصُومُ رَمَضَانَ قَالَ نَعَمْ قَالَ سَأَلْتُ وَلِلْسَّائِلِ حَقٌّ إِنَّهُ لِحَقٌّ عَلَيْنَا أَنْ نَصْلِكَ فَأَعْطَاهُ ثَوْبًا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظٍ مِنَ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Khalid bin Thahman Abul 'Ala`] has told us [Hushain] said: A beggar came and asked Ibn Abbas, [Ibn Abbas] said to the beggar: Do you testify that there is no God (who has the right to be worshipped) except Allah? he answered: Yes. Ibn Abbas asked again: Do you testify that Muhammad is the messenger of Allah? he answered: Yes. Ibn Abbas asked: Are you fasting during Ramadan? he answered: Yes. Ibn Abbas said: You have asked and for the requester there is a right and indeed it is our right to connect you," then Ibn Abbas gave him clothes and said: I have heard the Messenger of Allah peace be upon him say: "It is not a Muslim to give clothes to another Muslim but he will always be under the protection of Allah as long as there is still a piece of cloth on him." Abu Isa said: This hadith is hasan gharib from this sanad line.

SACRIFICE OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM AND HIS FRIENDS WHEN THEY RAN OUT OF PROFITS Hadith Imam Tirmidzi Number 2409

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ الْأَعْرَابِيِّ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us ['Abdul Wahhab Ats Tsaqafi], [Muhammad bin Ja'far], [Ibnu Abi 'Adi] and [Yahya bin Sa'id] from ['Auf bin Abu Jamilah Al A'rabi] from [Zurarah bin Aufa] from [Abdullah bin Salam] said: When Rasulullah peace be upon him arrived in Medina, the people rushed to greet he said: Rasulullah peace be upon him comes, Rasulullah peace be upon him comes, Rasulullah peace be upon him comes," I went to the people to see them, and when I had confirmed the face of Rasulullah peace be upon him I understood that his face was not the face of a liar, and the first thing he said was: "O all humans, spread greetings, give food and perform prayers on "When people are asleep, you will enter Paradise safely." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 22668
Imam Ibnu Majah : 1324, 3242
Imam Darimi : 1424, 2518

THE PRINCIPITY OF BEING GRATEFUL FOR FOOD

Hadith Imam Tirmidzi Number 2410

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدَنِيُّ الْغِفَارِيُّ حَدَّثَنِي أَبِي عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Muhammad bin Ma'nu Al Madani Al Ghifari] has told us [my father] from [Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet peace be upon him, he said: "The person who eats and is good at giving thanks is like the level of the person who fasts and is patient." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 7473
Imam Ibnu Majah : 1754, 1755
Imam Darimi : 1938

THE KINDNESS OF THE MUHAJIRIN WHO PRAYED FOR THE

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2411

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ بِمَكَّةَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبْذَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَةِ حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَتَيْنَيْتُمْ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al-Husayn bin Al-Hasan Al-Marwazi] narrated to us in Makkah, [Ibn Abi 'Adi] narrated to us [Humaid] from [Anas] who said: When the Prophet (peace and blessings of Allah be upon him) arrived in Medina, the emigrants came to him and said: O Messenger of Allah, we have not seen a people who are more generous in times of abundance, nor more helpful in times of hardship, than the people among whom we live; they provide for our needs, and they provide us with the produce of our crops until we fear they will take all the reward. The Prophet (peace and blessings of Allah be upon him) said: "No, as long as you pray to Allah for them and praise them." Abu Isa said: This hadith is hasan sahih g harib through this chain of chains.

Hadith Corroboration
Imam Abu Dawud : 4178

EASY AND WEAK PEOPLE ARE PROHIBITED FROM GOING TO HELL

Hadith Imam Tirmidzi Number 2412

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْأَوْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Hannad] has told us ['Abdah] from [Hisyam bin Urwah] from [Musa bin 'Uqbah] from [Abdullah bin Amru Al Audi] from [Abdullah bin Mas'ud] said: Rasulullah peace be upon him said: "Would you like me to tell you people who are forbidden for hell or people who are forbidden for hell; all relatives who are easy and easy." Abu Isa said: This hadith is hasan gharib.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DOING FAMILY WORK AT HOME

Hadith Imam Tirmidzi Number 2413

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ قُلْتُ لِعَائِشَةَ أَيْ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ إِذَا دَخَلَ بَيْتَهُ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Waki'] from [Syu'bah] from [Al Hakam] from [Ibrahim] from [Al Aswad bin Yazid] said: I asked [Aisyah] What did the Prophetpeace be upon him do when he entered the house? He answered: He does his family's work and when (prayer time) comes, he goes to pray. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 23015
Imam Abu Dawud : 47

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DID NOT RELEASE THE HANDSHAKE UNTIL THE OTHERS LET GO Hadith Imam Tirmidzi Number 2414

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عِمْرَانَ بْنِ زَيْدٍ التَّغْلِبِيِّ عَنْ زَيْدِ الْعَمِّيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ يَنْزِعُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ وَلَمْ يَرُ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ قَالَ هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Imran bin Zaid At Taghlibi] from [Zaid Al 'Ammi] from [Anas bin Malik] said: When someone met the Prophetpeace be upon him and shook hands with him, he did not release his handshake until the man released it first, and he did not turn his face away from the face of the person who met him until the man was first. turned his face away, and he was never seen putting his knees forward in front of his friends. Abu Isa said: This hadith is gharib.

GOD'S PUNISHMENT FOR PEOPLE WHO ARE ARROGANT AND SHOW LUXURY Hadith Imam Tirmidzi Number 2415

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ فَهُوَ يَتَجَلَجَلُ فِيهَا أَوْ قَالَ يَتَلَجَّلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Al Ahwash] from ['Atho` bin As Sa`ib] from [his father] from [Abdullah bin Amru], Rasulullahpeace be upon him said: "Before you there was

a person wearing his jewelry, he was proud of it then Allah ordered the earth to swallow him and the person continued to thrash in the ground-or said: thrashed until more in- until doomsday." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 10929

THREAT FOR ARROGANT PEOPLE

Hadith Imam Tirmidzi Number 2416

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخَشِّرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ الرِّجَالِ يَغْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ فَيُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ عُصَاةِ أَهْلِ النَّارِ طِينَةَ الْحَبَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Muhammad bin 'Ajlan] from [Amru bin Syu'aib] from [his father] from [his grandfather] from the Prophet peace be upon him said: "Arrogant people are gathered on the Day of Resurrection like ants with human faces, they are covered in humiliation from all corners, they are led to prison in hell hell called Bulas, above them there is the hottest fire, they drink the vomit and blood of the inhabitants of hell whose name is thinatul khabal." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6390

REWARD FOR THOSE WHO HOLD ANGER FOR THE SAKE OF ALLAH

Hadith Imam Tirmidzi Number 2417

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيَّرَهُ فِي أَيِّ الْخَوَرِ شَاءَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us ['Abd bin Humaid] and [Abbas bin Muhammad Ad Duri] both said: has told us [Abdullah bin Yazid Al Muqri`] has told us [Sa'id bin Abu Ayyub] has told me [Abu Marhum 'Abdur Rahim bin Maimun] from [Sahal bin Mu'adz bin Anas] from [his father], the Prophet peace be upon him said: "Whoever holds back anger when he is able to vent it, Allah will call him in front of all creatures on the Day of Resurrection, he is welcome to choose any angel he likes." Abu Isa said: This hadith is hasan gharib.

THREE PRACTICES THAT ENTER A PERSON INTO HEAVEN

Hadith Imam Tirmidzi Number 2418

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْغِفَارِيُّ الْمَدَنِيُّ حَدَّثَنِي أَبِي عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ كُنَّ فِيهِ سَتَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ جَنَّتَهُ رَفَقَ بِالضَّعِيفِ وَشَفَقَتْهُ عَلَى الْوَالِدَيْنِ وَإِحْسَانٌ إِلَى الْمَمْلُوكِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو بَكْرٍ بْنُ الْمُنْكَدِرِ هُوَ أَخُو مُحَمَّدُ بْنُ الْمُنْكَدِرِ

Narrated to us [Salamah bin Syabib] has told us [Abdullah bin Ibrahim Al Ghifari Al Madani] has told us [my father] from [Abu Bakar bin Al Munkadir] from [Jabir] said: Rasulullah peace be upon him said: "There are three things, whoever does them, Allah will cover his disgrace and enter him into His heaven; gentle towards the weak, merciful to the two parents and do good to slaves." He said: This hadith is hasan gharib, as for Abu Bakr bin Al Munkadir, he is the brother of Muhammad bin Al Munkadir.

THE EXTENT OF GOD'S GRACE AND FORGIVENESS

Hadith Imam Tirmidzi Number 2419

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَسَلُونِي الْهُدَى أَهْدِكُمْ وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عِلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِي غَفَرْتُ لَهُ وَلَا أَبَالِي وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُم وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطَبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَتَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُم وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطَبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُم وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطَبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَا سَأَلَ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا إِلَيْهِ ذَلِكَ بِأَنِّي جَوَادٌ مَا جِدْتُ أَفْعَلَ مَا أُرِيدُ عَطَائِي كَلَامٌ وَعَذَائِي كَلَامٌ إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ مَعْدِي كَرِبَ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Hanad] has related to us [Abu Al Ahwash] from [Laith] from [Syahr bin Hausyab] from [Abdurrahman bin Ghanm] from [Abu Dharr] said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah Ta'ala says: O My servants, all of you are astray except those whom I guide, ask Me for guidance, I will guide you, all of you are poor except those whom I suffice, ask Me for sustenance, I will give you sustenance, all of you are sinners except those whom I forgive, whoever among you knows that I have the ability to forgive, ask Me for forgiveness, I will forgive you and I do not care, if the first and the last of you, the living and the dead, the wet and the dry were gathered in the heart of the most pious of My servants, it would not increase My power by even the size of a mosquito's wing ... If your last and your living, your dead, your wet and your dry gather on the heart of My most depraved servant, it does not diminish My power in the slightest, even by the wing of a mosquito. If your first and your last, your living and your dead, your wet and your dry gather on a vast land and each of you asks for what he desires and I give him what he asks, it does not diminish My power except as if one of you were to cross the sea and dip a needle and then pull it out, because I am the Most Noble and the Most Praised, I do as I wish, My gift is the pen and My punishment is the pen, indeed when I want something, I simply say: Be, it is." Abu Isa said: This hadith is hasan. Some of them narrated this hadith from [Syahr bin Husyab] from [Ma'di Karib] from [Abu Dzarr] from the Prophet peace be upon him likewise.

Hadith Corroboration
Imam Ibnu Majah : 4247

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TELLS THE STORY OF A SATPAM WHO REPENT

Hadith Imam Tirmidzi Number 2420

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عَنْ سَعْدِ مَوْلَى طَلْحَةَ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ حَدِيثًا لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبٍ عَمِلَهُ فَاتَتْهُ امْرَأَةٌ فَأَعْطَاهَا سِتْنَيْنِ دِينَارًا عَلَى أَنْ يَطَّأَهَا فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ الرَّجُلِ مِنْ امْرَأَتِهِ أُرْعَدَتْ وَبَكَتْ فَقَالَ مَا يُبْكِيكِ أَا كَرِهْتُكِ قَالَتْ لَا وَلَكِنَّهُ عَمِلَ مَا عَمِلْتُهُ قَطُّ وَمَا حَمَلَنِي عَلَيْهِ إِلَّا الْحَاجَةُ فَقَالَ تَفْعَلِينَ أَنْتِ هَذَا وَمَا فَعَلْتِهِ أَذْهَبِي فَهِيَ لَكَ وَقَالَ لَا وَاللَّهِ لَا أَغْصِي اللَّهُ بَعْدَهَا أَبَدًا فَمَاتَ مِنْ لَيْلَتِهِ فَأَصْبَحَ مَكْتُوبًا عَلَى بَابِهِ إِنَّ اللَّهَ قَدْ غَفَرَ لِلْكِفْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ شَيْبَانٌ وَعَبِيدُ بْنُ وَحِيدٍ عَنْ الْأَعْمَشِ نَحْوَ هَذَا وَرَفَعُوهُ وَرَوَى بَعْضُهُمْ عَنْ الْأَعْمَشِ فَلَمْ يَرْفَعُوهُ وَرَوَى أَبُو بَكْرِ بْنُ عَيَّاشٍ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ فَأَخْطَأَ فِيهِ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ وَهُوَ غَيْرُ مُحْفُوظٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ هُوَ كُوفِيٌّ وَكَانَتْ جَدَّتُهُ سُرَيْيَةَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عُبَيْدَةَ الصَّبِيِّ وَالْحَجَّاجُ بْنُ أَرْطَاةَ وَعَبْرٌ وَاحِدٌ مِنْ كِبَارِ أَهْلِ الْعِلْمِ

Narrated to us ['Ubaid bin Asbath bin Muhammad Al Qurasy] has told us [my father] has told us [Al A'mash] from [Abdullah bin Abdullah Ar Razi] d from [Sa'd, the slave of Talhah] from [Ibn Umar] said: I heard the Messenger of Allah peace be upon him narrate a hadith, I only heard it once or twice - until he mentioned it seven times - but I heard it more than that, I once heard the Messenger of Allah peace be upon him say: "There was a guard (a kind of security guard) from the children of Israel who never guarded himself from the sins he committed, then a woman came to him, he gave her sixty dinars in exchange for him to have intercourse with her. When he sat on her as a husband sits on his wife, she trembled and cried. The guard asked: What makes you cry, did I force you? The woman replied: No, but it is an act that I have never done at all and what caused me to do it was because I was oppressed by need." The security guard asked: You did it while you've never done it before? Go away, the money is for you. After that the man said: No, by Allah I will not disobey Allah after that forever." He died that night and in the morning it was written on the door: Allah has forgiven the nanny." Abu Isa said: Hadith hasan. [Shaiban] and others narrated it from [Al A'masy] like this and they distorted it. Others narrated it from Al A'masy but it was not distorted. Abu Bakr bin 'Ayyasy narrated this hadith from Al A'masy but it was wrong, he said: From Abdullah bin Abdullah from Sa'id bin Jubair from Ibn Umar, this sanad was not mahfudz and Abdullah bin Abdullah Ar Razi was from Kufa, his grandmother was the secret holder of Ali bin Abi Talib. 'Ubaidah Adl Dlabiyi, Hajjaj bin Arthah and others narrated from Abdullah bin Abdullah Ar Razi from the great people of knowledge.

Hadith Corroboration
Imam Ahmad : 4517

BIG SIN ACCORDING TO BELIEVERS AND EVIL PEOPLE

Hadith Imam Tirmidzi Number 2421

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ نَفْسِهِ وَالْآخَرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَبْدُ اللَّهِ إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Umarah bin 'Umair] from [Al Harith bin Suwaid] has told us [Abdullah bin Mas'ud] two hadiths, one of them from him and the other from the prophet peace be upon him, said Abdullah: Indeed, the believer judges his sins as if he were under a mountain, he is worried about that mountain tearing him down, instead a vile person judges his sins like a fly stuck to his nose. He said, "Ah, just like this, then flew away.

Hadith Corroboration
Imam Ahmad : 3446, 3448

THE STORY OF GOD LIKES A SERVANT'S REPENTANCE

Hadith Imam Tirmidzi Number 2422

وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَلَّهِ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَأَضَلَّهَا فَخَرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ قَالَ أَرْجِعْ إِلَى مَكَانِي الَّذِي أَضَلَلْتُهَا فِيهِ فَأَمُوتُ فِيهِ فَرَجَعَ إِلَى مَكَانِهِ فَعَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(Has narrated to us [Hannad] has narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Umarah bin 'Umair] from [Al Harith bin Suwaid] has narrated to us [Abdullah] said: Rasulullah peace be upon him said: "Indeed, Allah is more pleased with the repentance of one of you than someone who is in a barren desert, he is with his mount, on it is supplies, food, drink and necessities then he lost his beloved vehicle, he went looking for it until death approached him, he said: Return me to the place where I lost him, so that I will die there. He returned to his place then fell asleep then fell asleep then woke up, apparently his vehicle was near his head, complete with food, drink and supplies." Said Abu Isa: This hadith is hasan sahih and in this case there is a similar hadith from Abu Hurairah, An Nu'man bin Basyir and Anas bin Malik from the prophet May Allah bless him and grant him peace.

Hadith Corroboration

Imam Ahmad : 3447, 3449, 7845, 10093, 11364, 17696

Imam Bukhari : 5833, 5834

Imam Muslim : 4927, 4928, 4929, 4930, 4931, 4932, 4933

Imam Tirmidzi : 2422, 3461

Imam Ibnu Majah : 4237, 4239

ALL OF ADAM'S CHILDREN MADE MANY WRONG

Hadith Imam Tirmidzi Number 2423

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ مَسْعَدَةَ عَنْ قَتَادَةَ

Narrated to us [Ahmad bin Mani'] has told us [Zaid bin Hubab] has told us [Ali bin Mas'adah Al Bahili] has told us [Qatadah] from [Anas] the prophet peace be upon him said: "All the children and grandchildren of Adam have made many mistakes and the best people who are guilty are those who repent." Abu Isa said: This hadith is gharib, we only know it from the hadith of Ali bin Mas'adah from Qatadah.

Hadith Corroboration

Imam Ahmad : 12576

Imam Ibnu Majah : 4241

RECOMMENDATIONS FOR Glorifying GUESTS AND SAYING KIND SAID

Hadith Imam Tirmidzi Number 2424

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ وَأَبِي شَرِيحٍ الْعَدَوِيِّ الْكَعْبِيِّ الْخُزَاعِيِّ وَاسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] from [Ma'mar] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] from the Prophet peace be upon him said: "Whoever believes in Allah and the Last Day should glorify his guests and whoever believes in Allah and the Last Day should speak good or be silent." Abu Isa said: This hadith is hasan sahih . In this case there is a similar hadith from Aisyah, Anas and Abu Syuraih Al 'Adawi Al Ka'bi Al Khuza'I whose name is Khuwailid bin Amru.

Hadith Corroboration

Imam Ahmad : 6332, 6332, 7307, 7307, 7325, 7325, 9223, 9223, 9588, 9588, 9591, 9591, 11301, 11301, 12671, 13371, 13452, 13568, 15775, 15775, 15779, 15779, 19403, 19403, 22398, 22398, 23268, 23268, 25906, 25906, 25908, 25908
Imam Bukhari : 4787, 4787, 5557, 5559, 5559, 5560, 5560, 5670, 5670, 5671, 5671, 5673, 5673, 5994, 5994, 5995
Imam Muslim : 65, 66, 67, 67, 68, 68, 69, 69, 2671, 2671, 3255, 3255
Imam Abu Dawud : 3256, 3256, 4487, 4487
Imam Tirmidzi : 1890, 1890, 2424, 2424
Imam Ibnu Majah : 3662, 3662, 3665, 3665, 3961, 3961
Imam Malik : 1454, 1454
Imam Darimi : 1948, 1948, 1949, 1949

SALVATION FOR THE SILENT

Hadith Imam Tirmidzi Number 2425

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو الْمَعَاوِرِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ هُوَ عَبْدُ اللَّهِ بْنُ يَزِيدَ

Narrated to us [Qutaibah] has told us [Ibnu Lahi'ah] from [Yazid bin Amru Al Ma'afiri] from [Abu Abdurrahman Al Hubuli] from [Abdullah bin Amru] said: Rasulullah peace be upon him said: "If anyone is silent, he is safe." Abu Isa said: This hadith is gharib, we only know it from the hadith of Ibn Lahi'ah and Abu Abdurrahman Al Hubuli is Abdullah bin Yazid.

Hadith Corroboration

Imam Ahmad : 6193, 6367
Imam Darimi : 2597

THE PROHIBITION OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TO INSULT OTHERS

Hadith Imam Tirmidzi Number 2426

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي حُدَيْفَةَ وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ عَنْ عَائِشَةَ قَالَتْ حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ مَا يَسْرُنِي أَتَى حَكَيْتُ رَجُلًا وَأَنْ لِي كَذَا وَكَذَا قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةً وَقَالَتْ بِيَدِهَا هَكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ مَزَجْتَ بِكَلِمَةٍ لَوْ مَزَجْتَ بِهَا مَاءَ الْبَحْرِ لَمَزَجَ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] and [Abdurrahman bin Mahdi] both said: Narrated to us [Sufyan] from [Ali bin Al Aqmar] from [Abu Hudzaifah] one of Ibn Mas'ud's companions, from [Aisyah] said: I told about a man to the Prophet peace be upon him then he said: "I do not like to tell about someone's shortcomings while I myself have many shortcomings like this and that." Aisyah said: I said: O Messenger of Allah, indeed Shafiyah, --'Aisyah demonstrated with her hands-what she meant was, Shafiyah is a short person. He said: "You have muddled it with one word, that if one word of yours were mixed into the sea the sea would surely become murky."

PROHIBITION OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ON BACKBACING

Hadith Imam Tirmidzi Number 2427

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي حُدَيْفَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحَبُّ إِلَيَّ حَكَيْتُ أَحَدًا وَأَنْ لِي كَذَا وَكَذَا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حُدَيْفَةَ هُوَ كُوفِيٌّ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ وَيُقَالُ اسْمُهُ سَلَمَةُ بْنُ صُهِيبَةَ

Narrated to us [Hannad] has told us [Waki'] from [Sufyan] from [Ali bin Al Aqmar] from [Abu Hudzaifah] from [Aisyah] said: Rasulullah peace be upon him said: "I don't like telling someone when I myself have many shortcomings like this and that." Abu Isa said: This hadith is hasan sahih . Abu Hudzaifah was a person from Kufa, including a friend of Ibn Mas'ud. Some say his name is Salamah bin Shuhaibah.

Hadith Corroboration
Imam Ahmad : 23816, 23899, 24384

THE BEST MUSLIM IS THE ONE WHO DOES NOT DISTURB OTHER MUSLIMS

Hadith Imam Tirmidzi Number 2428

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى

Narrated to us [Ibrahim bin Sa'id Aljauhari] has told us [Abu Usamah] has told us [Bura'id bin Abdullah] from [Abu Burdah] from [Abu Musa] said: Once the Messenger of Allah peace be upon him was asked: Who is the most important Muslim? he answered: "People who other Muslims feel safe from harm from their mouth and hands." This hadith is hasan sahih gharib from the sanad line from the hadith of Abu Musa.

Hadith Corroboration

Imam Ahmad : 6228, 6515, 6541, 6595, 6659, 6661, 6687, 6688, 15082, 22842

Imam Bukhari : 9, 10, 6003

Imam Muslim : 57, 58, 59

Imam Abu Dawud : 2122

Imam Tirmidzi : 2551, 2552

Imam Nasa'i : 4910, 4913

Imam Darimi : 2596

PROHIBITION OF SPREADING THE BADNESS OF OTHER PEOPLE

Hadith Imam Tirmidzi Number 2429

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ قَالَ أَحْمَدُ مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَخَالِدُ بْنُ مَعْدَانَ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ وَرَوَى عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّهُ أَدْرَكَ سَبْعِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَاتَ مُعَاذُ بْنُ جَبَلٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَخَالِدُ بْنُ مَعْدَانَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ غَيْرِ حَدِيثٍ

Narrated to us [Ahmad bin Mani'] has told us [Muhammad bin Al Hasan bin Abu Yazid Al Hamdani] from [Tsaur bin Yazid] from [Khalid bin Ma'dan] from [Mu'adz bin Jabal] said: Rasulullah peace be upon him said: "Whoever reveals the ugliness of his brother because of a sinful act (which he committed), then he will not die until he commits it (the act which is revealed ugliness)." Ahmad said: A sinful act for which he has repented. Abu Isa said: This hadith is gharib, and the sanad is not continuous, as for Khalid bin Ma'dan he did not meet Mu'adz bin Jabal, and it has been narrated from Khalid bin Ma'dan that he met seventy friends of the Prophet peace be upon him, and Mu'adz bin Jabal died during the time of the caliph Umar bin Al Khaththab, while Khalid bin Ma'dan has narrated many hadiths from many friends Mu'adz from Mu'adz.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

PROHIBITED FEELING PLEASURE OVER OTHER PEOPLE'S DIFFICULTIES

Hadith Imam Tirmidzi Number 2430

حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ الْهَمْدَانِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ ح قَالَ وَ أَخْبَرَنَا سَلَمَةُ بْنُ شَيْبٍ حَدَّثَنَا أُمِّيَّةُ بْنُ الْقَاسِمِ الْحَذَّاءُ الْبَصْرِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ عَنْ مَكْحُولٍ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرُ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَئِلِكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمَكْحُولٌ قَدْ سَمِعَ مِنْ وَائِلَةَ بْنِ الْأَسْقَعِ وَأَنَسِ بْنِ مَالِكٍ وَأَبِي هِنْدٍ الدَّارِيِّ وَيُقَالُ إِنَّهُ لَمْ يَسْمَعْ مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَؤُلَاءِ الثَّلَاثَةِ وَمَكْحُولٌ شَامِيٌّ يُكْنَى أَبَا عَبْدِ اللَّهِ وَكَانَ عَبْدًا فَأُعْتِقَ وَمَكْحُولُ الْأَزْدِيُّ بَصْرِيُّ سَمِعَ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ يَرْوِي عَنْهُ عُمَارَةُ بْنُ زَادَانَ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ تَمِيمِ بْنِ عَطِيَّةٍ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ مَكْحُولًا يُسْأَلُ فَيَقُولُ نَدَانَمُ

Narrated to us [Umar bin Isma'il bin Mujalid Al Hamdani] has told us [Hafs bin Ghiyats], - through another way of narration - Tirmidhi said: has told us [Salamah bin Syabib] has told us [Umayyah bin Al Qasim Al Hadza' Al Bashri] has told us [Hafs bin Ghiyats] from [Burd bin Sinan] from [Mukhul] from [Watsilah bin Al Asqa'] said: Rasulullah peace be upon him said: "Do not feel happy about the disaster that befell your brother, because who knows, Allah will give him mercy and in turn test you." He said: This hadith is hasan gharib, while Mukhul had heard it from Watsilah bin Al Asqa', Anas bin Malik and Abu Hindi Ad Dari, and it was also said that he had never heard it from any of the companions of the Prophet peace be upon him except from those three people, Makhul was a native of Syria, Abu Abdullah was once a slave then was freed, while Makhul Al Azdi was from Basrah, he had heard it from Abdullah bin Umar and Umarah bin Zadzan has narrated from him. Narrated to us Ali bin Hujr has told us Isma'il bin Ayyasy from Tamim bin Athiyyah said: Mostly I heard Mukhul when asked he answered: Nadanam (Persian means don't know).

THE PRIVACY OF PEOPLE WHO ARE PATIENT WITH COMMUNITY DISORDERS

Hadith Imam Tirmidzi Number 2431

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ شَيْخٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ إِذَا كَانَ مُحْتَاطًا بِالنَّاسِ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُحْتَاطُ بِالنَّاسِ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ قَالَ أَبُو عِيسَى قَالَ ابْنُ أَبِي عَدِيٍّ كَانَ شُعْبَةُ يَرَى أَنَّهُ ابْنُ عُمَرَ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] has told us [Ibn Abi 'Adi] from

[Syu'bah] from [Sulaiman Al A'masy] from [Yahya bin Watsab] from a sheikh one of the companions of the Prophet peace be upon him from the Prophet peace be upon him he said: "If a Muslim associates (socially interacts) with other people and is patient with their disturbances, is better than a Muslim who does not socialize (does not interact socially) with other people and is impatient with their disturbances." Ibn Abi Adi said: Syu'bah was of the opinion that the sheikh was [Ibn Umar].

THE PROHIBITION OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TO BREAK THE FRIENDSHIP Hadith Imam Tirmidzi Number 2432

حَدَّثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَغْدَادِيُّ حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ
هُوَ مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَسُوءَ ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ وَمَعْنَى قَوْلِهِ وَسُوءَ ذَاتِ الْبَيْنِ إِنَّمَا يَعْنِي الْعَدَاوَةَ وَالْبَغْضَاءَ وَقَوْلُهُ الْحَالِقَةُ يَقُولُ إِنَّهَا تَحْلِقُ الدِّينَ

Narrated to us [Abu Yahya Muhammad bin Abdur Rahim Al Baghdadi] has told us [Mu'alla bin Manshur] has told us [Abdullah bin Ja'far Al Makhzumi] he is the son of Al Miswar bin Makhramah, from ['Uthman bin Muhammad Al Ahnasi] from [Sa'id Al Maqburi] from [Abu Hurairah] that the Prophet peace be upon him said: "Avoid bad social interactions, because they can be destructive." Abu Isa said: This hadith is sahih gharib from this sanad line, as for the meaning of his words: "Bad social interactions" means hostility and hatred, while what is meant by haliqah is that bad social interactions can reduce a person's religion.

THE PRIORITY OF IMPROVING SOCIAL RELATIONS Hadith Imam Tirmidzi Number 2433

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أُمِّ الدَّرْدَاءِ عَنْ
أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ
وَالصَّدَقَةِ قَالُوا بَلَى قَالَ صَلَاحُ ذَاتِ الْبَيْنِ فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ
وَيُرَوَّى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ هِيَ الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعَرَ وَلَكِنْ تَحْلِقُ الدِّينَ

Narrated to us [Hannad] has related to us [Abu Mu'awiyah] from [Al A'mash] from [Amr bin Murrah] from [Salim bin Abu Al Ja'ad] from [Umm Ad Darda`] from [Abu Darda'] said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Shall I tell you what is better than fasting, prayer and charity?" They said: Yes. He said: "It is good social interaction, because bad social interaction cuts." Abu Isa said: This hadith is hasan sahih and narrated from the Prophet (peace and blessings of Allah be upon him), he said: "I do not say; cutting hair, but cutting religion."

THE DISEASE OF THE PEOPLES BEFORE US WAS HASAD AND HATRED

Hadith Imam Tirmidzi Number 2434

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَرْبِ بْنِ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَعِيشَ بْنِ الْوَلِيدِ أَنَّ مَوْلَى الزُّبَيْرِ حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أُنبِئُكُمْ بِمَا يُثَبِّتُ دَاكُمْ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فَرَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَعِيشَ بْنِ الْوَلِيدِ عَنْ مَوْلَى الزُّبَيْرِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنِ الزُّبَيْرِ

Narrated to us [Sufyan bin Waki'] related to us [Abdurrahman bin Mahdi] from [Harb bin Syaddad] from [Yahya bin Abu Kathir] from [Ya'ish bin Al Walid] that [Az Zubair's slave] related to him that [Az Zubair bin Al 'Awwam] related to him that the Prophet (peace and blessings of Allah be upon him) said: "The disease of the nations before you creeps up on you: envy and hatred, it cuts. I do not say it cuts hair but it cuts religion. By the One in Whose hand is my soul, you will not enter Paradise until you believe and you will not believe until you love one another. Shall I tell you something that confirms that to you? That is, spread the greeting of peace among yourselves." Abu Isa said: This hadith is disputed regarding the history of Yahya bin Abu Katsir, in part it was narrated from Yahya bin Abu Katsir from Ya'isy bin Al Walid from Az Zubair's slave from the prophet peace be upon him, they did not mention: From Az Zubair.

Hadith Corroboration
Imam Ahmad : 1338, 1355

QUICK PUNISHMENT FOR ADULTERY AND BREAKING OFF RELATIONSHIPS

Hadith Imam Tirmidzi Number 2435

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدْخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ibrahim] from ['Uyainah bin Abdurrahman] from [his father] from [Abu Bakrah] said: Rasulullah peace be upon him said:

"There is no sin that is more deserving of accelerated punishment in this world by Allah for the perpetrator in addition to the (adzab) that is reserved for him in the afterlife than adultery and breaking off silaturrahim. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 19480, 19503
Imam Abu Dawud : 4256
Imam Ibnu Majah : 4201

SIGNS OF A GRATEFUL AND PATIENT PERSON ACCORDING TO THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2436

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ الْمُثَنَّى بْنِ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَصَلَتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا وَمَنْ لَمْ تَكُنَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَافْتَدَى بِهِ وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمَدَ اللَّهُ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَاسْفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا أَخْبَرَنَا مُوسَى بْنُ حَزَامٍ الرَّجُلُ الصَّالِحُ حَدَّثَنَا عَلِيُّ بْنُ إِسْحَقَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَمْ يَذْكُرْ سُوَيْدُ بْنُ نَصْرٍ فِي حَدِيثِهِ عَنْ أَبِيهِ

Narrated to us [Suwaid bin Nasr] has told us [Ibnul Mubarak] from [Al Mutsanna bin Shabbah] from [Amru bin Syu'aib] from [his grandfather, Abdullah bin Amru] said: I heard the Messenger of Allah peace be upon him say: "There are two things that whoever has them, Allah will record him as someone who is good at being grateful and patient, and whoever does not have both, Allah does not record him as a person who is good at being grateful and patient, that is, whoever sees (measures) his religion with people who are higher than him and then follows him, and whoever sees (measures) his world with people who are lower than him and then he praises Allah for the gift given to him, then Allah will record him as someone who is good at being grateful and patient, but whoever sees his religion with people who are lower than him and sees his world with people who are higher than him and he is sad for the world that he did not get, then Allah does not record him as a who is good at being grateful and patient." Narrated to us [Musa bin Hizam] a righteous man, has told us [Ali bin Ishaq] has told us [Abdullah bin Al Mubarak] has told us [Al Mutsanna bin As Shabbah] from [Amru bin Syu'aib] from [his father] from [his grandfather] from the Prophet peace be upon him with a hadith that is similar to it. Abu Isa said: This hadith is hasan gharib, while Suwaid bin Nashr does not mention in his hadith the word: From his father.

ADVISION TO LOOK AT PEOPLE WHO ARE LOWER IN WORLDLY TERMS

Hadith Imam Tirmidzi Number 2437

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Abu Mu'awiyah] and [Waki'] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Look at those who are below you, do not look at those who are above you, because that is more encouraging not to reduce Allah's favor upon you." This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7137, 9856
Imam Muslim : 5264
Imam Ibnu Majah : 4132

HANZHALAH FEELING NIFAQ BECAUSE OF PLAYING WITH HER FAMILY

Hadith Imam Tirmidzi Number 2438

حَدَّثَنَا بَشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ الْجُرَيْرِيِّ قَالَ ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ الْجُرَيْرِيِّ الْمَعْنَى وَاحِدٌ عَنْ أَبِي عُثْمَانَ التَّهْدِي عَنْ حَنْظَلَةَ الْأَسَدِيِّ وَكَانَ مِنْ كُتَّابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَيْنَا عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الْأَزْوَاجِ وَالضَّيْعَةِ نَسِينَا كَثِيرًا قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكَ انْطَلِقُ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْنَا فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَيْنَا عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحْتَكُمْ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَسَاعَةً قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bisyr bin Hilal Al Bashri] has told us [Ja'far bin Sulaiman] from [Sa'id Al Jurairi] said and has told us [Harun bin Abdullah Al Bazzar] has told us [Sayyar] has told us [Ja'far bin Sulaiman] from [Sa'id Al Jurairi] -meaning the same- from [Abu 'Utsman An Nahdi] from [Hanzhalah Al Usaidi] one Secretary of the Prophet peace be upon him, he

passed by Abu Bakr, he was crying then Abu Bakr asked: What is wrong with you, O Hanzhalah? Hanzhalah answered: Hanzhalah, have nifaq, O Abu Bakr. If we were near Rasulallahpeace be upon him, he reminded us of hell and heaven, so it seemed like we saw them but when we returned to our wives and our livelihoods, we often forgot. Abu Bakr said: By Allah, we are also like that, let's go to the Messenger of Allahpeace be upon him. We left, when Rasulallahpeace be upon him saw him, he asked: "Why are you, O Hanzhalah?" He answered: Hanzhalah has done nifaq, O Messenger of Allah, Hanzhalah has done nifaq, O Messenger of Allah. When we were near His Majesty, His Majesty reminded us of hell and heaven, until it seemed like we saw them, but when we came back, we were playing with our wives and our livelihoods, we often forgot." Rasulallahpeace be upon him said: "If you continue to be in the condition you were in when you were near me, surely the angels will greet you at your gatherings, on your streets and in your beds, but O Hanzhalah, keep taking time. time for that, still make time for that." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 18269

PERFECTION OF FAITH BY LOVING BROTHERS

Hadith Imam Tirmidzi Number 2439

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Syu'bah] from [Qatadah] from [Anas] from the Prophetpeace be upon him said: "One of you is not considered a believer until he loves for his brother as he loves for himself." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 12338, 12338, 12671, 12671, 13138, 13138, 13371, 13371, 13372, 13372, 13452, 13452, 13568, 13568
Imam Bukhari : 12, 12
Imam Muslim : 64, 64, 65, 65
Imam Tirmidzi : 2439, 2439
Imam Nasa'i : 4930, 4930, 4931, 4931, 4953, 4953
Imam Ibnu Majah : 65, 65
Imam Darimi : 2623, 2623

ADVICE OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI

WASALLAM TO KEEP ALLAH

Hadith Imam Tirmidzi Number 2440

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ وَابْنُ لَهْيَعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ قَالَ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ الْمَعْنَى وَاحِدٌ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَوْمًا فَقَالَ يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظَكَ احْفَظِ اللَّهَ تَحِذُهُ مُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَفْلامُ وَجَعَتِ الصُّحُفُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad bin Musa] has told us [Abdullah bin Al Mubarak] has told us [Laits bin Sa'ad] and [Ibn Lahi'ah] from [Qais bin Al Hajjaj] said, and has told us [Abdullah bin Abdurrahman] has told us [Abu Al Walid] has told us [Laits bin Sa'ad] has told me [Qais bin Al Hajjaj] -meaning the same- from [Hanasy Ash Shan'ani] from [Ibn Abbas] said: I was once behind the Messenger of Allah peace be upon him one day, he said: "O 'son, indeed I will teach you several sentences; take care of Allah and He will protect you, take care of Allah and you will meet Him before you, if you ask, ask Allah and if you ask for help, ask Allah, know for a fact that if the ummah is united for If they unite to harm you, they will not harm you at all except that which Allah has ordained for you, and if they unite to harm you, they will not harm you at all except that which Allah has ordained for you. (meaning destiny has been determined) "Said Abu Isa: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 2537, 2627, 2666

THE ORDER OF THE PROPHET MUHAMMAD SALALLAHU ALAIHI WASALLAM TO TIE THE CAMEL BEFORE TAWAKKAL

Hadith Imam Tirmidzi Number 2441

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا الْمُغِيرَةُ بْنُ أَبِي قُرَّةٍ السَّدُوسِيُّ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ أَغْقِلْهَا وَاتَّوَكَّلْ أَوْ أَطْلِقْهَا وَاتَّوَكَّلْ قَالَ اغْقِلْهَا وَتَوَكَّلْ قَالَ عَمْرُو بْنُ عَلِيٍّ قَالَ يَحْيَى وَهَذَا عِنْدِي حَدِيثٌ مُنْكَرٌ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ عَمْرِو بْنِ أُمَيَّةَ الضَّمِرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Amru bin Ali] has told us [Yahya bin Sa'id Al Qattan] has told us [Al Mughirah bin Abu Qurrah As Sadusi] said: I heard [Anas bin Malik] say; There was a man who asked: O Messenger of Allah, should I tie my camel and then put my trust in it or should I just let it go and then put my trust in it? he replied: Tie your camel then put your trust in Allah." Amru bin Ali said that Yahya said: I think this hadith is evil." Abu Isa said: This hadith is gharib from the hadith of Anas, we do not know it except from this sanad line, and it has been narrated from Amr bin Umayyah Ad Domri from the Prophet peace be upon him which is a meaningful hadith.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM LEAVES THE DOUBTER TO THE SURE

Hadith Imam Tirmidzi Number 2442

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوَّاءِ السَّعْدِيِّ قَالَ قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الصَّدَقَ طَمَآنِينَةٌ وَإِنَّ الْكَذِبَ رِيْبَةٌ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ وَأَبُو الْحَوَّاءِ السَّعْدِيُّ اسْمُهُ رَيْبَعَةُ بْنُ شَيْبَانَ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدٍ فَذَكَرَ نَحْوَهُ

Narrated to us [Abu Musa Al Ansari] has told us [Abdullah bin Idris] has told us [Suyu'bah] from [Buraid bin Abu Maryam] from [Abu Al Haura` As Sa'di] said: I asked [Al Hasan bin Ali]: What did you memorize from Rasulullah peace be upon him? He answered: I memorized from the Messenger of Allah peace be upon him: "Leave those who doubt you to those who do not doubt you because honesty is calm and lies are doubts." In this hadith there is a story. Abu Al Haura` As Sa'di's name is Rabi'ah bin Syaiban. Abu Isa said: This hadith is hasan sahih . Narrated to us [Bundar] has told us [Muhammad bin Ja'far] has told us [Suyu'bah] from [Buraid] he mentioned something like that.

Hadith Corroboration

Imam Ahmad : 17, 1630, 1636, 3456, 6453, 7063, 7188, 7797, 8310, 9158, 9404, 9507, 9646, 9865, 10025, 10127, 10199, 12092, 24134

Imam Bukhari : 5629, 6744

Imam Muslim : 2380, 4348, 4719, 4720, 4721, 4818

Imam Abu Dawud : 4337

Imam Tirmidzi : 1894, 2442, 2442

Imam Nasa'i : 4122, 4123, 5615

Imam Ibnu Majah : 1, 2, 3, 45, 3839

Imam Darimi : 2420, 2421

THE PRINCIPITY OF WAR'A' CHARACTERISTICS IN WORSHIP

Hadith Imam Tirmidzi Number 2443

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نُبَيْهِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ ذَكَرَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَادَةً وَاجْتِهَادًا وَذَكَرَ عِنْدَهُ آخِرُ بَرَعَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُعْدَلُ بِالرَّعَةِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ مِنْ وَلَدِ الْمِسْوَرِ بْنِ مُحَرَّمَةَ وَهُوَ مَدَنِيٌّ ثَقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Zaid bin Akhzam At Tha'I Al Bashri] has told us [Ibrahim bin Abul Wazir] has told us [Abdullah bin Ja'far Al Makhzumi] from [Muhammad bin Abdurrahman bin Nubaih] from [Muhammad bin Al Munkadir] from [Jabir] said: There is a man who is mentioned by the side of the Prophet peace be upon him with his worship and sincerity then another man is also mentioned by his side with his wara' nature, the Prophet peace be upon him said: "The nature of wara' is unmatched." And Abdullah bin Ja'far he is the son of Al Miswar bin

Makhramah, he is a person of Medina who is tsiqah according to the experts of hadith. Abu Isa said: This hadith is hasan gharib, we do not know it except from this chain of transmission.

RASULULLAH SHALALLAHU ALAIHI WASALLAM GUARANTEED HEAVEN FOR THOSE WHO DO CHARITIES ACCORDING TO THE SUNNAH

Hadith Imam Tirmidzi Number 2444

حَدَّثَنَا هَنَادٌ وَأَبُو زُرْعَةَ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ عَنْ هِلَالِ بْنِ مِقْلَاصٍ الصَّيْرِيِّ عَنْ أَبِي
بِشْرِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي
سُنَّةٍ وَأَمِنَ النَّاسَ بَوَائِقَهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ قَالَ وَسَيَكُونُ فِي
قُرُونٍ بَعْدِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ حَدَّثَنَا
عَبَّاسُ الدُّورِيِّ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ
يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ وَلَمْ يَعْرِفْ اسْمَ أَبِي بِشْرِ

Narrated to us [Hannad], [Abu Zur'ah] and others have told us they said: has told us [Qabishah] from [Isra'il] from [Hilal bin Miqlash Ash Shairafi] from [Abu Bisyr] from [Abu Wa'il] from [Abu Sa'id Al Khudri] said: Rasulullahpeace be upon him said: "Whoever eats good food, "If you do good deeds according to the Sunnah and people are safe from their evil, then they will enter heaven," said someone: O Messenger of Allah, indeed nowadays this is very much the case among people, he said: "And there will be people like this in the days after me." Abu Isa said: This hadith is gharib, we do not know it except from this sanad line from the hadith of Isra'il. Narrated to us [Abbas Ad Duri] has told us [Yahya bin Abu Katsir] from [Isra'il], I asked Muhammad bin Isma'il about this hadith but he did not know it except from the Isra'il hadith, he did not know the name Abu Bisyr.

PERFECT FAITH BY GIVING, WITHHOLDING, GETTING ANGRY, AND MARRYING FOR THE SAKE OF GOD

Hadith Imam Tirmidzi Number 2445

حَدَّثَنَا عَبَّاسُ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ
مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْطَى لِلَّهِ
وَمَنَعَ لِلَّهِ وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَنْكَحَ لِلَّهِ فَقَدْ اسْتَكْمَلَ إِيمَانَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ مُنْكَرٌ

Narrated to us [Abbas Ad Duri] has told us [Abdullah bin Yazid] has told us [Sa'id bin Abu Ayyub] from [Abu Marhum 'Abdur Rahim bin Maimun] from [Sahal bin Mu'adz bin Anas Al Juhani] from [his father], Rasulullahpeace be upon him said: "Whoever gives for the sake of

Allah, prevents for the sake of Allah, gets angry because of Allah and marries for the sake of Allah is perfect. his faith." Abu Isa said: This hadith is evil.

Hadith Corroboration
Imam Ahmad : 15064, 15085
Imam Abu Dawud : 4061

TREE IN HEAVEN

Hadith Imam Tirmidzi Number 2446

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاکِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Al Laits] from [Sa'id bin Abu Sa'id Al Maqbari] from [his father] from [Abu Hurairah] from the Prophet peace be upon him, he said: "Indeed in heaven there is a tree, a rider walks in its shade for a hundred years." In this case there is a similar hadith from Anas and Abu Sa'id. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7185, 8875, 9049, 9456, 9492, 9571, 9685, 9869, 11627, 11941, 12112, 12216, 12461, 12679, 12975
Imam Bukhari : 3012, 3013, 4502
Imam Muslim : 5054, 5055, 5056
Imam Tirmidzi : 2446, 2447, 2464, 3215
Imam Ibnu Majah : 4326
Imam Darimi : 2716, 2717

A TREE IN HEAVEN WITH A VERY WIDE SHADE

Hadith Imam Tirmidzi Number 2447

حَدَّثَنَا عَبَّاسُ الدُّورِيِّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ عَنْ فِرَاسٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاکِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَقَالَ ذَلِكَ الظِّلُّ الْمَمْدُودُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ

Narrated to us [Abbas Ad Duri] has told us [Ubaidullah bin Musa] from [Syaiban] from [Firas] from ['Athiyyah] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him he said: "In heaven there is a tree (which is as long as) a rider walks under its shade for a hundred years and cannot finish it," and he said: That is the meaning of the shade that stretches wide." Abu Isa said: This hadith is hasan gharib from the hadith of Abu Sa'id.

Hadith Corroboration
Imam Ahmad : 7185, 8875, 9049, 9456, 9492, 9571, 9685, 9869, 11627, 11941, 12112, 12216, 12461, 12679, 12975
Imam Bukhari : 3012, 3013, 4502
Imam Muslim : 5054, 5055, 5056
Imam Tirmidzi : 2446, 2447, 2464, 3215
Imam Ibnu Majah : 4326

THE BRANCHES OF THE TREE OF HEAVEN ARE MADE OF GOLD

Hadith Imam Tirmidzi Number 2448

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الْفُرَاتِ الْقَزَّازُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

It has been narrated to us [Abu Sa'id Al Asyaj] has narrated to us [Ziyad bin Al Hasan bin Al Furath Al Qazzaz] from [his father] from [his grandfather] from [Abu Hazim] from [Abu Hurairah] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "There is no tree in Paradise except that its branches are made of gold." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Tirmidzi : 2448

THE STATE OF HEAVEN AND ITS RESIDENTS

Hadith Imam Tirmidzi Number 2449

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ حَمْزَةَ الزَّيَّاتِ عَنْ زِيَادِ الطَّائِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا وَزَهَدْنَا فِي الدُّنْيَا وَكُنَّا مِنْ أَهْلِ الْآخِرَةِ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَأَنَسْنَا أَهَالِينَا وَشَمَمْنَا أَوْلَادَنَا أَنْكَرْنَا أَنْفُسَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ لَزَارَتْكُمْ الْمَلَائِكَةُ فِي بُيُوتِكُمْ وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَي يُذْنِبُوا فَيَغْفِرَ لَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مِمَّ خُلِقَ الْخَلْقُ قَالَ مِنَ الْمَاءِ قُلْنَا الْجَنَّةُ مَا بَنَّاوْهَا قَالَ لَبَنَةٌ مِنْ فِضَّةٍ وَلَبَنَةٌ مِنْ ذَهَبٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَصْبَاوْهَا اللُّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ دَخَلَهَا يَنْعَمُ لَا يَبَاسُ وَيَخْلُدُ لَا يَمُوتُ لَا تَبَلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ ثُمَّ قَالَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ حِينَ يُفْطِرُ وَالدَّعْوَةُ الْمَظْلُومِ يَرْفَعُهَا فَوْقَ الْعَمَامِ وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ وَعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ وَقَدْ رَوَى هَذَا الْحَدِيثُ بِإِسْنَادٍ آخَرَ عَنْ أَبِي مُدَلَّةٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Kuraib] has told us [Muhammad bin Fudlail] from [Hamzah Az Zayyat] from [Ziyad Ath Tho'i] from [Abu Hurairah] said: We said: O Messenger of Allah, why do we when we are near the king, our hearts soften, we ascetic in this world and we are among the experts in the hereafter, but if we rush to leave the king then we hang out with my family,

kiss our children, we denying ourselves (meaning religious as before). Rasulullahpeace be upon him said: "If you were to leave me in your condition like that, angels would surely visit you in your homes and if you had not sinned, Allah would have created new creatures so that they would sin and then Allah would forgive them." Abu Hurairah said: I said: O Messenger of Allah, from what were creatures created? Rasulullahpeace be upon him answered: "From water." We ask: Heaven, what is its structure? He answered: Bricks of silver and bricks of gold, the cement of which is fragrant musk oil, the soil of pearls and jewels, the dust of za'faran, whoever enters it, he enjoys it without getting bored, eternal, not dying, their clothes do not wear out, their youth does not disappear." After that he said: "Three people whose prayers are not rejected; the just imam, the fasting person when breaking the fast and the prayer of the oppressed, his prayer was lifted above the clouds and the doors of heaven were opened, Rabb 'azza wajalla said: By My might, I will help you no matter how long it takes." Abu Isa said: This hadith is not strong and in my opinion is not connected. This hadith was narrated with another sanad from [Abu Mudillah] from [Abu Hurairah] from the prophet sallallahu 'alaihi wa Greetings.

Hadith Corroboration
 Imam Ahmad : 8392, 9367
 Imam Tirmidzi : 2449
 Imam Darimi : 2700

THE ROOMS OF HEAVEN AND THEIR RESIDENTS

Hadith Imam Tirmidzi Number 2450

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنِ التُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَعَرَفًا يَرَى ظُهُورَهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا فَقَامَ إِلَيْهِ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ هَذَا مِنْ قَبْلِ حِفْظِهِ وَهُوَ كُوفِيٌّ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ الْقُرَشِيُّ مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هَذَا

[Ali bin Hujr] related to us [Ali bin Mashir] from [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'ad] from [Ali] who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Indeed, in Paradise there are rooms, the outside of which can be seen from the inside and the inside of which can be seen from the outside." A Bedouin approached him and asked: Who are they for, O Messenger of Allah? He replied: "For those who make it a habit to speak well, to feed others, to fast consistently, to pray at night for Allah while people are asleep." Abu Isa said: This hadith is gharib. Some of the people of knowledge speak about Abdurrahman bin Ishaq in terms of his memorization, he was from Kufa, while Abdurrahman bin Ishaq Al Quraish, a person from Medina, was stronger in memorization than him.

Hadith Corroboration
 Imam Ahmad : 1268, 6326, 21831
 Imam Tirmidzi : 1907, 2450

ROOMS AND TENT IN HEAVEN

Hadith Imam Tirmidzi Number 2451

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ جَنَّتَيْنِ آيَتُهُمَا وَمَا فِيهِمَا مِنْ فَضَّةٍ وَجَنَّتَيْنِ آيَتُهُمَا وَمَا فِيهِمَا مِنْ ذَهَبٍ وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِداءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَذُوبٍ هَذَا الْإِسْنَادُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ لَحَيْمَةً مِنْ دُرَّةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخِرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ وَأَبُو بَكْرٍ بْنُ أَبِي مُوسَى قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لَا يُعْرَفُ اسْمُهُ وَأَبُو مُوسَى الْأَشْعَرِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ قَيْسٍ وَأَبُو مَالِكٍ الْأَشْعَرِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقٍ بْنُ أَشِيمٍ

Narrated to us [Muhammad bin Basyar] has told us [Abdul Aziz bin Abdush Shamad Abu Abdush Shamad Al 'Ammi] from [Abu 'Imran Al Jauni] from [Abu Bakr bin Abdullah bin Qais] from [his father] from the Prophet peace be upon him said: "Indeed in Paradise there are two gardens, their vessels and everything in them are made of silver, two other gardens the vessels and everything in them are made of gold, nothing prevents the people from seeing their Rabb except the veil of pride that is on His face in the paradise of 'Aden." With this sanad, the Prophet peace be upon him said: "Indeed in heaven there is a tabernacle of pearls - sixty miles wide, on each side there are inhabitants, they do not see others, they are surrounded by believers." Abu Isa said: This hadith is hasan sahih . Abu 'Imran Al Jauni's name was 'Abdul Malik bin Hubaib and Abu Bakr bin Abu Musa. Ahmad bin Hanbal said: His name is unknown and Abu Musa Al Asy'ari's name was Abdullah bin Qais while Abu Malik Al Asy'ari's name was Sa'ad bin Thariq bin Asyam.

Hadith Corroboration
Imam Bukhari : 4500, 6890
Imam Muslim : 265
Imam Ibnu Majah : 182

LEVELS OF HEAVEN

Hadith Imam Tirmidzi Number 2452

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abbas Al Anbari] has told us [Yazid bin Harun] has told us [Sharik] from [Muhammad bin Juhadah] from ['Atho'] from [Abu Hurairah] said: Rasulullah peace be upon

him said: "In heaven there are a hundred levels, the distance between one level and another is a hundred years." Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 7582, 10806

Imam Tirmidzi : 2452, 2453, 2454, 2455

Imam Ibnu Majah : 4322

THE PRINCIPITY OF FASTING, PRAYER AND HAJJ

Hadith Imam Tirmidzi Number 2453

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ قَالَا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَوَاتِ وَحَجَّ الْبَيْتَ لَا أَذْرِي أَذْكَرَ الزَّكَاةَ أَمْ لَا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ مَكَثَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا قَالَ مُعَاذٌ أَلَا أُخْبِرُ بِهَذَا النَّاسِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَرِ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ قَالَ أَبُو عِيسَى هَكَذَا رَوِي هَذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاذِ بْنِ جَبَلٍ وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ هَمَّامٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَعَطَاءٌ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ وَمُعَاذٌ قَدِيمُ الْمَوْتِ مَاتَ فِي خِلَافَةِ عُمَرَ

Narrated to us [Qutaibah] and [Ahmad bin 'Abdah Adl Dlabiyi Al Bashri] both said: Narrated to us [Abdul Aziz bin Muhammad] from [Zaid bin Aslam] from ['Atho` bin Yasar] from [Mu'adz bin Jabal], Rasulullah peace be upon him said: "Whoever fasts during Ramadan, prays five times a day, makes the pilgrimage to Baitullah - I don't know whether he mentioned zakat or not - unless it is appropriate for Allah to forgive him if he emigrates in the way of Allah or stays in the area where he lives." Mu'adz said: May I tell the people? The Messenger of Allah (peace and blessings of Allah be upon him) said: "Let them do good deeds, for verily in Paradise there are one hundred levels, each level being as far as the heavens and the earth, and Firdaus is the highest of Paradise, in the middle of which is the Throne of Rahman, from which the rivers of Paradise gush forth. When you ask of Allah, ask of Firdaus." Abu Isa said: That is the hadith narrated from Hisham bin Sa'd from Zaid bin Aslam from 'Atho bin Yasar from Mu'adh bin Jabal and in my opinion this is more authentic than the hadith of Hammam from Zaid bin Aslam from Atho bin Yasar from Ubadah bin Ash Shamit. 'Atho` did not meet Mu'adh bin Jabal, Mu'adh died earlier during the caliphate of Umar.

Hadith Corroboration

Imam Ahmad : 7582, 8067, 8119, 10806, 11804, 12558, 12723, 12773, 13244, 13287, 13368, 13500, 13504, 16194, 18898, 21073, 21637, 21676

Imam Bukhari : 2581, 2598, 3683, 4103, 6068, 6082, 6873

Imam Tirmidzi : 2452, 2453, 2454, 2454, 2455, 3098

Imam Nasa'i : 1821

THE LEVELS OF HEAVEN AND THE PRIZES OF PARADISE

Hadith Imam Tirmidzi Number 2454

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هَمَّامٌ حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ نَحْوَهُ

Narrated to us [Abdullah bin Abdurrahman] has told us [Yazid bin Harun] has told us [Hammam] has told us [Zaid bin Aslam] from ['Atho' bin Yasar] from ['Ubadah bin Ash Shamit] Rasulullah peace be upon him said: "In heaven there are a hundred levels, the distance between each level is like between the earth and the sky and Firdaus is heaven highest, from it the four rivers of heaven gush out, above it 'arsh, if you ask Allah, ask for Paradise." Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Hammam] from [Zaid bin Aslam] it seems.

Hadith Corroboration

Imam Ahmad : 7582, 8067, 8119, 10806, 11804, 12558, 12723, 12773, 13244, 13287, 13368, 13500, 13504, 16194, 18898, 21073, 21637, 21676

Imam Bukhari : 2581, 2598, 3683, 4103, 6068, 6082, 6873

Imam Tirmidzi : 2452, 2453, 2453, 2454, 2454, 2455, 3098

Imam Nasa'i : 1821

Imam Ibnu Majah : 1620, 4322, 4322

Imam Darimi : 88, 2878

ONE HUNDRED LEVELS OF HEAVEN

Hadith Imam Tirmidzi Number 2455

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Qutaibah] has told us [Ibn Lahi'ah] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id] from the Prophet peace be upon him said: "Indeed in heaven there are a hundred levels, if all the worlds gathered in one of them it would certainly contain them." Abu Isa said: This hadith is gharib.

Hadith Corroboration

Imam Ahmad : 7582, 10806

Imam Tirmidzi : 2452, 2453, 2454, 2455

Imam Ibnu Majah : 4322

THE BEAUTY OF THE WOMEN WHO ARE IN HEAVEN

Hadith Imam Tirmidzi Number 2456

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ أَخْبَرَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيُرَى بَيَاضُ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يُرَى مُحُطُّهَا وَذَلِكَ بِأَنَّ اللَّهَ يَقُولُ {كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ} فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أَدْخَلْتَ فِيهِ سِلْكَ لَمْ اسْتَصْفَيْتَهُ لِأَرِيَّتِهِ مِنْ وَرَائِهِ حَدَّثَنَا هَنَادٌ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعُهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ عُبَيْدَةَ بْنِ حُمَيْدٍ وَهَكَذَا رَوَى جَرِيرٌ وَغَيْرُ وَاحِدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ وَلَمْ يَرْفَعُوهُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَلَمْ يَرْفَعُهُ أَصْحَابُ عَطَاءٍ وَهَذَا أَصَحُّ

Narrated to us [Abdullah bin Abdurrahman] has told us [Farwah bin Abul Maghra'] has told us ['Abidah bin Humaid] from ['Atho' bin As Sa'ib] from [Amru bin Maimun] from [Abdullah bin Mas'ud] from the Prophetpeace be upon him he said: "Indeed, the white calves of a woman who lives in heaven will be visible from behind seventy times until her bones are visible which is clear, which is so because Allah has said "It is as if an angel were a yakut and marjan gem." (Ar-Rahmaan: 58) while the yaqut gem is made of stone which if you insert a wire into it and then clean it, you will surely be able to see from behind it." Narrated to us [Hannad] has told us ['Abidah bin Humaid] from ['Atho' bin As Sa'ib] from [Amru bin Maimun] from [Abdullah bin Mas'ud] from the Prophetpeace be upon him with the correct hadith. Narrated to us [Hannad] has told us [Abu Al Ahwas] from ['Atho' bin As Sa'ib] from [Amru bin Maimun] from [Abdullah bin Mas'ud] with a hadith which is similar to it but does not distort it and is more authentic than the hadith of 'Abidah bin Humaid, thus Jarir and others narrated it from 'Atho' bin As Sa'ib and they did not distort it. Narrated to us [Qutaibah] has been told to us [Jarir] from ['Atho' bin As Sa'ib] which agrees with the hadith of Abul Ahwas but the friend of 'Atho' does not understand it and this is more authentic.

Hadith Corroboration
Imam Ahmad : 9074, 9098
Imam Tirmidzi : 2456

THE FIRST GROUPS TO ENTER HEAVEN

Hadith Imam Tirmidzi Number 2457

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ ضَوْءٌ وَجُوهُهُمْ عَلَى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمَرَةُ
الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يُرَى مُخْ
سَاقِهَا مِنْ وَرَائِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'] has told us [my father] from [Fudlail bin Marzuq] from ['Athiyah] from [Abu Sa'id] from the Prophet peace be upon him said: "Indeed, the first group who will enter Paradise on the Day of Resurrection (are those whose) faces shine like the moonlight on a full moon night and the second group is like the most beautiful shining star in the sky, every man among them gets two wives, each wife wears seventy jewels, the breech is visible from behind." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6855, 6868, 7071, 7126, 7174, 7851, 10120, 10188, 10702

Imam Bukhari : 3006, 3007, 3014, 3080

Imam Muslim : 5062, 5063, 5064, 5065

Imam Tirmidzi : 2457, 2458, 2460

Imam Ibnu Majah : 4324

Imam Darimi : 2702

THE FIRST GROUPS TO ENTER HEAVEN

Hadith Imam Tirmidzi Number 2458

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا شَيْبَانُ عَنْ فِرَاسٍ عَنْ عَطِيَّةَ عَنْ أَبِي
سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالثَّانِيَةُ
عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يَبْدُو مُخْ سَاقِهَا
مِنْ وَرَائِهَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Abbas bin Muhammad Ad Dauri] has told us ['Ubaidullah bin Musa] has told us [Shaiban] from [Firas] from ['Athiyah] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him said: "The first group who enter paradise are like the moon on a full night and the second group is like the color of the most beautiful shining stars in the sky, every man among them gets two wives, each wife wearing seventy pieces of jewellery, her marrow visible from behind." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6855, 6868, 7071, 7126, 7174, 7851, 10120, 10188, 10702

Imam Bukhari : 3006, 3007, 3014, 3080

Imam Muslim : 5062, 5063, 5064, 5065

Imam Tirmidzi : 2457, 2458, 2460

Imam Ibnu Majah : 4324

Imam Darimi : 2702

THE POWER OF SEX IN HEAVEN

Hadith Imam Tirmidzi Number 2459

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ عِمْرَانَ الْقَطَّانِ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةٌ كَذَا وَكَذَا مِنَ الْجَمَاعِ قِيلَ يَا رَسُولَ اللَّهِ أَوْ يُطِيقُ ذَلِكَ قَالَ يُعْطَى قُوَّةٌ مِائَةً فِي الْبَابِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ

Narrated to us [Muhammad bin Basyar] and [Mahmud bin Ghailan] both said: has told us [Abu Daud Ath Thayalisi] from [Imran Al Qattan] from [Qatadah] from [Anas] from the Prophet peace be upon him he said: "Believers will later be given the power to have sexual intercourse like this and like this," someone asked: O Rasulallah, is he capable of such That? he answered: "They were given a hundred times the power of jima'." And in this chapter there is a hadith from Zaid bin Arqam, Abu Isa said: This hadith is hasan sahih gharib, we do not know it from the Qotadah hadith from Anas except from the hadith of Imran Al Qattan.

Hadith Corroboration
Imam Ahmad : 18469, 18509
Imam Tirmidzi : 2459
Imam Darimi : 2704

THE CHARACTERISTICS OF THE FIRST GROUP TO ENTER HEAVEN Hadith Imam Tirmidzi Number 2460

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا وَلَا يَمْخُطُونَ وَلَا يَتَغَوَّطُونَ آيَتُهُمْ فِيهَا الذَّهَبُ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِصَّةُ وَمَجَامِرُهُمْ مِنَ الْأُلُوَّةِ وَرَشْحُهُمْ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يَرَى مَخْ سَوْقَهُمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَالْأُلُوَّةُ هُوَ الْعُودُ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah] said: Rasulallah peace be upon him said: "The first group who enter heaven on the Day of Resurrection will be like the moonlight on a full moon night, they do not spit in it, they do not snot and do not defecate, in heaven, their vessels are made of gold, their combs are made of gold and silver, their incense is made of sandalwood (uluwwah) and their sweat is musk, each of them has two wives, the marrows of both are visible through the flesh because of their beauty, there is no dispute between them and their hearts are not angry with each other, one heart, they purify Allah in the morning and evening." Abu Isa said: This hadith is hasan sahih and uluwwah is sandalwood.

Hadith Corroboration
Imam Ahmad : 6855, 6868, 7071, 7126, 7174, 7851, 10120, 10188, 10702
Imam Bukhari : 3006, 3007, 3014, 3080

THE BEAUTY OF HEAVEN

Hadith Imam Tirmidzi Number 2461

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرٍ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ مَا يُقَلُّ ظُفْرٌ مِمَّا فِي الْجَنَّةِ بَدَأَ لَتَزَخَّرَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ أَطْلَعَ فَبَدَأَ أَسَاوِرُهُ لَطَمَسَ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ وَقَدْ رَوَى يَحْيَى بْنُ أَيُّوبَ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ وَقَالَ عَنْ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Suwaid bin Nasr] has told us [Ibn Al Mubarak] has told us [Ibn Lahi'ah] from [Yazid bin Abu Habib] from [Dawud bin 'Amir bin Sa'ad bin Abi Waqqash] from [his father] from [his grandfather] from the Prophet peace be upon him said: "If what the nails carry in heaven is visible surely the sides of heaven and earth will be decorated with it, if a resident of heaven appears and then his bracelets are seen, the sun will surely go out like the sun extinguishes the light of the stars. Abu Isa said: This hadith is gharib, we only know this sanad from the hadith of Ibn Lahi'ah. Abi Waqqash] from the prophet May Allah bless him and grant him peace.

Hadith Corroboration
Imam Ahmad : 1371, 1388
Imam Tirmidzi : 2461

PHYSICAL CHARACTERISTICS OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 2462

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو هِشَامٍ الرَّفَاعِيُّ قَالَا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ عَامِرٍ الْأَحْوَلِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كُحْلٌ لَا يَفْنَى شَبَابُهُمْ وَلَا تَبْلَى ثِيَابُهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] and [Abu Hisham Ar Rifa'i] both said: Narrated to us [Mu'adz bin Hisham] from [his father] from ['Amir Al Ahwal] from [Syahr bin Hausyab] from [Abu Hurairah] said: Rasulullah peace be upon him said: "The inhabitants of Paradise are hairless, beardless, wear eye patch, their youth does not fade and their clothes never wear out." Abu Isa said: This hadith is hasan gharib.

THE HEIGHT OF THE CARPETS IN HEAVEN

Hadith Imam Tirmidzi Number 2463

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ أَبِي السَّمُحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَفُرُشٍ مَرْفُوعَةٍ} قَالَ ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةَ خَمْسِ مِائَةِ سَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ إِنَّ مَعْنَاهُ الْفُرُشُ فِي الدَّرَجَاتِ وَبَيْنَ الدَّرَجَاتِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

Narrated to us [Abu Kuraib] narrated to us [Risidin bin Sa'ad] from [Amru bin Al Harits] from [Darraj Abu As Samah] from [Abu Al Haitam] from [Abu Sa'id] from the Prophet, peace be upon him, regarding the words of Allah: "And spread out carpets of silk." (QS. Alwaqi'ah 64), He said: "The height is like that between the sky and the earth, a journey of five hundred years." Abu Isa said: This hadith is gharib, we only know it from the hadith of Risidin bin Sa'ad. Some scholars have commented on the interpretation of this hadith, stating that the meaning of the levels of the carpets and the distance between each level is like the distance between heaven and earth.

Hadith Corroboration
Imam Ahmad : 11294
Imam Tirmidzi : 2463, 3216

SIDROTUL VOMITING

Hadith Imam Tirmidzi Number 2464

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَحْيَى بْنِ عَبَّادٍ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَذَكَرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ يَسِيرُ الرَّائِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةُ سَنَةٍ أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ يَحْيَى فِيهَا فِرَاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَاقُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Kuraib] has told us [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Yahya bin 'Abbad bin Abdullah bin Az Zubair] from [his father] from [Asma' bint Abu Bakr] said: I heard the Messenger of Allah peace be upon him say when it was mentioned to him Sidrotul Muntaha he said: "A rider walks under the shade of the branches of his tree for a hundred years or a hundred riders taking shelter under it - (Yahya doubts) the editorial

certainty - which in that shelter is laden with golden termites, the fruit of which is like a jar." Abu Isa said: This hadith hasan shahih gharib.

Hadith Corroboration

Imam Ahmad : 7185, 8875, 9049, 9456, 9492, 9571, 9685, 9869, 11627, 11941, 12112, 12216, 12461, 12679, 12975

Imam Bukhari : 3012, 3013, 4502

Imam Muslim : 5054, 5055, 5056

Imam Tirmidzi : 2446, 2447, 2464, 3215

Imam Ibnu Majah : 4326

Imam Darimi : 2716, 2717

MEANING OF KAUTSAR

Hadith Imam Tirmidzi Number 2465

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ ذَاكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَغْنِي فِي الْجَنَّةِ أَشَدَّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهَا طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجَزْرِ قَالَ عُمَرُ إِنَّ هَذِهِ لَنَاعِمَةٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلْتُهَا أَحْسَنُ مِنْهَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أَخِي ابْنِ شَهَابٍ الزُّهْرِيُّ وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنْ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ

Narrated to us [Abd bin Humaid] has told us [Abdullah bin Maslamah] from [Muhammad bin Abdullah bin Muslim] from [his father] from [Anas bin Malik] said: Once the Messenger of Allah peace be upon him was asked: What does KAUTSAR mean? he answered: It is a river that Allah has given me, which is in heaven, its color is whiter than milk and its taste is sweeter than honey, in it there is a bird whose neck is like a camel's neck." Umar said: Indeed, this is truly a pleasure, the Messenger of Allah peace be upon him said: I have eaten something better than it." Abu Isa said: This hadith is hasan gharib, as for Muhammad bin Abdullah bin Muslim, he is the son of Ibn Syihab Az Zuhri's brother, and Abdullah bin Muslim narrated it from Ibnu Umar and Anas bin Malik.

Hadith Corroboration

Imam Ahmad : 3598, 3598, 5101, 5101, 5643, 5643, 6187, 6187, 11556, 11556, 11558, 11558, 11570, 11570, 11708, 11708, 12084,

12084, 12214, 12214, 12520, 12520, 12680, 12680, 12828, 12828, 12944, 12944, 12990, 12990, 12995, 12995, 12998, 12998, 13089,

13089, 13277, 13277, 13565, 13565, 22246, 22246, 25199, 25199

Imam Bukhari : 4582, 4582, 4583, 4583, 4584, 4584, 6092, 6092, 6095, 6095, 6963, 6963

Imam Muslim : 607, 607, 4244, 4244, 4245, 4245, 4246, 4246, 4247, 4247, 4248, 4248, 4249, 4249, 4250, 4250, 4251, 4251, 4252, 4252,

4253, 4253, 4254, 4254, 4255, 4255, 4256, 4256, 4257, 4257, 4258, 4258, 4259, 4259, 4260, 4260, 4261, 4261, 4262, 4262, 4263, 4263

Imam Abu Dawud : 666, 666, 4122, 4122, 4123, 4123

Imam Tirmidzi : 2465, 2465, 3273, 3273, 3282, 3282, 3283, 3283, 3284, 3284

Imam Nasa'i : 894, 894, 979, 979

Imam Ibnu Majah : 4325, 4325

HORSES AND CAMELS IN HEAVEN

Hadith Imam Tirmidzi Number 2466

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ أَخْبَرَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ

سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ قَالَ إِنْ اللَّهُ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حُمْرَاءَ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ قَالَ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ قَالَ إِنْ يُدْخَلَكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَدَّتْ عَيْنُكَ حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْمَسْعُودِيِّ

Narrated to us [Abdullah bin Abdurrahman] said: Narrated to us [Ashim bin Ali] has told us [Al Mas'udi] from [Alqamah bin Murtsid] from [Sulaiman bin Buraidah] from [his father], someone asked Rasulullah peace be upon him: O Rasulullah, are there horses in heaven? He answered: When Allah admits you to heaven, you will be carried on a horse made of red jewels in heaven which will take you to fly in heaven as you wish." Another person asked him: O Messenger of Allah, are there camels in heaven? He did not answer as his friend said, he said: "When Allah admits you to heaven, in it there will be everything that your soul desires and your eyes will find pleasing." He has told us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Sufyan] from [Alqamah bin Murtsid] from [Abdurrahman bin Sabith] from the Prophet peace be upon him seems to have its meaning and this is more authentic than the hadith of Al Mas'udi.

Hadith Corroboration
Imam Tirmidzi : 2466, 2467

HORSES FROM YAKUT IN HEAVEN Hadith Imam Tirmidzi Number 2467

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَحْمَسِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ وَاصِلٍ هُوَ ابْنُ السَّائِبِ عَنْ أَبِي سَوْرَةَ عَنْ أَبِي أَيُّوبَ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أُدْخِلْتَ الْجَنَّةَ أُتِيتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحَمِلَتْ عَلَيْهِ ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو سَوْرَةَ هُوَ ابْنُ أَخِي أَبِي أَيُّوبَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ مَعِينٍ جَدًّا قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ أَبُو سَوْرَةَ هَذَا مُنْكَرُ الْحَدِيثِ يَرْوِي مَنَاكِيرَ عَنْ أَبِي أَيُّوبَ لَا يُتَابَعُ عَلَيْهَا

Narrated to us [Muhammad bin Isma'il bin Samurah Al Ahmasi] has told us [Abu Mu'awiyah] from [Washil bin As Sa'ib] from [Abu Saurah] from [Abu Ayyub] said: A bedouin came to the Prophet peace be upon him and said: O Messenger of Allah, verily I like horses, are there horses in heaven? Rasulullah peace be upon him answered: If you are put into heaven then you will be given a horse from a yaqut which has two wings and you will be taken and fly wherever you like." Abu Isa said: This hadith is not that strong, we do not know about it

from the hadith of Abu Ayyub except from this sanad line, as for Abu Saurah he is the son of Abu Ayyub's brother, he is weakened in terms of hadith, Yahya bin Ma'in has weakened him completely. He said: I heard Muhammad bin Isma'il say: Abu Saurah has an evil hadith, he narrated many evil hadiths from Abu Ayyub and no one followed his narration.

Hadith Corroboration
Imam Tirmidzi : 2466, 2467

AGE OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 2468

حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ

Narrated to us [Abu Hurairah Muhammad bin Firas Al Bashri] has narrated to us [Abu Dawud] has narrated to us [Imran Abu Al 'Awwam] from [Qatadah] from [Syahr bin Hausyab] from [Abdurrahman bin Ghanm] from [Mu'adh bin Jabal] that the Prophet peace be upon him said: "The people of Paradise will enter Paradise hairless, beardless, wearing eyeshadow, at the age of thirty or thirty-three years." Abu Isa said: This hadith is hasan gharib and some of Qatadah's companions narrated this hadith from Qatadah in a mursal manner, they did not rely on it.

Hadith Corroboration
Imam Ahmad : 7592, 8168, 9006, 21090
Imam Tirmidzi : 2462, 2468
Imam Darimi : 2705

THE NUMBER OF THE RESIDENTS OF HEAVEN FROM THIS PEOPLE

Hadith Imam Tirmidzi Number 2469

حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الطَّحَّانُ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ ضَرَّارِ بْنِ مَرَّةَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَمِنْهُمْ مَنْ قَالَ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ وَحَدِيثُ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ حَسَنٌ وَأَبُو سِنَانٍ اسْمُهُ ضَرَّارُ بْنُ مَرَّةَ وَأَبُو سِنَانٍ الشَّيْبَانِيُّ اسْمُهُ سَعِيدُ بْنُ سِنَانٍ وَهُوَ بَصْرِيُّ وَأَبُو سِنَانٍ الشَّيْبَانِيُّ اسْمُهُ عِيسَى بْنُ سِنَانٍ هُوَ الْقَسَمَلِيُّ

Narrated to us [Husain bin Yazid Ath Thahhan Al Kufi] has told us [Muhammad bin Fudlail]

from [Dlirar bin Murrah] from [Muharib bin Ditsar] from [Ibnu Buraidah] from [his father] said: Rasulullah peace be upon him said: "The inhabitants of heaven are one hundred and twenty rows, eighty of them from this ummah and forty from all over ummah." Abu Isa said: This hadith is hasan. This hadith was narrated from ['Alqamah bin Murtsid] from [Sulaiman bin Buraidah] from the Prophet peace be upon him in a mursal manner. Among them there were those who said: From Sulaiman bin Buraidah from his father and the hadith of Abu Sinan bin Ditsar is a hadith of Hasan, his name is Dlarar bin Murrah and Abu Sinan Asy Syaibani's name is Sa'id bin Sinan, he is from Basrah, Abu Sinan Asy Syami's name is 'Isa bin Sinan is from Qasmali.

Hadith Corroboration
 Imam Ahmad : 21862, 21924, 21983
 Imam Tirmidzi : 2469
 Imam Ibnu Majah : 4279
 Imam Darimi : 2713

A QUARTER, A THIRD, AND A HALF OF THE POPULATION OF HEAVEN Hadith Imam Tirmidzi Number 2470

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ قَالُوا نَعَمْ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ قَالُوا نَعَمْ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشَّرِكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] from [Abu Ishaq] said: I heard [Amr bin Maimun] narrate from [Abdullah bin Mas'ud] said: We were with the Prophet peace be upon him in the dome about forty people then the Messenger of Allah peace be upon him asked us: "Would you like to be a quarter of the inhabitants of Paradise?" They said: Yes. He asked: "Would you like to be a third of the inhabitants of Paradise?" They said: "Would you like to be half of the inhabitants of Paradise, verily only the Muslim soul enters Paradise, you are not in polytheism except like the white hair on the skin of a buffalo or like the black hair on the skin of a red buffalo." Abu Isa said: This hadith is hasan sahih. In this case there is a similar hadith from 'Imran bin Hushain and Abu Sa'id Al Khudri.

Hadith Corroboration
 Imam Ahmad : 3953, 4030, 10854
 Imam Bukhari : 3099, 6047, 6049, 6151
 Imam Muslim : 324, 325, 326, 327
 Imam Tirmidzi : 2470

WIDE DOOR OF HEAVEN

Hadith Imam Tirmidzi Number 2471

حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَرَارِيُّ عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَابُ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةُ الرَّكَّابِ الْمَجُودِ ثَلَاثًا ثُمَّ إِنَّهُمْ لَيُضْغَطُونَ عَلَيْهِ حَتَّى تَكَادُ مَنَاكِبُهُمْ تَرُوقُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ سَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ لِحَالِدِ بْنِ أَبِي بَكْرٍ مَنَاكِبُ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ

Narrated to us [Al Fadlal bin Ash Shabbah Al Baghdadi] has told us [Ma'an bin 'Isa Al Fazari] from [Khalid bin Abu Bakr] from [Salim bin Abdullah] from [his father] said: Rasulullah peace be upon him said: "The entrance to the paradise of my ummah is as wide as the journey of a skilled horseman for three, then they will jostle to enter it until almost their backs were almost gone." Abu Isa said: This hadith is gharib, he said: I asked Muhammad about this hadith but he did not know it and said: Khalid bin Abu Bakr has evil hadiths which he narrated from Salim bin Abdullah.

Hadith Corroboration
Imam Tirmidzi : 2471

THE MARKET IN HEAVEN AND THE PLEASURE OF SEEING GOD

Hadith Imam Tirmidzi Number 2472

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ بْنُ أَبِي الْعَشِيرِ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سَوْقِ الْجَنَّةِ فَقَالَ سَعِيدٌ أَفِيهَا سَوْقٌ قَالَ نَعَمْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ ثُمَّ يُؤَدَّنُ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا فَيَزُورُونَ رَبَّهُمْ وَيُبْرِزُ لَهُمْ عَرْشُهُ وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ وَمَنَابِرُ مِنْ لَوْلُؤٍ وَمَنَابِرُ مِنْ يَاقُوتٍ وَمَنَابِرُ مِنْ زَبَرَجَدٍ وَمَنَابِرُ مِنْ ذَهَبٍ وَمَنَابِرُ مِنْ فِصَّةٍ وَيَجْلِسُ أَدْنَاهُمْ وَمَا فِيهِمْ مِنْ دَنِيٍّ عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ وَمَا يَرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلٍ مِنْهُمْ مَجْلِسًا قَالَ أَبُو هُرَيْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ نَرَى رَبَّنَا قَالَ نَعَمْ قَالَ هَلْ تَتَمَارَوْنَ فِي رُؤْيَا الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ قُلْنَا لَا قَالَ كَذَلِكَ لَا تَتَمَارَوْنَ فِي رُؤْيَا رَبِّكُمْ وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ رَجُلٌ إِلَّا حَاضَرَهُ اللَّهُ مُحَاضَرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ يَا فُلَانُ بْنُ فُلَانٍ أَتَذْكُرُ يَوْمَ قُلْتُ كَذَا وَكَذَا فَيَذْكُرُ بَعْضُ غَدَرَاتِهِ فِي الدُّنْيَا فَيَقُولُ يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي فَيَقُولُ بَلَى فَسَعَةً مَغْفِرَتِي بَلَغَتْ بِكَ مَنَزِلَتَكَ هَذِهِ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طَيْبًا لَمْ

يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ وَيَقُولُ رَبَّنَا تَبَارَكَ وَتَعَالَى قُومُوا إِلَى مَا أَعَدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ فَخُذُوا مَا
 اسْتَهَيْتُمْ فَنَآتِي سُوقًا قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ فِيهِ مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعْ الْأَذَانُ وَلَمْ يَخْطُرْ عَلَى
 الْقُلُوبِ فَيَحْمِلُ لَنَا مَا اسْتَهَيْنَا لَيْسَ يُبَاعُ فِيهَا وَلَا يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلَ الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ
 فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَنِيٌّ فَيَرُوعُهُ مَا يَرَى عَلَيْهِ مِنَ اللَّبَاسِ فَمَا
 يَنْقُضِي آخِرَ حَدِيثِهِ حَتَّى يَتَخَيَّلَ إِلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا ثُمَّ نَنْصَرِفَ
 إِلَى مَنَازِلِنَا فَيَتَلَقَّانَا أَرْوَاجُنَا فَيَقْلَنَ مَرْحَبًا وَأَهْلًا لَقَدْ جِئْتُ وَإِنَّ بِكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ
 فَيَقُولُ إِنَّا جَالِسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ وَيَحْمِلُنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا
 نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى سُؤَيْدُ بْنُ عَمْرٍو عَنْ الْأَوْزَاعِيِّ شَيْئًا مِنْ هَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Isma'il] has told us [Hisyam bin 'Ammar] has told us [Abdul Hamid bin Habib bin Abu Al 'Isyrin] has told us [Al Auza'i] has told us [Hassan bin 'Athiyah] from [Sa'id bin Al Musayyib] he met [Abu Hurairah] then Abu Hurairah said: I ask Allah to unite me with you in the market of heaven. Sa'id asked: Is there a market there? Abu Hurairah answered: Yes, the Messenger of Allah (peace and blessings of Allah be upon him) told me that when the inhabitants of heaven enter heaven, they stay there because of the virtue of their deeds, then they are allowed the same number of Fridays as the days of the world, then they visit their Rabb, then Rabb shows them His arsh, one of the gardens of heaven appears to them, then the pulpits of light, the pulpits of pearls, the pulpits of Yaqut, pulpits made of jewels, pulpits of gold, pulpits of silver were placed for them, the lowest among them in their level of humility sat on mounds of musk and kafur and they thought that the seats of those who owned the chairs were no better than theirs." Abu Hurairah asked: O Messenger of Allah, will we see our Rabb? He answered: "Yes." Rasulallah peace be upon him asked: "Are you having difficulties when see the sun and moon on a full moon night?" We answered: No. He He said: "In the same way, you have no difficulty in seeing your Lord. And in that assembly there is no one but Allah comes to him in truth until He asks one of them: O so-and-so son of so-and-so, do you remember when you said such-and-such? Allah reminds him of some of his sins in the world. He says: O Lord, will You not forgive me? Allah says: Yes, the vastness of My forgiveness reaches even to this place of yours. When they were like, the sky shaded them above them and rained down perfume the scent of which they had never encountered, our Lord Tabaaraka wa Ta'ala said: Stand up towards the glory that I have prepared for you and take what you want. Then we came to a market surrounded by angels, in which there was something like that which no eye had ever seen, no ear had ever heard and no heart had ever imagined, then what we wanted was brought to us, there it was neither sold nor bought. In that market, the people of Paradise will meet each other." He continued: "A man who lives in a high flat in Paradise will come and meet someone who is lower than him in rank and lowliness, and he will be surprised at the clothes he is shown, and he will not finish his words until he imagines something better than him, so it is not fitting for anyone to be sad in Paradise. After that, we returned to our homes, and our wives greeted us, saying: Welcome, you have come in a better state than when you left us. He said: Indeed, we are accompanying our Lord Al Jabbar today, and it is fitting for us to return like this." Abu Isa said: "This hadith is hasan gharib, we only know it

from this chain of transmission." [Suwaid bin Amru] narrated part of this hadith from [Al Auza'i].

Hadith Corroboration
Imam Ahmad : 1273
Imam Muslim : 5061
Imam Tirmidzi : 2472, 2473
Imam Darimi : 2719

MARKET IN HEAVEN

Hadith Imam Tirmidzi Number 2473

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَّادٌ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّورَ مِنَ الرِّجَالِ وَالنِّسَاءِ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ahmad bin Mani'] and [Hannad] said: has told us [Abu Mu'awiyah] has told us [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'ad] from [Ali] said: Rasulullah peace be upon him said: "Indeed in heaven there is a market, there is no buying and selling except photos of men and women, if a man has an appetite for that photo, he can immediately enter to meet him." Abu Isa said: This hadith is gharib.

Hadith Corroboration
Imam Ahmad : 1273
Imam Muslim : 5061
Imam Tirmidzi : 2472, 2473
Imam Darimi : 2719

SEEING THE LORD IS LIKE SEEING THE MOON

Hadith Imam Tirmidzi Number 2474

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتُعَرِّضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ { سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Waki'] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] from [Jarir bin Abdullah Al Bajali] said: We sat near the Prophet peace be upon him, he saw the moon on a full moon night and said: "Indeed you will be presented to your Rabb, you see Him as you see this moon, you are not crowded in see Him, therefore if you are able not to be defeated by praying before the sun rises and praying before the sun sets, do it." After that he read: "So purify your Rabb before the sun rises and before it (the sun) sets."

(QS. Qaf 39), Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 10697, 18394, 18409, 18454

Imam Bukhari : 521, 539, 4473, 6882, 6883, 6884

Imam Muslim : 1002

Imam Abu Dawud : 4104

Imam Tirmidzi : 2474

Imam Ibnu Majah : 173

THE PLEASURE OF SEEING GOD'S FACE IN HEAVEN

Hadith Imam Tirmidzi Number 2475

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبِ بْنِ النَّجَّارِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ} قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَىٰ مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا قَالُوا أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّنَا مِنَ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ قَالُوا بَلَىٰ قَالَ فَيَنْكَشِفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْظَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِتْمَا أَسَنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ وَحَمَّادُ بْنُ زَيْدٍ هَذَا الْحَدِيثُ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلُهُ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Hammad bin Salamah] from [Tsabit Al Bunani] from [Abdurrahman bin Abu Laila] from [Shuhaib] from the Prophet peace be upon him about His words: "For those who do good, there is the best reward (heaven) and an addition." (Yuunus: 26) he said: "When the inhabitants of heaven enter heaven, there will be those who will call: Surely you have a promise with Allah. They say: Hasn't He whitened our faces, saved us from hell and admitted us to heaven? They answered: Yes. Then the hijab was removed." He said: "By Allah, He has not given anything to them that they would prefer than what He has given them so that they can see Him." Abu Isa said: This hadith was narrated and interpreted by Hammad bin Salamah. Sulaiman bin Al Mughirah and Hammad bin Zaid narrated the words of the Prophet peace be upon him in this hadith from Thabit Al Bannani from Abdurrahman bin Abu Laila.

Hadith Corroboration

Imam Ahmad : 8179, 8556, 18172, 18177, 22799

Imam Muslim : 266

Imam Tirmidzi : 2475, 3030

Imam Ibnu Majah : 183

THE LEVELS OF THE RESIDENTS OF HEAVEN AND THE PLEASURE OF SEEING GOD

Hadith Imam Tirmidzi Number 2476

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ عَنْ ثَوْبِرٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةٌ لَمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَأَزْوَاجِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمَهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غَدَوَةً وَعَشِيَّةً ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ} قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ إِسْرَائِيلَ عَنْ ثَوْبِرٍ عَنْ ابْنِ عُمَرَ مَرْفُوعًا وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَجْبَرٍ عَنْ ثَوْبِرٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا وَرَوَى عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ ثَوْبِرٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعُهُ حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ ثَوْبِرٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَرْفَعُهُ

Narrated to us [Abd bin Humaid] has reported to me [Syababah] from [Isra'il] from [Tsuwair] saying: I heard [Ibn Umar] say: Rasulullah shallallahu 'alaihi wasallam said: "Indeed, the lowest level of the inhabitants of Paradise are those who look at gardens, wives, pleasures, servants and their beds over the course of a thousand years and the noblest of them are those who see their faces in the morning and evening." Next he read: "The faces (of the believers) on that day were radiant. To His Lord they looked." (Al Qiyaamah: 22-23) Abu Isa said: This hadith was narrated through another sanad from Isra'il from Tsuwair from Ibn Umar in marfu' and narrated by [Abdul Malik bin Abjar] from [Tsuwair] from [Ibn Umar] in mauquf. Narrated by [Ubaidullah Al Asyja'i] from [Sufyan] from [Tsuwair] from [Mujahid] from [Ibn Umar] but he did not understand it. Narrated to us like that [Abu Kuraib Muhammad bin Al Ala] has told us [Ubaidullah Al Asyja'i] from [Sufyan] from [Tsuwair] from [Mujahid] from [Ibn Umar] like that but he did not understand it.

Hadith Corroboration
 Imam Ahmad : 5065, 11408
 Imam Bukhari : 6067, 6964
 Imam Muslim : 327, 5057
 Imam Tirmidzi : 2476, 2478, 3253

EASY TO SEE GOD IN THE AFTERLIFE

Hadith Imam Tirmidzi Number 2477

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ حَدَّثَنَا جَابِرُ بْنُ نُوحٍ الْحِمَايِيُّ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَضَامُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةَ الْبَدْرِ وَتَضَامُونَ فِي رُؤْيَا الشَّمْسِ قَالُوا لَا قَالَ فَإِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تَضَامُونَ فِي رُؤْيَايْتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهَكَذَا رَوَى يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ وَغَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ ابْنِ إِدْرِيسَ عَنْ الْأَعْمَشِ غَيْرُ مُحْفُوظٍ وَحَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي

هَرِيرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحُّ وَهَكَذَا رَوَاهُ سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ مِثْلُ هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ

Narrated to us [Muhammad bin Tharif Al Kufi] has narrated to us [Jabir bin Nuh Al Himmanni] from [Al A'mash] from [Abu Salih] from [Abu Hurairah] said: The Messenger of Allah shallallahu 'alaihi wasallam said: "Do you have difficulty seeing the moon on a full moon night and (do) you have difficulty seeing the sun?" They said: No. He said: "Indeed, you will see your Lord as you see the moon on a full moon night, you will have no difficulty seeing Him." Abu Isa said: This hadith is hasan sahih gharib. And like this [Yahya bin Isa Ar Ramli] and others narrated from [Al A'mash] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him. And [Abdullah bin Idris] narrated from [A'masy] from [Abu Shalih] from [Abu Sa'id] from the prophetpeace be upon him. The hadith of Ibn Idris from A'masy is not preserved and the hadith of Abu Salih from Abu Hurairah from the prophetpeace be upon him is more authentic. Likewise, it was narrated by [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] from the prophetpeace be upon him. Abu Sa'id narrated from the Prophetpeace be upon him through other sanad such as this hadith and that hadith is authentic.

Hadith Corroboration

Imam Ahmad : 7392, 9250, 10485, 11710, 12310, 13073, 13419, 14583

Imam Bukhari : 42, 764, 3092, 4116, 4215, 6080, 6088, 6861, 6885, 6886, 6955, 6956, 6962

Imam Muslim : 267, 269, 284, 285, 286, 287, 288, 5270

Imam Tirmidzi : 2358, 2477, 2518

Imam Ibnu Majah : 174, 4303

Imam Darimi : 2681

GOD'S PLEASURE FOR THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 2478

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ مَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ تَعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ قَالُوا أَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ قَالَ أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ أَبَدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Malik bin Anas] from [Zaid bin Aslam] from [Atho` bin Yasar] from [Abu Sa'id Al Khudri] said: Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah said to the inhabitants of heaven: O inhabitants of heaven! They answered: Well, our Rabb. He asked: Are you pleased? They answered: Why are we not pleased when You have given us something that You have not given to any of Your creatures? He said: I will give you something better than that. Abu Isa said: This hadith is hasan sahih .

DIFFERENCES IN THE LEVELS OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 2479

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الشَّرْقِيَّ أَوِ الْكَوْكَبَ الْغَرْبِيَّ الْغَارِبَ فِي الْأُفُقِ وَالطَّالِعَ فِي تَفَاضِلِ الدَّرَجَاتِ فَقَالُوا يَا رَسُولَ اللَّهِ أُولَئِكَ التَّيُّونَ قَالَ بَلَى وَالَّذِي نَفْسِي بِيَدِهِ وَأَقْوَامٌ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَصَدَّقُوا الْمُرْسَلِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Fulaih bin Sulaiman] from [Hilal bin Ali] from [Atho` bin Yasar] from [Abu Hurairah] from the Prophet peace be upon him said: "Indeed the inhabitants of heaven see each other in rooms as they see the east star or the west star and stars that are high because of different degrees." They asked: O Messenger of Allah, are they prophets? He answered: "Yes, by the One in Whose Hands my soul is, and the people who believe in Allah and justify the messengers." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 1273, 8116, 10774, 11159, 21806
Imam Bukhari : 3016, 6071
Imam Muslim : 5058, 5059
Imam Tirmidzi : 2479
Imam Darimi : 2709

EVENTS ON THE DOOMSDAY AND THE CONDITION OF HUMANITY

Hadith Imam Tirmidzi Number 2480

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ ثُمَّ يَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ أَلَا يَتَّبِعُ كُلُّ إِنْسَانٍ مَا كَانُوا يَعْبُدُونَهُ فَيُمَثِّلُ لِصَاحِبِ الصَّلَيبِ صَلَيبُهُ وَلِصَاحِبِ التَّصَاوِيرِ تَصَاوِيرُهُ وَلِصَاحِبِ النَّارِ نَارُهُ فَيَتَّبِعُونَ مَا كَانُوا يَعْبُدُونَ وَيَبْقَى الْمُسْلِمُونَ فَيَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ أَلَا تَتَّبِعُونَ النَّاسَ فَيَقُولُونَ نَعُودُ بِاللَّهِ مِنْكَ نَعُودُ بِاللَّهِ مِنْكَ اللَّهُ رَبُّنَا هَذَا مَكَانُنَا حَتَّى نَرَى رَبَّنَا وَهُوَ يَأْمُرُهُمْ وَيُثَبِّتُهُمْ ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ فَيَقُولُ أَلَا تَتَّبِعُونَ النَّاسَ فَيَقُولُونَ نَعُودُ بِاللَّهِ مِنْكَ نَعُودُ بِاللَّهِ مِنْكَ اللَّهُ رَبُّنَا وَهَذَا مَكَانُنَا حَتَّى نَرَى

رَبَّنَا وَهُوَ يَأْمُرُهُمْ وَيُثَبِّتُهُمْ قَالُوا وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ قَالَ وَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيِيهِ تِلْكَ السَّاعَةَ ثُمَّ يَتَوَارَى ثُمَّ يَظْلِعُ فَيَعْرِفُهُمْ نَفْسَهُ ثُمَّ يَقُولُ أَنَا رَبُّكُمْ فَاتَّبِعُونِي فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصَّرَاطُ فَيَمْرُونَ عَلَيْهِ مِثْلَ جِيَادِ الْخَيْلِ وَالرَّكَّابِ وَقَوْلُهُمْ عَلَيْهِ سَلَّمَ وَسَلَّم وَيَبْقَى أَهْلُ النَّارِ فَيُطْرَحُ مِنْهُمْ فِيهَا فَوْجٌ ثُمَّ يُقَالُ هَلْ امْتَلَأَتْ فَتَقُولُ هَلْ مِنْ مَزِيدٍ ثُمَّ يُطْرَحُ فِيهَا فَوْجٌ فَيُقَالُ هَلْ امْتَلَأَتْ فَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى إِذَا أَوْعِبُوا فِيهَا وَضَعَ الرَّحْمَنُ قَدَمَهُ فِيهَا وَأَرْوَى بَعْضَهَا إِلَى بَعْضٍ ثُمَّ قَالَ قَطُّ قَالَتْ قَطُّ قَطُّ فَإِذَا أَدْخَلَ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ قَالَ أَنِّي بِالْمَوْتِ مُلَبَّابٌ فَيُوقَفُ عَلَى السُّورِ بَيْنَ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ فَيَظْلِعُونَ خَائِفِينَ ثُمَّ يُقَالُ يَا أَهْلَ النَّارِ فَيَظْلِعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ فَيُقَالُ لِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ هَؤُلَاءِ وَهَؤُلَاءِ قَدْ عَرَفْنَاهُ هُوَ الْمَوْتُ الَّذِي وَكَّلَ بِنَا فَيُضْجَعُ فَيُذْبَحُ دَبْحًا عَلَى السُّورِ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ خُلُودٌ لَا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ لَا مَوْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِوَايَاتٌ كَثِيرَةٌ مِثْلُ هَذَا مَا يُذَكِّرُ فِيهِ أَمْرُ الرُّؤْيَةِ أَنَّ النَّاسَ يَرَوْنَ رَبَّهُمْ وَذَكَرُ الْقَدَمِ وَمَا أَشْبَهَ هَذِهِ الْأَشْيَاءَ وَالْمَذْهَبُ فِي هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الْأَئِمَّةِ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَابْنِ عُيَيْنَةَ وَوَكَيْعٍ وَغَيْرِهِمْ أَنَّهُمْ رَوَوْا هَذِهِ الْأَشْيَاءَ ثُمَّ قَالُوا تُرَوَّى هَذِهِ الْأَحَادِيثُ وَنُؤْمِنُ بِهَا وَلَا يُقَالُ كَيْفَ وَهَذَا الَّذِي اخْتَارَهُ أَهْلُ الْحَدِيثِ أَنْ تُرَوَّى هَذِهِ الْأَشْيَاءُ كَمَا جَاءَتْ وَيُؤْمِنُ بِهَا وَلَا تُفَسَّرُ وَلَا تُتَوَهَّمُ وَلَا يُقَالُ كَيْفَ وَهَذَا أَمْرُ أَهْلِ الْعِلْمِ الَّذِي اخْتَارُوهُ وَذَهَبُوا إِلَيْهِ وَمَعْنَى قَوْلِهِ فِي الْحَدِيثِ فَيَعْرِفُهُمْ نَفْسَهُ يَعْنِي يَتَجَلَّى لَهُمْ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Al Ala bin Abdurrahman] from [his father] from [Abu Hurairah] Rasulullah peace be upon him said: "Allah gathered people on the Day of Resurrection in one field then He came to them, he said: Remember, every human being follows what he has worshipped. Then the worshipers of the cross are shown the incarnation of the cross, the worshipers the statue was shown the incarnation of the statue and the worshipers of fire were shown the incarnation of fire then they followed what they had once worshiped and the Muslims remained, after that the Rabb of the worlds came to them, He asked: Do you not follow them? They said: We seek refuge in Allah from you, we seek refuge in Allah from you, our Lord this is our place until we see our Lord and strengthen them then they hid, after that they came and asked: Do you not follow them? Allah is from you, we seek refuge in Allah from you, Our Lord is our abode until we see our Lord. He commands them and establishes them." They asked: Do we see Him, O Messenger of Allah? He asked in return: "Do you have difficulty seeing the moon on a full moon night?" They replied: No, O Messenger of Allah. He said: "Indeed you had no difficulty seeing Him at that time. After that He hid and then appeared and He introduced Himself to them, HE said: I am your Rabb, follow me. The Muslims stood up, then the shirath was placed, they crossed it like the best horses and riders, their words when they were on the

shirath: Save, save. After that the only people left were the inhabitants of hell, among them a large group was thrown into hell, after that hell was asked: Are you full? Hell answered: Are there any others? After that the remaining inhabitants of hell, among them a large group were thrown into hell, after that hell was asked: Are you full? dragged then erected on a fortress between the inhabitants of heaven and the inhabitants of Hell, after which it will be said to the inhabitants of Paradise: O inhabitants of Paradise! They look in fear. And it will be said to the inhabitants of Hell: O inhabitants of Hell! They look in joy, hoping for intercession. Then it will be said to the inhabitants of Paradise and the inhabitants of Hell: Do you know this? They will say: We know, it is death that has been given to us. He will be laid down and slaughtered on a rampart between Paradise and Hell, after which it will be said: O inhabitants of Paradise, now has come the time of eternity, there will be no more death, and O inhabitants of Hell, you too will be eternal, there will be no more death." Abu Isa said: This hadith is hasan sahih. And there are many similar narrations narrated from the Prophet sallallahu 'alaihi wa sallam that do not mention that people see their Lord, do not mention the coming of the Lord and similar things. The correct school of thought regarding this matter is according to scientific scholars from among the imams such as Sufyan Ats Tsauro, Malik bin Anas, Ibn Al Mubarak, Ibnu Uyainah, Waki' and others that they (in the afterlife) saw these things. They said: These hadiths were narrated and we believe in them, without asking how (technically). This is the school of thought chosen by hadith experts; those things will appear as mentioned in the hadith and as believed, not interpreted, suspected and asked how. This is the view of scientific scholars that they chose and put forward. The meaning of the words of the Prophet peace be upon him : "Then introduced Himself to them" means appearing to them.

Hadith Corroboration

Imam Ahmad : 5721, 5750, 5864, 7231, 8179, 8461, 8461, 8552, 8556, 9104, 10244, 10644

Imam Bukhari : 6062, 6063, 6066

Imam Muslim : 5087, 5088, 5089

Imam Tirmidzi : 2480, 2480, 2481, 3081

Imam Ibnu Majah : 4318

DEATH IS SHOWED ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2481

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ رَفَعَهُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَتَى بِالْمَوْتِ كَالْكَبْشِ الْأَمْلَحِ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَذْبَحُ وَهُمْ يَنْظُرُونَ فَلَوْ أَنَّ أَحَدًا مَاتَ فَرَحًا لَمَاتَ أَهْلُ الْجَنَّةِ وَلَوْ أَنَّ أَحَدًا مَاتَ حُزْنًا لَمَاتَ أَهْلُ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'] has told us [my father] from [Fudlail bin Marzuq] from [Athiyah] from [Abu Sa'id] he marfu'd it, he said: On the Day of Resurrection, death will come like a gray sheep and be established between heaven and hell, after that it will be slaughtered and they will see. If someone dies because they are happy, the residents of heaven will surely die and if someone dies because they are sad, the residents of hell will surely die. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 5721, 5750, 5864, 7231, 8179, 8461, 8552, 8556, 9104, 10244, 10644

HEAVEN IS COVERED WITH UNPLEASANT THINGS

Hadith Imam Tirmidzi Number 2482

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَمْرُو بْنُ عَاصِمٍ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدٍ وَثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُقَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُقَّتِ النَّارُ بِالشَّهَوَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abdurrahman] has told us [Amru bin Ashim] has told us [Hammad bin Salamah] from [Humaid] and [Tsabit] from [Anas] The Prophet peace be upon him said: "Heaven is filled with unpleasant things and hell is filled with lust." Abu Isa said: This hadith hasan gharib is authentic through this sanad.

Hadith Corroboration

Imam Ahmad : 7216, 8048, 8587, 12101, 13177, 13519

Imam Bukhari : 6006

Imam Muslim : 5049

Imam Tirmidzi : 2482, 2483

Imam Darimi : 2720

JIBRIL SEEING HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2483

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ فَقَالَ انْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدْتُ لِأَهْلِهَا فِيهَا قَالَ فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهِ قَالَ فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ فَقَالَ ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَى مَا أَعَدْتُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ أَذْهَبَ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدْتُ لِأَهْلِهَا فِيهَا فَإِذَا هِيَ يَرْكُبُ بَعْضُهَا بَعْضًا فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ فَقَالَ ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَى مَا أَعَدْتُ لِأَهْلِهَا فِيهَا فَقَالَ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Abdah bin Sulaiman] from [Muhammad bin Amru] has told us [Abu Salamah] from [Abu Hurairah] from the Prophet peace be upon him said: "When Allah created heaven and hell, Allah sent Gabriel to heaven. He saw it and what was prepared for its inhabitants. After that Jibril went to hell and saw it and everything prepared

for its inhabitants. Then Jibril returned to Him, he said: By Your might, no one will hear it (heaven) but will enter it. Then Gabriel was ordered to return to heaven and it turned out that heaven was filled with unpleasant things. He said: By Your might, I am afraid that no one will enter it said: Go to Hell and see what I have prepared for its inhabitants. It was piled up on top of each other, then Gabriel returned and said: By Your Might, no one hears of it and then (wants to) enter it. Then Gabriel was ordered to return to Hell, and it was filled with lust. He said: Go back to Hell. Gabriel returned to Hell and said: By Your Might, I fear that no one will be saved from it but will enter it. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 8048
Imam Tirmidzi : 2483

THE DEBATE BETWEEN HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2484

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ وَقَالَتِ النَّارُ يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ فَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أَنْتَقِمُ بِكَ مِمَّنْ شِئْتُ وَقَالَ لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ شِئْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Abdah bin Sulaiman] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah] said: The Messenger of Allah peace be upon him said: "Heaven and hell argue, heaven says: The weak and the poor enter me. Hell says: The arrogant and arrogant people enter me. Then Allah says to hell: You are My torment, with you I torment whoever I will. Allah says to heaven: You are My mercy, with you I will have mercy on whomever I will." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7393, 11316, 11330

THE PLEASURE OF THE LOWEST RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 2485

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا رِشْدِينَ بْنُ سَعْدٍ حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْنَى أَهْلِ الْجَنَّةِ الَّذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَائِثْنَتَانِ وَسَبْعُونَ زَوْجَةً وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لَوْلُؤٍ وَزَبَرْجَدٍ وَيَأْقُوتٍ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Risysin bin Sa'ad] has told me [Amru bin Al Harith] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id Al Khudri] said: Rasulullah peace be upon him said: "The inhabitants of the lowest heaven have eighty

thousand servants, seventy-two wives, for whom a dome was erected pearls, gems and yaqut as big as (the distance) between Jabiyah and Shan'a."

AGE OF THE RESIDENTS OF HEAVEN AND HELL IN HEAVEN

Hadith Imam Tirmidzi Number 2486

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ أَبْنَاءَ ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا وَكَذَلِكَ أَهْلُ النَّارِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عَلَيْهِمُ النَّيِّجَانَ إِنْ أَدْنَى لَوْلُؤَةٍ مِنْهَا لَنُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ

And with this sanad (Namely Narrated to us [Suwaid] has told us [Abdullah] has told us [Risydin bin Sa'ad] has told me [Amru bin Al Harith] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id Al Khudri]) from the Prophet peace be upon him, he said: "Whoever among the prospective inhabitants of Paradise dies the world, whether young or old, will be returned at the age of thirty years to heaven, they will not exceed it forever." And with this sanad from the prophet peace be upon him, he said: "Indeed they wear pearls, indeed their lowest pearls illuminate between east and west." Abu Isa said: This hadith is gharib, we only know it from the hadith of Risydin.

THE DESIRE OF CHILDREN IN HEAVEN

Hadith Imam Tirmidzi Number 2487

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ عَامِرِ الْأَحْوَلِ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ فِي الْجَنَّةِ جِمَاعٌ وَلَا يَكُونُ وَلَدٌ هَكَذَا رَوَى عَنْ طَاوُسٍ وَمُجَاهِدٍ وَإِبْرَاهِيمَ النَّخَعِيِّ وَقَالَ مُحَمَّدٌ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَهَى الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ وَاحِدَةٍ كَمَا يَشْتَهِي وَلَكِنْ لَا يَشْتَهِي قَالَ مُحَمَّدٌ وَقَدْ رَوَى عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُ لَهُمْ فِيهَا وَلَدٌ وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ بْنُ عَمْرٍو وَيُقَالُ بَكْرُ بْنُ قَيْسٍ أَيْضًا

Narrated to us [Bundar] has told us [Mu'adz bin Hisham] has told us [my father] from [Amir Al Ahwal] from [Abu Ash Shiddiq An Naji] from [Abu Sa'id Al Khudri] said: The Messenger of Allah peace be upon him said: "If a believer wants a child in Paradise, then her pregnancy, her birth and the age of the baby (happen) according to her wishes." Abu Isa said: This hadith is hasan gharib, the scholars have different opinions on this matter, some of them say that in Paradise there will be jima' (intercourse) but no child will be born. That is what was

narrated from Thawus, Mujahid and Ibrahim An Nakha'I. Muhammad said: Ishaq bin Ibrahim said in the hadith of the Prophet peace be upon him: "If a believer wants a child in heaven, he will get what he wants in a moment, but he doesn't want it." Muhammad said: It has been narrated from Abu Razin Al Uqaili from the Prophet peace be upon him, said: "Indeed, the inhabitants of heaven do not have children in heaven." Abu Ash Shiddiq An Naji's name is Bakar bin Amru, others say Bakar bin Qais.

Hadith Corroboration
 Imam Ahmad : 10641, 11339
 Imam Ibnu Majah : 4329
 Imam Darimi : 2712

THE ANGELS OF HEAVEN CALLING THEIR RESIDENTS

Hadith Imam Tirmidzi Number 2488

حَدَّثَنَا هَنَادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَمُجْتَمَعًا لِلْحُورِ الْعِينِ يُرْقَعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ مِثْلَهَا قَالَ يَقُلْنَ نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ وَنَحْنُ النَّاعِمَاتُ فَلَا نَبُؤُسُ وَنَحْنُ الرَّاغِبَاتُ فَلَا نَسْخَطُ طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُوَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ غَرِيبٌ

Narrated to us [Hannad] and [Ahmad bin Mani'] both said: has told us [Abu Muawiyah] said: has told us [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'id] from [Ali] said: Rasulullah peace be upon him said: "Verily in heaven there is a gathering of angels, they call out loud, the creatures have never heard it. They said: We are eternal women, we do not disappear, we are pleasant women, we do not frown, we are happy women, we are not angry who is ours and we are his." In this case there is a similar hadith from Abu Hurairah, Abu Sa'id and Anas. Abu Isa said: Hadith Ali gharib.

THE MEANING OF 'SAMMA' IN HEAVEN

Hadith Imam Tirmidzi Number 2489

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي قَوْلِهِ عَزَّ وَجَلَّ { فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ } قَالَ السَّمَاعُ وَمَعْنَى السَّمَاعِ مِثْلُ مَا وَرَدَ فِي الْحَدِيثِ أَنَّ الْحُورَ الْعِينِ يُرْقَعْنَ بِأَصْوَاتِهِنَّ

Narrated to us [Muhammad bin Basyar] has told us [Rauh bin Ubadah] from [Al Auza'] from [Yahya bin Abu Kathir] about the words of Allah 'azza wajalla: "They are in the gardens (of Paradise) rejoicing." (Ar Ruum: 15) he said: "Samma" the meaning of samma' as mentioned in the hadith; the angels raise their voices.

THREE PEOPLE WHO ARE CONSIDERED NOBLE ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2490

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ أَبِي الْيَقْظَانِ عَنْ زَادَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلَى كُتُبَانِ الْمِسْكِ أَرَاهُ قَالَ يَوْمَ الْقِيَامَةِ يَغِيْطُهُمُ الْأَوَّلُونَ وَالْآخِرُونَ رَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَرَجُلٌ يَوْمُ قَوْمًا وَهُمْ بِهِ رَاضُونَ وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ وَأَبُو الْيَقْظَانِ اسْمُهُ عُثْمَانُ بْنُ عُمَيْرٍ وَيُقَالُ ابْنُ قَيْسٍ

Narrated to us [Abu Kuraib] has told us [Waki'] from [Sufyan] from [Abu Al Yaqadlan] from [Zadzan] from [Abdullah bin Umar] said: Rasulullah peace be upon him said: "Three people were on the musk sand dunes -I (Abdullah bin Umar) saw him say- on the Day of Resurrection, the first and last people will envy them; the one who calling for five prayers every day and night, a person who leads a people and they are pleased with him, and a servant who fulfills the rights of Allah and the rights of his masters." Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Sufyan Ats Tsauri. Abu Yaqadlan's name is Uthman bin Umair, some say Ibn Qais.

Hadith Corroboration
Imam Ahmad : 4568

THREE PEOPLE WHO ARE LOVED BY GOD

Hadith Imam Tirmidzi Number 2491

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ حِرَاشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَفَعَهُ قَالَ ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُو كِتَابَ اللَّهِ وَرَجُلٌ تَصَدَّقَ صَدَقَةً يَمِينُهُ يُخْفِيهَا أَرَاهُ قَالَ مِنْ شِمَالِهِ وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَهُوَ غَيْرُ مُحْفُوظٍ وَالصَّحِيحُ مَا رَوَى شُعْبَةُ وَغَيْرُهُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ حِرَاشٍ عَنْ زَيْدِ بْنِ طَبْيَانَ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ كَثِيرُ الْعَلَطِ

Narrated to us [Abu Kuraib] has told us [Yahya bin Adam] from [Abu Bakr bin Ayyasy] from [Al A'masy] from [Mansur] from [Rib'i bin Hirasy] from [Abdullah bin Mas'ud] he touched them, he said: Three people are loved by Allah; A person wakes up at night and reads the Book of Allah, a person gives charity with his right hand and keeps it secret, (the narrator) said: I thought he said: Keep it secret from his left hand, and a person is in the army and his companions are killed but he goes out to meet the enemy. Abu Isa said: This hadith is gharib from this sanad line and it is not mahfudz (secured), as for the authentic one, it is the one narrated by [Syu'bah] and others from [Manshur] from [Rib'i bin Hirasy] from [Zaid bin

Dlabyan] from [Abu Dzar] from the Prophet peace be upon him. Abu Bakr bin Ayyasy made many mistakes.

THREE PEOPLE THAT GOD LOVES AND HATES Hadith Imam Tirmidzi Number 2492

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَالَ سَمِعْتُ رَبِيعَ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ طَبْيَانَ يَرْفَعُهُ إِلَى أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ فَقَامَ أَحَدُهُمْ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهَزِمُوا وَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّالِمُ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ عَنْ شُعْبَةَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهَكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هَذَا وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عِيَّاشٍ

Narrated to us [Muhammad bin Basyar] and [Muhammad bin Al Mutsanna] both said: has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Mansur bin Al Mu'tamir] said: I have heard [Rib'I bin Hirasy] from [Zaid bin Dlabyan] he interpreted it through [Abu Dzar] from the Prophet peace be upon him, he said: "There are three people who are loved by Allah and three people who are hated by Allah, and those who are loved by Allah are; someone who comes to a people and asks them in the name of Allah, he does not ask because he is related to them but they refuse him, then there is someone from that people who goes secretly and gives something to the man who asked in secret, no one knows the gift except only Allah and the person who is given it, a people who walk at night prefer to sleep more than others, they stopped and laid their heads down (asleep), but there was a man who woke up praying to Him and reciting His verses, and someone was in the line of troops and faced the enemy, and when his troops were destroyed, he advanced with his chest out until he was killed or won victory. Meanwhile, the three people hated by Allah are; adulterous parents, arrogant poor people and unjust rich people." Narrated to us [Mahmud bin Ghailan] has told us [An Nadlar bin Syumail] from [Syu'bah] with a meaningful hadith. Abu Isa said: This hadith is hasan sahih , like that also [Syaiban] narrated from [Mansur] and this is more authentic than the hadith of Abu Bakr bin Ayyasy.

Hadith Corroboration
Imam Ahmad : 20377, 20393, 20550
Imam Nasa'i : 2523

TREASURES ON THE EUPHRAT RIVER

Hadith Imam Tirmidzi Number 2493

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَدِّهِ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْفُرَاتُ يَحْسِرُ عَنْ كَنْزٍ مَنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ يَحْسِرُ عَنْ جَبَلٍ مَنْ ذَهَبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Sa'id Al Asyuj] has told us [Uqbah bin Khalid] has told us [Ubaidullah bin Umar] from [Khubaib bin Abdurrahman] from [his grandfather, Hafsh bin Ashim] from [Abu Hurairah] said: Rasulullah peace be upon him said: "Almost the river Euphrates collects treasures of gold, whoever comes to it should not take anything even." Abu Isa said: This hadith is hasan sahih . Narrated to us [Abu Sa'id Al Asyuj] has told us [Uqbah bin Khalid] has told us [Ubaidullah] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] from the prophetpeace be upon him apparently, only he said in his narration: Gathering mountains of gold. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7239, 7717, 8038, 8203, 8999, 20308, 20309

Imam Bukhari : 6586

Imam Muslim : 5152, 5153, 5154, 5155

Imam Abu Dawud : 3759

Imam Tirmidzi : 2493

Imam Ibnu Majah : 4036

RIVERS IN HEAVEN

Hadith Imam Tirmidzi Number 2494

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْخَمْرِ ثُمَّ تَشَقُّقُ الْأَنْهَارُ بَعْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَكِيمُ بْنُ مُعَاوِيَةَ هُوَ وَالِدُ بَهْزِ بْنِ حَكِيمٍ وَالْجُرَيْرِيُّ يُكْنَى أَبَا مَسْعُودٍ وَاسْمُهُ سَعِيدُ بْنُ إِيَّاسٍ

Narrated to us [Muhammad bin Basyar] has told us [Yazid bin Harun] has told us [Al Jurairi] from [Hakim bin Mu'awiyah] from [his father] from the Prophetpeace be upon him said: "Indeed in heaven there is an ocean of water, an ocean of honey, an ocean of milk and an ocean of wine, then rivers flow everywhere." Abu Isa said: This hadith is hasan sahih . Hakim bin Muawiyah was Bahz bin Hakim's father and Al Jurairi was Abu Mas'ud's son, his name was Sa'id bin Iyas.

Hadith Corroboration

Imam Ahmad : 19197

Imam Tirmidzi : 2494

ASKING FOR HEAVEN AND PROTECTION FROM HELL Hadith Imam Tirmidzi Number 2495

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ قَالَ هَكَذَا رَوَى يُونُسُ بْنُ أَبِي إِسْحَقَ عَنْ أَبِي إِسْحَقَ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَدْ رَوَى عَنْ أَبِي إِسْحَقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ مَوْفُوفًا أَيْضًا

Narrated to us [Hannad] has told us [Abu Al Ahwash] from [Abu Ishaq] from [Buraidd bin Abu Maryam] from [Anas bin Malik] said: Rasulullahpeace be upon him said: "Whoever asks Allah for paradise three times, heaven says: O Allah, admit him to heaven. And whoever asks for protection from hell three times, hell says: O Allah, protect him from hell." Abu Isa said: Thus [Yunus bin Abu Ishaq] narrated this hadith from [Abu Ishaq] from [Buraidd bin Maryam] from [Anas] from the prophetpeace be upon him it seems. And it was narrated from Abu Ishaq from Buraidd bin Abu Maryam from Anas bin Malik in a mauquf manner too.

Hadith Corroboration
Imam Ahmad : 12696, 13258
Imam Nasa'i : 5426
Imam Ibnu Majah : 4331

THE HELL OF JAHANNAM AND ITS INHABITANTS Hadith Imam Tirmidzi Number 2496

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ حَدَّثَنَا أَبِي عَنْ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُوتُهَا قَالَ عَبْدُ اللَّهِ وَالتَّوْرِيُّ لَا يَرْفَعُهُ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُفْيَانَ عَنْ الْعَلَاءِ بْنِ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعُهُ

Narrated to us [Abdullah bin Abdurrahman] has told us [Umar bin Hafs bin Ghiyats] has told us [my father] from [Al Ala' bin Khalid Al Kahili] from [Syaqiq bin Salamah] from [Abdullah bin Mas'ud] said: Rasulullahpeace be upon him said: "On that day, the hell of Jahannam will come, it has seventy thousand ropes, on each rope there are seventy thousand angels dragging him." Abdullah said: Ats Tsauri did not connect it to the Prophet. Abdu bin Humaid has told us about Abdul Malik bin Amru and Abu Amir Al Aqadi from Sufyan from Al Ala' bin

Khlid with this sanad but it doesn't make any difference.

Hadith Corroboration
Imam Muslim : 5076
Imam Tirmidzi : 2496

THE NECK THAT COMES OUT OF HELL ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 2497

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخْرُجُ عَنْقُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ لَهَا عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ إِنِّي وَكَلْتُ بِثَلَاثَةِ بَكَلٍّ جَبَّارٍ عَنِيدٍ وَبَكَلٍّ مَن دَعَا مَعَ اللَّهِ إِلَهًا آخَرَ وَبِالْمُصَوِّرِينَ فِي الْبَابِ عَنْ أَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَرَوَى أَشْعَثُ بْنُ سَوَّارٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Abdullah bin Muawiyah Al Juhami] has told us [Abdul Aziz bin Muslim] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] said: Rasulullah peace be upon him said: "On the Day of Resurrection, there will be a Neck coming out of hell, he has two eyes that see, two ears that hear and a tongue that speaks, he said: I have been given power over every arrogant person again disobedience, to those who call on other gods along with Allah and to those who make images." In this case there is a similar hadith from Abu Sa'id. Abu Isa said: This hadith is hasan gharib authentic. Some narrated this hadith from [Al A'masy] from [Athiyah] from [Abu Sa'id] from the prophet peace be upon him like this. [Asy'ats bin Sawwar] narrated from [Athiyah] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him it seems.

Hadith Corroboration
Imam Ahmad : 8076

THE DEPTH OF HELL

Hadith Imam Tirmidzi Number 2498

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ فُضَيْلِ بْنِ عِيَّاضٍ عَنْ هِشَامٍ عَنْ الْحَسَنِ قَالَ قَالَ عُتْبَةُ بْنُ غَزْوَانَ عَلَى مِنْبَرِنَا هَذَا مِنْبَرِ الْبَصْرَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّخْرَةَ الْعَظِيمَةَ لَتُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَتَهْوِي فِيهَا سَبْعِينَ عَامًا وَمَا تُفْضِي إِلَى قَرَارِهَا قَالَ وَكَانَ عُمَرُ يَقُولُ أَكْثَرُوا ذِكْرَ النَّارِ فَإِنَّ حَرَّهَا شَدِيدٌ وَإِنَّ قَعْرَهَا بَعِيدٌ وَإِنَّ مَقَامِعَهَا حَدِيدٌ قَالَ أَبُو عِيسَى لَا نَعْرِفُ لِلْحَسَنِ سَمَاعًا مِنْ عُتْبَةَ بْنِ

غَزْوَانَ وَإِنَّمَا قَدِمَ عُتْبَةُ بْنُ غَزْوَانَ الْبَصْرَةَ فِي زَمَنِ عُمَرَ وَوُلِدَ الْحَسَنُ لِسَنْتَيْنِ بَقِيَّتَا مِنْ خِلَافَةِ عُمَرَ

Narrated to us [Abd bin Humaid] has told us [Husain bin Ali Al Ju'fi] from [Fudlail bin Iyad] from [Hisyam] from [Al Hasan] said: [Utbah bin Ghazwan] preached on the pulpit of Bashrah, from the Prophet peace be upon him he said: "Indeed a large stone was thrown from the edge of hell and fell into it for seventy years and I haven't even gotten to the bottom of it." Said Al Hasan: Ibn Umar said: Remember hell often because it is very hot, the abyss is far and the hammers are made of iron. Abu Isa said: We do not know that Al Hasan heard from Utbah bin Ghazwan, Utbah bin Ghazwan only came to Basra during Umar's time, while Al Hasan was born two years into the remainder of Umar's caliphate.

SHA'UD MOUNTAIN IN HELL

Hadith Imam Tirmidzi Number 2499

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهِيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا وَيَهْوِي فِيهِ كَذَلِكَ أَبَدًا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ

Narrated to us [Abd bin Humaid] has told us [Al Hasan bin Musa] from [Ibn Lahi'ah] from [Darraj] from [Abu Al Hutsaim] from [Abu Sa'id] from Rasulullah peace be upon him said: "Sha'ud is one of the mountains of hell, the disbelievers climb it for forty years and then plunge into it like that forever. Abu Isa said: This hadith gharib, we only know about its evil from the hadith of Ibn Lahi'ah.

Hadith Corroboration
Imam Tirmidzi : 2499, 3249

DESCRIPTION OF UNBELIEFS IN HELL

Hadith Imam Tirmidzi Number 2500

حَدَّثَنَا عَبَّاسُ الدُّورِيِّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا شَيْبَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ غِلْظَ جِلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا وَإِنَّ ضَرْسَهُ مِثْلُ أُحُدٍ وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ كَمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ

Narrated to us [Abbas Ad Duri] has told us [Ubaidullah bin Musa] has told us [Shaiban] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him said: "Indeed the skin of the disbeliever is as thick as forty-two cubits, his molar teeth are like Uhud and his place in hell is as wide as between Mecca and Medina." This hadith is hasan shahih gharib from the hadith of Al A'masy.

Hadith Corroboration
Imam Ahmad : 7995, 7995, 7995, 8058, 8058, 8058, 10510, 10510, 10510, 10802, 10802, 10802
Imam Tirmidzi : 2500, 2500, 2500, 2501, 2501, 2502

THE TEETH OF THE INFIDEL AND THEIR SEATING DISTANCE

Hadith Imam Tirmidzi Number 2501

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَّارٍ حَدَّثَنِي جَدِّي مُحَمَّدُ بْنُ عَمَّارٍ وَصَالِحٌ مَوْلَى التَّوَّامَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَفَخْدُهُ مِثْلُ الْبَيْضَاءِ وَمَقْعَدُهُ مِنَ النَّارِ مَسِيرَةُ ثَلَاثٍ مِثْلُ الرَّبْدَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمِثْلُ الرَّبْدَةِ كَمَا بَيْنَ الْمَدِينَةِ وَالرَّبْدَةِ وَالْبَيْضَاءُ جَبَلٌ مِثْلُ أُحُدٍ

Narrated to us [Ali bin Hujr] has told us [Muhammad bin Ammar] has told me [my grandfather, Muhammad bin Ammar] and [Salih maula at-Tau`amah] from [Abu Hurairah], he said, The Messenger of Allah shallallahu 'alaihi wasallam said: "The teeth of the disbeliever on the Day of Resurrection are like Mount Uhud, his thighs are like Mount al-Baidha', and his seat from the fire of hell is three (nights) like ar-Rabadzah." Abu Isa said : This is a hasan gharib hadith. While the sentence, 'Like ar-Rabadzah' is like the distance between Medina and ar-Rabazdah. The word 'Al-Baidha' is the name of a mountain like Uhud.

Hadith Corroboration

Imam Ahmad : 7995, 7995, 7995, 8058, 8058, 8058, 10510, 10510, 10510, 10802, 10802, 10802

Imam Tirmidzi : 2500, 2500, 2501, 2501, 2501, 2502

A DESCRIPTION OF THE MORALS OF UNBELIEVERS IN HELL

Hadith Imam Tirmidzi Number 2502

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُضْعَبُ بْنُ الْمِقْدَامِ عَنْ فَضِيلِ بْنِ غَزْوَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ ضِرْسُ الْكَافِرِ مِثْلُ أُحُدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ

Narrated to us [Abu Kuraib] hastold us [Mush'ab bin al Miqdam] from [Fudhail bin Ghazwan] from [Abu Hazim] from [Abu Hurairah] he declared it marfu', he said : "The molars of the disbelievers are like Mount Uhud." Abu Isa said : 'This is Hasan's hadith. Meanwhile, Abu Hazim is (surnamed) al Asyja'i, his name is Salman Maula 'Azzah al Asyja'iyyah."

Hadith Corroboration

Imam Ahmad : 7995, 8058, 10510, 10802

Imam Tirmidzi : 2500, 2501, 2502

DESCRIPTION OF THE TONGUES OF UNBELIEVERS ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 2503

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْفَضْلِ بْنِ يَزِيدَ عَنْ أَبِي الْمُخَارِقِ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَافِرَ لَيُسْحَبُ لِسَانُهُ الْفَرْسَخَ وَالْفَرْسَخَيْنِ يَتَوَطَّؤُهُ النَّاسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَالْفَضْلُ بْنُ يَزِيدَ هُوَ كُوفِيٌّ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ وَأَبُو الْمُخَارِقِ لَيْسَ بِمَعْرُوفٍ

Narrated to us [Hannad] has told us [Ali bin Mushir] from [al Fadhl bin Yazid] from [Abu al Mukhariq] from [Ibn Umar] he said : Rasulullah peace be upon him said: "Indeed the words of the disbelievers will be dragged a distance of one farsakh and two farsakhs, and trampled upon by humans." Abu Isa said : "This is an gharib hadith. We only know about it from this route. Meanwhile, Fadhl bin Yazid was a kufa. Not only one priest narrated from him. Meanwhile, Abu al Mukhariq is unknown.'

DESCRIPTION OF HELL'S DRINK

Hadith Imam Tirmidzi Number 2504

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رَشْدِينَ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {كَالْمُهْلِ} قَالَ كَعَكْرِ الزَّيْتِ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةٌ وَجْهِهِ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رَشْدِينَ بْنِ سَعْدٍ وَرَشْدِينَ قَدْ تُكَلِّمُ فِيهِ

Narrated to us [Abu Kuraib] has told us [Risydin bin Sa'd] from [Amru bin al Harith] from [Darraj] from [Abu al Haitsam] from [Abu Sa'id] from the Prophet peace be upon him in explaining His words, "Like boiling iron." He said: "It means like oil deposits. So if (a person who commits sin) brings it close to his face, the skin of his face will surely fall into it." Abu Isa said : "This is a hadith which we do not know except from the hadith of Risydin bin Sa'd, while Risydin's credibility is being discussed.'

Hadith Corroboration
Imam Ahmad : 1845, 11244, 21254
Imam Tirmidzi : 2504, 2506, 2507, 3244

HOT WATER TORTURE IN HELL

Hadith Imam Tirmidzi Number 2505

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ عَنْ ابْنِ حُجَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَمِيمَ لَيَصْبُ عَلَى رُءُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلُتُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ ثُمَّ يُعَادُ كَمَا كَانُوا سَعِيدُ بْنُ يَزِيدَ يُكْنَى أَبَا شُجَاعٍ وَهُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَابْنُ حُجَيْرَةَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Sa'id bin Yazid] from [Abu as Samh] from [Ibn Hujairah] from [Abu Hurairah] from the Prophet peace be upon him , he said: "Indeed, hot water will definitely be poured over their heads, then the hot water will penetrate into their stomachs and cut everything that is in their stomachs. until it came out of the soles of his feet in liquid form. Then he was returned (whole) as before." Sa'id bin Yazid was given the advice of Abu Syuja', he was an Egyptian. Al Laits bin Sa'd has narrated from him. Abu Isa said : 'This is a hasan sahih gharib hadith. Meanwhile, Ibn Hujairah is Abdurrahman bin Hujairah al Mishri.'

Hadith Corroboration
Imam Ahmad : 8509
Imam Tirmidzi : 2505

HELL DRINK AND ITS TORMENT

Hadith Imam Tirmidzi Number 2506

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عُبَيْدِ اللَّهِ بْنِ بُسْرِ عَنْ أَبِي أُمَامَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ يَتَجَرَّعُهُ } قَالَ يُقَرَّبُ إِلَى فِيهِ فَيَكْرَهُهُ فَإِذَا أُذِنَ مِنْهُ شَوَى وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ فَإِذَا شَرِبَهُ قَطَعَ أَمْعَاءَهُ حَتَّى تَخْرُجَ مِنْ دُبُرِهِ يَقُولُ اللَّهُ { وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ } وَيَقُولُ { وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عُبَيْدِ اللَّهِ بْنِ بُسْرِ وَلَا نَعْرِفُ عُبَيْدَ اللَّهِ بْنِ بُسْرِ إِلَّا فِي هَذَا الْحَدِيثِ وَقَدْ رَوَى صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ وَعَبْدُ اللَّهِ بْنُ بُسْرِ لَهُ أَخٌ قَدْ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُخْتُه قَدْ سَمِعَتْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَنْهُ صَفْوَانُ بْنُ عَمْرٍو هَذَا الْحَدِيثَ رَجُلٌ آخَرُ لَيْسَ بِصَاحِبِ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] has told us [Shafwan bin Amru] from [Ubaidillah bin Busr] from [Abu Umamah] from the Prophet peace be upon him in explaining His words, "And he will be given a drink of pus water, then he drinks the pus water." He explained; '(The drink) was brought close to (the person who sinned), so he didn't like it, when he brought it close to him, the drink burned his face, then his scalp fell off. When he drank it, the drink closed his stomach causing fluid to come out of his rectum. Allah says: 'And they were given to drink boiling water so that it cut their intestines.' And Allah said: 'And if they ask for a drink, they will surely be given water to drink like boiling iron that scorches their faces. That is the worst drink and the worst place to rest.'" Abu Isa said : 'This is a gharib hadith. That is what Muhammad bin Isma'il said from Ubaidullah bin Busr. And we do not know Ubaidullah bin Busr except in this hadith. Shafwan has narrated from Amru from Abdullah bin Busr, a friend of the Prophet peace be upon him apart from this hadith. Abdullah bin Busr had a brother who had listened to (hadith) from the Prophet peace be upon him , and his sister had also heard it from the Prophet peace be upon him .

Meanwhile, Ubaidullah bin Busr, who Shafwan bin Amru narrated this hadith from, was another man who was not among the companions.'

Hadith Corroboration

Imam Ahmad : 1845, 11244, 21254

Imam Tirmidzi : 2504, 2506, 2507, 3244

DESCRIPTION OF HELL'S DRINK

Hadith Imam Tirmidzi Number 2507

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا رِشْدِينُ بْنُ سَعْدٍ حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ { كَالْمُهْلِ } كَعَكْرِ الزَّيْتِ فَإِذَا قُرِبَ إِلَيْهِ سَقَطَتْ فَرْوَةٌ وَجْهَهُ فِيهِ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Risidin bin Sa'ad] has told me [Amru bin Al Harith] from [Darraj] from [Abul Haitsam] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him , he explained His word; "Like boiling iron" that is, like a sludge of oil, if you get close to it, the face (of the inhabitants of hell) will surely fall and peel into it."

Hadith Corroboration

Imam Ahmad : 1845, 11244, 21254

Imam Tirmidzi : 2504, 2506, 2507, 3244

DESCRIPTION OF THE WALLS OF HELL

Hadith Imam Tirmidzi Number 2508

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسُرَادِقِ النَّارِ أَرْبَعَةُ جُدُرٍ كَثُفُ كُلِّ جِدَارٍ مِثْلُ مَسِيرَةِ أَرْبَعِينَ سَنَةً

And with this sanad (Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Risidin bin Sa'ad] has told me [Amru bin Al Harith] from [Darraj] from [Abul Haitsam] from [Abu Sa'id Al Khudri]), from the Prophet peace be upon him , he said: "The tent of hell has four thick walls. Each wall is as thick as forty years."

Hadith Corroboration

Imam Ahmad : 10804

Imam Tirmidzi : 2508

PUS OF HELL AND ITS CONSEQUENCES

Hadith Imam Tirmidzi Number 2509

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ دَلْوًا مِنْ غَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَأَنْتَنَ أَهْلُ الدُّنْيَا قَالِ

أَبُو عَيْسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ وَفِي رِشْدِينَ مَقَالٌ وَقَدْ تُكَلِّمَ فِيهِ مِنْ قَبْلِ حِفْظِهِ وَمَعْنَى قَوْلِهِ كَثُفَ كُلِّ جِدَارٍ يَعْنِي غِلَظُهُ

And with this sanad too, (Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Risydin bin Sa'ad] has told me [Amru bin Al Harith] from [Darraj] from [Abul Haitsam] from [Abu Sa'id Al Khudri]) from the Prophet peace be upon him , he said: "If only one bucket from if the pus of the experts of hell is poured out into the world, the people of the world will surely perish." Abu Isa said : 'We only know this hadith from the hadith of Risydin bin Sa'd. However, there is discussion about Risydin's (credibility). He was discussed on his memorization. Meanwhile, the meaning of the saying, 'Katsifu Kulli Jidar' means the thickness of the walls.

Hadith Corroboration

Imam Ahmad : 2599, 2970, 2971, 3365, 10799

Imam Bukhari : 3599, 4347, 6123

Imam Tirmidzi : 2509, 2510, 2511, 3059

Imam Ibnu Majah : 4316

ZAQQUM AND THE DAMAGE IT CAUSES

Hadith Imam Tirmidzi Number 2510

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ { اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] has told us [Syu'bah] from [al A'masy] from [Mujahid] from [Ibn Abbas] that the Messenger of Allah peace be upon him read the verse, "Be fearful of Allah with true piety, and do not die unless you are Muslims." So Rasulullah shallallahu 'alaihi wasallam said: "If a drop of Zaqqum (the name of the tree in hell) drips into the village of the world, it will definitely destroy the lives of the people of the world. Then what about (the condition of) the people who use Zaqqum as their food?" Abu Isa said : "This is an authentic Hasan hadith."

Hadith Corroboration

Imam Ahmad : 2599, 2970, 2971, 3365, 10799

Imam Bukhari : 3599, 4347, 6123

Imam Tirmidzi : 2509, 2510, 2511, 3059

Imam Ibnu Majah : 4316

TORTURE OF THE EXPERTS OF HELL AND PRAYERS THAT ARE NOT ANSWERED

Hadith Imam Tirmidzi Number 2511

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَاصِمُ بْنُ يُوسُفَ حَدَّثَنَا قُتَيْبَةُ بْنُ عَبْدِ الْعَزِيزِ عَنْ الْأَعْمَشِ عَنْ شِمْرِ بْنِ عَطِيَّةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنَ الْعَذَابِ فَيَسْتَغِيثُونَ فَيُعَاثُونَ بِطَعَامٍ مِنْ ضَرِيعٍ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ فَيَسْتَغِيثُونَ بِالطَّعَامِ فَيُعَاثُونَ بِطَعَامٍ ذِي غُصَّةٍ فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيزُونَ الْعَصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَغِيثُونَ بِالشَّرَابِ فَيُرْفَعُ إِلَيْهِمُ الْحَمِيمُ بِكَالَالِيبِ الْحَدِيدِ فَإِذَا دَنَتْ مِنْ وُجُوهِهِمْ شَوْتٌ وَجُوهُهُمْ فَإِذَا دَخَلَتْ بُطُونُهُمْ قَطَعَتْ مَا فِي بُطُونِهِمْ فَيَقُولُونَ ادْعُوا خَزَنَةَ جَهَنَّمَ فَيَقُولُونَ أَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {قَالَ فَيَقُولُونَ ادْعُوا مَالِكًا فَيَقُولُونَ يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ} {قَالَ فَيَجِيبُهُمْ} {إِنَّكُمْ مَا كَثُرُونَ} قَالَ الْأَعْمَشُ نُبْتُ أَن بَيْنَ دُعَائِهِمْ وَبَيْنَ إِبْجَابَةِ مَالِكٍ إِيَّاهُمْ أَلْفَ عَامٍ قَالَ فَيَقُولُونَ ادْعُوا رَبَّكُمْ فَلَا أَحَدَ خَيْرٍ مِنْ رَبِّكُمْ فَيَقُولُونَ {رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ} {قَالَ فَيَجِيبُهُمْ} {احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ} {قَالَ فَعِنْدَ ذَلِكَ يَتَسَوَّأُ مِنْ كُلِّ خَيْرٍ وَعِنْدَ ذَلِكَ يَأْخُذُونَ فِي الرَّفِيرِ وَالْحُسْرَةِ وَالْوَيْلِقَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالتَّاسُ لَا يَرْفَعُونَ هَذَا الْحَدِيثَ قَالَ أَبُو عِيسَى إِنَّمَا نَعْرِفُ هَذَا الْحَدِيثَ عَنْ الْأَعْمَشِ عَنْ شِمْرِ بْنِ عَطِيَّةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَوْلُهُ وَلَيْسَ بِمَرْفُوعٍ وَقُتَيْبَةُ بْنُ عَبْدِ الْعَزِيزِ هُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Abdullah bin Abdurrahman] has told us ['Ashim bin Yusuf] has told us [Quthbah bin Abdul Aziz] from [Al A'masy] from [Syimir bin Athiyyah] from [Syahr bin Hausyab] from [Ummu Ad Darda'] from [Abu Ad Darda'] he said, Rasulullah peace be upon him said: "It will be thrown to the inhabitants of hell feel hungry in proportion to the torment they are experiencing, then they ask for help, then they are helped by being given food from "dhari" (a thorny tree) which neither fattens nor eliminates hunger, then they ask to be given food and then they are given food that clogs up their throats, then they remember that in the past in the world they cured the blockage of their throats with drink, so they ask to be given drink, then boiling water is poured on them with "Al Kalalib" (an iron with a bent end used for lift the meat from the jug) which when it is close to their faces become burnt, their faces become burnt, and if they enter their stomachs they will definitely cut up the organs in their stomachs, then they say to each other; 'Plead to the guardian of the Hell of Hell' but they read the verse 'And have your messengers not yet come to you with information' They answered: 'Yes, they have come.' the guards of Jahannam said: 'Pray ye.' And the prayers of those who disbelieve are only in vain." (QS Ghafir: 50) The Messenger of Allah said : "Then they said : 'Plead to Angel Malik,' they said : (O Malik, let your Lord kill us only) ". QS Az-Zukhrf: 77. The Prophet said: "He answered; 'You will remain (in this hell)'." -Al A'masy said : 'I was told that the gap between their supplication and the Angel Malik's answer to them was a thousand years,' - the Prophet said: "Then they said to each other; 'Ask your Rabb because there is no one better than your Rabb'. Then they begged; 'Our Lord, we have been overcome by our evil, and we used to be astray.

unjust people." QS Al Mukminun: 106-107. The Prophet said: "Then Allah answered them; 'Stay humbly in it, and do not speak to Me'." QS Al Mukminun: 108. The Prophet said: "Then at that time they despaired of all goodness, and at that time they brayed and regretted and wretched." Abdullah bin Abdurrahman said : "People do not recite (connect to the Prophet) this hadith." Abu Isa said : 'We know this hadith only from Al A'masy from Syimir bin Athiyyah from Syahr bin Hasyab from Umm Ad Darda' from the words of Abu Ad Darda', and he is not marfu'. As for Qutbah bin Abdul Aziz, he was a tsiqah according to hadith experts."

Hadith Corroboration

Imam Ahmad : 2599, 2970, 2971, 3365, 10799

Imam Bukhari : 3599, 4347, 6123

Imam Tirmidzi : 2509, 2510, 2511, 3059

Imam Ibnu Majah : 4316

THE STATE OF THE INFIDEL IN HELL

Hadith Imam Tirmidzi Number 2512

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ عَنْ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ { وَهُمْ فِيهَا كَالْحُجُونَ } قَالَ تَشْوِيهِ النَّارُ فَتَقْلَصُ شَفْتُهُ الْعُلْيَا حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَتَسْتَرِخِي شَفْتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرٍو بْنِ عَبْدِ الْعُتْوَارِيِّ وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ

Narrated to us [Suwaid] has told us [Abdullah bin al Mubarak] from [Sa'id bin Yazid Abu Syuja'] from [Abu as Samh] from [Abu al Haitsam] from [Abu Sa'id al Khudzri] from the Prophet peace be upon him , he explained His words: "And they are in hell in a disabled state." He said: "A disbeliever is burned by the fire of hell, then his upper lip wrinkles (upward) so that it reaches the middle of his head, while his lower lip stretches out until it approaches his navel." Abu Isa said : 'This is a hasan sahih gharib hadith. And Abu al Haitsam's name is Sulaiman bin Amru bin Murrah bin Abd al Utwari. He was an orphan who was in the care of Abu Sa'id.'

Hadith Corroboration

Imam Ahmad : 11409

Imam Tirmidzi : 2512

THE DEPTH AND IMMENSE OF HELL

Hadith Imam Tirmidzi Number 2513

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ وَأَشَارَ إِلَى مِثْلِ الْجُمُجْمَةِ أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ هِيَ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا

أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ قَعْرَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ يَزِيدَ هُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Sa'id bin Yazid] from [Abu as Samh] from [Isa bin Hilal ash Shadafi] from [Abdullah bin Amru bin al 'Ash] he said : Rasulullah shallallahu 'alaihi wasallam said: "If tin like this - and he pointed to it like a small container - was sent from the sky to the earth a distance of five hundred years, it would surely reach the earth before night, and if it were sent from the top of the 'chain', it would (require) a journey of forty years day and night before it reached the bottom or crust." Abu Isa said : 'This hadith is hasan authentic. And Sa'id bin Yazid was an Egyptian. Al Laits bin Sa'id and not just one imam who has narrated hadith from him."

Hadith Corroboration
Imam Ahmad : 6561
Imam Tirmidzi : 2513

COMPARISON OF THE HEAT OF WORLD FIRE AND HELL FIRE

Hadith Imam Tirmidzi Number 2514

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ قَالُوا وَاللَّهِ إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهَا فَضَّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُمْ مِثْلُ حَرِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَمَّامُ بْنُ مُنَبِّهٍ هُوَ أَخُو وَهْبِ بْنِ مُنَبِّهٍ وَقَدْ رَوَى عَنْهُ وَهْبٌ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah] from the Prophet peace be upon him , he said: "This fire of yours which you use to burn is one part of the seventy parts of the heat of the fire of hell." They ask; "By Allah, if this fire is really enough (hot to punish people who commit sins, then why should the heat be increased) O Messenger of Allah?" He answered: "The heat of the fire of hell exceeds (the heat of the world fire) ninety-nine parts. All parts of the fire (which total ninety-nine) are as hot as the fire of hell." (The meaning of the Prophet's answer was that God's punishment must be greater than human punishment). Abu Isa said : 'This hadith is a hasan saheeh hadith. And Hammam bin Munabbih is Wahb bin Munabbih's brother. And Wahb has narrated the hadith from him."

Hadith Corroboration
Imam Ahmad : 7025, 7778, 8568, 9650, 9811
Imam Bukhari : 3025
Imam Muslim : 5077
Imam Tirmidzi : 2514, 2515
Imam Ibnu Majah : 4309
Imam Malik : 1579
Imam Darimi : 2723

THE FIRE OF THE WORLD AND THE HELL OF JAHANNAM

Hadith Imam Tirmidzi Number 2515

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ جُزْءٍ مِنْهَا حَرُّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ

Narrated to us [Al Abbas Ad Duri al Baghdadi] has told us [Ubaidullah bin Musa] has told us [Shaiban] from [Firas] from [Athiyah] from [Abu Sa'id] from the Prophet peace be upon him , he said: "This fire of yours is one part of the seventy parts of the fire of Hell, the heat of all parts is the same as the heat of the fire of Hell." Abu Isa said : 'This hadith is hasan gharib from the hadith of Abu Sa'id.'

Hadith Corroboration

Imam Ahmad : 7025, 7778, 8568, 9650, 9811

Imam Bukhari : 3025

Imam Muslim : 5077

Imam Tirmidzi : 2514, 2515

Imam Ibnu Majah : 4309

Imam Malik : 1579

Imam Darimi : 2723

JAHANNAM HELL FIRE HEATING PROCESS

Hadith Imam Tirmidzi Number 2516

حَدَّثَنَا عَبَّاسُ الدُّورِيُّ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ هُوَ ابْنُ بَهْدَلَةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءُ مُظْلِمَةٌ حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ شَرِيكٍ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ أَوْ رَجُلٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا مَوْقُوفٌ أَصَحُّ وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شَرِيكٍ

Narrated to us [Abbas Ad Duri Al Baghdadi] has told us [Yahya bin Abu Bukair] has told us [Shariq] from ['Ashim, namely Ibn Bahdalah] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him , he said: "The coals of the fire of Hell are heated for a thousand years until they become red, then heated again for a thousand years until they become white, then heated again for a thousand years until becomes black, then he becomes dark black." Suwaid has told us Abdullah bin Al Mubarak from Sharik from 'Ashim from Abu Salih or another man from Abu Hurairah with a similar hadith but he did not interpret it. Abu Isa said : 'The more authentic hadith of Abu Hurairah on this matter is the mauquf hadith, and I do not know of anyone who recites it apart from Yahya bin Abu Bukair from Sharik.'

Hadith Corroboration

Imam Tirmidzi : 2516

Imam Ibnu Majah : 4311

HELL'S BREATH IN SUMMER AND WINTER

Hadith Imam Tirmidzi Number 2517

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا الْمُفَضَّلُ بْنُ صَالِحٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا وَقَالَتْ أَكُلُ بَعْضِي بَعْضًا فَجَعَلَ لَهَا نَفْسَيْنِ نَفْسًا فِي الشِّتَاءِ وَنَفْسًا فِي الصَّيْفِ فَأَمَّا نَفْسُهَا فِي الشِّتَاءِ فَزَمْهَرِيرٌ وَأَمَّا نَفْسُهَا فِي الصَّيْفِ فَسُمُومٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ قَدْ رَوَيْتُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ وَالْمُفَضَّلُ بْنُ صَالِحٍ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِذَلِكَ الْحَافِظُ

Narrated to us [Muhammad bin Umar bin al Walid al Kindi al Kufi] has narrated to us [al Mufadhdhal bin Salih] from [Al A'mash] from [Abu Salih] from [Abu Hurairah] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Hell complained to its Lord saying: 'Some of my limbs devour others.' So Allah made two breaths for it, one breath in the summer and one breath in the winter. As for its breath in the winter it is (called) zamharir (cold wind), while its breath in the summer it is (called) samum (hot wind)." Abu Isa said: 'This hadith is a sahih hadith, it has been narrated from Abu Hurairah from the Prophet shallallahu 'alaihi wasallam from not one channel. Whereas al Mufadhdhal bin Salih according to the hadith experts on that channel is not a hafidz.'

Hadith Corroboration

Imam Ahmad : 6949, 7397, 10134

Imam Bukhari : 3020

Imam Muslim : 977, 979

Imam Tirmidzi : 2517

Imam Ibnu Majah : 4310

Imam Darimi : 2722

INTERCESSION FOR PEOPLE WHO HAVE TAUHID IS FREE FROM HELL

Hadith Imam Tirmidzi Number 2518

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ وَهَشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ مِنَ النَّارِ وَقَالَ شُعْبَةُ أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً وَقَالَ شُعْبَةُ مَا يَزِنُ ذَرَّةً مُحَقَّقَةً وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] has told us [Syu'bah] and

[Hisyam] from [Qatadah] from [Anas] that the Messenger of Allah peace be upon him said: "Will come out of hell -while Syu'bah revealed; 'Take him out of hell'- the one who says, La Ilaha illa Allah (there is no god worthy of worship except Allah) while in his heart there is a portion of goodness equivalent to a grain of wheat (sya'irah). Take out from hell the person who says, La Ilaha illa Allah (there is no god worthy of worship but Allah) while in his heart there is a portion of goodness equivalent to a grain of wheat (dzarrah). Shu'bah said : "Something equivalent to a light dzurrah scale." And in that chapter from Jabir and Abu Sa'id and Imran bin Hushain, Abu Isa said : 'This is an authentic Hasan hadith."

Hadith Corroboration

Imam Ahmad : 3600, 3718, 3751, 4083, 6240, 6719, 7392, 10485, 10593, 10655, 11107, 11322, 12310, 13419

Imam Bukhari : 21, 42, 764, 4215, 4538, 6075, 6088, 6885, 6886

Imam Muslim : 131, 132, 133, 267, 269, 270, 271, 285, 5270

Imam Abu Dawud : 3568

Imam Tirmidzi : 1921, 1922, 2518, 2523

Imam Ibnu Majah : 58, 174, 4163, 4299, 4303

PEOPLE WHO REMEMBER ALLAH GET FREEDOM FROM HELL

Hadith Imam Tirmidzi Number 2519

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو دَاوُدَ عَنْ مُبَارَكِ بْنِ فَضَالَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامِقَالٍ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Rafi'] has told [Abu Daud] from [Mubarak bin Fadlalah] from [Ubaidullah bin Abu Bakr bin Anas] from [Anas] from the Prophet peace be upon him he said: "Allah said: 'Take out from hell the person who remembers Me on a day or fears Me on a place." He says; "This hadith hasan gharib".

THE ULTIMATE PEOPLE GET OUT OF HELL

Hadith Imam Tirmidzi Number 2520

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا رَجُلٌ يُخْرَجُ مِنْهَا رَحَقًا فَيَقُولُ يَا رَبِّ قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ قَالَ فَيُقَالُ لَهُ انْطَلِقْ فَادْخُلِ الْجَنَّةَ قَالَ فَيَذْهَبُ لِيَدْخُلَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ يَا رَبِّ قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ قَالَ فَيُقَالُ لَهُ أَتَذْكُرُ الرِّمَانَ الَّذِي كُنْتَ فِيهِ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ تَمَنَّ قَالَ فَيَتَمَنَّى فَيُقَالُ لَهُ فَإِنَّ لَكَ مَا تَمَنَيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا قَالَ فَيَقُولُ أَتَسْخَرُ مِنِّي وَأَنْتَ الْمَلِكُ قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحَكَ حَتَّى بَدَتْ نَوَاجِدُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [al A'masy] from [Ibrahim] from [Abidah as Salmani] from [Abdullah bin Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, I know that the last inhabitant of hell to come out, he was a man who came out of it on all fours and said: 'O my Rabb, humanity has taken its places'." Rasulullah said : "Then he was commanded: 'Go, then enter heaven'. Then he went to enter heaven, and he found people had taken their places. So he returned saying: 'O my Rabb, people have taken their places (while I have no place).' Then it was ordered to him; 'Do you remember which era you are in.' He answered; 'Yes'. Then it was said to him; 'Have a dream (for your place).' So he dreamed about it. Then it was said to him; 'Indeed, you will get something that you have dreamed of and ten times the world.' So he said : 'Are You mocking me (with this abundant reward), even though You are the King of Kings.'" The narrator said: 'Indeed I have seen the Messenger of Allah peace be upon him laugh so that his molar teeth could be seen.' Abu Isa said : 'This hadith is a hasan authentic hadith.'

Hadith Corroboration
 Imam Ahmad : 20517
 Imam Bukhari : 6086
 Imam Muslim : 272, 273
 Imam Tirmidzi : 2521

THE LAST RESIDENTS OF HELL OUT AND THE MOST RESIDENTS OF HEAVEN THE LAST TO ENTER

Hadith Imam Tirmidzi Number 2521

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ يُؤْتَى بِرَجُلٍ فَيَقُولُ سَلُوا عَنْ صِغَارِ ذُنُوبِهِ وَاخْبُتُوا كِبَارَهَا فَيُقَالُ لَهُ عَمِلْتَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا عَمِلْتَ كَذَا وَكَذَا فِي يَوْمٍ كَذَا وَكَذَا قَالَ فَيُقَالُ لَهُ فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً قَالَ فَيَقُولُ يَا رَبِّ لَقَدْ عَمِلْتُ أَشْيَاءَ مَا أَرَاهَا هَاهُنَا قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [al A'masy] from [al Ma'rur bin Suwaid] from [Abu Dzarr] he said : The Prophet peace be upon him said: Indeed, I know that the inhabitants of hell are the last to leave hell and the inhabitants of heaven are the last to enter heaven. (On the Day of Resurrection) a man was brought, then He said : 'Ask him about his small sins, and hide his big sins.' So he asked him; '(Do) you know such and such an event on such and such a day, (Do) you know such and such an event on such and such a day? ' Then it was said to him; 'Indeed, you will get a reward where all bad things are replaced by good things.' The man said : '(true) O my Rabb, indeed I already know the various things that I have seen here.'" The narrator said: 'Truly I have seen the Messenger of Allah peace be upon him laughing so that his molar teeth could be seen.' Abu Isa said : 'This hadith is a hasan authentic hadith.'

Hadith Corroboration

THE EXIT OF SOME OF THE EXPERTS OF TAWHID FROM HELL Hadith Imam Tirmidzi Number 2522

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَذَّبُ نَاسٌ مِنْ أَهْلِ التَّوْحِيدِ فِي النَّارِ حَتَّى يَكُونُوا فِيهَا حُمَمًا ثُمَّ تُدْرِكُهُمُ الرَّحْمَةُ فَيُخْرَجُونَ وَيُطْرَحُونَ عَلَى أَبْوَابِ الْجَنَّةِ قَالَ فَيَرُشُ عَلَيْهِمْ أَهْلُ الْجَنَّةِ الْمَاءَ فَيَنْبُتُونَ كَمَا يَنْبُتُ الْعُثَاءُ فِي حِمَالَةِ السَّيْلِ ثُمَّ يَدْخُلُونَ الْجَنَّةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [al A'masy] from [Abu Sufyan] from [Jabir] he said : The Prophet peace be upon him said: "A group of people from monotheistic experts were punished in hell until they became ashes, then they received mercy, then they were expelled and placed in front of the gates of heaven." The Messenger of Allah said: "Then the people of heaven poured water on them, and they grew again as foam grows in something carried by a stream of water, then they entered heaven." Abu Isa said : 'This hadith is a hasan authentic hadith, it has been narrated from various sources from Jabir.'

Hadith Corroboration
Imam Ahmad : 14665

THE BELIEVERS' EXIT FROM HELL Hadith Imam Tirmidzi Number 2523

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ قَالَ أَبُو سَعِيدٍ فَمَنْ شَكَّ فَلْيَقْرَأْ {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ} قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Salamah bin Syabib] has told us [Abdurrazzaq] has told us [Ma'mar] from [Zaid bin Aslam] from [Atha' bin Yasar] from [Abu Sa'id al Khudzri] that the Prophet peace be upon him said: "There will come out of hell, the person in whose heart there is faith as heavy as wheat." Abu Sa'id said : "Whoever is in doubt, let him recite, 'Indeed, Allah will not punish (even good deeds) the weight of a grain of wheat.'" Abu Isa said : 'This hadith is hasan authentic hadith.'

Hadith Corroboration
Imam Ahmad : 3600, 3718, 3751, 4083, 6240, 6719, 7392, 10485, 10593, 10655, 11107, 11322, 12310, 13419
Imam Bukhari : 21, 42, 764, 4215, 4538, 6075, 6088, 6885, 6886
Imam Muslim : 131, 132, 133, 267, 269, 270, 271, 285, 5270
Imam Abu Dawud : 3568
Imam Tirmidzi : 1921, 1922, 2518, 2523

THE STORY OF TWO PEOPLE WHO Screamed IN HELL Hadith Imam Tirmidzi Number 2524

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا رِشْدِينَ حَدَّثَنِي ابْنُ أَنْعَمَ عَنْ أَبِي عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ عَزَّ وَجَلَّ أَخْرِجُوهُمَا فَلَمَّا أُخْرِجَا قَالَ لَهُمَا لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا قَالَا فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا قَالَ إِنَّ رَحْمَتِي لَكُمْ أَنْ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ فَيَنْطَلِقَانِ فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ فَيَقُولُ لَهُ الرَّبُّ عَزَّ وَجَلَّ مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ فَيَقُولُ يَا رَبِّ إِنِّي لَا رَجُوَأَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا أَخْرَجْتَنِي فَيَقُولُ لَهُ الرَّبُّ لَكَ رَجَاؤُكَ فَيَدْخُلَانِ جَمِيعًا الْجَنَّةَ بِرَحْمَةِ اللَّهِ قَالَ أَبُو عِيسَى إِسْنَادُ هَذَا الْحَدِيثِ ضَعِيفٌ لِأَنَّهُ عَنْ رِشْدِينَ بْنِ سَعْدٍ وَرِشْدِينَ بْنُ سَعْدٍ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَهُوَ الْأَفْرِقِيُّ وَالْأَفْرِقِيُّ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] has told us [Risydin] has told me [Ibnu An'um] from [Abu Uthman] that he told him from [Abu Hurairah] from Rasulullah peace be upon him ; "Surely there were two people who entered hell, both of them screamed loudly, then Rabb 'azza wajalla ordered (to the Angel Zabaniyah): 'Take them both out!' used to be in hell,' then both of them went, and one of them threw himself into hell, but Allah made him cool and saved him, while the other remained standing and did not throw himself, then Allah 'azza wajalla asked him; 'What is preventing you from throwing yourself in as your friend has thrown himself' he answered; So Allah said: 'You will get what you hope for.' Then both of them will enter Heaven by Allah's grace." Abu Isa said : 'The isnad of this hadith is weak, because it comes from Risydin bin Sa'ad. Whereas Risydin bin Sa'ad is a weak person according to hadith experts from Ibn An'um, because he is an African citizen, while Africans are weak according to hadith experts.'

THE RESIDENTS OF HELL WILL COME OUT WITH INTERCESSION Hadith Imam Tirmidzi Number 2525

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيُخْرَجَنَّ قَوْمٌ مِنْ أُمَّتِي مِنَ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيُّونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو رَجَاءٍ الْعُطَارِدِيُّ اسْمُهُ عِمْرَانُ بْنُ تَيْمٍ وَيُقَالُ ابْنُ مِلْحَانَ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Al Hasan bin Dzakwan] from [Abu Raja' Al 'Utharidi] from [Imran bin Hushain] from the Prophet peace be upon him , he said: "A people from my Ummah will definitely come out of hell with

my Syafa'at, they are called al Jahannamiyyun (people of hell jahannam)". Abu Isa said : 'This hadith is hasan sahih , as for Abu Raja 'al 'Utharidi, his name is Imran bin Taim, and is also called Ibn Milhan.'

Hadith Corroboration

Imam Ahmad : 4109, 11810, 11822, 11913, 11927, 12013, 12032, 12430, 12694, 13184, 13243, 13336, 14545, 19051, 22234, 22332

Imam Bukhari : 6074, 6081, 6896

Imam Abu Dawud : 4115

Imam Tirmidzi : 2525

Imam Ibnu Majah : 4306

FEAR OF HELLFIRE AND THE DESIRE TO GO TO HEAVEN

Hadith Imam Tirmidzi Number 2526

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يَحْيَى بْنِ عُبَيْدٍ اللَّهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ عُبَيْدٍ اللَّهُ وَيَحْيَى بْنُ عَبْدِ اللَّهِ ضَعِيفٌ عِنْدَ أَكْثَرِ أَهْلِ الْحَدِيثِ تَكَلَّمَ فِيهِ شُعْبَةُ وَيَحْيَى بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ مَوْهَبٍ وَهُوَ مَدَنِيٌّ

Narrated to us [Suwaid] has told us [Abdullah] from [Yahya bin Ubaidillah] from [his father] from [Abu Hurairah] he said the Messenger of Allah peace be upon him said: "I do not see it like (excessive fear of) the fire of hell (makes) sleep those who want to escape from it. And I do not see it like (the desire to go to) heaven makes sleep those who seek heaven." Abu Isa said : "We only know this hadith from the hadith of Yahya bin Ubaidillah, while Yahya bin Ubaidillah is weak according to most of the hadith experts where Shu'bah has spoken about it, and Yahya bin Ubaidillah is Ibn Mauhab, and he is from Medina."

THE MAJORITY OF THE RESIDENTS OF HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2527

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَأَطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ

Narrated to us [Ahmad bin Mani'] has told us [Ismail bin Ibrahim] has told us [Ayyub] from [Abu Raja' al Utharidi], he said, I heard [Ibn Abbas] say, Rasulullah peace be upon him said: "I looked at heaven, then I saw that the majority of its inhabitants were poor, and I examined hell, then I saw that the majority of its inhabitants were women."

Hadith Corroboration

Imam Ahmad : 1982, 3213, 6322, 7610, 18995, 19008, 19069, 19080, 19131, 19135, 20783, 20824

Imam Bukhari : 3002, 4797, 4799, 5968, 6064, 6065

Imam Muslim : 4919, 4920, 4921

Imam Tirmidzi : 2527, 2528

THE MAJORITY OF THE RESIDENTS OF HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2528

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالُوا حَدَّثَنَا عَوْفٌ هُوَ ابْنُ أَبِي جَمِيلَةَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَظَلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ وَأَظَلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا يَقُولُ عَوْفٌ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَيَقُولُ أَيُّوبُ عَنْ أَبِي رَجَاءٍ عَنْ ابْنِ عَبَّاسٍ وَكَلَّا الْإِسْنَادَيْنِ لَيْسَ فِيهِمَا مَقَالٌ وَيُحْتَمَلُ أَنْ يَكُونَ أَبُو رَجَاءٍ سَمِعَ مِنْهُمَا جَمِيعًا وَقَدْ رَوَى غَيْرُ عَوْفٍ أَيْضًا هَذَا الْحَدِيثَ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ

Narrated to us [Muhammad bin Basysyar] has told us [Ibn Abi 'Adi] and [Muhammad bin Ja'far] and [Abdul Wahhab ats Tsaqafi] they said, has told us [Auf], and he is Ibn Abi Jamilah, from [Abu Raja' al Utharidi] from [Imran bin Hushain] he said, Rasulullah shallallahu 'alaihi wasallam said: "I looked at hell, so I saw that the majority of the population were women, and I looked at heaven, so I saw that the majority of the population were poor people." Abu Isa said : 'This is an authentic Hasan hadith. Thus said Auf from Abu Raja' from Imran bin Hushain. And [Ayyub] said from [Abu Raja'] from [Ibn Abbas]. And the two sanads do not contain any discussion in them. And it is possible that Abu Raja' heard this hadith from both channels. Apart from that, Auf also narrated this hadith from Abu Raja' from Imran bin Hushain.

Hadith Corroboration

Imam Ahmad : 1982, 3213, 6322, 7610, 18995, 19008, 19069, 19080, 19131, 19135, 20783, 20824

Imam Bukhari : 3002, 4797, 4799, 5968, 6064, 6065

Imam Muslim : 4919, 4920, 4921

Imam Tirmidzi : 2527, 2528

THE RESIDENTS OF HELL HAVE THE LIGHTEST DOZENS

Hadith Imam Tirmidzi Number 2529

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ

Narrated to us [Mahmud bin Ghailan] has told us [Wahab bin Jarir] from [Syu'bah] from [Abu Ishaq] from [an Nu'man bin Basyir] that the Messenger of Allah peace be upon him said: "Indeed, the inhabitant of hell whose punishment will be the lightest on the Day of Resurrection is a man who has two coals of fire on the heels of his feet which make his brain boil because of them." Abu Isa said : 'This is an authentic Hasan hadith. And in that chapter

(also narrated) from al Abbas bin Abdul Muththalib and Abu Sa'id al Khudri, as well as Abu Hurairah.'

Hadith Corroboration

Imam Ahmad : 1674, 1693, 2504, 2558, 9207, 9283, 10636, 10677, 11044, 11094, 11315, 17664, 17687

Imam Bukhari : 3594, 3596, 5740, 6076, 6077, 6079, 6087

Imam Muslim : 308, 310, 311, 312, 313, 314

Imam Tirmidzi : 2529

Imam Darimi : 2724

CHARACTERISTICS OF THE POPULATION OF HEAVEN AND HELL

Hadith Imam Tirmidzi Number 2530

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ مَعْبِدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ
الْحُزَاعِيَّ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ
عَلَى اللَّهِ لَا يَبْرَهُ إِلَّا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عَتَلٍ جَوَاطِ مُتَكَبِّرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Nu'aim] has told us [Sufyan] from [Ma'bad bin Khalid] he said, 'I heard [Haritsah bin Wahb al Khuza'i] say; I heard the Prophet sallallahu 'Alaihi Wasalam say: "Would you like me to tell you about the inhabitants of heaven, namely every person who is weak and weakened (underestimated), if he swears (in the name of Allah about something) to Allah, surely He will correct him (grant it). Would you like me to tell you about the inhabitants of hell, namely everyone who is unjust, loud and arrogant." Abu Isa said : 'This is an authentic Hasan hadith.'

Hadith Corroboration

Imam Ahmad : 17980, 17982

Imam Bukhari : 4537, 5610, 6165

Imam Muslim : 5092, 5093

Imam Ibnu Majah : 4106

FIGHTING PEOPLE UNTIL THEY RECEIVE THE CREED

Hadith Imam Tirmidzi Number 2531

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا
وَحَسَابُهُمْ عَلَى اللَّهِ فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [al A'masy] from [Abu Salih] from [Abu Hurairah] he said, Rasulullah shallallahu 'alaihi wasallam said: "I was ordered to fight people until they say: 'There is no god (worthy of worship) but Allah', when they say that, then they have prevented me (from shedding) blood and (taking) wealth them, except by their rights, whereas (if they hide disbelief and disobedience) then Allah is the one who will punish them." And in that chapter (also narrated) from Jabir and Abu Sa'id and Ibn Umar. Abu Isa said : 'This is an authentic Hasan hadith.'

FIGHTING PEOPLE WHO REFUSE TO PAY ZAKAT

Hadith Imam Tirmidzi Number 2532

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ قَالَ أَبُو بَكْرٍ وَاللَّهِ لَا أَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الزَّكَاةِ وَالصَّلَاةِ وَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَقْلًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِمْ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ قَوْلَ اللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَرَوَى عِمْرَانُ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي بَكْرٍ وَهُوَ حَدِيثٌ خَطَأٌ وَقَدْ خُولِفَ عِمْرَانُ فِي رِوَايَتِهِ عَنْ مَعْمَرٍ

Narrated to us [Qutaibah], Narrated to us [al Laits] from [Uqail] from [az Zuhri] it has been reported to me [Ubaidullah bin Abdullah bin Utbah bin Mas'ud] from [Abu Hurairah] he said, When the Messenger of Allah peace be upon him died, Abu Bakr succeeded him as caliph, then the disbelievers from among the Arabs, [Umar bin al Khaththab] said to Abu Bakr; 'How can you fight humans, when the Messenger of Allah peace be upon him has said: 'I was ordered to fight humans until they say; 'There is no god (worthy of worship) except Allah'. And whoever says, 'There is no god (who has the right to be worshiped) but Allah' then his property and soul have been protected from me, except by his rights, whereas (if they hide disbelief and disobedience) then Allah is the one who will punish them." So [Abu Bakr] answered; 'By Allah, I will fight those who differentiate between zakat and prayer, because zakat is a right to property. By Allah, if they refuse me to pay for a bundle of camel rope that they used to pay it to the Messenger of Allah peace be upon him , I will definitely fight them for their disobedience.' So Umar bin al Khaththab said, 'By Allah, this is not his policy but because Allah has opened up Abu Bakr's chest to fight them. Then I knew he was right'. Abu Isa said : 'This is an authentic Hasan hadith. Thus [Syu'aib bin Abi Hamzah]

narrated it from [az Zuhri] from [Ubaidullah bin Abdillah] from [Abu Hurairah]. And Imran al Qaththan narrated this hadith from Ma'mar from az Zuhri from Anas bin Malik from Abu Bakr, and it is a wrong hadith. Imran has been contradicted (by scholars) in his narration from Ma'mar."

Hadith Corroboration

Imam Ahmad : 64, 112, 232, 317, 7816, 8188, 8550, 9109, 9284, 9771, 9864, 10114, 10402, 10420, 12583, 12869, 13627, 13693, 14033, 14123, 14705, 15573, 15576

Imam Bukhari : 24, 379, 1312, 2727, 6413, 6741

Imam Muslim : 29, 30, 31, 32, 33

Imam Abu Dawud : 1331, 2270, 2271

Imam Tirmidzi : 2533, 3264

Imam Nasa'i : 2400, 3039, 3040, 3041, 3042, 3043, 3044, 3903, 3904, 3906, 3907, 3908, 3909, 3910, 3911, 3912, 3913, 3914, 3916, 3917, 3918, 4917

Imam Ibnu Majah : 70, 71, 3917, 3918

Imam Darimi : 2338

OBLIGATIONS AND RIGHTS OF PEOPLE WHO CONVERT TO ISLAM

Hadith Imam Tirmidzi Number 2533

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالِقَانِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنْ يَسْتَقْبِلُوا قِبَلَتَنَا وَيَأْكُلُوا ذَبِيحَتَنَا وَأَنْ يُصَلُّوا صَلَاتَنَا فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ فِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ نَحْوَ هَذَا

Narrated to us [Sa'id bin Ya'kub ath Thaliqani] has told us [Ibnu al Mubarak] has told us [Humaid ath Thawil] from [Anas bin Malik] he said, Rasulullah shallallahu 'alaihi wasallam said: "I was ordered to fight people until they say, 'There is no god (who has the right to be worshipped) but Allah and that Muhammad is His slave and Messenger, and faces our Qibla, and eating our sacrifices, and praying with our prayers, if they do this, it will certainly be forbidden for us to (shed) their blood and property, except by their rights. And in that chapter (also narrated) from Mu'adz bin Jabal and Abu Hurairah. Abu Isa said : 'This is a hasan shahih gharib hadith from this line. [Yahya bin Ayyub] has narrated from [Humaid] from [Anas] such a hadith.'

Hadith Corroboration

Imam Ahmad : 64, 112, 232, 317, 7816, 8188, 8550, 8630, 9109, 9284, 9771, 9864, 10114, 10402, 10420, 12583, 12869, 13627, 13693, 14033, 14123, 14705, 15573, 15576

Imam Bukhari : 24, 379, 1312, 2727, 6413, 6741

Imam Muslim : 29, 30, 31, 32, 33

Imam Abu Dawud : 1331, 2270, 2271

Imam Tirmidzi : 3264

Imam Nasa'i : 2400, 3039, 3040, 3041, 3042, 3043, 3044, 3903, 3904, 3906, 3907, 3908, 3909, 3910, 3911, 3912, 3913, 3914, 3916, 3917, 3918, 4917

Imam Ibnu Majah : 70, 71, 3917, 3918

Imam Darimi : 2338

FIVE PRINCIPLES OF ISLAM

Hadith Imam Tirmidzi Number 2534

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعِيدِ بْنِ الْخَمْسِ التَّمِيمِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ فِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ هَذَا وَسَعِيدُ بْنُ الْخَمْسِ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar], has told us [Sufyan bin Uyainah] from [Su'air bin al Khims at Tamimi] from [Habib bin Abi Thabit] from [Ibn Umar] he said, Rasulullah peace be upon him said: "Islam is built on five foundations: the testimony that there is no god (worthy of worship) but Allah, and that Muhammad is the messenger of Allah, establishing prayer, pay zakat, fast during Ramadan, and make a pilgrimage to Baitullah." And in that chapter (also narrated) from Jarir bin Abdullah. Abu Isa said : 'This is an authentic Hasan hadith. And it has been narrated from not just one way, from Ibn Umar, from the Prophet sallallahu 'Alaihi Wasalam like this. Meanwhile, Su'air bin al Khims was a tsiqah according to hadith experts. [Abu Kuraib] told us, [Waki'] has told us, from [Hanzhalah bin Abi Sufyan al Jumahi], from [Ikrimah bin Khalid al Makhzumi] from [Ibn Umar] from the Prophet sallallahu 'Alaihi Wasalam for example." Abu Isa said : 'This is a hasan authentic hadith.'

Hadith Corroboration

Imam Ahmad : 179, 186, 346, 352, 4567, 5414, 5592, 5743, 6019, 9137, 16541, 18423, 18429

Imam Bukhari : 7, 48, 4404

Imam Muslim : 9, 10, 19, 20, 21, 22

Imam Abu Dawud : 4057, 4075

Imam Tirmidzi : 2534, 2535

Imam Nasa'i : 4904, 4905, 4915

Imam Ibnu Majah : 62, 63

EXPLANATION OF ISLAM, FAITH AND IHSAN

Hadith Imam Tirmidzi Number 2535

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ أَخْبَرَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدْرِ مَعْبُدُ الْجَهَنِّيِّ قَالَ فَخَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ فَقُلْنَا لَوْلَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا أَحَدَتْ هَؤُلَاءِ الْقَوْمُ قَالَ فَلَقِينَاهُ يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ قَالَ فَكَتَنَفْتُهُ أَنَا وَصَاحِبِي قَالَ فَظَنَنْتُ أَنَّ

صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ قَوْمًا يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَيَزْعُمُونَ أَنَّ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُنْفُ قَالَ فَإِذَا لَقِيتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنِّي بُرَّاءٌ وَالَّذِي يَخْلُفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ فَمَا الْإِسْلَامُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ قَالَ فَمَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ صَدَقْتَ قَالَ فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَمَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَمَا أَمَارَتُهَا قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ أَصْحَابَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ عُمَرُ فَلَقِينِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ بِثَلَاثٍ فَقَالَ يَا عُمَرُ هَلْ تَدْرِي مَنْ السَّائِلُ ذَاكَ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا كَهْمَسُ بْنُ الْحُسَيْنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ كَهْمَسٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ نَحْوُهُ هَذَا عَنْ عُمَرَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّحِيحُ هُوَ ابْنُ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ

Narrated to us [Abu Ammar al Husain bin Hurait al Khuza'i] has told us [Waki'] from [Kahmas bin al Hasan] from [Abdullah bin Buraidah] from [Yahya bin Ya'mar] he said : The person who first discussed the science of destiny was Ma'bad al Juhani'. Yahya said : 'I went out with Humaid bin Abdurrahman al Himyari, until we reached Medina, then we said : 'If we met a man from the companions of the Prophet peace be upon him , we would ask him about something that was told by those people.' Yahya said, 'So we met him, namely [Abdullah bin Umar], while he was coming out of the mosque. Then my friend and I confronted him'. I thought that my friend would delegate the conversation to me, so I said : 'O Abu Abdurrahman, indeed a people reads the Qur'an and seeks knowledge and then claims that there is no destiny, and the matter is new (not preceded by destiny and Allah's knowledge).' So Abdullah bin Umar answered; 'When you meet these people, then tell them that I am leaving them, and that they are leaving me. And by the One whom Allah's servants swear by, if one of you spends gold like Mount Uhud, his alms will certainly not be accepted until he believes in good and bad destiny.' Yahya said, 'Then he began to narrate the hadith and said : ['Umar bin al Khatthab] said : 'Once we were at the side of the Messenger of Allah peace be upon him , then a man came whose clothes were very white, his hair was very black, and no trace of travel was visible on him. None of us knew him until he came to

the Prophet (peace and blessings of Allah be upon him) and leaned his knee against his knee and said, "O Muhammad, what is faith?" He replied: "To believe in Allah, His angels, His books, the Last Day, and in destiny, both good and bad." He asked: "What is Islam?" He replied: "To testify that there is no god but Allah and that Muhammad is His servant and messenger, to establish prayer, to pay zakat, to perform Hajj, and to fast in Ramadan." He asked: "What is ihsan?" He replied: "To worship Allah as if you see Him, for if you do not see Him, then verily He sees you." Umar said: "To every answer he said: 'You are right.' Umar said: "So we were surprised at him, so we asked him and he confirmed it." He asked again: "When will the Last Day be?" ' He answered: "The person who is asked does not know better than the person who asks." He asked; 'Then what are the signs?' He answered: "If a slave gives birth to her master's (child), and you see a person who is barefoot, naked, poor, a goat herder, but boasts in building buildings." Umar said : 'So the Prophet sallallahu 'Alaihi Wasalam met me three (days) after that, saying: "O Umar, do you know who the questioner is? That is Gabriel, he came to you to teach you about the knowledge of your religion." Narrated to us [Ahmad bin Muhammad] has told us [Ibn al Mubarak] has told us [Kahmas bin al Hasan] with something like this isnad. Narrated to us [Muhammad bin al Mutsanna] has told us [Mu'adz bin Mu'adz] from [Kahmas] with examples of this sanad and its meaning. And in that chapter (also narrated) from Talha bin Ubaidullah and Anas bin Malik and Abu Hurairah. Abu Isa said : 'This hadith is a hasan saheeh hadith. And it has been narrated not only from one route like this from Umar. This hadith has been narrated from Ibn Umar from the Prophet Shallallahu 'Alaihi Wasalam, and what is authentic is that the hadith was narrated from Ibn Umar, from Umar, from the Prophet Shallallahu 'Alaihi Wasalam.'

Hadith Corroboration

Imam Ahmad : 186, 352, 8808, 9031, 9137, 9137

Imam Bukhari : 48, 48, 4404, 4404

Imam Muslim : 10, 10, 11, 11, 2773

Imam Tirmidzi : 2535, 2535

Imam Ibnu Majah : 63, 63

MAIN TEACHINGS OF ISLAM

Hadith Imam Tirmidzi Number 2536

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَدِمَ وَفَدُ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرَامِ فَمُرْنَا بِشَيْءٍ نَأْخُذْهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا فَقَالَ أَمُرْكُمْ بِأَرْبَعِ الْإِيمَانِ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولَ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا حُمْسَ مَا غَنِمْتُمْ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو جَمْرَةَ الضَّبْعِيُّ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي جَمْرَةَ أَيْضًا وَزَادَ فِيهِ أَتَدْرُونَ مَا الْإِيمَانُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولَ اللَّهِ وَذَكَرَ الْحَدِيثَ سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ يَقُولُ مَا رَأَيْتُ مِثْلَ هَؤُلَاءِ الْفُقَهَاءِ

الأَشْرَافِ الأَرْبَعَةِ مَالِكِ بْنِ أَنَسٍ وَاللَّيْثِ بْنِ سَعْدٍ وَعَبَّادِ بْنِ عَبَّادٍ الْمُهَلَّبِيِّ وَعَبْدِ الوَهَّابِ الثَّقَفِيِّ قَالَ قُتَيْبَةُ
كُنَّا نَرْضَى أَنْ نَرْجِعَ مِنْ عِنْدِ عَبَّادٍ كُلَّ يَوْمٍ بِحَدِيثَيْنِ وَعَبَّادُ بْنُ عَبَّادٍ هُوَ مِنْ وَلَدِ الْمُهَلَّبِ بْنِ أَبِي صَفْرَةَ

Narrated to us [Qutaibah] has told us [Abbad bin Abbad al Muhallabi] from [Abu Jamrah] from [Ibn Abbas] he said : Abdul Qais' delegation came to Rasulullah saying; 'Indeed, this village is (past) the village of Rabi'ah, and we do not visit you except in the haram months, so order us to do something that we took from you, and we will invite those who are behind us to it,' then he said : "I command you four things; faith in Allah," then he interpreted it for them, namely; "testimony that there is no god (who has the right to be worshipped) except Allah, and that I am the messenger of Allah, establish prayers, pay zakat, pay one-fifth of your ghanimah wealth." Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Abu Jamrah] from [Ibn Abbas] from the Prophet peace be upon him like that. Abu Isa said : This is an authentic Hasan hadith, and Abu Jamrah Adl Dlabat's name is Nadlr bin Imran. And [Suyu'bah] also narrated it from [Abu Jamrah]. And he added to it; "Do you know what faith is? It is the testimony that there is no god (worthy of worship) but Allah and that I am the messenger of Allah..." and he mentioned the perfection of the hadith. I heard Qutaibah bin Sa'id say, 'I have never seen like them the four noble jurists; Malik bin Anas, al Laits bin Sa'ad, Abbad bin Abbad al Muhallabi, and Abdul Wahhab ats Tsaqafi. Qutaibah said : 'We are willing to return from Abbad's side every day with two hadiths. And Abbad bin Abbad was one of the sons of al Muhallab bin Abi Shufrah.

Hadith Corroboration
Imam Bukhari : 492, 2864, 3248, 4021
Imam Muslim : 23
Imam Nasa'i : 4899, 4945

PERFECTION OF FAITH AND MORALS

Hadith Imam Tirmidzi Number 2537

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ الْبَغْدَادِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ عَائِشَةَ
قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بِأَهْلِهِمْ فِي
الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَلَا نَعْرِفُ لِأَبِي قِلَابَةَ سَمَاعًا مِنْ
عَائِشَةَ وَقَدْ رَوَى أَبُو قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ لِعَائِشَةَ عَنْ عَائِشَةَ غَيْرَ هَذَا الْحَدِيثِ وَأَبُو قِلَابَةَ عَبْدُ
اللَّهِ بْنُ زَيْدٍ الْجَرْمِيُّ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ قَالَ ذَكَرَ أَيُّوبُ السَّخْتِيَانِيُّ أَبَا قِلَابَةَ فَقَالَ كَانَ وَاللَّهِ مِنْ
الْفُقَهَاءِ ذَوِي الْأَلْبَابِ

Narrated to us [Ahmad bin Mani' al Baghdadi] has told us [Isma'il bin Ulayyah] has told us [Khalid al Hadzdza'] from [Abu Qilabah] from [Aisyah] he said, Rasulullah peace be upon him said : "Indeed, those with the most perfect faith are those who have the best morals and are the most gentle towards their families." And in that chapter (also narrated) from Abu Hurairah and Anas bin Malik. Abu Isa said : 'This is an authentic hadith, and we do not know that Abu Qilabah had a history of hearing it from Aisyah. Abu Qilabah has narrated from

Abdullah bin Yazid, Aisyah's order, from Aisyah in addition to this hadith. Abu Qilabah Abdullah bin Zaid al Jarmi, has told us Ibn Abi Umar, has told us Sufyan, he said, Ayyub as Sakhtiyan mentioned Abu Qilabah said, "By Allah, he is one of the fuqaha' who have knowledge."

Hadith Corroboration

Imam Ahmad : 7095, 9725, 10397, 23073, 23536

Imam Bukhari : 5569

Imam Abu Dawud : 4062

Imam Darimi : 2672

LEAVING PRAYER IS KUFUR

Hadith Imam Tirmidzi Number 2538

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ هُرَيْمُ بْنُ مِسْعَرٍ الْأَزْدِيُّ التِّرْمِذِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَوَعَّظَهُمْ ثُمَّ قَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ لِكثْرَةِ لَعْنِكُنَّ يَعْني وَكُفْرِكُنَّ الْعَشِيرَ قَالَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لَذْوِي الْأَلْبَابِ وَذَوِي الرَّأْيِ مِنْكُنَّ قَالَتْ امْرَأَةٌ مِنْهُنَّ وَمَا نُقْصَانُ دِينِهَا وَعَقْلُهَا قَالَ شَهَادَةُ امْرَأَتَيْنِ مِنْكُنَّ بِشَهَادَةِ رَجُلٍ وَنُقْصَانُ دِينِكُنَّ الْحَيْضَةُ تَمْكُثُ إِحْدَاكُنَّ الثَّلَاثَ وَالْأَرْبَعَ لَا تُصَلِّيَوْنَ فِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Abdillah Huraim bin Mis'ar Al Azdi At Tirmidzi] has told us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] that the Messenger of Allah peace be upon him gave a sermon in front of his companions and advised them and then said: "O women, give infaq because you are the most numerous of the inhabitants of hell." So one of the women asked; 'Why is that, O Messenger of Allah? ' He answered: "Because you curse a lot, namely denying (the blessings of) your husband," then he said: "And I don't see that among people who have little sense and religion, there are more people who have a heart and mind than you," one of the women asked, 'What do women lack in religion and reason? ' He answered: "The testimony of two of you women is the same as the testimony of a man, whereas your lack of deen (religion) is that you have a menstrual period which can prevent one of you from praying for three to four days." And in this chapter there is a hadith from Abu Sa'id and Ibn Umar, Abu Isa said : 'This hadith is hasan shahih gharib from this sanad line.'

Hadith Corroboration

Imam Ahmad : 3388, 3815, 3832, 3912, 3937, 5091, 15502, 25803

Imam Bukhari : 293, 1369, 1373

Imam Muslim : 1667

Imam Tirmidzi : 575, 2538

Imam Nasa'i : 2536

Imam Ibnu Majah : 3993

Imam Darimi : 989, 1595

FAITH HAS THIRTY-THREE CATEGORIES

Hadith Imam Tirmidzi Number 2539

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَرَوَى عُمَارَةُ بْنُ غَزِيَّةٍ هَذَا الْحَدِيثَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا قَالَ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عُمَارَةَ بْنِ غَزِيَّةٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abu Kuraib] has told us [Waki'] from [Sufyan] from [Suhail bin Abi Salih] from [Abdullah] from [Abu Salih] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Faith consists of more than seventy-three chapters, the lowest of which is removing dangers (such as thorns) from the path, while the highest is the saying: 'There is no god (worthy of worship) but Allah'." This is an authentic Hasan hadith. Thus, Suhail bin Abi Salih narrated from Abdullah bin Dinar from Abu Salih from Abu Hurairah. And Umarah bin Ghaziyah narrated this hadith from Abu Salih from Abu Hurairah from the Prophet peace be upon him , he said: "Faith is sixty-four chapters." Abu Isa said : ' [Qutaibah] has told us, [Bakar bin Mudhar] has told us, from [Umarah bin Ghaziyah] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him ."

Hadith Corroboration

Imam Ahmad : 8993, 9371, 9372, 18949

Imam Ibnu Majah : 56

THREE THINGS THAT BRING THE SWEETNESS OF FAITH

Hadith Imam Tirmidzi Number 2540

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ مَنِيعٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ وَهُوَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ مِنَ الْإِيمَانِ قَالَ أَحْمَدُ بْنُ مَنِيعٍ فِي حَدِيثِهِ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ

Narrated to us [Ibn Abi Umar] and [Ahmad bin Mani'] and the meaning is the same, both of them said, Narrated to us by [Sufyan bin Uyainah] from [az Zuhri] from [Salim] from [his father] that Rasulullah shallallahu 'alaihi wasallam passed by a man who was advising his brother in matters of shame, then Rasulullah shallallahu 'alaihi wasallam said: "Shame is part of faith." Ahmad bin Mani' said about his hadith 'Indeed the Prophet peace be upon him heard a man advising his brother in a matter of shame' so he said : 'This is an authentic Hasan hadith. And in that chapter (also narrated) from Abu Bakrah and Abu Umamah.'

THE PRINCIPITY OF SEEKING KNOWLEDGE AND THE DANGER OF ORALITY

Hadith Imam Tirmidzi Number 2541

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنَعَانِيُّ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ حَتَّى بَلَغَ يَوْمَهُمُ { ثُمَّ قَالَ أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أَخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كَفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكَلْتُكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Abdullah bin Mu'adz ash Shan'ani] from [Ma'mar] from [Ashim bin Abi an Najud] from [Abu Wail] from [Mu'adz bin Jabal] he said : I was once with the Prophet peace be upon him on a journey, one morning I was close to him, and we were traveling, so I said : 'O Messenger of Allah, tell me about a deed that will put me into heaven and keep me out of hell.' He answered: "You have asked me about a big matter, but it is indeed a light matter for a person that Allah has made light for him, namely: You worship Allah and do not associate anything with him, you perform prayers, pay zakat, fast in the month of Ramadan, make the pilgrimage to the House of Allah." Then he said: "Would you like me to show you the doors of goodness? Fasting is a shield and alms will extinguish mistakes as water extinguishes fire, and a man's prayer in the middle of the night." Then he read; "Their stomachs are far from their beds, while they pray to their Lord with fear and hope, and they spend part of the sustenance that We have given them. (16) No one knows what is hidden for them, namely (various blessings) that are pleasing to the eye in return for what they have done." (As-Sajdah: 16-17). Then he said: "Would you like me to show you the main points of religion, the pillars and peaks?" I answered: "Yes, O Messenger

of Allah." He said: "The core of religious matters is Islam, its pillar is prayer, while its peak is jihad." Then he said: "Would you like me to inform you with something that strengthens it all?" Then he held his tongue, and said: "'Hold your (tongue)." I asked; 'O Prophet of Allah, (Are) we really going to be punished because of the words we say?' He answered; "(Woe to you) your mother lost you, O Mu'adz, are not humans thrown into hell on their faces or noses but because of the results of their verbal words?" Abu Isa said : 'This is an authentic Hasan hadith.'

Hadith Corroboration
Imam Ibnu Majah : 3963

PROSPERING THE MOSQUE SHOWS FAITH

Hadith Imam Tirmidzi Number 2542

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ { إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ } الْآيَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ibn Abi Umar] has told us [Abdullah bin Wahb] from [Amru bin al Harith] from [Darraj Abu as Samh] from [Abu al Haitsam] from [Abu Sa'id] he said, Rasulullah shallallahu 'alaihi wasallam said : "If you see a man prospering the mosque, then testify to him with faith, because Allah says; 'Indeed, the only person who prospers the mosque is the one who believes in Allah and the Last Day, establishes prayers, and pays zakat'." Abu Isa said : 'This is a hasan gharib hadith.'

Hadith Corroboration
Imam Ahmad : 11224, 11300
Imam Tirmidzi : 3018
Imam Ibnu Majah : 794
Imam Darimi : 1195

LEAVING PRAYER IS KUFUR AND SHIRK

Hadith Imam Tirmidzi Number 2543

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّخَعِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ بَيْنَ الْعَبْدِ وَبَيْنَ الشَّرْكِ أَوْ الْكُفْرِ تَرْكُ الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ

Narrated to us [Qutaibah] has told us [Jarir] and [Abu Mu'awiyah] from [al A'masy] from [Abu Sufyan] from [Jabir] that the Prophet peace be upon him said : "(The difference)

between kufr and faith is abandoning prayer." Narrated to us [Hannad] has told us [Asbath bin Muhammad] from [al A'masy] with something like this sanad and said : "(The difference) between a servant who is shirk and an infidel is abandoning prayer." Abu Isa said : 'This is an authentic Hasan hadith. And Abu Sufyan's name is Thalhah bin Nafi'.'

Hadith Corroboration

:

Imam Ahmad : 14451, 14650, 21859

Imam Muslim : 116, 117

Imam Abu Dawud : 4058

Imam Tirmidzi : 2543, 2544

Imam Nasa'i : 460

Imam Ibnu Majah : 1068, 1069, 1070

Imam Darimi : 1205

LEAVING PRAYER IS KUFUR

Hadith Imam Tirmidzi Number 2544

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمِ بْنِ تَدْرُسٍ

Narrated to us [Hannad] has told us [Waki'] from [Sufyan] from [Abu az Zubair] from [Jabir] he said, Rasulullah shallallahu 'alaihi wasallam said : "(The difference) between a servant and disbelief is abandoning prayer." Abu Isa said : 'This is an authentic Hasan hadith, and Abu az Zubair's name is Muhammad bin Muslim bin Tadrus.'

Hadith Corroboration

:

Imam Ahmad : 14451, 14650, 21859

Imam Muslim : 116, 117

Imam Abu Dawud : 4058

Imam Tirmidzi : 2543, 2544

Imam Nasa'i : 460

Imam Ibnu Majah : 1068, 1069, 1070

Imam Darimi : 1205

AGREEMENT WITH PRAYER AND UNBELIEF IF YOU LEAVE IT

Hadith Imam Tirmidzi Number 2545

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ وَيُوسُفُ بْنُ عِيْسَى قَالََا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ ح وَ حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ وَمَحْمُودُ بْنُ غِيْلَانَ قَالََا حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ قَالَ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غِيْلَانَ قَالََا حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَهْدُ

الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَوْنِي الْبَاب عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Ammar al Husain bin Hurait] and [Yusuf bin Isa] both said, has told us [al Fadhl bin Musa] from [al Husain bin Waqid] he said. (Tahwil Sanad) Narrated to us [Abu Ammar al Husain bin Hurait] and [Mahmud bin Ghailan] both said, has told us [Ali bin al Husain bin Waqid] from [his father] he said. (Tahwil Sanad) and has narrated to us [Muhammad bin Ali bin al Hasan asy Syaqqi] and [Mahmud bin Ghailan] both said, has narrated to us [Ali bin al Hasan bin Syaqqi] from [al Husain bin Waqid] from [Abdullah bin Buraidah] from [his father] he said, Rasulullah shallallahu 'alaihi wasallam said: "The agreement between we and they are praying, so whoever abandons it, he has truly disbelieved." And in that chapter from Anas and Ibn Abbas, Abu Isa said : 'This is a hasan sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 21859, 21929
Imam Nasa'i : 459
Imam Ibnu Majah : 1069

FRIENDS' OPINIONS ABOUT PRAYER AND KAFIR

Hadith Imam Tirmidzi Number 2546

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرَكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ قَالَ أَبُو عِيسَى سَمِعْتُ أَبَا مُضْعَبٍ الْمَدَنِيَّ يَقُولُ مَنْ قَالَ الْإِيمَانُ قَوْلٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ

Narrated to us [Qutaibah] has told us [Bisyr bin al Mufadhdhal] from [al Jurairi] from [Abdullah bin Syaqqi al Uqaili] he said : In the past, the companions of Muhammad (peace and blessings of Allah be upon him) did not think that any deeds which abandoning them constituted disbelief but prayer." Abu Isa said : 'I heard Abu Mush'ab al Madani say: 'Whoever believes that faith is just a word, then he is asked to repent, if he repents (then his repentance is accepted), but if he does not (repent) then his neck is cut.'

THE SWEETNESS OF FAITH FOR THOSE WHO ARE PLEASED WITH GOD

Hadith Imam Tirmidzi Number 2547

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [al Laits] from [Ibn al Had] from [Muhammad bin

Ibrahim bin al Harith] from [Amir bin Sa'ad bin Abu Waqqashh] from [al Abbas bin Abdul Muththalib] that he heard Rasulullah shallallahu 'alaihi wasallam say: "The sweetness of faith will be felt by those who are happy to make Allah their Lord and Islam their religion and Muhammad their Prophet." Abu Isa said : 'This is an authentic Hasan hadith.'

Hadith Corroboration

Imam Ahmad : 1682, 1683, 10679, 18200, 18201

Imam Muslim : 49, 3496

Imam Abu Dawud : 1306, 4410, 4418

Imam Tirmidzi : 2547, 3311

Imam Nasa'i : 3080

THREE THINGS THAT BRING THE SWEETNESS OF FAITH

Hadith Imam Tirmidzi Number 2548

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكُورَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكُورُ أَنْ يُقْدَفَ فِي النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ibn Abi Umar] has told us [Abdul Wahhab] from [Ayyub] from [Abu Qilabah] from [Anas] that the Messenger of Allah peace be upon him said: "There are three things that if found in a person will obtain the sweetness of faith: Whoever makes Allah and His Messenger more beloved to him than other than these two, he loves someone only because of Allah, hates returning to disbelief after Allah has saved him from his punishment. as he would hate to be cast into hellfire." Abu Isa said : 'This is an authentic Hasan hadith. And [Qatadah] has narrated it from [Anas] from the Prophet peace be upon him . '

Hadith Corroboration

Imam Ahmad : 11564, 12304, 12321, 12676, 12927, 13102, 13403, 13449, 13556

Imam Bukhari : 15, 20, 5581, 6428

Imam Muslim : 60, 61

Imam Abu Dawud : 1349

Imam Tirmidzi : 2548

Imam Nasa'i : 4901, 4902, 4903

Imam Ibnu Majah : 4023

REPENTANCE IS STILL OPEN TO ADULTS AND THIEVES

Hadith Imam Tirmidzi Number 2549

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي أُوْفَى قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا زَنِىَ الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ فَوْقَ رَأْسِهِ كَالظُّلَّةِ فَإِذَا خَرَجَ مِنْ ذَلِكَ الْعَمَلِ عَادَ إِلَيْهِ الْإِيمَانُ وَقَدْ رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ فِي هَذَا خَرَجَ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الزَّنا وَالسَّرِقَةِ مَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُقِيمَ عَلَيْهِ الْحَدُّ فَهُوَ كَفَّارَةٌ ذَنْبِهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ يَوْمَ الْقِيَامَةِ وَإِنْ شَاءَ غَفَرَ لَهُ رَوَى ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَبَادَةُ بْنُ الصَّامِتِ وَخُزَيْمَةُ بْنُ ثَابِتٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ahmad bin Mani'] has told us [Abidah bin Humaid] from [al A'masy] from [Abu Salih] from [Abu Hurairah] he said, Rasulullah shallallahu 'alaihi wasallam said: "It is not an adulterer who commits adultery while he is a believer who is perfect in his faith, and it is not a thief who commits theft while he is a believer who is perfect in his faith. But the door to repentance remains. offered to him." And in that chapter (also narrated) from Ibn Abbas and Aisyah and Abdullah bin Abi Aufa. Abu Isa said : 'Abu Hurairah's hadith is a hasan shahih gharib hadith

Hadith Corroboration

Imam Ahmad : 7017, 7855, 8540, 8646, 9825, 14204, 18315, 23937

Imam Bukhari : 2295, 5150, 6274, 6284, 6311, 6312

Imam Muslim : 86, 87

Imam Abu Dawud : 4069

Imam Nasa'i : 4786, 4787, 4788, 4789, 5565, 5566

Imam Ibnu Majah : 3926

Imam Darimi : 2014

HAD PUNISHMENT IN THE WORLD REMOVES THE AFTERMATH'S TORTURE

Hadith Imam Tirmidzi Number 2550

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ الْكُوفِيُّ قَالَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِي إِسْحَقَ الْهَمْدَانِيِّ عَنْ أَبِي جُحَيْفَةَ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَصَابَ حَدًّا فَعَجَّلَ عُقُوبَتَهُ فِي الدُّنْيَا فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُنَيَّنِيَ عَلَى عَبْدِهِ الْعُقُوبَةُ فِي الْآخِرَةِ وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ إِلَى شَيْءٍ قَدْ عَفَا عَنْهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهَذَا قَوْلُ أَهْلِ الْعِلْمِ لَا نَعْلَمُ أَحَدًا كَفَرَ أَحَدًا بِالزَّنا أَوْ السَّرِقَةِ وَشُرِبِ الْخَمْرِ

Narrated to us [Abu Ubaidah bin Abu As Safar], his name is Ahmad bin Abdullah Al Hamdani Al Kufi, he said, has told us [Hajjaj bin Muhammad] from [Yunus bin Abu Ishaq] from [Abu Ishaq Al Hamdani] from [Abu Juhaifah] from [Ali] from the Prophet peace be upon him , he said: "Whoever is subject to the law of had then the punishment in the world hasten, then Allah is fairer than repeating His punishment twice in the afterlife to His servants, and whoever is affected by the law of had and then Allah covers it and forgives him, then Allah is more noble than repeating something that He has already forgiven." Abu

Isa said : 'And this hadith is hasan gharib, and this is the opinion of the experts of science that we do not know of anyone who disbelieves someone because of adultery or stealing or drinking wine.'

Hadith Corroboration
Imam Ahmad : 736, 1295
Imam Ibnu Majah : 2594

CHARACTERISTICS OF TRUE MUSLIMS AND BELIEFS

Hadith Imam Tirmidzi Number 2551

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [al Laits] from [Ibn 'Ajlan] from [al Qa'qa' bin Hakim] from [Abu Salih] from [Abu Hurairah] he said, Rasulullah peace be upon him said: "A (true) Muslim is one in whom other Muslims are safe from (the dangers of) his mouth and hands, and a (true) believer is one in whom other people are safe. from (the danger) to their blood and treasure." Abu Isa said : 'This is an authentic Hasan hadith.'

Hadith Corroboration
Imam Ahmad : 6228, 6515, 6541, 6595, 6659, 6661, 6687, 6688, 6789, 8575, 15082, 22842
Imam Bukhari : 9, 10, 6003
Imam Muslim : 57, 58, 59
Imam Abu Dawud : 2122
Imam Tirmidzi : 2552
Imam Nasa'i : 4909, 4910, 4913
Imam Darimi : 2600

THE BEST MUSLIM IS THE ONE WHO DOES NOT HURT OTHERS

Hadith Imam Tirmidzi Number 2552

وَيُرَوَّى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو حَدَّثَنَا بِذَلِكَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

And it was narrated from the Prophet peace be upon him that he was asked; "Which Muslim is more afdhal?" He answered: "another Muslim is safe from (the dangers of) his mouth and his hands." And in that chapter (also narrated) from Jabir, Abu Musa and Abdullah bin Amru, have told us with this hadith [Ibrahim bin Sa'id aljauhari] has told us [Abu Usamah]

from [Buraid bin Abdullah bin Abu Burdah] from [his grandfather, Abu Burdah] from [Abu Musa al Asy'ari] that the Prophet peace be upon him was asked, "Which Muslim is more afdhal?" He answered: "a person who other Muslims are safe from (danger) with his mouth and hands." Abu Isa said : 'This is an authentic hadith gharib hasan from the hadith of Abu Musa from the Prophet peace be upon him .

Hadith Corroboration

Imam Ahmad : 6228, 6515, 6541, 6595, 6659, 6661, 6687, 6688, 15082, 22842

Imam Bukhari : 9, 10, 6003

Imam Muslim : 57, 58, 59

Imam Abu Dawud : 2122

Imam Nasa'i : 4910, 4913

Imam Darimi : 2596

FOREIGN ISLAM AND STRANGE PEOPLE

Hadith Imam Tirmidzi Number 2553

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الْأَعْمَشِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عُمَرَ وَجَابِرٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ عَنْ الْأَعْمَشِ وَأَبُو الْأَخْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكٍ بْنُ نَضْلَةَ الْجُشَمِيُّ تَفَرَّدَ بِهِ حَفْصٌ

Narrated to us [Abu Kuraib] has told us [Hafsh bin Ghiyats] from [al A'masy] from [Abu Ishaq] from [Abu al Ahwash] from [Abdullah] he said, Rasulullah peace be upon him said: "Indeed, Islam began in a foreign state and will return to a foreign state as it began, so fortunate are those who are foreigners," and in that chapter (also narrated) from Sa'ad, Ibn Umar, Jabir, Anas and Abdullah bin Amru. Abu Isa said : 'This is a hasan shahih gharib hadith from the hadith of Ibn Mas'ud. We only know it from the hadith of Hafsh bin Ghiyats from al A'masy, and Abu al Ahwash's name is 'Auf bin Malik bin Nadhlah al Jusyami, Hafsh narrated it alone.

Hadith Corroboration

Imam Ahmad : 1518, 3596, 8693, 16094

Imam Muslim : 208, 209

Imam Tirmidzi : 2553, 2554

Imam Ibnu Majah : 3976, 3977, 3978

Imam Darimi : 2637

ISLAM RETURNS TO HIJAZ AND PEOPLE WHO REPAIR THE SUNNAH

Hadith Imam Tirmidzi Number 2554

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ

بْنِ زَيْدِ بْنِ مِلْحَةَ عَنْ أَبِيهِ عَنْ جَدِّهِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ لَيَأْتِي إِلَى الْحِجَازِ كَمَا تَأْتِي الْحَيَّةُ إِلَى جُحْرِهَا وَلَيَعْقِلَنَّ الدِّينُ مِنَ الْحِجَازِ مَعْقِلَ الْأُرْوِيَةِ مِنْ رَأْسِ الْجَبَلِ إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُتَيْقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin Abdurrahman] has told us [Isma'il bin Abu Uwais] has told us [Katsir bin Abdullah bin Amru bin Auf bin Zaid bin Milhah] from [his father] from [his grandfather] that the Prophet peace be upon him said : "Indeed, the religion (Islam) will return to nest in the Hijaz like a snake nests in its burrow, and surely this religion will be fortified in the Hijaz like a she-goat makes a mountain peak a fortress. Indeed, Islam began in a foreign condition and will return to being foreign, so lucky will be the foreigners, namely those who repair one of my sunnahs which has been damaged by those after me." Abu Isa said : 'This hadith is hasan sahih .'

Hadith Corroboration

Imam Ahmad : 1518, 3596, 7510, 8693, 9093, 10036, 16094

Imam Bukhari : 1743

Imam Muslim : 21, 208, 209

Imam Tirmidzi : 2553, 2554, 2554

Imam Ibnu Majah : 3102, 3976, 3977, 3978

Imam Darimi : 2637

SIGNS OF A HYPOCRITE

Hadith Imam Tirmidzi Number 2555

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِيَ خَانَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَنَسٍ وَجَابِرٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو سُهَيْلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنَسٍ وَاسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الْأَصْبَحِيُّ الْخَوْلَانِيُّ

Narrated to us [Abu Hafsh Amru bin Ali] has told us [Yahya bin Muhammad bin Qais] from [al Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] he said, Rasulullah peace be upon him said : "There are three signs of a hypocrite: if he speaks lies, if he makes a promise he breaks it, if he is trusted he betrays." Abu Isa said : 'This is the hadith hasan gharib from hadith al Ala'. And it was narrated from not only one route from Abu Hurairah from the Prophet peace be upon him . And in that chapter (also narrated) from Ibn Mas'ud, Anas, and Jabir. [Ali bin Hujr] related to us [Ismail bin Ja'far] from [Abu Suhail bin Malik] from [his father] from [Abu Hurairah] from the Prophet peace be upon him similar to the

narration of bil Makna. Abu Isa said : 'This is a sahih hadith. Abu Suhail was the uncle of Malik bin Anas, his name was Nafi' bin Malik bin Abu Amir al Ashbahi al Khaulani.'

Hadith Corroboration

Imam Ahmad : 8331

Imam Bukhari : 32, 2485, 2544, 5630

Imam Muslim : 89, 90

Imam Nasa'i : 4935, 4937

FOUR CHARACTERISTICS OF HYPOCRITES

Hadith Imam Tirmidzi Number 2556

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ
مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَإِنْ كَانَتْ
خَصْلَةً مِنْهُمْ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا مِنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ
فَجَرَ وَإِذَا عَاهَدَ غَدَرَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ
عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ بِهِذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا مَعْنَى
هَذَا عِنْدَ أَهْلِ الْعِلْمِ نِفَاقُ الْعَمَلِ وَإِنَّمَا كَانَ نِفَاقُ التَّكْذِيبِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا
رَوَى عَنْ الْحَسَنِ الْبَصْرِيِّ شَيْءٌ مِنْ هَذَا أَنَّهُ قَالَ النَّفَاقُ نِفَاقَانِ نِفَاقُ الْعَمَلِ وَنِفَاقُ التَّكْذِيبِ

Narrated to us [Mahmud bin Ghailan] has told us [Ubaidullah bin Musa] from [Sufyan] from [al A'masy] from [Abdullah bin Murrah] from [Masruq] from [Abdullah bin Amru] from the Prophet peace be upon him , he said: "There are four things, whoever has these four things in himself then he is a hypocrite, and if one of the qualities of the four This matter is in him, so in him there is a trait of hypocrisy until he abandons it: the person who when he speaks he lies, and when he promises he breaks it, when he is hostile then he commits an abomination (by going beyond the limit), and when he makes an agreement then he is the one who starts breaking it." Abu Isa said : "This is a hasan sahih hadith, [al Hasan ibn Ali al Khallal] has narrated to us [Abdullah ibn Numair] from [al A'mash] from [Abdullah ibn Murrah] with this isnaad and similar. Abu Isa said : "This is a hasan sahih hadith, the meaning of which according to scholars is only hypocrisy in deeds, and hypocrisy in lying was only during the time of the Messenger of Allah peace be upon him . Thus it is narrated from al Hasan al Basri part of this hadith that he said, 'Hypocrisy is of two kinds: hypocrisy in deeds and hypocrisy in lying.'"

Hadith Corroboration

Imam Ahmad : 6479, 6568

Imam Bukhari : 33, 2279, 2942

Imam Muslim : 88

Imam Abu Dawud : 4068

Imam Nasa'i : 4934

KEEPING PROMISES AND THE SIN OF NOT KEEPING THEM

Hadith Imam Tirmidzi Number 2557

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِي التُّعْمَانِ عَنْ أَبِي وَقَّاصٍ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَعَدَ الرَّجُلُ وَيَنْوِي أَنْ يَفِيَ بِهِ فَلَمْ يَفِ بِهِ فَلَا جُنَاحَ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ وَلَا يُعْرِفُ أَبُو التُّعْمَانِ وَلَا أَبُو وَقَّاصٍ وَهُمَا مَجْهُولَانِ

Narrated to us [Muhammad bin Basysyar] has told us [Abu 'Amir] has told us [Ibrahim bin Thahman] from [Ali bin Abdul A'la] from [Abu An Nu'man] from [Abu Waqqash] from [Zaid bin Arqam] he said, Rasulullah shallallahu 'alaihi wasallam said: "If someone promises and intends to keep his promise, but does not keep it then he will not there is a sin on him." Abu Isa said : 'This hadith is gharib, and the isnad is not strong, Ali bin Abdul A'la is a tsiqah person while Abu An Nu'man and Abu Waqqash are unknown, both are majhul (unknown).'

Hadith Corroboration
Imam Abu Dawud : 4343

KILLING A FELLOW MUSLIMS IS INFIDELITY

Hadith Imam Tirmidzi Number 2558

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ حَدَّثَنَا عَبْدُ الْحَكِيمِ بْنُ مَنْصُورٍ الْوَاسِطِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسَبَابُهُ فُسُوقٌ فِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ مِنْ غَيْرِ وَجْهِ

Narrated to us [Muhammad bin Abdullah bin Bazi'] has told us [Abdul Hakim bin Manshur al Wasithi] from [Abdul Malik bin Umair] from [Abdurrahman bin Abdulllah bin Mas'ud] from [his father] he said, Rasulullah peace be upon him said: "A Muslim's killing of his brother is kufr, and criticizing him is wickedness." And in that chapter also from Sa'ad and Abdullah bin Mughaffal. Abu Isa said : 'The hadith of Ibn Mas'ud is a hasan authentic hadith. This hadith has been narrated from Ibn Mas'ud from various sources.'

Hadith Corroboration
Imam Ahmad : 1455, 3761, 3916, 4162
Imam Bukhari : 46, 6549
Imam Nasa'i : 4035, 4036, 4038, 4039, 4042, 4043, 4044
Imam Ibnu Majah : 68, 3929, 3930, 3931

KILLING A MUSLIM IS CONSIDERED INFIDEL WITH THE CHOICE OF QISHASH BY THE GUARDIAN AND QISHASH IS REQUIRED

Hadith Imam Tirmidzi Number 2559

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ قِتَالُهُ كُفْرٌ لَيْسَ بِهِ كُفْرًا مِثْلَ الْإِرْتِدَادِ وَالْحُجَّةُ فِي ذَلِكَ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قُتِلَ مُتَعَمِّدًا فَأَوْلِيَاءُ الْمَقْتُولِ بِالْخِيَارِ إِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا عَفَوْا وَلَوْ كَانَ الْقَتْلُ كُفْرًا لَوَجَبَ وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَطَاوُسٍ وَعَظَاءٍ وَغَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا كُفْرٌ دُونَ كُفْرٍ وَفُسُوقٌ دُونَ فُسُوقٍ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] from [Sufyan] from [Zubaid] from [Abu Wail] from [Abdullah bin Mas'ud] he said, Rasulullah shallallahu 'alaihi wasallam said: "reviling a Muslim is wickedness, while killing him is kufr." Abu Isa said : 'This is an authentic Hasan hadith. And the meaning of this hadith, 'And killing him is disbelief' is not disbelief like apostasy. And the reason for this is a hadith narrated from the Prophet peace be upon him that he said: 'Whoever is killed intentionally then the guardians of the person who was killed have the right to choose, if they wish, then they (have the right) to kill (demand qishash), and if they wish then they (have the right to) forgive.' If killing were a form of disbelief, it would be obligatory (qishash). And indeed it has been narrated from Ibn Abbas, Thawus, Atha' and not only one scholar who said that (killing) is kufr beneath kufr, and wickedness beneath wickedness.

Hadith Corroboration

Imam Ahmad : 3708, 3916, 4041

Imam Bukhari : 46, 5584, 6549

Imam Nasa'i : 4035, 4036, 4038, 4039, 4040, 4041, 4042, 4043

Imam Ibnu Majah : 68, 3929, 3930, 3931

THE LAW OF PUNISHING YOURSELF AND NADJAR

Hadith Imam Tirmidzi Number 2560

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ وَلَا عِنْ الْمُؤْمِنِ كَقَاتِلِهِ وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَاتِلِهِ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِمَا قَتَلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Ishaq bin Yusuf al Arzaq] from [Hisyam ad Dastuwa'i] from [Yahya bin Abi Katsir] from [Abu Qilabah] from [Tsabit bin adh Dhahhak] from the Prophet peace be upon him , he said: "A servant is not obliged to fulfill the nadzar on something he does not have, the curse of a believer is like the murderer, and whoever accuses a believer of disbelief is like killing him, and whoever kills himself with a tool, Allah will surely punish him with the tool he used to kill himself on the Day of Resurrection." And

in this chapter it is also narrated from Abu Dzar and Ibnu Umar. Abu Isa said : 'This is an authentic Hasan hadith.'

Hadith Corroboration
Imam Muslim : 160

THE DANGERS OF CLAIMING FELLOW MUSLIMS AS INFIDELS Hadith Imam Tirmidzi Number 2561

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَمَعْنَى قَوْلِهِ بَاءَ يَعْنِي أَقَرَّ

Narrated to us [Qutaibah] from [Malik] from [Abdullah bin Dinar] from [Ibn Umar] from the Prophet peace be upon him , he said: "Whoever says to his brother (a Muslim); 'O infidel' then indeed one of the two has occupied (the position of) the infidel." This is a hasan shahih gharib hadith, while the meaning of bâ'a is aqarra (to occupy).

Hadith Corroboration
Imam Ahmad : 4458, 4792, 4833, 5008, 5561, 5644, 5663, 5998, 20590
Imam Bukhari : 5585, 5638, 5639
Imam Muslim : 91, 92
Imam Tirmidzi : 2561
Imam Malik : 1558

THE PRIORITY OF THE SENTENCE OF TAWHID Hadith Imam Tirmidzi Number 2562

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ عَنِ الصَّنَابِجِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ مَهْلًا لِمَ تَبْكِي فَوَاللَّهِ لَئِنْ اسْتَشْهَدْتُ لَا شَهِدَنَّ لَكَ وَلَئِنْ شَفَعْتُ لَا شَفَعَنَّ لَكَ وَلَئِنْ اسْتَظَعْتُ لَا نَفَعْتُكَ ثُمَّ قَالَ وَاللَّهِ مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمْ بِهِ إِلَّا حَدِيثًا وَاحِدًا وَسَوْفَ أَحَدْتُكُمْ بِهِ الْيَوْمَ وَقَدْ أَحِيطَ بِنَفْسِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ فِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَجَابِرٍ وَابْنِ عُمَرَ وَزَيْدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ مُحَمَّدُ بْنُ عَجْلَانَ كَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالصَّنَابِجِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ أَبُو عَبْدِ اللَّهِ وَقَدْ رَوَى عَنْ الزُّهْرِيِّ أَنَّهُ سُئِلَ عَنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ إِنَّمَا كَانَ هَذَا فِي أَوَّلِ الْإِسْلَامِ قَبْلَ نُزُولِ الْفَرَائِضِ وَالْأَمْرِ وَالتَّهْيِ قَالَ أَبُو عِيسَى وَوَجْهُ هَذَا الْحَدِيثِ عِنْدَ

بَعْضُ أَهْلِ الْعِلْمِ أَنَّ أَهْلَ التَّوْحِيدِ سَيَدْخُلُونَ الْجَنَّةَ وَإِنْ عُدُّوا بِالنَّارِ بِذُنُوبِهِمْ فَإِنَّهُمْ لَا يُخْلَدُونَ فِي النَّارِ وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي ذَرٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ سَيَخْرُجُ قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ الْجَنَّةَ هَكَذَا رَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ النَّخَعِيِّ وَغَيْرِ وَاحِدٍ مِنَ التَّابِعِينَ فِي تَفْسِيرِهِ هَذِهِ الْآيَةِ {رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ} قَالُوا إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ وَأُدْخِلُوا الْجَنَّةَ وَدَّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Narrated to us [Qutaibah] narrated to us [al Laits] from [Ibn 'Ajlan] from [Muhammad bin Yahya bin Habban] from [Ibn Muhairiz] from [Ash Shunabihi] from [Ubadah bin Ash Shamit] that he said; I visited Ubadah bin Ash Shamit who was on his deathbed, and I wept. He said, "Hold on a moment, why are you weeping? By Allah, if I die a martyr, I will testify for you, and if I am granted intercession, I will intercede for you, and if I am able, I will benefit you." Then he said, 'By Allah, there is no hadith that I heard from the Messenger of Allah, peace and blessings be upon him, that has good for you, except that I have told you, except for one hadith, but now I will tell you, and indeed I am nearing my end. I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever testifies that there is no god worthy of worship except Allah, and that Muhammad is the Messenger of Allah, Allah will forbid the Fire for him." And in the chapter on this hadith, it is also narrated from Abu Bakr, Umar, Uthman, Ali, Talhah, Jabir, Ibn Umar, and Zaid bin Khalid. He said: I heard Ibn Abi Umar say, I heard Ibn Uyainah say, Muhammad bin 'Ajlan is a trustworthy and reliable narrator of hadith. Abu Isa said, "This is a hasan sahih gharib hadith through this chain of transmission." As for ash-Shunabihi, he is Abdurrahman bin Usailah Abu Abdullah, and it has been narrated from az-Zuhri that he was asked about the words of the Prophet, peace be upon him: "Whoever says, 'There is no god (worthy of worship) except Allah,' will surely enter Paradise." So he explained: 'This hadith is from the early days of Islam before the revelation of the obligatory acts of worship, commands, and prohibitions.' Abu Isa said, 'The argument from this hadith, according to some scholars, is that the people of tawhid will enter Paradise, even if they are punished in Hell for their sins, but they will not remain in Hell forever. And it has been narrated from Abdullah bin Mas'ud, Abu Dzar, Imran bin Hushain, Jabir bin Abdullah, Ibn Abbas, Abu Sa'id al-Khudri, and Anas bin Malik from the Prophet, peace be upon him, that he said: "A group of people from among the monotheists will emerge and enter Paradise." This was narrated from Sa'id bin Jubair, Ibrahim an-Nakha'i, and not just one person from among the tabi'in in interpreting this verse: "Those who disbelieve often wish that they had been Muslims." (QS. 15: 2) They gave the interpretation: 'When the monotheists are taken out of Hell and admitted into Paradise, the disbelievers will wish that they had been Muslims.'

Hadith Corroboration

Imam Ahmad : 11936, 20993, 20996, 21653

Imam Bukhari : 125, 3180

Imam Muslim : 42, 47

Imam Tirmidzi : 2562

Imam Ibnu Majah : 3786

CHARITY OBJECTIONS AND CHARITY CARD OBJECTIONS

Hadith Imam Tirmidzi Number 2563

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ حَدَّثَنِي عَامِرُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَاذِيِّ ثُمَّ الْحُبَلِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سَيَخْلُصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتِي الْخَافِظُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَاكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزَنِّكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتْ السَّجَلَاتُ وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَامِرِ بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] from [Laits bin Sa'd] has told us [Amir bin Yahya] from [Abu Abdurrahman al Ma'afiri al Hubuli] he said, I heard [Abdullah bin Amru bin al Ash] say, Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah will save a man from my Ummah before mankind on the day doomsday, then he opened a large notebook in front of him, each notebook was as wide as the eye could see, then He said : 'Do you deny anything from this? Do my writers who guard (human deeds) wrong you? Allah asked; 'Do you have any excuse (for your bad deeds)' He answered; 'No, my Lord.' Allah says; 'Not so, indeed you have goodness with Us, therefore there is no injustice against you today'. Then a good deed card came out, in which it was recorded that; I testify that there is no god (who has the right to be worshipped) except Allah, and I testify that Muhammad is His servant and Messenger.' Then Allah said : 'Present your charity! ' he says; 'O my Rabb, what (is the meaning of) this one charity card (when) compared to this big notebook? ' Allah said : 'Indeed, you will not be wronged.'" The Prophet continued; 'Then put a large notebook on one side, while the charity cards are placed on the other side, then the large notebook is light (in scale) while the charity cards are heavy, so there is nothing heavier than the name of Allah." Abu Isa said : 'This is a hasan gharib hadith. Narrated to us [Qutaibah], Narrated to us [Ibn Lahi'ah], from [Amir bin Yahya] with this sanad a hadith like that.

DIVISION OF THE PEOPLE'S GROUPS

Hadith Imam Tirmidzi Number 2564

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً

وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [al Husain bin Huraith Abu Ammar] that [al Fadhl bin Musa] related to us from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The Jews are divided into seventy-one or seventy-two sects. While the Christians are like that too. And my nation is divided into seventy-three sects." And in that chapter of the hadith it is also narrated from Sa'd and Abdullah bin Amru and Auf bin Malik. Abu Isa said : 'The hadith of Abu Hurairah is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 8046, 11763, 12022

Imam Abu Dawud : 3980

Imam Tirmidzi : 2564, 2565

Imam Ibnu Majah : 3981, 3982, 3983

STRENGTH OF HOLDING TO THE TEACHINGS OF THE PROPHET IN THE MIDDLE OF DIVISION

Hadith Imam Tirmidzi Number 2565

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ الْأَفْرِيقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذَوِ التَّعْلِ بِالتَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مُفَسَّرٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud Al Hafari] has told us [Sufyan Ats Tsauri] from [Abdurrahman bin Ziyad Al Afriqi] from [Abdullah bin Yazid] from [Abdullah bin Amru] he said : Rasulullah peace be upon him said: "There will definitely come to my ummah, something that has come to the children of Israel like the equalization of sandals with sandals, so that if among them (the children of Israel) there is someone who openly sexually assaults his own mother then surely among my ummah there will be those who do so, indeed the children of Israel are divided into seventy-two groups and my ummah will be divided into seventy-three groups, all of them will go to hell except one group," the companions asked, "Who are they, O Messenger of Allah?" He answered: "They are the group to which I and my companions adhere firmly." Abu Isa said : 'This hadith is Hasan Gharib Mufassar, we don't know it like this except from sanad lines like this.'

Hadith Corroboration

Imam Ahmad : 8046, 11763, 12022

Imam Abu Dawud : 3980

Imam Tirmidzi : 2564, 2565

CREATION OF GOD'S CREATURES AND LIGHT

Hadith Imam Tirmidzi Number 2566

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى وَمَنْ أَخْطَأَهُ ضَلَّ فَلِذَلِكَ أَقُولُ جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهَقَالِ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Al Hasan bin 'Arafah] has told us [Ismail bin 'Ayyasy] from [Yahya bin Abu 'Amru asy Syaibani] from [Abdullah bin ad Dailami] he said, I heard [Abdullah bin 'Amru] say, I heard the Messenger of Allah peace be upon him say: "Indeed, Allah has created His creatures in darkness, then He shed some of His light on them, so Whoever some of the light falls on him will surely get light, and whoever some of the light does not fall on him will surely go astray. Therefore, I say; 'The pen has dried up according to the knowledge of Allah'." Abu Isa said : 'This is Hasan's hadith.'

Hadith Corroboration
Imam Ahmad : 6356, 6559

GOD'S RIGHTS TO SERVANTS AND SERVANTS' RIGHTS TO GOD

Hadith Imam Tirmidzi Number 2567

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّهُ عَلَيْهِمْ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا قَالَ أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ مُعَاذِ بْنِ جَبَلٍ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad] has told us [Sufyan] from [Abu Ishaq] from ['Amru bin Maimun] from [Mu'adz bin Jabal] he said : Rasulullah peace be upon him said: "Do you know what rights Allah has over His servants? ' I answered; 'Allah and His Messenger know better.' He said: "Allah's right over them is that they should worship Him, and not associate anything with Him." He asked; "What right do they have against Allah if they have done this?" ' I answered; 'Allah and His Messenger know better.' He said: "So that Allah does not punish them." This is an authentic Hasan hadith, and has been narrated from not just one sanad, from Mu'adz bin Jabal.

Hadith Corroboration
Imam Ahmad : 20987, 20989, 20990, 20997, 20999, 21029, 21030, 21058, 21082
Imam Bukhari : 2644, 5510, 5796, 6019, 6825
Imam Muslim : 43, 44, 45

GOOD NEWS FOR THOSE WHO DIED IN TAWID

Hadith Imam Tirmidzi Number 2568

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ
وَالْأَعْمَشِ كُلُّهُمْ سَمِعُوا زَيْدَ بْنَ وَهْبٍ عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَانِي جِبْرِيلُ فَبَشَّرَنِي
فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ نَعْمَ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] from [Habib bin Abi Thabit] and [Abdul Aziz bin Rufai'] and [al A'masy] each of them heard [Zaid bin Wahb] from [Abu Dzar] that Rasulullah peace be upon him said: "Jibril came to me, and he gave me good news, he told me that whoever dies and does not associate anything with Allah will enter heaven." I asked, "Even though he committed adultery and stole?" He said: "Yes" Abu Isa said : 'This is an authentic Hasan hadith. And in the hadith this chapter is also narrated from Abu ad Darda'

Hadith Corroboration

:

Imam Ahmad : 3371, 3442, 3833, 3838, 4193, 6297, 7973, 8344, 8382, 8714, 10166, 10376, 11327, 12145, 13071, 13417, 13964, 14016, 14184, 14413, 14485, 14667, 14675, 16700, 16741, 17568, 18142, 18264, 20385, 20431, 20446, 20462, 20491, 20493, 20987, 20989, 20990, 20993, 20996, 20997, 20999, 21002, 21019, 21029, 21030, 21058, 21069, 21077, 21082, 21427, 21620, 21653, 22423, 22458, 22489, 26251, 26267

Imam Muslim : 38, 41, 42, 43, 44, 45, 46, 47, 48, 134, 135, 136, 137, 138, 1654, 1655

Imam Tirmidzi : 627, 2562, 2567, 2568

Imam Nasa'i : 2085, 2086, 3905, 3944, 3947, 3948, 3949, 3950

Imam Ibnu Majah : 1642, 2608, 3786

Imam Malik : 375

THE IMPORTANCE OF UNDERSTANDING RELIGION

Hadith Imam Tirmidzi Number 2569

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنْ ابْنِ
عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَفِي الْبَابِ عَنْ عُمَرَ وَآبِي
هُرَيْرَةَ وَمُعَاوِيَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Ismail bin Ja'far] has told me [Abdullah bin Sa'id bin Abi Hind] from [his father] from [Ibn Abbas] that the Messenger of Allah peace be upon him said: "Whoever Allah wills good for him, surely He will understand it in religion." And in this chapter it is also narrated from Umar, Abu Hurairah and Mu'awiyah. Hadith This is an authentic Hasan hadith.

Hadith Corroboration

Imam Ahmad : 2654, 6896, 6937, 12928, 16234, 16243, 16246, 16273, 16305, 16323

Imam Bukhari : 69, 2884, 5213, 6768
Imam Muslim : 719, 1721, 3549
Imam Tirmidzi : 2569
Imam Nasa'i : 4925
Imam Ibnu Majah : 216
Imam Malik : 1400, 1477
Imam Darimi : 226, 227, 228, 2590

THE PRIORITY OF SEEKING KNOWLEDGE

Hadith Imam Tirmidzi Number 2570

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Usamah] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said : The Prophet peace be upon him said: "Whoever walks on a path seeking knowledge, Allah will make it easy for him to get to heaven." Abu Isa said : 'This is a hasan hadith.'

Hadith Corroboration
Imam Ahmad : 7965, 20723
Imam Abu Dawud : 3157, 3158
Imam Tirmidzi : 2606
Imam Ibnu Majah : 219
Imam Darimi : 346, 348, 349

DEMANDING KNOWLEDGE AS GOD'S WAY

Hadith Imam Tirmidzi Number 2571

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ فَلَمْ يَرْفَعْهُ

Narrated to us [Nahsr bin Ali] he said, has told us [Khalid bin Yazid Al Ataki] from [Abu Ja'far Ar Razi] from [Ar Rabi' bin Anas] from [Anas bin Malik] he said : The Prophet peace be upon him said: "Whoever goes out to seek knowledge will be on the path of Allah until he returns." Abu Isa said : 'This hadith is hasan gharib, some narrators have narrated it but have not translated it.'

Hadith Corroboration
Imam Darimi : 560

KNOWLEDGE AS A REMOVER OF SINS

Hadith Imam Tirmidzi Number 2572

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُعَلَّى حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ سَخْبَرَةَ عَنْ سَخْبَرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى عَنْهُ أَبُو عِيسَى هَذَا حَدِيثٌ ضَعِيفُ الْإِسْنَادِ أَبُو دَاوُدَ يُضَعِّفُ فِي الْحَدِيثِ وَلَا نَعْرِفُ لِعَبْدِ اللَّهِ بْنِ سَخْبَرَةَ كَبِيرَ شَيْءٍ وَلَا لِأَبِيهِ وَاسْمُ أَبِي دَاوُدَ نُفَيْعُ الْأَعْمَى تَكَلَّمَ فِيهِ قَتَادَةُ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ

Narrated to us [Muhammad bin Humaid ar Razi] has told us [Muhammad bin Al Mu'alla] has told us [Ziyad bin Khaitsamah] from [Abu Dawud] from [Abdullah bin Syakhbarah] from [Syakhbarah] from the Prophet peace be upon him , he said: "Whoever seeks knowledge, then it is as an expiation for his past sins." Abu Isa said : 'This hadith is sanad dhaif, because Abu Daud is weakened in this hadith, and we do not know that Abdullah bin Syakhbarah had anything big, and neither did his father. Abu Daud's name is Nufai' Al A'ma. Qatadah and not only a scholar talks about it.'

Hadith Corroboration
Imam Darimi : 560

PROHIBITION OF HIDING KNOWLEDGE

Hadith Imam Tirmidzi Number 2573

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُمَارَةَ بْنِ زَادَانَ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Budail bin Quraish al Yamiyyu al Kufi] from [Abdullah bin Numair] from [Umarah bin Zadzan] from [Ali bin al Hakam] from ['Atha'] from [Abu Hurairah] that he said, the Messenger of Allah shallallahu 'alaihi wasallam said: "Whoever is asked about a knowledge that he knows and then he hides it, then he will be lashed on the Day of Resurrection with a whip from Hell." And in that chapter it was also narrated from Jabir and Abdullah bin 'Amru, Abu Isa said : 'Abu Hurairah's hadith is hasan hadith.'

Hadith Corroboration
Imam Ahmad : 7255, 7602, 7704, 10017
Imam Abu Dawud : 3173
Imam Ibnu Majah : 260, 262

RASULULLAH'S WILL TO TEACH KINDNESS

Hadith Imam Tirmidzi Number 2574

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ كُنَّا نَأْتِي أَبَا سَعِيدٍ
فَيَقُولُ مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ النَّاسَ
لَكُمْ تَبَعٌ وَإِنَّ رَجُلًا يَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِينَ يَتَفَقَّهُونَ فِي الدِّينِ فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا قَالَ
أَبُو عَيْسَى قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ يُحْيَى بْنُ سَعِيدٍ كَانَ شُعْبَةُ يُضَعِّفُ أَبَا هَارُونَ الْعَبْدِيَّ قَالَ يُحْيَى بْنُ سَعِيدٍ
مَا زَالَ ابْنُ عَوْنٍ يَرْوِي عَنْ أَبِي هَارُونَ الْعَبْدِيِّ حَتَّى مَاتَ وَأَبُو هَارُونَ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ

Narrated to us [Sufyan bin Waki'] has told us [Abu Daud Al Hafari] from [Sufyan] from [Abu Harun Al 'Abdi] he said : We came to [Abu Sa'id] and he welcomed us by saying; Welcome to the testament of Rasulullah shallallahu 'alaihi wasallam, indeed Rasulullah shallallahu 'alaihi wasallam said: "Indeed people follow you, and indeed people come to you from all corners of the world to learn religion, so if they come to you bequeath them goodness." Abu Isa said, Ali bin Abdullah said, Yahya bin Sa'id said : 'Shu'bah weakened Abu Harun Al 'Abdi,' Yahya bin Sa'id said : 'Ibn Aun continued to narrate from Abu Harun Al 'Abdi until he died. Abu Harun's name is Umarah bin Juwain.'

Hadith Corroboration
Imam Ibnu Majah : 245

RASULULLAH'S WILL TO THOSE WHO STUDY RELIGION

Hadith Imam Tirmidzi Number 2575

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ يَأْتِيكُمْ رَجُلٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا قَالَ فَكَانَ أَبُو سَعِيدٍ إِذَا
رَأَا قَالَ مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي هَارُونَ
عَنْ أَبِي سَعِيدٍ

Narrated to us [Qutaibah] has told us [Nuh bin Qais] from [Abu Harun al 'Abdi] from [Abu Sa'id al Khudri] from the Prophet peace be upon him , he said: "There will come to you from the east (with the aim of) learning, so when they come to you, then bequeath them with kindness." The narrator said : When Abu Sa'id saw us, he said : 'Welcome to the will of the Prophet peace be upon him '. He said, 'We do not know this hadith except from the hadith of Abu Harun from Abu Sa'id.'

THE REVOKING OF KNOWLEDGE WITH THE DEATH OF THE SCHOLARS

Hadith Imam Tirmidzi Number 2576

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ

عَمْرُو بْنُ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا فِي الْبَابِ عَنْ عَائِشَةَ وَزِيَادِ بْنِ لَبِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ هَذَا

Narrated to us [Harun bin Ishaq al Hamdani] has told us ['Abdah bin Sulaiman] from [Hisyam bin Urwah] from [his father] from [Abdullah bin 'Amru bin al 'Ash] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah does not take away knowledge by taking it directly from humans, but He takes away knowledge by passing away the scholars, so that when He does not leave an alim (on the face of the earth) then humans make ignorant people as leaders, then they are questioned, then they give fatwas without knowledge, they are astray and misleading." And this chapter was also narrated from Aisyah and Ziyad bin Labid. Abu Isa said : "This is an authentic Hasan hadith. And [az Zuhri] has narrated this hadith from [Urwah] from [Abdullah bin 'Amru] and from [Urwah] from [Aisyah] from the Prophet peace be upon him hadith like this.

Hadith Corroboration
 Imam Ahmad : 6222, 6498, 6602
 Imam Bukhari : 98, 6763
 Imam Muslim : 4828, 4829
 Imam Tirmidzi : 2576
 Imam Ibnu Majah : 51
 Imam Darimi : 241

THE REVOKING OF KNOWLEDGE AND CONSCIOUSNESS'

Hadith Imam Tirmidzi Number 2577

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَخَّصَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ هَذَا أَوَانُ يُخْتَلَسُ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ فَقَالَ زِيَادُ بْنُ لَبِيدٍ الْأَنْصَارِيُّ كَيْفَ يُخْتَلَسُ مِنَّا وَقَدْ قَرَأْنَا الْقُرْآنَ فَوَاللَّهِ لَنَقْرَأَنَّهُ وَلَنُقْرِئَنَّهُ نِسَاءَنَا وَأَبْنَاءَنَا فَقَالَ تَكَلَّتْكَ أُمُّكَ يَا زِيَادُ إِنْ كُنْتُ لَا أَعُدُّكَ مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ هَذِهِ التَّوْرَةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنَّصَارَى فَمَاذَا تُغْنِي عَنْهُمْ قَالَ جُبَيْرٌ فَلَقِيتُ عُبَادَةَ بْنَ الصَّامِتِ قُلْتُ أَلَا تَسْمَعُ إِلَى مَا يَقُولُ أَخُوكَ أَبُو الدَّرْدَاءِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو الدَّرْدَاءِ قَالَ صَدَقَ أَبُو الدَّرْدَاءِ إِنْ شِئْتَ لَا حَدَّثَنَّكَ بِأَوَّلِ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ الْخُشُوعُ يُوشِكُ أَنْ تَدْخُلَ مَسْجِدَ جَمَاعَةٍ فَلَا تَرَى فِيهِ رَجُلًا خَاشِعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمُعَاوِيَةُ بْنُ صَالِحٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَلَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وَقَدْ رَوَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ نَحْوُ

هَذَا وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdullah bin Abdurrahman] has told us [Abdullah bin Salih] has told us [Mu'awiyah bin Salih] from [Abdurrahman bin Jubair bin Nufair] from [his father, Jubair bin Nufair] from [Abu Ad Darda'] he said : When we were with the Messenger of Allah peace be upon him , he raised his gaze to the sky then said : "This is the time when knowledge will be taken away from people so that they will not be able to know from it at all." So Ziyad bin Labid Al Ansari asked; "How can knowledge be taken away from us, when we read the Qur'an? By Allah, we will certainly read it and read it to our wives and children." So he said: "How unfortunate you are, O Ziyad, indeed I consider you one of the faqih in Medina, this is the Torah and the Gospel of the Jews and Christians, so will it benefit them?" Jubair said : Then I met [Ubadah bin Ash Shamith], so I asked him: 'Didn't you hear what your brother Abu Ad Darda said?' So I told him what Abu Ad Darda said. He said: 'Abu Ad Darda' is right, if you really want, I will tell you about the first knowledge that will be taken from people, namely Al Khusyu' (the feeling of humility). You almost enter the Jami' mosque but you do not see anyone in it who is humble.' Abu Isa said: 'This hadith is hasan gharib. Mu'awiyah bin Salih was a tsiqah according to hadith experts, and we do not know of anyone who spoke about him except Yahya bin Sa'id Al Qaththan, and it has been narrated from Mu'awiyah bin Salih a hadith which is similar to this, while some other narrators have narrated this hadith from Abdurrahman bin Jubair bin Nufair from his father from Auf bin Malik from the Prophet peace be upon him ."

Hadith Corroboration
Imam Darimi : 290

PROHIBITION ON SEEKING KNOWLEDGE FOR WORLDLY PURPOSE Hadith Imam Tirmidzi Number 2578

حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ حَدَّثَنَا إِسْحَقُ بْنُ يَحْيَى بْنِ طَلْحَةَ حَدَّثَنِي ابْنُ كَعْبٍ بْنُ مَالِكٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ طَلَبَ الْعِلْمَ لِيَجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِسْحَقُ بْنُ يَحْيَى بْنِ طَلْحَةَ لَيْسَ بِذَاكَ الْقَوِيَّ عِنْدَهُمْ تُكَلَّمُ فِيهِ مَنْ قَبْلَ حِفْظِهِ

Narrated to us [Abu al Ash'ats Ahmad bin al Miqdam Al 'Ijli Al Bashri] has told us [Umayyah bin Khalid] has told us [Ishaq bin Yahya bin Talhah] has told us [Ibn Ka'b bin Malik] from [his father] he said : I heard the Messenger of Allah shallallahu 'alaihi wasallam say: "Whoever seeks knowledge to debate the scholars, or to mock the ignorant or to divert people's gaze towards him, surely Allah will put him in the Fire." Abu Isa said : 'This hadith is gharib, we do not know it except from this chain of transmission. Ishaq bin Yahya bin Talhah was not strong in rank according to them, and he was spoken of in terms of his

memorization.'

Hadith Corroboration

Imam Ibnu Majah : 249, 254, 255, 256

Imam Darimi : 375, 376, 379, 383

PROHIBITION OF STUDYING KNOWLEDGE FOR OTHER THAN GOD

Hadith Imam Tirmidzi Number 2579

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهَنَائِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ خَالِدِ بْنِ دُرَيْكِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ali bin Nasr bin Ali] has told us [Muhammad bin 'Abbad Al Huna'i] has told us [Ali bin Al Mubarak] from [Ayyub as Sakhtiyani] from [Khalid bin Duraik] from [Ibn Umar] from the Prophet peace be upon him , he said: "Whoever learns knowledge for other than Allah or desires other than Allah, then let him occupy his seat (later) in hell." And in this hadith chapter it is also narrated from Jabir. Abu Isa said : 'This hadith is hasan gharib, we do not know it from Ayyub's hadith except from this sanad line.'

Hadith Corroboration

Imam Ibnu Majah : 254

THE PRIORITY OF CONDUCTING KNOWLEDGE

Hadith Imam Tirmidzi Number 2580

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنَا عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبَانَ بْنَ عُثْمَانَ يُحَدِّثُ عَنْ أَبِيهِ قَالَهُ خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ قُلْنَا مَا بَعَثَ إِلَيْهِ فِي هَذِهِ السَّاعَةِ إِلَّا لَشَيْءٍ سَأَلَهُ عَنْهُ فَسَأَلْنَاهُ فَقَالَ نَعَمْ سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ فَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلٍ فِقْهٍ لَيْسَ بِفَقِيهِهِ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمُعَاذِ بْنِ جَبَلٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي الدَّرْدَاءِ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] has told us [Umar bin Sulaiman] from among the children of Umar bin al Khaththab, he said : I heard [Abdurrahman bin Aban bin Uthman] convey a hadith from [his father], he said : [Zaid

bin Thabit] came out from Marwan's side in the middle of the day, so we said : 'He would not have been sent at a time like this except for a matter to be asked of him,' so we asked him, he answered; 'Yes, he asked us about things that we received from Rasulullah shallallahu 'alaihi wasallam, I heard Rasulullah shallallahu 'alaihi wasallam say: "Allah will make beautiful someone who hears hadith from us, he memorizes it so that he conveys it to others, it could be that the person who carries the fiqh conveys it to someone who is more knowledgeable than him, and it could be that the person who carries the fiqh is not one of those who faqih." And in another chapter, from Abdullah bin Mas'ud, Muadz bin Jabal, Jubair bin Muth'im, Abu ad-Darda', and Anas. Abu Isa said : 'The hadith of Zaid bin Thabit is a Hasan hadith.

Hadith Corroboration
 Imam Ahmad : 3942, 20608
 Imam Abu Dawud : 3175
 Imam Ibnu Majah : 228
 Imam Darimi : 231, 232

THE PRIORITY OF CONDUCTING KNOWLEDGE

Hadith Imam Tirmidzi Number 2581

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ

Narrated to us [Mahmud bin Ghailan] has told us, that [Abu Daud] has told us, that [Suyu'bah] has told us from [Simak bin Harb] he said : I heard [Abdurrahman bin Abdullah bin Mas'ud] tell me from [his father] he said : I heard the Prophet peace be upon him say: "Allah will make beautiful someone who hears something from me and then conveys it as he heard it, then the person who conveys it may be more eloquent than those who hear it." Abu Isa said : 'This hadith is hasan sahih , [Abdul Malik bin Umair] has narrated it from [Abdurrahman bin Abdullah].'

Hadith Corroboration
 Imam Ahmad : 3942
 Imam Abu Dawud : 3175
 Imam Tirmidzi : 2582
 Imam Ibnu Majah : 228
 Imam Darimi : 232

THE PRINCIPITY OF CONTAINING KNOWLEDGE AND THREE THINGS THAT SHOULD NOT BE DEVOTED TO

Hadith Imam Tirmidzi Number 2582

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أَيْمَةِ الْمُسْلِمِينَ وَلُزُومُ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تَحِيْطُ مِنْ وَرَائِهِمْ

Narrated to us [Ibn Abi Umar] related to us [Sufyan] from [Abdul Malik bin Umair] from [Abdurrahman bin Abdullah bin Mas'ud] who related a hadith from [his father] from the Prophet peace be upon him , he said: "Allah beautifies a man who hears my words, he understands them, memorizes them and conveys them, perhaps a person who carries fiqh conveys them to someone more knowledgeable than him. And three things which the heart of a Muslim will not envy: sincere deeds for the sake of Allah, mutual advice to the leaders of the Muslims, holding fast to their community, verily the call to Islam encompasses them from behind."

Hadith Corroboration

Imam Ahmad : 3942, 16153

Imam Abu Dawud : 3175

Imam Ibnu Majah : 226, 227, 228, 232, 3047

Imam Darimi : 230, 232

PROHIBITION OF LYING IN THE NAME OF THE PROPHET

Hadith Imam Tirmidzi Number 2583

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنَا عَاصِمٌ عَنْ زَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Narrated to us [Abu Hisham ar Rifa'i] has told us [Abu Bakr bin 'Ayyasy] has told us [Hasyim] from [Zirr] from [Abdullah bin Mas'ud] he said : The Prophet peace be upon him said: "Whoever lies to me intentionally, let him prepare his seat in hell."

Hadith Corroboration

Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729

Imam Muslim : 1, 2, 3, 4, 5, 5326

Imam Abu Dawud : 3166

Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593

Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41

Imam Darimi : 234, 235, 236, 237, 238, 239, 240

PROHIBITION OF LYING IN THE NAME OF THE PROPHET

Hadith Imam Tirmidzi Number 2584

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بَنْتِ السُّدِّيِّ حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ

عَلَى يَلِجُ فِي النَّارِ فِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَالزُّبَيْرُ وَسَعِيدُ بْنُ زَيْدٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو وَأَنَسٍ وَجَابِرٌ وَابْنُ عَبَّاسٍ وَأَبِي سَعِيدٍ وَعَمْرِو بْنُ عَبْسَةَ وَعُقْبَةُ بْنُ عَامِرٍ وَمُعَاوِيَةُ وَبُرَيْدَةُ وَأَبِي مُوسَى وَأَبِي أُمَامَةَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَالْمُقَنِّعُ وَأُوَيْسُ الثَّقَفِيُّ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ مَنْصُورُ بْنُ الْمُعْتَمِرِ أَثْبَتَ أَهْلُ الْكُوفَةِ وَقَالَ وَكِيعٌ لَمْ يَكْذِبْ رِبْعِيُّ بْنُ حِرَاشٍ فِي الْإِسْلَامِ كَذِبَةً

Narrated to us [Ismail bin Musa al Fazari] grandson of as Suddi, has told us [Syarik bin Abdullah] from [Mansur bin al Mu'tamar] from [Rib'i bin Hirasy] from [Ali bin Abi Talib] he said : Rasulallah shallallahu 'alaihi wasallam said: "Do not lie in my name, indeed whoever lies in my name will go to hell." and in other chapters from Abu Bakr, Umar, Uthman, az Zubair, Sa'id bin Zaid, Abdullah bin 'Amru, Anas, Jabir, Ibn Abbas, Abu Sa'id, 'Amr bin 'ABasah, Uqbah bin 'Amir, Muawiyah, Buraidah, Abu Musa, Abu Umamah, Abdullah bin Umar, al Muqanna' and Aus ats Tsaqafi. Abu Isa said : 'Ali's hadith is a hasan authentic hadith.' Abdurrahman bin Mahdi said : 'Mansur bin Al Mu'tamir is the most tsiqah ahlul Kufa.' Waki' said : 'Rib'I bin Hirasy never lied once in Islam.'

Hadith Corroboration

Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729

Imam Muslim : 1, 2, 3, 4, 5, 5326

Imam Abu Dawud : 3166

Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593

Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41

Imam Darimi : 234, 235, 236, 237, 238, 239, 240

THREAT FOR THOSE WHO LIE IN THE NAME OF THE PROPHET

Hadith Imam Tirmidzi Number 2585

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ حَسِبْتُ أَنَّهُ قَالَ مُتَعَمِّدًا فَلْيَتَّبِعُوا بَيْتَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] has told us [Al Laits bin Sa'id] from [Ibn Shihab] from [Anas bin Malik] he said : Rasulallah shallallahu 'alaihi wasallam said: "Whoever lies in my name - I thought he said it; - deliberately, then he should prepare his abode in hell." Abu Isa said : 'This hasan shahih gharib hadith from this side is from the hadith of az Zuhri from Anas, and this hadith has been narrated from the other side from Anas from the Prophet peace be upon him .'

Hadith Corroboration

Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729

Imam Muslim : 1, 2, 3, 4, 5, 5326

Imam Abu Dawud : 3166

Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593

Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41

Imam Darimi : 234, 235, 236, 237, 238, 239, 240

THREATS FOR THOSE WHO narrativize FAKE HADITH

Hadith Imam Tirmidzi Number 2586

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ فِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَسَمُرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى شُعْبَةُ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ وَرَوَى الْأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَأَنَّ حَدِيثَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عِنْدَ أَهْلِ الْحَدِيثِ أَصَحُّ قَالَ سَأَلْتُ أَبَا مُحَمَّدٍ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ قُلْتُ لَهُ مَنْ رَوَى حَدِيثًا وَهُوَ يَعْلَمُ أَنَّ إِسْنَادَهُ خَطَأٌ أَيْخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ إِذَا رَوَى النَّاسُ حَدِيثًا مُرْسَلًا فَأَسْنَدَهُ بَعْضُهُمْ أَوْ قَلَبَ إِسْنَادَهُ يَكُونُ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ فَقَالَ لَا إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ إِذَا رَوَى الرَّجُلُ حَدِيثًا وَلَا يُعْرِفُ لِذَلِكَ الْحَدِيثِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْلٌ فَحَدَّثَ بِهِ فَأَخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ

Narrated to us [Muhammad bin Basysyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Habib bin Abi Thabit] from [Maimun bin Abi Syabib] from [al Mughirah bin Syu'bah] from the Prophet peace be upon him , he said: "Whoever narrates a hadith from me, and he sees that the hadith is a lie, then he is one of the liars." and in another chapter from Ali bin Abi Talib and Samurah. Abu Isa said : 'This is an authentic Hasan hadith. and [Syu'bah] has narrated from [Al Hakam] from [Abdurrahman bin Abi Laila] from [Samurah] from the Prophet peace be upon him . This hadith was narrated by [al A'masy] and [Ibn Abi Laila] from [al Hakam] from [Abdurrahman bin Abu Laila] from [Ali] from the Prophet peace be upon him . And it seems as if the hadith of Abdurrahman bin Abi Laila from Samurah according to hadith scholars is more valid. Abu Isa said : I asked Abu Muhammad Abdullah bin Abdurrahman about the hadith of the Prophet peace be upon him ; "Whoever narrates a hadith from me, and he sees that the hadith is a lie, then he is one of the liars." I said to him; 'If a person narrates a hadith and he knows that the isnad is wrong, then is it a concern that he falls into this category of the Prophet's hadith, or if people narrate a mursal hadith, then some of them connect it or reverse the isnad, does he fall into this category of hadith? ' he answered; 'No, the only meaning of this hadith is that if someone narrates a hadith, and he does not know at all the position of the hadith from the Prophet peace be upon him , then he narrates it, then I am afraid he falls into this category of hadith.'

Hadith Corroboration

Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729

Imam Muslim : 1, 2, 3, 4, 5, 5326

Imam Abu Dawud : 3166

Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593

Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41

Hadith Corroboration
 Imam Ahmad : 18017
 Imam Bukhari : 4979
 Imam Abu Dawud : 3989
 Imam Ibnu Majah : 13, 3253

PROHIBITION OF REJECTING THE PROPHET'S HADITH BY EXECUTING THE QUR'AN

Hadith Imam Tirmidzi Number 2588

Page 1589 | Hadith Imam Tirmidzi

وَهُوَ مُتَّكِيٌّ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basysyar] has told us [Abdurrahman bin Mahdi] has told us [Muawiyah bin Salih] from [al Hasan bin Jabir al Lakhmi] from [al Miqdam bin Ma'di karib] he said, Rasulullah peace be upon him said: "Know, it could be that a hadith came from me to someone who was leaning on his bed, then he said : 'Between us and you is the Book of Allah, so the halal things we find in it we make lawful, and the haram things we find in it we forbid.' And indeed what was forbidden by the Prophet peace be upon him is like what Allah has forbidden." Abu Isa said : 'This is the hasan gharib hadith from this side.'

WRITING OF HADITH IS NOT PERMITTED BY THE PROPHET

Hadith Imam Tirmidzi Number 2589

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَأَلْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكِتَابَةِ فَلَمْ يَأْذَنْ لَنَا قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ زَيْدِ بْنِ أَسْلَمَ رَوَاهُ هَمَامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ

Narrated to us [Sufyan bin Waki'] has told us [Sufyan bin 'Uyainah] from [Zaid bin Aslam] from ['Atha' bin Yasar] from [Abu Sa'id al Khudzri] he said : 'We asked the Prophet for permission to write but he did not allow us.' Abu Isa said : 'And this hadith has been narrated not only from this side, also from Zaid bin Aslam which was narrated by [Hammam] from [Zaid bin Aslam].

WRITING HADITH AS AN AID TO UNDERSTANDING

Hadith Imam Tirmidzi Number 2590

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ الْخَلِيلِ بْنِ مَرْثَةَ عَنْ يَحْيَى بْنِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَجْلِسُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْمَعُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدِيثَ فَيُعْجِبُهُ وَلَا يَحْفَظُهُ فَشَكَا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ الْحَدِيثَ فَيُعْجِبُنِي وَلَا أَحْفَظُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعِنْ بِيَمِينِكَ وَأَوْمَأَ بِيَدِهِ لِلْخَطْوَنِ فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَائِمِ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ الْخَلِيلُ بْنُ مَرْثَةَ مُنْكَرُ الْحَدِيثِ

Narrated to us [Qutaibah] has told us that [Al Laits] has told us from [Al Khalil bin Murrah] from [Yahya bin Abu Salih] from [Abu Hurairah] he said : there was a man from the Ansar

who sat in front of the Prophet peace be upon him , then listened to the hadith from the Prophet peace be upon him and he was amazed, but he could not memorize it, so he complained to the Prophet peace be upon him and said : "O Messenger of Allah, indeed I heard a hadith from you and this hadith amazed me, but I could not memorize it," then Rasulullah peace be upon him answered: "use help with your right hand." while he gestured to write with his hand. And in this chapter there is a hadith from Abdullah bin Amru. Abu Isa said : 'This hadith isnad is not that strong, and I heard Muhammad bin Isma'il say, "Al Khalil bin Murrah is munkarul hadith (the hadith is munkar).'

WRITING ORDERS FROM THE PROPHET TO ABU SYAH

Hadith Imam Tirmidzi Number 2591

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فَذَكَرَ الْقِصَّةَ فِي الْحَدِيثِ قَالَ أَبُو شَاهٍ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اكْتُبُوا لِأَبِي شَاهٍ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ مِثْلَ هَذَا

Narrated to us [Yahya bin Musa] and [Mahmud bin Ghailan] both said : has told us [al Walid bin Muslim] has told us [al Auza'i] from [Yahya bin Abi Kathir] from [Abu Salamah] from [Abu Hurairah] that the Prophet peace be upon him gave a sermon, then mentioned a story in the hadith, then Abu Syah said : '(tell them to) write it down for me, O Messenger of Allah'. So Rasulullah shallallahu 'alaihi wasallam said: "You write it for Abu Shah." And in this hadith there is a story. Abu Isa said : 'This is an authentic Hasan hadith, [Shaiban] has narrated from [Yahya bin Abi Kathir] like this hadith.'

Hadith Corroboration
Imam Abu Dawud : 3164

THE ADVANTAGES OF WRITING HADITH COMPARED TO RECORDING

Hadith Imam Tirmidzi Number 2592

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ وَهَبِ بْنِ مُنَبِّهٍ عَنْ أَخِيهِ وَهُوَ هَمَامُ بْنُ مُنَبِّهٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلَّا عَبْدَ اللَّهِ بْنُ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَوَهَبُ بْنُ مُنَبِّهٍ عَنْ أَخِيهِ هُوَ هَمَامُ بْنُ مُنَبِّهٍ

Narrated to us [Qutaibah] has told us [Sufyan bin Uyainah] from [Amru bin Dinar] from [Wahab bin Munabbih] from [his brother, namely Hammam bin Munabbih] he said, I heard [Abu Hurairah] say; There is no friend of Rasulullah shallallahu 'alaihi wasallam who memorized more hadiths from Rasulullah shallallahu 'alaihi wasallam than I, except

Abdullah bin Amru, because he used to write, but I did not write." Abu Isa said : 'This is Hasan Sahih hadith, and Wahab bin Munabbih from his brother, namely Hammam bin Munabbih.'

Hadith Corroboration
Imam Ahmad : 7084
Imam Bukhari : 110
Imam Tirmidzi : 3776
Imam Darimi : 483

RECOMMENDATIONS TO TRANSMIT KNOWLEDGE EVEN A LITTLE LITTLE

Hadith Imam Tirmidzi Number 2593

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ ابْنِ ثَوْبَانَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ عَنْ ثَوْبَانَ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَّغُوا عَنِّي وَلَوْ آيَةً وَحَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَهَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Muhammad bin Yahya] has told us [Muhammad bin Yusuf] from [Ibn Tsauban], namely Abdurrahman bin Thabit bin Tsauban, from [Hassan bin Athiyyah] from [Abu Kabsyah as Saluli] from [Abdullah bin Amru] he said : Rasulullah shallallahu 'alaihi wasallam said: "Convey from me even just one verse, and tell it from the children of Israel, and there is no sin, whoever lies in my name intentionally, then let him occupy his seat from hell." Abu Isa said : 'This is an authentic Hasan hadith.' [Muhammad bin Basysyar] has told us [Abu Ashim] from [al Auza'i] from [Hassan bin Athiyyah] from [Abu Kabsyah as Saluli] from [Abdullah bin Amru] from the Prophet shallallahu 'alaihi wasallam and the like, and this is a saheeh hadith.

Hadith Corroboration
Imam Bukhari : 103, 104, 105, 106, 107, 1209, 3202, 3247, 5729
Imam Muslim : 1, 2, 3, 4, 5, 5326
Imam Abu Dawud : 3166
Imam Tirmidzi : 2183, 2583, 2584, 2585, 2586, 2593
Imam Ibnu Majah : 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41
Imam Darimi : 234, 235, 236, 237, 238, 239, 240

REWARDS OF SHOWING GOODNESS

Hadith Imam Tirmidzi Number 2594

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ شَيْبٍ بْنِ بِشْرِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يَسْتَحْمِلُهُ فَلَمْ يَجِدْ عِنْدَهُ مَا يَتَحَمَّلُهُ فَدَلَّهُ عَلَى آخِرِ فَحَمَلَهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِوَفِي الْبَاب عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Nashr bin Abdurrahman Al Kufi] has told us that [Ahmad bin Basyir] has told us from [Syabib bin Bisyr] from [Anas bin Malik] he said : a man came to the Prophet peace be upon him asking for a vehicle but he did not get from him a vehicle that could carry him, and he showed another and could give him a vehicle, then he came to the Prophet peace be upon him and told him that the Prophet said: "Indeed the person who shows goodness is like the person who does it". And in this chapter there are hadiths from Abu Mas'ud Al Badri and Buraidah. Abu Isa said : "This hadith is gharib from the sanad line, this is from the Anas hadith from the Prophet peace be upon him ."

Hadith Corroboration
Imam Ahmad : 21949

THE REWARD OF SHOWING GOODNESS IS THE SAME AS THE DOER Hadith Imam Tirmidzi Number 2595

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحْمِلُهُ فَقَالَ إِنَّهُ قَدْ أَبْدَعَ بِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيْتَ فَلَانًا فَأَتَاهُ فَحَمَلَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ أَوْ قَالَ غَامِلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ وَأَبُو مَسْعُودٍ الْبَدْرِيُّ اسْمُهُ عُقْبَةُ بْنُ عَمْرِو حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ الْأَعْمَشِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيَّ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَالَ مِثْلُ أَجْرِ فَاعِلِهِ وَلَمْ يَشْكُ فِيهِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syyubah] from [al A'masy] he said, I heard [Abu Amru asy Syaibani] tell from [Abu Mas'ud al Badri] that a man came to the Prophet peace be upon him asking for a vehicle from him (for transport), as he said : 'Indeed my journey stopped (because my vehicle died)'. So Rasulullah peace be upon him said: "Come to so and so." So he came to him, then he gave him a vehicle, then the Messenger of Allah peace be upon him said: "Whoever shows goodness, then he gets the reward like the doer, or the person who does it." Abu Isa said : 'This is an authentic Hasan hadith, and the name of Abu Amru ash Syaibani is Sa'ad bin 'Iyas, while the name of Abu Mas'ud al Badri is Uqbah bin Amru. Narrated to us [al Hasan bin Ali al Khallal] has told us [Abdullah bin Numair] from [al A'masy] from [Abu Amru asy Syaibani] from [Abu Mas'ud] from the Prophet peace be upon him for example, saying, "Like the reward of the doer." And he had no doubts about her at all.

Hadith Corroboration
Imam Ahmad : 10596, 16465, 21307, 21319
Imam Muslim : 3509

THE PRIORITY OF GIVING HELP

Hadith Imam Tirmidzi Number 2596

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَالحَسَنُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اشْفَعُوا وَلْتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبُرَيْدٌ يُكْنَى أَبَا بُرْدَةَ أَيْضًا هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ وَهُوَ كُوفِيٌّ ثِقَةٌ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ

Narrated to us [Mahmud bin Ghailan] and [al Hasan bin Ali] and not only one narrator they said : has told us [Abu Usamah] from [Buraidd bin Abdullah bin Abi Burdah] from [his grandfather, Abu Burdah] from [Abu Musa al Asy'ari] from the Prophet peace be upon him , he said: "Give help, and you will be rewarded, and indeed Allah will fulfill his needs through the word of his prophet whatever he wishes." Abu Isa said : 'This is an authentic Hasan hadith. And Buraidd was given Abu Burdah too, he was Ibn Abi Musa al Asy'ari, a kufi, tsiqah in the hadith. Syu'bah and ats Tsauri, and Ibn Uyainah narrated from him.'

Hadith Corroboration

Imam Ahmad : 18762, 18836, 18874

Imam Bukhari : 1342, 5568, 6922

Imam Muslim : 4761

Imam Abu Dawud : 4466

Imam Nasa'i : 2509

RESPONSIBILITY FOR THE BLOOD OF KILLED JALIM

Hadith Imam Tirmidzi Number 2597

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دَمِهَا وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ أَسَنَّ الْقَتْلَ قَالَ عَبْدُ الرَّزَّاقِ سَنَّ الْقَتْلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ سَنَّ الْقَتْلَ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] and [Abdurrazzaq] from [Sufyan] from [al A'masy] from [Abdullah bin Murrah] from [Masruq] from [Abdullah bin Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam said: "It is not for a soul to be killed unjustly but it is obligatory for the son of Adam to be responsible for his blood, because he was the first person to make killing unlawful." Abdurrazzaq said : "Sunnah killing." Abu Isa said : 'This hasan authentic hadith, has told us [Ibn Abi Umar] has told us [Sufyan bin Uyainah]

from [al A'masy] with a sanad like this with the same meaning, he said, "It is Sunnah to kill."

Hadith Corroboration

Imam Ahmad : 3450, 3883, 3913

Imam Bukhari : 3088, 6359, 6776

Imam Muslim : 3177

Imam Tirmidzi : 2597

Imam Nasa'i : 3920

Imam Ibnu Majah : 2606

REWARDS LEAD TO KINDNESS AND SIN LEADS TO WORSHIP

Hadith Imam Tirmidzi Number 2598

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ja'far] from [Al Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever calls for guidance then he gets a reward like the reward of those who follow it without reducing their reward in the slightest, and whoever calls for error then he gets a sin like the sin of those who follow it without reducing their sins in the slightest." Abu Isa said : "This hadith is hasan sahih ."

Hadith Corroboration

Imam Ahmad : 8795

Imam Muslim : 4831

Imam Abu Dawud : 3993

Imam Tirmidzi : 2598, 2599, 2601

Imam Ibnu Majah : 202, 206

Imam Darimi : 512

THE REWARDS OF BEING A PERFORMER OF SUNNAH GOODNESS

Hadith Imam Tirmidzi Number 2599

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ابْنِ جَرِيرٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ سُنَّةَ خَيْرٍ فَاتَّبَعَ عَلَيْهَا فَلَهُ أَجْرُهُ وَمِثْلُ أُجُورِ مَنْ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةَ شَرٍّ فَاتَّبَعَ عَلَيْهَا كَانَ عَلَيْهِ وَزْرُهُ وَمِثْلُ أَوْزَارِ مَنْ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أَوْزَارِهِمْ شَيْئًا وَفِي الْبَابِ عَنْ أَبِي عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَقَدْ رُوِيَ هَذَا

الْحَدِيثُ عَنْ الْمُنْذِرِ بْنِ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ جَرِيرٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [al Mas'udi] from [Abdul Malik bin Umair] from [Ibnu Jarir bin Abdullah] from [his father] he said : Rasulullah peace be upon him said: "Whoever recites the good sunnah, and is followed by it, then he gets the reward and it is like the reward of those who follow it without reducing their reward in the slightest, and whoever transmits the bad sunnah, and he is followed by it, then he gets his sins and the sins of those who follow him without reducing their sins in the slightest." And in the hadith chapter from Hudzaifah. Abu Isa said : 'This is an authentic Hasan hadith, and has been narrated not only from one route, from Jarir bin Abdullah from the Prophet peace be upon him like this hadith. And this hadith has been narrated from [al Mundzir bin Jarir bin Abdullah] from [his father] from the Prophet peace be upon him , and it has been narrated from Ubaidullah bin Jarir from his father from the Prophet peace be upon him too."

Hadith Corroboration
 Imam Ahmad : 8795
 Imam Muslim : 4831
 Imam Abu Dawud : 3993
 Imam Tirmidzi : 2598, 2599, 2601
 Imam Ibnu Majah : 202, 206
 Imam Darimi : 512

THE PROPHET'S TESTIMONY TO ADHERE TO THE SUNNAH AND AVOID HERESY

Hadith Imam Tirmidzi Number 2600

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةٌ مُودَّعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بُسْتِي وَسُنَّةُ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَصُوا عَلَيْهَا بِالتَّوَاجِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَالْعِرْبَاضُ بْنُ سَارِيَةَ يُكْنَى أَبَا نَجِيحٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ حُجْرِ بْنِ حُجْرٍ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ عَنْ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَوَّهُ

Narrated to us [Ali bin Hujr] has told us [Baqiyyah bin al Walid] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Abdurrahman bin Amru as Sulami] from [al 'Irbadh bin Sariyah] he said : One day the Prophet peace be upon him gave us a message after the morning prayer that was so touching that it made tears flow and our hearts tremble. So a friend said : 'As if this is a farewell message, then what do you bequeath to us, O Messenger of Allah? ' Rasulullah peace be upon him said: "I command you to (always) be devoted to Allah, listen and obey even if you are an ordinary slave, in fact, whoever among you lives will see a lot of disputes, so stay away from things that are made up, because indeed they are a mistake. Whoever of you encounters this, he should adhere firmly to my sunnah and the sunnah of the Khulafaur Rasyidin, who received guidance, bite down on the sunnahs with his molar teeth." Abu Isa said : This hadith is an authentic hasan hadith, [Tsauro bin Yazid] has narrated it from [Khalid bin Ma'dan] from [Abdurrahman bin 'Amru as sulami] from [Al 'Irbadh bin Sariyah] from the Prophet peace be upon him , like the hadith above. And Narrated to us like that [Al Hasan bin Ali al Khallal] and not just one person, they said : has told us [Abu 'Ashim] from [Tsauro bin Yazid] from [Khalid bin Ma'dan] from [Abdurrahman bin 'Amru as sulami] from [Al 'Irbadh bin Sariyah] from the Prophet peace be upon him , as in the hadith above. And Al 'Irbadh bin Sariyah has Abu Najih's chew. And this hadith has been narrated from [Hujr bin Hujr] from ['Irbadh bin Sariyah] from the Prophet peace be upon him as in the above hadith.

Hadith Corroboration
Imam Ahmad : 16521, 16522
Imam Abu Dawud : 3991
Imam Tirmidzi : 2600
Imam Ibnu Majah : 2
Imam Darimi : 95

THE PRINCIPITY OF LIVING THE FOREGOING SUNNAH

Hadith Imam Tirmidzi Number 2601

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ الْفَزَارِيِّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمَزْنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالِ بْنِ الْحَارِثِ ااعْلَمْ قَالَ مَا اَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ ااعْلَمْ يَا بِلَالُ قَالَ مَا اَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا وَمَنْ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَا تَرْضَى اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَحُمَّدُ بْنُ عُيَيْنَةَ هُوَ مَصْيُوعِي شَامِيٌّ وَكَثِيرُ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمَزْنِيِّ

Narrated to us [Abdullah bin Abdurrahman] has told us [Muhammad bin 'Uyainah] from [Marwan bin Mu'awiyah Al Fazari] from [Katsir bin Abdullah] -he is the son of 'Amru bin Auf Al Muzani- from [his father] from [his grandfather] that the Prophet peace be upon him said

to Bilal bin Al Harith: "Know!" he says; "What should I know, O Messenger of Allah?" he replied: "Know, O Bilal!" he asked again; "What should I know, O Messenger of Allah?" He answered: "Whoever revives one of my sunnahs which was left behind after my death, he will get a reward like the reward of those who practice it without reducing their reward in the slightest, and whoever makes a heresy of Allah and His Messenger not accept it, then for him the sin is like the sin of those who follow it without reducing their sins in the slightest." Abu Isa said : This hadith hasan, Muhammad bin Uyainah is a Mashish person from the Syam region, while Katsir bin Abdullah is Ibnu Amru bin 'Auf Al Muzani.

Hadith Corroboration
 Imam Ahmad : 8795
 Imam Muslim : 4831
 Imam Abu Dawud : 3993
 Imam Tirmidzi : 2598, 2599, 2601
 Imam Ibnu Majah : 202, 206
 Imam Darimi : 512

IMPLEMENTING THE PROPHET'S SUNNAH AND LOVE FOR HIM

Hadith Imam Tirmidzi Number 2602

حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الْأَنْصَارِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ ثُمَّ قَالَ لِي يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْبَبَنِي وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ فِي الْجَنَّةِ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ ثِقَةٌ وَأَبُوهُ ثِقَةٌ وَعَلِيُّ بْنُ زَيْدٍ صَدُوقٌ إِلَّا أَنَّهُ رُبَّمَا يَرْفَعُ الشَّيْءَ الَّذِي يُوقِفُهُ غَيْرُهُ قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ قَالَ أَبُو الْوَلِيدِ قَالَ شُعْبَةُ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ وَكَانَ رَفَاعًا وَلَا نَعْرِفُ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسٍ رِوَايَةً إِلَّا هَذَا الْحَدِيثَ بِطَوِيلِهِ وَقَدْ رَوَى عَبَادُ بْنُ مَيْسَرَةَ الْمِنْقَرِيُّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَنَسٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ أَبُو عِيسَى وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ وَلَمْ يُعْرِفْ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسٍ هَذَا الْحَدِيثَ وَلَا غَيْرُهُ وَمَاتَ أَنَسُ بْنُ مَالِكٍ سَنَةَ ثَلَاثٍ وَتِسْعِينَ وَمَاتَ سَعِيدُ بْنُ الْمُسَيَّبِ بَعْدَهُ بِسِتِّينَ مَاتَ سَنَةَ خَمْسٍ وَتِسْعِينَ

Narrated to us [Muslim bin Hatim Al Anshari Al Bashri] has told us [Muhammad bin Abdullah Al Ansari] from [his father] from [Ali bin Zaid] from [Sa'id bin Al Musayyaib] he said : [Anas bin Malik] said : Rasulullah shallallahu 'alaihi wasallam said to me: "O my son, if you are able in the morning and evening without cheating in your heart towards anyone then do it," then he said to me: "O my son, that is part of my sunnah, whoever lives up to my sunnah, means he loves me and whoever loves me, then he will be with me in heaven." And in this hadith there is a long story. Abu Isa said : This hadith hasan gharib from this line. Muhammad bin Abdullah Al Ansari is a narrator of tsiqah, his father was also tsiqah, while Ali bin Zaid was shaduq, but he interpreted the hadith which was interpreted by others, he

said: I heard Muhammad bin Basyar say; Abul Walid said : Shu'bah said : has told us Ali bin Zaid and he is a person who usually interprets hadiths, we do not know the narration of Sa'id bin Al Musayyab from Anas other than this long hadith, [Abbad bin Maysarah Al Mingari] has narrated this hadith from [Ali bin Zaid] from [Anas] and does not mention in this hadith from Sa'id bin Al Musayyab. Abu Isa said : And I mentioned it to Muhammad bin Isma'il, but he did not know it, the hadith is not known from the narration of Sa'id from Anas, nor from others, because Anas bin Malik died in the year ninety-three while Sa'id bin Musayyab died two years after him, namely in the year ninety-five."

PROHIBITION OF ASKING TOO MUCH AND DISPUTES WITH THE PROPHETS

Hadith Imam Tirmidzi Number 2603

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتُرْكُونِي مَا تَرَكَتُكُمْ فَإِذَا حَدَّثْتُكُمْ فَخُذُوا عَنِّي فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said : Rasulullah peace be upon him said: "Let the (taklif) that I leave you, if I convey (something) to you, take it from me because indeed the people before you perished because of their many questions and disputes about their prophets." Abu Isa said : This hadith is hasan sahih .

THE ALIM OF MADINA ACCORDING TO IBNU JURAJ

Hadith Imam Tirmidzi Number 2604

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رِوَايَةً يُوشِكُ أَنْ يَضْرِبَ النَّاسُ أَكْبَادَ الْإِبِلِ يَطْلُبُونَ الْعِلْمَ فَلَا يَجِدُونَ أَحَدًا أَعْلَمَ مِنْ عَالِمِ الْمَدِينَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ وَقَدْ رَوَى عَنْ ابْنِ عُيَيْنَةَ أَنَّهُ قَالَ فِي هَذَا سِئْلٍ مَنْ عَالِمِ الْمَدِينَةِ فَقَالَ إِنَّهُ مَالِكُ بْنُ أَنَسٍ وَقَالَ إِسْحَاقُ بْنُ مُوسَى سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ هُوَ الْعُمَرِيُّ الزَّاهِدُ وَاسْمُهُ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ وَ سَمِعْتُ يَحْيَى بْنَ مُوسَى يَقُولُ قَالَ عَبْدُ الرَّزَّاقِ هُوَ مَالِكُ بْنُ أَنَسٍ وَالْعُمَرِيُّ هُوَ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ

Narrated to us [Al Hasan bin Ash Shabbah Al Bazzar] and [Ishaq bin Musa Al Ansari] both said : has told us [Sufyan bin Uyainah] from [Ibnu Juraij] from [Abu Az Zubair] from [Abu Salih] from [Abu Hurairah] in a narration; "Almost when people buckle their camels to seek knowledge, they do not find an alim who is more knowledgeable than the alim of Medina." Abu Isa said : This hadith is Hasan, namely the hadith of Ibn Uyainah. And it was narrated from Ibn Uyainah, he said that regarding this hadith, he was once asked; "Who is the pious

person among the people of Medina?" He answered; "Malik bin Anas." Ishaq bin Musa said : I heard Ibn Uyainah say; "Namely Al Umari, a man of asceticism, his name is Abdul Aziz bin Abdullah. And I heard Yahya bin Musa say; Abdurrazzaq said : "He is Malik bin Anas. While Al Umari is Abdullah bin Abdullah, a descendant of 'Umar bin Al Khatthab."

Hadith Corroboration
Imam Ahmad : 7639

A FAQIH'S OBJECTIONS TO SATAN

Hadith Imam Tirmidzi Number 2605

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ

Narrated to us [Muhammad bin Isma'il] has told us [Ibrahim bin Musa] has told us [Al Walid bin Muslim] has told us [Rauh bin Janah] from [Mujahid] from [Ibn Abbas] he said : The Prophet peace be upon him said: "A person who is wise is heavier for Satan than a thousand people who are experts in worship." Abu Isa said : This hadith is gharib, we do not know it except from this line from the hadith of Al Walid bin Muslim."

Hadith Corroboration
Imam Ibnu Majah : 218

THE PRINCIPITY OF SEARCHING FOR KNOWLEDGE AND THE POSITION OF ULAMA

Hadith Imam Tirmidzi Number 2606

حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا عَاصِمُ بْنُ رَجَاءٍ عَنْ حَيْوَةَ عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لَا قَالَ أَمَا جِئْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخِيَتَانِ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ قَالَ أَبُو عِيسَى وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءٍ عَنْ حَيْوَةَ

وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ هَذَا الْحَدِيثَ وَإِنَّمَا يُرَوَّى هَذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ رَجَاءٍ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ خَدَّاشٍ وَرَأْيُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ هَذَا أَصَحُّ

Narrated to us [Mahmud bin Khidasy Al Baghdadi] has told us [Muhammad bin Yazid Al Washiti] has told us [Ashim bin Raja` bin Haiwah] from [Qais bin Kathir] he said : A man from Medina came to [Abu Darda`] in Damascus, Abu Darda` asked; "What made you come here, my brother?" The man replied: "A hadith has reached me that you narrated from the Messenger of Allah peace be upon him ." Abu Darda` asked; "Didn't you come for another purpose?" The man replied; "No." Abu Darda` asked; "Didn't you come to trade?" The man replied: "No, I came only to look for that hadith." Abu Darda` said : "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Whoever takes the path to seek knowledge, Allah will guide him to heaven and the angels will spread their wings because they are pleased with those seeking knowledge. Indeed, those who have knowledge will be asked for forgiveness by (creatures) in the heavens and on earth, even the fish in the water. The superiority of those who have knowledge over experts in worship is like the superiority of the moon over all the stars. Indeed, scholars are the heirs of the prophet. and indeed the prophets did not pass on dinars and dirhams, they only passed on knowledge, so whoever takes it means he has taken a large part." Abu Isa said : "We only know this hadith except from the hadith of Ashim bin Raja` bin Haiwah and I think this hadith is not connected (the sanad). That's how Mahmud bin Khidasy told us this hadith. This hadith was only narrated from [Ashim bin Raja` bin Haiwah] from [Dawud bin Jamil] from [Katsir bin Qais] from [Abu Darda`] from the Prophet peace be upon him . This hadith is more authentic than the hadith of Mahmud bin Khidasy and the opinion of Muhammad bin Isma'il is more correct.

Hadith Corroboration
Imam Ahmad : 7965, 20723
Imam Abu Dawud : 3157
Imam Ibnu Majah : 219
Imam Darimi : 346

SENTENCE SUMMARIZING ALL THE HADITH Hadith Imam Tirmidzi Number 2607

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ ابْنِ أَشْوَعٍ عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ قَالَ قَالَ يَزِيدُ بْنُ سَلَمَةَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسِيَنِي أَوَّلُهُ آخِرُهُ فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا قَالَ اتَّقِ اللَّهَ فِيمَا تَعْلَمُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَهُوَ عِنْدِي مُرْسَلٌ وَلَمْ يُدْرِكْ عِنْدِي ابْنُ أَشْوَعٍ يَزِيدُ بْنُ سَلَمَةَ وَابْنُ أَشْوَعٍ اسْمُهُ سَعِيدُ بْنُ أَشْوَعٍ

Narrated to us [Hannad] has told us [Abul Ahwas] from [Sa'id bin Masruq] from [Ibnu Asywa'] from [Yazid bin Salamah Al Ju'fi] he said : Yazid bin Salamah said : "O Messenger of Allah, I have heard many hadiths from you, I am afraid I will forget the beginning and the end, so tell me a sentence that summarizes it all!" He answered: "Fear Allah in the things

you know." Abu Isa said : This hadith is not muttashil (not continuous), in my opinion this hadith is mursal, in my opinion Ibn Asywa' did not meet Yazid bin Salamah. Ibn Asywa's name is Sa'id bin Asywa'.

THERE ARE NO GOOD ACHIEVEMENTS IN HYPOCRITES

Hadith Imam Tirmidzi Number 2608

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا خَلْفُ بْنُ أَيُّوبَ الْعَامِرِيُّ عَنْ عَوْفٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ حُسْنُ سَمْتٍ وَلَا فِقْهُ فِي الدِّينِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ عَوْفٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ خَلْفِ بْنِ أَيُّوبَ الْعَامِرِيِّ وَلَمْ أَرَأَ أَحَدًا يَرْوِي عَنْهُ غَيْرَ أَبِي كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَلَا أَذْرِي كَيْفَ هُوَ

Narrated to us [Abu Kuraib] has told us [Khalaf bin Ayyub Al 'Amiri] from ['Auf] from [Ibn Sirin] from [Abu Hurairah] he said : The Prophet peace be upon him said: "Two things will not come together in hypocrites, namely; good morals and understanding in religious matters." Abu Isa said : This hadith is gharib, and we do not know this hadith from 'Auf except from the hadith of this shaykh, namely Khalaf bin Ayyub Al 'Amiri, and I did not see anyone who narrated from him other than Abu Kuraib Muhammad bin Al Ala` while I do not know about him."

Hadith Corroboration
Imam Nasa'i : 4925

THE PRIORITY OF KNOWLEDGE PEOPLE OVER WORSHIP EXPERTS

Hadith Imam Tirmidzi Number 2609

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ دُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى الثَّمَلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ قَالَ سَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنِ بْنَ حُرَيْثٍ الْخُزَاعِيَّ يَقُولُ سَمِعْتُ الْفَضِيلَ بْنَ عِيَّاضٍ يَقُولُ عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكَوَتِ السَّمَوَاتِ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] has told us [Salamah bin Raja`] has told us [Al Walid bin Jamil] has told us [Al Qashim Abu Abdurrahman] from [Abu Umamah Al Bahili] he said : "Two people were mentioned on the side of the Prophet peace be upon him , one of whom was an expert in worship and the other a person of knowledge, then the Messenger of Allah peace be upon him said: "The superiority of an alim over an

abid is like my superiority over the lowest person among you," then he continued his words: "Indeed Allah, His Angels and the inhabitants of the heavens and the earth, even the ants in their nests up to the whales, they will pray for the person who teaches goodness to humans." Abu Isa said : This hadith is hasan gharib shahih. The narrator said : "I heard Abu 'Ammar Al Husain bin Hurait Al Khuza'I say; I heard Al Fudlail bin Iyadl say; "A scholar who practices his knowledge and teaches his knowledge will be called great by the Angels in the sky."

Hadith Corroboration
Imam Darimi : 291

THE SATISFACTION OF A MUKMIN IS GOODNESS

Hadith Imam Tirmidzi Number 2610

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي
الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى
يَكُونَ مُنْتَهَاهُ الْجَنَّةُ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Umar bin Hafs Asy Syaibani Al Bashri] has told us [Abdullah bin Wahab] from ['Amru bin Al Harith] from [Darraj] from [Abul Haitam] from [Abu Sa'id Al Khudri] from Rasulullah peace be upon him he said: "A believer will not feel satisfied with the good things he hears until the final end is heaven." This hadith is hasan gharib

RECOMMENDATIONS TO SEEK WISDOM WHEREVER YOU ARE

Hadith Imam Tirmidzi Number 2611

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ سَعِيدِ
الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا
فَهُوَ أَحَقُّ بِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِبْرَاهِيمُ بْنُ الْفَضْلِ الْمَدَنِيُّ
الْمَخْزُومِيُّ يُضَعِّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Muhammad bin Umar bin Al Walid Al Kindi] has told us [Abdullah bin Numair] from [Ibrahim bin Al Fadlal] from [Sa'id Al Maqburi] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "The word of wisdom is a lost thing of a believer, so wherever he finds it he has more right to take it." Abu Isa said : This hadith is gharib, we do not know it except from this path, Ibrahim bin Al Fadlal Al Madani Al Makhzumi is weakened in the matter of hadith from the side of his memorization."

Hadith Corroboration
Imam Ibnu Majah : 4159

THE OBLIGATION TO BELIEVE AND LOVE OTHERS

Hadith Imam Tirmidzi Number 2612

حَدَّثَنَا هَنَادُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَشُرَيْحِ بْنِ هَانِيٍّ عَنْ أَبِيهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْبَرَاءِ وَأَنَسٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has related to us [Abu Muawiyah] from [Al A'mash] from [Abu Salih] from [Abu Hurairah] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I show you something that if you do it, you will love one another? Spread the greeting of peace among yourselves." In this regard there is a similar hadith from Abdullah bin Salam, Shurayj bin Hani' from his father, and Abdullah bin 'Amr and Al Barra` and Anas, and Ibn Umar. Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 8723, 9332, 9788, 10027, 10238

Imam Muslim : 81

Imam Abu Dawud : 4519

Imam Ibnu Majah : 67, 3682

LEVEL OF REWARDS AND REWARDS RECEIVED

Hadith Imam Tirmidzi Number 2613

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ الْبَلْخِيُّ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنَانَ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرُ ثَمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرُونَ ثَمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَسَهْلِ بْنِ حُنَيْفٍ

Narrated to us that [Abdullah bin Abdurrahman] and [Al Husain bin Muhammad Al Hariri Al Bajali] both said : has told us [Muhammad bin Kathir] from [Ja'far bin Sulaiman Adl Dlubai] from ['Auf] from [Abu Raja`] from [Imran bin Hushain] that someone came to see the Prophet peace be upon him and said: "ASSALAAMU'ALAIKUM." Imran said : The Prophet peace be upon him said: "Ten." Then another came and said: "ASSALAAMU'ALAIKUM WA RAHMATULLAAH." So the Prophet peace be upon him said: "Twenty." Next the others arrived, he said : "ASSALAAMU'ALAIKUM WA RAHMATULLAAHI WA BARAKAATUH." The

Prophet peace be upon him said: "Thirty." Abu Isa said : This hadith is hasan sahih gharib through this sanad and in this case there is a similar hadith from Ali and Abu Sa'id as well as Sahl bin Hunaif.

Hadith Corroboration
Imam Ahmad : 19101, 19101
Imam Abu Dawud : 4521, 4521
Imam Tirmidzi : 2613, 2613
Imam Darimi : 2526, 2526

Manners for asking for permission to enter a house Hadith Imam Tirmidzi Number 2614

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ
قَالَ سَأَلْتُ أَبَا مُوسَى عَلَى عُمَرَ فَقَالَ السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ وَاحِدَةً ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ السَّلَامُ
عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ ثِنْتَانِ ثُمَّ سَكَتَ سَاعَةً فَقَالَ السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ فَقَالَ عُمَرُ ثَلَاثٌ ثُمَّ رَجَعَ
فَقَالَ عُمَرُ لِلْبَوَّابِ مَا صَنَعَ قَالَ رَجَعَ قَالَ عَلِيٌّ بِهِ فَلَمَّا جَاءَهُ قَالَ مَا هَذَا الَّذِي صَنَعْتَ قَالَ السُّنَّةُ قَالَ أَلَسُنَّةُ
وَاللَّهِ لَتَأْتِيَنِي عَلَى هَذَا بِبُرْهَانٍ أَوْ بَبَيَّةٍ أَوْ لَأَفْعَلَنَّ بِكَ قَالَ فَأَتَانَا وَنَحْنُ رُفَقَةٌ مِنَ الْأَنْصَارِ فَقَالَ يَا مَعْشَرَ
الْأَنْصَارِ أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الِاسْتِئْذَانُ ثَلَاثٌ فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ فَجَعَلَ الْقَوْمُ يُمَارِحُونَهُ قَالَ أَبُو سَعِيدٍ ثُمَّ رَفَعْتُ رَأْسِي إِلَيْهِ فَقُلْتُ
فَمَا أَصَابَكَ فِي هَذَا مِنَ الْعُقُوبَةِ فَأَنَا شَرِيكَكَ قَالَ فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ عُمَرُ مَا كُنْتُ عَلِمْتُ
بِهَذَا فِي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ طَارِقٍ مَوْلَاةِ سَعْدٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْجُرَيْرِيُّ اسْمُهُ
سَعِيدٌ بْنُ إِيَّاسٍ يُكْنَى أَبَا مَسْعُودٍ وَقَدْ رَوَى هَذَا غَيْرُهُ أَيْضًا عَنْ أَبِي نَضْرَةَ وَأَبُو نَضْرَةَ الْعَبْدِيُّ اسْمُهُ الْمُنْذِرُ
بْنُ مَالِكِ بْنِ قُطْعَةَ

Narrated to us [Sufyan bin Waki'] has told us [Abdul A'la bin Abdul A'la] from [Al Jurairi] from [Abu Nadlrah] from [Abu Sa'id] he said : Abu Musa asked permission from Umar, saying; "ASSALAAMU'ALAIKUM, can I come in?" Umar said : "One, after that he was quiet for a moment." Next, Abu Musa said : "ASSALAAMU'ALAIKUM, can I come in?" Umar said : "Two, after that he was quiet for a moment." Abu Musa repeated it; "ASSALAAMU'ALAIKUM, can I come in?" Umar said : "Three." After that Abu Musa left, then Umar said to the door guard; "What did he do?" The doorman answered; "He's gone." Umar said : "Tell him to come back." When Abu Musa came, Umar asked: "What have you done?" Abu Musa answered; "Sunnah." Umar said : "Sunnah? By Allah, you must bring proof or I will punish you." Abu Sa'id continued; "Then Abu Musa came to us, while we were with some Ansar, Abu Musa said : "O Ansar, aren't you the ones who know best about the hadith of the Messenger of Allah peace be upon him ?, didn't the Messenger of Allah peace be upon him once said: "Ask permission three times, if you are allowed (please enter) and if not, then go back." The people joked about him. Abu Sa'id said : Then I raised my head, I asked: "Will

you be punished for this matter?, indeed I will accompany you." He went to Umar and told him. Umar said : I do not know about this matter. In this case there is a similar hadith from Ali and Umm Tariq, Sa'ad's slave. Abu Isa said : This hadith is hasan sahih. Al Jurairi's name is Sa'id bin Iyas, his nickname is Abu Mas'ud. Others also narrated this hadith from Abu Nadlrah Al Abdi, whose name is Al Mundzir bin Malik bin Qatha'ah.

Hadith Corroboration
Imam Muslim : 4007, 4010
Imam Malik : 1520

Manners for asking for permission to enter a house

Hadith Imam Tirmidzi Number 2615

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ حَدَّثَنِي ابْنُ عَبَّاسٍ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَا سَأَذْنُكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا فَأَذِنَ لِيَقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنْفِيُّ وَإِنَّمَا أَنْكَرَ عُمَرُ عِنْدَنَا عَلَى أَبِي مُوسَى حَيْثُ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْإِسْتِئْذَانُ ثَلَاثٌ فَإِذَا أُذِنَ لَكَ وَإِلَّا فَارْجِعْ وَقَدْ كَانَ عُمَرُ اسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا فَأَذِنَ لَهُ وَلَمْ يَكُنْ عَلِمَ هَذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ

Narrated to us [Mahmud bin Ghailan] has told us [Umar bin Yunus] has told us [Ikrimah bin 'Ammar] has told us [Abu Zumail] has told me [Ibn 'Abbas] has told me [Umar bin Al Khaththab] he said : "I once asked permission from the Messenger of Allah peace be upon him up to three times, then he gave me permission." Abu Isa said : This hadith is hasan gharib, Abu Zumail's name is Simak Al Hanafi. Umar once denied Abu Musa with us, because of a hadith narrated from the Prophet peace be upon him that he said: "Ask permission three times, if you are allowed (please enter) and if not, then go back." Umar once asked permission from the Prophet peace be upon him three times, then he was allowed, while Umar did not yet know the hadith which had been narrated by Abu Musa from the Prophet peace be upon him , that he said: "If you are permitted (please enter) but if not, then go back."

Hadith Corroboration
Imam Ahmad : 875

COMMAND TO REPEAT THE PRAYER IF THE SALAM IS NOT PERFORMED CORRECTLY

Hadith Imam Tirmidzi Number 2616

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي

هُرَيْرَةُ قَالَ دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ أَرْجِعْ فَصَلَّ فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هَذَا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ الْمُقْبَرِيِّ فَقَالَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَلَمْ يَذْكُرْ فِيهِ فَسَلَّمَ عَلَيْهِ وَقَالَ وَعَلَيْكَ قَالَ وَحَدِيثُ يَحْيَى بْنِ سَعِيدٍ أَصَحُّ

Narrated to us [Ishaq bin Manshur] has told us [Abdullah bin Numair] has told us [Ubaiddullah bin Umar] from [Sa'id Al Maqburi] from [Abu Hurairah] he said : "A person entered the mosque, while Rasulullah shallallahu 'alaihi wasallam was sitting in the corner of the mosque, he prayed then greeted him, Rasulullah shallallahu 'alaihi wasallam said: "WA 'ALAIK (and you too), go back and pray." Then the narrator mentioned a long hadith. Abu Isa said : This hadith is hasan. [Yahya bin Sa'id Al Qaththan] has narrated this hadith from [Ubaiddullah bin Umar] from [Sa'id Al Maqburi] he said from [his father] from [Abu Hurairah], but he did not mention (lafadl); "Then the person said hello to him."

GREETINGS OF JIBRIL TO 'Aisyah Hadith Imam Tirmidzi Number 2617

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ عَامِرِ الشَّعْبِيِّ حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا إِنَّ جِبْرِيلَ يُقْرِئُكَ السَّلَامَ قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فِي الْبَابِ عَنْ رَجُلٍ مِنْ بَنِي نُمَيْرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ

Narrated to us [Ali bin Al Mundzir Al Kufi] has told us [Muhammad bin Fudlail] from [Zakariya bin Abu Za'idah] from [Amir Asy Sya'bi] has told me [Abu Salamah] that [Aisyah] told him that the Prophet peace be upon him said to him: "Indeed, Gabriel greets you." 'Aisha answered; "WA 'ALAIHISSALAAM WA RAHMATULLAHI WA BARAKAATUH." In this case there is a similar hadith from someone from the Bani Numair from his father to his grandfather. Abu Isa said : This hadith is hasan sahih and [Az Zuhri] has also narrated it from [Abu Salamah] from ['Aisyah].

Hadith Corroboration

Imam Ahmad : 23146, 23671, 23978, 24564, 24693

Imam Bukhari : 5733, 5783

Imam Muslim : 4479

Imam Abu Dawud : 4555

Imam Tirmidzi : 3817

Imam Nasa'i : 3890, 3891

Imam Ibnu Majah : 3686

WHO IS WORTHY TO INITIATE THE GREETING Hadith Imam Tirmidzi Number 2618

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا قُرَّانُ بْنُ تَمَّامٍ الْأَسَدِيُّ عَنْ أَبِي فَرْوَةَ يَزِيدَ بْنِ سِنَانٍ عَنْ سُلَيْمِ بْنِ عَامِرٍ عَنْ أَبِي أُمَامَةَ قَالِقِيلَ يَا رَسُولَ اللَّهِ الرَّجُلَانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ فَقَالَ أَوْلَاهُمَا بِاللَّهِقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ مُحَمَّدٌ أَبُو فَرْوَةَ الرَّهَافِيُّ مُقَارِبُ الْحَدِيثِ إِلَّا أَنَّ ابْنَهُ مُحَمَّدَ بْنَ يَزِيدَ يَرْوِي عَنْهُ مَنَاكِيرُ

Narrated to us [Ali bin Hujr] has told us [Qarran bin Tammam Al Asadi] from [Abu Farwah Yazid bin Sinan] from [Sulaim bin 'Amir] from [Abu Umamah] he said : "It was said : "O Messenger of Allah, There are two people who meet, which of them is the first to initiate the greeting?" He replied: "The closest to (the mercy of) Allah between them." Abu Isa said : This hadith is hasan. Muhammad said : Abu Farwah Ar Rahawi narrated his hadith muqarrib (close to sahih), only his son, Muhammad bin Yazid, narrated hadith munkar from him.

DIFFERENCES IN GREETINGS BETWEEN MUSLIMS AND NON-MUSLIMS

Hadith Imam Tirmidzi Number 2619

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا النَّصَارَى فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأَكْفَقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ وَرَوَى ابْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ عَنْ ابْنِ لَهِيْعَةَ فَلَمْ يَرْفَعْهُ

Narrated to us [Qutaibah] has told us [Ibn Lahi'ah] from ['Amru bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah peace be upon him said: "It is not among my group those who tasyabbuh (resembling or following) other than us, do not tasyabbuh with the Jews and the Christians, indeed the greeting of the Jews is to give signal with the fingers, while the Christian greeting is to signal with the palm of the hand." Abu Isa said : This hadith is weak, [Ibnul Mubarak] narrated this hadith from [Ibn Lahi'ah] but did not understand it.

Hadith Corroboration

Imam Ahmad : 1341, 6975, 7227, 7230, 7737, 8842, 9434, 10067, 13098

Imam Bukhari : 3203, 5448

Imam Muslim : 3926

Imam Abu Dawud : 3671

Imam Tirmidzi : 1674, 2619

Imam Nasa'i : 4983, 4984, 4985, 4986, 4987, 5146

Imam Ibnu Majah : 3611

GREETING CHILDREN WITH GREETINGS

Hadith Imam Tirmidzi Number 2620

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ حَمَّادٍ حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ كُنْتُ

أَمْشِي مَعَ ثَابِتِ الْبَنَانِيِّ فَمَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ فَقَالَ ثَابِتُ كُنْتُ مَعَ أَنَسٍ فَمَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ أَنَسُ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ ثَابِتٍ وَرُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Abu Al Khaththab Ziyad bin Yahya Al Bashri] has told us [Abu Attab Sahal bin Hamad] has told us [Syu'bah] from [Sayyar] he said : I walked with Thabit Al Bannani, and passed small children, then he said hello to them. [Tsabit] said : I was with [Anas], he passed by small children and said hello to them. Anas then said: "I was once with the Messenger of Allah peace be upon him , he passed by small children and said hello to them." Abu Isa said : This hadith is hasan sahih and narrated by several narrators from Thabit. And narrated through another sanad from Anas. Narrated to us [Qutaibah] has told us [Ja'far bin Sulaiman] from [Tsabit] from [Anas] from the Prophet peace be upon him like the above hadith.

Hadith Corroboration
Imam Ahmad : 11887, 12263
Imam Muslim : 4032
Imam Abu Dawud : 4526

GREETINGS FOR WOMEN

Hadith Imam Tirmidzi Number 2621

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبٍ يَقُولُ سَمِعْتُ أَسْمَاءَ بِنْتَ يَزِيدٍ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ فَأَلَوَى يَدَهُ بِالتَّسْلِيمِ وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لَا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ شَهْرٌ حَسَنٌ الْحَدِيثُ وَقَوَّى أَمْرَهُ وَقَالَ إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ ثُمَّ رَوَى عَنْ هِلَالِ بْنِ أَبِي زَيْنَبٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنَّ أَبَا دَاوُدَ الْمَصَاحِفِيَّ بَلَغَنِي أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ ابْنِ عَوْنٍ قَالَ إِنَّ شَهْرًا نَزَّكَوهُ قَالَ أَبُو دَاوُدَ قَالَ النَّضْرُ نَزَّكَوهُ أَيُّ طَعَنُوا فِيهِ وَإِنَّمَا طَعَنُوا فِيهِ لِأَنَّهُ وَلِيَ أَمْرَ السُّلْطَانِ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Abdul Hamid bin Bahram] that he heard [Syahr bin Hausyab] say; I heard [Asma` bint Yazid] tell me that one day Rasulullah peace be upon him was walking near the mosque, while a group of women were sitting around, he waved his hands as a gesture of greeting. Abdul Hamid gestured with his hand. Abu Isa said : This hadith is Hasan. Ahmad bin Hambal said : There is no problem with the hadith of Abdullah bin Bahram from Syahr bin Hausyab. Muhammad bin Ismail said : Shahr hasan's hadith and he strengthens the problem. The narrator said : Only Ibn 'Aun spoke about it. Then he narrated from Hilal bin Abu Zainab from Syahr bin Hausyab who reported to us Abu Dawud Al Mushafihi Balkhi reported to us An Nadlr bin

Syumail from Ibn 'Aun he said : "They accused Syahr." Abu Dawud said : "An Nadlr said : Nazakuuhu means they denounced him. They denounced him just because he served as sultan."

BLESSINGS GREETINGS TO THE FAMILY

Hadith Imam Tirmidzi Number 2622

حَدَّثَنَا أَبُو حَاتِمٍ الْبَصْرِيُّ الْأَنْصَارِيُّ مُسْلِمُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُنْ بَرَكَهَ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Hatim Al Bashri Al Ansari i.e. Muslim bin Hatim], has told us [Muhammad bin Abdullah Al Ansari] from [his father] from [Ali bin Zaid] from [Sa'id bin Al Musayyab] from [Anas bin Malik] he said : Rasulullah shallallahu 'alaihi wasallam said to me: "O my son, if you come to meet your family, say greetings, it will surely be a blessing for you and for your family." Abu Isa said : This hadith is hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 13527

GREETINGS BEFORE SPEAKING AND INVITING TO EAT

Hadith Imam Tirmidzi Number 2623

حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ بَغْدَادِيُّ حَدَّثَنَا سَعِيدُ بْنُ زَكْرِيَّا عَنْ عَنَبَسَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ زَادَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامُ قَبْلَ الْكَلَامِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَدْعُوا أَحَدًا إِلَى الطَّعَامِ حَتَّى يُسَلِّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَسَمِعْتُ مُحَمَّدًا يَقُولُ عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمَنِ ضَعِيفٌ فِي الْحَدِيثِ ذَاهِبٌ وَمُحَمَّدُ بْنُ زَادَانَ مُنْكَرٌ الْحَدِيثِ

Narrated to us [Al Fadlal bin Ash Shabbah Baghdadi] has told us [Sa'id bin Zakaria] from [Anbasah bin Abdurrahman] from [Muhammad bin Zadzan] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah] he said : Rasulullah peace be upon him said: "Greetings are before speaking." And with this sanad too. from the Prophet peace be upon him , he said: "Do not call someone to eat until you have said hello." Abu Isa said : This hadith is evil, we do not know it except from this path, and I heard Muhammad say; Anbasah bin Abdurrahman is weak in matters of hadith and dzahib (his hadith are not accepted) while Muhammad bin Zadzan has bad hadith.

PROHIBITION OF SAYING GREETINGS TO THE PEOPLE OF THE BOOK

Hadith Imam Tirmidzi Number 2624

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبْدَعُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] that the Messenger of Allah peace be upon him said: "Do not start greeting the Jews and Christians, if you meet one of them on the road, then force them to the narrowest (road)." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Muslim : 4030

HOW TO RESPOND TO THE BIBLE'S EXPERTS' GREETINGS

Hadith Imam Tirmidzi Number 2625

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتِ إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمُوهُ فِي الْبَابِ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] has told us [Sufyan bin 'Uyainah] from [Az Zuhri] from ['Urwah] from ['Aisyah] he said : "A group of Jews came to meet the Prophet peace be upon him , then they said: "ASSAAMU 'ALAIKUM (may death befall you)." So the Prophet peace be upon him answered: WA 'ALAIKUM (and may death befall you)." But 'Aisha said : "Even upon you death and damnation." After that the Prophet peace be upon him said: "O Aisyah, indeed Allah loves gentleness in everything." Aisha said : "Did you not hear what they said?" He answered: "I already answered: WA 'ALAIKUM." In this regard, there is a similar hadith from Abu Basrah Al Ghifari, Ibn Umar, Anas, and Abu Abdurrahman Al Juhani. Abu Isa said: "The hadith of Aisha is hasan sahih."

Hadith Corroboration
Imam Ahmad : 22961, 23414, 24452
Imam Bukhari : 5565, 5786, 5916, 6415
Imam Muslim : 4027
Imam Ibnu Majah : 3679
Imam Darimi : 2674

GREETINGS TO EVERYONE AT THE MAJLIS

Hadith Imam Tirmidzi Number 2626

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yahya bin Musa] related to us [Abdurrazzaq] related to us [Ma'mar] from [Az Zuhri] from ['Urwah] that [Usamah bin Zaid] reported to him that the Prophet peace be upon him passed by a gathering, while in that gathering there were Muslims and Jews mingled, then he greeted them." Abu Isa said : This hadith is hasan sahih.

PROCEDURES FOR GREETINGS BETWEEN DRIVING, WALKING AND SITTING

Hadith Imam Tirmidzi Number 2627

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الرََّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ وَزَادَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ وَيُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ وَفَضَالَةَ بْنِ عُبَيْدٍ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ وَقَالَ أَيُّوبُ السَّخْتِيَانِيُّ وَيُونُسُ بْنُ عُبَيْدٍ وَعَلِيُّ بْنُ زَيْدٍ إِنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ

Narrated to us that [Muhammad bin Al Mutsanna] and [Ibrahim bin Ya'qub] both said : has told us [Rauh bin 'Ubadah] from [Habib bin Asy Syahid] from [Al Hasan] from [Abu Hurairah] from the Prophet peace be upon him , he said: "Those who ride should greet those who walk, those who walk should greet those who are sitting, a small group should greet those who are many." Ibn Mutsanna added in his hadith: "The small should greet the big." In this case there are similar hadiths from Abdurrahman bin Syibl, Fadlallah bin Ubaid and Jabir. Abu Isa said : This hadith was narrated through another sanad from Abu Hurairah. Ayyub As Sakhtiyani, Yunus bin Ubaid and Ali bin Zaid said that Al Hasan did not hear from Abu Hurairah."

Hadith Corroboration

Imam Ahmad : 7961, 10215, 10216, 22814, 22816, 22823

Imam Bukhari : 5763, 5764, 5765

Imam Muslim : 4019

Imam Abu Dawud : 4523

Imam Tirmidzi : 2628, 2629

Imam Malik : 1512

Imam Darimi : 2520

SEQUENCE OF GREETINGS BETWEEN SMALL AND LARGE

Hadith Imam Tirmidzi Number 2628

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَنبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَنبَأَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] has told us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah] from the Prophet peace be upon him he said: "Let the small greet the big, those who walk greet those who are sitting and (the group of) the few greet the many." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 7815, 10215, 22823
Imam Bukhari : 5763, 5764, 5765
Imam Muslim : 4019
Imam Abu Dawud : 4523
Imam Darimi : 2520

GREETINGS TO THOSE WHO DRIVE, WALK, AND ARE IN SOCIETY Hadith Imam Tirmidzi Number 2629

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَنبَأَنَا عَبْدُ اللَّهِ أَنبَأَنَا حَيَّوَةُ بْنُ شَرِيحٍ أَخْبَرَنِي أَبُو هَانِيٍّ اسْمُهُ حُمَيْدُ بْنُ هَانِيٍّ الْخَوْلَانِيُّ عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَائِمِ وَالْقَائِمُ عَلَى الْكَثِيرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] has told us [Haiwah bin Syuraih] has told us [Abu Hani` his name is Humaid bin Hani` Al Khaulani], from [Abu Ali Al Janbi] from [Fadlalah bin 'Ubaid] that the Messenger of Allah peace be upon him said: "Those who drive should greet those who walk, those who walk greet those who stand and the few (groups) greet those who are many." Abu Isa said : This hadith is hasan sahih . Abu Ali Al Janbi's name is 'Amru bin Malik.

Hadith Corroboration
Imam Ahmad : 7961, 10215, 10216, 22814, 22816, 22823
Imam Bukhari : 5764, 5765
Imam Muslim : 4019
Imam Darimi : 2520

GREETINGS WHEN ENTERING THE MAJLIS Hadith Imam Tirmidzi Number 2630

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتْ
الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا عَنْ ابْنِ عَجْلَانَ عَنْ
سَعِيدِ الْمُقْبِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] has been told to us [Al Laits] from [Ibn 'Ajlan] from [Sa'id Al Maqburi] from [Abu Hurairah] that the Messenger of Allah peace be upon him said: "If one of you arrives at a meeting, then say greetings, if he wants to sit down, please sit down, and if he wants to stand up, then say greetings, because the first has no more right than the last." Abu Isa said : This hadith is Hasan, this hadith was also narrated from [Ibn 'Ajlan] from [Sa'id Al Maqburi] from [his father] from [Abu Hurairah] from the Prophet peace be upon him .

Hadith Corroboration
Imam Ahmad : 6845, 7515, 9287
Imam Abu Dawud : 4532

MAINTAINING PRIVACY AND HOME VEIL Hadith Imam Tirmidzi Number 2631

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ أَبِي ذَرٍّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَشَفَ سِتْرًا فَأَدْخَلَ بَصَرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَرَأَى عَوْرَةَ أَهْلِهِ
فَقَدْ أَتَى حَدًّا لَا يَحِلُّ لَهُ أَنْ يَأْتِيَهُ لَوْ أَنَّه حِينَ أَدْخَلَ بَصَرَهُ اسْتَقْبَلَهُ رَجُلٌ فَقَفَا عَيْنَيْهِ مَا عَيَّرْتُ عَلَيْهِ وَإِنْ مَرَّ
الرَّجُلُ عَلَى بَابٍ لَا سِتْرَ لَهُ غَيْرِ مُغْلَقٍ فَانْظَرَ فَلَا خَطِيئَةَ عَلَيْهِ إِنَّمَا الْخَطِيئَةُ عَلَى أَهْلِ الْبَيْتِ فِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ وَأَبُو عَبْدِ
الرَّحْمَنِ الْحُبُلِيِّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ

Narrated to us [Qutaibah] has told us [Ibn Lahi'ah] from [Ubaidullah bin Abu Ja'far] from [Abu Abdurrahman Al Hubulli] from [Abu Dzarr] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever opens the veil and then directs his gaze into the house before it is permitted, then he looks at the nakedness of the owner of the house, then he has committed an offense which is not lawful to commit, if when he directs his gaze there is someone who faces him and pokes his eyes out, I will not blame him, but if someone passes by a door which has no veil and is not closed and then he looks at it, then there is no fault for him, but the fault lies with the occupants of the house." And in this chapter there are hadiths from Abu Hurairah and Abu Umamah. Abu Isa said : This hadith is gharib, we do not know of a hadith like this except from the hadith of Ibn Lahi'ah, while Abu Abdurrahman Al Hubulli's name is Abdullah bin Yazid.

Hadith Corroboration
Imam Ahmad : 20591

PEEKING AND THE PROPHET'S REACTION

Hadith Imam Tirmidzi Number 2632

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهِ فَاطَّلَعَ عَلَيْهِ رَجُلٌ فَأَهْوَى إِلَيْهِ بِمِشْقَصٍ فَتَأَخَّرَ الرَّجُلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdul Wahhab Ats Tsaqafi] from [Humaid] from [Anas] that the Prophet peace be upon him was in the house, then someone was looking at him, he then stuck an arrow at him, until the person retreated." Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 11613

THE LAW ON ASKING PERMISSION WHEN SEEING THE PROPHET

Hadith Imam Tirmidzi Number 2633

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَجُلًا اطَّلَعَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُحْرِ فِي حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِذْرَاءَ يَحْكُ بِهَا رَأْسَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ إِنَّمَا جُعِلَ الْإِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Az Zuhri] from [Sahl bin Sa'd As Sa'idi], that someone peeked at the Prophet peace be upon him from one of the rooms of the Prophet peace be upon him , when the Prophet peace be upon him brought a comb with which he scratched his head, the Prophet peace be upon him said: "If I had known you were looking, I would have thrust this comb into your eyes, actually asking for permission to be enforced because of the sight." In this case there is a similar hadith from Abu Hurairah. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 5469, 5772
Imam Muslim : 4014
Imam Nasa'i : 4776

THE LAW ON SAYING GREETINGS AND ASKING PERMISSION TO ENTER

Hadith Imam Tirmidzi Number 2634

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عَمْرُو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلْدَةَ بْنَ حَنْبَلٍ أَخْبَرَهُ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبْنٍ وَلَبَنٍ وَضَعَايِسَ إِلَى النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْلَمْ وَلَمْ أَسْتَأْذِنْ فَقَالَ
 التَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْجِعْ فَقُلِ السَّلَامُ عَلَيْكُمْ أَدْخُلْ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ قَالَ عَمَرُو وَأَخْبَرَنِي
 بِهَذَا الْحَدِيثِ أُمَيَّةُ بْنُ صَفْوَانَ وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ
 إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنْ ابْنِ جُرَيْجٍ مِثْلَ هَذَا

Narrated to us [Sufyan bin Waki'] has told us [Rauh bin 'Ubadah] from [Ibn Juraij] has told me [Amru bin Abu Sufyan] that [Amru bin Abdullah bin Sufwan] has told him that [Kaladah bin Hambal] has told him that Sufwan bin Umayyah sent him to bring milk, freshly milked milk and cucumbers to the Prophet peace be upon him , while the Prophet peace be upon him was in the valley," Kaldah said : "Then I met him without saying hello and without permission, then the Prophet peace be upon him said: "Go back and say: Assalaamu'alaikum, may I come in?" the incident occurred after Shufwan converted to Islam." 'Amru said : he had informed me [Umayyah bin Shufwan] with this hadith, but he did not say: "I have heard it from Kaladah. Abu Isa said : This hadith is hasan gharib, we do not know it except from the hadith of Ibn Juraij, and [Abu 'Ashim] has also narrated from [Ibn Juraij] a hadith like this.

Hadith Corroboration
 Imam Ahmad : 14878
 Imam Abu Dawud : 4507

THE PROPHET'S DISCOMFORT WHEN HEARD THE WORD "I"

Hadith Imam Tirmidzi Number 2635

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَنَّنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ أَسْتَأْذَنْتُ عَلَى النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِينَ كَانَ عَلَى أَبِي فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا فَقَالَ أَنَا أَنَا كَأَنَّهُ كَرِهَ ذَلِكَ قَالَ أَبُو عِيسَى
 هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nasr] has told us [Ibnu Al Mubarak] has told us [Syu'bah] from [Muhammad bin Al Munkadir] from [Jabir] he said : "I asked permission from the Prophet peace be upon him because of the debt that befell my father, he asked: "Who is that?" I answered; "I." He said: "I, I." It seemed he hated him. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 13917, 14380
 Imam Bukhari : 5781
 Imam Muslim : 4012
 Imam Ibnu Majah : 3699

PROHIBITION ON VISITING WIFE AT NIGHT

Hadith Imam Tirmidzi Number 2636

أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ نُبَيْحِ الْعَنْزِيِّ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا قَالَ فَطَرَقَ رَجُلَانِ بَعْدَ نَهْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ كُلُّ وَاحِدٍ مِنْهُمَا مَعَ امْرَأَتِهِ رَجُلًا

Narrated to us [Ahmad bin Mani'] has told us [Sufyan bin 'Uyainah] from [Al Aswad bin Qais] from [Nubaih Al Anbari] from [Jabir] that the Prophet peace be upon him forbade the companions from coming to see their wives at night." And in this chapter there is a similar hadith from Anas, Ibn Umar and Ibn Abbas. Abu Isa said : This hadith is hasan sahih , it has been narrated from several lines from Jabir from the Prophet peace be upon him , it has been narrated from Ibn Abbas that the Prophet peace be upon him forbade his companions from coming to see their wives at night. Ibn Abbas said :

TRUTH TO WRITE LETTER WITH HUMILIATION

Hadith Imam Tirmidzi Number 2637

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا شَبَابَةُ عَنْ حَمْزَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَتَبَ أَحَدُكُمْ كِتَابًا فَلْيَتَرَبَّهْ فَإِنَّهُ أَنْجَحٌ لِلْحَاجَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ عَنْ أَبِي الزُّبَيْرِ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ وَحَمْزَةُ هُوَ عِنْدِي ابْنُ عَمْرِو النَّصِيبِيِّ هُوَ ضَعِيفٌ فِي الْحَدِيثِ

Narrated to us [Mahmud bin Ghailan] has told us [Syababah] from [Hamzah] from [Abu Az Zubair] from [Jabir] that the Messenger of Allah peace be upon him said: "If one of you writes a letter, then he should humble himself, because it will be more touching to what is meant." Abu Isa said : This hadith is evil, we did not know it from Abu Az Zubair except from this line, he said : Hamzah in my opinion is Ibn 'Amru An Nashibi, he is weak in matters of hadith.

WRITING LETTERS AND USING A PEN OVER THE EAR

Hadith Imam Tirmidzi Number 2638

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ عَنَبَسَةَ عَنْ مُحَمَّدِ بْنِ زَادَانَ عَنْ أُمِّ سَعْدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُولُ ضَعِ الْقَلَمَ عَلَى أُذُنِكَ فَإِنَّهُ أَذْكَرُ لِلْمُمْلِيقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَهُوَ إِسْنَادٌ ضَعِيفٌ وَعَنَبَسَةُ بْنُ عَبْدِ الرَّحْمَنِ وَمُحَمَّدُ بْنُ زَادَانَ يُضَعَّفَانِ فِي الْحَدِيثِ

Narrated to us [Qutaibah] has told us [Abdullah bin Al Harith] from [Anbasah] from

[Muhammad bin Zadzan] from [Ummu Sa'd] from [Zaid bin Thabit] he said : I went in to meet the Messenger of Allah peace be upon him , while in front of him there was a scribe, I heard him say; "Put a pen to your ear because it strengthens the memory of the person dictating." Abu Isa said : This hadith is gharib, we do not know it except from this path and this sanad is weak. Anbasah bin Abdurrahman and Muhammad bin Zadzan were weakened on the issue of hadith.

THE PROPHET'S ORDER TO STUDY THE LANGUAGE OF THE JEWS

Hadith Imam Tirmidzi Number 2639

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ أَبِيهِ زَيْدِ بْنِ ثَابِتٍ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتٍ مِنْ كِتَابِ يَهُودَ قَالَ إِنِّي وَاللَّهِ مَا أَمَنْ يَهُودَ عَلَى كِتَابِي قَالَ فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ لَهُ قَالَ فَلَمَّا تَعَلَّمْتُهُ كَانَ إِذَا كَتَبَ إِلَى يَهُودَ كَتَبْتُ إِلَيْهِمْ وَإِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ زَيْدِ بْنِ ثَابِتٍ رَوَاهُ الْأَعْمَشُ عَنْ ثَابِتِ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السَّرْيَانِيَّةَ

Narrated to us [Ali bin Hujr] has told us [Abdurrahman bin Abu Az Zinad] from [his father] from [Kharijah bin Zaid bin Thabit] from his father, namely [Zaid bin Thabit] he said : Rasulallah shallallahu 'alaihi wasallam ordered me to learn the language of the Jews for him, he said: "By Allah, I do not believe the Jews in my letter." Zaid said : "Half a month passed until I could master it for him." When I mastered it, when he wanted to send a letter to the Jews, I wrote it to them and when they sent a letter to him, I read their letter to him." Abu Isa said : This hadith is hasan sahih . It was narrated through another sanad from Zaid bin Thabit. Narrated by [Al A'masy] from [Tsabit bin Ubaid Al Ansari] from [Zaid bin Thabit] he said : "Rasulallah shallallahu 'alaihi wasallam ordered me to learn Syriac."

Hadith Corroboration
Imam Ahmad : 20632

LETTER OF THE PROPHET TO THE RULER OF THE WORLD

Hadith Imam Tirmidzi Number 2640

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Yusuf bin Hammad Al Bashri] has told us [Abdul A'la] from [Sa'id] from [Qatadah] from [Anas] that before the death of Rasulallah peace be upon him , he wrote a

letter to Kisra (king of Persia), Caesar (Roman king), Najasyi and to every dictator, he called them (to believe) in Allah, wasn't the king of Najasyi ever prayed by the Prophet peace be upon him ?" Abu Isa said : This hadith is hasan shahih gharib.

Hadith Corroboration

Imam Ahmad : 1649, 2178, 2252, 2252, 2259, 4504, 5989, 6850, 6982, 7014, 7446, 7546, 8228, 9271, 9286, 9408, 9819, 10122, 10432, 11513, 11905, 12186, 12277, 12399, 12473, 12573, 12706, 12849, 12879, 13135, 13577, 13635, 13911, 14093, 14211, 14299, 14360, 14381, 14434, 14754, 15100, 15559, 15560, 15561, 16011, 16097, 16097, 17562, 18390, 18425, 19021, 19044, 19045, 19094, 19095, 19114, 19154, 21460, 22111, 22351, 23734

Imam Bukhari : 6, 6, 49, 63, 484, 1168, 1233, 1234, 1236, 1242, 1247, 1248, 2594, 2719, 2720, 2721, 2722, 2723, 2723, 2756, 2938, 3588, 3589, 3590, 3591, 3592, 4041, 4188, 4188, 5417, 5418, 5419, 5423, 5424, 5426, 5428, 5522, 5790, 5790, 5918, 6629, 6657

Imam Muslim : 1580, 1581, 1582, 1583, 1584, 1585, 3322, 3322, 3323, 3323, 3323, 3899, 3901, 3902, 3903, 3904, 3905, 3906, 4586

Imam Abu Dawud : 2789, 3681, 3682, 3685, 4470

Imam Tirmidzi : 943, 960, 1667, 2640, 2640, 2640, 2641, 2641

Imam Nasa'i : 1856, 1920, 1944, 1945, 1946, 1947, 1948, 1949, 1954, 2015, 5101, 5106, 5122, 5182, 5183, 5184, 5190, 5198

Imam Ibnu Majah : 1524, 1525, 1526, 1527, 3629, 3631

Imam Malik : 476

THE PROPHET'S LETTER TO HERACLIUS

Hadith Imam Tirmidzi Number 2641

حَدَّثَنَا سُؤَيْدٌ أَنبَأَنَا عَبْدُ اللَّهِ أَنبَأَنَا يُونُسُ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ وَكَانُوا تِجَّارًا بِالشَّامِ فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو سُفْيَانَ اسْمُهُ صَخْرُ بْنُ حَرْبٍ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Yunus] from [Az Zuhri] has told me [Ubaidullah bin Abdullah] from [Ibn Abbas] that he told him that [Abu Sufyan bin Harb] told him that Hiraclius (Roman king) sent someone to him when he was with a group of Quraish people and they were traders in Syria, after that they came to Heraclius, then he mentioned the hadith, Abu Sufyan said : then Heraclius asked for a letter from Rasulullah peace be upon him , when he read it it was written: "BISMILLAAHIR RAHMAANIR RAHIIM (in the name of Allah, the most gracious and most merciful), from Muhammad, the servant of Allah and His Messenger, to Hiraclius, king of the Romans, greetings of safety for those who follow the instructions, amma ba'du." Abu Isa said : This hadith is hasan sahih, Abu Sufyan's name is Shakhr bin Harb.

Hadith Corroboration

Imam Ahmad : 1649, 2252, 2252, 2259, 4504, 5989, 7014, 9408, 10122, 11513, 11905, 12186, 12277, 12399, 12473, 12573, 12706, 12849, 12879, 13135, 13577, 14093, 14211, 15100, 16097, 16097, 17562, 21460, 23734

Imam Bukhari : 6, 6, 49, 63, 484, 2594, 2719, 2720, 2721, 2722, 2723, 2723, 2756, 2938, 4041, 4188, 4188, 5417, 5418, 5419, 5423, 5424, 5426, 5428, 5522, 5790, 5790, 5918, 6629, 6657

Imam Muslim : 3322, 3322, 3323, 3323, 3899, 3901, 3902, 3903, 3904, 3905, 3906, 4586

Imam Abu Dawud : 3681, 3682, 3685, 4470

Imam Tirmidzi : 1667, 2640, 2640, 2641, 2641

Imam Nasa'i : 5101, 5106, 5122, 5182, 5183, 5184, 5190, 5198

Imam Ibnu Majah : 3629, 3631

THE USE OF THE STAMP IN THE PROPHET'S LETTER TO THE AJAM NATION

Hadith Imam Tirmidzi Number 2642

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا أَرَادَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ فَاصْطَنَعَ خَاتَمًا قَالَ فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur] has told us [Mu'adz bin Hisham] has told me [my father] from [Qatadah] from [Anas bin Malik] he said : "When the Prophet of Allah shallallahu 'alaihi wasallam wanted to send a letter to the people of Ajam (non-Arabs), it was said to him: "Indeed the people of Ajam (non-Arabs) do not want to receive a letter unless it has been stamped. He also made a stamp (ring)." Anas said : "It seems to me that I see the whiteness of his palms." Abu Isa said : This hadith is hasan sahih.

THE ADAB OF GIVING A GREETING THAT DOES NOT WAKE UP A SLEEPING PERSON

Hadith Imam Tirmidzi Number 2643

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ الْمِقْدَادِ بْنِ الْأَسْوَدِ قَالَ أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي قَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجُحْدِ فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْسَ أَحَدٌ يَقْبَلُنَا فَآتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بِنَا أَهْلُهُ فَإِذَا ثَلَاثَةُ أَغْنِزٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَلِبُوا هَذَا اللَّبَنَ بَيْنَنَا فَكُنَّا نَحْتَلِبُهُ فَيَشْرَبُ كُلُّ إِنْسَانٍ نَصِيبَهُ وَتَرْفَعُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيبُهُ فَيَجِيءُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Sulaiman bin Al Mughirah] has told us [Thabit Al Banani] has told us [Ibnu Abu Laila] from [Al Miqdad bin Al Aswad] he said : I went with two of my friends, our hearing and sight were gone due to fatigue (due to hunger), we offered ourselves to the companions of the Prophet peace be upon him , but no one accepted us, then we went to the Prophet peace be upon him , so he took us to his family, there were three goats, the prophet peace be upon him said: "Milk this milk for us." We milked it then each drank his share, we lifted the share of Rasulullah shallallahu 'alaihi wasallam, in the evening Rasulullah shallallahu 'alaihi wasallam arrived, he said greetings with greetings that did not wake up sleeping people and could be heard by those who were awake. After that he went to the mosque and prayed, then he went to his drink and drank it. Abu Isa said : This hadith is hasan sahih .

RESPONDING TO GREETINGS WHEN URINATION

Hadith Imam Tirmidzi Number 2644

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ يَغْنِي السَّلَامَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ سُفْيَانَ عَنْ الضَّحَّاكِ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَفِي الْبَابِ عَنْ عَلْقَمَةَ ابْنِ الْفُغَوَاءِ وَجَابِرٍ وَالْبَرَاءِ وَالْمُهَاجِرِ بْنِ قُنْفُذٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us that [Muhammad bin Basyar] and [Nashr bin Ali] both said : has told us [Abu Ahmad] from [Sufyan] from [Adl Dlahhak bin Uthman] from [Nafi] from [Ibn Umar] that someone said greetings to the Prophet peace be upon him when he was urinating, but he did not reply - that is, return the greeting.- Narrated to us [Muhammad bin Yahya An Naisaburi] has told us [Muhammad bin Yusuf] from [Sufyan] from [Adl Dlahhak] with sanad like this. In this case there are similar hadiths from 'Alqmah bin Al Faghwa` , Jabir, Barra` and Al Muhajir bin Qunfudz. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 19835, 20953
 Imam Bukhari : 325
 Imam Muslim : 555
 Imam Abu Dawud : 15
 Imam Tirmidzi : 83, 2644
 Imam Nasa'i : 37, 38
 Imam Ibnu Majah : 347
 Imam Darimi : 2527

GREETINGS FOR PEOPLE WHO HAVE DIED

Hadith Imam Tirmidzi Number 2645

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي تَمِيمَةَ الْهَجَمِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ طَلَبْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَقِدِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرٌ هُوَ فِيهِمْ وَلَا أَعْرِفُهُ وَهُوَ يُصَلِّحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ قَالَ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةَ الْمَيِّتِ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةَ الْمَيِّتِ ثَلَاثًا ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيَقُلْ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَقَدْ رَوَى هَذَا الْحَدِيثَ

أَبُو غِفَارٍ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ الْهُجَيْمِيِّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Khalid Al Hadza`] from [Abu Tamimah Al Hujaimi] from [one of his people], he said : I looked for the Prophet peace be upon him , but I didn't find him. When I sat down, suddenly there was someone in the middle of the group of people, but I didn't know him, but he was making peace between them. After that, some of them stood up with him, and they said : "O Messenger of Allah," seeing that, I immediately said : "'ALAIKAS SALAM O Rasulullah, 'ALAIKAS SALAM O Rasulullah, 'ALAIKAS SALAM O Rasulullah." He then said: "Indeed 'ALAIKAS SALAM is a greeting for people who have died." -he said this three times- then he turned to me and said: "When one meets a Muslim brother, he should say: "ASSALAAMU 'ALAIKUM WARAHMATULLAH." After that the Prophet peace be upon him answered my greeting, he said: "WA 'ALAIKA WARAHMATULLAH, WA 'ALAIKA WARAHMATULLAH, WA 'ALAIKA WARAHMATULLAH." Abu Isa said : [Abu Ghifar] has narrated this hadith from [Abu Tamimah Al Hujaimi] from [Abu Jurai Jabir bin Sulaim Al Hujaimi], he said : I came to see the Prophet peace be upon him , then he mentioned the hadith, Abu Tamimah's name was Tharif bin Mujalid.

Hadith Corroboration
Imam Ahmad : 15389
Imam Abu Dawud : 3562, 4533

THE CORRECT GREETINGS TO THE RASULULLAH

Hadith Imam Tirmidzi Number 2646

حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي غِفَارٍ الْمُثَنَّى بْنِ سَعِيدِ الطَّائِيِّ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ جَابِرِ بْنِ سُلَيْمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ عَلَيْكَ السَّلَامُ فَقَالَ لَا تَقُلْ عَلَيْكَ السَّلَامُ وَلَكِنْ قُلِ السَّلَامُ عَلَيْكَ وَكَرِ قِصَّةً طَوِيلَةً وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us like that [Al Hasan bin Ali Al Khallal] has told us [Abu Usamah] from [Abu Ghifar Al Mutsanna bin Sa'id Ath Tha`i] from [Abu Tamimah Al Hujaimi] from [Jabir bin Sulaim] he said : I came to the Prophet peace be upon him while saying; 'Alaika Assalaam.' He said: "Do not say 'Alaika Assalaam, but say; Assalaamu 'Alaika." Then the narrator mentioned a long story. And this hadith is hasan sahih.

Hadith Corroboration
Imam Abu Dawud : 3562, 4533

REPEAT GREETINGS AND SENTENCES UP TO THREE TIMES

Hadith Imam Tirmidzi Number 2647

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى حَدَّثَنَا ثُمَامَةُ بْنُ

عَبْدُ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ishaq bin Manshur] has told us [Abdushshamad bin Abdul Warits] has told us [Abdullah bin Al Mutsanna] has told us [Tsumamah bin Abdullah bin Anas bin Malik] from [Anas bin Malik], that when Rasulullah peace be upon him said salam, he said salam three times and when he said a sentence he repeated it three times." Abu Isa said : This hadith Hasan Sahih Gharib.

Hadith Corroboration
Imam Ahmad : 12744
Imam Bukhari : 92, 93, 5775

THE ETIQUETTE OF REQUESTING ONE'SSELF FROM THE ASSEMBLY OF THE MESSENGER

Hadith Imam Tirmidzi Number 2648

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي مُرَّةٍ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ فَلَمَّا وَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحُلُقَةِ فَجَلَسَ فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الْآخَرُ فَادْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ وَأَبُو مُرَّةٍ مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ وَاسْمُهُ يَزِيدٌ وَيُقَالُ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ

Narrated to us [Al Ansari] has told us [Ma'n] has told us [Malik] from [Ishaq bin Abdullah bin Abu Talhah] from [Abu Murrah] the former slave of Uqail bin Abu Talib, from [Abu Waqid Al Laitsi], that when Rasulullah shallallahu 'alaihi wasallam was sitting in the mosque while the people were with him, suddenly three people came, two of them faced Rasulullah shallallahu 'alaihi wasallam while the other one left. When the two of them stood in front of the Prophet peace be upon him , they both said hello. One of them saw a gap in the halaqah and sat in the gap, the other sat behind them while the others turned away. After the Messenger of Allah peace be upon him finished, he said: "Shall I tell you about the three people? One of them took refuge in Allah and Allah gave him protection, another felt ashamed and then Allah was ashamed of him, while the other turned away, then Allah turned away from him." Abu Isa said : This hadith is hasan sahih . Abu Waqid Al Laitsi's name is Al Harith bin 'Auf. Abu Murrah was a former slave belonging to Umm Hani' bint Abu Talib, his name was Yazid, some say he was a slave belonging to 'Uqail bin Abu Talib."

Hadith Corroboration

PUTTING YOURSELF LAST WHEN IT COMES TO THE PROPHET

Hadith Imam Tirmidzi Number 2649

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رَوَاهُ زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ سِمَاكِ أَيْضًا

Narrated to us [Ali bin Hujr] has told us [Sharik] from [Simak bin Harb] from [Jabir bin Samurah] he said : When we come to the Prophet peace be upon him , then one of us sits down to the last place." This hadith is hasan shahih gharib, [Zuhair bin Mu'awiyah] has also narrated it from [Listen].

Hadith Corroboration
Imam Ahmad : 19939, 20024, 20132
Imam Abu Dawud : 4187

RESPONDING TO GREETINGS AND HELPING PEOPLE WHO ARE WORRIED

Hadith Imam Tirmidzi Number 2650

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ وَلَمْ يَسْمَعْهُ مِنْهُنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ جُلُوسٌ فِي الطَّرِيقِ فَقَالَ إِنْ كُنْتُمْ لَا بُدَّ فَاعْلَيْنَ فَرُدُّوا السَّلَامَ وَأَعِينُوا الْمَظْلُومَ وَاهْدُوا السَّبِيلَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي شَرِيحٍ الْخَزَاعِيُّ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] from [Abu Ishaq] from [Al Barra`] but he did not hear this hadith from Abu Ishaq, that the Messenger of Allah peace be upon him once passed a group of Ansar people, while they were sitting on (the side of) the road, then he said: "If you still do it (sit on the on the side of the road), answer the greeting, help the person who has been wronged and show them the way." In this case there is a similar hadith from Abu Hurairah and Abu Syuraih Al Khuza'i. Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 17752, 17834
Imam Darimi : 2540

SINS ARE FORGIVEN WHEN YOU SHAKE HANDS

Hadith Imam Tirmidzi Number 2651

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ الْأَجْلَحِ عَنْ أَبِي إِسْحَاقَ عَنْ
الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا
قَبْلَ أَنْ يَفْتَرِقَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ عَنْ الْبَرَاءِ مِنْ غَيْرِ وَجْهِ وَالْأَجْلَحُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ حُجَيَّةَ بْنِ عَدِيٍّ الْكِنْدِيُّ

Narrated to us that [Sufyan bin Waqi'] and [Ishaq bin Mansur] both said : has told us [Abdullah bin Numair] from [Al 'Ajlah] from [Abu Ishaq] from [Al Barra` bin 'Azib] he said : The Prophet peace be upon him said: "There are no two Muslims who meet and then shake hands, unless their sins are forgiven before they part." Abu Isa said : This hadith is hasan gharib from the hadith of Abu Ishaq from Al Barra`. And this hadith was narrated from Al Barra` from another sanad line. Al 'Ajlah is Ibn Abdullah bin Hujayyah bin Adi Al Kindi.

Hadith Corroboration

Imam Ahmad : 17813, 17950, 21613

Imam Abu Dawud : 4536

Imam Ibnu Majah : 3693

SHAKE HANDS WHEN MEETING BROTHERS

Hadith Imam Tirmidzi Number 2652

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا حَنْظَلَةُ بْنُ عُبَيْدٍ اللَّهُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ
الرَّجُلُ مِمَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيْنَحْنِي لَهُ قَالَ لَا قَالَ أَفِيْلَتَزِمُهُ وَيُقَبِّلُهُ قَالَ لَا قَالَ أَفِيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ قَالَ
نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Handlalah bin 'Ubaidillah] from [Anas bin Malik] he said : Someone asked; "O Messenger of Allah, should we bow our heads when one of us meets his brother or friend?" he answered: "No." He asked; "Should he hold her and kiss her?" he answered: "No." The person asked again; "Should I take his hand and shake it?" he answered: "Yes." Abu Isa said : This hadith is hasan sahih .

THE FRIENDS OF THE RASULULLAH SHAKE HANDS

Hadith Imam Tirmidzi Number 2653

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ كَانَتْ الْمُصَافِحَةُ فِي
أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Hammam] from [Qatadah] he said : I asked [Anas] "Did any of the companions of the Prophet peace be upon him usually

shake hands?" He answered; "Yes." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 5792

THE PERFECTION OF HONORING WITH A HANDSHAKE Hadith Imam Tirmidzi Number 2654

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَيْثَمَةَ عَنْ رَجُلٍ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ فِي الْبَابِ عَنِ الْبَرَاءِ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ عَنْ سُفْيَانَ سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعِدَّهُ مُحْفُوظًا وَقَالَ إِنَّمَا أَرَادَ عِنْدِي حَدِيثَ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَيْثَمَةَ عَمَّنْ سَمِعَ ابْنَ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ قَالَ مُحَمَّدٌ وَإِنَّمَا يُرَوَى عَنْ مَنْصُورٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَوْ غَيْرِهِ قَالَ مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ

Narrated to us [Ahmad bin 'Abdah Adl Dlabbi] has told us [Yahya bin Sulaim Ath Tha`i] from [Sufyan] from [Mansur] from [Khaitamah] from [Someone] from [Ibn Mas'ud] from the Prophet peace be upon him , he said: "Including the perfection of respect is shaking hands." And in this chapter, there are hadiths from Al Barra` and Ibn Umar. Abu Isa said : This hadith is gharib, we don't know it except from the hadith of Yahya bin Sulaim from Sufyan. I asked Muhammad bin Isma'il about this hadith, he did not consider it mahfudz (awake), the narrator said : "What he meant in my opinion was the hadith of Sufyan from Manshur from Khaitamah from someone who had heard Ibn Mas'ud from the Prophet peace be upon him , he said: "There is no conversation (after the Isha prayer) except for the one who is praying or the one who is traveling." Muhammad said : "While what was narrated from Manshur from Abu Ishaq from Abdurrahman bin Yazid or others is the hadith: "Among the perfection of respect is shaking hands."

THE PERFECTION OF VISITING SICK PEOPLE AND SHAKING HANDS Hadith Imam Tirmidzi Number 2655

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَمَامُ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ أَوْ قَالَ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ قَالَ أَبُو عِيسَى هَذَا إِسْنَادٌ لَيْسَ بِالْقَوِيٍّ قَالَ مُحَمَّدٌ وَعُبَيْدُ اللَّهِ بْنُ زَحْرٍ ثِقَةٌ وَعَلِيُّ بْنُ يَزِيدَ ضَعِيفٌ وَالْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ يُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ ثِقَةٌ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] has told us [Yahya bin Ayyub] from ['Ubaidullah bin Zahr] from [Ali bin Yazid] from [Al Qasim Abu Abdurrahman] from [Abu Umamah] radiallahu 'anhu, that the Messenger of Allah peace be upon him said: "Including the perfection of visiting the sick is a person of you put your hand on his forehead - or say: On his hand - then ask him how he is, and including the perfection of respect between you is shaking hands." Abu Isa said : This Sanad is not strong. Muhammad said : 'Ubaidullah tsiqah and Ali bin Yazid were weak. Qasim bin Abdurrahman kun-yah (his nickname) is Abu Abdurrahman, namely the former slave of Abdurrahman bin Yazid bin Muawiyah, he is tsiqah, while Al Qasim is a resident of Syria."

Hadith Corroboration
Imam Ahmad : 21207

THE RASULULLAH WELCOME ZAID BIN HARITSAH WITHOUT ANY CLOTHES

Hadith Imam Tirmidzi Number 2656

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ بْنِ عَبَّادٍ الْمَدَنِيُّ حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُرِيَانًا يَجْرُ ثَوْبُهُ وَاللَّهُ مَا رَأَيْتُهُ غُرِيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَأَعْتَنَقَهُ وَقَبَّلَهُ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il] has told us [Ibrahim bin Yahya bin Muhammad bin 'Abbad Al Madani] has told me [my father, Yahya bin Muhammad] from [Muhammad bin Ishaq] from [Muhammad bin Muslim Az Zuhri] from ['Urwah bin Zubair] from ['Aisyah] he said : "Zaid bin Harithah arrived in Medina, while the Messenger of Allah was at my house, Zaid came and knocked on the door, then the Messenger of Allah peace be upon him stood up to him, shirtless, pulling his cloth, by Allah I never saw him without clothes before or after, then he hugged Zaid and kissed him." Abu Isa said : This hadith is Hasan Gharib, we don't know it from Az Zuhri's hadith except from this line.

ELEVEN PROPHETIC COMMANDMENTS FOR THE JEWS

Hadith Imam Tirmidzi Number 2657

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ يَهُودِيٌّ لِصَاحِبِهِ أَذْهَبَ بِنَا إِلَى هَذَا النَّبِيِّ فَقَالَ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ إِنَّهُ لَوْ

سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَغْنِيْنَ فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ تِسْعِ آيَاتِ بَيِّنَاتٍ فَقَالَ لَهُمْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بَريءٍ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ وَلَا تَسْجُرُوا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا مُحْصَنَةً وَلَا تُولُوا الْفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً الْيَهُودَ أَنْ لَا تَعْتَدُوا فِي السَّبْتِ قَالَ فَقَبَّلُوا يَدَهُ وَرَجَلَهُ فَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي قَالُوا إِنَّ دَاوُدَ دَعَا رَبَّهُ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ أَنْ تَبْعَنَّاكَ أَنْ تَقْتُلَنَا الْيَهُودُ فِي الْبَابِ عَنْ يَزِيدَ بْنِ الْأَسْوَدِ وَابْنِ عُمرَ وَكَعْبِ بْنِ مَالِكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Abdullah bin Idris] and [Abu Usamah] from [Suyu'bah] from ['Amr bin Murrah] from [Abdullah bin Salamah] from [Shafwan bin 'Assal] he said : "A Jew said to his companion; "Let us go together to meet this Prophet!" His companion answered: "Don't tell the Prophet, indeed if he hears your words, he will have four eyes (figurative language for joy)," then the two of them went to the Messenger of Allah peace be upon him and asked him about the nine verses of bayyinat, he said to them: "Do not associate partners with Allah with anything, do not steal, do not commit adultery, do not kill a soul which is forbidden by Allah except by That's right, don't speak ill of an innocent person to the authorities so that the authorities kill him, don't practice magic, don't indulge in usury, don't accuse (of committing adultery) holy women, don't turn away from the battlefield, and to you especially, O Jews, don't go beyond the limits on Saturday." Shafwan said : They immediately kissed his hands and feet, then both of them said : "We testify that you are the Prophet." He asked: "Then what is preventing you from following me?" Shafwan said : They said: "Truly the Prophet David pray to his Rabb so that there will always be a prophet from his descendants, in fact we are afraid that if we follow you the Jews will kill us." And in this chapter, there is a hadith from Yazid bin Al Aswad, Ibn Umar and Ka'ab bin Malik. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 17397, 17402, 21616, 21622

Imam Bukhari : 17, 3603, 6286, 6303, 6673, 6914

Imam Muslim : 3223

Imam Tirmidzi : 3069

Imam Nasa'i : 4010, 4107, 4139, 4916

UMMAH HANI' MEETS THE PROPHET SAW WHILE BATHING

Hadith Imam Tirmidzi Number 2658

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ أَنَّ أَبَا مَرْةَ مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيٍّ تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ قَالَتْ فَسَلَّمْتُ فَقَالَ مَنْ هَذِهِ قُلْتُ أَنَا أُمُّ هَانِيٍّ فَقَالَ مَرْحَبًا بِأُمِّ هَانِيٍّ قَالَتْ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً طَوِيلَةً هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Ma'n] has told us [Malik] from [Abu

An Nadlr] that [Abu Murrah] the former slave of Umm Hani` bint Abu Talib told him that she heard [Ummu Hani`] say; I went to see Rasulullah peace be upon him in the year of the conquest of the city of Mecca, I met him, when he was bathing, while Fatima covered him with a cloth. Umm Hani' said : "I then said hello, he asked: "Who is that?" I answered; "I am Umm Hani`." He said: "Welcome, Umm Hani`." The narrator said : "Then he mentioned a long story in this hadith. This hadith is hasan sahih ."

Hadith Corroboration

Imam Ahmad : 17287, 17289, 25664, 25672, 25672, 26111, 26111, 26120

Imam Bukhari : 270, 271, 271, 344, 2935, 3140, 5692, 6939

Imam Muslim : 509, 509, 510, 510, 511, 1179, 1179

Imam Tirmidzi : 2658, 2658

Imam Nasa'i : 224, 225, 225, 398, 403, 404, 405, 406, 412

Imam Ibnu Majah : 458, 458, 605, 606

Imam Malik : 323

Imam Darimi : 1417, 1417

GREETINGS AND PRAYERS WHEN SNEEZING

Hadith Imam Tirmidzi Number 2659

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ بْنُ وَاحِدٍ قَالُوا حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ أَبُو حُدَيْفَةَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ عِكْرِمَةَ بْنِ أَبِي جَهْلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جِثَّةٍ مَرَحَبًا بِالرَّاكِبِ الْمُهَاجِرِ فِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عَبَّاسٍ وَأَبِي جُحَيْفَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُوسَى بْنِ مَسْعُودٍ عَنْ سُفْيَانَ وَمُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ وَرَوَى هَذَا الْحَدِيثَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ مُصْعَبِ بْنِ سَعْدٍ وَهَذَا أَصَحُّ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ مُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَكَتَبْتُ كَثِيرًا عَنْ مُوسَى بْنِ مَسْعُودٍ ثُمَّ تَرَكْتُهُ

Narrated to us ['Abdu bin Humaid] and others, they said : has told us [Musa bin Mas'ud namely Abu Hudzaifah] from [Sufyan] from [Abu Ishaq] from [Mush'ab bin Sa'd] from [Ikrimah bin Abu Jahl] he said : Rasulullah shallallahu 'alaihi wasallam said when I met him: "Welcome, O emigrated driver." And in this chapter, there are hadiths from Buraidah, Ibn Abbas, and Abu Juhaifah. Abu Isa said : This hadith is not authentic, we do not know it like this except from this line from the hadith of Musa bin Mas'ud from Sufyan, while Musa bin Mas'ud is weak in hadith, this hadith has also been narrated by [Abdurrahman bin Mahdi] from [Sufyan] from [Abu Ishaq] mursally, and in his narration it is not stated: From Mus'ab bin Sa'd, and this hadith is more authentic. Abu Isa said : I have heard Muhammad bin Basyar say; Musa bin Mas'ud was weak in hadith. Muhammad bin Basyar said : "I wrote down many hadiths from Musa bin Mas'ud, after that I abandoned them."

MUSLIM RIGHTS OVER OTHER MUSLIMS

Hadith Imam Tirmidzi Number 2660

حَدَّثَنَا هَنَّاذُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ
وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي أَيُّوبَ وَالْبَرَاءِ وَأَبِي مَسْعُودٍ قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي
الْحَارِثِ الْأَعْوَرِ

Narrated to us [Hannad] has narrated to us [Abul Ahwas] from [Abu Ishaq] from [Al Harith] from [Ali] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "The rights of kindness of a Muslim over another Muslim are six, namely; saying salam when meeting him, accepting his invitation, praying YARHAMUKAllah (may Allah give you mercy) when he sneezes, visiting him when he is sick, accompanying his funeral when he dies and loving him as you love yourself." And in this chapter, there is a hadith from Abu Hurairah, Abu Ayyub, Al Barra` and Abu Mas'ud. Abu Isa said : This hadith is hasan, and has been narrated from many channels from the Prophet shallallahu 'alaihi wasallam, but some scholars talk about Al Harith Al A'war.

Hadith Corroboration
Imam Ahmad : 636, 7922, 10543
Imam Ibnu Majah : 1423
Imam Darimi : 2519

MUSLIM RIGHTS OVER OTHER MUSLIMS

Hadith Imam Tirmidzi Number 2661

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ الْمَدَنِيُّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ خِصَالٍ يَعُودُهُ إِذَا مَرِضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا
دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَمُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ الْمَدَنِيُّ ثِقَةٌ رَوَى عَنْهُ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَابْنُ أَبِي فُدَيْكٍ

Narrated to us [Qutaibah] has told us [Muhammad bin Musa Al Makhzumi Al Madani] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Hurairah] he said : The Prophet peace be upon him said: "The rights of a believer over another believer are six, namely: to visit him when he is sick, to accompany his body when he dies, to fulfill his invitation, to say hello when he meets, to pray for YARHAMUKAllah (may Allah give you mercy) when he sneezes, and to advise him when he is absent or present." The narrator said : This hadith is hasan sahih , while Muhammad bin Musa Al Makhzumi Al Madani is tsiqah, Abdul Aziz bin Muhammad and Ibn Abu Fudaik have narrated the hadith from him.

Hadith Corroboration
Imam Ahmad : 7922

SAYINGS WHEN SNEEZING ACCORDING TO IBNU UMAR

Hadith Imam Tirmidzi Number 2662

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا زِيَادُ بْنُ الرَّيِّعِ حَدَّثَنَا حَضْرِيٌّ مَوْلَى الْجَارُودِ عَنْ نَافِعٍ أَوْ ثَرْجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَلَيْسَ هَكَذَا عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا أَنْ نَقُولَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زِيَادِ بْنِ الرَّيِّعِ

Narrated to us [Humaid bin Mas'adah] has told us [Ziyad bin Rabi'] has told us [Hadlrami] a former slave of Al Jarud, from [Nafi'], that someone sneezed on [Ibn Umar's] side and then he said "ALHAMDULILLAHAH WASSALAAMU 'ALAA RASUULILLAHAH (praise be to Allah and peace be upon the Messenger of Allah)." Ibn Umar answered; then I said : "ALHAMDULILLAHAH WASSALAAMU 'ALAA RASUULILLAHAH (all praise be to Allah and peace be upon the Messenger of Allah)?, isn't that what Rasulullah peace be upon him taught us, he taught us to say: "ALHAMDULILLAHAH 'ALA KULLI HAAL (all praise be to Allah in any condition)." Abu Isa said : This hadith is gharib, we don't know it except from the hadith of Ziyad bin Ar Rabbi'.

PROPHET SAW'S WORDS WHEN HE SNEEZES

Hadith Imam Tirmidzi Number 2663

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ دَيْلَمٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ كَانَ الْيَهُودُ يَتَعَاطِسُونَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُونَ أَنْ يَقُولَ لَهُمْ يَرْحَمُكُمُ اللَّهُ فَيَقُولُ يَهْدِيكُمُ اللَّهُ وَيُصْلِحَ بِالْكُمُوفِ الْبَابَ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَسَالِمِ بْنِ عُبَيْدٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Hakim bin Dailam] from [Abu Burdah] from [Abu Musa] he said : "The Jews sneezed next to the Prophet peace be upon him in the hope that he would say "YARHAMUKUMULLAAH (may Allah have mercy on you)," but he said: "YAHDIKUMULLAAH WA YUSHLIH BAALAKUM (may Allah guide you and improve your condition)." And in this chapter, there are hadiths such as from Ali, Abu Ayyub, Salim bin 'Ubaid, Abdullah bin Ja'far and Abu Hurairah. Abu Isa said : This hadith is hasan sahih .

THE PROPHET'S RESPONSE TO THE WORDS OF SELAM

Hadith Imam Tirmidzi Number 2664

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ سَالِمِ بْنِ عُبَيْدٍ أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ عَلَيْكَ وَعَلَى أُمِّكَ فَكَأَنَّ الرَّجُلَ وَجَدَ فِي نَفْسِهِ فَقَالَ أَمَا إِنِّي لَمْ أَقُلْ إِلَّا مَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ وَعَلَى أُمِّكَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَنْصُورٍ وَقَدْ أَدْخَلُوا بَيْنَ هِلَالِ بْنِ يَسَافٍ وَسَالِمِ بْنِ رَجُلًا

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from [Mansur] from [Hilal bin Yasaf] from [Salim bin 'Ubaid] that he was with a people on a journey, then someone sneezed and said : "ASSALAAMU'ALAIKUM," So Salim answered; 'ALAIKA WA ALA UMMIKA," apparently the person felt uneasy, so Salim asked; "Didn't I say anything other than what the Prophet peace be upon him said? Once someone sneezed on the side of the Prophet peace be upon him , then he said : "ASSALAAMU'ALAIKUM," then the Prophet peace be upon him answered: 'ALAIKA WA ALA UMMIKA (peace be upon you and upon your mother), "if one of you sneezes, he should say "ALHAMDULILLAHI RABBIL 'AALAMIIN (all praise be to Allah)," and the person who answered said "YARHAMU Callah (may Allah have mercy on you)," then he said "YAGHFIRULLAAHU LANAA WA LAKUM (may Allah forgive us and you)."

Hadith Corroboration

Imam Ahmad : 925, 926, 948, 8277, 22455, 22484, 22733

Imam Bukhari : 5756

Imam Abu Dawud : 664, 4377

Imam Tirmidzi : 2665

Imam Ibnu Majah : 3705

PROCEDURES FOR SPEAKING WHEN SNEEZING

Hadith Imam Tirmidzi Number 2665

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنْ أَخِيهِ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَلْيَقُلْ الَّذِي يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ هُوَ يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَبِي لَيْلَى بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ هَكَذَا رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ ابْنُ أَبِي لَيْلَى يَضْطَرِبُ فِي هَذَا

الْحَدِيثُ يَقُولُ أَحْيَانًا عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ أَحْيَانًا عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ يَحْيَى الثَّقَفِيُّ الْمَرْوَزِيُّ قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَخِيهِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud] has told us [Syu'bah] has told us [Ibn Abu Laila] from his brother, namely [Isa bin Abdurrahman] from [Abdurrahman bin Abu Laila] from [Abu Ayyub] that the Messenger of Allah peace be upon him said: "When one of you sneezes, he should say "ALHAMDULILLAHA 'ALA KULLI HAAL (praise be to Allah in any condition)," then the person who answered said "YARHAMUKALLAH (may Allah have mercy on you)," then he replied "YAHDIKUMULLAAHU WA YUSLIH BAALAKUM (may Allah guide you and improve your condition)." we [Shu'bah] from [Ibn Abu Laila] with a chain of narrators like this. Abu Isa said : Thus Shu'bah narrated this hadith from Ibn Abu Laila from Abu Ayyub from the Prophet peace be upon him , Ibn Abu Laila narrated this hadith in mudltharib (the matan or chain of narrators is contradictory), sometimes saying; From Abu Ayyub from the Prophet peace be upon him , sometimes saying; From Ali from the Prophet peace be upon him . Narrated to us [Muhammad bin Basyar] and [Muhammad bin Yahya Ats Thaqafi Al Marwazi] both said : has told us [Yahya bin Sa'id Al Qattan] from [Ibn Abu Laila] from his brother namely [Isa] from [Abdurrahman bin Abu Laila] from [Ali] from the Prophet peace be upon him like the hadith above.

Hadith Corroboration

Imam Ahmad : 925, 926, 948, 8277, 22455, 22484, 22733

Imam Bukhari : 5756

Imam Abu Dawud : 4377

Imam Ibnu Majah : 3705

THE Messenger of Allah PRAYED FOR ONLY THOSE WHO PRAISE ALLAH

Hadith Imam Tirmidzi Number 2666

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتْ الْآخَرَ فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ يَا رَسُولَ اللَّهِ شَمَّتْ هَذَا وَلَمْ تُشَمِّتْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ حَمِدَ اللَّهَ وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Sulaiman At Taimi] from [Anas bin Malik], that two people sneezed near the Prophet peace be upon him , one of them was prayed for by Rasulullah peace be upon him , but the other was not, then the one who was not prayed for said : "O Messenger of Allah, why do you pray for him, and not pray for me?" Rasulullah shallallahu 'alaihi wasallam said: "Indeed he praises Allah while you do not." Abu Isa said : This hadith is hasan sahih . This hadith was also narrated from Abu Hurairah from the Prophet peace be upon him .

Hadith Corroboration

THE REACTION OF THE RASULULLAH TO REPEATED Sneezing Hadith Imam Tirmidzi Number 2667

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا شَاهِدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ الثَّانِيَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا رَجُلٌ مَزْكُومٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ قَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهِذَا وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah] has told us [Ikrimah bin 'Ammar] from [Iyas bin Salamah] from [his father] he said : "Someone sneezed near Rasulullah shallallahu 'alaihi wasallam and I witnessed this, then Rasulullah shallallahu 'alaihi wasallam said: "May Allah have mercy on you." Then he sneezed a second time, then Rasulullah shallallahu 'alaihi wasallam said: "This person has just caught a cold." Abu Isa said : This hadith is hasan sahih . Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Ikrimah bin 'Ammar] from [Iyas bin Salamah] from [his father] from the Prophet peace be upon him like the above hadith, only he mentioned (with redaction), he said to him the third time: "You have just caught a cold." This hadith is from [Ikrimah bin 'Ammar] like the narration of Yahya bin Sa'id. Narrated to us [Ahmad bin Al Hakam Al Bashri] like that, has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Ikrimah bin 'Ammar] like this. [Abdurrahman bin Mahdi] has also narrated from [Ikrimah bin 'Ammar] like the narration of Ibn Al Mubarak, He said to him the third time: "You have a cold." Narrated to us [Ishaq bin Manshur] like that, has told us [Abdurrahman bin Mahdi].

Hadith Corroboration
Imam Ahmad : 15904, 15932
Imam Muslim : 5309
Imam Abu Dawud : 4380
Imam Darimi : 2546

ADDITIONAL PRAYER WHEN SNEEZING

Hadith Imam Tirmidzi Number 2668

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ السُّلَوِيُّ الْكُوفِيُّ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ عَنْ
يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ أَبِي خَالِدٍ عَنْ عُمَرَ بْنِ إِسْحَقَ بْنِ أَبِي طَلْحَةَ عَنْ أُمِّهِ عَنْ أَبِيهَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَمَّتُ الْعَاطِسُ ثَلَاثًا فَإِنْ زَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
غَرِيبٌ وَإِسْنَادُهُ مَجْهُولٌ

Narrated to us [Al Qasim bin Dinar Al Kufi] has told us [Ishaq bin Manshur As Saluli Al Kufi] from [Abdussalam bin Harb] from [Yazid bin Abdurrahman Abu Khalid] from [Umar bin Ishaq bin Abu Talhah] from [his mother] from [his father] he said : Rasulullah shallallahu 'alaihi wasallam said: "The person who sneezes says the prayer three times, if he wants to add to it (prayer), please answer and if not, then that's okay." Abu Isa said : This hadith is gharib, and the isnad is unknown.

Hadith Corroboration
Imam Abu Dawud : 4379
Imam Ibnu Majah : 3704

THE PROPHET SAW COVERED HIS FACE WHEN SNEEZING Hadith Imam Tirmidzi Number 2669

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ سُمَيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي
هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Wazir Al Washiti] from [Yahya bin Sa'id] from [Muhammad bin 'Ajlan] from [Sumaiya] from [Abu Salih] from [Abu Hurairah] that when the Prophet peace be upon him sneezed, he covered his face with his hand or a cloth while lowering his voice." Abu Isa said : This hadith is hasan saheeh.

THE DIFFERENCE BETWEEN SNEEEING AND YEANING Hadith Imam Tirmidzi Number 2670

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ عَنْ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ الْعُطَّاسُ مِنَ اللَّهِ وَالتَّثَاؤُبُ مِنَ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ وَإِذَا قَالَ آه آه
فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ وَإِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا قَالَ الرَّجُلُ آه آه إِذَا تَثَاءَبَ فَإِنَّ
الشَّيْطَانَ يَضْحَكُ فِي جَوْفِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] from [Sufyan] from [Ibn 'Ajlan] from [Al Maqburi] from [Abu

Hurairah] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Sneezing is from Allah, while yawning is from Satan. When one of you yawns, let him put his hand over his mouth and when he says: 'Aah, aah,' indeed Satan laughs in his mouth. Indeed, Allah loves sneezing and hates yawning. If a person says: 'Aah, aah,' when he yawns, indeed Satan laughs in his mouth." Abu Isa said : this hadith is hasan sahih.

Hadith Corroboration
 Imam Ahmad : 8797, 10289
 Imam Bukhari : 3046, 5306
 Imam Muslim : 4195, 5310
 Imam Abu Dawud : 4373

PROCEDURES FOR SNEEZING AND YEANING ACCORDING TO THE PROPHET SAW

Hadith Imam Tirmidzi Number 2671

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا عَطَسَ أَحَدُكُمْ فَقَالَ الْحَمْدُ لِلَّهِ فَحَقَّقْ عَلَى كُلِّ مَنْ سَمِعَهُ أَنْ يَقُولَ يَرْحَمُكَ اللَّهُ وَأَمَّا التَّثَاؤُبُ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُرِدِّهِ مَا اسْتَطَاعَ وَلَا يَقُولَنَّ هَاهُ هَاهُ فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عَجْلَانَ وَابْنُ أَبِي ذَنْبٍ أَحْفَظُ لِحَدِيثِ سَعِيدِ الْمَقْبُرِيِّ وَأَثَبْتُ مِنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ سَمِعْتُ أَبَا بَكْرٍ الْعَطَّارَ الْبَصْرِيَّ يَذْكُرُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ قَالَ مُحَمَّدُ بْنُ عَجْلَانَ أَحَادِيثُ سَعِيدِ الْمَقْبُرِيِّ رَوَى بَعْضُهَا سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ وَبَعْضُهَا عَنْ سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ وَاجْتَلَطَ عَلَيَّ فَجَعَلْتُهَا عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Al Hasan bin Ali Al Khallal] has told us [Yazid bin Harun] has told us [Ibn Abu Dzi'b] from [Sa'id bin Abu Sa'id Al Ansari Al Maqburi] from [His father] from [Abu Hurairah] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Indeed Allah loves sneezing and hates yawning, when one of you sneezes and says; "ALHAMDULILLAHAH," it is obligatory for the one who hears it to say; "YARHAMUKALAAH," as for yawning, if one of you yawns, he should ward off it as best he can and should not say; "aah, aah," because it is from Satan, he will laugh at it." Abu Isa said : This hadith is hasan saheeh, and this hadith is more authentic than the hadith of Ibn 'Ajlan. Ibn Abu Dzi'b memorized the hadith of Sa'id Al Maqburi more and was stronger than Muhammad bin 'Ajlan. The narrator said : I heard Abu Bakr Al 'Aththar Al Bashri mention from Ali bin Al Madani from Yahya bin Sa'id he said : Muhammad bin 'Ajlan said : the hadiths of Sa'id Al Maqburi, some of them were narrated by Sa'id from Abu Hurairah, and some from Sa'id from someone from Abu Hurairah, this sanad was confused then I made it from Sa'id from Abu Hurairah.

Hadith Corroboration
 Imam Ahmad : 7282, 9165, 10289
 Imam Bukhari : 5755, 5758

THINGS THAT ARE CLASSIFIED AS WORKS OF SATAN

Hadith Imam Tirmidzi Number 2672

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ أَبِي الْيَقْظَانِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَفَعَهُ قَالَ
الْعُطَّاسُ وَالنُّعَاسُ وَالتَّثَاؤُبُ فِي الصَّلَاةِ وَالْحَيْضُ وَالْقَيْءُ وَالرُّعَافُ مِنَ الشَّيْطَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ عَنْ أَبِي الْيَقْظَانِ قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ عَدِيِّ بْنِ ثَابِتٍ
عَنْ أَبِيهِ عَنْ جَدِّهِ قُلْتُ لَهُ مَا اسْمُ جَدِّ عَدِيٍّ قَالَ لَا أَذْكَرُ وَذَكَرَ عَنْ يَحْيَى بْنِ مَعِينٍ قَالَ اسْمُهُ دِينَارٌ

Narrated to us [Ali bin Hujr] has informed us [Syarik] from [Abul Yaqdlan] from [Adi bin Thabit] from [his father] from [his grandfather] he marfu'ed him (until the Prophet), he said : "Sneezing, drowsiness and yawning in prayer, including menstruation, vomiting and nosebleeds are all from Satan." Abu Isa said : This hadith is gharib, we do not know it except from the hadith of Syarik from Abul Yaqdlan, he said : I asked Muhammad bin Isma'il about 'Adi bin Thabit from his father from his grandfather, I asked; "What was the name of 'Adi's grandfather?" Muhammad bin Isma'il replied; "I do not know." It has been mentioned from Yahya bin Ma'in he said : "His name was Dinar."

Hadith Corroboration
Imam Ahmad : 11958

SHOULD NOT ASK OTHERS TO STAND FOR US

Hadith Imam Tirmidzi Number 2673

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
يُقِمُّ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibn Umar] that the Messenger of Allah peace be upon him said: "Let no one of you order his brother to stand up from his seat, then he sits down in that place." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 5524, 5789, 6083, 10358
Imam Bukhari : 5798
Imam Muslim : 4043
Imam Tirmidzi : 2674

IT IS FORBIDDEN TO SEAT OTHER PEOPLE IN OUR PLACE

Hadith Imam Tirmidzi Number 2674

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقُمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ فَقَالَ وَكَانَ الرَّجُلُ يَقُومُ لِابْنِ عُمَرَ فَلَا يَجْلِسُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibnu Umar] he said : The Prophet peace be upon him said: "None of you should order his brother to stand up from his seat and then sit down in that place." Salim said : "Someone stood up for Ibn Umar, but Ibn Umar did not want to sit in that place." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 4430, 5368, 5524, 5789, 6083, 10358, 19583

Imam Bukhari : 5798

Imam Muslim : 4043, 4044, 4045

Imam Darimi : 2538

A PERSON'S RIGHT TO SEAT

Hadith Imam Tirmidzi Number 2675

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ وَهْبِ بْنِ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ وَإِنْ خَرَجَ لِحَاجَتِهِ ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Qutaibah] has told us [Khalid bin Abdullah Al Washiti] from ['Amru bin Yahya] from [Muhammad bin Yahya bin Habban] from his uncle, namely [Wasi' bin Habban] from [Wahb bin Hudzaifah] that the Prophet peace be upon him said: "A person has the right to his seat, if he goes to fulfill his wish and then returns, he is more entitled to that seat." Abu Isa said : This hadith is hasan shahih gharib. In this case, there are similar hadiths from Abu Bakrah, Abu Sa'id and Abu Hurairah.

Hadith Corroboration

Imam Ahmad : 14936

YOU MAY NOT SPLIT YOUR SEATS WITHOUT PERMISSION

Hadith Imam Tirmidzi Number 2676

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أَسَامَةُ بْنُ زَيْدٍ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلرَّجُلِ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ غَامِرُ الْأَحْوَلِ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَيْضًا

Narrated to us [Suwaid] has told us [Abdullah] has told us [Usamah bin Zaid] has told me ['Amru bin Syu'aib] from [his father] from [Abdullah bin 'Amru] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "It is not lawful for a person to separate (the seats of) two people except with the permission of both." Abu Isa said : This hadith is hasan sahih , ['Amir Al Ahwal] also narrated it from ['Amr bin Syu'aib].

Hadith Corroboration
Imam Ahmad : 6704
Imam Abu Dawud : 4204, 4205

PROHIBITION OF SITTING IN THE MIDDLE OF THE HALAQAH

Hadith Imam Tirmidzi Number 2677

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي مَجْلَزٍ أَنَّ رَجُلًا قَعَدَ وَسَطَ حَلَقَةٍ فَقَالَ حُذِيفَةُ
مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ أَوْ لَعَنَ اللَّهُ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسَطَ الْحَلَقَةِ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَجْلَزٍ اسْمُهُ لَا حِقُّ بْنُ حُمَيْدٍ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Syu'bah] from [Qatadah] from [Abu Mijlaz] that someone was sitting in the middle of the halaqah (gathering), then [Hudzaifah] said : "Cursed based on the word of Muhammad or Allah cursed through the word of Muhammad peace be upon him , the person who sits in the middle of the halaqah." Abu Isa said : This hadith is hasan sahih , Abu Mijlaz's name is Lahiqa bin Humaid.

Hadith Corroboration
Imam Ahmad : 24778
Imam Abu Dawud : 4188

A FRIEND'S LOVE FOR THE PROPHET

Hadith Imam Tirmidzi Number 2678

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَفَّانُ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ
أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَأَنَّهُ إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ
لِذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abdurrahman] has told us ['Affan] has told us [Hammad bin Salamah] from [Humaid] from [Anas] he said : "There is no one they (the friends) love more than the Messenger of Allah peace be upon him , Anas said : When they saw him, they did not get up because they knew that he did not like that." Abu Isa said : This hadith hasan shahih gharib from this line."

Hadith Corroboration
Imam Ahmad : 11895, 13132

BECOMING AN UNRESPECTABLE RESPECT

Hadith Imam Tirmidzi Number 2679

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا قَبِيصَةُ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ أَبِي مَجْلَزٍ قَالِحَرَجٍ مُعَاوِيَةَ فَقَامَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَابْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ اجْلِسَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ أَبِي مَجْلَزٍ عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Narrated to us [Mahmud bin Ghailan] has told us [Qibishah] has told us [Sufyan] from [Habib bin Asy Syahid] from [Abu Mijlaz] he said : "Once Mu'awiyah came out, when he saw him, Abdullah bin Zubair and Ibn Safwan immediately stood up, [Mu'awiyah] said: "Sit down, you guys, I once heard the Messenger of Allah peace be upon him say: "Whoever likes to make people stand for him, then be prepared to take his place in hell." And in this chapter, there is a hadith from Abu Umamah. Abu Isa said : This hadith is Hasan. Narrated to us [Hannad] has told us [Abu Usamah] from [Habib bin Asy Syahid] from [Abu Mijlaz] from [Mu'awiyah] from the Prophet peace be upon him like the hadith above.

Hadith Corroboration

Imam Ahmad : 16227, 16242, 16311

Imam Abu Dawud : 4552

Imam Tirmidzi : 2679

FIVE THINGS FROM THE NATURE SHOWED BY THE PROPHET SAW

Hadith Imam Tirmidzi Number 2680

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ مِنَ الْفِطْرَةِ الْإِسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] and others, they said : has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Sa'id bin Al Musayyab] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Five things include (sunnah) fitrah, namely; shaving pubic hair, circumcision, shaving the mustache, plucking armpit hair and cutting nails," Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 5716, 6842, 6963, 7479, 8953, 9945, 17606, 23909

Imam Bukhari : 5438, 5439, 5440, 5441, 5442, 5443, 5823

Imam Muslim : 377, 378, 379, 380, 381, 382, 383, 384

Imam Abu Dawud : 3666, 3667, 3668, 3669

Imam Tirmidzi : 2680, 2681, 2682, 2683, 2684, 2685

Imam Nasa'i : 9, 10, 11, 12, 4954, 4955, 4956, 4957, 4958, 5130

Imam Ibnu Majah : 288, 289, 290, 291

Imam Malik : 1436

TEN THINGS THAT ARE INCLUDED IN NATURAL NATURE ACCORDING TO THE PROPHET SAW Hadith Imam Tirmidzi Number 2681

حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَالِاسْتِنْشَاقُ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّا قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمُضْمَضَةُ قَالَ أَبُو عِيسَى انْتِقَاصُ الْمَاءِ الْإِسْتِنْجَاءُ بِالْمَاءِ وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Qutaibah] and [Hannad] both said : has told us [Waki'] from [Zakariya bin Abu Za'idah] from [Mush'ab bin Syaibah] from [Thalq bin Habib] from [Abdullah bin Az Zubair] from ['Aisyah] that the Prophet peace be upon him said: "Ten things that are included in (sunnah) fitrah, namely; shaving the mustache, lengthening the beard, bersiwak, Istinsyaq (breathing water through nose), cutting nails, washing the knuckles, plucking armpit hair, shaving pubic hair, beristinja` -Mush'ab said : I forgot the tenth - maybe gargling." Abu Isa said : "Intiqash al-maa` means berstinja` with water." In this case there are similar hadiths from Ammar bin Yasir, Ibn Umar and Abu Hurairah. Abu Isa said : This hadith is Hasan.

Hadith Corroboration

Imam Ahmad : 7, 59, 573, 921, 1738, 1784, 3106, 7037, 7040, 7105, 7200, 7516, 8814, 8827, 9181, 9548, 10209, 10278, 10448, 12004, 13108, 15101, 16418, 16433, 18835, 18903, 18903, 20695, 20695, 20954, 20954, 22158, 22158, 22224, 22224, 22277, 22277, 22325, 22325, 22361, 22361, 22364, 22388, 23015, 23072, 23196, 23651, 23753, 23778, 23909, 23980, 24112, 24312, 24377, 24414, 24821, 25538, 26147

Imam Bukhari : 237, 238, 838, 839, 840, 841, 1068, 2869, 4094, 4095, 4096, 4203, 6699, 6898

Imam Muslim : 370, 371, 372, 373, 374, 375, 376, 384, 4216, 5324

Imam Abu Dawud : 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53

Imam Tirmidzi : 22, 23, 152, 2413, 2681

Imam Nasa'i : 2, 3, 4, 5, 6, 7, 8, 1603, 1604, 1605, 1606

Imam Ibnu Majah : 282, 283, 284, 285, 286, 287, 288, 289, 290

Imam Malik : 131, 132, 133

Imam Darimi : 656, 678, 679, 680, 681, 682

TIME LIMIT FOR CUTTING NAILS AND SHAVING HAIR Hadith Imam Tirmidzi Number 2682

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى أَبُو مُحَمَّدٍ صَاحِبُ الدَّقِيقِ حَدَّثَنَا أَبُو عَمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ وَقَّتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمَ الْأَظْفَارِ وَأَخَذَ الشَّارِبِ وَحَلَقَ الْعَانَةَ

Narrated to us [Ishaq bin Manhsur] has told us [Abdushshamad bin Abdul Warits] has told us [Shadaqah bin Musa Abu Muhammad] has told us [Abu Imran Al Jauni] from [Anas bin Malik] from the Prophet peace be upon him , that he gave a time limit of every forty nights

to cut nails, shave mustaches and shave pubic hair."

Hadith Corroboration

Imam Ahmad : 5716, 6842, 6963, 7479, 8953, 9945, 17606, 23909

Imam Bukhari : 5438, 5439, 5440, 5441, 5442, 5443, 5823

Imam Muslim : 377, 378, 379, 380, 381, 382, 383, 384

Imam Abu Dawud : 3666, 3667, 3668, 3669

Imam Tirmidzi : 2680, 2681, 2682, 2683, 2684, 2685

Imam Nasa'i : 9, 10, 11, 12, 4954, 4955, 4956, 4957, 4958, 5130

Imam Ibnu Majah : 288, 289, 290, 291

Imam Malik : 1436

TIME LIMIT FOR FITRAH ACCORDING TO THE PROPHET SAW

Hadith Imam Tirmidzi Number 2683

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالُوا لَنَا فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الْأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الْإِبْطِ لَا يُتْرَكُ أَكْثَرُ مِنْ أَرْبَعِينَ يَوْمًا قَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ الْأَوَّلِ وَصَدَقَهُ بْنُ مُوسَى لَيْسَ عَنْدهُمْ بِالْحَافِظِ

Narrated to us [Qutaibah] has told us [Ja'far bin Sulaiman] from [Abu 'Imran Al Jauni] from [Anas bin Malik] he said : "We were given a time limit for shaving mustaches, cutting nails, shaving pubic hair, plucking armpit hair, not to be allowed more than forty days." Abu Isa said : This hadith is more authentic than the first hadith. According to them, Sadaqah bin Musa was not a hafidz.

Hadith Corroboration

Imam Ahmad : 5716, 6842, 6963, 7479, 8953, 9945, 17606, 23909

Imam Bukhari : 5438, 5439, 5440, 5441, 5442, 5443, 5823

Imam Muslim : 377, 378, 379, 380, 381, 382, 383, 384

Imam Abu Dawud : 3666, 3667, 3668, 3669

Imam Tirmidzi : 2680, 2681, 2682, 2683, 2684, 2685

Imam Nasa'i : 9, 10, 11, 12, 4954, 4955, 4956, 4957, 4958, 5130

Imam Ibnu Majah : 288, 289, 290, 291

Imam Malik : 1436

THE PROPHET'S HABIT OF SHAVING HIS MUSTACHE

Hadith Imam Tirmidzi Number 2684

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ سَمَاقٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْصُصُ أَوْ يَأْخُذُ مِنْ شَارِبِهِ وَكَانَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ يَفْعَلُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

It has been narrated to us [Muhammad bin Umar bin Al Walid Al Kindi Al Kufi] has narrated to us [Yahya bin Adam] from [Isra'il] from [Simak] from [Ikrimah] from [Ibn Abbas] he said : "The Prophet peace be upon him used to shave or cut his moustache, and Ibrahim the lover of Ar Rahman also did the same." Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 5716, 6842, 6963, 7479, 8953, 9945, 17606, 23909
 Imam Bukhari : 5438, 5439, 5440, 5441, 5442, 5443, 5823
 Imam Muslim : 377, 378, 379, 380, 381, 382, 383, 384
 Imam Abu Dawud : 3666, 3667, 3668, 3669
 Imam Tirmidzi : 2680, 2681, 2682, 2683, 2684, 2685
 Imam Nasa'i : 9, 10, 11, 12, 4954, 4955, 4956, 4957, 4958, 5130
 Imam Ibnu Majah : 288, 289, 290, 291
 Imam Malik : 1436

PEOPLE WHO DO NOT SHAVE THEIR MUSTACHES ARE NOT FROM THE PROPHETS

Hadith Imam Tirmidzi Number 2685

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عُبَيْدَةُ بْنُ مُحْمِدٍ عَنْ يُونُسَ بْنِ صُهَيْبٍ عَنْ حَبِيبِ بْنِ يَسَارٍ عَنْ زَيْدِ بْنِ أَرْقَمَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا وَفِي الْبَابِ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يُونُسَ بْنِ صُهَيْبٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Ahmad bin Mani'] has told us [Abidah bin Humaid] from [Yusuf bin Shuhaib] from [Habib bin Yasar] from [Zaid bin Arqam] that the Messenger of Allah peace be upon him said: "Whoever does not shave his mustache, then he is not from my group." And in this chapter, there is also a hadith from Al Mughirah bin Syu'bah. Abu Isa said : This hadith is hasan sahih . Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Yusuf bin Shuhaib] with the sanad which means this hadith.

Hadith Corroboration
 Imam Ahmad : 22382
 Imam Tirmidzi : 2685
 Imam Nasa'i : 13, 4961

THE PROPHET CUT THE BEARD FROM THE SIDES AND THE LONG PART

Hadith Imam Tirmidzi Number 2686

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عُمَرُ بْنُ هَارُونَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ عُمَرُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ لَا أَعْرِفُ لَهُ حَدِيثًا لَيْسَ لَهُ أَصْلٌ أَوْ قَالَ يَنْفَرِدُ بِهِ إِلَّا هَذَا الْحَدِيثُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ هَارُونَ وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرَ قَالَ أَبُو عِيسَى وَسَمِعْتُ قُتَيْبَةَ يَقُولُ عُمَرُ بْنُ هَارُونَ كَانَ صَاحِبَ حَدِيثٍ وَكَانَ يَقُولُ الْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ قُتَيْبَةُ حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ رَجُلٍ عَنْ ثَوْرِ بْنِ يَزِيدَ أَنَّ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَ الْمُنَجْنِيقَ عَلَى أَهْلِ الطَّائِفِ قَالَ قُتَيْبَةُ قُلْتُ لَوْ كَيْعَ مَنْ هَذَا قَالَ صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ

Narrated to us [Hannad] related to us [Umar bin Harun] from [Usamah bin Zaid] from ['Amr bin Shu'aib] from [his father] from [his grandfather] that the Prophet peace be upon him used to trim his beard from the sides and the long part." Abu Isa said : This hadith is gharib, and I heard Muhammad bin Isma'il say; Umar bin Harun is muqaribul hadith, I do not know of him having a hadith that is not based on its source, or he said : "His hadith is munfarid (narrated alone) except this hadith, "That the Prophet peace be upon him used to trim his beard from the sides and the long part," we do not know it except from the hadith of Umar bin Harun and I think his opinion about Umar is good. Abu Isa said : I heard Qutaybah say; Umar bin Harun is a person who has hadith, and he is the one who said: "Faith is words and deeds." Qutaibah said : Waqi' bin Al Jarrah told us from someone from Tsaur bin Yazid that the Prophet peace be upon him attacked the people of Tha'if with manjanik (an ancient weapon similar to a stone thrower, pent.). Qutaibah said : I asked Waqi'; "Who's he?" he answered; "Your friend, Umar bin Harun."

ORDER TO SHAVE THE MUSTACHE AND LEAVE THE BEARD Hadith Imam Tirmidzi Number 2687

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khiall] has told us [Abdullah bin Numair] from [Ubaidullah bin Umar] from [Nafi'] from [Ibn Umar] he said : The Prophet peace be upon him said: "Shave the mustache and leave the beard." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 4425, 4889, 6167, 6835, 8318, 8423, 8430, 8665

Imam Bukhari : 5442, 5443

Imam Muslim : 380, 381, 382, 383

Imam Abu Dawud : 3667

Imam Tirmidzi : 2687, 2688

Imam Nasa'i : 15, 4959, 4960, 5131

Imam Malik : 1488

ORDER TO SHAVE THE MUSTACHE AND LEAVE THE BEARD Hadith Imam Tirmidzi Number 2688

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللَّحَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرٍ بْنُ نَافِعٍ هُوَ مَوْلَى ابْنِ عُمَرَ ثِقَةٌ وَعُمَرُ بْنُ نَافِعٍ ثِقَةٌ وَعَبْدُ اللَّهِ بْنُ نَافِعٍ مَوْلَى ابْنِ عُمَرَ يُضَعَّفُ

Narrated to us [Al Ansari] has narrated to us [Ma'nu] has narrated to us [Malik] from [Abu Bakr bin Nafi'] from [His father] from [Ibn Umar] that the Messenger of Allah shallallahu 'alaihi wasallam ordered us to shave the moustache and leave the beard." Abu Isa said : This hadith is hasan sahih. Abu Bakr bin Nafi', the former slave of Ibn Umar, is the narrator of the tsiqah, while Umar bin Nafi' is the narrator of the tsiqah, while Abdullah bin Nafi', the slave of Ibn Umar, is weakened.

Hadith Corroboration

Imam Ahmad : 4425, 4889, 6167, 6835, 8318, 8423, 8430, 8665

Imam Bukhari : 5442, 5443

Imam Muslim : 380, 381, 382, 383

Imam Abu Dawud : 3667

Imam Tirmidzi : 2687, 2688

Imam Nasa'i : 15, 4959, 4960, 5131

Imam Malik : 1488

THE PROPHET WAS SUSPENDED IN THE MOSQUE WITH ONE FEET ON THE OTHER

Hadith Imam Tirmidzi Number 2689

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَمُّ عَبَّادِ بْنِ تَمِيمٍ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] and others, they said : has told us [Sufyan bin 'Uyainah] from [Az Zuhri] from ['Abbad bin Tamim] from [his Uncle] that he saw the Prophet peace be upon him lying on his back in the mosque while placing one foot on top of the other." Abu Isa said : This hadith is hasan sahih . 'Abbad bin Tamim's uncle was Abdullah bin Zaid bin 'Ashim Al Mazini.

Hadith Corroboration

Imam Ahmad : 15835, 15849, 15852, 15854

Imam Bukhari : 455, 5813

Imam Muslim : 3921

Imam Abu Dawud : 4224

Imam Nasa'i : 713

Imam Malik : 378

Imam Darimi : 2541

PROHIBITION OF REST LEGGING ONE LEGGING ON THE OTHER LEGGING WHEN LYING DOWN

Hadith Imam Tirmidzi Number 2690

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ خِدَاشٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَلْقَى أَحَدُكُمْ عَلَى ظَهْرِهِ فَلَا يَضَعْ إِحْدَى رِجْلَيْهِ عَلَى

الأُخْرَبْهَذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا يُعْرَفُ خِدَاشُ هَذَا مَنْ هُوَ وَقَدْ رَوَى لَهُ سُلَيْمَانُ التَّيْمِيُّ غَيْرَ حَدِيثٍ

Narrated to us ['Ubaid bin Asbath bin Muhammad Al Qurasyi] has told us [My father] has told us [Sulaiman At Taimi] from [Khidasy] from [Abu Az Zubair] from [Jabir] he said : The Prophet peace be upon him said: "When one of you lies on his back, do not put one leg on top of the other." This hadith was narrated by many people from Sulaiman At Taimi, and it is not known who Khidasy actually was, while Sulaiman narrated from him not just one hadith.

Hadith Corroboration
Imam Ahmad : 13682, 15852
Imam Muslim : 3920

PROHIBITION OF ISYTIMALUS SHAMA' AND SITTING IHTIBA' Hadith Imam Tirmidzi Number 2691

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ اشْتِمَالِ الصَّمَاءِ وَالْإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] Narrated to us [Al Laits] from [Abu Az Zubair] from [Jabir] that Rasulullah peace be upon him forbade isytimalus shama` and sitting ihtiba' wearing a cloth, and lying on his back with one leg raised over the other." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 10600, 10672, 10998, 10999, 14243
Imam Bukhari : 354, 5374, 5811
Imam Muslim : 3918
Imam Abu Dawud : 3559
Imam Nasa'i : 5245, 5246, 5247
Imam Ibnu Majah : 3550, 3551

PROHIBITION OF PRONE STOMACH Hadith Imam Tirmidzi Number 2692

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ بَنٍ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ صُجْعَةٌ لَا يُجِبُّهَا اللَّهُ فِي الْبَابِ عَنْ طُهْفَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ عَنْ يَعِيشَ بْنِ طُهْفَةَ عَنْ أَبِيهِ وَيُقَالُ طُخْفَةٌ وَالصَّحِيحُ طُهْفَةٌ وَقَالَ بَعْضُ الْخُفَاطِ الصَّحِيحُ طُخْفَةٌ وَيُقَالُ طُغْفَةٌ يَعِيشُ هُوَ مِنَ الصَّحَابَةِ

Narrated to us [Abu Kuraib] has told us ['Abdah bin Sulaiman] and [Abdurrahim] from [Muhammad bin 'Amru] has told us [Abu Salamah] from [Abu Hurairah] he said : The Prophet peace be upon him once saw someone lying on his stomach, and he said: "Indeed, lying on his stomach is not liked by Allah." In this case there is a similar hadith from Thihfah and Ibn Umar. Abu Isa said : [Yahya bin Abu Katsir] narrated this hadith from [Abu Salamah] from [Ya'isy bin Thihfah] from [his father], it is also said to be Thikfah, but the correct one is Thihfah. Some Hafidz say that the correct one is Thikhfah. There are also those who say Thighfah Ya'isy, he is one of his friends.

Hadith Corroboration
Imam Ahmad : 7698

QUESTIONS ABOUT THE AURA AND THE PROPHET'S RESPONSE

Hadith Imam Tirmidzi Number 2693

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ فَقَالَ الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فافعلْ قُلْتُ وَالرَّجُلُ يَكُونُ خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَجَدُّ بَهْزٍ اسْمُهُ مُعَاوِيَةُ بْنُ حَيْدَةَ الْقُشَيْرِيُّ وَقَدْ رَوَى الْجَرِيرِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ وَهُوَ وَالِدُ بَهْزٍ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Bahz bin Hakim] has told us [my father] from [my grandfather] he said : I asked; "O Messenger of Allah, which private parts should we cover and which should we leave (open)? He answered: "Guard your private parts except for your wife or the slave you have," he asked again; "If it's a man?" He answered: "If you can afford not to be seen by anyone, then do it." I asked; "If someone is alone?" He answered: "Allah is more worthy of shame." Abu Isa said : This hadith is Hasan, Bahz's grandfather's name was Mu'awiyah bin Haidah Al Qusyairi, and Jurairi narrated from Hakim bin Mu'awiyah, he was Bahz's father.

Hadith Corroboration
Imam Abu Dawud : 3501, 3501
Imam Tirmidzi : 2693, 2693, 2718, 2718
Imam Ibnu Majah : 1910, 1910

THE PROPHET LEANS TO THE LEFT

Hadith Imam Tirmidzi Number 2694

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوفِيُّ أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ عَلَى يَسَارِهِ قَالَ أَبُو عِيسَى

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ وَلَمْ يَذْكُرْ عَلَى يَسَارِهِ

Narrated to us [Abbas bin Muhammad Ad Duri Al Baghdadi] has told us [Ishaq bin Manshur Al Kufi] has told us [Isra'il] from [Simak bin Harb] from [Jabir bin Samurah] he said : "I saw the Prophet peace be upon him leaning on a pillow to his left." Abu Isa said : This hadith is Hasan Gharib, many narrators narrated this hadith from Isra'il from Simak from Jabir bin Samurah, he said : "I once saw the Prophet peace be upon him leaning on a pillow." But he didn't mention; "To his left."

Hadith Corroboration
Imam Ahmad : 20071
Imam Tirmidzi : 2695

THE PROPHET LEANS ON A PILLOW

Hadith Imam Tirmidzi Number 2695

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Yusuf bin Isa] has told us [Waki'] from [Isra'il] from [Simak bin Harb] from [Jabir bin Samurah] he said : "I once saw the Prophet peace be upon him leaning on a pillow." This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 20071

PROHIBITION OF BECOMING A PRIEST IN SOMEONE ELSE'S AREA WITHOUT PERMISSION

Hadith Imam Tirmidzi Number 2696

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمَرُ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Isma'il bin Raja'] from [Aus bin Dlam'aj] from [Abu Mas'ud] that the Messenger of Allah peace be upon him said: "Let no one be an imam in (another's) territory and not sit in a place of honor in (another's) house except with his permission." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Nasa'i : 775

THE PROPHET RIDES A DONKEY WITH THE PERMISSION OF THE PARTY

Hadith Imam Tirmidzi Number 2697

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي إِذْ جَاءَهُ رَجُلٌ وَمَعَهُ حِمَارٌ فَقَالَ يَا رَسُولَ اللَّهِ ارْكَبْ وَتَأَخَّرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي قَالَ قَدْ جَعَلْتُهُ لَكَ قَالَ فَرَكِبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ

Narrated to us [Abu 'Ammar Al Husain bin Hurait] has told us [Ali bin Al Husain bin Waqid] has told us [My father] has told me [Abdullah bin Buraidah] he said : I heard [Abu Buraidah] say; "When the Prophet peace be upon him was walking, a person came with a donkey and said: "O Messenger of Allah, get on!" Abu Buraidah said : "The Messenger of Allah then drove it." Abu Isa said : This hadith is hasan gharib from this path, and in this chapter, there is also a hadith from Qais bin Sa'd bin 'Ubadah.

Hadith Corroboration
Imam Ahmad : 21914
Imam Abu Dawud : 2208

PROPHET MENTIONED CARPETS IN THE FUTURE

Hadith Imam Tirmidzi Number 2698

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكُمْ أَنْمَاطٌ قُلْتُ وَأَنْتَى تَكُونُ لَنَا أَنْمَاطٌ قَالَ أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ قَالَ فَأَنَا أَقُولُ لِامْرَأَتِي آخِرِي عَنِّي أَنْمَاطُكَ فَتَقُولُ أَلَمْ يَقُلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ قَالَ فَأَدْعُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has narrated to us [Abdurrahman bin Mahdi] has narrated to us [Sufyan] from [Muhammad bin Al Munkadir] from [Jabir] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Do you have a carpet?" I said : "Where do we get a carpet?" He said: "Indeed, one day you will have a carpet." Jabir said : Then I said to my wife; "Give me your carpet." She said : "Didn't the Prophet sallallahu 'alaihi wa sallam say that one day you will have a carpet?" Then I left it. Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 13709
Imam Bukhari : 3359, 4764
Imam Muslim : 3884, 3885
Imam Abu Dawud : 3616

THE PROPHET GUIDES THE VEHICLE WITH AL HASAN AND AL HUSAIN ON THE DONKEY

Hadith Imam Tirmidzi Number 2699

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا التَّضَرُّ بْنُ مُحَمَّدٍ هُوَ الْجَرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ لَقَدْ قُدْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنَ وَالْحُسَيْنَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ حَتَّى أَدْخَلْتُهُ حُجْرَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا قُدَّامُهُ وَهَذَا خَلْفَهُ فِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abbas Al Anbari] has told us [An Nadlr bin Muhammad i.e. Al Jurasyi Al Yamami] has told us [Ikrimah bin 'Ammar] from [Iyas bin Salamah] from [His father] he said : I once guided (the vehicle) of the Prophet of Allah peace be upon him , while Al Hasan and Al Husain were on donkeys whose white color was more than black, until I brought them into the room of the Prophet peace be upon him , this one in front of him and the other behind him." And in this chapter, there is also a hadith from Ibn Abbas and Abdullah bin Ja'far, Abu Isa said : This hadith is hasan sahih gharib from this route.

Hadith Corroboration
Imam Muslim : 4449

PROHIBITION OF QUICK VIEWS AND COMMANDMENT TO MULTIPLY VIEWS

Hadith Imam Tirmidzi Number 2700

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرَةِ الْفُجَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو اسْمُهُ هَرِمٌ

Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Yunus bin 'Ubaid] from ['Amru bin Sa'id] from [Abu Zur'ah bin 'Amru bin Jarir] from [Jarir bin Abdullah] he said : I asked Rasulullah peace be upon him about a glance, then he ordered me to avert my gaze." Abu Isa said : This hadith is hasan sahih . Abu Zur'ah bin Amru's name was Harim.

Hadith Corroboration
Imam Ahmad : 18369

PROHIBITION OF FOLLOWING THE FIRST VIEW WITH THE SECOND

Hadith Imam Tirmidzi Number 2701

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ رَفَعَهُ قَالَ يَا عَلِيُّ لَا تُتْبِعِ النَّظَرَةَ

النَّظَرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ

Narrated to us [Ali bin Hujr] has told us [Sharik] from [Abu Rabi'ah] from [Ibn Buraidah] from [his father] he interpreted (connected to the Prophet peace be upon him), his words; "O Ali, do not follow the first view with the next view, because the first is for you and the second is no longer for you." Abu Isa said : This hadith is hasan gharib, we do not know it except from the Sharik hadith.

Hadith Corroboration
Imam Ahmad : 1298, 21896, 21913, 21943
Imam Abu Dawud : 1837
Imam Darimi : 2593

ORDER TO WEAR HIJAB FOR MUSLIM WOMEN

Hadith Imam Tirmidzi Number 2702

حَدَّثَنَا سُؤَيْدٌ حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ أَنَّهُ حَدَّثَهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِيمُونَةَ قَالَتْ فَبَيْنَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَعَمِيَا وَإِنْ أَتَيْتُمَا أَلَسْتُمَا تُبْصِرَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Yunus bin Yazid] from [Ibn Shihab] from [Nabhan] the former slave of Umm Salamah, that he has told him, that he was once on the side of the Messenger of Allah peace be upon him and Maimunah, [Ummu Salamah] said : When we were at his side, Ibn Ummi Maktum came and faced him, that is, after we were ordered to wear the hijab, the Messenger of Allah peace be upon him said: "You two should wear the hijab from him," so I asked; "O Messenger of Allah, isn't he blind, he can't see and doesn't know us?" Rasulullah peace be upon him replied: "Are you both blind?" Can't you both see it?" Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 25326
Imam Abu Dawud : 3585

PROHIBITION FROM ENTERING A WOMAN'S HOUSE WITHOUT THE HUSBAND'S PERMISSION

Hadith Imam Tirmidzi Number 2703

حَدَّثَنَا سُؤَيْدٌ حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ذَكْوَانَ عَنْ مَوْلَى عَمْرِو بْنِ الْعَاصِ أَنَّ عَمْرَو بْنَ

الْعَاصِ أَرْسَلَهُ إِلَى عَلِيٍّ يَسْتَأْذِنُهُ عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ فَأُذِنَ لَهُ حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ الْمُؤَلَى عَمْرُو
 بِنَ الْعَاصِ عَنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَوْ نَهَى أَنْ نَدْخُلَ عَلَى النِّسَاءِ بِغَيْرِ إِذْنٍ
 أَزْوَاجِهِنَّ فِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرِو وَجَابِرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Syu'bah] from [Al Hakam] from [Dzakwan] from [Former slave 'Amru bin Al Ash] that ['Amru bin Al Ash] once sent him to see Ali to ask permission to meet Asma` bint Umais, then he gave permission, after fulfilling his needs, the slave asked 'Amru bin Al Ash about the matter,' Amru answered; "Indeed, Rasulallah shallallahu 'alaihi wasallam forbade us or prohibited us from entering the residences of women without the permission of their husbands." In this case there are similar hadiths from 'Uqbah bin 'Amir, Abdullah bin 'Amru and Jabir. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 17137, 17156

Slander of women is the most dangerous Hadith Imam Tirmidzi Number 2704

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ
 وَسَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ نُفَيْلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى
 الرِّجَالِ مِنَ النِّسَاءِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ مِنَ الثَّقَاتِ
 عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ
 سَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ نُفَيْلٍ وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أُسَامَةَ بْنِ زَيْدٍ وَسَعِيدُ بْنُ زَيْدٍ غَيْرُ الْمُعْتَمِرِ وَفِي
 الْبَابِ عَنْ أَبِي سَعِيدٍ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ
 زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] has told us [Al Mu'tamir bin Sulaiman] from [his father] from [Abu Uthman] from [Usamah bin Zaid] from [Sa'id bin Zaid bin 'Amru bin Nufail] from the Prophet peace be upon him said: "I have not left after my death a slander that is more dangerous for men than for women." Abu Isa said : This hadith is hasan sahih . This hadith was narrated by several people from tsiqah narrators from Sulaiman At Taimi from Abu Uthman from Usamah bin Zaid from the Prophet peace be upon him , they did not mention; from Sa'id bin Zaid bin 'Amru bin Nufail. And we don't know anyone who said : From Usamah bin Zaid and Sa'id bin Zaid besides Al Mu'tamir. In this case, there is a similar hadith from Abu Sa'id. Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Sulaiman At Taimi] from [Abu Uthman] from [Usamah bin Zaid] from the Prophet peace be upon him like the hadith above.

Hadith Corroboration
 Imam Ahmad : 20751, 20828

PROHIBITION ON HAIR EXTENSIONS

Hadith Imam Tirmidzi Number 2705

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ بِالْمَدِينَةِ يَخْطُبُ يَقُولُ يَا أَهْلَ الْمَدِينَةِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ هَذِهِ الْقُصَّةِ وَيَقُولُ إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ قَالُوا أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ مُعَاوِيَةَ

Narrated to us [Suwaid] has told us [Abdullah] has told us [Yunus] from [Az Zuhri] has told us [Humaid bin Abdurrahman] he heard [Mu'awiyah] preach in Medina, he said : "Where are your scholars, O people of Madinah? In fact, I once heard that the Messenger of Allah peace be upon him forbade hair extensions, he said: "Indeed, the Bani Isra'il perished because their women did that." Abu Isa said : This hadith is hasan sahih and this hadith was narrated through several sanads from Mu'awiyah.

Hadith Corroboration

Imam Ahmad : 2150, 2901, 13639, 14619, 16226, 16240, 16248, 16262, 19412, 23659, 23660, 23661, 23705, 24721, 24778, 25681, 25694, 25740
Imam Bukhari : 3209, 3229, 5477, 5478, 5479, 5480, 5482, 5485
Imam Muslim : 3961, 3962, 3963, 3964, 3967, 3968, 3969, 3970
Imam Abu Dawud : 3636
Imam Tirmidzi : 2705
Imam Nasa'i : 5005, 5006, 5007, 5010, 5145, 5150, 5151, 5152, 5153, 5155
Imam Ibnu Majah : 1978
Imam Malik : 1489

A curse for women who shave their eyebrows and add beauty

Hadith Imam Tirmidzi Number 2706

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ النَّخَعِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ مُبْتَغِيَاتِ لِلْحُسْنِ مُغَيِّرَاتِ خَلْقَ اللَّهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ عَنْ مَنْصُورٍ

Narrated to us [Ahmad bin Mani'] has told us ['Ubaidah bin Humaid] from [Mansur] from [Ibrahim] from ['Alqamah] from [Abdullah] that the Prophet peace be upon him cursed women who tattooed and who asked to be tattooed, women who shaved their eyebrows in order to seek beauty and change Allah's creation." Abu Isa said : This hadith is hasan sahih . [Syu'bah] and others narrated it from the imams of [Mansur].

Hadith Corroboration

Imam Ahmad : 3919, 4010, 4114, 4202, 24778

Imam Bukhari : 4507, 5476, 5483, 5487, 5492
 Imam Muslim : 3966
 Imam Abu Dawud : 3638
 Imam Tirmidzi : 2706
 Imam Nasa'i : 5011, 5012, 5020, 5157, 5158, 5159, 5160
 Imam Ibnu Majah : 1979
 Imam Darimi : 2533

BLAME FOR WOMEN WHO LINE UP HAIR AND GET TATTOOED

Hadith Imam Tirmidzi Number 2707

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ قَالَ نَافِعٌ الْوَشْمُ فِي اللَّثَّةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَائِشَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَابْنِ عَبَّاسٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ يَحْيَى قَوْلَ نَافِعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] from [U'baiddullah bin Umar] from [Nafi'] from [Ibn Umar] from the Prophet peace be upon him , he said: "Allah curses women who have their hair connected and who ask for their hair to be connected, women who get tattoos and who ask to be tattooed." Nafi' said: "Tattoo on the gums." Abu Isa said : This hadith is hasan sahih . In this case, there are similar hadiths from 'Aisyah, Ma'qil bin Yasar, Asma` bint Abu Bakr and Ibn Abbas. Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [U'baiddullah bin Umar] from [Nafi'] from [Ibn Umar] from the Prophet peace be upon him like the hadith above, in that hadith Yahya did not mention Nafi's words. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 4058, 4171, 4494, 8118
 Imam Bukhari : 5477, 5481, 5481, 5484, 5486, 5491
 Imam Muslim : 3965
 Imam Abu Dawud : 3637, 3638, 3639
 Imam Tirmidzi : 1681, 1681, 2707, 2707
 Imam Nasa'i : 3363, 5008, 5009, 5156
 Imam Ibnu Majah : 1977, 1979

A curse for women who look like men and vice versa

Hadith Imam Tirmidzi Number 2708

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud Ath Thayalisi] has told us

[Syu'bah] and [Hammam] from [Qatadah] from [Ikrimah] from [Ibn Abbas] he said : Rasulullah shallallahu 'alaihi wasallam cursed women who resemble men and men who resemble women." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1878, 1902, 2177, 3279, 5076

Imam Abu Dawud : 3574, 3576

Imam Tirmidzi : 2709

BLAME FOR MEN WHO LIKE WOMEN AND WOMEN WHO LIKE MEN

Hadith Imam Tirmidzi Number 2709

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَائِشَةَ

Narrated to us [Al Hasan bin Ali Al Khallal] has told us [Abdurrazzaq] has told us [Ma'mar] from [Yahya bin Abu Kathir] and [Ayyub] from [Ikrimah] from [Ibn Abbas] he said : Rasulullah shallallahu 'alaihi wasallam cursed men who resemble women and women who resemble men." Abu Isa said : This hadith is hasan sahih , and in this chapter, there is also a hadith from 'Aisyah.

Hadith Corroboration

Imam Ahmad : 1878, 1902, 2016, 2177, 2984, 3279, 5076, 5391

Imam Bukhari : 5435, 5436

Imam Abu Dawud : 3574, 3576, 4282

THE DANGER OF WOMEN WEARING FRAGRANCE IN FRONT OF MEN

Hadith Imam Tirmidzi Number 2710

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ عَنْ عُنَيْمِ بْنِ قَيْسٍ عَنْ أَبِي مُوسَعَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَيْنٍ زَانِيَةٌ وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا يَعْنِي زَانِيَةٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id Al Qattan] from [Tsabit bin 'Umarah Al Hanafi] from [Ghunaim bin Qais] from [Abu Musa] from the Prophet peace be upon him , he said: "Every eye has a part of adultery, and a woman who wears perfume and then passes in the company of (men) means she is like this and like this." What he meant was committing adultery. And in this chapter there is also a hadith from Abu Hurairah, Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 18692, 18816, 18913

WEAKNESSES OF THE SMELL AND COLOR OF MEN'S AND WOMEN'S FRAGRANCE OILS

Hadith Imam Tirmidzi Number 2711

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طِيبُ الرَّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ الطُّفَاوِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِلَّا أَنَّ الطُّفَاوِيَّ لَا نَعْرِفُهُ إِلَّا فِي هَذَا الْحَدِيثِ وَلَا نَعْرِفُ اسْمَهُ وَحَدِيثُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ أَتَمُّ وَأَطْوَلُ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud Al Hafari] from [Sufyan] from [Al Jurairi] from [Abu Nadlrah] from [someone] from [Abu Hurairah] he said : that the Prophet peace be upon him said: "Men's perfume smells strong and the color is not visible, while women's perfume is the one whose color is visible and the smell cannot be smelled." Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ibrahim] from [Al Jurairi] from [Abu Nadlrah] from [Ath Thafawi] from [Abu Hurairah] from the Prophet peace be upon him with the same hadith and meaning. Abu Isa said : This hadith is hasan, but we don't know Ath Thafawi except in this hadith, we don't even know his name, while the hadith of Isma'il bin Ibrahim is more complete and longer."

Hadith Corroboration
Imam Tirmidzi : 2712
Imam Nasa'i : 5028, 5029

FRAGRANCE OIL THAT DOES NOT SHOW COLOR FOR MEN AND WOMEN

Hadith Imam Tirmidzi Number 2712

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ طِيبِ الرَّجُلِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَخَيْرَ طِيبِ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ وَنَهَى عَنْ مِثْرَةِ الْأَرْجَوَانِ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basyar] has told us [Abu Bakr Al Hanafi] from [Sa'id] from [Qatadah] from [Al Hasan] from [Imran bin Hushain] he said : The Prophet peace be upon him said to me: "Indeed, the best men's perfume is one that smells good but the color cannot be seen, while the best women's perfume is the one whose color is visible but the smell cannot be smelled." And He forbade dyeing (wantek) that was very red in color. This hadith hasan gharib through this sanad.

Hadith Corroboration
Imam Nasa'i : 5028, 5029

THE BLESSING OF FRANCE OILS AND THEIR ACCEPTANCE

Hadith Imam Tirmidzi Number 2713

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ أَنَسٌ لَا يَرُدُّ الطِّيبَ وَقَالَ أَنَسٌ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ فِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Azrah bin Thabit] from [Tsumamah bin Abdullah] he said : "Anas never refused to give perfume, [Anas] said : "Indeed the Prophet peace be upon him never refused to give perfume." And in this chapter, there is also a hadith from Abu Hurairah. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 11906, 13252
Imam Bukhari : 2394

GIVING PILLOWS, OIL AND MILK THAT SHOULD NOT BE REFUSED

Hadith Imam Tirmidzi Number 2714

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا تُرَدُّ الْوَسَائِدُ وَالذَّهْنُ وَاللَّبَنُ الدَّهْنُ يَعْنِي بِهِ الطِّيبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ اللَّهِ هُوَ ابْنُ مُسْلِمٍ بْنُ جُنْدُبٍ وَهُوَ مَدَنِيٌّ

Narrated to us [Qutaibah] has told us [Ibn Abu Fudaik] from [Abdullah bin Muslim] from [his father] from [Ibn Umar] he said : The Prophet peace be upon him said: "Three things are not worthy of being rejected, namely; (giving) pillows, oil and milk, oil that has fragrance." Abu Isa said : This hadith is gharib, Abdullah is Ibn Muslim bin Jundub, a resident of Medina.

Hadith Corroboration
Imam Ahmad : 11906

THE SPECIALITY OF THE RAIHAN FLOWER IN ISLAM

Hadith Imam Tirmidzi Number 2715

حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ أَبُو عَبْدِ اللَّهِ بَصْرِيُّ وَعَمْرُو بْنُ عَلِيٍّ قَالَا حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ حَنَانٍ عَنْ أَبِي عُثْمَانَ التَّهْدِيَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُعْطِيَ أَحَدُكُمْ الرَّيْحَانَ فَلَا يَرُدَّهُ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْرِفُ حَنَانًا إِلَّا فِي هَذَا الْحَدِيثِ وَأَبُو عُثْمَانَ التَّهْدِيَّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلٍّ وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَرَهُ

وَلَمْ يَسْمَعْ مِنْهُ

Narrated to us that [Muhammad bin Caliph Abu Abdillah Bashri] and ['Amru bin Ali] both said : has told us [Yazid bin Zurai'] from [Hajjaj Ash Shawwaf] from [Hanan] from [Abu Uthman An Nahdi] he said : The Prophet peace be upon him said: "If one of you is given the Raihan flower, do not refuse it, because it comes from heaven." The narrator said : This hadith is gharib, we don't know it except from this route, and we don't know Hanan except in this hadith, as for Abu Uthman An Nahdi's name is Abdurrahman bin Mull, and he was during the time of the Prophet peace be upon him but never saw him and did not hear a hadith from him.

PROHIBITION ON WIVES FROM TELLING THE CHARACTERISTICS OF OTHER WOMEN TO THEIR HUSBANDS

Hadith Imam Tirmidzi Number 2716

حَدَّثَنَا هَنَّاْدُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبَايِسُ الْمَرْأَةُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِرِجْلِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Muawiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Abdullah] he said : The Prophet peace be upon him said: "Let not a wife tell her husband about the characteristics of another woman so that he seems to see her." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 3427, 3486, 4009, 4163

Imam Bukhari : 4839, 4840

Imam Abu Dawud : 1838

Imam Tirmidzi : 2716

THE ETHICS OF COVERING THEIR AURATE AND WEARING A COVER

Hadith Imam Tirmidzi Number 2717

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي الضَّحَّاكُ بْنُ عُثْمَانَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةَ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abdullah bin Abu Ziyad] has told us [Zaid bin Hubab] has told us [Adl Dlahhak bin Uthman] has told me [Zaid bin Aslam] from [Abdurrahman bin Abu Sa'id Al Khudri] from [His father] he said : The Prophet peace be upon him said: "Let not a man look at the private parts of other men and let not a woman look at the private parts of other

women, let not a man share a blanket with another man and also do not let a woman share a blanket with another woman." Abu Isa said : This hadith is hasan gharib authentic.

Hadith Corroboration

Imam Ahmad : 2637, 2637, 2724, 2724, 7967, 7967, 9399, 9399, 9399, 10051, 10051, 11173, 11173, 11173, 14307, 14307, 14307, 14651, 14651, 14651

Imam Muslim : 512, 512, 512

Imam Abu Dawud : 3502, 3502, 3502, 3503, 3503

Imam Tirmidzi : 2717, 2717, 2717

Imam Ibnu Majah : 653, 653, 653

Imam Darimi : 2534, 2534

AURAT THAT MUST BE COVERED AND NOT SEEN

Hadith Imam Tirmidzi Number 2718

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ وَيَزِيدُ بْنُ هَارُونَ قَالَا حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ
قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ
قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا يَرَاهَا قَالَ قُلْتُ يَا
نَبِيَّ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'] has told us [Mu'adz] and [Yazid bin Harun] both said : has told us [Bahz bin Hakim] from [his father] from [his grandfather] he said : I said : "O Nabiyullah, which of our private parts should we cover and which should we leave open?" He answered: "Take care of your nakedness except from your wife or your slave." I asked: "O Messenger of Allah, what about the same kind?" He answered: "If you can so that no one sees it, then don't let him see it." I said : "O Prophet Muhammad, if one of us is alone?" He answered: "He should be more worthy to be ashamed of Allah than of humans." Abu Isa said : This hadith is Hasan.

Hadith Corroboration

Imam Abu Dawud : 3501, 3501

Imam Tirmidzi : 2693, 2693, 2718, 2718

Imam Ibnu Majah : 1910, 1910

THE IMPORTANCE OF COVERING THE THIGHS AS A PRIVATE INSTRUMENT

Hadith Imam Tirmidzi Number 2719

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي التَّضَرِّمِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ زُرْعَةَ بْنِ مُسْلِمٍ بْنِ جَرْهَدٍ
الْأَسْلَمِيِّ عَنْ جَدِّهِ جَرْهَدٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَرْهَدٍ فِي الْمَسْجِدِ وَقَدْ انْكَشَفَ فَخِذُهُ فَقَالَ إِنَّ
الْفَخِذَ عَوْرَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ مَا أَرَى إِسْنَادَهُ بِمُتَّصِلٍ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Abu An Nadlrah] a former slave of Umar bin 'Ubaidullah, from [Zur'ah bin Muslim bin Jarhad Al Aslami] from his grandfather,

namely [Jarhad] he said : The Prophet peace be upon him crossed the Jarhad in the mosque, while his thighs were exposed, so he said: "Indeed the thighs are the aurat." Abu Isa said : This hadith is hasan, in my opinion the sanad is not continuous.

Hadith Corroboration

Imam Ahmad : 1184, 1184, 15361, 15361, 15362, 15362, 15363, 15363, 15364, 15364, 15365, 15366, 15366, 15367, 15367, 15368, 15368, 21456, 21456, 21457, 21457

Imam Abu Dawud : 2732, 2732, 3498, 3498, 3499, 3499

Imam Tirmidzi : 2719, 2719, 2720, 2720, 2721, 2721, 2722, 2722

Imam Ibnu Majah : 1449, 1449

Imam Darimi : 2536, 2536

THIGH AS A PRINCIPLE

Hadith Imam Tirmidzi Number 2720

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي الزِّنَادِ قَالَ أَخْبَرَنِي ابْنُ جَرَّهَدٍ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَخْدِكَ فَإِنَّهَا مِنَ الْعَوْرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Al Hasan bin Ali Al Khallal] has told us [Abdurrazzaq] has told us [Ma'mar] from [Abu Az Zinad] he said : has told us [Ibn Jarhad] from [his father] that the Prophet peace be upon him passed by him when his thigh was exposed, then the Prophet peace be upon him said: "Cover your thigh because it is part of the private parts." Abu Isa said : This hadith is hasan.

Hadith Corroboration

Imam Ahmad : 1184, 1184, 15361, 15361, 15362, 15362, 15363, 15363, 15364, 15364, 15365, 15366, 15366, 15367, 15367, 15368, 15368, 21456, 21456, 21457, 21457

Imam Abu Dawud : 2732, 2732, 3498, 3498, 3499, 3499

Imam Tirmidzi : 2719, 2719, 2720, 2720, 2721, 2721, 2722, 2722

Imam Ibnu Majah : 1449, 1449

Imam Darimi : 2536, 2536

THIGHS ARE AURATE

Hadith Imam Tirmidzi Number 2721

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ الْحَسَنِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَرَّهَدٍ الْأَسْلَمِيِّ عَنْ أَبِيهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَخْدُ عَوْرَةٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Washil bin Abdul A'la] has told us [Yahya bin Adam] from [Al Hasan bin Salih] from [Abdullah bin Muhammad bin 'Uqail] from [Abdullah bin Jarhad Al Aslami] from [his father] from the Prophet peace be upon him , he said: "Thighs are aurat." Abu Isa said : This hadith is hasan gharib, through this sanad.

Hadith Corroboration

Imam Ahmad : 1184, 1184, 15361, 15361, 15362, 15362, 15363, 15363, 15364, 15364, 15365, 15366, 15366, 15367, 15367, 15368,

15368, 21456, 21456, 21457, 21457
 Imam Abu Dawud : 2732, 2732, 3498, 3498, 3499, 3499
 Imam Tirmidzi : 2719, 2719, 2720, 2720, 2721, 2721, 2722, 2722
 Imam Ibnu Majah : 1449, 1449
 Imam Darimi : 2536, 2536

THIGH AS AURAT ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 2722

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي يَحْيَى عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَخِذُ عَوْرَةٌ فِي الْبَابِ عَنْ عَلِيٍّ وَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ وَلِعَبْدِ اللَّهِ بْنِ جَحْشٍ صُحْبَةً وَلَا بِنْتَهُ مُحَمَّدٍ صُحْبَةً

Narrated to us [Washil bin Abdul A'la Al Kufi] has told us [Yahya bin Adam] from [Isra'il] from [Abu Yahya] from [Mujahid] from [Ibn Abbas] from the Prophet peace be upon him , he said: "The thighs are the aurat." And in this chapter, there are also hadiths from Ali and Muhammad bin Abdullah bin Jahsy. Abdullah bin Jahsy once met the Prophet peace be upon him . His son, Muhammad, also met him.

Hadith Corroboration
 Imam Ahmad : 1184, 1184, 15361, 15361, 15362, 15362, 15363, 15363, 15364, 15364, 15365, 15366, 15366, 15367, 15367, 15368, 15368, 21456, 21456, 21457, 21457
 Imam Abu Dawud : 2732, 2732, 3498, 3498, 3499, 3499
 Imam Tirmidzi : 2719, 2719, 2720, 2720, 2721, 2721, 2722, 2722
 Imam Ibnu Majah : 1449, 1449
 Imam Darimi : 2536, 2536

ADVICE TO MAINTAIN CLEANLINESS

Hadith Imam Tirmidzi Number 2723

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا خَالِدُ بْنُ إِيَّاسَ عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَتَنَظَّفُوا أَرَاهُ قَالَ أَفْنَيْتَكُمْ وَلَا تَشَبَّهُوا بِالْيَهُودِ قَالَ فَذَكَرْتُ ذَلِكَ لِمُهَاجِرِ بْنِ مِسْمَارٍ فَقَالَ حَدَّثَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ تَنَظَّفُوا أَفْنَيْتَكُمْ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَخَالِدُ بْنُ إِيَّاسٍ يُضَعَّفُ وَيُقَالُ ابْنُ إِيَّاسٍ

Narrated to us [Muhammad bin Basyar] has told us [Abu 'Amir Al 'Aqadi] has told us [Khalid bin Ilyas] from [Salih bin Abu Hassan] he said : I heard [Sa'id bin Al Musayyab] say; "Indeed, Allah is All-Good, and loves what is good, Most Clean and loves what is clean, Most Gracious, and loves mercy, and Most Noble and loves glory, therefore purify yourselves," I think he said : "Your courtyard, and do not resemble the Jews," Salih bin Abu Hassan said : I conveyed the hadith to [Muhajir bin Mismar], then he said : "[Amir bin Sa'ad bin Abu Waqqas] has related it to me from [his father] from the Prophet peace be upon him with a

similar hadith, but in that hadith he said: "Clean your pages." Abu Isa said : This hadith is gharib, and Khalid bin Ilyas has been weakened, and he is also called Ibn Iyas.

ADAB IS NOT NAKED AND ASHAMED IN FRONT OF ANGELS

Hadith Imam Tirmidzi Number 2724

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ نِيزَكٍ الْبَغْدَادِيُّ حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا أَبُو مُحْيَاةَ عَنْ لَيْثٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالتَّعَرِّيَ فَإِنَّ مَعَكُمْ مَنْ لَا يَفَارِقُكُمْ إِلَّا عِنْدَ الْغَائِطِ وَحِينَ يُفْضِي الرَّجُلُ إِلَى أَهْلِهِ فَاسْتَحْيُوهُمْ وَأَكْرِمُوهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو مُحْيَاةَ اسْمُهُ يَحْيَى بْنُ يَعْلَى

Narrated to us [Ahmad bin Muhammad bin Nizak Al Baghdadi] has told us [Al Aswad bin 'Amir] has told us [Abu Muhayyah] from [Laits] from [Nafi'] from [Ibn Umar] that the Prophet peace be upon him said: "Do not be naked (without clothes), because you are always with a group (Angels) who do not separate from you, except when defecating and when a man has intercourse with their wives, therefore, be ashamed of them and honor them." Abu Isa said : This hadith is gharib, we don't know it except from this route, while Abu Muhayyah's name is Yahya bin Ya'la."

Hadith Corroboration
Imam Ahmad : 120, 7926, 14124
Imam Tirmidzi : 2724, 2725
Imam Nasa'i : 398
Imam Darimi : 2000

ADVANTAGES OF AVOIDING BATHROOMS WITHOUT CLOTHES AND FORBIDDEN PLACES

Hadith Imam Tirmidzi Number 2725

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا مُضْعَبُ بْنُ الْمِقْدَامِ عَنْ الْحَسَنِ بْنِ صَالِحٍ عَنْ لَيْثٍ عَنْ أَبِي سُلَيْمٍ عَنْ طَاوُسٍ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ بِغَيْرِ إِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ حَلِيلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا بِالْحُمْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ طَاوُسٍ عَنْ جَابِرٍ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ لَيْثُ بْنُ أَبِي سُلَيْمٍ صَدُوقٌ وَرَبَّمَا يَهُمُّ فِي الشَّيْءِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ لَيْثٌ لَا يُفْرَحُ بِحَدِيثِهِ كَانَ لَيْثٌ يَرْفَعُ أَشْيَاءَ لَا يَرْفَعُهَا غَيْرُهُ فَلِذَلِكَ ضَعَّفُوهُ

Narrated to us [Al Qasim bin Dinar Al Kufi] has told us [Mush'ab bin Al Miqdam] from [Al Hasan bin Salih] from [Laits bin Abu Sulaim] from [Thawus] from [Jabir] that the Prophet peace be upon him said: "Whoever believes in Allah and the Last Day, do not enter the

bathroom naked, whoever believes in Allah and the Last Day, do not put his wife in the bath (general), and whoever believes in Allah and the Last Day, do not sit near a table on which wine is being distributed." Abu Isa said : This hadith is Hasan Gharib, we do not know this hadith from Thawus from Jabir except from this route. Muhammad bin Isma`il said : Laits bin Abu Sulaim was shuduq (honest in narrating the hadith), even though some of his narrations were wahn (flawed). Muhammad bin Isma`il said : Ahmad bin Hanbal said : "Laits' hadith cannot be relied on, because Laits often recites hadiths that are not narrated by other narrators, therefore they weaken them."

Hadith Corroboration

Imam Ahmad : 120, 120, 7926, 7926, 14124, 14124

Imam Tirmidzi : 2724, 2725, 2725

Imam Nasa'i : 398, 398

Imam Darimi : 2000

PROHIBITION ON ENTERING PUBLIC BATHROOMS WITHOUT CLOTHES

Hadith Imam Tirmidzi Number 2726

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ الْأَعْرَجِ عَنْ أَبِي عُذْرَةَ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى الرَّجَالَ وَالنِّسَاءَ عَنِ الْحَمَّامَاتِ ثُمَّ رَخَّصَ لِلرَّجَالِ فِي الْمَيَّازِرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَإِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَائِمِ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Hammad bin Salamah] from [Abdullah bin Syaddad Al A'raj] from [Abu 'Udzri] - he once met the Prophet peace be upon him - from ['Aisyah] that the Prophet peace be upon him forbade men and women from entering the (public) bathroom, then he gave relief to the men if you wear a sarong (covering cloth)." Abu Isa said : We do not know this hadith except from the hadith of Hammad bin Salamah, while the sanad is not that strong.

Hadith Corroboration

Imam Ahmad : 23857, 23934, 24285

Imam Abu Dawud : 3494, 3496, 3497

Imam Tirmidzi : 2726

Imam Ibnu Majah : 3739

WOMEN'S PROHIBITION FROM ENTERING PUBLIC BATHS

Hadith Imam Tirmidzi Number 2727

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ يُحَدِّثُ عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسَاءً مِنْ أَهْلِ حِمَصٍ أَوْ مِنْ أَهْلِ الشَّامِ دَخَلْنَ عَلَى عَائِشَةَ فَقَالَتْ أَنْتُنَّ اللَّاتِي يَدْخُلْنَ

نِسَاؤُكُنَّ الْحَمَامَاتِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا إِلَّا هَتَكَتِ السَّيْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan] has related to us [Abu Dawud] has related to us [Suyu'bah] from [Mansur] he said : I heard [Salim bin Abu Al Ja'd] narrate from [Abu Al Malih Al Hudzali] that some women from the people of Himsh or Sham came to ['Aisha], she said : "Are you the ones who order your women to enter the (public) bathroom? I once heard the Messenger of Allah shallallahu 'alaihi wasallam say: "No woman takes off her clothes in other than her husband's house, but she has broken the veil between her and her Lord." Abu Isa said : This hadith is hasan.

Hadith Corroboration

Imam Ahmad : 23010, 24238, 24446, 25100, 25794, 25796

Imam Abu Dawud : 3495

Imam Tirmidzi : 2727

Imam Ibnu Majah : 3740

Imam Darimi : 2537

ANGELS DO NOT ENTER HOUSES WITH DOGS AND PICTURES

Hadith Imam Tirmidzi Number 2728

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدُ بْنُ مُحَمَّدٍ وَعَظِيمُ بْنُ وَاحِدٍ وَاللَّفْظُ لِلْحَسَنِ بْنِ عَلِيٍّ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ سَمْعَ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَازِيلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us by [Salamah bin Syabib] and [Al Hasan bin Ali Al Khallal] and [Abdu bin Humaid] and others, while the editorial of the hadith belongs to Al Hasan bin Ali, they said : has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from ['Ubaidullah bin Abdullah bin 'Utbah] that he heard [Ibn Abbas] say; I heard [Abu Talha] say; I heard the Prophet peace be upon him say: "Angels will not enter a house where there are dogs and their pictures." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

:

Imam Ahmad : 574, 598, 774, 1113, 1183, 1205, 1223, 1223, 2378, 4477, 4921, 5507, 5811, 8584, 11426, 15752, 15754, 15760, 15774, 20775, 21909, 23281, 23370, 24684, 24896, 25572

Imam Bukhari : 1963, 2421, 2985, 2986, 2987, 2988, 3075, 3102, 3701, 5495, 5500, 5501, 5503, 5504, 7002, 7003

Imam Muslim : 927, 3928, 3929, 3930, 3931, 3932, 3933, 3941, 3942, 3948

Imam Abu Dawud : 196, 3622, 3623, 3624, 3626, 3627, 3695

Imam Tirmidzi : 2728, 2729, 2730

Imam Nasa'i : 261, 4207, 4208, 4209, 5252, 5253, 5254, 5255, 5256, 5270

Imam Ibnu Majah : 3639, 3640, 3641

Imam Malik : 1523, 1525

Imam Darimi : 258

ANGELS DO NOT ENTER HOUSES WITH STATUES OR PICTURES

Hadith Imam Tirmidzi Number 2729

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ رَافِعَ بْنَ إِسْحَقَ أَخْبَرَهُ قَالَ دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ نَعُوذُهُ فَقَالَ أَبُو سَعِيدٍ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَمَاثِيلُ أَوْ صُورَةٌ شَكََّ إِسْحَقُ لَا يَدْرِي أَيُّهُمَا قَالَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Rauh bin 'Ubadah] has told us [Malik bin Anas] from [Ishaq bin Abdullah bin Abu Talhah] that [Rabi' bin Ishaq] has told him, he said : Abdullah bin Abu Talhah and I once met [Abu Sa'id Al Khudri] to visit him. Abu Sa'id said : Rasulullah shallallahu 'alaihi wasallam has informed us that angels will not enter a house with a statue or picture." Ishaq was doubtful (about the redaction of the hadith), not knowing which (between the statue or picture). Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

:

Imam Ahmad : 574, 598, 774, 1113, 1183, 1205, 1223, 1223, 2378, 4477, 4921, 5507, 5811, 8584, 11426, 15752, 15754, 15760, 15774, 20775, 21909, 23281, 23370, 24684, 24896, 25572

Imam Bukhari : 1963, 2421, 2985, 2986, 2987, 2988, 3075, 3102, 3701, 5495, 5500, 5501, 5503, 5504, 7002, 7003

Imam Muslim : 927, 3928, 3929, 3930, 3931, 3932, 3933, 3941, 3942, 3948

Imam Abu Dawud : 196, 3622, 3623, 3624, 3626, 3627, 3695

Imam Tirmidzi : 2728, 2729, 2730

Imam Nasa'i : 261, 4207, 4208, 4209, 5252, 5253, 5254, 5255, 5256, 5270

Imam Ibnu Majah : 3639, 3640, 3641

Imam Malik : 1523, 1525

Imam Darimi : 258

PROHIBITION ON HAVING PICTURES IN THE HOUSE THAT OBSTACLE ANGELS

Hadith Imam Tirmidzi Number 2730

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ حَدَّثَنَا مُجَاهِدٌ قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي جِبْرِيلُ فَقَالَ إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتُ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تَمَاثِيلُ الرِّجَالِ وَكَانَ فِي الْبَيْتِ قِرَامٌ سِتْرٌ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرُّ بِرَأْسِ التَّمَاثِيلِ الَّذِي بِالْبَابِ فَلْيُقْطَعْ فَلْيَصَيِّرْ كَهَيْئَةِ الشَّجَرَةِ وَمُرُّ بِالسِّتْرِ فَلْيُقْطَعْ وَيُجْعَلْ مِنْهُ وَسَادَتَيْنِ مُنْتَبَذَتَيْنِ يُوطَانِ وَمُرُّ بِالْكَلْبِ فَيُخْرِجْ فَفَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ ذَلِكَ الْكَلْبُ جَرَوْا لِلْحَسَنِ أَوْ الْحُسَيْنِ تَحْتَ نَصْدِهِ لَهُ فَأَمَرَ بِهِ فَأُخْرِجَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ طَلْحَةَ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] has told us [Yunus bin Abu Ishaq] has told us [Mujahid] he said : has told us [Abu Hurairah] he said : Rasulullah peace be upon him said: "Jibril came to me, then he said: "Indeed, last night I came to you, and

there was nothing that prevented me from entering to meet you in the house where you live, except because on the door of the house there was a picture of a man, and in the house there was a thin veil with a picture and there was a dog, ordered that the heads of the pictures on the door be cut off and made into the shape of a tree, ordered that the veil be cut and then made into two pillows which were placed on it. spread it out and used it as a rest and ordered the dog to be taken out of the house." Then Rasulullah shallallahu 'alaihi wasallam did so, the dog was a puppy which was used as a toy for Hasan and Husain, "then Rasulullah shallallahu 'alaihi wasallam ordered the dog to be taken out." Abu Isa said : This hadith is hasan sahih , and in this chapter, there is also a hadith from 'Aisyah and Abu Talhah.

Hadith Corroboration

:

Imam Ahmad : 574, 598, 774, 1113, 1183, 1205, 1223, 1223, 2378, 4477, 4921, 5507, 5811, 8584, 11426, 15752, 15754, 15760, 15774, 20775, 21909, 23281, 23370, 24684, 24896, 25572

Imam Bukhari : 1963, 2421, 2985, 2986, 2987, 2988, 3075, 3102, 3701, 5495, 5500, 5501, 5503, 5504, 7002, 7003

Imam Muslim : 927, 3928, 3929, 3930, 3931, 3932, 3933, 3941, 3942, 3948

Imam Abu Dawud : 196, 3622, 3623, 3624, 3626, 3627, 3695

Imam Tirmidzi : 2728, 2729, 2730

Imam Nasa'i : 261, 4207, 4208, 4209, 5252, 5253, 5254, 5255, 5256, 5270

Imam Ibnu Majah : 3639, 3640, 3641

Imam Malik : 1523, 1525

Imam Darimi : 258

ASSESSMENT OF RED CLOTHING

Hadith Imam Tirmidzi Number 2731

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ أَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدِّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُمْ كَرِهُوا لُبْسَ الْمُعْصَفِرِ وَرَأَوْا أَنَّ مَا صُبِغَ بِالْحُمْرَةِ بِالْمَدَرِ أَوْ غَيْرِ ذَلِكَ فَلَا بَأْسَ بِهِ إِذَا لَمْ يَكُنْ مُعْصَفَرًا

Narrated to us [Abbas bin Muhammad Al Baghdadi] has told us [Ishaq bin Manshur] has told us [Isra'il] from [Abu Yahya] from [Mujahid] from [Abdullah bin 'Amru] he said : "A person wearing two red cloths passed by, then said hello to the Prophet peace be upon him , but he did not respond to his greetings." Abu Isa said : This hadith is hasan gharib from this line. The meaning of this hadith according to scholars, is that they forbid wearing clothes dyed yellow (all parts of it), they are of the opinion that cloth dyed red with madar (a type of dry clay) or something else is fine, if the color does not turn yellow."

Hadith Corroboration

Imam Ahmad : 19835, 20953

Imam Bukhari : 325

Imam Muslim : 555

Imam Abu Dawud : 15, 3547

Imam Tirmidzi : 83, 2644, 2731

Imam Nasa'i : 37, 38

Imam Ibnu Majah : 347

PROHIBITION ON WEARING GOLD RINGS AND DRINKING MADE FROM WHEAT

Hadith Imam Tirmidzi Number 2732

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ قَالَ عَلِيُّ بْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ الْقَسِيِّ وَعَنْ الْمِثْرَةِ وَعَنْ الْجِعَةِ قَالَ أَبُو الْأَحْوَصِ وَهُوَ شَرَابٌ يَتَّخَذُ بِمِصْرَ مِنَ الشَّعِيرِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu Al Ahwash] from [Abu Ishaq] from [Hubairah bin Yarim] he said : [Ali] said : The Prophet shallallahu 'alaihi wasallam forbade wearing gold rings, qassi, mitsarah and ji'ah." Abu Al Ahwash said : "It is a drink made from barley in Egypt." Abu Isa said : This hadith is hasan saheeh.

Hadith Corroboration

Imam Ahmad : 684, 775, 788, 895, 955, 992, 993, 1047, 1058, 3531, 5491, 9671, 16268, 16297, 16315, 16322, 19130

Imam Muslim : 3874

Imam Abu Dawud : 3525, 3530

Imam Nasa'i : 1031, 1033, 5074, 5075, 5076, 5084, 5089, 5094, 5173, 5175, 5178, 5179, 5223

Imam Ibnu Majah : 3632, 3644

THE COMMANDS AND PROHIBITIONS OF THE PROPHET

Hadith Imam Tirmidzi Number 2733

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ عَنْ مَقْرِنٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِاتِّبَاعِ الْجَنَازَةِ وَعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَنَصْرِ الْمَظْلُومِ وَإِبْرَارِ الْقَسَمِ وَرَدِّ السَّلَامِ وَنَهَانَا عَنْ سَبْعٍ عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلَقَةِ الذَّهَبِ وَأَنِيبَةِ الْفِضَّةِ وَلُبْسِ الْحَرِيرِ وَالذِّبَاجِ وَالْإِسْتَبْرَقِ وَالْقَسِّيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَشْعَثُ بْنُ سُلَيْمٍ هُوَ أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ اسْمُهُ سُلَيْمٌ بْنُ الْأَسْوَدِ

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] and [Abdurrahman bin Mahdi] both said : has told us [Syu'bah] from [Al Asy'ats bin Sulaim] from [Mu'awiyah bin Suwaid bin Muqarrin] from [Al Barra` bin Azib] he said : Rasulullah peace be upon him ordered us seven things and prohibited seven things, he ordered us to accompany corpses, visit sick people, pray for people who sneeze, fulfill invitations, help people who are persecuted, fulfill oaths and answer greetings. He forbade us seven things, namely wearing gold rings or gold necklaces, gold vessels, wearing silk, thick silk and thin silk and qassi." Abu Isa said : This hadith is hasan sahih . Ash'ats bin Sulaim is Ash'ats bin

Abu Al Asy Sya'tsa`, his name is Sulaim bin Al Aswad.

Hadith Corroboration

Imam Ahmad : 17900, 17904

Imam Bukhari : 1163, 2265, 4777, 5204, 5218, 5401, 5414, 5754, 5766

Imam Muslim : 3848

Imam Tirmidzi : 2733

Imam Nasa'i : 1913

WHITE CLOTHES AND SHROUDING THE DEAD

Hadith Imam Tirmidzi Number 2734

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَظْهَرُ وَأَطْيَبُ وَكَفَّنُوا فِيهَا مَوْتَاكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمرَ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Habib bin Abu Thabit] from [Maimun bin Abu Syabib] from [Samurah bin Jundub] he said : The Prophet peace be upon him said: "Wear white clothes, because they are purer and better, and use white cloth to cover your dead." Abu Isa said : This hadith is hasan sahih , and in this chapter, there are also hadiths from Ibn Abbas and Ibn Umar.

Hadith Corroboration

Imam Ahmad : 2109, 3251, 19246, 19295, 19325, 19335, 19352

Imam Abu Dawud : 3380, 3539

Imam Nasa'i : 1870, 5227

Imam Ibnu Majah : 3556, 3557

THE RED CLOTHES OF THE PROPHET

Hadith Imam Tirmidzi Number 2735

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنْ الْأَشْعَثِ وَهُوَ ابْنُ سَوَّارٍ عَنْ أَبِي إِسْحَقَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَّانٍ فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حمراءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَشْعَثِ

Narrated to us [Hannad] has told us [Abtsar bin Al Qasim] from [Al Asy'ats namely Ibn Sawwar] from [Abu Ishaq] from [Jabir bin Samurah] he said : "On the night of the full moon I saw Rasulullah shallallahu 'alaihi wasallam, I saw Rasulullah shallallahu 'alaihi wasallam and saw the moon, at that time he was wearing red clothes, to me he looked better than the moon." Abu Isa said : This hadith is hasan gharib, we do not know it except from the hadith of Al Asy'ats.

Hadith Corroboration

Imam Ahmad : 23638

THE RED CLOTHES OF THE PROPHET

Hadith Imam Tirmidzi Number 2736

وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ رَأَيْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً
حُمْرَاءَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ بِهَذَا وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا قَالَ سَأَلْتُ مُحَمَّدًا
قُلْتُ لَهُ حَدِيثُ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ أَصَحُّ أَوْ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ فَرَأَى كِلَا الْحَدِيثَيْنِ صَحِيحًا وَفِي الْبَابِ
عَنِ الْبَرَاءِ وَأَبِي جُحَيْفَةَ

Narrated to us [Syu'bah] and [Ats Tsauri] from [Abu Ishaq] from [Al Bara` bin Azib] he said : I saw Rasulullah shallallahu 'alaihi wasallam wearing red clothes." Narrated to us [Mahmud bin Ghailan] like that, has told us [Waki'] has told us [Sufyan] from [Abu Ishaq] and has told us [Muhammad bin Basyr] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Abu Ishaq] with a similar hadith. In that hadith, there is more discussion of this hadith. The narrator said : I asked Muhammad, I said to him: "Is the hadith of Abu Ishaq from Al Barra` more authentic or the hadith of Jabir bin Samurah?"

THE GREEN BLANKET OF THE PROPHET

Hadith Imam Tirmidzi Number 2737

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ بْنُ لَقِيْطٍ عَنْ أَبِيهِ عَنْ أَبِي
رِمَّةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ إِيَادٍ وَأَبُو رِمَّةَ التَّيْمِيُّ يُقَالُ اسْمُهُ حَبِيبُ بْنُ حَيَّانَ وَيُقَالُ اسْمُهُ
رِفَاعَةُ بْنُ يَثْرِبِيٍّ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us ['Ubaidullah bin Iyad bin Laqith] from [his father] from [Abu Rimtsah] he said : "I once saw the Prophet peace be upon him wearing two green blankets." Abu Isa said : This hadith is hasan gharib, we only know it from the hadith of 'Ubaidullah bin Iyad and Abu Rimtsah At Taimi. Some say that his name is Habib bin Hayyan, others say his name is Rifa'ah bin Yatsribi.

Hadith Corroboration
Imam Ahmad : 6820
Imam Nasa'i : 1554, 5224

BLACK FEATHER CLOTHES OF THE PROPHET

Hadith Imam Tirmidzi Number 2738

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ أَخْبَرَنِي أَبِي عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعْرِ أَسْوَدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Yahya bin Zakariya bin Abu Za'idah] has told me [my father] from [Mush'ab bin Syaibah] from [Shafiyah bint Syaibah] from ['Aisyah] he said : "One morning, the Prophet peace be upon him went out wearing black fur clothes." Abu Isa said : This hadith is hasan gharib authentic.

Hadith Corroboration

Imam Ahmad : 24132

Imam Muslim : 3881

Imam Abu Dawud : 3513

THE RASULULLAH'S WORN CLOTHING AND BLANKET

Hadith Imam Tirmidzi Number 2739

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ أَبُو عُثْمَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانٍ أَنَّهُ حَدَّثَهُ جَدَّتَاهُ صَفِيَّةُ بِنْتُ عَلِيٍّ وَدُحَيْبَةُ بِنْتُ عَلِيٍّ حَدَّثَتَاهُ عَنْ قَيْلَةَ بِنْتِ مُحْرَمَةَ وَكَانَتَا رَبِيبَتَيْهَا وَقَيْلَةُ جَدَّةُ أَبِيهِمَا أُمُّ أُمِّهِ أَنَّهَا قَالَتْ قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ الْحَدِيثَ بِطَوْلِهِ حَتَّى جَاءَ رَجُلٌ وَقَدْ ارْتَفَعَتِ الشَّمْسُ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ وَرَحِمَهُ اللَّهُ وَعَلَيْهِ تَعْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَالُ مُلَيَّتَيْنِ كَانَتَا بَزْعُفَرَانٍ وَقَدْ نَفَضَتَا وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَسِيبٌ لَخْلَةٍ قَالَ أَبُو عِيسَى حَدِيثٌ قَيْلَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ حَسَّانٍ

Narrated to us ['Abdu bin Humaid] has told us ['Affan bin Muslim Ash Shaffar Abu Uthman] has told us [Abdullah bin Hassan] that two of his grandmothers, namely [Shafiyyah bint 'Ulayyah] and [Duhaibah bint 'Ulaibah] have told him, from [Qailah bint Makhramah], both of them (Shafiyah and Duhaibah) are Qailah's stepdaughters, while Qailah is the grandmother of both of their fathers, he said : "We came to the Prophet peace be upon him , - then he mentioned a long hadith - until someone came, while the sunlight was rising in a section, then he said: "ASSALAAMU 'ALAIKA YA RASULAllah," Rasulullah peace be upon him answered: "WA'ALAIKAS SALAM WARAHMATULLAAH." He, namely the Prophet peace be upon him , was wearing old clothes and a blanket filled with oil. za'faran, at that time the Prophet peace be upon him brought date palm fronds." Abu Isa said : We do not know the Qailah hadith except from the hadith of Abdullah bin Hasan.

Hadith Corroboration

Imam Ibnu Majah : 3685, 3701

PROHIBITION ON WEARING ZA'FARAN

Hadith Imam Tirmidzi Number 2740

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّزَعُّفِ لِلرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ إِسْمَاعِيلَ ابْنِ عَلِيَّةٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّزَعُّفِ حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا آدَمُ عَنْ شُعْبَةَ قَالَ أَبُو عِيسَى وَمَعْنَى كَرَاهِيَةِ التَّزَعُّفِ لِلرِّجَالِ أَنْ يَتَزَعَّفَ الرَّجُلُ يَعْني أَنْ يَتَطَيَّبَ بِهِ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] he said, -and narrated from another route- has told us [Ishaq bin Manshur] has told us [Abdurrahman bin Mahdi] from [Hammad bin Zaid] from [Abdul Aziz bin Shuhaib] from [Anas bin Malik] he said : "The Prophet peace be upon him forbade a man to wear za'faran." Abu Isa said : This hadith is hasan sahih . [Syu'bah] narrated this hadith from [Isma'il bin 'Ulayyah] from [Abdul Aziz bin Shuhaib] from [Anas] that the Prophet peace be upon him forbade wearing za'faran. Narrated to us [Abdullah bin Abdurrahman] like that, has told us [Adam] from [Shu'bah]. Abu Isa said : "The makruh meaning of wearing za'faran for men is when it is used for perfume."

Hadith Corroboration

Imam Ahmad : 12474

Imam Abu Dawud : 3647

Imam Nasa'i : 2659, 2660

PROHIBITION OF USING YELLOW FRAGRANCE OIL

Hadith Imam Tirmidzi Number 2741

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ سَمِعْتُ أَبَا حَفْصِ بْنِ عُمَرَ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصَرَ رَجُلًا مُتَخَلِّقًا قَالَ اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ اخْتَلَفَ بَعْضُهُمْ فِي هَذَا الْإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ عَلِيُّ بْنُ يَحْيَى بْنُ سَعِيدٍ مَنْ سَمِعَ مِنْ عَطَاءِ بْنِ السَّائِبِ قَدِيمًا فَسَمَاعُهُ صَحِيحٌ وَسَمَاعُ شُعْبَةَ وَسُفْيَانَ مِنْ عَطَاءِ بْنِ السَّائِبِ صَحِيحٌ إِلَّا حَدِيثَيْنِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ زَادَانَ قَالَ شُعْبَةُ سَمِعْتُهُمَا مِنْهُ بِآخِرَةٍ قَالَ أَبُو عِيسَى يُقَالُ إِنَّ عَطَاءَ بْنَ السَّائِبِ كَانَ فِي آخِرِ أَمْرِهِ قَدْ سَاءَ حِفْظُهُ وَفِي الْبَابِ عَنْ عَمَّارٍ وَأَبِي مُوسَى وَأَنَسٍ وَأَبُو حَفْصٍ هُوَ أَبُو حَفْصِ بْنِ عُمَرَ

Narrated to us [Mahmud bin Ghailan] has related to us [Abu Daud Ath Thayalisi] from [Syu'bah] from [Atha` bin As Sa`ib] he said : I heard [Abu Hafs bin Umar] narrate from

[Ya'la bin Murrah] that the Prophet peace be upon him saw a man covered in yellow perfume, then he said: "Go and wash then wash and do not repeat it again." Abu Isa said : This hadith is hasan, some scholars have different opinions about this sanad from Atha` bin As Sa`ib, Ali said that Yahya bin Sa'id said : Whoever heard from Atha` in the past, then the hadith he heard is sahih, while the hadith heard by Shu'bah and Sufyan from Atha` bin Sa`ib is sahih, except for two hadiths namely from Atha` from Zadzan where Shu'bah said : I heard from him in the last days (of his life). Abu Isa said: It is said that Atha` ibn Sa`ib's memorization was poor in the final years of his life. And in this chapter, there are also hadiths from 'Ammar, Abu Musa, Anas, and Abu Hafs, namely Abu Hafs ibn Umar.

Hadith Corroboration
Imam Nasa'i : 5034, 5035

PROHIBITION OF USING SILK FABRICS IN THE WORLD

Hadith Imam Tirmidzi Number 2742

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ حَدَّثَنِي مَوْلَى أَسْمَاءَ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ عُمَرَ يُذَكِّرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ وَفِي الْبَابِ عَنْ عَلِيٍّ وَحُذَيْفَةَ وَأَنَسٍ وَغَيْرِ وَاحِدٍ وَقَدْ ذَكَرْنَاهُ فِي كِتَابِ اللَّبَاسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصَّدِّيقِ وَاسْمُهُ عَبْدُ اللَّهِ وَيُكْنَى أَبَا عَمْرٍو وَقَدْ رَوَى عَنْهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ

Narrated to us [Ahmad bin Mani'] has told us [Ishaq bin Yusuf Al Azraq] has told us [Abdul Malik bin Abu Sulaiman] has told us [Former slave Asma`] from [Ibn Umar] he said : I heard [Umar] mention, that the Prophet peace be upon him said: "Whoever wears silk cloth in the world, then he will not wear it in the hereafter." And in this chapter, there are also hadiths from Ali, Hudzaifah, Anas and others. We have mentioned it in kitabul libas (book about clothes). Abu Isa said : This hadith is hasan sahih, has been narrated from several chains of narrators from Abu 'Amru former slave Asma` bint Abu Bakr Ash Siddiq, his name is Abdullah while his nickname is Abu 'Amru. Atha` bin Abu Rabah and 'Amru bin Dinar narrated hadith from him.

Hadith Corroboration
Imam Ahmad : 118, 176, 243, 259, 303, 10750, 11547, 13481, 15534
Imam Bukhari : 5382, 5384, 5385, 5386
Imam Muslim : 3856, 3866, 3867
Imam Nasa'i : 5209, 5210, 5211

DISTRIBUTION OF CLOTHES BY THE PROPHET

Hadith Imam Tirmidzi Number 2743

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ

أَقْبِيَّةً وَلَمْ يُعْطِ مُحْرَمَةً شَيْئًا فَقَالَ مُحْرَمَةٌ يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقْتُ مَعَهُ قَالَ ادْخُلْ فَأَدْعُهُ لِي فَدَعَوْتُهُ لَهُ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ خَبَأْتُ لَكَ هَذَا قَالَ فَنَظَرْتُ إِلَيْهِ فَقَالَ رَضِيَ مُحْرَمَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَابْنُ أَبِي مُلَيْكَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ

Narrated to us [Qutaibah] Narrated to us [Al Laits] from [Abumulaikah] from [Al Miswar bin Al Makhramah] that the Messenger of Allah peace be upon him once distributed clothes, and did not give any share at all to Makhramah, so Makhramah said : "O my son, go with us to the Messenger of Allah peace be upon him , " I went with him, then Makhramah said : "Come in and call him for me," I called him, then the Prophet peace be upon him came out carrying clothes, saying: "I saved this for you." Al Miswar said : Makhramah looked at him, then said : "Makhramah is willing." Abu Isa said : This hadith is saheeh, Ibn Awalkah's name is Abdullah bin 'Ubaidullah bin Abumulaikah.

Hadith Corroboration
Imam Bukhari : 2409, 2463, 5354
Imam Muslim : 1750, 1751
Imam Nasa'i : 5229

SHOWING GOD'S BLESSINGS

Hadith Imam Tirmidzi Number 2744

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ وَفِي الْبَابِ عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Al Hasan bin Muhammad Az Za'farani] has told us ['Affan bin Muslim] has told us [Hammam] from [Qatadah] from ['Amr bin Shu'aib] from [His father] from [His grandfather] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Indeed Allah is pleased when he sees the traces of His favors given to His servants." And in this chapter, there is also a hadith from Abul Ahwas from his father and Imran bin Hushain and Ibn Mas'ud, Abu Isa said : This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 7759

BLACK SHOES AND THE PROPHET'S ABOMINATION

Hadith Imam Tirmidzi Number 2745

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ النَّجَاشِيِّ

أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا قَالَ هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَلْهَمٍ وَقَدْ رَوَاهُ مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ دَلْهَمٍ

Narrated to us [Hannad] has told us [Waki'] from [Dalham bin Salih] from [Hujair bin 'Abdullah] from [Ibn Buraidah] from [his father] that Najasyi presented a pair of black shoes that were not embroidered to the Prophet peace be upon him , then he put them on and performed ablution while wiping them." Abu Isa said : This hadith is hasan, we only know this hadith from a hadith Dalham, while [Muhammad bin Rabi'ah] has narrated it from [Dalham].

Hadith Corroboration
Imam Ahmad : 21903
Imam Ibnu Majah : 542, 3610

PROHIBITION ON PLEASE OUT GRAY HAIR Hadith Imam Tirmidzi Number 2746

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نَتْفِ الشَّيْبِ وَقَالَ إِنَّهُ نُورُ الْمُسْلِمِ قَالَ هَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ وَغَيْرِ وَاحِدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ

Narrated to us [Harun bin Ishaq Al Hamdani] related to us [Abdah] from [Muhammad bin Ishaq] from [Amr bin Shu'aib] from [his father] from [his grandfather] that the Prophet (peace and blessings of Allah be upon him) forbade plucking out gray hair, saying: "Verily, gray hair is a light for a Muslim." Abu Isa said : This hadith is hasan, it has been narrated from [Abdurrahman bin Al Harith] and others from [Amr bin Shu'aib].

Hadith Corroboration
Imam Ahmad : 6385, 6385, 6388, 6388, 6630, 6630, 6642, 6642, 6668, 6668, 6694, 6694
Imam Abu Dawud : 3670, 3670
Imam Tirmidzi : 2746, 2746
Imam Nasa'i : 4982, 4982
Imam Ibnu Majah : 3711, 3711

A TRUSTWORTHY ADVISOR Hadith Imam Tirmidzi Number 2747

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْتَشَارُ مُؤْتَمَنٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ النَّخَوِيِّ وَشَيْبَانَ هُوَ صَاحِبُ كِتَابٍ وَهُوَ صَحِيحُ الْحَدِيثِ وَيُكْنَى أَبَا مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الْجُبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ قَالَ عَبْدُ الْمَلِكِ بْنِ عُمَيْرٍ

إِنِّي لَأُحَدِّثُ الْحَدِيثَ فَمَا أَخْرِمُ مِنْهُ حَرْفًا

Narrated to us [Ahmad bin Mani'] has told us [Al Hasan bin Musa] has told us [Syaiban] from [Abdul Malik bin 'Umair] from [Abu Salamah bin Abdurrahman] from [Abu Hurairah] he said : The Prophet peace be upon him said: "An advisor should be a trustworthy person." Abu Isa said : This hadith is hasan, many people narrate this hadith from Syaiban bin Abdurrahman An Nahwi, while Syaiban is the owner of the book, the hadith is authentic, his nickname is Abu Mu'awiyah. Narrated to us Abdul Jabbar bin Al 'Ala Al Athar from Sufyan bin 'Uyainah, he said : Abdul Malik bin 'Umair said : I conveyed the hadith and I did not omit a single letter.

Hadith Corroboration
Imam Abu Dawud : 4463
Imam Ibnu Majah : 3735, 3736
Imam Darimi : 2341

A TRUSTWORTHY ADVISOR (FROM UMMU SALAMAH)

Hadith Imam Tirmidzi Number 2748

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ ابْنِ جُدْعَانَ عَنْ جَدَّتِهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْتَشَارُ مُؤْتَمَنُوفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أُمِّ سَلَمَةَ

Narrated to us [Abu Kuraib] has told us [Waki'] from [Daud bin Abu Abdullah] from [Ibn Jud'an] from [his grandmother] from [Umm Salamah], he said : The Prophet peace be upon him said: "An advisor should be someone who is trustworthy (can be trusted)." And in this chapter, there are also hadiths from Ibn Mas'ud, Abu Hurairah and Ibn Umar. Abu Isa said : This hadith is gharib from the hadith of Umm Salamah.

Hadith Corroboration
Imam Abu Dawud : 4463
Imam Ibnu Majah : 3735, 3736
Imam Darimi : 2341

BAD LUCK TO WOMEN, DOMESTIC PLACES AND VEHICLES

Hadith Imam Tirmidzi Number 2749

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّؤْمُ فِي ثَلَاثَةٍ فِي الْمَرْأَةِ وَالْمَسْكَنِ وَالِدَابَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَبَعْضُ أَصْحَابِ الزُّهْرِيِّ لَا يَذْكُرُونَ فِيهِ عَنْ حَمْزَةَ إِنَّمَا يَقُولُونَ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَكَذَا رَوَى لَنَا ابْنُ أَبِي عُمَرَ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ

عَبْدُ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ وَلَمْ يَذْكُرْ فِيهِ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ وَرِوَايَةُ سَعِيدٍ أَصَحُّ لِأَنَّ عَلِيَّ بْنَ الْمَدِينِيِّ وَالْحَمِيدِيَّ رَوَيَا عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ وَذَكَرَا عَنْ سُفْيَانَ قَالَ لَمْ يَرَوْا لَنَا الزُّهْرِيَّ هَذَا الْحَدِيثَ إِلَّا عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ وَرَوَى مَالِكٌ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ وَقَالَ عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِمَا وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ وَعَائِشَةَ وَأَنَسٍ وَقَدْ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالْذَّابَّةِ وَالْمَسْكَنِ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Az Zuhri] from [Salim] and [Hamzah] - two sons of Abdullah bin Umar, from [his father] that Rasulullah shallallahu 'alaihi wasallam said: "(Sometimes) bad luck is in three things, namely; women, residence and riding animals (vehicles)." Abu Isa said : This hadith is hasan sahih , some of Az Zuhri's friends did not mention it from Hamzah, they only said : From Salim from his father from the Prophet peace be upon him . Thus Ibn Abu Umar narrated this hadith to us, from Sufyan bin 'Uyainah from Az Zuhri from Salim and Hamzah, - two sons of Abdullah bin Umar, - from his father from the Prophet peace be upon him . Narrated to us [Sa'id bin Abdurrahman] has told us [Sufyan] from [Az Zuhri] from [Salim] from [his father] from the Prophet peace be upon him like that, but he did not mention; Sa'id bin Abdurrahman from Hamzah. Meanwhile, Sa'id's history is more authentic, because [Ali bin Al Madini] and [Humaidi] narrated it from [Sufyan] from [Az Zuhri] from [Salim] from [his father], both of them mentioned; from Sufyan. Abu Isa said : Az Zuhri did not narrate this hadith to us except from Salim from Ibn Umar. [Malik] also narrated this hadith from [Az Zuhri] and said : From [Salim] and [Hamzah] - two sons of Abdullah bin Umar, - from [both their fathers]. In this case, there is a similar hadith from Sahl bin Sa'ad, 'Aisyah and Anas. And it was narrated from the Prophet peace be upon him , he said: "If bad luck is in something, then it is in women, riding animals (vehicles) and residence."

Hadith Corroboration

Imam Ahmad : 1420, 1472, 4316, 4691, 5318, 5692, 5822, 5920, 6117, 7544, 14047, 21769, 21796, 24894

Imam Bukhari : 1957, 2646, 2647, 4703, 4704, 4705, 5312, 5329

Imam Muslim : 4127, 4128, 4129, 4130, 4131, 4132

Imam Abu Dawud : 3420, 3421

Imam Tirmidzi : 2749, 2750

Imam Nasa'i : 3512, 3513, 3514

Imam Ibnu Majah : 1983, 1984, 1985

Imam Malik : 1537, 1538

GOOD AND MISCELLANEOUS IN THE HOUSE, WIFE, AND VEHICLE Hadith Imam Tirmidzi Number 2750

وَقَدْ رَوَى عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا شُؤْمَ وَقَدْ يَكُونُ الْيَمْنُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ سُلَيْمَانَ بْنِ سُلَيْمٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِي عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ عَمِّهِ حَكِيمٍ بْنِ مُعَاوِيَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

And it has been narrated from Hakim bin Mu'awiyah that he said : I heard the Prophet peace be upon him say: "There is no misfortune, and sometimes blessings are in the house, wife and vehicle." Narrated to us the like, has told us [Isma'il bin Ayyasy] from [Sulaiman bin Sulaim] from [Yahya bin Jabir Ath Tha`i] from [Mu'awiyah bin Hakim] from [his uncle, Hakim bin Mu'awiyah] from the Prophet peace be upon him with this hadith.

Hadith Corroboration

Imam Ahmad : 1420, 1472, 4316, 4691, 5318, 5692, 5822, 5920, 6117, 7544, 14047, 21769, 21796, 24894

Imam Bukhari : 1957, 2646, 2647, 4703, 4704, 4705, 5312, 5329

Imam Muslim : 4127, 4128, 4129, 4130, 4131, 4132

Imam Abu Dawud : 3420, 3421

Imam Tirmidzi : 2749, 2750

Imam Nasa'i : 3512, 3513, 3514

Imam Ibnu Majah : 1983, 1984, 1985

Imam Malik : 1537, 1538

PROHIBITION ON TWO PEOPLE WHISPERING WITHOUT INCLUDE A THIRD

Hadith Imam Tirmidzi Number 2751

حَدَّثَنَا هَنَادٌ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ قَالَ ح وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا وَقَالَ سُفْيَانُ فِي حَدِيثِهِ لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يُحْزِنُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ وَاللَّهُ عَزَّ وَجَلَّ يَكْرَهُ أَدَى الْمُؤْمِنِ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ

Having told us [Hannad] he said : has told us [Abu Mu'awiyah] from [Al A'masy] he said. (And narrated from another route) has told me [Ibn Abu Umar] has told us [Sufyan] from [Al A'masy] from [Syaqiq] from [Abdullah] he said : The Prophet peace be upon him said: "If there are three of you, don't let two people whisper without including the third person." Sufyan said in his hadith; "Don't let two people whisper without including a third person, because that will make him sad." Abu Isa said : This hadith is hasan sahih . And it was narrated from the Prophet peace be upon him , he said: "Don't let two people whisper without including the other, because that will hurt the believer, and Allah 'azza wajalla hates hurting the believer." In this case, there are similar hadiths from Ibn Umar, Abu Hurairah and Ibn Abbas.

Hadith Corroboration

Imam Ahmad : 3379, 3834, 3835, 3884, 3897, 3961, 3975, 4175, 4192, 4218, 4336, 4456, 4639, 4781, 5007, 5168, 5244, 5751, 5982, 5988, 6054, 8259

Imam Bukhari : 5814, 5816

Imam Muslim : 4052, 4053, 4054

Imam Ibnu Majah : 3765

Imam Malik : 1568, 1569

Imam Darimi : 2542

THE GIVING OF THIRTEEN CALM BY THE PROPHET

Hadith Imam Tirmidzi Number 2752

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْيَضَ قَدْ شَابَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ وَأَمَرَ لَنَا بِثَلَاثَةِ عَشَرَ قَلُوصًا فَذَهَبْنَا نَقْبِضُهَا فَأَتَانَا مَوْتُهُ فَلَمْ يُعْطُونَا شَيْئًا فَلَمَّا قَامَ أَبُو بَكْرٍ قَالَ مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَّةٌ فَلْيَجِئْ فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى مَرْوَانُ بْنُ مُعَاوِيَةَ هَذَا الْحَدِيثَ بِإِسْنَادٍ لَهُ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ وَلَمْ يَزِيدُوا عَلَى هَذَا

Narrated to us [Washil bin Abdul A'la Al Kufi] has told us [Muhammad bin Fudlail] from [Isma'il bin Abu Khalid] from [Abu Juhaifah] he said : I saw (the face of) Rasulullah shallallahu 'alaihi wasallam white (slightly reddish) and gray looking, while Al Hasan bin Ali looked like him, he ordered us (his people) to give thirteen young camels, we then went to take them, before we had time to take them, the news of his death reached us, then they (the companions) did not give me anything. When Abu Bakr stood up, he said : "Whoever has responsibility from the Messenger of Allah peace be upon him , let him come." I went to him and told him, then he ordered to give us thirteen camels." Abu Isa said : This hadith is hasan. [Marwan bin Mu'awiyah] also narrated this hadith with its chain of transmission from [Abu Juhaifah] as above. And others also narrated from Isma'il bin Abu Khalid from Abu Juhaifah, he said: I saw the Prophet peace be upon him while Al Hasan bin Ali resembled him." They did not add more than this.

Hadith Corroboration
Imam Bukhari : 3279
Imam Muslim : 4324
Imam Tirmidzi : 2753, 3710

AL HASAN BIN ALI IS SIMILAR TO THE PROPHET

Hadith Imam Tirmidzi Number 2753

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ حَدَّثَنَا أَبُو جُحَيْفَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ قَالَ أَبُو عَيْسَى وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هَذَا وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبُو جُحَيْفَةَ اسْمُهُ وَهَبُ السَّوَائِي

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Isma'il bin Abu Khalid] has told us [Abu Juhaifah] he said : I saw Rasulullah shallallahu 'alaihi wasallam while Al Hasan bin Ali looked like him." Abu Isa said : That is also what was narrated by several people from Isma'il bin Abu Khalid. In this case, there is a similar hadith from Jabir. Abu Juhaifah's name is Wahb As Suwa'i.

Hadith Corroboration

THE PROPHET MADE HIS PARENTS AS A RANSOM FOR SA'AD BIN ABI WAQQASH

Hadith Imam Tirmidzi Number 2754

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيٍّ قَالَمَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ أَبِي وَقَّاصٍ

Narrated to us [Ibrahim bin Sa'id Aljauhari] has told us [Sufyan bin 'Uyainah] from [Yahya bin Sa'id] from [Sa'id bin Al Musayyab] from [Ali] he said : I have never heard of the Messenger of Allah (peace and blessings of Allah be upon him) making his parents a ransom for anyone other than Sa'd bin Abi Waqqash."

Hadith Corroboration
Imam Bukhari : 3752

THE PROPHET MADE HIS PARENTS AS A RANSOM FOR SA'AD BIN ABI WAQQASH

Hadith Imam Tirmidzi Number 2755

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُدْعَانَ وَيَحْيَى بْنِ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ قَالَ عَلِيٌّمَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَهُ يَوْمَ أُحُدٍ أَرَمَ فِدَاكَ أَبِي وَأُمِّي وَقَالَ لَهُ أَرَمَ أَيُّهَا الْغُلَامُ الْحَزَوْرُوْنِي الْبَابُ عَنِ الزُّبَيْرِ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ

Narrated to us [Al Hasan bin Ash Shabbah Al Bazzar] has told us [Sufyan] from [Ibn Jud'an] and [Yahya bin Sa'id] both heard [Sa'id bin Al Musayyab] say; [Ali] said : Rasulallah shallallahu 'alaihi wasallam never made his father and mother a ransom for anyone except Sa'd bin Abi Waqqash. He said it during the battle of Uhud: "Throw, for the sake of my father and mother as your redeemer." He also said to him: "Throw, O strong young man." In this case, there are similar hadiths from Az Zubair and Jabir. Abu Isa said : This hadith is hasan sahih and was narrated through several channels from Ali.

Hadith Corroboration
Imam Ahmad : 671, 968, 1090, 1530
Imam Bukhari : 2690, 3749, 3751, 3753, 5716
Imam Muslim : 4431
Imam Tirmidzi : 3686
Imam Ibnu Majah : 126, 127

THE PROPHET MADE HIS PARENTS AS A RANSOM FOR SA'AD BIN ABI WAQQASH

Hadith Imam Tirmidzi Number 2756

وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَجَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ قَالَ أَرَمَ فِدَاكَ أَبِي وَأُمِّي حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

It has been narrated from several people, from Yahya bin Sa'id from Sa'id bin Al Musayyab from Sa'd bin Abu Waqqash he said : Rasulullah shallallahu 'alaihi wasallam once made his parents as a ransom for me during the battle of Uhud, he said: "Throw it away, for the sake of my father and mother it will be your ransom." Having told us [Qutaibah] like that, having told us [Al Laits bin Sa'ad] and [Abdul Aziz bin Muhammad] from [Yahya bin Sa'id] from [Sa'id bin Al Musayyab] from [Sa'd bin Abu Waqqash] he said : "The Messenger of Allah peace be upon him made his parents a ransom for me." This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 968, 1090, 1334, 1349, 1413, 1479, 1530

Imam Bukhari : 2690, 3446, 3749, 3750, 3751, 3753, 5716

Imam Muslim : 4430

Imam Tirmidzi : 3687

Imam Ibnu Majah : 120, 126, 127

THE PROPHET CALLS ANAS

Hadith Imam Tirmidzi Number 2757

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا أَبُو عَثْمَانَ شَيْخٌ لَهُ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا بُنَيَّ فِي الْبَابِ عَنْ الْمُغِيرَةِ وَعُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ وَأَبُو عَثْمَانَ هَذَا شَيْخٌ ثِقَةٌ وَهُوَ الْجَعْدُ بْنُ عُثْمَانَ وَيُقَالُ ابْنُ دِينَارٍ وَهُوَ بَصْرِيٌّ وَقَدْ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَشُعْبَةُ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib] has told us [Abu 'Awanah] has told us [Abu Uthman] - a shaykh of his - from [Anas] that the Prophet peace be upon him said to him: "O my son." And in this chapter, there are hadiths from Al Mughirah and Umar bin Abu Salamah. Abu Isa said : This hadith hasan shahih gharib from this route, and this hadith was also narrated through another route from Anas, while Abu Uthman was a tsiqah sheikh, he was Al Ja'd bin Uthman and was also called Ibn Dinar, he was from Basrah, people who have narrated hadith from him include; Yunus bin Ubaid, Syu'bah and not a few of the ulama."

Hadith Corroboration

Imam Ahmad : 13527

BABY NAMES AND AQIQAH

Hadith Imam Tirmidzi Number 2758

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَنِي عَمِّي يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَوَضَعَ الْأَذَى عَنْهُ وَالْعَقَّالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ubaiddullah bin Sa'd bin Ibrahim bin Sa'd bin Ibrahim bin Abdurrahman bin 'Auf] has told me my uncle, namely [Ya'qub bin Ibrahim] has told us [Syarik] from [Muhammad bin Ishaq] from [Amru bin Syu'aib] from [his father] from [his grandfather] that the Prophet shallallahu 'alaihi wasallam ordered to give a name to the baby born on the seventh day, clean the dirt from it and perform aqiqah." Abu Isa said : This hadith is hasan gharib.

THE NAMES THAT GOD MOST LIKES

Hadith Imam Tirmidzi Number 2759

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرِو الْوَرَّاقُ الْبَصْرِيُّ حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ عَنْ عَلِيِّ بْنِ صَالِحٍ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdurrahman bin Al Aswad Abu 'Amru Al Warraq Al Bashri] has told us [Mu'ammarr bin Sulaiman Ar Raqqi] from [Ali bin Salih Al Makki] from [Abdullah bin Uthman] from [Nafi'] from [Ibn Umar] from the Prophet peace be upon him , he said: "The names that Allah 'azza wajalla likes most are Abdullah and Abdurrahman." Abu Isa said : This hadith hasan gharib through this route.

Hadith Corroboration

Imam Ahmad : 4544, 5848, 16945, 16946, 16947, 16948, 18258

Imam Muslim : 3975

Imam Abu Dawud : 4298, 4299

Imam Tirmidzi : 2759, 2760

Imam Nasa'i : 3509

Imam Ibnu Majah : 3718

Imam Darimi : 2579

THE NAMES THAT GOD MOST LIKES

Hadith Imam Tirmidzi Number 2760

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيُّ عَنْ نَافِعٍ عَنْ ابْنِ
عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ هَذَا حَدِيثٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ

Narrated to us [Uqbah bin Mukram Al Ammi Al Bashri] has told us [Abu 'Ashim] from [Abdullah bin Umar Al 'Umari] from [Nafi'] from [Ibn Umar] he said : The Prophet peace be upon him said: "The names that Allah loves most are Abdullah and Abdurrahman." Abu Isa said : This hadith hasan through this route.

Hadith Corroboration

Imam Ahmad : 4544, 5848, 16945, 16946, 16947, 16948, 18258

Imam Muslim : 3975

Imam Abu Dawud : 4298, 4299

Imam Tirmidzi : 2759, 2760

Imam Nasa'i : 3509

Imam Ibnu Majah : 3718

Imam Darimi : 2579

PROHIBITION OF NAMES RAFI', BARAKAH AND YASAR

Hadith Imam Tirmidzi Number 2761

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْهَيْتُ أَنْ يُسَمَّى رَافِعٌ وَبَرَكَهٌ وَيَسَارٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ هَكَذَا
رَوَاهُ أَبُو أَحْمَدَ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ عُمَرَ وَرَوَاهُ غَيْرُهُ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو أَحْمَدَ ثِقَةٌ حَافِظٌ وَالْمَشْهُورُ عِنْدَ النَّاسِ هَذَا الْحَدِيثُ عَنْ جَابِرٍ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ فِيهِ عَنْ عُمَرَ

Narrated to us [Muhammad bin Basyar] has told us [Abu Ahmad] has told us [Sufyan] from [Abu Az Zubair] from [Jabir] from [Umar bin Al Khaththab] he said : Rasulullah shallallahu 'alaihi wasallam said: "I really forbid you to give the names Rafi', Barakah and Yasar." Abu Isa said : This hadith is gharib, so Abu Ahmad has narrated it from Sufyan from Abu Az Zubair from Jabir from Umar, and others have narrated it from [Sufyan] from [Abu Az Zubair] from [Jabir] from the Prophet peace be upon him . Abu Ahmad is a tsiqah hafidz, and this hadith which is famous among people is a hadith from Jabir from the Prophet peace be upon him , and in it it is not stated, "From Umar."

Hadith Corroboration

Imam Ahmad : 14079, 14631, 19220, 19248, 19279, 19373

Imam Muslim : 3983, 3984, 3985

Imam Abu Dawud : 4307, 4308, 4309

Imam Tirmidzi : 2761, 2762

Imam Ibnu Majah : 3719, 3720

Imam Darimi : 2580

PROHIBITION OF NAMES RABA, AFLAH, YASAR, AND NAJIH

Hadith Imam Tirmidzi Number 2762

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ الرَّبِيعِ بْنِ عُمَيْلَةَ الْفَزَارِيِّ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَمِّ غُلَامَكَ رَبَّاحٌ وَلَا أَفْلَحٌ وَلَا يَسَارٌ وَلَا نَجِيحٌ يُقَالُ أَنْتُمْ هُوَ فَيُقَالُ لَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] from [Syu'bah] from [Mansur] from [Hilal bin Yasaf] from [Ar Rabi' bin 'Umailah Al Fazari] from [Samurah bin Jundub] that the Messenger of Allah peace be upon him said: "Do not give your children names; Rabah, Aflah, Yasar and Najih, because if said : "Is he (mentioning one of these names) there?"

Hadith Corroboration

Imam Ahmad : 14079, 14631, 19220, 19248, 19279, 19373

Imam Muslim : 3983, 3984, 3985

Imam Abu Dawud : 4307, 4308, 4309

Imam Tirmidzi : 2761, 2762

Imam Ibnu Majah : 3719, 3720

Imam Darimi : 2580

THE WORST NAME IN THE SIGHT OF GOD

Hadith Imam Tirmidzi Number 2763

حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرَّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلا كَقَالَ سُفْيَانُ شَاهَانُ شَاهٌ وَأَخْنَعُ يَعْنِي وَأَقْبَحُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Maimun Al Makki] has told us [Sufyan] from [Abu Az Zinnad] from [Al A'raj] from [Abu Hurairah], whose (narration) reached the Prophet peace be upon him , he said: "The worst name in the sight of Allah on the Day of Resurrection is someone who is given the name of king of kings." Sufyan -Syahan shah- said : "Akhna' means worst." This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7027, 7829

Imam Bukhari : 5737, 5738

Imam Muslim : 3993, 3994

Imam Abu Dawud : 4310

Imam Tirmidzi : 2763

CHANGING THE NAME OF 'ASHIYA TO JAMIALAH

Hadith Imam Tirmidzi Number 2764

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ وَأَبُو بَكْرِ مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ أَنْتِ جَمِيلَةٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا أَسْنَدُهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ وَرَوَى بَعْضُهُمْ هَذَا عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ أَنَّ عُمَرَ مُرْسَلًا وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَعَبْدِ اللَّهِ بْنِ مُطِيعٍ وَعَائِشَةُ وَالْحَكَمُ بْنُ سَعِيدٍ وَمُسْلِمٌ وَأَسَامَةُ بْنُ أَخْدَرٍ وَشُرَيْحُ بْنُ هَانِيٍّ عَنْ أَبِيهِ وَخَيْثَمَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi] and [Abu Bakr Muhammad bin Basyar] and others have narrated to us, they said : [Yahya bin Sa'id Al Qaththan] has narrated to us from ['Ubaidullah bin Umar] from [Nafi'] from [Ibn Umar] that the Prophet peace be upon him changed the name of 'Ashiya (disobedient), he said: "You are Jamilah (beautiful woman)." Abu Isa said : This hadith is hasan gharib, Yahya bin Sa'id Al Qaththan based it from 'Ubaidullah from Nafi' from Ibn Umar, and some of them narrated this hadith from 'Ubaidullah from Nafi' that Umar, narrated it mursal. In this regard, there are similar hadiths from Abdurrahman bin Auf, Abdullah bin Salam, Abdullah bin Muthi', 'Aisyah, Hakam bin Sa'id, Muslim, Usamah bin Akhdari, Shuraikh bin Hani`, from his father and Khaitamah bin Abdurrahman from his father.

Hadith Corroboration
Imam Ahmad : 4453
Imam Muslim : 3987, 3988
Imam Abu Dawud : 4301
Imam Tirmidzi : 2764
Imam Ibnu Majah : 3723
Imam Darimi : 2561

CHANGING THE BAD NAME

Hadith Imam Tirmidzi Number 2765

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ الْإِسْمَ الْقَبِيحَ قَالَ أَبُو بَكْرٍ وَرَبَّمَا قَالَ عُمَرُ بْنُ عَلِيٍّ فِي هَذَا الْحَدِيثِ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ

Narrated to us [Abu Bakr bin Nafi' Al Bashri] has told us [Umar bin Ali Al Muqaddami] from [Hisham bin 'Urwah] from [his father] from ['Aisyah] that the Prophet peace be upon him changed a bad name." [Abu Bakr] said : Maybe [Umar bin Ali] said in this hadith, [Hisham bin 'Urwah] from [his father] from the Prophet peace be upon him in mursal and in the hadith does not say, "From 'Aisyah."

NAMES OF PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 2766

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاهِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُخْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ فِي الْبَابِ عَنْ حُذَيْفَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] has told us [Sufyan] from [Az Zuhri] from [Muhammad bin Jubair bin Muth'im] from [His father] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed I have several names, I am Muhammad, Ahmad, Al Mahi with whom Allah erases disbelief, Al Hasyir (gatherer) where people are gathered at my feet, Al 'Aqib (last) with whom there is no Prophet after me." In this case, there is a similar hadith from Hudzaifah. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 16134, 16148, 16169, 16170, 18704, 18795, 18821, 22346, 22348

Imam Bukhari : 3268, 3269, 4517

Imam Muslim : 4342, 4343, 4344

Imam Tirmidzi : 2766

Imam Malik : 1594

Imam Darimi : 2656

PROHIBITION OF CONTACTING THE PROPHET'S NAME AND CHEWING

Hadith Imam Tirmidzi Number 2767

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَجْمَعَ أَحَدٌ بَيْنَ اسْمِهِ وَكُنْيَتِهِ وَيُسَمِّيَ مُحَمَّدًا أَبَا الْقَاسِمِ فِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ اسْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنْيَتِهِ وَقَدْ فَعَلَ ذَلِكَ بَعْضُهُمْ

Narrated to us by [Qutaibah] that it has been narrated to us by [Al Laits] from [Ibnu 'Ajlan] from [his father] from [Abu Hurairah] that the Prophet, peace be upon him, forbade a person from combining his name and kun-yah (nickname) and naming someone Muhammad Abu Al Qasim. In this regard, there is a similar hadith from Jabir. Abu Isa said: This hadith is hasan sahih. Some scholars disliked combining the Prophet's name with his kun-yah, but others did so.

PROHIBITION ON NAMED AS ABU AL-QASIM

Hadith Imam Tirmidzi Number 2768

رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَجُلًا فِي السُّوقِ يُنَادِي يَا أَبَا الْقَاسِمِ فَأَلْتَفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَمْ أَغْنِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْتَنُوا بِكُنْيَتِي حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِذَا وَفِي هَذَا الْحَدِيثِ مَا يَدُلُّ عَلَى كَرَاهِيَةِ أَنْ يُكْنَى أَبَا الْقَاسِمِ

It was narrated from the Prophet peace be upon him , he heard someone calling in the market; "O Abu Al Qasim!" The Prophet peace be upon him turned around, then the man said : "I didn't mean you." After that the Prophet peace be upon him said: "Do not call someone with my nickname." Narrated to us [Al Hasan bin Ali bin Khallal] like that, has told us [Yazid bin Harun] from [Humaid] from [Anas] from the Prophet peace be upon him as above. This hadith shows the makruh of giving kun-yah to Abu Al Qasim.

PROHIBITION ON NAMED AS ABU AL-QASIM

Hadith Imam Tirmidzi Number 2769

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمَّيْتُمْ بِي فَلَا تَكْتَنُوا بِيقَالُ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Husain bin Hurait] has told us [Al Fadll bin Musa] from [Al Husain bin Waqid] from [Abu Az Zubair] from [Jabir] he said : The Prophet peace be upon him said: "If you give a name like my name, then do not give a kun-yah (nickname) like my kun-yah." Abu Isa said : This hadith hasan gharib through this sanad.

NAMES CHILDREN NAMES MUHAMMAD AND KUN-YAH

Hadith Imam Tirmidzi Number 2770

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ حَدَّثَنِي مُنْذِرٌ وَهُوَ الثَّوْرِيُّ عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ وَلِدَ لِي بَعْدَكَ أُسْمِي مُحَمَّدًا وَأُكْنِيهِ بِكُنْيَتِكَ قَالَ نَعَمْ قَالَ فَكَأَنْتَ رُخْصَةً لِي هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id Al Qaththan] has told us [Fithr bin Khalifah] has told me [Mundzir namely Ats Tsauri] from [Muhammad bin Al Hanafiyah] from [Ali bin Abu Talib] he asked; "O Messenger of Allah, what do you think if my child was born after you died? Can I name him Muhammad and give him a kun-yah (nickname) like your kun-yah?" he answered: "Yes." Ali said : "But it was a special relief for me." This hadith is hasan sahih .

THE KINDNESS OF POETRY THAT CONTAINS WISDOM

Hadith Imam Tirmidzi Number 2771

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةٍ حَدَّثَنِي أَبِي عَنْ عَاصِمٍ عَنْ زَيْرٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الشَّعْرِ حِكْمَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا رَفَعَهُ أَبُو سَعِيدٍ الْأَشْجُ عَنْ ابْنِ أَبِي غَنِيَّةٍ وَرَوَى غَيْرُهُ عَنْ ابْنِ أَبِي غَنِيَّةٍ هَذَا الْحَدِيثَ مَوْقُوفًا وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَبُرَيْدَةَ وَكَثِيرٍ بَنِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ

Narrated to us [Abu Sa'id Al Asyaj] has told us [Yahya bin Abdul Malik bin Abu Ghaniyyah] has told us [My father] from ['Ashim] from [Zirr] from [Abdullah] he said : The Prophet peace be upon him said: "Indeed, among the (verses of) poetry there are those that contain wisdom." Abu Isa said : This hadith is gharib from this line, the one who interprets it (connects it to the prophet) is only Abu Sa'id Al Asyaj from Ibn Abu Ghaniyyah, while others have narrated this hadith from Ibn Abu Ghaniyyah in Mauquf. This hadith was narrated from other than this route from Abdullah bin Mas'ud from the Prophet peace be upon him . And in this chapter, there are hadiths from Ubay bin Ka'ab, Ibn Abbas, Aisyah, Buraidah and Katsir bin Abdullah from his father from his grandfather.

Hadith Corroboration
Imam Ahmad : 20225
Imam Bukhari : 5679
Imam Abu Dawud : 4357
Imam Tirmidzi : 2772
Imam Ibnu Majah : 3745, 3746
Imam Darimi : 2588

THE GOODNESS OF POETRY THAT CONTAINS WISDOM (HASAN SHAHIH)

Hadith Imam Tirmidzi Number 2772

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَمَّاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الشَّعْرِ حِكْمَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Simak bin Harb] from [Ikrimah] from [Ibn Abbas] he said : The Prophet peace be upon him said: "Indeed, among the (verses of) poetry there are those that contain wisdom." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 2298, 2344, 2625, 2675, 2714, 2869, 2909, 20225
Imam Bukhari : 5679
Imam Abu Dawud : 4357, 4358
Imam Ibnu Majah : 3745, 3746
Imam Darimi : 2588

HASAN BIN TSABIT DEFENDS THE PROPHET WITH POETRY

Hadith Imam Tirmidzi Number 2773

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ وَعَلِيُّ بْنُ حُجْرٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحْسَانَ مِنْبَرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُؤَيِّدُ حَسَانَ بَرُوجِ الْقُدُسِ مَا يُفَاخِرُ أَوْ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْبَرَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثُ ابْنِ أَبِي الزِّنَادِ

Narrated to us [Isma'il bin Musa Al Fazari] and [Ali bin Hujr] while the meaning is the same, both of them said : has told us [Ibn Abu Az Zinad] from [Hisyam bin 'Urwah] from [His father] from ['Aisyah] he said : Rasulullah shallallahu 'alaihi wasallam ordered to place a pulpit for Hasan (bin Thabit) in the mosque, namely as a place where he stood, he boasted about himself Rasulullah shallallahu 'alaihi wasallam or defended Rasulullah shallallahu 'alaihi wasallam, then Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah strengthened Hasan with the Spirit of Qudus who can boast or defend Rasulullah shallallahu 'alaihi wassallam." Narrated to us that [Isma'il bin Musa] and [Ali bin Hujr] both said : [Ibn Abu Az Zinad] related to us from [his father] from ['Urwah] from ['Aisha] from the Prophet peace be upon him with a similar hadith. And in this chapter, there is a hadith from Abu Hurairah and Al Barra'. Abu Isa said: This hadith is hasan sahih gharib, namely the hadith of Ibn Abu Az Zinad.

Hadith Corroboration
Imam Abu Dawud : 4361

POETRY OF ABDULLAH BIN RAWAAHAH IN FRONT OF THE RASULULLAH

Hadith Imam Tirmidzi Number 2774

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبَدُ اللَّهِ بْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهَا يَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهَا ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهَا وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهَا فَقَالَ لَهُ عُمَرُ يَا ابْنَ رَوَاحَةَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَرَمِ اللَّهِ تَقُولُ الشَّعْرَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلِّ عَنْهُ يَا عُمَرُ فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضِجِ النَّبْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَبْدُ الرَّزَّاقِ هَذَا الْحَدِيثَ أَيضًا عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ نَحْوَ هَذَا وَرُوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَكَعْبُ بْنُ مَالِكٍ بَيْنَ يَدَيْهِ وَهَذَا أَصَحُّ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ لِأَنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ قُتِلَ يَوْمَ مُؤْتَةَ وَإِنَّمَا كَانَتْ عُمْرَةُ الْقَضَاءِ بَعْدَ ذَلِكَ

Narrated to us [Ishaq bin Manshur] has told us [Abdurrazzaq] has told us [Ja'far bin Sulaiman] has told us [Tsabit] from [Anas] that the Prophet peace be upon him entered Mecca during Umratul Qadla`, while Abdullah bin Rawahah walked in front of him while singing poetry; "Let the disbelievers go now, we will cut you down at his coming, with a ransom that removes the head from its place and that confuses a lover from his lover." Umar said to him; "O Ibn Rawahah, in the presence of Rasulullah shallallahu 'alaihi wasallam and in this haramillah land (a place that Allah has made holy) do you dare to recite poetry?" The Prophet peace be upon him said to him: "Leave him alone, O Umar, that poetry will hit them (the Quraish Kafirs) faster than throwing a spear." Abu Isa said : This hadith hasan shahih gharib from this line. And [Abdurrazzaq] has narrated this hadith from [Ma'mar] from [Az Zuhri] from [Anas] with perfect meaning. Another narration states that the Prophet peace be upon him entered Mecca during the Umratul Qadla`, while Ka'ab bin Malik was in front of him." And this hadith is more authentic according to some hadith experts, because Abdullah bin Rawahah was killed during the Mu'tah war, while the Umratul Qadla` occurred after that event.

SPEECH OF THE PROPHET SAW ABOUT THE POETRY OF IBNU RAWAAHAH

Hadith Imam Tirmidzi Number 2775

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ لَهَا هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشَّعْرِ قَالَتْ كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ وَيَتَمَثَّلُ وَيَقُولُ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزِدْ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Sharik] from [Al Miqdam bin Syuraih] from [His father] from ['Aisyah], (Miqdam's father) said : "Aisyah was once asked: "Did the Prophet peace be upon him ever say poetry?" 'Aisyah answered; "He once read Ibn Rawahah's poetry and he said: "And people who don't give you provisions come to you with news." And in this chapter, there is a hadith from Ibn Abbas. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 24072, 24678

THE BEST ARAB POETRY

Hadith Imam Tirmidzi Number 2776

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَشْعُرُ كَلِمَةً تَكَلَّمْتُ بِهَا الْعَرَبُ كَلِمَةً لَيْدٍ إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ الثَّوْرِيُّ وَعِيزَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ

Narrated to us that [Ali bin Hujr] has told us [Sharik] from [Abdul Malik bin 'Umair] from [Abu Salamah] from [Abu Hurairah] from the Prophet peace be upon him , he said: "The best poetry sentences uttered by the Arabs are the words of Labid, namely; "Remember, everything other than Allah is vanity." Abu Isa said : This hadith is hasan sahih . [Ats Tsauri] and others narrated from [Abdul Malik bin 'Umair].

Hadith Corroboration

Imam Ahmad : 8722, 9360, 9694, 9840

Imam Bukhari : 3553, 5681

Imam Muslim : 4186, 4187, 4190

Imam Ibnu Majah : 3747

THE STATE OF THE RASULULLAH SAW AND THE POETRY OF JAHILIYAH

Hadith Imam Tirmidzi Number 2777

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جَالَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ فَكَانَ أَصْحَابُهُ يَتَنَاشِدُونَ الشَّعْرَ وَيَتَذَاكَرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ وَهُوَ سَاكِتٌ قُرْبًا تَبَسَّمَ مَعَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ زُهَيْرٌ عَنْ سِمَاكِ أَيْضًا

Narrated to us [Ali bin Hujr] has told us [Sharik] from [Simak] from [Jabir bin Samurah] he said : I accompanied the Prophet peace be upon him more than a hundred times, his companions hummed poetry, they mentioned jahiliyah matters, while he was silent, sometimes he smiled with them." Abu Isa said : This hadith is hasan sahih . [Zuhair] also narrated it from [Simak].

Hadith Corroboration

Imam Ahmad : 19937

A STOMACH FULL OF PUSSY IS BETTER THAN POETRY

Hadith Imam Tirmidzi Number 2778

حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ بْنِ عِيسَى الرَّمْلِيُّ حَدَّثَنَا عَمِّي يَحْيَى بْنُ عِيسَى عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شَعْرًا وَفِي الْبَابِ عَنْ سَعْدِ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Isa bin Uthman bin Isa Ar Ramli] has told us my uncle, namely [Yahya bin Isa] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said : The Prophet peace be

upon him said: "A person's stomach full of foul-smelling pus is better than full of verses of poetry." In this case, there are similar hadiths from Sa'd, Abu Sa'id, Ibn Umar and Abu Ad Darda`. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1424, 1425, 1453, 1486, 4734, 5446, 7535, 8025, 8301, 8724, 9807, 9829, 10635, 10941

Imam Bukhari : 5688, 5689

Imam Muslim : 4191, 4192, 4193

Imam Abu Dawud : 4356

Imam Tirmidzi : 2779

Imam Ibnu Majah : 3749, 3750

Imam Darimi : 2589

A STOMACH FULL OF PUS IS BETTER THAN POETRY (HASAN SHAHIH)

Hadith Imam Tirmidzi Number 2779

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Syu'bah] from [Qatadah] from [Yunus bin Jubair] from [Muhammad bin Sa'd bin Abu Waqqash] from [His father] he said : The Prophet peace be upon him said: "A person's stomach full of foul-smelling pus is better than full of verses of poetry." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1424, 1425, 1453, 1486, 4734, 5446, 7535, 8025, 8301, 8724, 9807, 9829, 10635, 10941

Imam Bukhari : 5688, 5689

Imam Muslim : 4191, 4192, 4193

Imam Abu Dawud : 4356

Imam Ibnu Majah : 3749, 3750

Imam Darimi : 2589

GOD HATES POETS WHO PLAY WITH THEIR TONGUE

Hadith Imam Tirmidzi Number 2780

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَيْيُّ عَنْ بَشْرِ بْنِ عَاصِمٍ سَمِعَهُ يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقْرَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ سَعْدٍ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] has told us [Umar bin Ali Al Muqaddami] has told us [Nafi' bin Umar Al Jumahi] from [Bisyr bin 'Ashim] he has heard it

told from [his father] from [Abdullah bin 'Amru] that the Messenger of Allah peace be upon him said: "Indeed, Allah hates poets who play with their tongues, as cows play his tongue." Abu Isa said : from this path, this hadith is hasan gharib. And in this chapter, there is also a hadith from Sa'd.

Hadith Corroboration
Imam Ahmad : 6256, 6469
Imam Abu Dawud : 4352

PROHIBITION OF SLEEPING ON THE ROOF WITHOUT PROTECTION

Hadith Imam Tirmidzi Number 2781

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَبْدِ الْجُبَّارِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَتْ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَنَامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ الْجُبَّارِ بْنُ عُمَرَ يُضَعَّفُ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Abdullah bin Wahab] from [Abdul Jabbar bin Umar] from [Muhammad bin Al Munkadir] from [Jabir] he said : "The Prophet peace be upon him forbade someone from sleeping on a roof that had no protection (surrounding barrier)." Abu Isa said : This hadith is gharib, we do not know it from the hadith of Muhammad bin Al Munkadir from Jabir except from this line, while Abdul Jabbar bin Umar was declared weak.

GIVING ADVICE AT CERTAIN TIMES SO YOU DON'T GET BORED

Hadith Imam Tirmidzi Number 2782

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad] has told us [Sufyan] from [Al A'masy] from [Abu Wa'il] from [Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam gave us advice on (certain) days because he was afraid we would get bored." Abu Isa said : This hadith is hasan sahih . Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Sufyan] from [Al A'masy] has told me [Syaqiq bin Salamah] from [Abdullah bin Mas'ud] like the above hadith.

Hadith Corroboration
Imam Ahmad : 3400, 3406, 3836, 3854, 3973, 4008, 4177, 4207
Imam Bukhari : 66, 5932

THE MOST FAVORABLE PRACTICE OF THE RASULULLAH SAW Hadith Imam Tirmidzi Number 2783

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ قَالَ سُئِلَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ أَيْ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتَا مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا دِيمَ عَلَيْهِ حَدَّثَنَا بِذَلِكَ هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Hisham Ar Rifa'I] has told us [Ibn Fudlail] from [Al A'masy] from [Abu Salih] he said : ['Aisyah] and [Ummu Salamah] were once asked about what deeds the Messenger of Allah (peace and blessings of Allah be upon him) liked the most?" They both answered; "Practices which are carried out continuously, even if they are few." Abu Isa said : From this line, this hadith hasan gharib. And it has been narrated from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] that he said : "The deeds most liked by the Messenger of Allah peace be upon him is that which is done continuously." [Harun bin Ishaq Al Hamdani] has told us that, has told us ['Abdah] from [Hisyam bin 'Urwah] from [his father] from ['Aisyah] from the Prophet peace be upon him with a hadith that is similar to it, This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 8245, 22915, 22994, 23059, 23111, 23147, 23186, 23399, 23487, 23645, 23675, 23819, 23988, 24153, 24260, 24267, 24299, 24382, 24386, 24451, 24590, 24755, 24772, 24845, 24882, 24901, 24928, 25170, 25186, 25274, 25493

Imam Bukhari : 19, 41, 1064, 1082, 1083, 1834, 1851, 5413, 5980, 5981, 5984, 5985

Imam Muslim : 1225, 1234, 1235, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1958

Imam Abu Dawud : 1161, 1163

Imam Tirmidzi : 2783

Imam Nasa'i : 754, 1598, 1624

Imam Ibnu Majah : 4228, 4230, 4231

Imam Malik : 240, 381

CLOSE THE VESSEL, THE DOOR, AND EXTINGUISH THE LIGHT Hadith Imam Tirmidzi Number 2784

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرِ بْنِ شَنْظِيرٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمِّرُوا الْأَنْيَةَ وَأَوْكُتُوا الْأَسْقِيَةَ وَأَجِفُّوا الْأَبْوَابَ وَأَظْفِقُوا الْمَصَابِيحَ فَإِنَّ الْفُؤُسِقَةَ رَبَّمَا جَرَّتْ الْفَتِيلَةَ فَأَخْرَقَتْ أَهْلَ الْبَيْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] has told us [Hammad bin Zaid] from [Katsir bin Syindzir] from

[‘Atha` bin Abu Rabah] from [Jabir] he said : The Prophet peace be upon him said: "Cover your vessels, your water containers and your doors and extinguish your lamps, because rats might drag the wicks of the lamps and then burn the occupants of the house." Abu Isa said : This hadith is hasan sahih . Narrated through another sanad from Jabir from the Prophet peace be upon him .

Hadith Corroboration

Imam Ahmad : 8445, 13623, 13848, 13912, 14301, 14446, 14612, 14612, 14634, 14719, 14719, 22503

Imam Bukhari : 3069, 5176, 5193, 5821

Imam Muslim : 3752, 3753, 3754, 3755, 3758

Imam Abu Dawud : 3243, 3245

Imam Tirmidzi : 1734, 2784, 2784

Imam Ibnu Majah : 3401, 3402, 3759

Imam Malik : 1453

Imam Darimi : 2038

TRAVEL LAWS AND GIVING CAMEL RIGHTS

Hadith Imam Tirmidzi Number 2785

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَافَرْتُمْ فِي الْخُصْبِ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نَفْسَهَا وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنَسٍ

Narrated to us by [Qutaibah] that it has been narrated to us by [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "When you travel during the season of abundant grass and plants, give the camel its right (to eat the plants and grasses) of the earth, and when you travel during a drought, hasten its pace, and when you rest at the end of the night, avoid the roads, for the roads are the paths of animals and the dwelling places of poisonous creatures at night." Abu Isa said: This hadith is hasan sahih. There are similar hadiths from Jabir and Anas.

Hadith Corroboration

Imam Ahmad : 8088, 8563

Imam Muslim : 3552, 3553

Imam Abu Dawud : 2206

THE PARABLE OF THE STRAIGHT ROAD

Hadith Imam Tirmidzi Number 2786

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجْرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا

مُسْتَقِيمًا عَلَى كُنْفِي الصِّرَاطِ زُورَانِ لِهَمَّا أَبْوَابٌ مُفْتَحَةٌ عَلَى الْأَبْوَابِ سُتُورٌ وَدَاعٌ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ وَدَاعٌ يَدْعُو فَوْقَهُ { وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ } وَالْأَبْوَابُ الَّتِي عَلَى كُنْفِي الصِّرَاطِ حُدُودُ اللَّهِ فَلَا يَقَعُ أَحَدٌ فِي حُدُودِ اللَّهِ حَتَّى يُكْشَفَ السُّتْرُ وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَاعِظُ رَبِّهَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ قَالَ أَبُو إِسْحَقَ الْفَزَارِيُّ خُذُوا عَنْ بَقِيَّةِ مَا حَدَّثَكُمْ عَنْ الثَّقَاتِ وَلَا تَأْخُذُوا عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ مَا حَدَّثَكُمْ عَنْ الثَّقَاتِ وَلَا غَيْرِ الثَّقَاتِ

Narrated to us [Ali bin Hujr As Sa'di] has told us [Baqiyah bin Al Walid] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Jubair bin Nufair] from [An Nawwas bin Sam'an Al Kilabi] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah made an example of a straight road, on two sides of the road there are two walls, on both of them there are several open doors, the doors are curtained and at each end of the road there is a caller who calls people and a caller who calls on it. And Allah calls to the land of salvation, guiding whoever He wills to the straight path. QS Yunus; 25 The doors on the side of the road are the limits of Allah, therefore let no one fall within the limits of Allah until the curtain is opened, while the one who calls from above is the caller of his Rabb." Abu Isa said : This hadith is hasan gharib. He said : I heard Abdullah bin Abdurrahman say; I heard Zakariya bin Adi say; Abu Ishaq Al Fazari said : "Take the hadiths transmitted by the existing tsiqah transmitters, and do not take the hadiths transmitted by Isma'il bin Ayyasy, whether from tsiqah transmitters or non-tsiqah transmitters."

Hadith Corroboration
Imam Ahmad : 16976, 16978

ISLAMIC PARABLE LIKE A PALACE WITH A BANQUET Hadith Imam Tirmidzi Number 2787

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَهُ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ رِجْلِي يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اضْرِبْ لَهُ مَثَلًا فَقَالَ اسْمَعْ سَمِعْتُ أُذُنَكَ وَاعْقِلْ عَقْلَ قَلْبِكَ إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا ثُمَّ بَنَى فِيهَا بَيْتًا ثُمَّ جَعَلَ فِيهَا مَائِدَةً ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ وَمِنْهُمْ مَنْ تَرَكَهُ فَاللَّهُ هُوَ الْمَلِكُ وَالِدَارُ الْإِسْلَامُ وَالْبَيْتُ الْحِجَّةُ وَأَنْتَ يَا مُحَمَّدُ رَسُولٌ فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْحِجَّةَ وَمَنْ دَخَلَ الْحِجَّةَ أَكَلَ مَا فِيهَا وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِسْنَادٍ أَصَحَّ مِنْ هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُرْسَلٌ سَعِيدُ بْنُ أَبِي هِلَالٍ لَمْ يُدْرِكْ جَابِرَ بْنَ عَبْدِ اللَّهِ وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ

Narrated to us [Qutaibah] has told us [Al Laits] from [Khalid bin Yazid] from [Sa'id bin Abu Hilal] that [Jabir bin Abdullah Al Ansari] said : "One day, Rasulullah shallallahu 'alaihi wasallam came out to meet us, he said: "Indeed, I dreamed as if Gabriel was at the side of my head, while Mika'il was at the side of my feet, one of the two said to the other; "Make a parable for him," he said : "Listen, your ears will surely hear and understand, your hearts will surely understand. Your example with your people is like a king who wants to build a palace and build a house in it. After building the house, he prepares a banquet in the house and then he sends a messenger to invite the people to attend his banquet. Some of them accept the invitation of the messenger and some of them leave it. Allah is the king, the palace is Islam, the house is Paradise and you, O Muhammad, are its messenger. Whoever accepts your invitation has entered Islam, and whoever enters Islam will enter Paradise and whoever enters Paradise will eat what is in it." This hadith has been narrated from several sources from the Prophet peace be upon him with a chain of transmission that is stronger than the chain of transmission of this hadith. Abu Isa said : This hadith is mursal, because Sa'id bin Abu Hilal did not meet Jabir bin Abdullah. And in this chapter, there is also a hadith from Ibn Mas'ud.

PARABLES OF THE PROPHETS

Hadith Imam Tirmidzi Number 2788

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ عَنْ أَبِي تَيْمِيَّةَ الْهَجَمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ انْصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّى خَرَجَ بِهِ إِلَى بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا ثُمَّ قَالَ لَا تَبْرَحَنَّ خَطُّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رَجُلًا فَلَا تُكَلِّمُهُمْ فَإِنَّهُمْ لَا يُكَلِّمُونَكَ قَالَ ثُمَّ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ أَرَادَ فَبَيْنَا أَنَا جَالِسٌ فِي خَطِي إِذْ أَتَانِي رَجُلَانِ كَأَنَّهُمَا الزُّطُّ أَشْعَارُهُمَا وَأَجْسَامُهُمَا لَا أَرَى عَوْرَةً وَلَا أَرَى قِشْرًا وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخُطَّ ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ لَكِنِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَاءَنِي وَأَنَا جَالِسٌ فَقَالَ لَقَدْ أَرَانِي مِنْذُ اللَّيْلَةِ ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ فَخِذِي فَرَقَدَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَقَدَ نَفَخَ فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَخِذِي إِذَا أَنَا بِرَجَالٍ عَلَيْهِمْ ثِيَابٌ بَيْضٌ اللَّهُ أَعْلَمُ مَا بِهِمْ مِنَ الْجَمَالِ فَاثْنَتَهُمَا إِلَيَّ فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ ثُمَّ قَالُوا بَيْنَهُمْ مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هَذَا النَّبِيُّ إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْظَانُ اضْرِبُوا لَهُ مِثْلًا مِثْلَ سَيِّدِ بَنِي قَصْرٍ ثُمَّ جَعَلَ مَادِبَةً فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ فَمَنْ أَجَابَهُ أَكَلَ مِنْ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ قَالَ عَذَّبَهُ ثُمَّ ارْتَفَعُوا وَاسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ فَقَالَ سَمِعْتُ مَا قَالَ هَؤُلَاءِ وَهَلْ تَدْرِي مَنْ هَؤُلَاءِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هُمْ الْمَلَائِكَةُ فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوا قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ

الْمَثْلُ الَّذِي ضَرَبُوا الرَّحْمَنُ تَبَارَكَ وَتَعَالَى بَنَى الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو تَمِيمَةَ هُوَ الْهُجَيْمِيُّ وَاسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ وَأَبُو عُثْمَانَ التَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلٍّ وَسُلَيْمَانُ التَّيْمِيُّ قَدْ رَوَى هَذَا الْحَدِيثَ عَنْهُ مُعْتَمِرٌ وَهُوَ سُلَيْمَانُ بْنُ طَرْحَانَ وَلَمْ يَكُنْ تَيْمِيًّا وَإِنَّمَا كَانَ يَنْزِلُ بَنِي تَيْمٍ فَنُسِبَ إِلَيْهِمْ قَالَ عَلِيُّ قَالَ يَحْيَى بْنُ سَعِيدٍ مَا رَأَيْتُ أَحْوَفَ لِلَّهِ تَعَالَى مِنْ سُلَيْمَانَ التَّيْمِيِّ

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Abu Adi] from [Ja'far bin Maymun] from [Abu Tamimah Al Hujaimi] from [Abu Uthman] from [Ibn Mas'ud] he said : "After Rasulullah shallallahu 'alaihi wasallam prayed the evening prayer, he came out holding Abdullah bin Mas'ud's hand, when he reached the valley of Mecca, he sat him down then drew a circle around him and said: "Don't leave your line, because some people will come to you and don't talk to them, because in fact they won't talk to you," Ibn Mas'ud said : then Rasulullah shallallahu 'alaihi wasallam went to the place to which he was heading, when I was sitting in my line, suddenly several people came to me, as if they were black Indians whose hair and bodies were not visible, but who were not wearing any coverings, they approached me but could not cross the line, after that they returned to Rasulullah shallallahu 'alaihi wasallam, until at the end of the night, Rasulullah shallallahu 'alaihi wasallam came to me, while I was sitting, then he said: "Since last night I have not slept," Then He entered the line with me and used my thigh as his pillow and then he fell asleep. When the Messenger of Allah (peace and blessings of Allah be upon him) slept, his breathing could be heard. While I was sitting while the Messenger of Allah (peace and blessings of Allah be upon him) was resting on my thigh, I suddenly saw some people dressed in all white, only Allah knows their beauty, they came to me, while some of them sat at the head of the Messenger of Allah (peace and blessings of Allah be upon him) and others at his feet, then they said to each other: "We have never seen a servant given what was given to this Prophet. Indeed, his eyes are asleep while his heart is awake. Make an example for him, like a master who builds a palace, then holds a banquet, after which he invites people to his banquet. Whoever accepts his invitation will eat and drink from his food and drink, and whoever does not accept his invitation, he will punish him, or he will say; then he will torture him." Then they left, when Rasulullah shallallahu 'alaihi wasallam woke up from his sleep, then he asked: "Did you hear what they said and do you know who they are?" I answered; "Allah and His Messenger know better," he said: "They are Angels, then do you know what the assumptions they made?" I answered; "Allah and His Messenger know better," he said: "The assumptions they made." is that Allah, the Most Gracious and Most High, has built heaven and called His servants to heaven, whoever answers His call, he enters heaven and whoever does not answer, He will give him sanctions or torture him." Abu Isa said : This hadith hasan shahih gharib from this line, Abu Tamimah is Al Juhani, his name is Tharif bin Mujalid, Abu Uthman An Nahdi's name is Abdurrahman bin Mull. Hadith [Sulaiman At Taimi] has narrated the hadith This is from him [Mu'tamir] and he is Sulayman bin Tharkhan, not Taimi but he once stopped in Bani Taim so he was attributed to him. Ali said that Yahya bin Sa'id said : "I have never seen anyone who fears Allah more than Sulaiman At Taimi."

PARABLES OF THE PROPHETS

Hadith Imam Tirmidzi Number 2789

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بَصْرِيُّ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ قَبْلِي كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ لَوْلَا مَوْضِعُ اللَّبْنَةِ وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il] has told us [Muhammad bin Sinan] has told us [Sulaim bin Hayyan Bashri] has told us [Sa'id bin Mina`] from [Jabir bin Abdullah] he said : The Prophet peace be upon him said: "Indeed, my parable with the prophets before me is like someone who builds a house, then he finishes and beautifies it except for one place of bricks that is missing, then people enter it and they are amazed by it, they say; "If it weren't for one place of bricks." Abu Isa said : In this case, there is a similar hadith from Ubay bin Ka'ab and Abu Hurairah. Abu Isa said : This hadith is hasan sahih gharib from this route.

Hadith Corroboration

Imam Ahmad : 7020, 7173, 7768, 8802, 10645, 14358, 14359, 20291, 20292

Imam Bukhari : 3270, 3271

Imam Muslim : 237, 4238, 4239, 4240

Imam Tirmidzi : 2789, 3546

GOD'S ORDER FOR YAHYA INN ZAKARIYA AND THE BANI OF ISRAIL

Hadith Imam Tirmidzi Number 2790

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فِيمَا أَنْ تَأْمُرَهُمْ وَإِنَّمَا أَنْ أَمُرَهُمْ فَقَالَ يَحْيَى أَخَشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسُ فِي بَيْتِ الْمَقْدِسِ فَامْتَلَأَ الْمَسْجِدُ وَتَعَدَّوْا عَلَى الشُّرْفِ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأُمرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصٍ مَالِهِ بِذَهَبٍ أَوْ وَرِقٍ فَقَالَ هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَدِّ إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصُبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ

يَلْتَفِتْ وَأْمُرْكُمْ بِالصَّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَأْمُرْكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ فَقَدَى نَفْسَهُ مِنْهُمْ وَأْمُرْكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أْمُرْكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهَجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ عَنْ أَبِي سَلَامٍ عَنْ الْحَارِثِ الْأَشْعَرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو سَلَامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ وَقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ

Narrated to us [Muhammad bin Isma'il] has related to us [Musa bin Isma'il] has related to us [Aban bin Yazid] has related to us [Yahya bin Abu Kathir] from [Zaid bin Sallam] that [Abu Sallam] has related to him that [Al Harith Al Ash'ari] has related to him that the Prophet peace be upon him said: "Indeed Allah commanded Yahya bin Zakariya five words to act upon and ordered the Children of Israel to act upon them, and indeed he almost delayed him. isa said: "Indeed Allah commanded you five words that you act upon and ordered the Children of Israel to act upon them, command them or I will command them." Yahya replied: "I fear that if you precede me in conveying them, I will be drowned or tortured." isa then gathered the people in Baitul Maqdis, the mosque was packed to the very porch, isa said: "Indeed Allah commanded me five words that I should act upon and I command you to practice it, first; Worship Allah and do not associate anything with Him, in fact the parable of a person who partners with Allah is like someone buying a slave with gold or silver and then saying; This is my home and this is my job, work and earn it for me. But the slave actually works and pays for other people, who among you wants a slave like that? Indeed, Allah commands you to pray, when you pray, do not turn your head, because Allah turns His face towards the face of His servant during prayer, as long as he does not turn his head. I order you to fast, and the example is like someone who is in the middle of a group of people, he is carrying a bag containing musk oil, you are all amazed or the smell is amazing, in fact the smell (of the mouth) of the person who is fasting is more fragrant to Allah than musk oil, I also order you to give alms, the example is like someone who is being held captive by the enemy, they shackle his hands around his neck, they then put him forward to have his throat cut, then he said : "I redeemed it from you with a little and a lot," then the prisoner redeemed himself from them. I order you to remember Allah, in fact the

analogy is like a person who is being chased by enemies quickly, until when he arrives at a strong fortress, he protects himself from them, like a servant, he does not protect himself from Satan except by remembering Allah." The Prophet peace be upon him said: "And I command you five things that Allah has commanded me, namely; listening, obeying, jihad, hijrah and congregation, because whoever leaves the congregation for an inch, then he has removed the rope of Islam from his neck, unless he returns. And whoever calls out the call of jahiliyah, then he is included in the carcasses of hell." Someone asked; "O Messenger of Allah, even though he prays and fasts?" He answered: "Even though he prays and fasts, therefore, call out the call of Allah who calls you Muslims, mu'minin and servants of Allah." Abu Isa said : This hadith hasan sahih gharib. Abu Isa said : Muhammad bin Isam'il Al Harith Al Asy'ari once met the Prophet peace be upon him and he has other hadiths besides this hadith. Narrated to us [Muhammad bin Basyar] has told us [Abu Dawud Ath Thayalisi] has told us [Aban bin Yazid] from [Yahya bin Abu Katsir] from [Zaid bin Sallam] from [Abu Sallam] from [Al Harith Al Asy'ari] from the Prophet peace be upon him as above with the intention the same one." Abu Isa said : This hadith is hasan shahih gharib, and Abu Sallam Al Habasyi's name is Mamthur. [Ali bin Al Mubarak] has narrated this hadith from [Yahya bin Abu Kathir].

Hadith Corroboration
Imam Ahmad : 17132

THE PARABLE OF THE MU'MIN WHO READS THE QUR'AN

Hadith Imam Tirmidzi Number 2791

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْخَنْزَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ أَيْضًا

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Qatadah] from [Anas] from [Abu Musa Al Asy'ari] he said : Rasulullah peace be upon him said: "The parable of the believer who reads the Koran is like the fruit of utrujah, it smells good and tastes good, while the parable of the believer who does not read the Koran is like a date palm, it has no smell but the taste is sweet, and the parable of the hypocrite who reads the Koran is like raihanah (a type of plant), the smell is fragrant but the taste is bitter and The parable of hypocrites who do not read the Koran is like brotowali, it smells bad and tastes bitter." Abu Isa said : This hadith is hasan sahih and [Syu'bah] also narrated it from [Qatadah].

Hadith Corroboration
Imam Ahmad : 18728, 18789, 18833
Imam Bukhari : 5007, 7005
Imam Muslim : 1328
Imam Abu Dawud : 4191
Imam Nasa'i : 4952
Imam Ibnu Majah : 210

THE PARABLE OF A BELIEVENER IS LIKE A PLANT Hadith Imam Tirmidzi Number 2792

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيَّاحُ تُفَيِّئُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ وَمَثَلُ الْمُنَافِقِ مَثَلُ شَجَرَةِ الْأَرْزِ لَا تَهْتَرُ حَتَّى تُسْتَحْصَدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal] and others, they said : has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Sa'id bin Al Musayyab] from [Abu Hurairah] he said : The Prophet peace be upon him said: "The parable of a believer is like a plant, the wind always blows it (to the left and right) and the believer will always be hit by disaster, while the parable of a hypocrite is like a rice tree, it doesn't move until it reaches the crab." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 6894, 7480, 15209
Imam Muslim : 5024, 5026

TREES WHOSE LEAVES DO NOT FALL Hadith Imam Tirmidzi Number 2793

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُؤْمِنِ حَدَّثُونِي مَا هِيَ قَالَ عَبْدُ اللَّهِ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ النَّخْلَةُ فَاسْتَحْيَيْتُ أَنْ أَقُولَ قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ لَأَنْ تَكُونَ قُلْتَهَا أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Ma'nu] has told us [Malik] from [Abdullah bin Dinar] from [Ibn Umar] that the Messenger of Allah peace be upon him said: "Indeed, among the trees there is a tree whose leaves do not fall, it is like a believer, tell me what tree it is?" Abdullah said : People thought the tree was a tree that grew in the desert, while I thought it was a date palm. The Prophet peace be upon him said: "It is a date palm tree" but I was embarrassed to say it." Abdullah said : "Then I told Umar what I thought, then Umar said : "Really if you say that I like it better than me having this and this." Abu Isa said : This hadith is Hasan. In this case there is a similar hadith from Abu Hurairah radliallahu 'anhu.

FIVE TIME PRAYERS ARE LIKE BATHING IN A RIVER

Hadith Imam Tirmidzi Number 2794

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ عَنْ ابْنِ الْهَادِ نَحْوَهُ

Narrated to us [Qutaibah] has been told to us [Al Laits] from [Ibn Al Had] from [Muhammad bin Ibrahim] from [Abu Salamah bin Abdurrahman] from [Abu Hurairah] that the Messenger of Allah peace be upon him said: "What do you think if there is a river at the door of one of you, and he bathes five times every day, there will still be dirt left?" they answered; "There won't be any dirt left." He said: "It is like praying five times a day, with which Allah will erase his mistakes." In this case, there is a similar hadith from Jabir. Abu Isa said : This hadith is hasan sahih . Narrated to us [Qutaibah] has told us [Bakr bin Mudlar Al Qurasy] from [Ibn Al Had] like the hadith above.

Hadith Corroboration
Imam Bukhari : 497
Imam Muslim : 1071
Imam Nasa'i : 458
Imam Darimi : 1160

THE PARABLE OF THE PEOPLE IS LIKE RAIN

Hadith Imam Tirmidzi Number 2795

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ يَحْيَى الْأَبَّحُ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ قَالَ وَفِي الْبَابِ عَنْ عَمَّارٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَرَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ أَنَّهُ كَانَ يُثَبِّتُ حَمَّادَ بْنَ يَحْيَى الْأَبَّحَ وَكَانَ يَقُولُ هُوَ مِنْ شُيُوخِنَا

Narrated to us [Qutaibah] has told us [Hammad bin Yahya Al Abah] from [Thabit Al Bunani] from [Anas] said : The Prophet peace be upon him said: "The parable of my ummah is like rain, it is not known (whether) it is good at the beginning or the end." Abu Isa said : In this case, there are similar hadiths from 'Ammar, Abdullah bin 'Amru and Ibn Umar. Abu Isa said

: This hadith hasan gharib through this sanad. he said : And it was narrated from Abdurrahman bin Mahdi that he confirmed (hadith) Hammad bin Yahya Al Abah, he said : "He is one of our teachers."

Hadith Corroboration
Imam Ahmad : 11878, 12006, 18124

THE PARABLE OF AIM AND DEATH Hadith Imam Tirmidzi Number 2796

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ
قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا هَذِهِ وَمَا هَذِهِ وَرَمَى بِحَصَاتَيْنِ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ
هَذَاكَ الْأَمَلُ وَهَذَاكَ الْأَجَلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il] has told us [Khallad bin Yahya] has told us [Basyir bin Al Muhajir] has told us [Abdullah bin Buraidah] from [his father] he said : The Prophet peace be upon him said: "Do you know what this is and what this is?" - he threw two pebbles, - the friends answered; "Allah and His Messenger know better," he said: "This one is like a dream and this one is like death." Abu Isa said : From this path, this hadith is Hasan Gharib.

THE PARABLE OF ISLAMIC PEOPLE WITH THE PREVIOUS PEOPLE Hadith Imam Tirmidzi Number 2797

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَجَلُكُمْ فِيمَا خَلَا مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ وَإِنَّمَا
مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَلًا فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ
قِيرَاطٍ فَعَمِلْتُ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ
قِيرَاطٍ فَعَمِلْتُ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى
قِيرَاطَيْنِ قِيرَاطَيْنِ فَعَصَبْتُ الْيَهُودَ وَالنَّصَارَى وَقَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عِظَاءً قَالَ هَلْ ظَلَمْتُكُمْ مِنْ
حَقِّكُمْ شَيْئًا قَالُوا لَا قَالَ فَإِنَّهُ فَضَّلِي أَوْتِيهِ مَنْ أَشَاءُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa] related to us [Ma'nu] related to us [Malik] from [Abdullah bin Dinar] from [Ibn Umar] that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Indeed, your term of death is like that of the nations before you, like the time between the Asr prayer and sunset. Indeed, your example and the example of the Jews and Christians is like a man who employs some workers, who says: "Whoever works for me until midday will get one qirath, one qirath." So the Jew works for one qirath, one qirath,

then the man says: "Whoever works for me from midday until the Asr prayer will get one qirath, one qirath." The Christian works for one qirath, one qirath. Then you work from the Asr prayer until sunset, getting two qirath, two qirath. So the Jews and Christians get angry, they say: We work more. but the reward is small. The man asked: "Have I wronged you in the slightest?" They replied: "No." The man said: "That is my bounty, I give it to whomever I will." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 5641
Imam Bukhari : 3200, 4633, 6913

MAN LIKE A HUNDRED CAMELS

Hadith Imam Tirmidzi Number 2798

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا النَّاسُ كَأَيْلٍ مَائَةٍ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ لَا تَجِدُ فِيهَا رَاحِلَةً أَوْ قَالَ لَا تَجِدُ فِيهَا إِلَّا رَاحِلَةً

Narrated to us [Al Hasan bin Ali Al Khallal] and others, they said : has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Salim] from [Ibn Umar] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, humans are like a hundred camels, hardly a person finds one that sets out (that is worthy to be ridden)." Abu Isa said : This hadith is hasan sahih . Narrated to us [Sa'id bin Abdurrahman Al Makhzumi] has told us [Sufyan bin 'Uyainah] from [Az Zuhri] with the same sanad and meaning. And he said: "No one left, or said: "None but one left."

Hadith Corroboration
Imam Ahmad : 4287, 4787, 5131, 5362, 5615, 5757, 5771, 5776, 5957
Imam Bukhari : 6017
Imam Muslim : 4620
Imam Tirmidzi : 2798
Imam Ibnu Majah : 3980

PARABLE OF THE PROPHET AND THE PEOPLE LIKE FIRE

Hadith Imam Tirmidzi Number 2799

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الرَّزَّادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدُّبَابُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَأَنَا آخِذٌ بِحُجْرَتِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ

Narrated to us [Qutaibah] has told us [Al Mughirah bin Abdurrahman] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah peace be upon him said:

"Indeed, my parable and the parable of my ummah is like someone who lights a fire and flies and butterflies fall on the fire, and I hold your cloth ties, while you remain enter it." Abu Isa said : This hadith is hasan sahih and this hadith is also narrated through other sanad.

Hadith Corroboration
Imam Ahmad : 7769, 10540, 14358
Imam Bukhari : 3173, 6002
Imam Muslim : 4234, 4235

THE PRIORITY OF THE AL-FATIHAH LETTER

Hadith Imam Tirmidzi Number 2800

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى أَبِي بِنِ كَعْبٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُبَيُّ وَهُوَ يُصَلِّي فَالْتَفَتَ أُبَيُّ وَلَمْ يُجِبْهُ وَصَلَّى أُبَيُّ فَخَفَّفَ ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ مَا مَنَعَكَ يَا أُبَيُّ أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ فِي الصَّلَاةِ قَالَ أَفَلَمْ تَحْذَ فِيهَا أَوْحَى اللَّهُ إِلَيَّ أَنْ { اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ } قَالَ بَلَى وَلَا أَعُودُ إِنْ شَاءَ اللَّهُ قَالَ أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ يَنْزِلْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلُهَا قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ تَقْرَأُ فِي الصَّلَاةِ قَالَ فَقَرَأُ أَمَّ الْقُرْآنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلْتُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلُهَا وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيَتْهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَفِيهِ عَنْ أَبِي سَعِيدٍ بْنِ الْمُعَلَّى

Narrated to us by [Qutaibah] that it has been narrated to us by [Abdul Aziz bin Muhammad] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, went to see Ubay bin Ka'ab, so the Messenger of Allah, peace and blessings be upon him, called out: "O Ubay!" while he was performing prayer. He turned his head but did not answer him, and Ubay continued his prayer. He then hastened his prayer and immediately approached the Messenger of Allah, peace be upon him. Ubay said, "Peace be upon you, O Messenger of Allah." The Messenger of Allah, peace and blessings be upon him, replied: "WA 'ALAIKASSALAAM, what prevented you, O Ubay, from answering me when I called you?" Ubay replied: "O Messenger of Allah, I was performing prayer. He asked, "Did you not find among what Allah has revealed to me that you should respond to the call of Allah and His Messenger when they call you to something that gives you life?" Ubay replied, "Yes, I will not repeat it, insha'Allah." He said, "Shall I teach you a surah that was not revealed in the Torah, the Gospel, or the Psalms, and there is nothing like it in the Qur'an?" Ubay replied, "Certainly, O Messenger of Allah." The Messenger of Allah, peace and blessings be upon him, said, "How do you recite during prayer?" The narrator said, "Then Ubay recited the Mother of the Qur'an (Al-Fatihah). The

Messenger of Allah, peace and blessings be upon him, said, "By the One in Whose hand is my soul, it was not revealed in the Torah, the Gospel, the Psalms, or in the Qur'an. Indeed, it is seven (verses) that are repeated and the great Qur'an that was given to me." Abu Isa said: This hadith is hasan sahih. In this regard, there are similar hadiths from Anas bin Malik and Abu Sa'id bin Al Mu'alla.

Hadith Corroboration
 Imam Ahmad : 16936
 Imam Nasa'i : 904
 Imam Ibnu Majah : 3775
 Imam Darimi : 3238

COMMANDS TO LISTEN, OBEY, JIHAD, HIJRAH, AND JAMA'AH Hadith Imam Tirmidzi Number 2801

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا وَهُمْ ذُو عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنَ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَحَدِيهِمْ سِنًا فَقَالَ مَا مَعَكَ يَا فُلَانُ قَالَ مَعِيَ كَذَا وَكَذَا وَسُورَةُ الْبَقَرَةِ قَالَ أَمَعَكَ سُورَةُ الْبَقَرَةِ فَقَالَ نَعَمْ قَالَ فَادْهَبْ فَأَنْتَ أَمِيرُهُمْ فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشْيَةً أَلَّا أَقُومَ بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًَا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ وَكَيْ عَلَى مِسْكٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا قُتَيْبَةُ عَنْ اللَّيْثِ فَذَكَرَهُ

Narrated to us [Al Hasan bin Ali Al Hulwani] has told us [Abu Usamah] has told us [Abdul Hamid bin Ja'far] from [Sa'id Al Maqburi] from [Atha`] Abu Ahmad's former slave from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam once sent a large group of friends, he asked them to read, he asked each of them to recite what he had memorized from the Qur'an, he came to someone who was the youngest among them and asked: "What have you memorized from the Qur'an, O Fulan?" he answered; "I memorized this and this and Surah Al Baqarah," he asked: "Do you memorize Surah Al Baqarah?" he answered; "Yes," he said to him: "Go and be their priest," One of the most prominent among them said : "By Allah, O Messenger of Allah, there is nothing that prevents me from studying Surah Al Baqarah other than because I am afraid that I will not be able to put it into practice," Rasulullah peace be upon him said: "Study the Qur'an and read it, because the parable of the Qur'an for those who study it and then read it is like a bag full of perfume, where its fragrance spreads everywhere, and the parable of the person who studies it then sleeps (not practice it) even though the Qur'an is in his heart like a bag containing perfume but tied." Abu Isa said : This hadith is hasan, [Laits bin Sa'ad] has narrated it from [Sa'id Al Maqburi] from [Atha`] Abu Ahmad's slave, from the Prophet peace be upon him in mursal, and in the

hadith, it is not mentioned from Abu Hurairah. Had told us [Qutaibah] from [Laits] then he mentioned the hadith.

DON'T MAKE YOUR HOUSE LIKE A GRAVE

Hadith Imam Tirmidzi Number 2802

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ الْبَقْرَةُ لَا يَدْخُلُهُ الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] Rasulullah peace be upon him said: "Do not make your houses like graves, indeed the devil does not enter the house in which Surah Al Baqarah is recited." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7487, 8089, 8560, 8681

Imam Muslim : 1300

THE PEAK OF THE QURAN IS THE LETTER AL-BAQARAH

Hadith Imam Tirmidzi Number 2803

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقْرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جُبَيْرٍ وَضَعَفَهُ

Narrated to us [Mahmud bin Ghailan] has told us [Husain Al Ju'fi] from [Za'idah] from [Hakim bin Jubair] from [Abu Salih] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Everything has a peak, and the peak of the Qur'an is the letter Al Baqarah, in which there is a verse which is the master of the verses in the Qur'an, namely the chair verse." Abu Isa said : This hadith is gharib, we don't know about it except from the hadith of Hakim bin Jubair, while Syu'bah questioned Hakim bin Jubair and weakened him."

Hadith Corroboration

Imam Darimi : 3243

THE IMPORTANCE OF READING THE COURSE VERSE

Hadith Imam Tirmidzi Number 2804

حَدَّثَنَا يَحْيَى بْنُ الْمُغِيرَةِ أَبُو سَلَمَةَ الْمَخْزُومِيُّ الْمَدَنِيُّ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْمُلَيْكِيِّ عَنْ زُرَّارَةَ بْنِ مُصْعَبٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَّ الْمُؤْمِنِ إِلَى {إِلَيْهِ الْمَصِيرُ} وَآيَةِ الْكُرْسِيِّ حِينَ يُصْبِحُ حَفِظَ بِهِمَا حَتَّى يُمْسِيَ وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حَفِظَ بِهِمَا حَتَّى يُصْبِحَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ابْنِ أَبِي مُلَيْكَةَ الْمُلَيْكِيِّ مِنْ قَبْلِ حِفْظِهِ وَزُرَّارَةُ بْنُ مُصْعَبٍ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ جَدُّ أَبِي مُصْعَبٍ الْمَدَنِيِّ

Narrated to us [Yahya bin Al Mughirah Abu Salamah Al Makhzumi Al Madani] has narrated to us [Ibn Abu Fudaik] from [Abdurrahman bin Abu Bakr Al Mulaiki] from [Zurarah bin Mus'ab] from [Abu Salamah] from [Abu Hurairah] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Whoever reads HAA MEIM (in the letter) Al Mu`min until the verse ILAIHIL MASHIIR and reads the verse of the chair in the morning, then he will be guarded until the evening comes, and whoever reads both in the evening then he will be guarded until the morning comes." Abu Isa said : This hadith is gharib, some scholars have discussed about Abdurrahman bin Abu Bakr bin Abu Mulaikah Al Mulaiki in terms of his memorization, Zurarah bin Mus'ab is Ibn Abdurrahman bin 'Auf, the grandfather of Abu Mus'ab Al Madani.

Hadith Corroboration
Imam Tirmidzi : 2804
Imam Darimi : 3252

THE PRINCIPITY OF READING HAA MIIM AND KURS VERSES Hadith Imam Tirmidzi Number 2805

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَخِيهِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّهُ كَانَتْ لَهُ سَهْوَةٌ فِيهَا تَمَرٌ فَكَانَتْ تَجِيءُ الْعُؤْلُ فَتَأْخُذُ مِنْهُ قَالَ فَشَكَا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَادْهَبْ فَإِذَا رَأَيْتَهَا فَقُلْ بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَخَذَهَا فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ حَلَفَتْ أَنْ لَا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ قَالَ فَأَخَذَهَا مَرَّةً أُخْرَى فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ حَلَفَتْ أَنْ لَا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ فَأَخَذَهَا فَقَالَ مَا أَنَا بِتَارِكِكَ حَتَّى أَذْهَبَ بِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي ذَاكِرَةٌ لَكَ شَيْئًا آيَةِ الْكُرْسِيِّ أَفْرَأُهَا فِي بَيْتِكَ فَلَا يَقْرُبُكَ شَيْطَانٌ وَلَا غَيْرُهُ قَالَ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ فَأَخْبَرَهُ بِمَا قَالَتْ قَالَ صَدَقَتْ وَهِيَ كَذُوبٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ عَنْ أَبِي

Narrated to us [Muhammad bin Basyar] has told us [Abu Ahmad] has told us [Sufyan] from [Ibn Abu Laila] from his brother, namely [Isa] from [Abdurrahman bin Abu Laila] from [Abu Ayyub Al Ansari] he had a shelf filled with dates, a ghost came and took them, then he complained about it to the Prophet peace be upon him , he said: "Go, if you see him, say BISMILLAAH, follow the Messenger of Allah." then Abu Ayyub Al Ansari caught him, the ghost swore he would not return. Finally Abu Ayyub let him go and then he met the Prophet peace be upon him , he asked: "What is your prisoner doing?" Abu Ayyub replied: "He swore he would not return." He said: "He lies, indeed he is used to lying." Abdurrahman said : Abu Ayyub then caught him the second time, the ghost swore not to come back, then Abu Ayyub let him go. After that Abu Ayyub came to the Messenger of Allah peace be upon him , he said: "What are your prisoners doing?" Abu Ayyub answered; "He swore not to come back." He said: "He lies, indeed he is used to lying." After that Abu Ayyub caught him again, then said : "I will not let you go until I take you to the Prophet peace be upon him ." The ghost said : "I remind you about something, namely the chair verse, read the chair verse in your house, surely Satan will not approach you and neither will the others." Abu Ayyub also met the Prophet peace be upon him , he asked: "What are your prisoners doing?" Abdurrahman said : then Abu Ayyub told what the ghost had said, so he said: "He is true even though he is actually a liar." Abu Isa said : This hadith is hasan gharib. In this regard, there is a similar hadith from Ubay ibn Ka'ab.

Hadith Corroboration
Imam Ahmad : 22488

THE PRINCIPITY OF THE LAST TWO VERSES OF SURAH AL-BAQARAH Hadith Imam Tirmidzi Number 2806

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Jarir bin Abdul Hamid] from [Mandhur bin Al Mu'tamir] from [Ibrahim bin Yazid] from [Abdurrahman bin Yazid] from [Abu Mas'ud Al Ansari] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever reads the last two verses of Surah Al Baqarah at night, both of them will be sufficient for him." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 16471, 16475, 16476, 16480, 16686, 16803
Imam Bukhari : 3707, 4624, 4652, 4663
Imam Muslim : 1340, 1341
Imam Abu Dawud : 1189
Imam Ibnu Majah : 1358, 1359
Imam Darimi : 1449, 3248, 3254

THE PRINCIPITY OF THE LAST TWO VERSES OF SURAH AL-BAQARAH Hadith Imam Tirmidzi Number 2807

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَشْعَثَ بْنِ عَبْدِ الرَّحْمَنِ الْجُرْمِيِّ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الْجُرْمِيِّ عَنْ التُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِالْفَيِّ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا يُفْرَأَانِ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبُهَا شَيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Hammad bin Salamah] from [Ash'ath bin Abdurrahman Al Jarmi] from [Abu Qilabah] from [Abu Al Asy'ats Al Jarmi] from [Nu'man bin Basyir] from the Prophet peace be upon him he said: "Indeed Allah has written the book (Al Qur'an) since two thousand years before creating the heavens and the earth, Allah sent down two verses from it as the closing letter of Al Baqarah, not both of which are read at home for three nights the devil will approach him." Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 17688
Imam Muslim : 4797
Imam Darimi : 3253

AL-QUR'AN AND APPRECIATION OF LETTER AL-BAQARAH AND ALI IMRAN

Hadith Imam Tirmidzi Number 2808

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَخْبَرَنَا هِشَامُ بْنُ إِسْمَاعِيلَ أَبُو عَبْدِ الْمَلِكِ الْعَطَّارِ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ حَدَّثَهُمْ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ نَوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي الْقُرْآنُ وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَأَلْ عِمْرَانَ قَالَ نَوَاسٌ وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَمْثَالٍ مَا نَسِيْتُهُنَّ بَعْدُ قَالَ تَأْتِيَانِ كَأَنَّهُمَا غِيَابَتَانِ وَبَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهُمَا غَمَامَتَانِ سَوْدَاوَانِ أَوْ كَأَنَّهُمَا ظُلَّةٌ مِنْ طَيْرٍ صَوَافٍ مُجَادِلَانِ عَنْ صَاحِبَيْهِمَا وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَأَبِي أُمَامَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَتِهِ كَذَا فَسَرَّ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ وَمَا يُشْبِهُ هَذَا مِنَ الْأَحَادِيثِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَةِ الْقُرْآنِ وَفِي حَدِيثِ النَّوَاسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَدُلُّ عَلَى مَا فَسَّرُوا إِذْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا فَبَيَّنَّا هَذَا دَلَالَةً أَنَّهُ يَجِيءُ ثَوَابُ الْعَمَلِ

Narrated to us [Muhammad bin Isma'il] has told us [Hisyam bin Isma'il Abu Abdul Malik Al Athar] has told us [Muhammad bin Syu'aib] has told us [Ibrahim bin Sulaiman] from [Al

Walid bin Abdurrahman] from [Jubair bin Nufair] from [Nawwas bin Sam'an] from the Prophet peace be upon him , he said: "Al "The Qur'an will come on the day of Qiyamat with its owner who practices it in the world, preceded by the letters Al Baqarah and Ali Imran," Nawwas said : Rasulullah shallallahu 'alaihi wasallam made a parable for both of them (Surat Al Baqarah and Ali Imran) with three parables that I will never forget, he said: "Both of them will come like two clouds, between which there is light, or both of them are like two thick clouds, or both of them are like a flock of birds spreading their wings, then both of them will proclaim for their owner." And in this chapter, there are hadiths from Buraidah and Abu Umamah. Abu Isa said : From this path, this hadith is gharib, the meaning of this hadith according to scientists is that the reward for reading it will come like this. Some scientists interpret this hadith and similar hadiths to mean that the reward for reading the Qur'an will come, and in the An Nawwas hadith from the Prophet peace be upon him there is a proof that shows what they interpret, where the Prophet peace be upon him said: "And those who possess it practice it in the world." This hadith shows that the reward for good deeds will come.

THE GREATNESS OF THE KURSI VERSE

Hadith Imam Tirmidzi Number 2809

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَمَا خَلَقَ اللَّهُ مِنْ سَمَاءٍ وَلَا أَرْضٍ أَعْظَمَ مِنْ آيَةِ الْكُرْسِيِّ قَالَ سُفْيَانُ لِأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلَامُ اللَّهِ وَكَلَامُ
اللَّهِ أَعْظَمُ مِنْ خَلْقِ اللَّهِ مِنَ السَّمَاءِ وَالْأَرْضِ

Narrated to us [Muhammad bin Isma'il] he said : has told us [Al Humaidi] has told us [Sufyan bin 'Uyainah] about the interpretation of the hadith of Abdulah bin Mas'ud, he said : "Allah did not create the heavens and the earth greater than the verse of the chair." Sufyan said : "Because the verse of the chair is the word of Allah and the word of Allah is greater than Allah's creation such as the heavens and the earth."

THE TRANQUILITY THAT DESCENDS WHEN READING THE QURAN

Hadith Imam Tirmidzi Number 2810

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ بَيْنَمَا
رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ إِذْ رَأَى دَابَّتَهُ تَرْكُضُ فَتَنَظَرَ فَإِذَا مِثْلُ الْغَمَامَةِ أَوْ السَّحَابَةِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ السَّكِينَةُ نَزَلَتْ مَعَ الْقُرْآنِ أَوْ نَزَلَتْ عَلَى
الْقُرْآنِ فِي الْبَابِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] from [Abu Ishaq] he said : I heard [Al Bara` bin 'Azib] say; "When someone was reading Al Kahf's letter, suddenly he saw his riding animal stomping its legs, then he looked (up), and it

looked like a cloud or overcast. Then he went to Rasulullah peace be upon him and told him about it. Then the Prophet peace be upon him said: "That is the calm that descends with the Qur'an or descends upon the Qur'an." In this case, there is a similar hadith from Usaid bin Hudlair. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 17776, 17893

THE PRIVATENESS OF READING THE FIRST THREE VERSES OF SURAH AL-KAHFI

Hadith Imam Tirmidzi Number 2811

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Qatadah] from [Salim bin Abu Al Ja'd] from [Ma'dan bin Abu Thalhah] from [Abu Ad Darda`] from the Prophet peace be upon him , he said: "Whoever reads the first three verses of Surah Al Kahf, then he will be protected from slander Dajjal." Narrated to us [Muhammad bin Basyar] has told us [Mu'adz bin Hisyam] has told me [my father] from [Qatadah] with the same sanad and meaning. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 20720, 26244, 26263
Imam Muslim : 1342
Imam Abu Dawud : 3765
Imam Darimi : 3271

THE HEART OF THE QURAN IS THE YASIN LETTER

Hadith Imam Tirmidzi Number 2812

حَدَّثَنَا قُتَيْبَةُ وَسُفْيَانُ بْنُ وَكِيعٍ قَالَا حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ عَنْ الْحَسَنِ بْنِ صَالِحٍ عَنْ هَارُونَ أَبِي مُحَمَّدٍ عَنْ مُقَاتِلِ بْنِ حَيَّانٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَبِالْبَصْرَةِ لَا يَعْرِفُونَ مِنْ حَدِيثِ قَتَادَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَهَارُونَ أَبُو مُحَمَّدٍ شَيْخٌ مَجْهُولٌ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ حَدَّثَنَا قُتَيْبَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِّيقِ وَلَا يَصِحُّ مِنْ قَبْلِ إِسْنَادِهِ وَإِسْنَادُهُ ضَعِيفٌ وَفِي الْبَابِ

عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Qutaibah] and [Sufyan bin Waki'] both said : [Humaid bin Abdurrahman Ar Ru`asi] told us from [Al Hasan bin Salih] from [Harun Abu Muhammad] from [Muqatil bin Hayyan] from [Qatadah] from [Anas] he said : The Prophet peace be upon him said: "Indeed, everything has a heart, and the heart of the Qur`an is Surah Yasin, whoever reads Surah Yasin, then Allah will record for him as if he had read the entire Qur`an ten times in return for his reading." Abu Isa said : This hadith is gharib, we do not know it except from the hadith of Humaid bin Abdurrahman. While in Basrah, people do not know it from the hadith of Qatadah except from this route. Harun Abu Muhammad is an unknown sheikh. Narrated to us [Abu Musa bin Muhammad Al Mutsanna] has told us [Ahmad bin Sa'id Ad Darimi] has told us [Qutaibah] from [Humaid bin Abdurrahman] with this hadith. And in this chapter, there is a hadith from Abu Bakar Ash Siddiq, but it is not valid from the sanad side, because the sanad is weak. And in this chapter, there is also a hadith from Abu Hurairah.

THE PRIVATENESS OF READING HAA MIIM LETTER AD-DUKHAN AT NIGHT

Hadith Imam Tirmidzi Number 2813

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ عُمَرَ بْنِ أَبِي خَثْعَمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمْدَ الدُّخَانِ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعُمَرُ بْنُ أَبِي خَثْعَمٍ يُضَعَّفُ قَالَ مُحَمَّدٌ وَهُوَ مُنْكَرُ الْحَدِيثِ

Narrated to us [Sufyan bin Waqi'] has told us [Zaid bin Hubab] from [Umar bin Abu Khats'am] from [Yahya bin Abu Kathir] from [Abu Salamah] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever reads HAA MIIM (letter) Ad Dukhan at night, seventy thousand angels will ask forgiveness for him in the morning." Abu Isa said : This hadith is gharib, we do not know it except from this path, because Umar bin Abu Khats'am was weakened, Muhammad said : "He is munkarul hadith (often narrates evil hadiths)."

Hadith Corroboration
Imam Tirmidzi : 2814
Imam Nasa'i : 978
Imam Darimi : 3286, 3287

THE PRINCIPITY OF READING LETTER AD-DUKHAN FRIDAY NIGHT

Hadith Imam Tirmidzi Number 2814

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ هِشَامِ أَبِي الْمِقْدَامِ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَهَيْشَامُ أَبُو الْمِقْدَامِ يُضَعِّفُ وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ هَكَذَا قَالَ أَيُّوبُ وَيُونُسُ بْنُ عُبَيْدٍ وَعَلِيُّ بْنُ زَيْدٍ

Narrated to us [Nashr bin Abdurrahman Al Kufi] has told us [Zaid bin Hubab] from [Hisyam Abu Al Miqdam] from [Al Hasan] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever reads HAA MIIM (letter) Ad Dukhan on Friday night, (his sins) will be forgiven." Abu Isa said : We only know this hadith from this route. Hisyam Abu Al Miqdam was weakened and Al Hasan never heard from Abu Hurairah. This is what Ayyub, Yunus bin Ubaid and Ali bin Zaid said.

Hadith Corroboration
Imam Nasa'i : 978
Imam Darimi : 3286, 3287

THE PRIORITY OF THE AL-MULK LETTER Hadith Imam Tirmidzi Number 2815

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ مَالِكٍ الثُّكْرِيُّ عَنْ أَبِيهِ عَنْ أَبِي الْجَوَازِ عَنْ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خَبَائِي عَلَى قَبْرِ وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الْمَلِكُ حَتَّى خَتَمَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib] has told us [Yahya bin 'Amru bin Malik An Nukri] from [his father] from [Abul Jauza`] from [Ibn Abbas] he said : "Some of the companions of the Prophet peace be upon him made camp above the cemetery, apparently they did not expect that if they were at the cemetery, suddenly someone would read the letter TABAARAKAL LADZII BIYADIHIL MULKU (Glory be to Allah, in whose hands are all kingdoms)." until it was finished, then he came to the Prophet peace be upon him and said : "O Messenger of Allah, indeed, I made my tent on the grave and I did not think that the place was a grave, then someone read the letter TABARAK (letter) Al Mulk until it was finished," Rasulullah shallallahu 'alaihi wasallam said: "He is a barrier, he is a savior who saves him from the torment of the grave." Abu Isa said : From this path, this hadith is Hasan Gharib. And in this chapter, there is a hadith from Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 23441, 25812
Imam Bukhari : 1287
Imam Nasa'i : 2034

THE PRIORITY OF THE AL-MULK LETTER IN THE QURAN

Hadith Imam Tirmidzi Number 2816

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عَبَّاسِ الْجُشَمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Suyu'bah] from [Qatadah] from [Abbas Al Jusyami] from [Abu Hurairah] from the Prophet peace be upon him he said: "Indeed there is one letter in the Qur'an which consists of thirty verses, and can intercede for someone until he is forgiven, namely the letter TABAARAKAL LADZII BIYADIIHIL MULKU." Abu Isa said : This hadith is Hasan.

Hadith Corroboration
Imam Ahmad : 7634, 7927
Imam Abu Dawud : 1192
Imam Ibnu Majah : 3776

THE PRINCIPITY OF READING LETTER AL-IKHLAS AND AL-MULK BEFORE SLEEP

Hadith Imam Tirmidzi Number 2817

حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ التِّرْمِذِيُّ حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَّاضٍ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْم تَنْزِيلٌ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ لَيْثٍ بْنِ أَبِي سُلَيْمٍ مِثْلَ هَذَا وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا وَرَوَى زُهَيْرٌ قَالَ قُلْتُ لِأَبِي الزُّبَيْرِ سَمِعْتَ مِنْ جَابِرٍ فَذَكَرَ هَذَا الْحَدِيثَ فَقَالَ أَبُو الزُّبَيْرِ إِنَّمَا أَخْبَرَنِيهِ صَفْوَانُ أَوْ ابْنُ صَفْوَانَ وَكَأَنَّ زُهَيْرًا أَنْكَرَ أَنْ يَكُونَ هَذَا الْحَدِيثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ حَدَّثَنَا هَذَا حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ حَدَّثَنَا فَضِيلٌ عَنْ لَيْثٍ عَنْ طَاوُسٍ قَالَ تَفْضُلَانِ عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً

Narrated to us [Huraim bin Mis'ar At Turmudzi] has told us [Al Fadll bin Iyadl] from [Laits] from [Abu Az Zubair] from [Jabir] that; "The Prophet peace be upon him did not sleep until he read ALIF LAAM MIIM TANZIL and TABAARAKALLADZI BIYADILIL MULK." Abu Isa said : This hadith was narrated by several narrators from Laits bin Abu Sulaim like this, and also narrated by [Mughirah bin Muslim] from [Abu Az Zubair] from [Jabir] from the Prophet peace be upon him like this. [Zuhair] narrated, he said : "I asked Abu Zubair; "Did you hear from Jabir?" He also mentioned this hadith. [Abu Az Zubair] said : Only [Shafwan or Ibn Shafwan] reported it to me. It seems that Zuhair denied this hadith from Abu Az Zubair from

Jabir. Narrated to us [Hannad] has told us [Abu Al Ahwash] from [Laits] from [Abu Az Zubair] from [Jabir] from the Prophet peace be upon him as in the hadith above. The narrator said : Huraim bin Mis'ar has told us Fudlail from Laits from Thawus, he said :

Hadith Corroboration
Imam Ahmad : 14132
Imam Tirmidzi : 3326
Imam Darimi : 3277

REWARDS FOR READING CERTAIN LETTERS IN THE QUR'AN

Hadith Imam Tirmidzi Number 2818

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرِثِيُّ الْبَصْرِيُّ حَدَّثَنَا الْحَسَنُ بْنُ سَلَمٍ بْنِ صَالِحٍ الْعِجْلِيُّ حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عُدِلَتْ لَهُ بِرُبْعِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عُدِلَتْ لَهُ بِثُلْثِ الْقُرْآنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ الْحَسَنِ بْنِ سَلَمٍ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Musa Al Harasyi Al Bashri] has told us [Al Hasan bin Salm bin Salih Al Ijli] has told us [Tsabit Al Bunani] from [Anas bin Malik] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Whoever reads "IDZA ZULZILAT" will be replaced for him with half the Qur'an, whoever reads "QUL YAA AYYUHAL KAAFIRUUN" will be replaced for him with a quarter of the Qur'an and whoever reads "QUL HUWAllahU AHAD" will be equated for him with a third of the Qur'an." Abu Isa said : This hadith is gharib, we do not know it except from the hadith of this sheikh, namely Al Hasan bin Salm. And in this chapter, there is also a hadith from Ibn Abbas.

REWARDS FOR READING CERTAIN LETTERS IN THE QURAN

(VARIANTS)

Hadith Imam Tirmidzi Number 2819

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا يَمَانُ بْنُ الْمُغِيرَةِ الْعَزْرِيُّ حَدَّثَنَا عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زُلْزِلَتْ تُعْدِلُ نِصْفَ الْقُرْآنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ تُعْدِلُ ثُلْثَ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تُعْدِلُ رُبْعَ الْقُرْآنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَمَانِ بْنِ الْمُغِيرَةِ

Narrated to us [Ali bin Hujr] has told us [Yazid bin Harun] has told us [Yaman bin Al Mughirah Al Anazi] has told us [Atha`] from [Ibn Abbas] he said : Rasulullah peace be upon him said: "(Letter) IDZA ZULZILAT is the same as half of the Qur'an, QUL HUWAllahU AHAD is the same as a third of the Qur'an and QUL YAA AYYUHAL KAAFIRUUN is the same as a quarter of the Qur'an." Abu Isa said : This hadith is gharib, we don't know it except from the hadith of Yaman bin Al Mughirah.

THE REWARD OF READING CERTAIN LETTERS AS A MARRIAGE WEALTH

Hadith Imam Tirmidzi Number 2820

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ أَخْبَرَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ هَلْ تَزَوَّجْتَ يَا فُلَانُ قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ قَالَ أَلَيْسَ مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ بَلَى قَالَ ثُلُثُ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ قَالَ بَلَى قَالَ رُبُّ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ قَالَ بَلَى قَالَ رُبُّ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ قَالَ بَلَى قَالَ رُبُّ الْقُرْآنِ قَالَ تَزَوَّجْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Uqbah bin Mukram Al Ammi Al Bashri] has told me [Ibn Abu Fudaik] has told us [Salamah bin Wardan] from [Anas bin Malik] that the Messenger of Allah peace be upon him asked one of his companions: "Are you married, so and so?" he answered; "Not yet, by Allah, O Messenger of Allah, I don't have anything to get married with." Rasulullah asked: "Don't you have (memorized) QUL HUWALLAHU AHAD?" He answered; "That's right." He said: "One third of the Koran." He asked: "Don't you have (memorized) IDZAA JAA`A NASHRULLAAHI WAL FATH?" he answered; "Correct." He said: "A quarter of the Koran." He asked: "Don't you have (memorized) QUL YAA`AYYUHAL KAAFIRUUN?" he answered; "Correct." He said: "A quarter of the Koran." He asked: "Don't you have (memorized) IDZAA ZULZILATIL ARDLU?" he answered; "Correct." He said: "A quarter of the Koran." He said: "Get married." Abu Isa said : This hadith is Hasan.

Hadith Corroboration
 Imam Bukhari : 4642, 4731

THE PRINCIPITY OF READING SURAH AL-IKHLAS AS A THIRD OF THE QUR'AN

Hadith Imam Tirmidzi Number 2821

حَدَّثَنَا قُتَيْبَةُ وَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ رَبِيعِ بْنِ خُثَيْمٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ امْرَأَةٍ أَبِي أَيُّوبَ عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْعِزُّكُمْ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ مَنْ قَرَأَ اللَّهُ الْوَاحِدَ الصَّمَدَ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ فِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي سَعِيدٍ وَقَتَادَةَ بْنِ الشَّعْمَانِ وَأَبِي هُرَيْرَةَ وَأَنَسِ

وَابْنُ عُمَرَ وَأَبِي مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ أَحَدًا رَوَى هَذَا الْحَدِيثَ أَحْسَنَ مِنْ رِوَايَةِ زَائِدَةَ وَتَابَعَهُ عَلَى رِوَايَتِهِ إِسْرَائِيلُ وَالْفَضِيلُ بْنُ عِيَّاضٍ وَقَدْ رَوَى شُعْبَةُ وَغَيْرُ وَاحِدٍ مِنَ الثَّقَاتِ هَذَا الْحَدِيثَ عَنْ مَنْصُورٍ وَاضْطَرَبُوا فِيهِ

Narrated to us that [Qutaibah] and [Muhammad bin Basyar] both said : has told us [Abdurrahman bin Mahdi] has told us [Za'idah] from [Mansur] from [Hilal bin Yasaf] from [Rabi' bin Khutsaim] from ['Amru bin Maimun] from [Abdurrahman bin Abu Laila] from [his wife Abu Ayyub] from [Abu Ayyub] he said : Rasulullah peace be upon him said: "Isn't one of you able to read a third of the Qur'an in one night, whoever reads ALAAHUL WAAHIDUSH SHAMAD (Surat Al Ikhlas) means he has read a third of the Qur'an." And in this chapter, there are hadiths from Abu Darda`, Abu Sa'id, Qatadah bin Nu'man, Abu Hurairah, Anas, Ibnu Umar and Abu Mas'ud. Abu Isa said : This hadith is hasan, and we do not know of anyone who narrated this hadith better than Za'idah's history, and its history was also perfected by [Isra'il] and [Al Fudlail bin Iyadl]. Syu'bah and others have also narrated this hadith from the tsiqah people of Mansur, but they are slightly contradictory in this hadith.

Hadith Corroboration
Imam Ahmad : 16486, 20715, 26223
Imam Bukhari : 4628
Imam Muslim : 1344
Imam Darimi : 3297, 3302

THE PRINCIPITY OF READING SURAH AL-IKHLAS GUARANTEES HEAVEN

Hadith Imam Tirmidzi Number 2822

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ حُنَيْنٍ مَوْلَى لَإِلِ زَيْدِ بْنِ الْخَطَّابِ أَوْ مَوْلَى زَيْدِ بْنِ الْخَطَّابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَلْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ قُلْتُ وَمَا وَجَبَتْ قَالَ الْجَنَّةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ أَنَسٍ وَابْنِ حُنَيْنٍ هُوَ عُبَيْدُ بْنُ حُنَيْنٍ

Narrated to us [Abu Kuraib] has told us [Ishaq bin Sulaiman] from [Malik bin Anas] from ['Ubaidullah bin Abdurrahman] from [Ibn Hunain] a former slave belonging to the family of Zaid bin Al Khaththab or a slave of Zaid bin Al Khaththab, from [Abu Hurairah] he said : "I was returning from a trip with the Prophet peace be upon him , then he heard someone reading QUL HUWAllahU AHAD ALAHUSH SHAMAD, Rasulullah shallallahu 'alaihi wasallam said: "Wajib." 'Ubaid bin Hunain.

Hadith Corroboration
Imam Ahmad : 7669

THE REWARD OF READING LETTER AL-IKHLAS ONE HUNDRED TIMES

Hadith Imam Tirmidzi Number 2823

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ حَدَّثَنَا حَاتِمُ بْنُ مَيْمُونٍ أَبُو سَهْلٍ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتِي مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ مُجِيَ عَنْهُ ذُنُوبُ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ يَنْبَغِيهِ الْإِسْنَادُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ فَتَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةٍ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى يَا عَبْدِي ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ ثَابِتٍ

Narrated to us [Muhammad bin Marzuq Al Bashri] has told us [Hatim bin Maymun Abu Sahl] from [Tsabit Al Bunani] from [Anas bin Malik] from the Prophet peace be upon him he said: "Whoever reads QUL HUWAllahU AHAD every day a hundred times, his sins for fifty years will surely be erased, unless he has a debt," And with this sanad too, from the Prophet peace be upon him , he said: "Whoever goes to sleep on his bed, then turns on his right side while reading QUL HUWAllahU AHAD a hundred times, then on the day of Judgment, Rabb Tabaraka wa Ta'ala will say to him: "O My servant, enter paradise on your right side." Abu Isa said : This hadith is gharib from the hadith Thabit from Anas, and this hadith has also been narrated from another route from Tsabit.

Hadith Corroboration
Imam Ahmad : 22445, 22452

THE PRINCIPALITY OF SURAH AL-IKHLAS EQUALS A THIRD OF THE QUR'AN

Hadith Imam Tirmidzi Number 2824

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Abbas Ad Duri] has told us [Khalid bin Mukhlad] has told us [Sulaiman bin Bilal] has told us [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] he said : Rasulullah shallallahu 'alaihi wasallam said: "QUL HUWAllahU AHAD equals one third of the Koran." This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 10631, 10752, 16484, 22445, 26014
Imam Muslim : 1346
Imam Ibnu Majah : 3777, 3778, 3779
Imam Malik : 436

UNDERSTANDING THE PRINCIPITY OF SURAH AL-IKHLAS AS A THIRD OF THE AL-QUR'AN

Hadith Imam Tirmidzi Number 2825

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ حَدَّثَنَا أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْشُدُوا فَإِنِّي سَاقِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ قَالَ فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي سَاقِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ إِنِّي لَا أَرَى هَذَا خَبَرًا جَاءَ مِنَ السَّمَاءِ ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي قُلْتُ سَاقِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلَا وَإِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو حَازِمٍ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Yazid bin Kaisan] has told us [Abu Hazim] from [Abu Hurairah] he said : Rasulullah peace be upon him said: "Gather together, I will recite a third of the Koran to you." Abu Hurairah said : "The people gathered, then Nabiullah came out, then he read QUL HUWALLAHU AHAD, after that he entered. So some people said to others; Rasulullah shallallahu 'alaihi wasallam said: "I will read like the Qur'an to you," and I think, this is news from heaven. After that Nabiullah came out saying: "I said earlier that I will read a third of the Qur'an for you, remember, in fact it equals a third of the Koran." Abu Isa said : This hadith hasan shahih gharib through this route. Abu Hatim Al Asyja'i's name is Salman.

Hadith Corroboration
Imam Muslim : 1345

THE PRINCIPITY OF READING SURAH AL-IKHLAS IN PRAYER

Hadith Imam Tirmidzi Number 2826

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتِ الْبُنَاتِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمُهُمْ فِي مَسْجِدِ قُبَاءَ فَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ لَهُمْ فِي الصَّلَاةِ فَقَرَأَ بِهَا افْتَتَحَ بِقُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ بِسُورَةِ أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِسُورَةِ أُخْرَى فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدْعَاهَا وَتَقْرَأَ بِسُورَةِ أُخْرَى قَالَ مَا أَنَا بِتَارِكِهَا إِنِ أَحْبَبْتُمْ أَنْ أُوْمِّكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يُؤْمَّهُمْ غَيْرُهُ فَلَمَّا أَتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ

الْحَبْرَ فَقَالَ يَا فُلَانُ مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ فِي كُلِّ رَكْعَةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحِبُّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتٍ وَرَوَى مُبَارَكُ بْنُ فَضَالَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ هَذِهِ السُّورَةَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ حَدَّثَنَا بِذَلِكَ أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ بِهَذَا

Narrated to us [Muhammad bin Isma'il] has told us [Isma'il bin Abu Uwais] has told us [Abdul Aziz bin Muhammad] from [Ubaidullah bin Umar] from [Tsabit Al Bunanni] from [Anas bin Malik] he said : "A friend of the Ansar led them in the Quba` Mosque, every time he started to recite a surah (after al-Fatihah - ed.) in prayer, he always started by reciting QUL HUWALLAHU AHAD until he finished, then he continued with another surah, and he always did that in every rak'ah. Then his friends spoke to him, they said: "You read that surah and you think it is not enough for you, so you continue with another surah, read that surah or leave it and read another surah!" The friend of the Ansar said: "I will not leave it, if you want me to be your imam by reciting it, then I will do it and if you do not like, I will leave you." While they considered him the most noble person among them, so they did not want to be led by anyone else. When the Prophet peace be upon him came to them, they told him the problem, then he said: "O so and so, what prevents you from doing what your friends have ordered you to do and what encourages you to read that surah every day?" rakaat?" he replied; "O Messenger of Allah, indeed I love him." Rasulallah shallallahu 'alaihi wasallam said: "Indeed loving him will enter you into paradise." Abu Isa said : This hadith is hasan gharib, authentic from this line from the hadith of 'Ubaidullah bin Umar from Thabit. [Mubarak bin Fadlalah] narrated from [Tsabit] from [Anas] that someone said : "O Rasulallah, indeed I love this letter, namely QUL HUWALLAHU AHAD." He said: "Indeed loving it will put you into paradise." He has told us [Abu Dawud Sulaiman bin Al Asy'ats] like that, has told us [Abu Al Walid] has told us [Mubarak bin Fadlalah] like this.

THE ADVANTAGE OF READING THE LETTER AL-FALAQ AND AN-NAS Hadith Imam Tirmidzi Number 2827

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلُهُنَّ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } إِلَى آخِرِ السُّورَةِ وَ{ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } إِلَى آخِرِ السُّورَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Isma'il bin Abu Khalid] has told me [Qais bin Abu Hazim] from ['Uqbah bin Amir Al Juhani] from the Prophet peace be upon him he said: "Allah revealed several verses that have never been found in comparison, namely; QUL A'UUDZU BIRABBIN NAAS until the end of the letter and QUL A'UUDZU BIRABBIL FALAQ until the end of the letter." Abu Isa said : This hadith is hasan sahih .

COMMAND TO READ AL-MU'AWIDZATAIN AFTER EVERY PRAYER Hadith Imam Tirmidzi Number 2828

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيْدَ بْنِ أَبِي حَبِيْبٍ عَنْ عَلِيٍّ بْنِ رِبَاحٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَا مَرِنِي رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقْرَأَ بِالْمُعَوِّذَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ قَالَ اَبُو عِيْسَى هَذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

Narrated to us [Qutaibah] has told us [Ibn Lahi'ah] from [Yazid bin Abu Habib] from [Ali bin Rabah] from ['Uqbah bin Amir] he said : "The Messenger of Allah peace be upon him ordered me to read AL MU'AWWIDZATAIN (Surat Al Falaq and An Naas) after every prayer." Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 16776, 17124, 20617, 20672, 21103
Imam Abu Dawud : 1302
Imam Nasa'i : 1319
Imam Darimi : 1320

REWARDS FOR THOSE WHO ARE ADVISED IN READING THE QUR'AN Hadith Imam Tirmidzi Number 2829

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ وَهِيْشَامٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ
هِيْشَامٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَا هِرَبُ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ
الْبَرَّةِ وَالَّذِي يَقْرُؤُهُ قَالَ هِيْشَامٌ وَهُوَ شَدِيْدٌ عَلَيْهِ قَالَ شُعْبَةُ وَهُوَ عَلَيْهِ شَأْقٌ فَلَهُ أَجْرَانِ قَالَ أَبُو عِيْسَى هَذَا
حَدِيْثٌ حَسَنٌ صَحِيْحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] and [Hisyam] from [Qatadah] from [Zurarah bin Aufa] from [Sa'd bin Hisham] from ['Aisyah] he said : Rasulullah peace be upon him said: "The person who reads the Qur'an and is skilled at reading it, he will be among the noble and good people while the person who reads it - Hisham said : with difficulty, while Syu'bah said : with difficulty - will get two rewards." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 23080, 23493, 23526, 24197, 24413
Imam Bukhari : 4556
Imam Muslim : 1329
Imam Abu Dawud : 1242
Imam Darimi : 3234

REWARDS FOR MEMORIZING AND APPLYING THE QURAN

Hadith Imam Tirmidzi Number 2830

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ زَادَانَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ وَحَفْصُ بْنُ سُلَيْمَانَ يُضَعِّفُ فِي الْحَدِيثِ

Narrated to us [Ali bin Hujr] has told us [Hafs bin Sulaiman] from [Katsir bin Zadzan] from ['Ashim bin Dlamrah] from [Ali bin Abu Talib] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever reads the Qur'an and then memorizes it and makes lawful what is made lawful in the Qur'an and makes forbidden what is forbidden in the Qur'an, Allah will surely put him in heaven and can intercede for ten of his families who must go to hell." Abu Isa said : This hadith is gharib, we do not know it except from this route, even though the sanad is not authentic, Hafs bin Sulaiman has weakened the matter of hadith.

AL-QUR'AN AS A GUIDE IN THE MIDDLE OF FITNAH

Hadith Imam Tirmidzi Number 2831

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ قَالَ سَمِعْتُ خَمْرَةَ الزِّيَّاتِ عَنْ أَبِي الْمُخْتَارِ الطَّائِيِّ عَنْ ابْنِ أَخِي الْحَارِثِ الْأَعْوَرِ عَنْ الْحَارِثِ قَالَمَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تَرَى أَنَّ النَّاسَ قَدْ خَاصُوا فِي الْأَحَادِيثِ قَالَ وَقَدْ فَعَلُوهَا قُلْتُ نَعَمْ قَالَ أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّهَا سَتَكُونُ فِتْنَةٌ فَقُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ وَهُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ فَصَمَهُ اللَّهُ وَمَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ وَهُوَ حَبْلُ اللَّهِ الْأَمْتَيْنِ وَهُوَ الذِّكْرُ الْحَكِيمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَلَى كَثْرَةِ الرَّدِّ وَلَا تَنْقُضِي عَجَائِبُهُ هُوَ الَّذِي لَمْ تَنْتَهُ الْجُنُّ إِذْ سَمِعْتُهُ حَتَّى قَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَأَمَّا بِهِ {مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أَجَرَ وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا إِلَيْهِ هَدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ خُذْهَا إِلَيْكَ يَا أَعْوَرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِسْنَادُهُ مُجْهُولٌ وَفِي الْحَارِثِ مَقَالٌ

Narrated to us [Abdu bin Humaid] has told us [Husain bin Ali Al Ju'fi] he said : I heard [Hamzah Az Zayyat] from [Abu Al Mukhtar Ath Tha`i] from [Ibnu Akhi Al Harits Al A'war] from [Al Harith] he said : "I once passed a mosque, while people were engrossed in false conversation, then I met [Ali], I said : "O Amirul Mukminin, don't you see people engrossed in false conversation (by neglecting to read the Qur'an -pent)?" Ali asked; "Have they done

it?" "Remember, there will actually be slander." Then I asked; "What is the solution, O Messenger of Allah?" He answered: "The Book of Allah, in it there is a story about events before you, and after you, the law of matters between you, it is (the word) that separates (between the right and the wrong), not a joke, whoever abandons it because he is arrogant, then Allah will destroy him, and whoever seeks guidance from other than him, then Allah will lead him astray, he is the strong rope of Allah, he is a wise warning, he is the straight path, with him desires will not deviate and with his words it will not be vague, the scholars will never be satisfied with it, it will not wear out even though it is often repeated and its miracles will never end, it is also the one who causes the jinn not to stop hearing it until they say; "Indeed, we have heard the wonderful Qur'an, (which) guides us to the right path, then we believe in it (Al-Jinn: 1-2), whoever says it, it is true, whoever practices it, he is rewarded, whoever decides matters with him." then it is fair and whoever calls upon him, he is guided to the straight path, take him for you, O A'war." Abu Isa said : This hadith is gharib, we only know it from this path, the sanad is majhul (unknown) and Al Harith is discussed.

THE BEST OF YOU ARE THOSE WHO LEARN AND TEACH THE QURAN Hadith Imam Tirmidzi Number 2832

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ أَبُو عَبْدِ الرَّحْمَنِ فَذَلِكَ الَّذِي أَقْعَدَنِي مَقْعِدِي هَذَا وَعَلَّمَ الْقُرْآنَ فِي زَمَنِ عُثْمَانَ حَتَّى بَلَغَ الْحُجَّاجُ بْنُ يُوسُفَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] has told me [Alqamah bin Martsad] he said : I heard [Sa'd bin 'Ubaidah] tell [Abu Abdurrahman] from [Uthman bin Affan] that the Prophet peace be upon him said: "The best of you are those who study the Qur'an and teach it." Abu Abdurrahman said : "That's what made me sit in my seat." Abu Abdurrahman was still teaching the Koran during Uthman's time until the time of Al Hajjaj bin Yusuf." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 382, 469, 1249
Imam Bukhari : 4639, 4640
Imam Abu Dawud : 1240
Imam Tirmidzi : 2834
Imam Ibnu Majah : 207, 208
Imam Darimi : 3203, 3204

THE BEST OF YOU ARE THOSE WHO TEACH THE QURAN Hadith Imam Tirmidzi Number 2833

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ

السُّلَمِيُّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ أَوْ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُ وَاحِدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُفْيَانَ لَا يَذْكُرُ فِيهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ وَشُعْبَةَ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَهَكَذَا ذَكَرَهُ يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ غَيْرَ مَرَّةٍ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَأَصْحَابُ سُفْيَانَ لَا يَذْكُرُونَ فِيهِ عَنْ سُفْيَانَ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَهُوَ أَصَحُّ قَالَ أَبُو عِيسَى وَقَدْ زَادَ شُعْبَةُ فِي إِسْنَادِ هَذَا الْحَدِيثِ سَعْدُ بْنُ عُبَيْدَةَ وَكَانَ حَدِيثُ سُفْيَانَ أَصَحُّ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ يَحْيَى بْنُ سَعِيدٍ مَا أَحَدٌ يَعْدِلُ عِنْدِي شُعْبَةَ وَإِذَا خَالَفَهُ سُفْيَانَ أَخَذْتُ بِقَوْلِ سُفْيَانَ قَالَ أَبُو عِيسَى سَمِعْتُ أَبَا عَمَّارٍ يَذْكُرُ عَنْ وَكِيعٍ قَالَ قَالَ شُعْبَةُ سُفْيَانَ أَحْفَظُ مِنِّي وَمَا حَدَّثَنِي سُفْيَانُ عَنْ أَحَدٍ بِشَيْءٍ فَسَأَلْتُهُ إِلَّا وَجَدْتُهُ كَمَا حَدَّثَنِي وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدِ

Narrated to us [Mahmud bin Ghailan] has told us [Bisyr bin As Suri] has told us [Sufyan] from ['Alqamah bin Martsad] from [Abu Abdurrahman As Sulami] from [Uthman bin Affan] he said : The Prophet peace be upon him said: "The best of you or the most important of you are those who learn the Qur'an and teach it." Abu Isa said : This hadith is hasan sahih . That is what [Abdurrahman bin Mahdi] and others narrated from [Sufyan Ats Tsauri] from ['Alqamah bin Martsad] from [Abu Abdurrahman] from [Uthman] from the Prophet peace be upon him . Sufyan did not mention; "From Sa'd bin 'Ubaidah. [Yahya bin Sa'id Al Qaththan] narrated this hadith from [Sufyan] and [Syu'bah] from ['Alqamah bin Martsad] from [Sa'd bin 'Ubaidah] from [Abu Abdurrahman] from [Uthman] from the Prophet peace be upon him . Narrated to us [Muhammad bin Basyar] like that, has told us [Yahya bin Sa'id] from [Sufyan] and [Syu'bah]. Muhammad bin Basyar said : As mentioned by Yahya bin Sa'id from Sufyan and Syu'bah not only once, from 'Alqamah bin Martsad from Sa'ad bin 'Ubaidah from Abu Abdurrahman from Uthman from the Prophet Muhammad bin Basyar and Sufyan's friends did not mention; Sa'ad bin 'Ubaidah." Muhammad bin Basyar said : "That is more authentic." Abu Isa said : "Syu'bah added Sa'd bin Ubaidah in his chain of transmission of this hadith, it seems that Sufyan's hadith is more authentic." Ali bin Abdullah said : Yahya bin Abu Sa'id said : In my opinion, there is no one who is equal to Shu'bah, but if Sufyan has a different opinion from him, I take Sufyan's word." Abu Isa said : I heard Abu 'Ammar narrate from Waki', he said : Shu'bah said : Sufyan is more familiar with it than I am, and the hadith that Sufyan told me from someone, then I asked him but I found it as he told me. In this case there are similar hadiths from Ali and Sa'd.

Hadith Corroboration
 Imam Ahmad : 382, 469, 1249
 Imam Bukhari : 4640
 Imam Abu Dawud : 1240
 Imam Tirmidzi : 2834

THE BEST OF YOU ARE THOSE WHO LEARN AND TEACH THE QURAN (VARIANTS)

Hadith Imam Tirmidzi Number 2834

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ الثُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ

Narrated to us [Qutaibah] has told us [Abdul Wahid bin Ziyad] from [Abdurrahman bin Ishaq] from [An Nu'man bin Sa'd] from [Ali bin Abu Talib] he said : The Prophet peace be upon him said: "The best of you are those who study the Qur'an and teach it." Abu Isa said : We do not know this hadith from the hadith of Ali from the Prophet peace be upon him except from the hadith of Abdurrahman bin Ishaq.

Hadith Corroboration
Imam Ahmad : 382, 469, 1249
Imam Bukhari : 4639, 4640
Imam Abu Dawud : 1240
Imam Ibnu Majah : 207, 208
Imam Darimi : 3203

THE REWARD OF READING ONE LETTER OF THE QUR'AN

Hadith Imam Tirmidzi Number 2835

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ أَيُّوبَ بْنِ مُوسَى قَالَ سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ يُرَوَّى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ مَسْعُودٍ وَرَوَاهُ أَبُو الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ رَفَعَهُ بَعْضُهُمْ وَوَقَفَهُ بَعْضُهُمْ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ سَمِعْتُ قُتَيْبَةَ يَقُولُ بَلَغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ وُلِدَ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُحَمَّدُ بْنُ كَعْبٍ يُكْنَى أَبَا حَمْرَةَ

Narrated to us [Muhammad bin Basyar] has told us [Abu Bakr Al Hanafi] has told us [Adl dlahhak bin Uthman] from [Ayyub bin Musa] he said : I heard [Muhammad bin Ka'ab Al Quradli] say; I heard [Abdullah bin Mas'ud] say; Rasulullah shallallahu 'alaihi wasallam said: "Whoever reads one letter from the Book of Allah (Al Qur'an), then for him one good reward and one good reward will be multiplied ten times, I am not saying ALIF LAAM MIIM is one

letter, but ALIF is one letter, LAAM is one letter and MIIM is one letter." Apart from this route, this hadith was also narrated from several routes from Ibn Mas'ud's friends. Abul Ahwas has narrated this hadith from Ibn Mas'ud, some of the narrators have narrated it (connected it to the Prophet) and some others have narrated it from Ibn Mas'ud's friends. Abu Isa said : This hadith is hasan shahih gharib from this line, I have heard Qutaibah say; News has reached me that Muhammad bin Ka'ab Al Quradli was born when the Prophet peace be upon him was still alive, and Muhammad bin Ka'ab was nicknamed Abu Hamzah.

THE PRINCIPITY OF THE TWO RAKA'AT PRAYERS AND THE QUR'AN Hadith Imam Tirmidzi Number 2836

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا بَكْرُ بْنُ خُنَيْسٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ زَيْدِ بْنِ أَرْطَاةَ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَذِنَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكَعَتَيْنِ يُصَلِّيَهُمَا وَإِنَّ الْبِرَّ لَيَذُرُّ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهُ قَالَ أَبُو النَّضْرِ يَعْنِي الْقُرْآنَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَبَكْرُ بْنُ خُنَيْسٍ قَدْ تَكَلَّمَ فِيهِ ابْنُ الْمُبَارَكِ وَتَرَكَهُ فِي آخِرِ أَمْرِهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ زَيْدِ بْنِ أَرْطَاةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ عَنِ الْعَلَاءِ بْنِ الْحَارِثِ عَنْ زَيْدِ بْنِ أَرْطَاةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ بِأَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ

Narrated to us [Ahmad bin Mani'] has told us [Abu An Nadlr] has told us [Bakr bin Khunais] from [Laits bin Abu Sulaim] from [Zaid bin Arthah] from [Abu Umamah] he said : The Prophet peace be upon him said: "Allah does not allow a servant anything that is better than the two rak'ah prayers he performs, in fact that goodness is left on the servant's head as long as he is in prayer and no servant gets closer to Allah than anything that comes out of it (from the Qur'an)." Abu An Nadl said : What he meant was the Koran. Abu Isa said : This hadith is gharib, we only know it from this route. Bakr bin Khunais was discussed by Ibn Al Mubarak and left him at the end of his life. This hadith was also narrated from Zaid bin Arthah from Jubair bin Nufair from the Prophet peace be upon him in mursal. Narrated to us [Ishaq bin Mansur] like that, has told us [Abdurahman bin Mahdi] from [Mu'awiyah] from [Al Ala` bin Al Harith] from [Zaid bin Arthah] from [Jubair bin Nufair] he said : The Prophet peace be upon him said: "Indeed you will not return to Allah with anything better than what came out of it." he meant the Koran.

Hadith Corroboration
Imam Ahmad : 21274

AL-QUR'AN AS A GOOD HOME COMPLETE

Hadith Imam Tirmidzi Number 2837

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Jarir] from [Qabus bin Abu Dlabyan] from [his father] from [Ibn Abbas] he said : The Prophet peace be upon him said: "Indeed, a person who does not have a trace of the Qur'an in him is like a collapsed house." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 1846
Imam Darimi : 3172

THE POSITION OF QUR'AN EXPERTS IN THE AFTERLIFE

Hadith Imam Tirmidzi Number 2838

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نَعِيمٍ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ أَبِي الْجُودِ عَنْ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَازِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ عَاصِمٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Daud Al Hafari] and [Abu Nu'aim] from [Sufyan] from ['Ashim bin Abu Najud] from [Zirr] from [Abdullah bin 'Amru] from the Prophet peace be upon him he said: "In the future it will be said to the people of the Qur'an; Read it and take it up, then recite it with tartil as you read it when in the world, because truly your place is at the end of the verse you read." Abu Isa said : This hadith is hasan sahih . Narrated to us [Bundar] has told us [Abdurrahman bin Mahdi] from [Sufyan] from ['Ashim] with the same sanad and meaning.

Hadith Corroboration
Imam Ahmad : 6508
Imam Abu Dawud : 1252

REWARDS FOR AL-QUR'AN EXPERTS ON DOOMSDAY

Hadith Imam Tirmidzi Number 2839

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ اقْرَأْ وَارْقُ وَتُرَادُّ

بِكُلِّ آيَةٍ حَسَنَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ
 حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ
 مِنْ حَدِيثِ عَبْدِ الصَّمَدِ عَنْ شُعْبَةَ

Narrated to us [Nashr bin Ali] has told us [Abdushshamad bin Abdul Warits] has told us [Syu'bah] from ['Ashim] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him he said: "On the day of resurrection, the Qur'an will come and then say; "O Rabb, give him clothes," then put on him a crown of glory, then Al The Qur'an said again; "O Rabb, add to him," then clothed him with glory, then said again; "O Rabb be pleased with him," finally he was blessed, then said to the people of the Qur'an; Ja'far] has told us [Syu'bah] from ['Ashim bin Bahdalah] from [Abu Salih] from [Abu Hurairah] with a hadith that is meaningful, but he did not interpret it. Abu Isa said : This hadith is more authentic than Abdusshamad's hadith from Shu'bah.

Hadith Corroboration
 Imam Ahmad : 21898, 22083

THE SIN OF FORGETTING THE VERSES OF THE QURAN

Hadith Imam Tirmidzi Number 2840

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الْحَكَمِ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنْ ابْنِ جُرَيْجٍ عَنْ
 الْمُظَلِّبِ بْنِ حَنْظَلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي حَتَّى
 الْقَدَاهُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ
 أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ قَالَ وَذَاكَ رُتِبَ بِهِ مُحَمَّدٌ
 بْنُ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ وَاسْتَعْرَبَهُ قَالَ مُحَمَّدٌ وَلَا أَعْرِفُ لِلْمُظَلِّبِ بْنِ عَبْدِ اللَّهِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَوْلَهُ حَدَّثَنِي مَنْ شَهِدَ خُطْبَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَسَمِعْتُ عَبْدَ اللَّهِ
 بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ لَا نَعْرِفُ لِلْمُظَلِّبِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَبْدُ
 اللَّهِ وَأَنْكَرَ عَلَيَّ ابْنُ الْمَدِينِيِّ أَنْ يَكُونَ الْمُظَلِّبُ سَمِعَ مِنْ أَنَسٍ

Narrated to us [Abdul Wahab bin Al Hakam Al Warrak Al Baghdadi] has told us [Abdul Majid bin Abdul Aziz] from [Ibnu Juraij] from [Al Muthallib bin Hanthab] from [Anas bin Malik] he said : Rasulullah peace be upon him said: "The rewards of my ummah were shown to me, until the reward of someone who removes dust from the mosque, and the sins of my ummah were shown to me, then I have not seen a greater sin than a letter or a verse that is given to someone and then he forgets it." Abu Isa said : This hadith is gharib, we don't know it except from this path. The narrator said : I mentioned this hadith to Muhammad bin Isma'il, but he did not know it and even considered this hadith gharib (alone), Muhammad said : I do not know that Al Muthallib bin Abdullah ever heard from one of the companions of the Prophet peace be upon him , apart from what he said, it was told to me by the person who

witnessed the sermon of the Prophet peace be upon him ." The narrator also said : I heard Abdullah bin Abdurrahman say; "We do not know that Abdul Muthallib ever heard from one of the companions of the Prophet peace be upon him ." Abdullah said : Ali bin Al Madini denied Al Muthallib if he had heard from Anas.

Hadith Corroboration
Imam Abu Dawud : 390

RECOMMENDATIONS TO ASK ALLAH WHEN READING THE QUR'AN Hadith Imam Tirmidzi Number 2841

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَاصٍّ يَقْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ وَقَالَ مُحَمَّدٌ وَهَذَا خَيْثَمَةُ الْبَصْرِيُّ الَّذِي رَوَى عَنْهُ جَابِرُ الْجُعْفِيُّ وَلَيْسَ هُوَ خَيْثَمَةُ بْنُ عَبْدِ الرَّحْمَنِ وَخَيْثَمَةُ هَذَا شَيْخٌ بَصْرِيٌّ يُكْنَى أَبَا نَصْرٍ قَدْ رَوَى عَنْ أَنَسِ بْنِ مَالِكٍ أَحَادِيثَ وَقَدْ رَوَى جَابِرُ الْجُعْفِيُّ عَنْ خَيْثَمَةَ هَذَا أَيْضًا أَحَادِيثَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad] has told us [Sufyan] from [Al A'masy] from [Khaitamah] from [Al Hasan] from [Imran bin Hushain] he passed the storyteller who was reading the Koran, after that he asked, then Imran came back and said : "I once heard the Messenger of Allah peace be upon him say: "Whoever reads the Koran, should ask Allah with it, because indeed there will come a people who read the Koran, then with it they will beg people." Mahmud said : He is Khaitamah Al Bashri whose hadith was narrated by Jabir Al Ju'fi, not Khaitamah bin Abdurrahman. This Khaitamah was a Basrah teacher, His kun-yah is Abu Nashr. He narrated several hadiths from Anas. He also narrated many hadiths from Abu Isa, saying;

Hadith Corroboration
Imam Ahmad : 19039, 19097

THE LAW PERMITS WHAT THE QUR'AN PROHIBITS Hadith Imam Tirmidzi Number 2842

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ عَنْ أَبِي الْمُبَارَكِ عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَقَدْ خُولِفَ وَكِيعٌ فِي رِوَايَتِهِ وَقَالَ مُحَمَّدٌ أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ الرَّهَائِيُّ لَيْسَ بِحَدِيثِهِ بَأْسٌ إِلَّا رِوَايَةَ ابْنِهِ مُحَمَّدٍ عَنْهُ فَإِنَّهُ يَرْوِي عَنْهُ مَنَاكِيرَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى مُحَمَّدُ بْنُ يَزِيدَ بْنِ سِنَانٍ عَنْ أَبِيهِ

هَذَا الْحَدِيثُ فَرَادَى فِي هَذَا الْإِسْنَادِ عَنْ مُجَاهِدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ صُهَيْبٍ وَلَا يُتَابَعُ مُحَمَّدُ بْنُ يَزِيدَ عَلَى رَوَايَتِهِ وَهُوَ ضَعِيفٌ وَأَبُو الْمُبَارَكِ رَجُلٌ مَجْهُولٌ

Narrated to us [Muhammad bin Isma'il Al Washiti] has told us [Waqi'] has told us [Abu Farwah Yazid bin Sinan] from [Abu Al Mubarak] from [Shuhaib] he said : The Prophet peace be upon him said: "The person who makes permissible what the Koran forbids does not believe in the Qur'an." Abu Isa said : This hadith is not strong, because Waqi's history is not like that. Muhammad said : Abu Farwah Yazid bin Sinan Ar Rahawi's hadiths are nothing except those narrated by his son, Muhammad, because his son had narrated bad hadiths from him. Abu Isa said : [Muhammad bin Yazid bin Sinan] has narrated this hadith from [his father] then he added in his sanad: From [Mujahid] from [Sa'id bin Al Musayyib] from [Shuhaib], even though there is nothing to corroborate the narration of Muhammad bin Yazid, because he was a weak narrator, while Abu Al Mubarak was an unknown man.

THE ADVANTAGE OF READING THE QURAN IN A LOW VOICE

Hadith Imam Tirmidzi Number 2843

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَجِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مَرَّةٍ الْحَضْرَمِيِّ عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ الَّذِي يُسِرُّ بِقِرَاءَةِ الْقُرْآنِ أَفْضَلُ مِنَ الَّذِي يَجْهَرُ بِقِرَاءَةِ الْقُرْآنِ لِأَنَّ صَدَقَةَ السِّرِّ أَفْضَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنَ صَدَقَةِ الْعَلَانِيَةِ وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لِكَيْ يَأْمَنَ الرَّجُلُ مِنَ الْعُجْبِ لِأَنَّ الَّذِي يُسِرُّ الْعَمَلَ لَا يُخَافُ عَلَيْهِ الْعُجْبُ مَا يُخَافُ عَلَيْهِ مِنَ عِلَانِيَتِهِ

Narrated to us [Al Hasan bin 'Arafah] has told us [Isma'il bin Ayyasy] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Katsir bin Murrah Al Hadlrami] from ['Uqbah bin Amir] he said : I heard the Prophet peace be upon him say: "A person who reads the Qur'an aloud is like a person who shows charity, while a person who reads the Qur'an in a low voice is like a person who gives charity secretly." Abu Isa said : This hadith is hasan gharib. The meaning of this hadith is; "People who read the Qur'an in a low voice are better than those who read it aloud, because giving charity in secret is better than giving charity openly according to scholars. Meanwhile, according to scholars, the meaning of this hadith is so that a person avoids the trait of ujub, because people who do deeds in secret are not worried about ujub as if they were done openly."

Hadith Corroboration
Imam Ahmad : 16728, 16802
Imam Abu Dawud : 1136
Imam Nasa'i : 2514

RASULULLAH SHALALLAHU ALAIHI WASALLAM READS LETTER AL-

ISRA AND AZ-ZUMAR BEFORE SLEEPING

Hadith Imam Tirmidzi Number 2844

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ قَالَتْ عَائِشَةُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو لُبَابَةَ شَيْخٌ بَصْرِيُّ قَدْ رَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ غَيْرَ حَدِيثٍ وَيُقَالُ اسْمُهُ مَرْوَانُ أَخْبَرَنِي بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي كِتَابِ التَّارِيخِ

Narrated to us [Salih bin Abdullah] has told us [Hammad bin Zaid] from [Abu Lubabah], he said : [Aisha] said : The Prophet peace be upon him did not go to bed to sleep, until he read (the letter) of the Bani Isra'il (Surat Al Isra`) and the letter of Az Zumar." Abu Isa said : This hadith is Hasan Gharib, Abu Lubabah is a sheikh from Basrah whose hadiths were narrated by Hammad bin Zaid, he is also called Marwan. Muhammad bin Isma'il has reported this to me in the book of At Date.

THE PRINCIPITY OF READING THE LETTERS OF AL-MUSABBIHAT BEFORE SLEEPING

Hadith Imam Tirmidzi Number 2845

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ عَنْ عَرَبَاضِ بْنِ سَارِيَةَ أَنَّهُ حَدَّثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ وَيَقُولُ إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Hujr] has told us [Baqiyyah bin Al Walid] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Abdullah bin Abu Bilal] from [Irbadl bin Sariyah] he told him that the Prophet peace be upon him read the Al Musabbihah letters before going to bed, then he said: "Indeed in these letters there are verses better than a thousand verse." Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 16534
Imam Abu Dawud : 4398
Imam Tirmidzi : 2845
Imam Darimi : 3290

ANGEL PRAYER FOR THOSE WHO READ SURAH AL-HASHR

Hadith Imam Tirmidzi Number 2846

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ الْخُفَّافُ حَدَّثَنِي نَافِعُ بْنُ أَبِي نَافِعٍ عَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ بِاللَّهِ

السَّمِيعُ الْعَلِيمُ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ يُمْسِي كَانَ بِتِلْكَ الْمَنْزِلَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Khalid bin Thaman Abu Al Ala` Al Khaffaf] has told me [Nafi' bin Abu Nafi'] from [Ma'qil bin Yasar] from the Prophet peace be upon him , he said: "Whoever recites three times in the morning, A'UUDZU BILLAAHI MINASY SYAITHAANIR RAJIIM then read the last three verses of Surah Al Hasyr, then Allah will assign seventy thousand angels to pray for him until the afternoon and if he dies on that day, he dies as a martyr and whoever says it in the afternoon, his position is the same as that." Abu Isa said : This hadith is gharib, we only know it through this sanad.

Hadith Corroboration
Imam Ahmad : 19419
Imam Darimi : 3291

HOW TO READ THE QUR'AN OF THE PROPHET MUHAMMAD SAW Hadith Imam Tirmidzi Number 2847

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُوكٍ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَاتِهِ فَقَالَتْمَا لَكُمْ وَصَلَاتُهُ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنَعَّتْ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُوكٍ عَنْ أُمَّ سَلَمَةَ وَقَدْ رَوَى ابْنُ جُرَيْجٍ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمَّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْطَعُ قِرَاءَتَهُ وَحَدِيثُ لَيْثٍ أَصَحُّ

Narrated to us [Qutaibah] has told us [Al Laits] from [Abdullah bin 'Ubaidullah bin Abu Malikah] from [Ya'la bin Mamlak] that he once asked [Ummu Salamah, wife of the Prophet] peace be upon him , about the reading and prayer of the Prophet peace be upon him , Umm Salamah answered; "What business do you have with his prayers? He prays then sleeps as long as he prays, after that he prays as long as he sleeps, then he sleeps as long as he prays until dawn." Then Umm Salamah mentioned her reading, apparently she mentioned the reading which was explained one letter by one letter." Abu Isa said : This hadith hasan shahih gharib, we only know it from the hadith of Laits bin Sa'ad from Ibn Abu Awalkah from Ya'la bin Mamlak from Umm Salamah. [Ibnu Juraij] narrated this hadith from [Ibnu Abu Malikah] from [Ummu Salamah] that the Prophet peace be upon him cut into pieces his reading, while the Laits hadith is more authentic.

Hadith Corroboration
Imam Ahmad : 25317, 25353
Imam Abu Dawud : 1254

THE EXPANSION OF TIME AND METHODS OF THE PROPHET'S WITIR PRAYER

Hadith Imam Tirmidzi Number 2848

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ هُوَ رَجُلٌ بَصْرِيٌّ قَالَ سَأَلْتُ عَائِشَةَ عَنْ وَتِرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ كَانَ يُوتِرُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ فَقَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَصْنَعُ رَبُّمَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ وَرَبُّمَا أَوْتَرَ مِنْ آخِرِهِ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً فَقُلْتُ كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ قَدْ كَانَ رَبُّمَا أَسَرَّ وَرَبُّمَا جَهَرَ قَالَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قُلْتُ فَكَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ فَرَبُّمَا اغْتَسَلَ فَنَامَ وَرَبُّمَا تَوَضَّأَ فَنَامَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] has told us [Al Laits] from [Muawiyah bin Salih] from [Abdullah bin Abu Qais] a resident of Basrah, he said : I asked ['Aisyah] about the witr prayer of the Messenger of Allah (peace and blessings of Allah be upon him); "How does he pray Witr, is it at the beginning of the night or at the end?" 'Aisha answered; "He did all that, sometimes he prayed the witr prayer at the beginning of the night and sometimes he prayed the witr prayer at the end." I said : "Praise be to Allah who gives freedom in this matter, then I asked; "How is his reading? Does he read softly or aloud?" 'Aisyah answered; "He has done all that, sometimes he reads softly and sometimes aloud." I said : "Praise be to Allah who gives leeway in this matter." I asked again; "What does he do when jinabat? Did he take a bath before sleeping or did he sleep before taking a bath?" Aisha replied: "He used to do all of that, sometimes he would take a bath and then sleep and sometimes he would do ablution and then sleep." I replied: "Praise be to Allah who gives leeway in this matter." Abu Isa said: Through this route, this hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 547, 616, 618, 784, 1095, 1152, 1195, 2412, 4966, 16454, 20872, 21309, 23058, 23314, 23314, 23550, 23565, 23565, 23567, 23567, 23611, 23611, 23615, 23635, 23826, 24005, 24005, 24264, 24264, 24513, 24960

Imam Bukhari : 941

Imam Muslim : 465, 465, 1223, 1223, 1230, 1231, 1232

Imam Abu Dawud : 195, 195, 1225, 1225

Imam Tirmidzi : 419, 2848, 2848

Imam Nasa'i : 222, 222, 223, 223, 401, 401, 402, 402, 1622, 1663

Imam Ibnu Majah : 1175, 1176, 1355

Imam Darimi : 1540

THE PROPHET DELIVERS THE WORD OF ALLAH IN MAUQIF

Hadith Imam Tirmidzi Number 2849

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا إِسْرَائِيلُ حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ نَفْسَهُ بِالْمَوْقِفِ فَقَالَ أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنْ قُرِئْنَا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Muhammad bin Isma'il] he said : has told us [Muhammad bin Kathir] has told us [Israil] has told us [Uthman bin Al Mughirah] from [Salim bin Abu Al Ja'd] from [Jabir] he said : The Prophet peace be upon him placed himself in Mauqif, then said: "Is there someone who wants to take me to his people?, because the Quraysh forbade me to convey the word of my Rabb." Abu Isa said : This hadith is gharib shahih.

Hadith Corroboration
Imam Ahmad : 14659
Imam Abu Dawud : 4109
Imam Ibnu Majah : 197
Imam Darimi : 3220

THE PRIVACY OF PEOPLE WHO ARE BUSY BY THE QUR'AN

Hadith Imam Tirmidzi Number 2850

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا شَهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرَّبُّ عَزَّ وَجَلَّ مَنْ شَغَلَهُ الْقُرْآنُ وَذَكَرَنِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ مَا أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Isma'il] has told us [Syihab bin 'Abbad Al 'Abdi] has told us [Muhammad bin Al Hasan bin Abu Yazid Al Hamdani] from ['Amru bin Qais] from ['Athiyyah] from [Abu Sa'id] he said : Rasulullah peace be upon him said: "Rabb the Mighty and Majestic said : "Whoever is busy with the Qur'an and dhikr me to ask Me, then I will give him the best of what I give to those who ask, "and the excess of kalamullah (Al Qur'an) from all the kalam is like the excess of Allah from all His creatures." Abu Isa said : This hadith is hasan gharib.

Hadith Corroboration
Imam Darimi : 3222

HOW TO READ AL-FATIHAH OF THE PROPHET MUHAMMAD SAW

Hadith Imam Tirmidzi Number 2851

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمِّ سَلَمَةَ فَالْتَّكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُولُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } ثُمَّ يَقِفُ { الرَّحْمَنُ الرَّحِيمُ } ثُمَّ

يَقْفُ وَكَانَ يَقْرُوهَا {مَلِكِ يَوْمَ الدِّينِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَبِهِ يَقْرَأُ أَبُو عُبَيْدٍ وَيَخْتَارُهُ وَهَكَذَا رَوَى يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ وَغَيْرُهُ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أُمِّ سَلَمَةَ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لِأَنَّ اللَّيْثَ بْنَ سَعْدٍ رَوَى هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُوكٍ عَنْ أُمِّ سَلَمَةَ أَنَّهَا وَصَفَتْ قِرَاءَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرْفًا حَرْفًا وَحَدِيثُ اللَّيْثِ أَصَحُّ وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَكَانَ يَقْرَأُ {مَلِكِ يَوْمَ الدِّينِ}

Narrated to us [Ali bin Hujr] has told us [Yahya bin Sa'id Al 'Umawi] from [Ibn Juraij] from [Ibn Abu Awalkah] from [Ummu Salamah] he said : Rasulullah peace be upon him used to interrupt his reading, he read; AL HAMDULILLAHI RABBIL 'AALAMIIN, then he stopped, ARRAHMAANIRRAHIIM, then he stopped, then he read MAALIKI YAUMIDDIIN." Abu Isa said : This hadith is gharib. This reading was then read by Abu 'Ubaidah and chosen by him. Thus Yahya bin Sa'id Al Umawi and others narrated from Ibn Juraij from Ibn Abu Beginkah from Umm Salamah, but sanadya is not continuous, because [Al Laits bin Sa'd] narrated this hadith from [Ibn Abu Awalkah] from [Ya'la bin Mamlak] from [Ummu Salamah] that Umm Salamah mentioned the reading of the Prophet peace be upon him sentence by sentence, the Al Laits hadith is more authentic, but in the Al Laits hadith it is not stated: "He read MALIKI YAUMID DIIN."

Hadith Corroboration

Imam Ahmad : 11553, 12421, 12630, 12651, 12858, 13185, 13385, 13540, 13563, 22903, 23647, 24438

Imam Bukhari : 701

Imam Muslim : 606, 768

Imam Abu Dawud : 664, 665

Imam Tirmidzi : 229, 2851

Imam Nasa'i : 892, 893

Imam Ibnu Majah : 804, 805, 806

Imam Darimi : 1212

READING "MALIKI YAUMID DIIN" BY THE PROPHET AND FRIENDS

Hadith Imam Tirmidzi Number 2852

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ الرَّمْلِيُّ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأُرَاهُ قَالَ وَعُثْمَانَ كَانُوا يَقْرَءُونَ {مَالِكِ يَوْمَ الدِّينِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ أَيُّوبَ بْنِ سُوَيْدٍ الرَّمْلِيِّ وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَءُونَ {مَالِكِ يَوْمَ الدِّينِ} وَرَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَءُونَ {مَالِكِ يَوْمَ الدِّينِ}

Narrated to us [Abu Bakr Muhammad bin Abban] has narrated to us [Ayyub bin Suwaid Ar Ramli] from [Yunus bin Yazid] from [Az Zuhri] from [Anas] that the Prophet shallallahu 'alaihi wasallam, Abu Bakr and Umar - I think he said - And Uthman, they read; "MAALIKI

YAUMID DEEN." Abu Isa said : This hadith is gharib, we do not know it from the hadith of Az Zuhri from Anas bin Malik except the hadith of this sheikh, namely Ayyub bin Suwaid Ar Ramli, some of Az Zuhri's companions have narrated this hadith from Az Zuhri that the Prophet shallallahu 'alaihi wasallam, Abu Bakr and Umar read; "MAALIKI YAUMID DEEN." [Abdurrazzaq] has narrated from [Ma'mar] from [Az Zuhri] from [Sa'id bin Al Musayyab] that the Prophet peace be upon him , Abu Bakr and Umar recited: "MAALIKI YAUMID DEEN."

Hadith Corroboration
Imam Abu Dawud : 3486

READING "EYE WITH EYE" IN AL-MAA'IDAH Hadith Imam Tirmidzi Number 2853

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ أَبِي عَلِيٍّ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ} حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى وَأَبُو عَلِيٍّ بْنُ يَزِيدَ هُوَ أَخُو يُونُسَ بْنِ يَزِيدَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ مُحَمَّدٌ تَفَرَّدَ ابْنُ الْمُبَارَكِ بِهَذَا الْحَدِيثِ عَنْ يُونُسَ بْنِ يَزِيدَ وَهَكَذَا قَرَأَ أَبُو عُبَيْدٍ {وَالْعَيْنُ بِالْعَيْنِ} اتَّبَاعًا لِهَذَا الْحَدِيثِ

Narrated to us [Abu Kuraib] has been told to us [Ibn Al Mubarak] from [Yunus bin Yazid] from [Abu Ali bin Yazid] from [Az Zuhri] from [Anas bin Malik] that the Prophet peace be upon him read: "ANNAN NAFSA BIN NAFSI WAL 'AINU BIL 'AINI (eye with eye)." Al Maa'idah; 45. Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Yunus bin Yazid] with the same sanad and meaning. Abu Isa said : Abu Ali bin Yazid was the brother of Yunus bin Yazid, and this hadith is hasan gharib. Muhammad said : Ibn Al Mubarak alone narrated this hadith from Yunus bin Yazid. And thus Abu 'Ubaid read: "WAL 'AINU BIL 'AINI" following this hadith.

Hadith Corroboration
Imam Ahmad : 12772
Imam Abu Dawud : 3463

READING "HAL TASTATHII'U RABBAKA" BY THE PROPHET Hadith Imam Tirmidzi Number 2854

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمَ عَنْ عُتْبَةَ بْنِ حُمَيْدٍ عَنْ عُبَادَةَ بْنِ نُسَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {هَلْ تَسْتَطِيعُ رَبَّكَ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينٍ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَرِشْدِينُ بْنُ سَعْدٍ

Narrated to us [Abu Kuraib] has told us [Risydin bin Sa'ad] from [Abdurrahman bin Ziyad bin An'um] from ['Utbah bin Humaid] from ['Ubadah bin Nusay] from [Abdurrahman bin Ghunm] from [Mu'adz bin Jabal] that the Prophet shallallahu 'alaihi wasallam recited; "HAL TASTATHII'U RABBAKA (Is your Lord able) Al Ma'idah: 112. Abu Isa said : This hadith is gharib, we do not know it except from the hadith of Risydin, while its sanad is not strong, because Risydin bin Sa'd and Al Afriqi were both weakened in the matter of hadith.

READING "INNAHU AMILA GHAIRU SHAALIH" BY THE PROPHET Hadith Imam Tirmidzi Number 2855

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَفْصٍ حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرُؤُهَا { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ ثَابِتِ الْبُنَانِيِّ نَحْوُ هَذَا وَهُوَ حَدِيثٌ ثَابِتُ الْبُنَانِيِّ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَ وَسَمِعْتُ عَبْدَ بْنَ مُحْمِدٍ يَقُولُ أَسْمَاءُ بِنْتُ يَزِيدَ هِيَ أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ قَالَ أَبُو عِيسَى كَلَّا الْحَدِيثَيْنِ عِنْدِي وَاحِدٌ وَقَدْ رَوَى شَهْرُ بْنُ حَوْشَبٍ غَيْرَ حَدِيثٍ عَنْ أُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ وَهِيَ أَسْمَاءُ بِنْتُ يَزِيدَ وَقَدْ رَوَى عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُ هَذَا

Narrated to us [Al Husain bin Muhammad Al Bashri] has told us [Abdullah bin Hafs] has told us [Thabit Al Bunani] from [Syahr bin Hausyab] from [Ummu Salamah] that the Prophet peace be upon him read: "INNAHU AMILA GHAIRU SHAALIH (Verily his (deeds), deeds are not good) QS Huud: 46. Abu Isa said : This hadith has been narrated by many people from Thabit Al Bunani with a matan like this, namely the hadith of Thabit Al Bunani, this hadith was also narrated from Syahr bin Hausyab from Asma' bint Yazid saying; apart from hadith from Umm Salamah Al Ansariyah, namely Asma' bint Yazid, and has been narrated from 'Aisyah from the Prophet peace be upon him a similar hadith.

Hadith Corroboration
Imam Ahmad : 25309, 25507, 26313
Imam Abu Dawud : 3468, 3469
Imam Tirmidzi : 2856

READING "INNAHU AMILA GHAIRU SHAALIH" BY THE PROPHET ACCORDING TO TSABIT AL-BUNANI Hadith Imam Tirmidzi Number 2856

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا وَكِيعٌ وَحَبَّانُ بْنُ هِلَالٍ قَالَا حَدَّثَنَا هَارُونُ التَّحَوِيُّ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ }

Narrated to us [Yahya bin Musa] has told us [Waki'] and [Habban bin Hilal] both said : has

told us [Harun An Nahwi] from [Tsabit Al Bunani] from [Syahr bin Hausyab] from [Ummu Salamah] that Rasulullah shallallahu 'alaihi wasallam read this verse: "INNAHU AMILA GHAIIRU SHAALIH (Indeed, his (deeds) are bad deeds)." QS Huud: 46.

Hadith Corroboration

Imam Ahmad : 25309, 25507, 26288, 26313, 26324

Imam Abu Dawud : 3468, 3469

READING "QAD BALAGHTA MIL LADUNNI 'UDZRAA" BY THE PROPHET

Hadith Imam Tirmidzi Number 2857

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا أُمِّيَّةُ بْنُ خَالِدٍ حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ {قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا} مُثْقَلَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأُمِّيَّةُ بْنُ خَالِدٍ ثِقَةٌ وَأَبُو الْجَارِيَةِ الْعَبْدِيُّ شَيْخٌ مَجْهُولٌ وَلَا نَعْرِفُ اسْمَهُ

Narrated to us [Abu Bakr bin Nafi' Al Bashri] has told us ['Umaiyyah bin Khalid] has told us [Abu Al Jariyah Al 'Abdi] from [Suyu'bah] from [Abu Ishaq] from [Sa'id bin Jubair] from [Ibn Abbas] from [Ubay bin Ka'ab] from the Prophet peace be upon him , he read: "QAD BALAGHTA MIL LADUNNI 'UDZRAA (Indeed you have given me enough excuse) QS Al Kahf: 76 with mutsaqqal." Abu Isa said : This hadith is gharib, we only know it from this route. 'Umaiyyah bin Khalid tsiqah, Abu Al Jariyah Al 'Abdi was a majhul sheikh, we don't know his name.

Hadith Corroboration

Imam Ahmad : 20204

Imam Abu Dawud : 3471

READING "FII 'AININ HAMI'ATIN" BY THE PROPHET

Hadith Imam Tirmidzi Number 2858

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا مُعَلَّى بْنُ مَنصُورٍ حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ مِصْدَعِ أَبِي يَحْيَى عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {فِي عَيْنٍ حَمِئَةٍ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالصَّحِيحُ مَا رَوَى عَنْ ابْنِ عَبَّاسٍ قِرَاءَتُهُ وَيُرْوَى أَنَّ ابْنَ عَبَّاسٍ وَعَمَرُ بْنُ الْعَاصِ اخْتَلَفَا فِي قِرَاءَةِ هَذِهِ الْآيَةِ وَارْتَفَعَا إِلَى كَعْبٍ الْأَخْبَارِ فِي ذَلِكَ فَلَوْ كَانَتْ عِنْدَهُ رِوَايَةٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا سَتَعْنَى بِرِوَايَتِهِ وَلَمْ يَحْتَجْ إِلَى كَعْبٍ

Narrated to us [Yahya bin Musa] has told us [Mu'alla bin Manshur] has told us [Muhammad bin Dinar] from [Sa'ad bin Aus] from [Mishda' Abu Yahya] from [Ibn Abbas] from [Ubay bin

Ka'ab] that the Prophet peace be upon him read: "FII 'AININ HAMI'ATIN (in the black muddy sea)." QS Al Kahf: 86. Abu Isa said : This hadith is gharib, we do not know it except from this route, and the authentic one is the hadith narrated from Ibn Abbas regarding his (Ibn Abbas') recitation, and it is narrated that Ibn Abbas and 'Amru bin Al 'Ash differed in opinion regarding the recitation of this verse, then they submitted it to Ka'b Al Ahbar, if Ibn Abbas had a narration from the Prophet peace be upon him , it would have been sufficient for him with his narration and he would not have needed Ka'b anymore."

Hadith Corroboration
Imam Ahmad : 19061, 19083, 19159
Imam Ibnu Majah : 3504

THE REVELATION OF THE VERSES ABOUT ROMAN VICTORIES

Hadith Imam Tirmidzi Number 2859

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ لَمَّا كَانَ يَوْمَ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسٍ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَنَزَلَتْ {الْمُغْلِبَتِ الرُّومُ إِلَى قَوْلِهِ يَفْرَحُ الْمُؤْمِنُونَ} قَالَ فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَيُقْرَأُ غَلِبَتْ وَ{غَلِبَتْ} يَقُولُ كَأَنَّ غَلِبَتْ ثُمَّ غَلِبَتْ هَكَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ غَلِبَتْ

Narrated to us [Nashr bin Ali Al Jahdlami] has told us [Al Mu'tamir bin Sulaiman] from [His father] from [Sulaiman Al A'mash] from ['Athiyyah] from [Abu Sa'id] he said : "When the battle of Badr took place, the Roman army won over the Persians, it shocked the believers until the verse was revealed: "ALIF LAAM MIIM, GHULIBATIR RUUM until the verse YAFRAHUL MUKMINUUNA." QS Ar-Rum: 1-4. Abu Sa'id said : "Rejoice the believers with the victory of the Romans over the Persians." Abu Isa said : From this route, this hadith is hasan gharib. This verse is also read: "GHALABAT and GHULIBAT." Abu Isa said : "Previously this verse was read GHULIBAT then GHALABAT." Thus Nashr bin Ali read; "GHALABAT."

READING "KHALAQAKUM MIN DLA'FIN" BY THE PROPHET

Hadith Imam Tirmidzi Number 2860

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا نَعِيمُ بْنُ مَيْسَرَةَ التَّحَوِيُّ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ ابْنِ عُمَرَ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {خَلَقَكُمْ مِنْ ضَعْفٍ} فَقَالَ {مِنْ ضَعْفٍ} حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَضِيلِ بْنِ مَرْزُوقٍ

Narrated to us [Muhammad bin Humaid Ar Razi] has told us [Nu'aim bin Maisarah An Nahwi] from [Fudlail bin Marzuq] from ['Athiyyah Al Aufi] from [Ibn Umar] he read in the

presence of the Prophet peace be upon him ; "KHALAQAKUM MIN DLA'FIN (who created you from a weak state) QS Ar Ruum; 54. then he read: "MIN DLU'FIN." Narrated to us ['Abd bin Humaid] has told us [Yazid bin Harun] from [Fudlail bin Marzuq] from ['Athiyyah] from [Ibn Umar] from the Prophet peace be upon him with the same meaning. Abu Isa said : Hadith This is Hasan Gharib, we don't know about it except from the hadith of Fudlail bin Marzuq.

Hadith Corroboration
Imam Abu Dawud : 3464, 3465

READING "FAHAL MIM MUDDAKIR" BY THE PROPHET

Hadith Imam Tirmidzi Number 2861

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ { فَهَلْ مِنْ مُدَكِّرٍ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from [Abu Ishaq] from [Al Aswad bin Yazid] from [Abdullah bin Mas'ud], that Rasulullah peace be upon him read: "FAHAL MIM MUDDAKIR (So is there anyone who wants to take a lesson?)." QS Al-Qamar: 15. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3660, 3723, 3896, 3950
Imam Bukhari : 3096, 3125, 4491, 4492, 4493, 4494, 4495, 4496
Imam Muslim : 1363

READING OF "FARUUHUN WA RAYHAANUW WAJANNATU NA'IM" BY THE PROPHET

Hadith Imam Tirmidzi Number 2862

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ هَارُونَ الْأَعْوَرِ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ { فَرُوحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَارُونَ الْأَعْوَرِ

Narrated to us [Bisyr bin Hilal Ash Shawwaf] has told us [Ja'far bin Sulaiman Adl Dluba'i] from [Harun Al A'war] from [Budail bin Maisarah] from [Abdullah bin Syaqq] from ['Aisyah] that the Prophet peace be upon him read: "FARUUHUN WA RAYHAANUW WAJANNATU NA'IIM (Then he obtained peace and sustenance and jannah of enjoyment)." Al Waaqi'ah: 89. Abu Isa said : This hadith is hasan gharib, we don't know it except from the hadith of Harun Al A'war.

Hadith Corroboration

READING OF THE AL-LAIL VERSE BY ABDULLAH BIN MAS'UD Hadith Imam Tirmidzi Number 2863

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ فِيكُمْ أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللَّهِ قَالَ فَأَشَارُوا إِلَيَّ فَقُلْتُ نَعَمْ قَالَ كَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ {وَاللَّيْلِ إِذَا يَغْشَى} قَالَ قُلْتُ سَمِعْتُهُ يَقْرَأُهَا {وَاللَّيْلِ إِذَا يَغْشَى} وَالذِّكْرِ وَالْأُنثَى فَقَالَ أَبُو الدَّرْدَاءِ وَأَنَا وَاللَّهِ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُهَا وَهَؤُلَاءِ يُرِيدُونَنِي أَنْ أَقْرَأَهَا {وَمَا خَلَقَ} فَلَا أَتَابِعُهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ {وَاللَّيْلِ إِذَا يَغْشَى} وَالنَّهَارِ إِذَا تَجَلَّى {وَالذِّكْرِ وَالْأُنثَى}

Narrated to us [Hannad] has told us [Abu Muawiyah] from [Al A'masy] from [Ibrahim] from ['Alqamah] he said : "We arrived in Sham, then we went to Abu Ad Darda`, he asked; "Is there anyone among you who wants to read to me Abdullah's reading?" 'Alqamah said : "Then people pointed at me, I then answered; "Okay." Abu Ad Darda` asked; "How did you hear [Abdullah] read this verse; "WAL LAILI IDZA YAGHSYAA?" 'Alqamah said : I answered; "I heard him read it; "WAL LAILI IDZA YAGHSYAA, WADZ DZAKARA WAL UNTSAA (For the sake of the night when it covers (the light of day), and for the creation of man and woman)." QS Al Lail; 1, 3. [Abu Ad Darda`] said : By Allah, I heard Rasulullah peace be upon him read it like that, but people want me to read it; "WA MAA KHALAQA," but I did not obey them." Abu Isa said : This hadith is hasan sahih . Likewise Abdullah bin Mas'ud's reading; "WAL LAILI IDZAA YAGHSYAA WAN NAHAARI IDZAA TAJALLAA WAD DZAKARA WAL UNTSAA." For the sake of the night when it covers (the light of day), And the day when it is bright, And the creation of men and women)." QS Al Lail; 1-3.

Hadith Corroboration
Imam Ahmad : 26259, 26274

HOW THE PROPHET READS VERSES ABOUT ALLAH AS AR-RAZZAQ Hadith Imam Tirmidzi Number 2864

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abd bin Humaid] has told us ['Ubaidullah bin Musa] from [Isra'il] from [Abu Ishaq] from [Abdurrahman bin Yazid] from [Abdullah bin Mas'ud] he said : Rasulullah shallallahu 'alaihi wasallam read to me: "INNII ANAR RAZZAAQU DZUL QUWWATIL

MATIIN (Indeed I am the Giver of sustenance who has strength and is very strong)." QS Adz Dzaariyat: 58. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3554, 3583, 3773
Imam Abu Dawud : 3479

A VERSE ABOUT A MAN WHO APPEARS TO BE DRUNK

Hadith Imam Tirmidzi Number 2865

حَدَّثَنَا أَبُو زُرْعَةَ وَالْفَضْلُ بْنُ أَبِي طَالِبٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ عَنْ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ { وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ لِقَتَادَةَ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ أَنَسٍ وَأَبِي الطُّفَيْلِ وَهَذَا عِنْدِي مُحْتَصَرٌ إِنَّمَا يُرَوَّى عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَرَأَ { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ } الْحَدِيثُ بِطَوْلِهِ وَحَدِيثُ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ عِنْدِي مُحْتَصَرٌ مِنْ هَذَا الْحَدِيثِ

Narrated to us [Abu Zur'ah] and [Al Fadhal bin Abu Talib] and others, they said : has told us [Al Hasan bin Bisyr] from [Al Hakam bin Abdul Malik] from [Qatadah] from ['Imran bin Hushain] that the Prophet peace be upon him read: "WATARAN NAASA SUKAARAA WA MAA HUM BI SUKAARAA (you see people drunk, but in fact they are not drunk)." QS Al-Hajj: 2. Abu Isa said : This hadith is hasan, we do not know that Qatadah ever heard it from any of the companions of the Prophet peace be upon him except from Anas and Abu Thufail, and in my opinion this hadith is only a summary, this hadith was only narrated from [Qatadah] from [Al Hasan] from [Imran bin Hushain], he said : We were with the Prophet peace be upon him on a journey, then he read: "YAA AYYUHAN NAASUT TAQUU RABBAKUM (O people, fear your Rabb)." QS Al Hajj: 1 with a long editorial, while I think the hadith of Al Hakam bin Abdul Malik is a summary of this hadith.

PROHIBITION OF SAYING FORGET ABOUT THE QURAN

Hadith Imam Tirmidzi Number 2866

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِئْسَمَا لِأَحَدِهِمْ أَوْ لِأَحَدِكُمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نَسِيَ فَاسْتَذْكِرُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has related to us [Abu Dawud] has related to us [Syu'bah] from [Mansur] he said : I heard [Abu Wa'il] from [Abdullah] from the Prophet

peace be upon him , he said: "How bad it is for one of them or one of you to say; "I forgot such and such a verse," even he is forgetful (created with a forgetful nature), therefore memorize the Qur'an, by the One in Whose hand is my soul, the release (of the Qur'an) from a person's heart is more terrible than the release of a camel from its tether." Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 3764, 3876, 3962, 4062, 4184

Imam Bukhari : 4644, 4651

Imam Muslim : 1314, 1316

Imam Nasa'i : 934

Imam Darimi : 2627, 3213

THE QUR'AN WAS DECLINED IN SEVEN LETTERS

Hadith Imam Tirmidzi Number 2867

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ
 الزُّبَيْرِ عَنْ الْمُسَوِّرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ مَرَرْتُ
 بِهَيْشَامِ بْنِ حَكِيمٍ بْنِ حِزَامٍ وَهُوَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَمَعْتُ قِرَاءَتَهُ
 فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ
 فَنَظَرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ لَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرُوهَا فَقَالَ أَقْرَأَنِيهَا
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَهُ كَذَبْتَ وَاللَّهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُوَ أَقْرَأَنِي هَذِهِ
 السُّورَةَ الَّتِي تَقْرُوهَا فَاِنْطَلَقْتُ أَقُودُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ
 سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَهُ يَا
 عُمَرُ اقْرَأْ يَا هَيْشَامُ فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أَنْزَلْتُ ثُمَّ قَالَ لِي
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ يَا عُمَرُ فَقَرَأْتُ بِالْقِرَاءَةِ الَّتِي أَقْرَأَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أَنْزَلْتُ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ
 فَاقْرَءُوا مَا تيسَّرَ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ الزُّهْرِيِّ بِهَذَا
 الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْمُسَوِّرَ بْنَ مَخْرَمَةَ

Narrated to us [Al Hasan bin Ali Al Khallal] and others, they said : has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from ['Urwah bin Az Zubair] from [Al Miswar bin Makhramah] and [Abdurrahman bin Abd Al Qari`] both reported that they heard [Umar bin Al Khaththab] say; "At the time when Rasulallah peace be upon him was still alive, I passed Hisyam bin Hakim bin Hizam, at that time he was reading Al Furqan, and I heard his reading, he read several readings that Rasulallah peace be upon him had never read to me, then I almost pulled his head in prayer, I kept looking at him until he said hello, after the greeting I pulled his shawl, I asked; "Earlier I heard you reading letter (Al Qur'an), who read

the letter (Al Qur'an) to you?" He answered; It was the Messenger of Allah peace be upon him who read it to me." I said to him; "Lies. By Allah, Rasulullah shallallahu 'alaihi wasallam also read the letter you read to me." I got up and led him towards the Prophet peace be upon him , I said : "O Messenger of Allah, I heard him reading the Al Furqan letter with several readings that you didn't read to me, while you read the Al Furqan letter to me." The Prophet peace be upon him said: "Let him go, O Umar, and read, O Hisham." Hisyam also read the reading that I had heard, then the Prophet peace be upon him said: "That is how (Surah Al Furqan) was revealed." Then the Prophet peace be upon him said to me: "Read, O Umar," I also read the reading that the Prophet peace be upon him read to me, then the Prophet peace be upon him said: "That is how (Surat Al Furqan) was revealed." After that the Prophet peace be upon him said: "Indeed, this Qur'an was revealed in seven letters, so read what is easy from it." Abu Isa said : This hadith is hasan sahih. [Malik bin Anas] from [Az Zurhi] with the same sanad and meaning, only he did not mention: "Al Miswar bin Al Makhramah."

Hadith Corroboration

Imam Ahmad : 153, 266, 280, 2255, 2485, 2582, 2713, 3250, 3358, 3652, 4031, 7648, 8040, 9301, 12037, 16884, 17152, 17154, 19319, 19386, 20178, 20210, 20222, 20235, 20238, 20239, 20240, 22186, 22237, 23837, 26172, 26340

Imam Bukhari : 5, 241, 1769, 2980, 2981, 3290, 4607, 4608, 4613, 4653, 6995

Imam Muslim : 1354, 1355, 1356, 1357, 1358, 4268

Imam Abu Dawud : 1261, 1262, 1263

Imam Tirmidzi : 2867, 2868

Imam Nasa'i : 927, 928, 929, 930, 931, 932, 2068, 2069

Imam Malik : 423

THE QUR'AN WAS DECLINED IN SEVEN LETTERS

Hadith Imam Tirmidzi Number 2868

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ أَبِي بِنِ كَعْبٍ قَالَ لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فَقَالَ يَا جِبْرِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّينَ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْغُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فِي الْبَابِ عَنْ عُمَرَ وَحَدِيقَةَ بْنِ الْيَمَانِ وَأَبِي هُرَيْرَةَ وَأُمِّ أَيُّوبَ وَهِيَ امْرَأَةُ أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَسَمُرَةَ وَابْنِ عَبَّاسٍ وَأَبِي جُهَيْمٍ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ وَعَمْرُو بْنُ الْعَاصِ وَأَبِي بَكْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ أَبِي بِنِ كَعْبٍ مِنْ غَيْرِ وَجْهٍ

Narrated to us [Ahmad bin Mani'] has told us [Al Hasan bin Musa] has told us [Syaiban] from [Ashim] from [Zirr bin Hubaisy] from [Ubay bin Ka'ab] he said : Rasulullah shallallahu 'alaihi wasallam met Gabriel, then he said : "O Jibril, indeed I was sent to the illiterate people, among them there are the weak, the old, the elderly, small boys and girls and people who cannot read at all." Gabriel said : "O Muhammad, indeed the Koran was revealed in seven letters." In this case, there are similar hadiths from Umar, Hudzaifah bin Al Yaman, Abu Hurairah, Umm Ayyub, wife of Abu Ayyub Al Ansari, Samurah, Ibn Abbas, Abu Juhaim bin Al Harith bin Ash Shimmah, 'Amru bin Al 'Ash and Abu Bakrah. Abu Isa said : This hadith is hasan sahih and is narrated from Ubay ibn Ka'b through several chains of

narrators.

Hadith Corroboration

[illegible]

THE PRINCIPITY OF REDUCING YOUR TROUBLE AND SEARCHING FOR KNOWLEDGE

Hadith Imam Tirmidzi Number 2869

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا الْعَبْدُ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَذَكَّرُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ قَالَ أَبُو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ هَذَا الْحَدِيثِ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ الْأَعْمَشِ قَالَ حَدَّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ بَعْضُ هَذَا الْحَدِيثِ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Usamah] has told us [Al A'masy] from [Abu Salih] from [Abu Hurairah] he said : Rasulullah peace be upon him said: "Whoever relieves one of his brother's troubles from the troubles of this world, then Allah will lighten

his troubles from many troubles on the Day of Resurrection, whoever covers (disgrace) of a Muslim, then Allah will cover his (disgrace) in this world and the hereafter, whoever makes things easy for someone in need, Allah will make things easy for him in this world and the hereafter, Allah will help the servant as long as the servant helps his brother, whoever takes the path to seek knowledge, then Allah will make the path easy for him to go to heaven, not a people sitting in the mosque, reading the book of Allah and studying it among themselves, but calmness will descend upon them, mercy will cover them and the angels will protect them, and whoever's deeds are slow, his fate will be slow." Abu Isa said : This is the history of the narrators from Al A'masy from Abu Salih from Abu Hurairah from the Prophet peace be upon him . [Asbath bin Muhammad] narrated from [Al A'masy], he said : I have been informed from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him , then he mentioned some of this hadith.

Hadith Corroboration
 Imam Ahmad : 7118, 10091, 10260
 Imam Muslim : 4867
 Imam Abu Dawud : 4295
 Imam Ibnu Majah : 221

SUGGESTED TIME TO RECIEVE THE QURAN

Hadith Imam Tirmidzi Number 2870

حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ بْنُ مُحَمَّدٍ الْقُرَشِيُّ قَالَ حَدَّثَنِي أَبِي عَنْ مُطَرِّفٍ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فِي كَمْ أَقْرَأُ الْقُرْآنَ قَالَ اخْتِمَهُ فِي شَهْرٍ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمَهُ فِي عَشْرِينَ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمَهُ فِي خَمْسَةِ عَشَرَ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمَهُ فِي عَشْرِ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمَهُ فِي خَمْسٍ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ فَمَا رَخَّصَ لِيَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ أَبِي بُرْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اقْرَأُ الْقُرْآنَ فِي أَرْبَعِينَ وَقَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ وَلَا نُحِبُّ لِلرَّجُلِ أَنْ يَأْتِيَ عَلَيْهِ أَكْثَرُ مِنْ أَرْبَعِينَ يَوْمًا وَلَمْ يَقْرَأُ الْقُرْآنَ لِهَذَا الْحَدِيثِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا يَقْرَأُ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ لِلْحَدِيثِ الَّذِي رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ وَرَوَى عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي رَكْعَةٍ يُوتَرُ بِهَا وَرَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي الْكَعْبَةِ وَالتَّرْتِيلُ فِي الْقِرَاءَةِ أَحَبُّ إِلَى أَهْلِ الْعِلْمِ

Narrated to us ['Ubaid bin Asbath bin Muhammad Al Qurasy] he said : has told me [My father] from [Mutharri] from [Abu Ishaq] from [Abu Burdah] from [Abdullah bin 'Amru] he said : I said : "O Messenger of Allah, how long do I have to grind the Koran?" He answered:

"Preach it every month." I said : "I can be more capable and better than that." He said: "Preach it within twenty days." I said : "I can do better than that." He said: "Preach it within fifteen days." I said : "I can do better than that." He said: "Preach it within ten days." I said : "I can do better than that." He said: "Preach it within five days." Abdullah said : "After that he didn't give me any relief." Abu Isa said : This hadith is hasan shahih, judged gharib from the hadith of Abu Burdah from Abdullah bin 'Amru. This hadith was also narrated through another sanad from Abdullah bin 'Amru. And it was narrated from Abdullah bin 'Amru from the Prophet peace be upon him , he said: "One cannot understand it who reads (recites) the Qur'an for less than three days." It was narrated from Abdullah bin 'Amru that the Prophet peace be upon him said to him: "Read (khatamkan) the Koran within forty days." Ishaq bin Ibrahim said : "Based on this hadith, we dislike it if forty days pass by a person, while he has not completed the Qur'an. Some scholars state that the Qur'an should not be completed in less than three days, based on the hadith narrated from the Prophet peace be upon him . While some other scholars give leniency in this matter. It is narrated from Uthman bin Affan that he completed the Qur'an in one rak'ah of witr." It is narrated from Sa'ii bin Jubair, that he completed the Qur'an in one rak'ah beside the Ka'bah. And scholars prefer to read in tartil.

Hadith Corroboration
Imam Nasa'i : 2358
Imam Darimi : 3350

THE ORDER TO START THE QUR'AN IN FORTY DAYS

Hadith Imam Tirmidzi Number 2871

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ الْبَغْدَادِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ هُوَ ابْنُ شَقِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ سِمَاكِ بْنِ الْفَضْلِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اقْرَأُ الْقُرْآنَ فِي أَرْبَعِينَ يَوْمًا أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ عَنْ مَعْمَرٍ عَنْ سِمَاكِ بْنِ الْفَضْلِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَنْ يَقْرَأَ الْقُرْآنَ فِي أَرْبَعِينَ

Narrated to us [Abu Bakr bin Abu An Nadlr Al Baghdadi] has told us [Ali bin Al Hasan bin Syaqiq] from [Abdullah bin Al Mubarak] from [Ma'mar] from [Simak bin Al Fadll] from [Wahab bin Munabbih] from [Abdullah bin 'Amru] that the Prophet peace be upon him said to him: "Recite the Qur'an for forty (day)." Abu Isa said : This hadith is hasan gharib. Some narrators narrated from Ma'mar from Simak bin Al Fadll from Wahab bin Munabbih that the Prophet peace be upon him ordered Abdullah bin 'Amru to recite the Koran for forty days."

CONTINUOUS STUDIES OF THE QUR'AN IS A LOVED PRACTICE

Hadith Imam Tirmidzi Number 2872

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا الْهَيْثَمُ بْنُ الرَّبِيعِ حَدَّثَنَا صَالِحُ الْمُرِّي عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ

ابن عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَالُ الْمُرْتَحِلُ قَالَ وَمَا الْحَالُ الْمُرْتَحِلُ قَالَ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِسْنَادُهُ لَيْسَ بِالْقَوِيٍّ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا صَالِحُ الْمُرِّي عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ نَصْرِ بْنِ عَلِيٍّ عَنْ الْهَيْثَمِ بْنِ الرَّبِيعِ

Narrated to us [Nashr bin Ali Al Jahdlami] has told us [Al Haitsam bin Rabi'] has told us [Salih Al Murri] from [Qatadah] from [Zurarah bin Aufa] from [Ibn Abbas] he said : A beta man; "O Messenger of Allah, what practice is most loved by Allah?" he answered: "AL HALLU and AL MURTAHILU." He asked; "What is meant by AL HALLU and AL MURTAHILU?" He answered: "That is a person who continuously continues (always reciting) from the beginning of the Qur'an to the end, after (reciting the Qur'an), he starts again." Abu Isa said : This hadith is gharib, we don't know it from Ibn Abbas's hadith except from this line, while the sanad is not strong. Narrated to us [Muhammad bin Basyar] has told us [Muslim bin Ibrahim] has told us [Salih Al Murri] from [Qatadah] from [Zurarah bin Aufa] from the Prophet peace be upon him with the same meaning, but he did not mention Ibn Abbas. Abu Isa said : In my opinion, this hadith is more authentic than the hadith of Nashr bin Ali from Al Haitsam bin Rabi'.

Hadith Corroboration
Imam Darimi : 3341

NOT UNDERSTANDING THE QUR'AN IN LESS THAN THREE DAYS Hadith Imam Tirmidzi Number 2873

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ أَيَّامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan] has told us [An Nadlr bin Syumail] has told us [Syu'bah] from [Qatadah] from [Yazid bin Abdullah bin Asy Syikhir] from [Abdullah bin 'Amru] that the Prophet peace be upon him said: "Will not understand it, someone who recited the Qur'an in less than three days." Abu Isa said : This hadith is hasan sahih . Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Syu'bah] with the same sanad.

Hadith Corroboration
Imam Ahmad : 6249, 6259, 6486, 6519, 6546
Imam Bukhari : 4664, 4665, 4666
Imam Muslim : 1964
Imam Abu Dawud : 1180, 1181, 1182, 1183, 1186, 1187
Imam Tirmidzi : 2873

PROHIBITION OF SAYING ABOUT THE QUR'AN WITHOUT KNOWLEDGE

Hadith Imam Tirmidzi Number 2874

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Bisyr bin Assari] has told us [Sufyan] from [Abdul A'la] from [Sa'id bin Jubair] from [Ibn Abbas] radiallahu 'anhuma, he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever speaks about the Qur'an without knowledge, then prepare to take his place in hell." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 439, 1022, 1339, 1965, 2303, 10310, 11504, 11667, 12241, 12303, 12337, 12712, 13450, 13459, 13469, 13737

Imam Bukhari : 104, 105

THREAT FOR THOSE WHO LIE IN THE NAME OF THE PROPHET AND SAY ABOUT THE QUR'AN WITHOUT KNOWLEDGE

Hadith Imam Tirmidzi Number 2875

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا سُوَيْدُ بْنُ عَمْرِو الْكَلْبِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Sufyan bin Waki'], has told us [Suwaid bin 'Amru Al Kalbi] has told us [Abu 'Awanah] from [Abdul A'la] from [Sa'id bin Jubair] from [Ibn Abbas] from the Prophet peace be upon him , he said: "Beware of telling from me except what you know, whoever lies in my name, then be prepared to take his place in hell and whoever speaks about the Qur'an with his opinion, then be prepared to occupy his place in hell." Abu Isa said : This hadith is Hasan.

Hadith Corroboration

Imam Ahmad : 2543, 2820, 2868

THE LAW OF INTERPRETING THE QURAN WITHOUT KNOWLEDGE

Hadith Imam Tirmidzi Number 2876

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ وَهُوَ ابْنُ أَبِي حَزْمٍ أَخُو حَزْمِ الْقُطَيْبِيِّ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سُهَيْلِ بْنِ أَبِي حَزْمٍ وَهَكَذَا رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّهُمْ شَدَّدُوا فِي هَذَا فِي أَنْ يُفَسِّرَ الْقُرْآنَ بِغَيْرِ عِلْمٍ وَأَمَّا الَّذِي رُوِيَ عَنْ مُجَاهِدٍ وَقَتَادَةَ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ فَسَّرُوا الْقُرْآنَ فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ فَسَّرُوهُ بِغَيْرِ عِلْمٍ أَوْ مِنْ قَبْلِ أَنْفُسِهِمْ وَقَدْ رُوِيَ عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنَا أَنَّهُمْ لَمْ يَقُولُوا مِنْ قَبْلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ قَالَ مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَقَدْ سَمِعْتُ فِيهَا شَيْئًا حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْأَعْمَشِ قَالَ قَالَ مُجَاهِدٌ لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ لَمْ أَحْتَجْ إِلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ

Narrated to us [Abd bin Humaid] has told us [Habban bin Hilal] has told us [Suhail bin Abdullah] he is Ibn Abu Hazm his brother Hazm Al Qutha'I, has told us [Abu Imran Al Jauni] from [Jundub bin Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever says about the Qur'an with his opinion, then he is still wrong even though his opinion is right." Abu Isa said : This hadith is gharib, some of the scholars of hadith speak of Suhail bin Abu Hazm, and so it has been narrated from some scholars from the companions of the Prophet peace be upon him and others, that they are strict in this matter, namely about interpreting the Qur'an without knowledge, as for what is narrated from Mujahid, Qatadah and others from the scholars, that they interpret the Qur'an not because of any prejudice that they have, then they say about the Qur'an or interpret it without the basis of knowledge or from themselves, it has been narrated from them, regarding the evidence that indicates what we say, that they do not say about the Qur'an from themselves without the basis of knowledge. Narrated to us Al Husain bin Mahdi Al Basri has informed us Abdurrazzaq from Ma'mar from Qatadah he said : "There is not a single verse of the Qur'an but I have heard what is contained in it." Narrated to us Ibn Abu Umar has told us Sufyan bin 'Uyainah from Al A'masy he said : Mujahid said : "If I read Ibn Mas'ud's reading, then I would no longer need to ask Ibn Abbas about many things from the Qur'an, as I asked."

Hadith Corroboration
Imam Abu Dawud : 3167

THE PRINCIPITY OF READING AL-FATIAH IN PRAYER

Hadith Imam Tirmidzi Number 2877

حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ قَالَ قُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ قَالَ يَا ابْنَ الْفَارِسِيِّ فَاقْرَأْهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَعَالَى فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقْرَأُ الْعَبْدُ فَيَقُولُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى حَمْدِي عَبْدِي فَيَقُولُ { الرَّحْمَنُ الرَّحِيمُ } فَيَقُولُ اللَّهُ أَنْتَنِي عَبْدِي فَيَقُولُ { مَا لَكَ يَوْمَ الدِّينِ } فَيَقُولُ مَجْدُنِي عَبْدِي وَهَذَا لِي وَبَيْنِي وَبَيْنَ عَبْدِي { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } وَآخِرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى شُعْبَةُ وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ وَرَوَى ابْنُ جُرَيْجٍ وَمَالِكُ بْنُ أَنَسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَرَوَى ابْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا أَخْبَرَنَا بِذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَيَعْقُوبُ بْنُ سُفْيَانَ الْفَارِسِيُّ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لِأَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي أُوَيْسٍ أَكْثَرُ مِنْ هَذَا وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَقَالَ كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَاحْتَجَّ بِحَدِيثِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَبِيهِ عَنِ الْعَلَاءِ

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah peace be upon him said: "Whoever prays without reading the ummul Qur'an (Al Fatihah), then his prayer is lacking, his prayer is lacking, and he is not perfect." Abu Al Ala` said : I said : "O Abu Hurairah, I sometimes pray behind the imam." Abu Hurairah said : "O Ibn Al Farisi, read it yourself, I once heard the Messenger of Allah peace be upon him say: "Allah Ta'ala said: I divide the prayer between Me and My servant into two parts, half for Me and half for My servant, and My servant has the right to get what he asks for. When a servant reads ALHAMDULILLAHI RABBIL 'AALAMIIN, Allah Tabaraka wa Ta'ala says; My servant praises Me. When a servant reads "ARRAHMAANIRRAHIIM," Allah Tabaraka wa Ta'ala says: "My servant praises Me." When a servant reads "MAALIKI YAWMIDDIN," Allah Tabaraka wa Ta'ala says: "My servant glorifies Me, and this is for Me, between Me and My servant; IYYAAKA NA'BUDU WA IYYAAKA NASTA'IIN and the end of the letter is for My servant and My servant deserves what he asks for, he reads: IHDINASH SHIRAATHAL MUSTAQIIM SHIRAATHAL LADZIINA AN'AMTA 'ALAIHIM GHARIL MAGHDLUUBI 'ALAIHIM WALADL DLAALLIIN." Abu Isa said : This hadith is hasan. [Syu'bah], [Isma'il bin Ja'far] and others narrated from [Al Ala` bin Abdurrahman] from [his father] from [Abu

Hurairah] from the Prophet peace be upon him like this hadith. [Ibn Juraij] and [Malik bin Anas] narrated from [Al Ala` bin Abdurrahman] from [Abu Hurairah] from the Prophet peace be upon him like this. It has been reported to us that [Muhammad bin Yahya] and [Ya'qub bin Sufyan Al Farisi], both of them said : has told us [Isma'il bin Abu Uwais] from [his father] from [Al Ala` bin Abdurrahman] has told me [my father] and [Abu As Sa`ib] the former slave of Hisham bin Zuhrah, both of whom were friends of Abu Hurairah, from the Prophet peace be upon him , he said: "Whoever prays without reading the ummul Qur'an (Al Fatihah) then his prayer is lacking, and he does not perfect." There is no mention in the hadith of Isamil bin Abu Uwais more than that matan, and I asked Abu Zur'ah about this hadith, he answered; "Both hadiths are authentic." Then he argued with the hadith of Ibn Abu Uwais from his father from Al Ala` .

Hadith Corroboration

Imam Ahmad : 6609, 6720, 7099, 7560, 9519, 9808, 9928, 19814, 21681, 21687, 23947, 25152

Imam Muslim : 596

Imam Abu Dawud : 698

Imam Nasa'i : 899

Imam Ibnu Majah : 829, 831, 832

Imam Malik : 173

Imam Darimi : 1214

ADVICE FOR KEEPING YOUR FACE FROM HELL

Hadith Imam Tirmidzi Number 2878

أَخْبَرَنَا عَبْدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَنبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَا تَبَيَّنْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ هَذَا عَدِيُّ بْنُ حَاتِمٍ وَجِئْتُ بِغَيْرِ أَمَانٍ وَلَا كِتَابٍ فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَبْلَ ذَلِكَ إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي قَالَ فَقَامَ فَلَقِيَتْهُ امْرَأَةٌ وَصِيَّتِي مَعَهَا فَقَالَا إِنَّ لَنَا إِلَيْكَ حَاجَةً فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَالْقَيْتُ لَهُ الْوَلِيدَةَ وَسَادَةً فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا يُفْرُكَ أَنْ تَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ قَالَ قُلْتُ لَا قَالَ ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قَالَ إِنَّمَا تَفِرُّ أَنْ تَقُولَ اللَّهُ أَكْبَرُ وَتَعْلَمُ أَنَّ شَيْئًا أَكْبَرُ مِنَ اللَّهِ قَالَ قُلْتُ لَا قَالَ فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضَلَالٌ قَالَ قُلْتُ فَإِنِّي جِئْتُ مُسْلِمًا قَالَ فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحًا قَالَ ثُمَّ أَمَرَ بِي فَأَنْزَلْتُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ جَعَلْتُ أَغْشَاهُ آتِيَهُ طَرَفِي النَّهَارِ قَالَ فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النَّمَارِ قَالَ فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ ثُمَّ قَالَ وَلَوْ صَاعٌ وَلَوْ بِنْصِفِ صَاعٍ وَلَوْ بِقَبْضَةٍ وَلَوْ بِبَعْضِ قَبْضَةٍ يَبْقَى أَحَدُكُمْ وَجْهَهُ حَرَّ جَهَنَّمَ أَوْ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لَا يَبْقَى اللَّهُ وَقَائِلُ لَهُ مَا أَقُولُ لَكُمْ أَلَمْ أَجْعَلْ لَكُمْ سَمْعًا وَبَصَرًا فَيَقُولُ بَلَى فَيَقُولُ أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا فَيَقُولُ بَلَى فَيَقُولُ أَيْنَ مَا قَدَّمْتَ لِنَفْسِكَ فَيَنْظُرُ قَدَامَهُ وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ لَا يَجِدُ شَيْئًا يَبْقَى بِهِ وَجْهَهُ حَرَّ

جَهَنَّمَ لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لَا أَخَافُ عَلَيْكُمْ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ وَالْحِيرَةَ أَوْ أَكْثَرَ مَا تَخَافُ عَلَى مَطِيَّتِهَا السَّرَقَ قَالَ فَجَعَلْتُ أَقُولُ فِي نَفْسِي فَأَتَيْنَ لُصُوصٌ طَيِّبٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ حَرْبٍ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدِيثَ بِطَوِيلِهِ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَلَالٌ فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ

It has been informed to us by ['Abd bin Humaid] that it has been reported to us by [Abdurrahman bin Sa'd] that it has been reported to us by ['Amru bin Abu Qais] from [Simak bin Harb] from ['Abbad bin Hubaisy] from [Adi bin Hatim] who said; I came to meet the Messenger of Allah, peace and blessings be upon him, while he was sitting in the mosque. The people said, "This is Adi bin Hatim." I came without any security guarantee or letter. When I was brought before him, he took my hand, and before that, he had said, "I truly hope that Allah will place His hand in mine." Adi said, "He stood up, and then a woman and her child came to him. They said, 'We have a need of you.'" So he stood with them until he had finished their business, then he took my hand and brought me to his residence. A slave laid out a pillow for him, he sat down, and I sat in front of him. He praised and glorified Allah, then he asked, "What makes you hate to say LAA ILAAHA ILLAllah, do you know that there is a god other than Allah?" I replied, "No." Then he spoke for a moment, then said, "Indeed, you are only afraid to say AllahU AKBAR and you know that there is something greater than Allah." Adi said, "I replied, 'No.' He said, 'Indeed, the Jews are cursed, and the Christians are misguided.' Adi said, "I replied, 'I came as a Muslim.' Adi said, "Then I saw his face light up with joy, and he ordered someone to take me, and I was placed in the house of one of the Ansar. At the end of the day, I went to him. One afternoon, I was near him when suddenly a group of people dressed in striped woolen garments came to him. Adi said, "Then he prayed, stood up, and encouraged them (to give charity), after which he said, 'Even with one sha', half a sha', a handful, or a little handful, one of you will protect his face from the heat of Hell or the Fire, even with one date, even with a small piece of date, indeed one of you will meet Allah and someone will say to him as I have said to you, 'Did I not give you hearing and sight?' He will answer, 'Yes.' He asks, 'Did I not give you wealth and children?' He answers, 'Yes.' He asks, 'What good did you do for yourself?' Then he looks behind him, in front of him, to his right and to his left, but finds nothing that protects his face from the heat of Hell. Let one of you protect his face from Hell even with a small piece of date, and if he does not have that, then with a kind word. Indeed, I do not fear poverty for you, for Allah is your helper and your provider, to the extent that a woman can walk between Yathrib and Hayrah or further without fear of her belongings being stolen." Adi said: I said to myself: "Then where are the thieves of Thayyi`?" Abu Isa said: This hadith is hasan gharib; we only know it from the hadith of Simak bin Harb. [Syu'bah] narrated from [Simak bin Harb] from ['Abbad bin Hubaisy] from [Adi bin Hatim] from the Prophet, peace be upon him, at length. [Muhammad bin Al Mutsanna] and [Muhammad bin Basyar] both said, " [Muhammad bin Ja'far] narrated to us, [Syu'bah] narrated to us from [Simak bin Harb] from ['Abbad bin

Hubaisy] from [Adi bin Hatim] from the Prophet, peace be upon him, who said: "The Jews are cursed and the Christians are misguided." Then he mentioned the hadith at length.

THE STATE OF ADAM'S CHILDREN AND GRANDCHILDREN ACCORDING TO LAND LEVEL Hadith Imam Tirmidzi Number 2879

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَأَبْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا حَدَّثَنَا
عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ فَجَاءَ مِنْهُمْ
الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْحَبِيثُ وَالطَّيِّبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] and [Ibn Abu Adi] and [Muhammad bin Ja'far] and [Abdul Wahhab], they said : has told us ['Auf bin Abu Jamilah Al A'rabi] from [Qasamah bin Zuhair] from [Abu Musa Al Asy'ari] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, Allah Ta'ala created Adam from hands taken from all the earth, then Adam's descendants came according to the level of the earth (soil), among them there were those (skinned) red, white, black. And among them there were also those who were friendly, sad, evil and good." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 18761, 18813
Imam Abu Dawud : 4073

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S INTERPRETATION OF PROSTRAINTS IN QS AL-BAQARAH Hadith Imam Tirmidzi Number 2880

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { ادْخُلُوا الْبَابَ سُجَّدًا } قَالَ دَخَلُوا مُتَزَحِّفِينَ عَلَى أَوْرَاقِهِمْ أَيْ مُنْحَرِفِينَ

Narrated to us ['Abd bin Humaid] has told us [Abdurrazzaq] from [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah] he said : Rasulullah peace be upon him said about the word of Allah: "And enter the gate while prostrating" QS Al Baqarah: 28. He said: "They entered crawling on their haunches, which means deserting."

CHANGE OF QIBLATE FROM BAITUL MAQDIS TO KA'BAH Hadith Imam Tirmidzi Number 2881

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ} قَالَ قَالُوا حَبَّةً فِي شَعْرَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

And with this sanad (namely; Narrated to us ['Abd bin Humaid] has told us [Abdurrazzaq] from [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah]) from the Prophet peace be upon him : "Then the unjust people replaced the order with (carrying out) what was not ordered to them." QS Al-Baqarah: 59, He said: "They say; seeds in the hair." Abu Isa said : This hadith is hasan sahih .

THE DESCRIPTIONS OF THE VERSES ABOUT THE QIBLA DURING PRAYER

Hadith Imam Tirmidzi Number 2882

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا أَشْعَثُ السَّمَّانُ عَنْ عَاصِمِ بْنِ عُبَيْدٍ اللَّهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حَيَالِهِ فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثِ السَّمَّانِ أَبِي الرَّبِيعِ عَنْ عَاصِمِ بْنِ عُبَيْدٍ اللَّهُ وَأَشْعَثُ يُضَعَّفُ فِي الْحَدِيثِ

Narrated to us [Mahmud bin Ghailan] related to us [Waki'] related to us [Ash'ats As Samman] from ['Ashim bin 'Ubaidullah] from [Abdullah bin 'Amir bin Rabi'ah] from [His father] who said: We were with the Prophet peace be upon him on a journey on a dark night, we did not know which direction to turn, each of us prayed facing his own direction. In the morning, we related this to the Prophet peace be upon him , and the verse was revealed: "So wherever you turn, there is the face of Allah." QS Al-Baqarah: 115

IS IT OKAY TO PRAY SUNNAH ON A VEHICLE?

Hadith Imam Tirmidzi Number 2883

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ عُمَرَ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ تَطَوُّعًا أَيْنَمَا تَوَجَّهَتْ بِهِ وَهُوَ جَاءَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ ثُمَّ قَرَأَ ابْنُ عُمَرَ هَذِهِ الْآيَةَ {وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ} الْآيَةَ فَقَالَ ابْنُ عُمَرَ فِي هَذَا أَنْزَلَتْ هَذِهِ الْآيَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرَوَّى عَنْ قَتَادَةَ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ {وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ} فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ {قَالَ قَتَادَةُ هِيَ مَنْسُوخَةٌ نَسَخَهَا قَوْلُهُ} فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ {أَيَّ تِلْقَاءَهُ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ

وَيُرَوَّى عَنْ مُجَاهِدٍ فِي هَذِهِ الْآيَةِ {فَأَيُّهَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ} قَالَ فَتَمَّ قِبْلَةُ اللَّهِ حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكَيْعٌ عَنْ التَّضَرِّ بْنِ عَرَبِيِّ عَنْ مُجَاهِدٍ بِهَذَا

Narrated to us ['Abd bin Humaid] has told us [Yazid bin Harun] has told us [Abdul Malik bin Abu Sulaiman] he said : I heard [Sa'id bin Jubair] tell from [Ibnu Umar] he said : The Prophet peace be upon him once prayed sunnah prayers in his vehicle wherever his vehicle was facing, when he was going from Mecca to Medina. After that Ibn Umar read this verse: "And to Allah belongs the east and the west." QS Al-Baqarah: 115. Ibn Umar said : "In connection with that incident, this verse was revealed." Abu Isa said : This hadith is hasan sahih . Narrated from Qatadah, he said about this verse: And to Allah belongs the east and the west, so wherever you face there is the face of Allah." QS Al-Baqarah: 115 Qatadah said : This verse is mansukhah, dinasakh with the words of Allah, "Turn your face towards the Grand Mosque." QS Al-Baqarah: 144 is the direction. Muhammad bin Abdul Malik bin Abu Asy Syawarib has told us that. to us Yazid bin Zurai' from Sa'id from Qatadah. And it was also narrated from Mujahid about this verse: "So wherever you face, there is the face of Allah: 115, he said : "There is the Qibla of Allah like that."

Hadith Corroboration

Imam Ahmad : 1316, 1321, 1325, 4238, 4240, 4246, 4289, 4290, 4291, 4301, 4385, 4392, 4452, 4484, 4562, 4716, 4740, 4759, 4797, 4818, 4853, 4942, 4958, 4959, 5082, 5149, 5156, 5190, 5194, 5270, 5298, 5563, 5576, 5577, 5666, 5798, 5846, 5880, 5946, 5979, 6004, 6005, 7087, 11276, 12635, 13684, 13754, 14006, 14028, 14508, 14633, 15118, 15129, 15131, 15139, 15145, 15403, 15463, 15508, 16915, 17994, 17995, 17997, 18000, 18011, 18018, 22703, 23009
 Imam Bukhari : 181, 363, 385, 412, 464, 465, 466, 467, 468, 469, 471, 477, 597, 919, 920, 944, 945, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 3289, 3302, 3825, 5340, 6789
 Imam Muslim : 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 786, 789, 790, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138
 Imam Abu Dawud : 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 604, 914, 1035, 1036, 1037, 1038, 1511
 Imam Tirmidzi : 181, 307, 320, 320, 434, 2883, 2883
 Imam Nasa'i : 466, 486, 487, 488, 732, 733, 735, 736, 738, 739, 740, 742, 1668, 1669, 1670
 Imam Ibnu Majah : 931, 932, 933, 1190, 1191, 1294
 Imam Malik : 249, 319, 320, 321, 328
 Imam Darimi : 1373, 1374, 1376, 1474, 1475, 1543

THE DOWN OF THE VERSE CONCERNING PRAYER BEHIND THE MAQAM OF IBRAHIM

Hadith Imam Tirmidzi Number 2884

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يَا رَسُولَ اللَّهِ لَوْ صَلَّيْنَا خَلْفَ الْمَقَامِ فَتَزَلَّتْ { وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abd bin Humaid] has told us [Al Hajjaj bin Minhal] has told us [Hammad bin Salamah] from [Humaid] from [Anas] that [Umar bin Al Khatthab] said : "O Messenger of Allah, it would be better if we prayed behind the maqam." Then the verse came down: "And make part of Ibrahim's maqam a place of prayer." QS Al-Baqarah: 125, Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ibnu Majah : 999

ORDER TO MAKE MAQAM IBRAHIM A PLACE OF PRAYER

Hadith Imam Tirmidzi Number 2885

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَنَزَلْتَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ

Narrated to us [Ahmad bin Mani'] has told us [Husayim] has told us [Humaid Ath Thawil] from [Anas] he said : [Umar bin Al Khatthab] radiallahu 'anhu said : I said to Rasulullah peace be upon him ; "If you make part of the maqam a place for prayer." Then the verse came down: "And make part of Ibrahim's maqam a place of prayer." QS Al-Baqarah: 125. Abu Isa said : This hadith is hasan sahih . In this case, there is a similar hadith from Ibn Umar.

Hadith Corroboration

Imam Ahmad : 152, 155, 242

Imam Abu Dawud : 3455

Imam Nasa'i : 2913, 2914

Imam Ibnu Majah : 999

MEANING OF VERSES ABOUT A JUST PEOPLE

Hadith Imam Tirmidzi Number 2886

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا} قَالَ عَدْلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Abu Muawiyah] has told us [Al A'masy] from [Abu Salih] from [Abu Sa'id] from the Prophet peace be upon him about the words of Allah: "And so (also) We have made you (Muslims), a just and chosen people so that you may be witnesses to human (deeds)." QS Al-Baqarah: 143, he said: "Just." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 10646, 10841

MUHAMMAD'S PEOPLE AS WITNESSES FOR THE PRIOR PEOPLE

Hadith Imam Tirmidzi Number 2887

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْعَى نُوحٌ فَيُقَالُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيُدْعَى قَوْمُهُ فَيُقَالُ هَلْ بَلَغَكُمْ فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ فَيُقَالُ مَنْ شَهِدَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ قَالَ فَيُؤْتَى بِكُمْ تَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ

فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى { وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } وَالْوَسْطُ الْعَدْلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنِ الْأَعْمَشِ نَحْوَهُ

Narrated to us [Abd bin Humaid] has informed us [Ja'far bin 'Aun] has informed us [Al A'mash] from [Abu Salih] from [Abu Sa'id] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "Noah was called and asked: "Have you conveyed?" Noah said: "Yes." Then his people were called and asked: "Has he conveyed to you?" They said: "No warner came to us and no one came to us." Noah was asked: "Who are your witnesses?" Noah said: "Muhammad and his community." He continued his saying: "Then you were brought, you testified that Noah conveyed, that is the meaning of the word of Allah Ta'ala: 'And thus (also) We have made you (Muslims), a just and chosen community that you may be witnesses over (the deeds of) mankind and that the Messenger (Muhammad) may be a witness over (your deeds).' QS Al-Baqarah: 143, and wasath means fair." Abu Isa said : This hadith is hasan sahih. Narrated to us [Muhammad bin Basyar] has told us [Ja'far bin 'Aun] from [Al A'mash] as above.

Hadith Corroboration
Imam Ahmad : 10853
Imam Bukhari : 4127

CHANGE IN QIBLATE AND PRAYER FACING THE KA'BAH Hadith Imam Tirmidzi Number 2888

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ أَوْ سَبْعَةِ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ { قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ } فَوُجَّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ قَالَ ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ قَالَ فَاخْرَفُوا وَهُمْ رُكُوعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ

Narrated to us [Hannad] has told us [Waki'] from [Israil] from [Abu Ishaq] from [Al Bara' bin Azib] he said : "When Rasulullah shallallahu 'alaihi wasallam arrived in Medina, he prayed facing the Baitul Maqdis for sixteen or seventeen months, but Rasulullah shallallahu 'alaihi wasallam wanted to face the Kaaba, so Allah revealed the verse: "Indeed, We (often) see your face looking up to the sky, then indeed We will turn you to the Qibla that you like. Turn your face towards the Grand Mosque." QS Al-Baqarah: 144. Then he turned his face towards the Ka'bah, and he liked it very much, then someone prayed the afternoon prayer with him. After that he passed a group of friends from the Ansar, they were bowing down in

the afternoon prayer while facing Baitul Maqdis." Barra` said : The friend testified that he had prayed Asr prayer with the Prophet peace be upon him and he had been presented with the Kaaba. Barra` said : "They also turned their faces in a state of bowing." Abu Isa said : This hadith is hasan sahih . [Sufyan Ats Tsauri] also narrated it from [Abu Ishaq].

Hadith Corroboration
Imam Ahmad : 2140, 3100, 17806
Imam Bukhari : 39, 384, 4132, 6711
Imam Muslim : 819
Imam Nasa'i : 484

FADJAR PRAYER WHEN PEOPLE ARE BOWING DOWN

Hadith Imam Tirmidzi Number 2889

حَدَّثَنَا هَنَادٌ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَا كُنَّا رُكُوعًا فِي صَلَاةِ الْفَجْرِ فِي
الْبَابِ عَنْ عَمْرِو بْنِ عَوْفٍ الْمُرَزِيِّ وَابْنِ عُمَرَ وَعُمَارَةَ بْنِ أَوْسٍ وَأَنْسَ بْنَ مَالِكٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ
عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has related to us [Waki'] from [Sufyan] from [Abdullah bin Dinar] from [Ibn Umar] he said : "People are bowing in the morning prayer." In this case there is a similar hadith from 'Amr bin Auf Al Muzanni, Ibn Umar, 'Umarah bin Aus and Anas bin Malik. Abu Isa said : The hadith of Ibn Umar is hasan sahih.

CONCERNS ABOUT BROTHERS WHO DIED WHEN THE QIBLA WAS CHANGED

Hadith Imam Tirmidzi Number 2890

حَدَّثَنَا هَنَادٌ وَأَبُو عَمَّارٍ قَالَا حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَا لَمَّا وَجَّهَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْكَعْبَةِ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ يَخُوانِنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ
الْمَقْدِسِ فَأَنْزَلَ اللَّهُ تَعَالَى { وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us that [Hannad] and [Abu 'Ammar] both said : has told us [Waki'] from [Isra'il] from [Simak] from [Ikrimah] from [Ibn Abbas] he said : "When the Prophet peace be upon him was turned towards the Kaaba, people said: "O Messenger of Allah, what about our brothers who have died, while they were praying facing Baitul Maqdis?" So the verse came down: "And Allah did not waste your faith." QS Al-Baqarah: 143. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3079

SA'T'S RECOMMENDATIONS BETWEEN SHAF'A AND MARWA

ACCORDING TO RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2891

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ قَالَ سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ قَالَ قُلْتُ لِعَائِشَةَ مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئًا وَمَا أَبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا فَقَالَتْ بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي طَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَافَ الْمُسْلِمُونَ وَإِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا } وَلَوْ كَانَتْ كَمَا تَقُولُ لَكَانَتْ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا قَالَ الزُّهْرِيُّ فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَأَعْجَبَهُ ذَلِكَ وَقَالَ إِنَّ هَذَا الْعِلْمُ وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ إِنَّمَا كَانَ مَنْ لَا يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ وَقَالَ آخَرُونَ مِنَ الْأَنْصَارِ إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } قَالَ أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ فَأَرَاهَا قَدْ نَزَلَتْ فِي هَؤُلَاءِ وَهَؤُلَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] has told us, I heard [Az Zuhri] narrate from ['Urwah] he said : I said to ['Aisha] "In my opinion, the one who does not sa'i between Safa and Marwah is not responsible for anything and I do not care for not sa'i between them." 'Aisha replied; "What you say is very bad, O my nephew, the Messenger of Allah shallallahu 'alaihi wasallam has performed sa'i and so have the Muslims, indeed the one who performs the Talbiyah for Manat the thaghut who is in Musyallil (a place between Mecca and Medina where there is a lot of water) is the one who does not perform sa'i between Safa and Marwah. Then Allah Tabaraka wa Ta'ala revealed the verse: "So whoever performs the pilgrimage to the House or performs 'Umrah, then there is no sin for him to perform sa'i between the two." QS Al-Baqarah: 158. If it were as you say, the verse would have been: "Then there is no sin for him not to perform sa'i between the two." Az Zuhri said : I mentioned this to Abu Bakr bin Abdurrahman bin Al Harith bin Hisham, apparently it surprised him, he said : "This is knowledge, and I have heard some scholars say; "Those who do not agree between Shafa and Marwah from Arab circles say that our tawaf between Shafa and Marwah is a matter of ignorance." While others, from Ansar said : "We were only ordered to perform Tawaf in the Baitullah and we were not ordered to perform Tawaf between Shafa and Marwah, then Allah Ta'ala revealed the verse: "Indeed, Shafaa and Marwa are part of the syi'ar of Allah."

Hadith Corroboration
Imam Muslim : 2241

SA'IE LAW BETWEEN SHAFAA AND MARWAH

Hadith Imam Tirmidzi Number 2892

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفْيَانَ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ
عَنِ الصَّفَا وَالْمَرْوَةِ فَقَالَ كَانَا مِنْ شَعَائِرِ الْجَاهِلِيَّةِ فَلَمَّا كَانَ الْإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا { قَالَ هُمَا تَطَوُّعٌ }
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ { قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Yazid bin Abu Hakim] from [Sufyan] from [Ashim Al Ahwal] he said : I asked [Anas bin Malik] about Shafa and Marwah, he answered: "Both of them belong to the syi'ar of jahiliyah. When Islam came, we refrained from both, but Allah Tabaraka wa Ta'ala revealed the verse: "Indeed Shafaa and Marwa are part of the syi'ar of Allah. So whoever performs the Hajj to the House of Allah or performs the Umrah, then there is no sin for him in performing the Sa'i between the two." QS Al-Baqarah: 158, he said : "Both are sunnah." And whoever does a good deed with a willing heart, then surely Allah is Most Gracious of Good, All-Knowing." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 4136

PROCEDURES FOR THE HAJJ OF THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 2893

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا فَقَرَأَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } فَصَلَّى
خَلْفَ الْمَقَامِ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ قَالَ نَبْدَأُ بِمَا بَدَأَ اللَّهُ وَقَرَأَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah] he said : I heard that when the Prophet peace be upon him arrived in Mecca, he performed Tawaf seven times and he read: "And make part of Ibrahim's maqam a place for prayer." QS Al-Baqarah: 125, he then prayed behind the maqam, after that he approached the hajar then kissed him and said: "We start as Allah started." He read: "Indeed Shafaa and Marwa are part of the syi'ar of Allah." QS Al-Baqarah: 158. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 23960, 24135, 24717
Imam Bukhari : 4135
Imam Abu Dawud : 1625
Imam Nasa'i : 2919, 2920, 2921
Imam Ibnu Majah : 2977
Imam Malik : 730

THE DESCRIPTIONS OF THE VERSES ABOUT BREAKING THE FAST FOR THOSE WHO FALL ASLEEP DURING THE FASTING Hadith Imam Tirmidzi Number 2894

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ قَالَ كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطَرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمِيسِيَ وَإِنْ قَيْسَ بْنِ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا فَلَمَّا حَضَرَ الْإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ هَلْ عِنْدِكَ طَعَامٌ قَالَتْ لَا وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ وَكَانَ يَوْمَهُ يَعْمَلُ فَعَلَبَتْهُ عَيْنُهُ وَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ خَيْبَةً لَكَ فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَلَّتْ هَذِهِ الْآيَةُ { أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثَ إِلَى نِسَائِكُمْ } فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا { وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Ubaidullah bin Musa] from [Israil bin Yunus] from [Abu Ishaq] from [Al Bara`] he said : "When a companion of the Prophet (peace and blessings of Allah be upon him) was fasting, and the time for breaking the fast had come, but he fell asleep before breaking the fast, he would not eat at night or during the day until the afternoon. Indeed, Qais bin Shirmah Al Ansari was fasting, and when the time for breaking the fast came, he would go to his wife and ask: "Do you have any food?" His wife said: "No, but I will go and get some food for you." Qais worked all day, then he fell asleep, then his wife came, and when she saw him, she said: "Loss for you." In the middle of the day, he fainted and was told about it to the Prophet (peace and blessings of Allah be upon him), and the verse was revealed: "It is lawful for you to have intercourse with your wives during the night of the fast" - the people were very happy - "And eat and drink until the white thread becomes distinct to you from the black thread of dawn." QS Al-Baqarah: 187. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Bukhari : 1782

PRAYER IS WORSHIP ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2895

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ ذَرٍّ عَنْ يُسَيْعٍ الْكِنْدِيِّ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ } قَالَ الدُّعَاءُ هُوَ الْعِبَادَةُ وَقَرَأَ { وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِلَى قَوْلِهِ دَاخِرِينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Dzar] from [Yusayyi' Al Kindi] from [Nu'man bin Basyir] from the Prophet peace be upon him about the

words of Allah: "And your Rabb said: Pray to Me, I will surely grant you approval." QS Ghafir: 60. He said: "Prayer is worship" he then read: "WA QAALA RABBUKUM UD 'UUNII ASTAJIB LAKUM (And your Rabb said: Pray to Me, I will surely allow you) until the verse DAAKHIRIIN." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 17629, 17660, 17665, 17705, 17709

Imam Abu Dawud : 1264

Imam Tirmidzi : 3170, 3294

Imam Ibnu Majah : 3818

EXPLANATION OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ABOUT THE FADJAR VERSE

Hadith Imam Tirmidzi Number 2896

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ أَخْبَرَنَا عَدِيُّ بْنُ حَاتِمٍ قَالَ لَمَّا نَزَلَتْ { حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ } قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا ذَاكَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ عَنِ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ

Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Hushain] from [Ash Sya'bi] has told us [Adi bin Hatim] he said : "When the verse was revealed: "Until the white thread becomes clear to you from the black thread, that is, the dawn." QS Al-Baqarah: 187. The Prophet shallallahu 'alaihi wasallam said to me: "Indeed, it is the brightness of the day from the darkness of the night." Abu Isa said : This hadith is hasan sahih. Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Mujalid] from [Ash Sya'bi] from [Adi bin Hatim] from the Prophet shallallahu 'alaihi wasallam like that.

Hadith Corroboration

Imam Ahmad : 18561, 18566

Imam Bukhari : 1783

Imam Nasa'i : 2140

EXPLANATION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING WHITE THREAD AND BLACK THREAD

Hadith Imam Tirmidzi Number 2897

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنِ عَدِيِّ بْنِ حَاتِمٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّوْمِ فَقَالَ { حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ } قَالَ فَأَخَذْتُ عِقَالَيْنِ أَحَدَهُمَا أَبْيَضُ وَالْآخَرُ أَسْوَدُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا لَمْ يَحْفَظْهُ سُفْيَانُ قَالَ إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] related to us [Sufyan] from [Mujalid] from [Ash Sya'bi] from [Adi bin Hatim] he said : I asked the Messenger of Allah (peace and blessings of Allah be upon him) about fasting, he replied: "Until the white thread becomes distinct to you from the black thread, which is the dawn." QS Al-Baqarah: 187. Adi said : "Then I made two headbands, one of them white and the other black, then I looked at them, after which the Messenger of Allah (peace and blessings of Allah be upon him) said something to me. But Sufyan did not memorize it, he said: "Indeed, they are night and day." Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration
Imam Bukhari : 1784

THE EVENT OF A MUSLIM WRITING JIHAD IN ROMANIA ACCORDING TO ABU AYYUB AL ANSHARI Hadith Imam Tirmidzi Number 2898

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الضَّحَّاكُ بْنُ مُحَمَّدٍ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَسْلَمَ أَبِي
عِمْرَانَ التَّجِيبِيِّ قَالَ كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ
أَوْ أَكْثَرُ وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ غَامِرٍ وَعَلَى الْجَمَاعَةِ فَضَالَةُ بْنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى صَفِّ
الرُّومِ حَتَّى دَخَلَ فِيهِمْ فَصَاحَ النَّاسُ وَقَالُوا سُبْحَانَ اللَّهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ فَقَامَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ
فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَتَأَوَّلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلُ وَإِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِينَا مَعْشَرَ الْأَنْصَارِ لَمَّا أَعَزَّ
اللَّهُ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَمْوَالَنَا قَدْ
ضَاعَتْ وَإِنَّ اللَّهَ قَدْ أَعَزَّ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقْمَنَّا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا فَأَنْزَلَ اللَّهُ عَلَى
نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْنَا مَا قُلْنَا { وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ } فَكَانَتْ
التَّهْلُكَةُ الْإِقَامَةَ عَلَى الْأَمْوَالِ وَإِصْلَاحُهَا وَتَرْكُنَا الْعَزَّوْ فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصًا فِي سَبِيلِ اللَّهِ حَتَّى دُفِنَ
بِأَرْضِ الرُّومِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abd bin Humaid] has told us [Adl Dlahhaq bin Mujalid] from [Haiwah bin Syuraih] from [Yazid bin Abu Habib] from [Aslam Abu Imran At Tujibi] he said : "When we were in the Roman city, the Romans sent out an army with a very large number of ranks to face us, so some of the Muslims came out to fight them as many as their number or more, the people from Egypt were led by 'Uqbah bin Amir, while all the troops were led by Fadlalah bin 'Ubaid, then a man from the Muslims came out, and broke into the ranks of the Romans, but the people shouted and said: "Subhanallah, he has thrown himself into destruction." So [Abu Ayyub Al Ansari] arose and said: "O people, indeed you have interpreted this verse like this, only this verse was revealed to us the Ansar, when Allah glorified us with Islam and its many helpers, then some of us whispered to others without the Messenger of Allah peace be upon him knowing, namely; "Indeed, our wealth has been lost and indeed Allah has glorified Islam and its many helpers, what if we take care of our

wealth and repair what was lost," then Allah revealed a verse to His Prophet peace be upon him in response to what we have said: "And spend (your possessions) in the way of Allah, and do not throw yourselves into destruction." QS Al-Baqarah: 195. At Tahlukah in this verse means Al Iqamah (settling) to take care of property matters and fix them, then we leave the war." Abu Ayyub continued to move forward in jihad in the way of Allah until he was buried in the Roman world." Abu Isa said : This hadith is hasan shahih gharib.

THE REASON FOR THE DOWN OF THE VERSE ABOUT FIDYAH

Hadith Imam Tirmidzi Number 2899

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا هُشَيْمٌ أَخْبَرَنَا مُغِيرَةُ عَنْ مُجَاهِدٍ قَالَ كَعْبُ بْنُ عُجْرَةَ وَالَّذِي نَفْسِي بِيَدِهِ لَنَفِي نَزَلَتْ هَذِهِ الْآيَةُ وَإِيَّايَ عَنَى بِهَا { فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ } قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَّةِ وَنَحْنُ مُحْرَمُونَ وَقَدْ حَصَرَنَا الْمُشْرِكُونَ وَكَانَتْ لِي وَفْرَةٌ فَجَعَلْتُ الْهُوَامَ تَسَاقُطُ عَلَى وَجْهِ فَمَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ هَوَامٌ رَأْسِكَ تُؤْذِيكَ قَالَ قُلْتُ نَعَمْ قَالَ فَاحْلِقْ وَنَزَلَتْ هَذِهِ الْآيَةُ قَالَ مُجَاهِدٌ الصِّيَامُ ثَلَاثَةُ أَيَّامٍ وَالطَّعَامُ لِسِتَّةِ مَسَاكِينَ وَالنُّسْكَ شَاةٌ فَصَاعِدًا حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا هُشَيْمٌ عَنْ أَشْعَثَ بْنِ سَوَّارٍ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ نَحْوَ هَذَا

Narrated to us [Ali bin Hujr] has told us [Husyaim] has told us [Mughirah] from [Mujahid], [Ka'ab bin 'Ujrah] said : "By the One in Whose Hand my soul is, it is with regard to me that this verse was revealed and it is I who is meant, namely "If any of you is sick or there is a problem on his head (and he shaves), then it is obligatory on him to pay fid-yah, namely; fasting or giving alms or sacrificing." QS Al-Baqarah: 196, Ka'ab said : "We were once with the Prophet peace be upon him in Hudaibiyah, at that time we were in ihram, but the polytheists surrounded us, I had a lot of wealth, then lice fell on my face, the Prophet peace be upon him crossed in front of me, he said: "It looks like lice on your head bother you." I answered; "Correct." He said: "Shave." Then this verse came down. Mujahid said : "Fasting for three days, giving food to six poor people and slaughtering one or more goats." Narrated to us [Ali bin Hujr] has told us [Husyaim] from [Abu Bisyr] from [Mujahid] from [Abdurraman bin Abu Laila] from [Ka'ab bin 'Ujrah] from the Prophet peace be upon him like that. Abu Isa said : This hadith is hasan sahih . Narrated to us [Ali bin Hujr] has told us [Husyaim] from [Ash'ath bin Sawwar] from [Ash Sya'bi] from [Abdullah bin Ma'qil] from [Ka'ab bin 'Ujrah] from the Prophet peace be upon him like that. Abu Isa said : This hadith is also authentic. [Abdurrahman bin Al Ashbahani] also narrated it from [Abdullah bin Ma'qil] like that."

THE REASON FOR THE DOWN OF THE VERSE ABOUT FIDYAH Hadith Imam Tirmidzi Number 2900

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ أَتَى عَلِيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُوقِدُ تَحْتَ قِدْرِ وَالْقَمْلُ يَتَنَازَرُ عَلَى جَبْهَتِي أَوْ قَالَ حَاجِبِي فَقَالَ أَتُؤْذِيكَ هَوَامُّ رَأْسِكَ قَالَ قُلْتُ نَعَمْ قَالَ فَاحْلِقِ رَأْسَكَ وَأَنْسُكْ نَسِيكَ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعَمْ سِتَّةَ مَسَاكِينَ قَالَ أَيُّوبُ لَا أَذْرِي بِأَيَّتِهِنَّ بَدَأَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ibrahim] from [Ayyub] from [Mujahid] from [Abdurrahman bin Abu Laila] from [Ka'ab bin 'Ujrah] he said : Rasulallah shallallahu 'alaihi wasallam came to me while I was lighting a fire under the stove, then lice fell on my forehead -or said : on my eyebrows- then the Prophet peace be upon him asked: "Are the lice on your head bothering you?" I answered; "Correct." He said: "Shave and slaughter a sacrificial animal or fast for three days or give food to six poor people." Job said : "I don't know which Ka'ab started with." Abu Isa said : This hadith is hasan sahih .

THE HAJJ IS WUKUF IN ARAFAH ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2901

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُجُّ عَرَفَاتُ الْحُجُّ عَرَفَاتُ الْحُجُّ عَرَفَاتُ أَيَّامُ مِنْى ثَلَاثٌ { فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ } وَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحُجَّ قَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ وَهَذَا أَجَوَدُ حَدِيثٍ رَوَاهُ الثَّوْرِيُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ عَطَاءٍ

Narrated to us [Ibn Abu Umar] has told us [Sufyan bin 'Uyainah] from [Sufyan Ats Tsauri] from [Bukair bin Atha`] from [Abdurrahman bin Ya'mar] he said : Rasulallah shallallahu 'alaihi wasallam said: "The Hajj is (wuquf at) Arafah, the Hajj is (wuquf at) Arafah, the Hajj is (wuquf at) Arafah, and three days in Mina, whoever wants to quickly depart (from Mina) after two days, then there is no sin for him, and whoever wants to delay (his departure from

those two days), then there is no sin for him either. QS Al-Baqarah: 203. And whoever meets Arafat before dawn, he has met Hajj." Ibn Umar said : Sufyan bin 'Uyainah said : This is the best hadith narrated by Ats Tsauro. Abu Isa said: This hadith is hasan sahih. [Suyu'bah] also narrated it from [Bukair ibn Atha`], we only know it from the hadith of Bukair ibn Atha`.

THE PEOPLE THAT GOD HATES MOST ARE THOSE WHO ARE RESISTANT AND HARD

Hadith Imam Tirmidzi Number 2902

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Has narrated to us [Ibn Abu Umar] has narrated to us [Sufyan] from [Ibn Juraij] from [Ibn Abu Awalkah] from ['Aisyah] he said : The Prophet peace be upon him said: "The people whom Allah hates most are those who oppose and are vehement." Abu Isa said : This hadith is Hasan.

Hadith Corroboration
Imam Ahmad : 23142, 23207, 24522
Imam Bukhari : 2277, 4161, 6651
Imam Muslim : 4821
Imam Tirmidzi : 2902
Imam Nasa'i : 5328

PROHIBITION ON REMOVING A WIFE WHO IS MENSTRUATION

Hadith Imam Tirmidzi Number 2903

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كَانَتْ الْيَهُودُ إِذَا حَاصَتْ امْرَأَةٌ مِنْهُمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى { وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى } فَأَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَأَنْ يَكُونُوا مَعَهُنَّ فِي الْبُيُوتِ وَأَنْ يَفْعَلُوا كُلَّ شَيْءٍ مَا خَلَا التَّكَاحَ فَقَالَتِ الْيَهُودُ مَا يُرِيدُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفْنَا فِيهِ قَالَ فَجَاءَ عَبَادُ بْنُ بِشْرٍ وَأُسَيْدُ بْنُ حُضَيْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ بِذَلِكَ وَقَالَا يَا رَسُولَ اللَّهِ أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ عَلَيْهِمَا فَقَامَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَثَرِهِمَا فَسَقَاهُمَا فَعَلِمَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ نَحْوَهُ بِمَعْنَاهُ

Narrated to us ['Abd bin Humaid] has told me [Sulaiman bin Harb] has told us [Hammad bin Salamah] from [Thabit] from [Anas] he said : "If a woman was menstruating among the Jews, they did not give her food or drink and did not have sex with her at home, then the Prophet peace be upon him was asked about this, then Allah Ta'ala revealed the verse: "They ask you about menstruation. Say: 'Menstruation is a filth." QS Al-Baqarah: 222. After that the Messenger of Allah peace be upon him ordered them to give them food, drink and to be together at home, and to do anything except have sexual intercourse. Then the Jews said: Muhammad does not want to let anything go of our affairs but will certainly be at odds with us." Anas said : "After that, 'Abbad bin Bisyr and Usaid bin Hudlair came to see Rasulullah shallallahu 'alaihi wasallam, both of them told him about this, both of them said: "O Rasulullah, did we not have sex with her during her menstruation?" The face of Rasulullah shallallahu 'alaihi wasallam changed until we thought he was angry with both of them, both stood up, then he was given a gift in the form of milk, after that Rasulullah shallallahu 'alaihi wasallam sent a messenger to meet them both, and gave drink to both of them, both of them knew that he was not angry." Abu Isa said : This hadith is hasan sahih . Narrated to us [Muhammad bin Abdul A'la] has told us [Abdurrahman bin Mahdi] from [Hamad bin Salamah] from [Tsabit] from [Anas] the meaning of the above hadith.

Hadith Corroboration

:

Imam Ahmad : 11904, 11904

Imam Tirmidzi : 2903, 2903

Imam Nasa'i : 366, 366

Imam Darimi : 1100, 1100, 1101, 1101, 1102, 1102, 1103, 1103, 1107, 1107, 1108, 1108, 1109, 1109, 1111, 1111

EXPLANATION OF THE QS AL-BAQARAH VERSES CONCERNING THE RELATIONSHIP OF HUSBAND AND WIFE ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2904

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ كَانَتْ الْيَهُودُ تَقُولُ مَنْ أَتَى امْرَأَتَهُ فِي قُبُلِهَا مِنْ دُبُرِهَا كَانَ الْوَلَدُ أَحْوَلَ فَتَزَلَّتْ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Ibn Al Munkadir] he heard [Jabir] he said : The Jews said : "Whoever touches his wife by her genitals from behind, then his child will go cross-eyed. Then the verse came down: "Your wives are (like) the land where you cultivate, so come to the land where you cultivate however you wish." QS Al-Baqarah: 223. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2569, 2569, 25425, 25425, 25475, 25475, 25482, 25482

Imam Bukhari : 4164

Imam Muslim : 2592, 2592, 2593, 2593

Imam Abu Dawud : 1847, 1848, 1848, 1849, 1849

Imam Tirmidzi : 2904, 2904, 2905, 2905, 2906

Imam Ibnu Majah : 1915, 1915

Imam Darimi : 1099, 1099, 1100, 1101, 1102, 1103, 1104, 1104, 1105, 1105, 1106, 1106, 1110, 1110, 1111, 1112, 1113, 1115

SHIMAM WAHID'S EXPLANATION IN THE RELATIONSHIP OF HUSBAND AND WIFE ACCORDING TO RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2905

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ خُثَيْمٍ عَنْ ابْنِ سَابِطٍ عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ } يَعْنِي صِمَامًا وَاحِدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَابْنُ خُثَيْمٍ هُوَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَابِطٍ الْجُمَحِيُّ الْمَكِّيُّ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ وَيُرَوَّى فِي سِمَامٍ وَاحِدٍ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Ibn Khutsaim] from [Ibn Sabith] from [Hafshah bint Abdurrahman] from [Ummu Salamah] from the Prophet peace be upon him about the words of Allah: "Your wives are (like) the land where you cultivate, So come to the land where grow your crops however you wish." QS Al-Baqarah: 223, namely shimam wahid (one hole)." Abu Isa said : This hadith is hasan sahih . Ibn Khutsaim is Abdullah bin Uthman bin Khutsaim, while Ibnu Sabith is Abdurrahman bin Abdullah bin Sabith Al Jumahi Al Makki and Hafshah is the daughter of Abdurrahman bin Abu Bakar Ash Shiddiq." It is also narrated with the wording: Simam wahid (one hole).

Hadith Corroboration

Imam Ahmad : 2569, 2569, 25425, 25425, 25475, 25475, 25482, 25482

Imam Bukhari : 4164

Imam Muslim : 2592, 2592, 2593, 2593

Imam Abu Dawud : 1847, 1848, 1848, 1849, 1849

Imam Tirmidzi : 2904, 2904, 2905, 2905, 2906

Imam Ibnu Majah : 1915, 1915

Imam Darimi : 1099, 1099, 1100, 1101, 1102, 1103, 1104, 1104, 1105, 1105, 1106, 1106, 1110, 1110, 1111, 1112, 1113, 1115

THE VERSE REGARDING HUSBAND AND WIFE RELATIONS WAS DUE TO UMAR'S QUESTION

Hadith Imam Tirmidzi Number 2906

حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُعِيرَةِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا أَهْلَكَ قَالَ حَوَّلْتُ رَحْلِي اللَّيْلَةَ قَالَ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ فَأَنْزِلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةُ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ } أَقْبِلْ وَأَدْبِرْ وَاتَّقِ الدُّبْرَ وَالْحَيْضَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ

Narrated to us [Abd bin Humaid] has told us [Al Hasan bin Musa] has told us [Ya'qub bin Abdullah Al Asy'ari] from [Ja'far bin Abu Al Mughirah] from [Sa'id bin Jubair] from [Ibn Abbas] he said : "Umar came to the Messenger of Allah peace be upon him , then said: "O Rasulullah, I will perish." He asked: "What destroyed you?" Umar said : "I turned my mount last night." But the Messenger of Allah peace be upon him did not respond anything, then the verse came down: "Your wives are (like) the land where you cultivate, so come to the land where you cultivate whatever you like. you wish." QS Al-Baqarah: 223, face forward or backward, and stay away from the anus and menstruation." Abu Isa said : This hadith is hasan gharib. Ya'qub bin Abdullah Al Asy'ari is Ya'qub Al Qummi.

Hadith Corroboration

Imam Ahmad : 2569, 25425, 25475, 25482

Imam Muslim : 2592, 2593

Imam Abu Dawud : 1847, 1848, 1849

Imam Tirmidzi : 2904, 2905, 2906

Imam Ibnu Majah : 1915

Imam Darimi : 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1110, 1111, 1112

THE DESCRIPTIONS OF THE QS AL-BAQARAH VERSES ABOUT NOT OBSTACLED DIVORCE WOMEN FROM MARRIAGE

Hadith Imam Tirmidzi Number 2907

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْهَاشِمُ بْنُ الْقَاسِمِ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنِ الْحَسَنِ عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلًا مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ عِنْدَهُ مَا كَانَتْ ثُمَّ طَلَّقَهَا تَطْلِيقَةً لَمْ يُرَاجِعْهَا حَتَّى انْقَضَتْ الْعِدَّةُ فَهَوِيَهَا وَهَوَيْتُهُ ثُمَّ خَطَبَهَا مَعَ الْخُطَّابِ فَقَالَ لَهُ يَا لُكْعُ أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتُهَا وَاللَّهِ لَا تَرْجِعْ إِلَيْكَ أَبَدًا آخِرُ مَا عَلَيْكَ قَالَ فَعَلِمَ اللَّهُ حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَى بَعْلِهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغُنَّ أَجَلَهُنَّ إِلَى قَوْلِهِ وَأَنْتُمْ لَا تَعْلَمُونَ } فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ سَمِعًا لِرَبِّي وَطَاعَةً ثُمَّ دَعَاهُ فَقَالَ أَرْوُجُكَ وَأُكْرِمُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنِ الْحَسَنِ وَهُوَ عَنْ الْحَسَنِ غَرِيبٌ وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ عَلَى أَنَّهُ لَا يَجُوزُ النِّكَاحُ بِغَيْرِ وَلِيٍّ لِأَنَّ أُخْتَ مَعْقِلِ بْنِ يَسَارٍ كَانَتْ ثَيِّبًا فَلَوْ كَانَ الْأَمْرُ إِلَيْهَا دُونَ وَلِيِّهَا لَزَوَّجَتْ نَفْسَهَا وَلَمْ تَحْتَجْ إِلَى وَلِيِّهَا مَعْقِلِ بْنِ يَسَارٍ وَإِنَّمَا خَاطَبَ اللَّهُ فِي هَذِهِ الْآيَةِ الْأَوْلِيَاءَ فَقَالَ { لَا تَعْضَلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ } فَفِي هَذِهِ الْآيَةِ دَلَالَةٌ عَلَى أَنَّ الْأَمْرَ إِلَى الْأَوْلِيَاءِ فِي التَّزْوِيجِ مَعَ رِضَاهُنَّ

Narrated to us [Abd bin Humaid] related to us [Al Hasyim bin Al Qasim] from [Al Mubarak bin Fadlalah] from [Al Hasan] from [Ma'qil bin Yasar] that during the time of the Messenger of Allah (peace and blessings of Allah be upon him), he married his sister to a man from the Muslims, then she lived with her husband for a while, after that he simply divorced her, when her Iddah period was over, it turned out that her husband missed her and vice versa,

his wife missed him, then he proposed to her again along with the people who proposed to her, so Ma'qil said to him; O foolish person, I have honored you with her and I have married her to you, then you divorce her, by Allah she will not return to you forever, this is the end of your opportunity." The narrator said : "Then Allah knew the husband's need for his wife and the wife's need for her husband until Allah Tabaraka wa Ta'ala revealed the verse: "When you reject your wives, then they will approach the end of their iddah." QS Al-Baqarah: 231 to the verse "While you do not know." When Ma'qil heard this verse, he said : "I heard and obeyed my Rabb, then he called him (his sister's husband) and said : "I marry you and I honor you." Abu Isa said : This hadith is hasan sahih , and has been narrated from several lines from Al Hasan, even though the hadith from Al Hasan is gharib, this hadith shows that it is not permissible to marry without a guardian, because Ma'qil bin Yasar's sister is already a widow, if her case was handed over to him (her brother) without going through her guardian, he would definitely marry themselves and no longer need their guardian, namely Ma'qil bin Yasar, this verse Allah refers to the guardians as He said: "So do not prevent them (the guardians) from remarrying with their future husbands. QS Al Baqarah: 232. This verse is a proof that a woman's marriage is handed over to her guardians with their consent."

WUSTHA PRAYER READING

Hadith Imam Tirmidzi Number 2908

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ ح وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ قَالَ أَمَرْتَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَنْ أَكْتُبَ لَهَا مِصْحَفًا فَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَاذْنِي { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى } فَلَمَّا بَلَغْتُهَا أَذْنْتُهَا فَأَمَلْتُ عَلَى حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ وَقَالَتْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَابِ عَنْ حَفْصَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Having told us [Qutaibah] from [Malik bin Anas] he said : (and narrated from another route) has told us [Al Ansari] has told us [Ma'nu] has told us [Malik] from [Zaid bin Aslam] from [Al Qa'qa' bin Hakim] from [Abu Yunus] the former slave of 'Aisha, he said : ['Aisyah] radliallahu 'anha once ordered me to write a mushaf for her, she said : "When you have reached this verse, tell me: "Maintain all (your) prayers, and (maintain) the prayer of Wustha." QS Al Baqarah: 238. When I reached this verse, I told him, then he dictated to me: "Maintain all (your) prayers, (maintain) the prayer of Wustha and the prayer of Asr, stand for Allah (in your prayers) with humility." 'Aisha said : "I have heard it from the Messenger of Allah shallallahu 'alaihi wasallam." In this case, there is a similar hadith from Hafsah. Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 17925, 18475, 19233, 19381, 23309, 24278

Imam Muslim : 998, 999

Imam Abu Dawud : 347

Imam Tirmidzi : 2908

Imam Nasa'i : 468, 1204

THE PROPHET SHALALLAHU ALAIHI WASALLAM EXPLAINING THE WUSTHA PRAYER

Hadith Imam Tirmidzi Number 2909

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ حَدَّثَنَا الْحَسَنُ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Humaid bin Mas'adah] has told us [Yazid bin Zurai'] from [Sa'id] from [Qatadah] has told us [Al Hasan] from [Samurah bin Jundub] that the Prophet peace be upon him said: "Wusthaa prayer is the Asr prayer." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 557, 583, 867, 947, 985, 1077, 1079, 1093, 1094, 1158, 1182, 1221, 1232, 1237, 1239, 1245, 1257, 2609, 3532, 3637, 4135, 19224, 19270, 19296, 19381
Imam Bukhari : 2714, 3802, 4169, 5917
Imam Muslim : 993, 994, 995, 996, 997
Imam Abu Dawud : 346
Imam Tirmidzi : 2909, 2910, 2911
Imam Nasa'i : 469
Imam Ibnu Majah : 676, 678
Imam Darimi : 1204

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM DURING AHZAB'S WAR AGAINST THE ENEMY

Hadith Imam Tirmidzi Number 2910

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ عَنْ عَمِيْدَةَ السَّلْمَانِيِّ أَنَّ عَلِيًّا حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْأَحْزَابِ اللَّهُمَّ اْمْلَأْ قُبُورَهُمْ وَيُوتَهُمْ نَارًا كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ

Narrated to us [Hannad] has told us [Abdah] from [Sa'id] from [Qatadah] from [Abu Hassan Al A'raj] from ['Abidah As Salmani] that [Ali] has told him that the Prophet peace be upon him said during the battle of Ahzab: "O Allah, fill their graves and houses with fire, as they have occupied us from wusthaa prayer until sunset." Abu Isa said : This hadith is hasan sahih . And it is also narrated through another sanad from Ali. Abu Hassan Al A'raj's name is Muslim.

Hadith Corroboration

Imam Ahmad : 557, 583, 867, 947, 985, 1077, 1079, 1093, 1094, 1158, 1182, 1221, 1232, 1237, 1239, 1245, 1257, 2609, 3532, 3637, 4135, 19224, 19270, 19296, 19381
Imam Bukhari : 2714, 3802, 4169, 5917
Imam Muslim : 993, 994, 995, 996, 997
Imam Abu Dawud : 346
Imam Tirmidzi : 2909, 2910, 2911

THE PROPHET SHALALLAHU ALAIHI WASALLAM EXPLAINED THAT THE ASR PRAYER IS THE WUSTHA PRAYER

Hadith Imam Tirmidzi Number 2911

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ زُبَيْدٍ عَنْ مُرَّةَ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ وَفِي الْبَابِ عَنْ زَيْدِ
بْنِ ثَابِتٍ وَأَبِي هَاشِمٍ بْنِ عُتْبَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has narrated to us [Abu An Nadlr] and [Abu Dawud] from [Muhammad bin Talhah bin Musharrif] from [Zubaid] from [Murrah] from [Abdullah bin Mas'ud] he said : The Messenger of Allah shallallahu 'alaihi wasallam said: "The Wustaa prayer is the Asr prayer." In this case, there is a similar hadith from Zaid bin Thabit, Abu Hashim bin 'Utbah and Abu Hurairah. Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 557, 583, 867, 947, 985, 1077, 1079, 1093, 1094, 1158, 1182, 1221, 1232, 1237, 1239, 1245, 1257, 2609, 3532, 3637,
4135, 19224, 19270, 19296, 19381
Imam Bukhari : 2714, 3802, 4169, 5917
Imam Muslim : 993, 994, 995, 996, 997
Imam Abu Dawud : 346
Imam Tirmidzi : 2909, 2910, 2911
Imam Nasa'i : 469
Imam Ibnu Majah : 676, 678
Imam Darimi : 1204

PROHIBITION OF TALKING DURING PRAYER

Hadith Imam Tirmidzi Number 2912

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ وَيَزِيدُ بْنُ هَارُونَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ
عَنِ الْحَارِثِ بْنِ شُبَيْلٍ عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كُنَّا نَتَكَلَّمُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ فَانْزَلَتْ { وَقُومُوا لِلَّهِ قَانِتِينَ } فَأَمَرْنَا بِالسَّكُوتِ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ
حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ نَحْوَهُ وَزَادَ فِيهِ وَنَهَيْنَا عَنْ الْكَلَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو
عَمْرِو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ

Narrated to us [Ahmad bin Mani'] has told us [Marwan bin Mu'awiyah] and [Yazid bin Harun] and [Muhammad bin 'Ubaid] from [Isma'il bin Abu Khalid] from [Al Harith bin Syubail] from [Abu 'Amru Asy Syaibani] from [Zaid bin Arqam] he said : "In the past, during the time of the Prophet peace be upon him , we could chat while praying, then the verse came down: "Stand for Allah (in your prayer) with humility'." QS Al Baqarah: 238. Then he

ordered us to be silent." Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Isma'il bin Abu Khalid] like this hadith, and he added; "And we weren't allowed to talk." Abu Isa said : This hadith is hasan sahih . Abu 'Amru Asy Syaibani's name was Sa'd bin Iyas.

Hadith Corroboration
Imam Ahmad : 11958
Imam Bukhari : 1125

THE DECLINE OF THE VERSES OF QS AL-BAQARAH CONCERNING GOOD GIVING ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2913

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ عَنْ أَبِي مَالِكٍ عَنْ
الْبَرَاءِ { وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ } قَالَ نَزَلَتْ فِيْنَا مَعْشَرَ الْأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ فَكَانَ الرَّجُلُ يَأْتِي
مِنْ نَخْلِهِ عَلَى قَدَرٍ كَثُرَتْهُ وَقَلَّتْهُ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنُوِّ وَالْقِنُونِ فَيُعَلِّقُهُ فِي الْمَسْجِدِ وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ
لَهُمْ طَعَامٌ فَكَانَ أَحَدُهُمْ إِذَا جَاعَ أَتَى الْقِنُوَّ فَضَرَبَهُ بِعَصَاهُ فَيَسْقُطُ مِنَ الْبُسْرِ وَالتَّمْرِ فَيَأْكُلُ وَكَانَ نَاسٌ مِمَّنْ لَا
يَرْعُبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ بِالْقِنُوِّ فِيهِ الشَّيْصُ وَالْحَشْفُ وَبِالْقِنُوِّ قَدْ انْكَسَرَ فَيُعَلِّقُهُ فَأَنْزَلَ اللَّهُ تَبَارَكَ تَعَالَى {
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ
تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ } قَالَ لَوْ أَنَّ أَحَدَكُمْ أَهْدَى إِلَيْهِ مِثْلَ مَا أَعْطَاهُ لَمْ يَأْخُذْهُ إِلَّا عَلَى
إِغْمَاضٍ أَوْ حَيَاءٍ قَالَ فَكُنَّا بَعْدَ ذَلِكَ يَأْتِي أَحَدُنَا بِصَالِحٍ مَا عِنْدَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ وَأَبُو مَالِكٍ هُوَ الْغِفَارِيُّ وَيُقَالُ اسْمُهُ غَزْوَانٌ وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ السُّدِّيِّ شَيْئًا مِنْ هَذَا

Narrated to us [Abdullah bin Abdurrahman] has told us ['Ubaidullah bin Musa] from [Isra'il] from [As Suddi] from [Abu Malik] from [Al Barra` ] "And do not choose the bad and then spend out of it." QS Al Baqarah: 267, Al Barra` said : "This verse was revealed to us, O Ansar, we used to be the owners of dates, each person would bring his harvest of dates according to their quantity, a man would bring a stalk or two and hang them in the mosque, while the people of the courtyard (Ahlu shuffah) would have no food, if one of them felt hungry, they would come to the stalks of dates and beat them with sticks until the young dates and the dates would fall off, then they would eat them, while those who did not desire goodness would come with a stalk of hard, bad dates and a stalk that was already damaged, and then hung them in the mosque, then Allah, the Most Gracious, revealed the verse: "O you who believe, spend (in the way of Allah) of the good things you have earned and of what We have brought out for you from the earth. and do not choose the bad and then spend out of it, even though you yourself do not want to take it but by narrowing your eyes towards it." QS Al Baqarah: 267. Rasulullah peace be upon him said: "If one of you was given what was given to another, he would not have taken it except by closing his eyes or with shame," Al Barra` said : "After that, every one of us came bringing the best dates he had." Abu Isa said

: This hadith is hasan gharib shahih. Abu Malik is Al Ghifari (from the people of Ghifar) and is also called Ghazwan. [Sufyan Ats Tsauri] has narrated some of this hadith from [As Suddi].

WHISPERS OF DEMONS AND ANGELS TO THE CHILDREN OF ADAM ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2914

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ مَرَّةَ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلشَّيْطَانِ لَمَّةً بَابْنِ آدَمَ وَلِلْمَلِكِ لَمَّةً فَأَمَّا لَمَّةُ الشَّيْطَانِ فَايْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ وَأَمَّا لَمَّةُ الْمَلِكِ فَايْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ { الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ أَبِي الْأَحْوَصِ لَا نَعْلَمُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَبِي الْأَحْوَصِ

Narrated to us [Hannad] has told us [Abul Ahwas] from [Atha' bin As Sa'ib] from [Murrah Al Hamdani] from [Abdullah bin Mas'ud] he said : Rasulullah peace be upon him said: "Indeed, Satan has whispers of worry for Adam's children and grandchildren, and the Angels also have whispers. Meanwhile, Satan's whispers always promise evil and deny the truth, while the whispers of the Angels always promise good and confirm the truth. Whoever gets this (the angel's whisper) then know that it is truly from Allah and praise Allah, but whoever gets anything else (the devil's whisper), then take refuge in Allah from Satan. the cursed and read the verse: "Satan promises (scares) you with poverty and orders you to do evil (miserly)." QS Al Baqarah: 268. Abu Isa said :

RECOMMENDATIONS FOR HALAL AND GOOD EATING Hadith Imam Tirmidzi Number 2915

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } قَالَ وَذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَضِيلِ بْنِ مَرْزُوقٍ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ

Narrated to us ['Abd bin Humaid] has told us [Abu Nu'aim] has told us [Fudlail bin Marzuq] from [Adi bin Thabit] from [Abu Hazim] from [Abu Hurairah] he said : Rasulullah peace be upon him said: "O all people, indeed Allah is Good and accepts only that which is good, verily Allah commanded the believers as commanded by the apostles, He said: "O apostles, eat from the good things and do good deeds, verily I know what you do." He also said: "O you who believe, eat the good things from the good things I have given you." Then he mentioned about people who prolongs his journey, his hair is disheveled and dusty, he stretches out his hands to the sky while praying; "O Rabb, O Rabbi," while his food is haram, his drink is haram, his clothes are haram and covered with what is haram, then how will his prayer be answered." Abu Isa said : This hadith is hasan gharib. We only know about it from the hadith of Fudlail bin Marzuq. Abu Hazim is Al Asyja'i, his name is Salman, a former slave of 'Azzah Al Asyja'i.

Hadith Corroboration

Imam Ahmad : 7998, 7998, 8877, 8877, 10523, 10523

Imam Muslim : 1686, 1686

Imam Tirmidzi : 2915, 2915

Imam Darimi : 2601, 2601

THE DECLINE OF THE VERSE OF QS AL-BAQARAH CONCERNING BURDEN ACCORDING TO CAPABILITY

Hadith Imam Tirmidzi Number 2916

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ { إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ } الْآيَةُ أَحْزَنْتُنَا قَالَ قُلْنَا يُحَدِّثُ أَحَدُنَا نَفْسَهُ فَيُحَاسِبُ بِهِ لَا نَدْرِي مَا يُغْفَرُ مِنْهُ وَلَا مَا لَا يُغْفَرُ فَنَزَلَتْ هَذِهِ الْآيَةُ بَعْدَهَا فَنَسَخَتْهَا { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ }

Narrated to us ['Abd bin Humaid] has told us ['Ubaidullah bin Musa] from [Isra`il] from [As Suddi] he said : has told me [people] who once heard [Ali] say; "When this verse comes down, if you give birth to what is in your heart or you hide it, Allah will surely make a reckoning with you regarding your actions. So Allah forgives whom He wills and punishes whom He wills." QS Al-Baqarah: 284, this verse makes us sad." Ali continued; We said : "One of us whispered to himself and then calculated it, we do not know which is forgiven and which is not forgiven, after that, this verse came down and recited it: "Allah does not burden a person except according to his ability. He gets the reward (from the good deeds) he strives for and he gets the punishment (from the evil) he does." QS Al Baqarah: 286.

EXPLANATION OF CHARITY CALCULATION

Hadith Imam Tirmidzi Number 2917

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَرَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أُمِّيَّةَ أَنَّهَا سَأَلَتْ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَعَالَى { إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ } وَعَنْ قَوْلِهِ { مَنْ يَعْمَلْ سُوءًا يُجْزِ بِهِ } فَقَالَتْ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَذِهِ مُعَاتَبَةُ اللَّهِ الْعَبْدَ فِيمَا يُصِيبُهُ مِنَ الْخُفَى وَالتَّكْبَةِ حَتَّى الْبِضَاعَةُ يَضَعُهَا فِي كُمِّ قَمِيصِهِ فَيَفْقِدُهَا فَيَفْرَعُ لَهَا حَتَّى إِنَّ الْعَبْدَ لَيَخْرُجُ مِنْ ذُنُوبِهِ كَمَا يَخْرُجُ التَّبَرُّ الْأَحْمَرُ مِنَ الْكَبِيرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ

Narrated to us [Abd bin Humaid] has told us [Al Hasan bin Musa] and [Rauh bin 'Ubadah] from [Hammad bin Salamah] from [Ali bin Zaid] from ['Umaiyyah] he asked ['Aishah] about the words of Allah Ta'ala: If you give birth to what is in your heart or you hide it, Allah will surely calculate with you about your deeds. QS Al-Baqarah: 284, and His words: Whoever does evil, will surely be repaid with that evil. QS An-Nisaa` : 123. 'Aisyah answered: "No one has asked me about it since I asked the Messenger of Allah peace be upon him , he said: "This is Allah's rebuke to a servant for the fever and misfortune that befell him, until the items (some of his possessions) that he put in his sleeves then disappeared, until he was very sad about it, until a servant really came out of his sins like red metal pellets coming out of ubupan." Abu Isa said : This hadith is hasan shahih gharib from the hadith of 'Aisyah, we only know it from the hadith of Hammad bin Salamah.

Hadith Corroboration
Imam Ahmad : 24651

EXPLANATION OF CHARITY CALCULATION

Hadith Imam Tirmidzi Number 2918

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ { إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ } قَالَ دَخَلَ قُلُوبُهُمْ مِنْهُ شَيْءٌ لَمْ يَدْخُلْ مِنْ شَيْءٍ فَقَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قُولُوا سَمِعْنَا وَأَطَعْنَا فَالْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ } الْآيَةَ { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا } قَالَ قَدْ فَعَلْتُ { رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا } قَالَ قَدْ فَعَلْتُ { رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا } الْآيَةَ قَالَ قَدْ فَعَلْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ عَبَّاسٍ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَآدَمُ بْنُ سُلَيْمَانَ يُقَالُ هُوَ وَالِدُ يَحْيَى بْنِ آدَمَ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] has told us [Sufyan] from [Adam

bin Sulaiman] from [Sa'id bin Jubair] from [Ibn Abbas] he said : "When this verse comes down, if you give birth to what is in your heart or you hide it, surely Allah will make a calculation with you about your actions." QS Al-Baqarah: 284. Ibn Abbas said : "There was something that entered their hearts like no other, they said to the Prophet peace be upon him , then he said: "Say: We hear and we obey." Then Allah pinned faith in their hearts. After that Allah Tabaaraka wa Ta'ala revealed the verse: The Messenger has believed in the Qur'an which was revealed to him from his Lord, so do those who believe and so on, Allah does not burden a person but according to his ability. He is rewarded. (from the good) which he strives for and he is punished (from the evil) which he does (they pray): 'Our Lord, do not punish us if we forget or we are guilty. Our Lord, do not impose on us a heavy burden as you imposed on those before us. he said: "I have done it. O our Rabb, do not bear upon us what we cannot bear. forgive us; forgive us; and have mercy on us and so on, he said: "I have done it." Abu Isa said : This hadith is hasan shahih. This hadith is also narrated through another route from Ibn Abbas. In this case, there is a similar hadith from Abu Hurairah radliallahu 'anhu. Adam bin Some say Sulaiman was his son Yahya bin Adam.

Hadith Corroboration
Imam Ahmad : 1966
Imam Muslim : 180

THE DOWN OF THE VERSE OF QS ALI IMRAN CONCERNING THOSE WHO SEEK SFITNAH

Hadith Imam Tirmidzi Number 2919

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ الْخَزَّازُ وَيَزِيدُ بْنُ إِبْرَاهِيمَ كِلَاهُمَا عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ يَزِيدُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ وَلَمْ يَذْكُرْ أَبُو عَامِرٍ الْقَاسِمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ { فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ } قَالَ فَإِذَا رَأَيْتَهُمْ فَاعْرِفِهِمْ وَقَالَ يَزِيدُ فَإِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abu Dawud Ath Thayalisi] has told us [Abu 'Amir Al Kahzzar] and [Yazid bin Ibrahim] from [Ibnu Abu Awalkah], Yazid said from Ibn Abu Awalkah from [Al Qasim bin Muhammad] from ['Aisyah], -while Abu Amir did not mention Al Qasim-, 'Aisyah said : Rasulullah said regarding the word of Allah. As for those who in their hearts are inclined towards error, then they follow some of the verses that are mutasyaabihat from them to cause slander and seek ta'wil." QS Ali Imraan: 7, he said: "If you see them, recognize them." Yazid added: "If you see them, recognize them" two or three times." Abu Isa said that This hadith is hasan sahih .

WARNING AGAINST THOSE WHO FOLLOW THE MUTASYABIHAAT VERSES

Hadith Imam Tirmidzi Number 2920

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ إِلَى آخِرِ الْآيَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّاهُمُ اللَّهُ فَاحْذَرُوهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ هَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ وَإِنَّمَا ذَكَرَ يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ عَنْ الْقَاسِمِ فِي هَذَا الْحَدِيثِ وَابْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عُيَيْدٍ اللَّهِ بْنِ أَبِي مُلَيْكَةَ سَمِعَ مِنْ عَائِشَةَ أَيْضًا

Narrated to us [Abd bin Humaid] has told us [Abu Al Walid Ath Thayalisi] has told us [Yazid bin Ibrahim] has told us [Ibnu Abu Awalkah] from [Al Qasim bin Muhammad] from ['Aisyah] he said : The Prophet peace be upon him was once asked about this verse: He is the one who sent down the Book (Al Qur'an) to you. Among its (contents) are verses that are muhkamaat." QS Ali 'Imraan: 7, he said: "If you see people who follow some of the verses that are mutasyabihat from (the Qur'an), they are the ones Allah mentioned (in this verse), therefore you should be careful of them." Abu Isa said : that This hadith is hasan sahih . And it has been narrated from [Ayyub] from [Ibnu Abu Awalkah] from [Aisyah] like this, not one person narrated this hadith from Ibn Abu Awalkah from Aisyah and did not mention it from Al Qasim bin Muhammad and only mentioned Yazid bin Ibrahim At Tustari from Al Qasim in this hadith, and Ibnu Abu Awalkah is Abdullah bin Ubaidullah bin Abu Awalkah, he heard it from Aisyah too.

Hadith Corroboration
Imam Ahmad : 25001
Imam Bukhari : 4183
Imam Muslim : 4817
Imam Abu Dawud : 3982
Imam Tirmidzi : 2920
Imam Darimi : 145, 146, 147, 148

GUARDIAN PROPHET AND CLOSENESS TO IBRAHIM

Hadith Imam Tirmidzi Number 2921

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ وَإِنَّ وَلِيَّ أَبِي وَحَلِيلَ رَبِّي ثُمَّ قَرَأَ {إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ} حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي الضُّحَى عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ عَنْ مَسْرُوقٍ قَالَ أَبُو عِيسَى هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الضُّحَى عَنْ مَسْرُوقٍ وَأَبُو الضُّحَى اسْمُهُ مُسْلِمٌ بْنُ صُبَيْحٍ

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ أَبِي الضُّحَى عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ أَبِي نُعَيْمٍ وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Ahmad] has told us [Sufyan] from [his father] from [Abu Adl Dluha] from [Masruq] from [Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, every Prophet has guardians from among the Prophets, and my guardian is my father (Ibrahim), and my lover is my Rabb." then he read (verse): Indeed, those closest to Abraham are those who follow him and this Prophet (Muhammad), along with those who believe (in Muhammad), and Allah is the Protector of all those who believe." QS Ali 'Imraan: 68. Narrated to us [Mahmud] has told us [Abu Nu'aim] has told us [Sufyan] from [his father] from [Abu Adl Dluha] from [Abdullah] from the Prophet peace be upon him like the hadith above. However, he did not mention: "From Masruq, he said : This hadith is more authentic than the hadith of Abu Adl Dluha from Masruq. His name is Muslim bin Shubaih. [Abdullah] from the Prophet sallallahu 'alaihi wa sallam 'alaihi wasallam like the hadith of Abu Nu'aim, but does not mention: "From Masruq."

Hadith Corroboration

Imam Ahmad : 3609, 3879, 14185, 14408

PROHIBITION ON FALSE SWORDS

Hadith Imam Tirmidzi Number 2922

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ لِيَقْتَطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ كَانَ ذَلِكَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ يَنْتَهَ فَقُلْتُ لَا فَقَالَ لِلْيَهُودِيِّ احْلِفْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذَنْ يَحْلِفُ فَيَذْهَبُ بِمَالِي فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا } إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى

Narrated to us [Hannad] has told us [Abu Muawiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Abdullah] he said : Rasulullah shallallahu 'alaihi wasallam said: "Whoever swears a false oath to seize the property of a Muslim, then one day he will meet Allah while He is angry with him." [Asy'ast bin Qais] said : "This once happened between me and a Jew regarding a land dispute, he denied me, then I complained to the Prophet peace be upon him , Rasulullah peace be upon him asked me: "Do you have proof?" their promises (with) Allah and their oaths for a small price. QS Ali Imraan: 77. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 3395, 3416, 3750, 3844, 3995

Imam Bukhari : 2185, 2239, 2472, 2474, 2477

Imam Muslim : 196, 197, 198, 199, 200

Imam Abu Dawud : 2822, 2823, 2824, 2825

Imam Tirmidzi : 1190, 2922

PROVISIONS REGARDING SPENDING A PART OF PROPERTY Hadith Imam Tirmidzi Number 2923

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ حَدَّثَنَا مُحَمَّدٌ عَنْ أَنَسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} {أَوْ} مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا {قَالَ أَبُو طَلْحَةَ وَكَانَ لَهُ حَائِطٌ فَقَالَ يَا رَسُولَ اللَّهِ حَائِطِي لِلَّهِ وَلَوْ اسْتَطَعْتُ أَنْ أُسِرَّهُ لَمْ أُغْلِنْهُ فَقَالَ اجْعَلْهُ فِي قَرَابَتِكَ أَوْ أَقْرَبِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ بْنِ مَالِكٍ

Narrated to us [Ishaq bin Manshur] has told us [Abdullah bin Bakr As Sahmani] has told us [Humaid] from [Anas] he said : "When the verse came down, you will never reach (perfect) virtue until you spend some of the wealth you love." QS Ali 'Imran: 92 or Who wants to give a loan to Allah, a good loan (spend his wealth in the way of Allah). QS Al-Baqarah: 245, then Abu Talhah, who owns a garden, said : "O Messenger of Allah, I (donated) my garden in the way of Allah. And if I was able to hide it, I would not have declared it. Then he said, "Give it to relatives or people closest to you!" Abu Isa said that This hadith is hasan sahih . And [Malik bin Anas] has narrated it from [Ishaq bin Abdullah bin Abu Talhah] from [Anas bin Malik]

Hadith Corroboration
Imam Ahmad : 12319

THE AFDHAL HAJJ AND THE MEANING OF AS-SABIL Hadith Imam Tirmidzi Number 2924

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادٍ بْنَ جَعْفَرٍ الْمَخْزُومِيَّ يُحَدِّثُ عَنْ ابْنِ عُمَرَ قَالَ قَامَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ الْحَاجُّ يَا رَسُولَ اللَّهِ قَالَ الشَّعْبُ الثَّقِيلُ فَقَامَ رَجُلٌ آخَرُ فَقَالَ أَيُّ الْحَجِّ أَفْضَلُ يَا رَسُولَ اللَّهِ قَالَ الْعَجُّ وَالشَّجُّ فَقَامَ رَجُلٌ آخَرُ فَقَالَ مَا السَّبِيلُ يَا رَسُولَ اللَّهِ قَالَ الزَّادُ وَالرَّاحِلَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عُمَرَ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ يَزِيدَ الْخُوزِيِّ الْمَكِّيِّ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي إِبْرَاهِيمَ بْنِ يَزِيدَ مِنْ قَبْلِ حِفْظِهِ

Narrated to us ['Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ibrahim bin Yazid] he said : I heard [Muhammad bin 'Abbad bin Ja'far Al Makhzumi] tell from [Ibnu Umar] he said : "Someone approached the Prophet peace be upon him and asked: "O Messenger of

Allah, who is the person who performs Hajj? he answered: "People whose hair is matted (not combed) and whose body odor (does not wear perfume)" someone else stood up and asked; "O Messenger of Allah, which Hajj is the most afdhal?" he answered: "Raise the voice (talbiyyah) and flow the blood of animals (sacrifices)." another asked; "What is Sabil's ace?" he answered: "Supplies (food) and means of transportation as well as physical health and safe travel." Abu Isa said : We do not know this hadith from Ibn Umar except from the hadith of Ibrahim bin Yazid Al Khuza'i al Makki, some scholars of hadith have commented on Ibrahim bin Yazid in terms of his memorization.

THE PROPHET'S PRAYER FOR THE FAMILY WHEN CALLING

Hadith Imam Tirmidzi Number 2925

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ لَمَّا أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ { تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ } الْآيَةَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Hatim bin Isma'il] from [Bukair bin Mismar] from [Amir bin Sa'd bin Abu Waqash] from [His father] he said : "When Allah revealed the verse, let us call our children and your children, our wives and your wives." QS Ali Imraan: 61, Rasulullah shallallahu 'alaihi wasallam called Ali, Fatimah, Hasan, and Husain, then prayed: "O Allah, this is my family." Abu Isa said that this hadith hasan shahih gharib.

ABU UMAMAH'S OPINION ABOUT PEOPLE WHO ARE CALLED HELL DOGS

Hadith Imam Tirmidzi Number 2926

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكَيْعٌ عَنْ الرَّبِيعِ بْنِ صَبِيحٍ وَحَمَّادُ ابْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ قَالَ رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلَى دَرَجٍ مَسْجِدِ دِمَشْقَ فَقَالَ أَبُو أُمَامَةَ كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ ثُمَّ قَرَأَ { يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ } إِلَى آخِرِ الْآيَةِ قُلْتُ لِأَبِي أُمَامَةَ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا حَتَّى عَدَّ سَبْعًا مَا حَدَّثْتُكُمْ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو غَالِبٍ يُقَالُ اسْمُهُ حَزْزُورٌ وَأَبُو أُمَامَةَ الْبَاهِلِيُّ اسْمُهُ صُدْيُّ بْنُ عَجْلَانَ وَهُوَ سَيِّدُ بَاهِلَةَ

Narrated to us [Abu Kuraib] had told us [Waki'] from [Ar Rabi' bin Shabih] and [Hammad bin Salamah] from [Abu Ghalib] he said : Abu Umamah saw several heads staked on the steps of the Damascus Mosque, then [Abu Umamah] said : "Hounds of hell, the worst victims under heaven and the best victims are the ones they kill." After that he read: On that day there was a white, radiant face|. QS Ali Imran: 106, I asked Abu Umamah; "Did you hear that from Rasulullah peace be upon him ?" He answered: "If I had only heard it once, twice, three times, four times - until he said it seven times - I would not have told you about it."

Abu Isa said : This hadith is Hasan. Abu Ghalib's name was Hazawwar, Abu Umamah Al Bahili's name was Shudai bin 'Ajlun, leader of the Banu Bahilah.

Hadith Corroboration

Imam Ahmad : 21130, 21159, 21182, 21282

Imam Ibnu Majah : 172

THE POSITION OF THE MUSLIMS IN THE SIDE OF ALLAH

Hadith Imam Tirmidzi Number 2927

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي قَوْلِهِ تَعَالَى { كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ } قَالَ إِنَّكُمْ تَتَمَوَّنَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ بَهْزِ بْنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ { كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ }

Narrated to us [Abd bin Humaid] has told us [Abdurrazzaq] from [Ma'mar] from [Bahz bin Hakim] from [his father] from [his grandfather] that he heard the Prophet peace be upon him say about the word of Allah Ta'ala; You are the best people born to humans. QS Ali Imran: 110, he said: "Indeed, you are divided into seventy people, and you are the best (among them) and most noble in the sight of Allah." This hadith is Hasan. Several narrators narrated this hadith from Bahz bin Hakim like this, but they did not mention: You are the best people born to humans QS Ali Imran: 110.

Hadith Corroboration

Imam Ahmad : 19164, 19172, 19176, 19194

Imam Ibnu Majah : 4278

Imam Darimi : 2642

THE SORRY OF THE RASULULLAH IN THE WAR OF UHUD

Hadith Imam Tirmidzi Number 2928

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَسِرَتْ رَبَاعِيَّتُهُ يَوْمَ أُحُدٍ وَشُجَّ وَجْهُهُ شَجَّةً فِي جَبْهَتِهِ حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ فَقَالَ كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ فَنَزَلَتْ { لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ } إِلَى آخِرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Husayaim] has told us [Humaid] from [Anas] that in the battle of Uhud, the jaw of Rasulullah peace be upon him was cracked and his temple was injured until his face was flowing with blood. He said: "How can a people be lucky while they treat their prophet like this, even though he called them to the path of Allah." then the verse came down: You did not interfere in their affairs in the slightest or Allah accepted their repentance, or punished them. QS Ali Imran: 128, Abu Isa said that

This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 11518, 12366, 12610, 12663, 13164

Imam Muslim : 3346

Imam Tirmidzi : 2929

Imam Ibnu Majah : 4017

Wounded RASULULLAH SHALALLAHU ALAIHI WASALLAM IN THE BATTLE OF UHUD AND THE DOWN OF THE VERSES OF QS ALI IMRAN Hadith Imam Tirmidzi Number 2929

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شُجَّ فِي وَجْهِهِ وَكُسِرَتْ رِبَاعِيَّتُهُ وَرُمِيَ رَمِيَّةً عَلَى كَتِفِهِ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ كَيْفَ تُفْلِحُ أُمَّةٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ تَعَالَى { لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ } سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ غَلِطَ يَزِيدُ بْنُ هَارُونَ فِي هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us that [Ahmad bin Mani'] and [Abdu bin Humaid] both said : has told us [Yazid bin Harun] has told us [Humaid] from [Anas bin Malik] that Rasulullah shallallahu 'alaihi wasallam suffered a crack in his jaw, his temple was injured, and his shoulder was hit by an arrow, so that his face was flowing with blood, then he wiped it while saying: "How can a people be lucky when they treat their Prophet like this, even though he called them to the path of Allah." then the verse came down: You did not interfere in their affairs in the slightest, nor did Allah accept their repentance, or punish them, because indeed they were wrongdoers. QS Ali Imran: 128. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 11518, 12610

THE REASON FOR THE DOWN OF THE VERSE CONCERNING THE PROPHET'S PRAYER FOR THE PUSHRIKIN Hadith Imam Tirmidzi Number 2930

حَدَّثَنَا أَبُو السَّائِبِ سَلَمُ بْنُ جُنَادَةَ بْنِ سَلَمِ الْكُوفِيِّ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عُمَرَ بْنِ حَمْزَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ اللَّهُمَّ الْعَنَ أَبَا سُفْيَانَ اللَّهُمَّ الْعَنَ الْحَارِثَ بْنَ هِشَامٍ اللَّهُمَّ الْعَنَ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ فَزَلْتُ { لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ } فَتَابَ اللَّهُ عَلَيْهِمْ فَأَسْلَمُوا فَحَسَنَ إِسْلَامُهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْزَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ لَمْ يَعْرِفْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنْ

حَدِيثُ عُمَرَ بْنِ حُمَزَةَ وَعَرَفَهُ مِنْ حَدِيثِ الزُّهْرِيِّ

Narrated to us [Abu As Sa`ib Salm bin Junadah bin Salm Al Kufi] has told us [Ahmad bin Basyir] from [Umar bin Hamzah] from [Salim bin Abdullah bin Umar] from [his father] he said : Rasulallah shallallahu 'alaihi wasallam once prayed during the battle of Uhud: "O Allah, curse Abu Sufyan, curse Al Harith bin Hisham, O Allah, curse Shafwan bin 'Umayyah." then the verse came down. You will not interfere in their affairs in the slightest or Allah will accept their repentance or punish them. QS Ali Imran: 128, but Allah forgave them, finally they entered Islam, with good Islam." Abu Isa said that this hadith is hasan gharib, considered foreign from the hadith of Umar bin Hamzah from Salim from his father, [Az Zuhri] has narrated from [Salim] from [his father], but Muhammad bin Isma'il did not know from Umar bin Hamzah, and he only knew from the hadith of Az Zuhri.

Hadith Corroboration
Imam Ahmad : 5416
Imam Bukhari : 3565
Imam Muslim : 3350

VERSES ABOUT REPENTANCE AND PUNISHMENT

Hadith Imam Tirmidzi Number 2931

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ الْبَصْرِيُّ حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو عَلَى أَرْبَعَةٍ نَفَرٍ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ} فَهَدَاهُمُ اللَّهُ لِلْإِسْلَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ نَافِعٍ عَنْ ابْنِ عُمَرَ وَرَوَاهُ يَحْيَى بْنُ أَبِي يُوبَ عَنْ ابْنِ عَجْلَانَ

Narrated to us [Yahya bin Habib bin 'Arabi Al Bashri] has told us [Khalid bin Al Harith] from [Muhammad bin 'Ajlan] from [Nafi'] from [Abdullah bin Umar] that Rasulallah peace be upon him preached to four people, then Allah revealed the verse; There is not the slightest interference from you in their affairs or Allah accepts their repentance, or punishes them because in fact they are wrongdoers. QS Ali Imran: 128, then Allah guided them to Islam." Abu Isa said : Hadith in hasan gharib is authentic and judged gharib through this sanad from the Nafi' hadith from Ibn Umar. [Yahya bin Ayub] also narrated it from [Ibn 'Ajlan].

Hadith Corroboration
Imam Ahmad : 5550

THE PRINCIPITY OF PRAYER AND ISTIGHFAR AFTER COMMITTING A SIN

Hadith Imam Tirmidzi Number 2932

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ عَنْ عَلِيِّ بْنِ رَبِيعَةَ عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ لِي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَّقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غُفِرَ لَهُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ} إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ رَوَاهُ شُعْبَةُ وَعَيْرٌ وَاحِدٌ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَرَفَعُوهُ وَرَوَاهُ مِسْعَرٌ وَسُفْيَانُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مِسْعَرٍ فَأَوْقَفَهُ وَرَفَعَهُ بَعْضُهُمْ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَأَوْقَفَهُ وَلَا نَعْرِفُ لِأَسْمَاءَ بْنِ الْحَكَمِ حَدِيثًا إِلَّا هَذَا

Narrated to us [Qutaibah] has told us [Abu 'Awanah] from [Uthman bin Al Mughirah] from [Ali bin Rabi'ah] from [Asma' bin Al Hakam Al Fazari] he said : I heard [Ali] say; I am someone who, when I hear a hadith from the Prophet peace be upon him , Allah uses me from it as He wishes and when someone from my friend tells it to me, I ask him to swear, if he swears, I confirm it. [Abu Bakar] once told me, while Abu Bakr was an honest person, he said : I heard the Prophet peace be upon him say: "No one commits a sin, then stands up, performs ablution and prays, after that he asks Allah for forgiveness but will certainly be forgiven." After that Abu Bakr read this verse: And (also) those who, when they commit heinous deeds or wrong themselves, they remember Allah, then ask forgiveness for their sins. QS Ali Imran: 135, until the end of the verse. Abu Isa said : This hadith was narrated by [Syu'bah] and several people from [Uthman bin Al Mughirah] and they interpreted it. It was also narrated by [Mis'ar] and [Sufyan] from [Uthman bin Al Mughirah], but neither of them understood it. Some others narrated it from Mis'ar and confirmed it, while others confirmed it. Sufyan Ats Tsauri narrated it from Uthman bin Al Mughirah and then confirmed it. We do not know the hadith of Amsa' bin Al Hakam other than this hadith.

Hadith Corroboration

Imam Ahmad : 2, 46, 53, 3440, 7720, 8131

Imam Muslim : 334

Imam Abu Dawud : 771, 1300

Imam Tirmidzi : 371, 2932

Imam Nasa'i : 146

Imam Ibnu Majah : 1385

Imam Malik : 54

THE DECLINE OF VERSES ABOUT CALM IN THE UHUD WAR ACCORDING TO ABU THALHAH Hadith Imam Tirmidzi Number 2933

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ قَالَ رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرُ وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَمِيدُ تَحْتَ حَجَفَتِهِ مِنَ النَّعَاسِ فَذَلِكَ قَوْلُهُ عَزَّ

وَجَلَّ { ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا عَبْدُ
 بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ الزُّبَيْرِ مِثْلَهُ قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abd bin Humaid] has told us [Rauh bin 'Ubadah] from [Hammad bin Salamah] from [Thabit] from [Anas] from [Abu Talhah] he said : "I raised my head during the battle of Uhud, then I looked around, at that time everyone was curled up under their shields because they were sleepy. That is the word of Allah 'azza wajalla: "Then after you mourned, Allah sent down to you security (in the form of) sleepiness." QS Ali Imran: 154. Abu Isa said : This hadith is hasan sahih . It has been narrated to us ['Abd bin Humaid] has narrated to us [Rauh bin 'Ubadah] from [Hammad bin Salamah] from [Hisyam bin 'Urwah] from [His father] from [Az Zubair] as the hadith above said :

ANAS BIN MALIK'S STORY ABOUT THE FALL OF HIS SWORD IN THE BATTLE OF UHUD

Hadith Imam Tirmidzi Number 2934

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ قَالَ
 غَشِينَا وَنَحْنُ فِي مَصَافِنَا يَوْمَ أُحُدٍ حَدَّثَ أَنَّهُ كَانَ فِيْمَنْ غَشِيَهُ التُّعَاسُ يَوْمَئِذٍ قَالَ فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي
 وَأَخْذُهُ وَيَسْقُطُ مِنْ يَدِي وَأَخْذُهُ وَالطَّائِفَةُ الْأُخْرَى الْمُنَاقِدُونَ لَيْسَ لَهُمْ هَمٌّ إِلَّا أَنْفُسُهُمْ أَجَبْنَ قَوْمٍ وَأَرَعَبَهُ
 وَأَخَذَلُهُ لِلْحَقِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yusuf bin Hammad] related to us [Abdul A'la bin Abdul A'la] from [Sa'id] from [Qatadah] from [Anas] that [Abu Talhah] said : "We fell while we were in the ranks at the Battle of Uhud. He related that he was among those who fell due to drowsiness at that time. Anas said : "My sword fell from my hand, then I picked it up, but it fell again, I picked it up again. While the other group who were lurking only cared for themselves, they were the most cowardly, fearful and contemptible people towards the truth." Abu Isa said : This hadith is hasan sahih.

Hadith Corroboration
 Imam Bukhari : 4196

THE RECALL OF THE VERSE ABOUT THE IMPOSSIBILITY OF A PROPHET BETRAYING

Hadith Imam Tirmidzi Number 2935

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ خُصَيْفٍ حَدَّثَنَا مِقْسَمٌ قَالَ قَالَ ابْنُ عَبَّاسٍ نَزَلَتْ هَذِهِ الْآيَةُ {
 مَا كَانَ لِنَبِيِّ أَنْ يُغَلَّ} فِي قَطِيفَةٍ حَمْرَاءَ افْتُقِدَتْ يَوْمَ بَدْرٍ فَقَالَ بَعْضُ النَّاسِ لَعَلَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَخَذَهَا فَأَنْزَلَ اللَّهُ { مَا كَانَ لِنَبِيِّ أَنْ يَعْلَلْ } إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ نَحْوَ هَذَا وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خُصَيْفٍ عَنْ مِقْسَمٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Qutaibah] has told us [Abdul Wahid bin Ziyad] from [Khushaif] has told us [Miqsam] he said : [Ibn Abbas] said : "This verse was revealed. It is impossible for a prophet to betray regarding the red silk that was lost during the battle of Badr, some people say, maybe it was taken by the Prophet peace be upon him . Then Allah revealed the verse It is impossible for a prophet to betray until the end of the verse." Abu Isa said : This hadith is hasan gharib. [Abdussalam bin Harb] narrated from [Khushaif] like this. some others narrated this hadith from Khushaif of Miqsam without mentioning it; "From Ibn Abbas."

Hadith Corroboration
Imam Abu Dawud : 3457

DIALOGUE OF JABIR BIN ABDULLAH WITH RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING HIS FATHER WHO WAS A MARRIAGE

Hadith Imam Tirmidzi Number 2936

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ قَالَ سَمِعْتُ طَلْحَةَ بْنَ خَرَّاشٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَفِينِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي يَا جَابِرُ مَا لِي أَرَاكَ مُنْكَسِرًا قُلْتُ يَا رَسُولَ اللَّهِ اسْتُشْهِدَ أَبِي قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ عِيَالًا وَدَيْنًا قَالَ أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخِيَا أَبَاكَ فَكَلَّمَهُ كِفَاحًا فَقَالَ يَا عَبْدِي تَمَنَّ عَلَيَّ أَعْطِكَ قَالَ يَا رَبِّ تُخَيِّبُنِي فَأَقْتُلَ فِيكَ ثَانِيَةً قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ قَالَ وَأَنْزَلَتْ هَذِهِ الْآيَةُ { وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ جَابِرٍ شَيْئًا مِنْ هَذَا وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ وَرَوَاهُ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ هَكَذَا عَنْ مُوسَى بْنِ إِبْرَاهِيمَ

Narrated to us [Yahya bin Habib bin 'Arabi] has told us [Musa bin Ibrahim bin Katsir Al Ansari] he said : I heard [Thalhah bin Hirasy] he said : I heard [Jabir bin Abdullah] he say; Rasulullah shallallahu 'alaihi wasallam met me and asked: "Hey Jabir, why do you look sad?" I answered; "O Messenger of Allah, my father was martyred during the battle of Uhud, and he still left behind his family and debts." He asked: "Shall I give you the good news about how your father met Allah?" he answered; "Yes, O Messenger of Allah." He said: "Allah does not invite anyone to speak except through a veil, and Allah revived your father and then invited him to speak face to face. Allah said: O My servant, ask me and I will give you. He

said: "O Rabb, revive me and I will be killed in Your (path) once again." Rabb 'azza wajalla said: "Indeed it has passed from Me that they will not be returned to this world again." Jabir said : then the Verse came down: "Do not think that those who fall in the way of Allah are dead. QS Ali Imran: 169 and so on." Abu Isa said : Through this route, this hadith hasan gharib. [Abdullah bin Muhammad bin 'Aqil] narrated part of this hadith from [Jabir], and we only know it from the hadith of Musa bin Ibrahim. [Ali bin Abdullah bin Al Madini] and others narrated this hadith from prominent hadith experts. Likewise from Musa bin Ibrahim.

Hadith Corroboration
Imam Ibnu Majah : 186, 2790

THE DOWN OF THE VERSE ABOUT THE SORT OF THE SHUHADA WHO WAS IN THE GREEN BIRD

Hadith Imam Tirmidzi Number 2937

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ { وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ } فَقَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأُخْبِرْنَا أَنَّ أَرْوَاحَهُمْ فِي طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى فَنَادِيلٍ مُعَلَّقَةٍ بِالْعَرْشِ فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اظْلَاعَهُ فَقَالَ هَلْ تَسْتَزِيدُونَ شَيْئًا فَازِيدُكُمْ قَالُوا رَبَّنَا وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ نَسْرُحُ حَيْثُ شِئْنَا ثُمَّ اظَّلَعَ إِلَيْهِمُ الثَّانِيَةَ فَقَالَ هَلْ تَسْتَزِيدُونَ شَيْئًا فَازِيدُكُمْ فَلَمَّا رَأَوْا أَنَّهُمْ لَمْ يُتْرَكُوا قَالُوا تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَنُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عُبَيْدَةَ عَنْ ابْنِ مَسْعُودٍ مِثْلَهُ وَزَادَ فِيهِ وَتُقَرَّى نَبِيَّنَا السَّلَامَ وَتُخْبِرُهُ عَنَّا أَنَّا قَدْ رَضِينَا وَرَضِيَ عَنَّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Al A'masy] from [Abdullah bin Murrah] from [Masruq] from [Abdullah bin Mas'ud] he was asked about the word of Allah: "Do not think that those who fall in the way of Allah are dead." QS Ali Imran: 169, Abdullah bin Mas'ud answered; "We once asked them, we were told that their souls were in green birds, going to heaven at will, taking refuge in lanterns hanging on the 'arsh. Your Rabb saw them, He asked: "Are you asking for more?, then I will give it to you." They answered; "What additional do we ask for, while we are already in heaven, and can go as we wish." Then Rabb looked at them again and asked: "Are you asking for more?, then I will give to you." When they found out that they were not spared, they said : "Return our souls to our bodies so that we return to the world and then we will be killed in Your way." Abu Isa said : This hadith is hasan sahih . Narrated to us [Ibn Abu Umar] has related to us [Sufyan] from [Atha` bin As Sa`ib] from [Abu 'Ubaidah] from [Ibn Mas'ud] as in the above hadith, with the addition of the editor: "And convey greetings us to our prophet and tell him that we pleased and he was pleased because of us." Abu Isa said : This hadith is hasan.

THREATS FOR THOSE WHO DO NOT PAY ZAKAT

Hadith Imam Tirmidzi Number 2938

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ وَهُوَ ابْنُ أَبِي رَاشِدٍ وَعَبْدُ الْمَلِكِ بْنُ أَعْيَنَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جَعَلَ اللَّهُ يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعًا ثُمَّ قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ { وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ } الْآيَةَ وَقَالَ مَرَّةً قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِصْدَاقَهُ { سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ } وَمَنْ اقْتَطَعَ مَالَ أَخِيهِ الْمُسْلِمِ بِيَمِينٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Jami' bin Abu Rasyid] and [Abdul Malik bin A'yun] from [Abu Wa'il] from [Abdullah bin Mas'ud] up to the Prophet peace be upon him , he said: "There is no one who does not pay zakat on his wealth unless Allah makes a male snake around his neck on the Day of Resurrection." Next he read part of the book of Allah 'azza wajalla as justification: 'Let not those who are mischievous with the wealth that Allah has given them from His grace think.' QS Ali Imran: 180, occasionally Abdullah bin Mas'ud said : Rasulullah shallallahu 'alaihi wasallam read (verse) as justification: "The wealth that they denied will be hung around their necks on the Day of Resurrection." QS Ali Imraan: 180, And whoever confiscates the property of his fellow Muslim with a (false) oath, he will meet Allah, while He is angry with him." After that the Messenger of Allah peace be upon him read the book of Allah as justification: "Indeed, those who exchange (their promises with) Allah and their oaths for a small price." QS Ali Imran: 88, Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7395, 8619

Imam Abu Dawud : 1414

Imam Nasa'i : 2398, 2435

Imam Ibnu Majah : 1774

THE PRIORITY OF HEAVEN

Hadith Imam Tirmidzi Number 2939

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَسَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا اقْرَءُوا إِن شِئْتُمْ { فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] has told us [Yazid bin Harun] and [Sa'id bin Amir] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] he said : Rasulullah

shallallahu 'alaihi wasallam said: "Indeed, the place of whipping in heaven is better than the rest of the world, if you wish, read: 'Whoever is kept away from hell and entered into heaven, then indeed he has been fortunate, and the life of this world is nothing but deceptive pleasure.'" QS Ali Imran: 185. Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 15013, 15016, 15020, 21732

Imam Bukhari : 3011

Imam Ibnu Majah : 4321

Imam Darimi : 2699

THE STORY ABOUT THE DECLINE OF THE VERSES OF QS ALI IMRAN ABOUT THE PEOPLE OF THE BOOK WHO HID THE TRUTH

Hadith Imam Tirmidzi Number 2940

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ أَذْهَبُ يَا رَافِعُ لِبَوَّابِهِ إِلَى ابْنِ عَبَّاسٍ فَقُلْ لَهُ لَئِنْ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذِّبًا لِنَعَذِّبَنَّ أَجْمَعُونَ قَالَ ابْنُ عَبَّاسٍ مَا لَكُمْ وَلِهَذِهِ الْآيَةُ إِنَّمَا أَنْزَلْتُ هَذِهِ فِي أَهْلِ الْكِتَابِ ثُمَّ تَلَا ابْنُ عَبَّاسٍ { وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ } وَتَلَا { لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا } قَالَ ابْنُ عَبَّاسٍ سَأَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِغَيْرِهِ فَخَرَجُوا وَقَدْ أَرَوْهُ أَنَّ قَدْ أَخْبَرُوهُ بِمَا قَدْ سَأَلَهُمْ عَنْهُ فَاسْتُحْمِدُوا بِذَلِكَ إِلَيْهِ وَفَرَحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ مَا سَأَلَهُمْ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Al Hasan bin Muhammad Az Za'farani] has told us [Al Hajjaj bin Muhammad] he said : [Ibn Juraij] said : has informed me [Ibnu Abu Awalkah] that [Humaid bin Abdurrahman bin 'Auf] has informed him that Marwan bin al Hakim said : "O Rafi', go to [Ibnu Abbas] and tell him, if there is a person who is happy with what he has and likes to be praised for deeds he has not done, he will be tortured, of course we will all be tortured (too)." Ibn Abbas answered; "What is it you guys?, verily this verse was revealed to the people of the book, then he read: And (remember), when Allah took promises from those who had been given the book (namely): "You must explain the contents of the book to people, and do not hide it, QS Ali Imran 187, he read: "Never think that people are happy with what they have done and they like to be praised for deeds they have not done." QS Ali Imran: 187-188, Ibn Abbas said : "The Prophet peace be upon him once asked them (the people of the book) something, they hid it and told other things, after that they came out and showed the answers to all the questions asked of them, they expected praise for it, they felt happy about something they had hidden that the Prophet peace be upon him asked." Abu Isa said that this hadith is hasan gharib authentic.

INHERITANCE LAW ACCORDING TO THE QURAN

Hadith Imam Tirmidzi Number 2941

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَرَضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَقَدْ أُغْمِيَ عَلَيَّ فَلَمَّا أَفَقْتُ قُلْتُ كَيْفَ أَقْضِي فِي مَالِي فَسَكَتَ عَنِّي حَتَّى نَزَلَتْ {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَفِي حَدِيثِ الْفَضْلِ بْنِ الصَّبَّاحِ كَلَامٌ أَكْثَرُ مِنْ هَذَا

Narrated to us [Abd bin Humaid] has told us [Yahya bin Adam] has told us [Ibn 'Uyainah] from [Muhammad bin Al Munkadir] he said : I heard [Jabir bin Abdullah] say; "The Messenger of Allah peace be upon him came to visit me when I was sick and fell unconscious. After I regained consciousness, I asked; "How will I pay off all my wealth?" He was silent, finally the verse came down: Allah has prescribed for you regarding (distribution of inheritance for) your children. Namely, the share of a son is the same as the share of two daughters. QS An-Nisa` : 11. Abu Isa said that this hadith is hasan authentic. And it has been narrated by more than one person from Muhammad bin Al Munkadir, has told us [Al Fadlal bin Ash Shabbah] has told us [Sufyan bin Uyainah] from [Ibnu Munkadir] from [Jabir] from the Prophet peace be upon him like that, and in the hadith of Al Fadlal bin Ash Shabbah there are more words than this.

THE LAW ON MARRIAGE OF A MARRIED WOMAN

Hadith Imam Tirmidzi Number 2942

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ لَمَّا كَانَ يَوْمُ أَوْطَاسٍ أَصَبْنَا نِسَاءً لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ فَكَرِهَهُنَّ رِجَالٌ مِنَّا فَأَنْزَلَ اللَّهُ {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abd bin Humaid] has told us [Habban bin HIilal] has told us [Hammam bin Yahya] has told us [Qatadah] from [Abu Al Khalil] from [Abu 'Alqamah Al Hasyimi] from [Abu Sa'id Al Khudri] he said : "When the Authas war broke out, we had sex with women (captives) whose husbands were polytheists, so some of us hated them. Then Allah revealed the verse: And (it is also forbidden for you to marry) married women, except for the slaves you own. QS An-Nisa` : 24. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 11266, 11370
Imam Muslim : 2643, 2644
Imam Abu Dawud : 1841
Imam Tirmidzi : 1051, 2942, 2943

THE RECOVERY OF VERSES ABOUT WOMEN PRISONERS OF WAR Hadith Imam Tirmidzi Number 2943

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسٍ لَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى الثَّوْرِيُّ عَنْ عُثْمَانَ الْبَتِّيِّ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَيْسَ فِي هَذَا الْحَدِيثِ عَنْ أَبِي عُلْقَمَةَ وَلَا أَعْلَمُ أَنَّ أَحَدًا ذَكَرَ أَبَا عُلْقَمَةَ فِي هَذَا الْحَدِيثِ إِلَّا مَا ذَكَرَ هَمَّامٌ عَنْ قَتَادَةَ وَأَبُو الْخَلِيلِ اسْمُهُ صَالِحُ بْنُ أَبِي مَرْيَمَ

Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Uthman Al Batti'] from [Abu Al Khalil] from [Abu Sa'id Al Khudri] he said : "We had sex with female captives during the Authas war, while they had husbands among their people, they mentioned this to the Messenger of Allah peace be upon him then the verse came down: "And (it is also forbidden for you to marry) women who are married, except for the slaves you own." [Uthman Al Batti] from [Abu Al Khalil] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him as in the hadith above, but in this hadith it is not stated: "From Alqamah."

Hadith Corroboration

Imam Ahmad : 11266, 11370

Imam Muslim : 2643, 2644

Imam Abu Dawud : 1841

Imam Tirmidzi : 1051, 2942, 2943

Imam Nasa'i : 3281

GREAT SINS

Hadith Imam Tirmidzi Number 2944

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بَنِي أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ قَالَ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَرَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَلَا يَصِحُّ

Narrated to us [Muhammad bin Abdul A'la Ash Shan'ani] has told us [Khalid bin Al Harith] from [Syu'bah] has told us ['Ubaidullah bin Abu Bakr bin Anas] from [Anas bin Malik] from the Prophet peace be upon him he said about major sins, he said: "Associating partners with Allah, disobedience to parents, suicide, and the words lie." Abu Isa said that this hadith hasan shahih gharib. And [Rauh bin Ubadah] has narrated it from [Syu'bah] and he said it

from [Abdullah bin Abu Bakr] and it is not authentic.

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403

Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409

Imam Muslim : 126, 127, 128

Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947

Imam Nasa'i : 3945, 3946, 4784, 4785

Imam Darimi : 2254

GREAT SINS

Hadith Imam Tirmidzi Number 2945

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ بَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكِبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَكِنًا قَالَ وَشَهَادَةُ الزُّورِ أَوْ قَالَ قَوْلُ الزُّورِ قَالَ فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Humaid bin Mas'adah Bashri] has told us [Bisyr bin Al Mufadlal] has told us [Al Jurairi] from [Abdurrahman bin Abu Bakrah] from [His father] he said : The Prophet peace be upon him said: "Shall I tell you about the greatest sins?" the friends answered; "Of course, O Messenger of Allah!" He said: "Associating partners with Allah, being disobedient to one's parents, - he was leaning back then sat down and continued his words - false testimony or saying false words," Rasulullah peace be upon him kept saying that until we hoped he would stop. Abu Isa said that this hadith hasan shahih gharib.

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403

Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409

Imam Muslim : 126, 127, 128

Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947

Imam Nasa'i : 3945, 3946, 4784, 4785

Imam Darimi : 2254

GREAT SINS

Hadith Imam Tirmidzi Number 2946

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ بْنِ مُهَاجِرٍ بْنِ قُنْفُذٍ التَّمِيمِيِّ عَنْ أَبِي أُمَامَةَ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغَمُوسُ وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَبْرٍ فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جُعِلَتْ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو أُمَامَةَ الْأَنْصَارِيُّ هُوَ ابْنُ ثَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abd bin Humaid] has told us [Yunus bin Muhammad] has told us [Al Laits bin Sa'd] from [Hisyam bin Sa'd] from [Muhammad bin Zaid bin Muhajir bin Qunfudz At Taimi] from [Abu Umamah Al Ansari] from [Abdullah bin Unais al Juhany] he said : Rasulullah shallallahu 'alaihi wasallam said: "Indeed, among the greatest sins among the grave sins are ascribing partners to Allah, disobedience to one's parents, an oath that plunges the perpetrator into hell (false), and an oath that a person swears because he is forced to, and he considers (disrespects) like the wings of a mosquito, except (his oath) will be made a black stain in his heart until the Day of Resurrection." Abu Isa said that this hadith hasan shahih gharib.

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403
 Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409
 Imam Muslim : 126, 127, 128
 Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947
 Imam Nasa'i : 3945, 3946, 4784, 4785
 Imam Darimi : 2254

GREAT SINS

Hadith Imam Tirmidzi Number 2947

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ عَنْ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
 عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكِبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ أَوْ قَالَ الْيَمِينُ الْغُمُوسُ شَكَّ شُعْبَةُ
 قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyr] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Firas] from [Ash Sya'bi] from [Abdullah bin 'Amru] from the Prophet peace be upon him he said: "The great sins are associating partners with Allah, disobedience to one's parents." or saying: "Perjury." Syu'bah was doubtful (regarding the redaction of the hadith). Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 6590, 11886, 11923, 15465, 19491, 19499, 22403
 Imam Bukhari : 2459, 2460, 5519, 5520, 5802, 6182, 6362, 6363, 6408, 6409
 Imam Muslim : 126, 127, 128
 Imam Tirmidzi : 1128, 1823, 2224, 2944, 2945, 2946, 2947
 Imam Nasa'i : 3945, 3946, 4784, 4785
 Imam Darimi : 2254

WOMEN'S INHERITANCE INJUSTICE

Hadith Imam Tirmidzi Number 2948

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ يَغْزَوُ الرِّجَالُ وَلَا تَغْزُو
 النِّسَاءُ وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

{قَالَ مُجَاهِدٌ وَأَنْزَلَ فِيهَا { إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ } وَكَانَتْ أُمُّ سَلَمَةَ أَوَّلَ ظَعِينَةٍ قَدِمَتْ الْمَدِينَةَ مُهَاجِرَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُرْسَلٌ وَرَوَاهُ بَعْضُهُمْ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ مُرْسَلٌ أَنَّ أُمَّ سَلَمَةَ قَالَتْ كَذَا وَكَذَا Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Ibn Abu Najih] from [Mujahid] from [Umm Salamah] he said : "Men went to war, while women did not fight, and our (share) was only half of the inheritance." then Allah sent down And do not be jealous of what Allah has given to some of you more than to others. QS An-Nisa` : 32, Mujahid said : In this regard, the following verse was revealed. Verily men and women are Muslims, men and women are believers. QS An-Nisa` : 35, Umm Salamah was the first woman to migrate to Medina. Abu Isa said that this hadith is mursal.

WOMEN'S OPPORTUNITIES IN MIGRATION

Hadith Imam Tirmidzi Number 2949

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ رَجُلٍ مِنْ وَلَدِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ يَا رَسُولَ اللَّهِ لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهَجْرَةِ فَأَنْزَلَ اللَّهُ تَعَالَى { أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُم مِّنْ ذَكَرٍ أَوْ أَنثَى بَعْضُكُمْ مِنْ بَعْضٍ }

Narrated to us [Ibn Abu Umar] related to us [Sufyan] from ['Amr bin Dinar] from [a] son of Umm Salamah, from [Umm Salamah] he said: "O Messenger of Allah, I did not hear Allah mention women in the migration." Then Allah Ta'ala sent down So their Lord granted his request (by saying): 'Indeed, I do not waste the deeds of those who do good among you, whether male or female, (because) some of you are descendants of others. QS Ali Imran: 195.

THE STORY OF ABDULLAH READING THE QUR'AN TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2950

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ عَلَيْهِ وَهُوَ عَلَى الْمِنْبَرِ فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النَّسَاءِ حَتَّى إِذَا بَلَغْتُ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا } عَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فَنَظَرْتُ إِلَيْهِ وَعَيْنَاهُ تَدْمَعَانِ قَالَ أَبُو عِيسَى هَكَذَا رَوَى أَبُو الْأَحْوَصِ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ وَإِنَّمَا هُوَ إِبْرَاهِيمُ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ

Narrated to us [Hannad] has told us [Abu Al Ahwash] from [Al A'masy] from [Ibrahim] from ['Alqamah] he said : [Abdullah] said : "The Messenger of Allah peace be upon him ordered me to read (the Qur'an) for him, when he was on the pulpit, then I read the verse from Surah An Nisa` , when I came to the verse So what would it be like (as with the disbelievers

later), if We brought a witness (rasul) from each community and We brought you (Muhammad) as a witness for them (as your people) QS An-Nisa` : 41, he stopped me with his hand (gesture) and I saw tears in his eyes." Abu Isa said : That is what was narrated by Abu Al Ahwash from Al A'masy from Ibrahim from 'Alqamah from Abdullah and only that he was [Ibrahim] from ['Abidah] from [Abdullah].

Hadith Corroboration
Imam Ahmad : 12382
Imam Abu Dawud : 1636

THE PROPHET LISTENED TO THE QURAN FROM HIS COMPANIONS

Hadith Imam Tirmidzi Number 2951

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ عَلَيَّ فَقُلْتُ يَا رَسُولَ اللَّهِ أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ سُورَةَ النَّسَاءِ حَتَّى إِذَا بَلَغْتُ { وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا } قَالَ فَرَأَيْتُ عَيْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهْمَلَانِ قَالَ أَبُو عِيسَى هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الْأَحْوَصِ حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ نَحْوَ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ

Narrated to us [Mahmud bin Ghailan] has told us [Mu'awiyah bin Hisham] has told us [Sufyan Ats Tsauri] from [Al A'masy] from [Ibrahim] from ['Abidah] from [Abdullah] he said : Rasulullah sallallahu 'alahi wasallam said to me: "Read (the Qur'an) to me." I answered; "O Messenger of Allah, should I read it, while (the Qur'an) was revealed to you?" he said: "I would rather hear it from someone else." then I read the letter an Nisa` , when I came to the verse And We brought you (Muhammad) as witnesses to them (as your people). QS An-Nisa` : 41, I saw her eyes filled with tears." Abu Isa said : This hadith is more authentic than the hadith of Al Ahwash. Narrated to us [Suwaid bin Nashr] has been told to us [Ibnu Al Mubarak] from [Sufyan] from [Al A'masy] like the hadith of Mu'awiyah bin Hisham.

Hadith Corroboration
Imam Ahmad : 3908
Imam Bukhari : 4662
Imam Muslim : 1332, 1333

PROHIBITION OF INDICATION AND PRAYER

Hadith Imam Tirmidzi Number 2952

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ طَعَامًا فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ فَأَخَذْتُ الْخَمْرَ مِنَّا وَحَضَرْتُ الصَّلَاةَ فَقَدَّمُونِي فَقَرَأْتُ قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَنَحْنُ نَعْبُدُ مَا

تَعْبُدُونَ قَالَ فَأَنْزَلَ اللَّهُ تَعَالَى { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ
 { قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Abd bin Humaid] related to us [Abdurahman bin Sa'd] from [Abu Ja'far Ar Razi] from [Atha` bin As Sa`ib] from [Abu Abdurrahman As Sulami] from [Ali bin Abu Talib] he said : "Abdurrahman bin 'Auf used to prepare food and serve us alcohol, until we became drunk on it. When the time for prayer came, they pushed me (to be the leader), then I recited: Say (O Muhammad): O disbelievers, I do not worship what you worship, and we will worship what you worship." Then Allah revealed (the verse): "O you who believe, do not pray while you are drunk until you understand what you say." QS An-Nisa` : 43. Abu Isa said that this hadith is hasan sahih gharib.

WATER LAW AND OWNERSHIP RIGHTS IN ISLAM

Hadith Imam Tirmidzi Number 2953

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِمَ الزُّبَيْرِ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا التَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرَّحَ الْمَاءَ يَمْرُقًا بِي عَلَيْهِ فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ اسْقِ يَا زُبَيْرُ وَأَرْسِلِ الْمَاءَ إِلَى جَارِكَ فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا زُبَيْرُ اسْقِ وَاحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجُدْرِ فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } الْآيَةَ قَالَ أَبُو عِيسَى سَمِعْتُ مُحَمَّدًا يَقُولُ قَدْ رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنْ اللَّيْثِ بْنِ سَعْدٍ وَيُونُسُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ هَذَا الْحَدِيثِ وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ الزُّبَيْرِ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

Narrated to us [Qutaibah] has told us [Al Laits bin Sa'd] from [Ibn Shihab] from ['Urwah bin Zubair] told us that [Abdullah bin Zubair] told him, that an Ansar had a dispute with Zubair about the flow of water to be used to water the date palm trees, the Ansar said : "Let the water flow." But Zubair was reluctant (didn't pay attention). Then they complained to the Messenger of Allah sallallahu 'alahi wasallam, he said to Zubair: "O Zubair, pour water, and let the water flow to your neighbors." The Ansar became angry and said : "O Messenger of Allah, is he your cousin?" (hearing this) his face changed and said: "O Zubair, water it and keep the water back in the garden." By Allah, I consider this verse to have been revealed in relation to that incident, So by your Rabb, they (in essence) do not believe until they make you the judge of the matter over which they dispute. QS An-Nisa` : 65. Abu Isa said : "I heard Muhammad say; [Ibn Wahab] narrated this hadith from [Al Laits bin Sa'd] and [Yunus] from [Az Zuhri] from ['Urwah] from [Abdullah bin Az Zubair] like this hadith. [Syuaib bin Abu Hamzah] narrated from [Az Zuhri] from ['Urwah] from [Az Zubair] without mentioning:

"From Abdullah bin Az Zubair."

Hadith Corroboration

Imam Ahmad : 1345, 15532

Imam Bukhari : 2187, 2509, 4219

Imam Muslim : 4347

Imam Nasa'i : 5312, 5321

Imam Ibnu Majah : 15, 2471

THE REASON FOR THE RECALL OF THE VERSES ABOUT HYPOCRITES Hadith Imam Tirmidzi Number 2954

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ فِي هَذِهِ الْآيَةِ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ } قَالَ رَجَعَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ فَكَانَ النَّاسُ فِيهِمْ فَرِيقَيْنِ فَرِيقٌ يَقُولُ اقْتُلْهُمْ وَفَرِيقٌ يَقُولُ لَا فَتَنَّاكَ هَذِهِ الْآيَةُ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ } وَقَالَ إِنَّهَا طَبِيبَةٌ وَقَالَ إِنَّهَا تَنْفِي الْحَبَثَ كَمَا تَنْفِي النَّارُ حَبَثَ الْحَدِيدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ هُوَ الْأَنْصَارِيُّ الْخَطْمِيُّ وَلَهُ صُحْبَةٌ

Narrated to us [Muhammad bin Basyar] has related to us [Muhammad bin Ja'far] has related to us [Syu'bah] from [Adi bin Thabit] he said : I heard [Abdullah bin Yazid] narrate from [Zaid bin Thabit] about the verse; So why are you (split) into two groups in (facing) the hypocrites. QS An-Nisa` : 88, Zaid said : "When the companions of the Prophet peace be upon him returned from (the battle of) Uhud, they were divided into two groups, some of them said: "Fight (kill) them!" while others said : "Don't." Then it came down So why are you (split) into two groups in (facing) the hypocrites." QS An-Niaa` : 88, Zaid said : "This verse is a solace." Zaid said : "This verse can also remove evil as fire removes rust from iron." Abu Isa said that this hadith is hasan sahih.

Hadith Corroboration

Imam Bukhari : 1751, 3744, 4223

Imam Muslim : 2454

PUNISHMENT FOR PEOPLE WHO KILL A MUKMIN ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 2955

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا شَبَابَةُ حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ بِيَدِهِ وَأَوْدَاجُهُ تَشْخَبُ دَمًا يَقُولُ يَا رَبِّ هَذَا قَتَلَنِي حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ قَالَ فَذَكِّرُوا لَابْنَ عَبَّاسٍ التَّوْبَةَ فَتَلَا هَذِهِ الْآيَةَ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ } قَالَ مَا نُسِخَتْ هَذِهِ الْآيَةُ وَلَا بُدِّلَتْ وَأَنَّى لَهُ التَّوْبَةُ قَالَ أَبُو عِيسَى هَذَا

حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ

Narrated to us [Al Hasan bin Muhammad Az Za'farani] has told us [Syababah] has told us [Warqa` bin Umar] from [Amru bin Dinar] from [Ibn Abbas] from the Prophet sallallahu 'alahi wasallam he said: "The murdered person and the murderer will be faced on the Day of Resurrection, while the murdered person will carry his head in his hands, while blood is flowing from his neck, then he will say: "O Lord, people this has killed me," until he was brought near the 'arsh, "Then the people said to Ibn Abbas (will the murderer) be forgiven?, So Ibn Abbas recited the verse; And whoever kills a believer intentionally, the reward will be Jahannam. QS An-Nisa` : 93, this verse is not changed or changed, therefore how can he get forgiveness?" Abu Isa said that this hadith was hasan.

Hadith Corroboration
Imam Ahmad : 22083
Imam Nasa'i : 3940

THE DESCRIPTIONS OF THE QS AN-NISA VERSES ABOUT PEOPLE WHO KILL DUE TO MISINTERPRETATION

Hadith Imam Tirmidzi Number 2956

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غَنَمٌ لَهُ فَسَلَّمَ عَلَيْهِمْ قَالُوا مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ فَقَامُوا فَقَتَلُوهُ وَأَخَذُوا غَنَمَهُ فَأَتَوْا بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ تَعَالَى { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَبُّوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ

Narrated to us [Abd bin Humaid] has told us [Abdul Aziz bin Abu Rimzah] from [Isra'il] from [Simak bin Harb] from [Ikrimah] from [Ibn Abbas] he said : "A man from the Banu Sulaim passed by some of the companions of the Prophet peace be upon him while carrying his goat, then the person said hello to them, but they answered: "He did not say hello to you, but he wanted to take refuge from you." Then they stood up, killed him and took his goat. After that they took him to the Messenger of Allah peace be upon him , then the verse was revealed: O you who believe, when you go (fight) in the way of Allah, then be careful and do not you say to the person who says "salam" to you: "You are not a believer. QS An-Nisa` : 94. Abu Isa said : This hadith is Hasan. In this case, there is a similar hadith from Usamah bin Zaid.

THE RECALL OF THE VERSE ABOUT A BLIND MAN WHO WAS GIVEN LEISURE IN JIHAD

Hadith Imam Tirmidzi Number 2957

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ لَمَّا نَزَلَتْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } الْآيَةَ جَاءَ عَمْرُو ابْنُ أُمِّ مَكْتُومٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانَ ضَرِيرَ الْبَصَرِ فَقَالَ يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي إِيَّيَ صَرِيرُ الْبَصَرِ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ { غَيْرُ أُولِي الضَّرَرِ } الْآيَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيْتُونِي بِالْكَتِفِ وَالِدَوَاةِ أَوْ اللَّوْحِ وَالِدَوَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ عَمْرُو ابْنِ أُمِّ مَكْتُومٍ وَيُقَالُ عَبْدُ اللَّهِ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ عَبْدُ اللَّهِ بْنُ زَائِدَةَ وَأُمُّ مَكْتُومٍ أُمُّهُ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] has told us [Sufyan] from [Abu Ishaq] from [Al Barra` bin 'Azib] he said : "When it came down (the verse) It was not the same between the believers who were sitting (who did not take part in fighting). QS An-Nisa` : 95, 'Amru bin Umm Maktum approached the Prophet sallallahu 'alahi wasallam - he was a blind man - then said : "O Messenger of Allah, what would you order (instead of fighting) to a blind man like me?" then Allah revealed this verse, then he said: "Give me a board and an inkwell." Abu Isa said that hadith This is Hasan Sahih. 'Amru bin Umami Maktum is also called Abdullah bin Umami Maktum, his real name is Abdullah bin Za'idah, while Umami Maktum is his mother.

Hadith Corroboration
Imam Ahmad : 17821

EXPLANATION ABOUT PEOPLE WHO DIDN'T PARTICIPATE IN THE WAR

Hadith Imam Tirmidzi Number 2958

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْكَرِيمِ سَمِعَ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ } عَنْ بَدْرِ وَالحَارِثُونَ إِلَى بَدْرِ لَمَّا نَزَلَتْ غَزْوَةُ بَدْرِ قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَابْنُ أُمِّ مَكْتُومٍ إِنَّا أَعْمَيَانِ يَا رَسُولَ اللَّهِ فَهَلْ لَنَا رُخْصَةٌ فَنَزَلَتْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ } وَ { فَضَّلَ اللَّهُ الْمُجَاهِدِينَ } { عَلَى الْقَاعِدِينَ دَرَجَةً } فَهَؤُلَاءِ الْقَاعِدُونَ غَيْرُ أُولِي الضَّرَرِ { وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا } دَرَجَاتٍ مِنْهُ عَلَى الْقَاعِدِينَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ وَمِقْسَمٍ يُقَالُ هُوَ مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَيُقَالُ هُوَ مَوْلَى ابْنِ عَبَّاسٍ وَكُنْيَتُهُ أَبُو الْقَاسِمِ

Narrated to us [Al Hasan bin Muhammad Az Za'farani] has told us [Al Hajjaj bin Muhammad] from [Ibnu Juraij] has told us [Abdul Karim] he heard [Miqsam] a former slave belonging to Abdullah bin Al Harith told from [Ibnu Abbas] he said : "There is no difference

between the believers who sat down (did not take part in the war) without having had enough time from the battle of Badr and those who went to Badr." During the Battle of Badr, Abdullah bin Jahsy and Ibnu Ummi Maktum said : "O Messenger of Allah, we are both blind, do we have relief?" Then the verse came down. There is no equal between believers who are sitting (who do not take part in fighting) who do not have an age. QS An Nisa` : 95 and the verse that Allah gives priority to those who strive for jihad with their wealth and soul over people who are on the same level. QS An Nisa` ; 95, those who do not participate in war are not old. To each of them, Allah promises a good reward (heaven) and Allah prefers those who strive for jihad over those who sit with a great reward, QS An Nisa` ; 95, which is several degrees above those who did not participate in the war among the believers who have no age." Abu Isa said : this hadith hasan gharib through this sanad from the hadith of Ibn Abbas. Miqsam was a slave of Abdullah bin Al Harith, others say that he was a former slave of Ibn Abbas. His kun-yah was Abu Al Qasim.

Hadith Corroboration

Imam Ahmad : 17754, 17775, 17908, 17931, 20618, 20677

Imam Bukhari : 2619, 2620, 3660, 4226, 4227, 4229

Imam Muslim : 3516

Imam Tirmidzi : 2959

Imam Nasa'i : 3048, 3049

THE REASON FOR THE DOWN OF THE VERSES ABOUT PEOPLE WHO DID NOT FIGHT

Hadith Imam Tirmidzi Number 2959

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شَهَابٍ حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ قَالَ رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَلَى عَلَيْهِ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ { وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ } قَالَ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِيهَا عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ وَكَانَ رَجُلًا أَعْمَى فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخِذُهُ عَلَى فَخِذِي فَتَقُلْتُ حَتَّى هَمَمْتُ تَرَضُّ فَخِذِي ثُمَّ سَرَّيَ عَنْهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ { غَيْرُ أُولِي الضَّرَرِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ نَحْوَ هَذَا وَرَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ عَنْ قَبِيصَةَ بْنِ دُؤَيْبٍ عَنْ زَيْدِ بْنِ ثَابِتٍ وَفِي هَذَا الْحَدِيثِ رِوَايَةُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ مِنَ التَّابِعِينَ رَوَاهُ سَهْلُ بْنُ سَعْدٍ الْأَنْصَارِيُّ عَنْ مَرْوَانَ بْنِ الْحَكَمِ وَمَرْوَانَ لَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مِنَ التَّابِعِينَ

Narrated to us [Abd bin Humaid] has told us [Ya'qub bin Ibrahim bin Sa'd] from [His father] from [Salih bin Kaisan] from [Ibn Shihab] has told me [Sahal bin Sa'd] he said : I saw [Marwan bin Al Hakam] sitting in the mosque, then I approached him and sat beside him, then he told us that [Zaid bin Thabit] had told him that the Prophet peace be upon him

dictated to him: There is no equal between the believers who sit (who do not fight) and those who strive for jihad in the way of Allah. QS An Nisa'; 95. Zaid said : Then Ibn Ummi Maktum came to him when he was dictating to me, he said : "O Messenger of Allah, if I were able to fight jihad, I would definitely fight jihad." -He was a blind man- Then Allah revealed a verse to His Messenger peace be upon him , while his knee was on my knee, his knee felt heavy for me until my knee almost broke, then he was made happy by it, Allah revealed: Who has no age. Abu Isa said : This hadith is hasan sahih . This is what was narrated by several people from Az Zuhri from Sahal bin Sa'd as in the hadith above. [Ma'mar] narrated this hadith from [Az Zuhri] from [Qabishah bin Dzu`aib] from [Zaid bin Thabit]. And in this hadith, there is also a history of a friend of the Prophet peace be upon him from a tabi'in narrated by Sahl bin Sa'd Al Ansari from Marwan bin Hakam. Marwan never heard from the Prophet peace be upon him because he was a tabi'in.

Hadith Corroboration

Imam Ahmad : 17754, 17775, 17908, 17931, 20618, 20677

Imam Bukhari : 2619, 2620, 4226, 4227, 4229

Imam Muslim : 3516, 3517

Imam Nasa'i : 3048, 3049, 3050, 3051

Imam Darimi : 2313

EXPLANATION OF QASHAR PRAYER

Hadith Imam Tirmidzi Number 2960

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ إِنَّمَا قَالَ اللَّهُ { أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ } وَقَدْ أَمِنَ النَّاسُ فَقَالَ عُمَرُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abd bin Humaid] has told us [Abdurrazzaq] has told us [Ibn Juraij] he said : I heard [Abdurrahman bin Abdullah bin Abu 'Ammar] tell from [Abdullah bin Babah] from [Ya'la bin Umayyah] he said : I once said to [Umar bin Khaththab] that Allah said: So there is no reason for you to recite (your) prayers, if you are afraid of being attacked by infidels QS An-Nisa` : 101, then Umar answered; "I was astonished as you are astonished. Then I conveyed this to the Messenger of Allah sallAllahu 'alahi wasallam, he replied: "This is alms that Allah has given you, so you should accept His alms." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 169, 237

Imam Muslim : 1108

Imam Abu Dawud : 1014

Imam Tirmidzi : 2960

Imam Nasa'i : 1416

Imam Ibnu Majah : 1055

Imam Darimi : 1466

THE STORY OF THE POLYTHEISTS WHO PLANNED TO ATTACK THE MUSLIMS DURING THE ASR PRAYER

Hadith Imam Tirmidzi Number 2961

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الْهَنَائِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَقِيقٍ حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ فَقَالَ الْمُشْرِكُونَ إِنَّ لَهُؤُلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ هِيَ الْعَصْرُ فَأَجْمِعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مِئْلَةً وَاحِدَةً وَأَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يَفْسِمَ أَصْحَابَهُ شَطْرَيْنِ فَيُصَلِّيَ بِهِمْ وَتَقُومُ طَائِفَةٌ أُخْرَى وَرَاءَهُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ثُمَّ يَأْتِيَ الْآخَرُونَ وَيُصَلُّونَ مَعَهُ رَكْعَةً وَاحِدَةً ثُمَّ يَأْخُذُ هَؤُلَاءِ حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةٌ وَرَكْعَةٌ وَلِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي عِيَّاشٍ الزُّرَقِيُّ وَابْنِ عُمرَ وَحُذَيْفَةَ وَأَبِي بَكْرَةَ وَسَهْلَ بْنَ أَبِي حَثْمَةَ وَأَبُو عِيَّاشٍ الزُّرَقِيُّ اسْمُهُ زَيْدُ بْنُ صَامِتٍ

Narrated to us [Mahmud bin Ghailan] has told us [Abdusshamad bin Abdul Warits] has told us [Sa'id bin 'Ubaid Al Huna'i] has told us [Abdullah bin Syaqiq] has told us [Abu Hurairah] that the Messenger of Allah sallallahu 'alaihi wasallam once descended (the place) between Dhajnan and 'Usqan, then the polytheists said (to their companions); "Indeed, the prayer that they (Muslims) love the most more than they love their children is the 'Asr prayer, therefore prepare your equipment and then attack them in one blow." (hearing that) Jibril came to the Prophet sallallahu 'alaihi wasallam and told him to divide the companions into two groups, then he prayed with them, while another group stood behind carrying weapons on guard, then another came to replace them carrying weapons and standing guard while the same group prayed with him for one rak'ah. So each of them performed one rak'ah prayer, while the Messenger of Allah (peace and blessings of Allah be upon him) prayed two rak'ahs." Abu Isa said that this hadith is hasan sahih gharib, that is, from this route, from the hadith of Abdullah bin Syaqiq from Abu Hurairah. In this case, there are similar hadiths from Abdullah bin Mas'ud, Zaid bin Thabit, Ibn Abbas, Jabir, Abu Ayyasy Az Zuraqi, Ibn Umar, Hudzaifah, Abu Bakrah and Sahal bin Abu Khatsmah. Abu Ayyasy Az Zuraqi's name is Zaid bin Shamit.

THREATS FOR THOSE WHO FOLLOW THE WAY THAT IS NOT THE WAY OF BELIEVERS

Hadith Imam Tirmidzi Number 2962

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ أَبُو مُسْلِمٍ الْحَرَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَتَادَةَ بْنِ التُّعْمَانِ قَالَ كَانَ أَهْلُ بَيْتٍ مِنَّا يَقُولُ لَهُمْ بَنُو

أُبِيرِقِ بِشَرٍّ وَبُشَيْرٍ وَمُبَشِّرٍ وَكَانَ بُشَيْرٌ رَجُلًا مُنَافِقًا يَقُولُ الشَّعْرَ يَهْجُو بِهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَنْحَلُهُ بَعْضُ الْعَرَبِ ثُمَّ يَقُولُ قَالَ فُلَانٌ كَذَا وَكَذَا قَالَ فُلَانٌ كَذَا وَكَذَا فَإِذَا سَمِعَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ الشَّعْرَ قَالُوا وَاللَّهِ مَا يَقُولُ هَذَا الشَّعْرَ إِلَّا هَذَا الْحَبِيثُ أَوْ كَمَا قَالَ الرَّجُلُ وَقَالُوا ابْنُ الْأُبَيْرِقِ قَالَهَا قَالَ وَكَانُوا أَهْلَ بَيْتِ حَاجَةٍ وَفَاقَةٍ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ وَكَانَ النَّاسُ إِنَّمَا طَعَامُهُمْ بِالْمَدِينَةِ التَّمْرِ وَالشَّعِيرِ وَكَانَ الرَّجُلُ إِذَا كَانَ لَهُ يَسَارٌ فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّامِ مِنَ الدَّرْمَكِ ابْتِغَاءَ الرَّجُلِ مِنْهَا فَخَصَّ بِهَا نَفْسَهُ وَأَمَّا الْعِيَالُ فَإِنَّمَا طَعَامُهُمُ التَّمْرُ وَالشَّعِيرُ فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّامِ فَأَبْتَعَ عَمِّي رِفَاعَةَ بْنَ زَيْدٍ حَمَلًا مِنَ الدَّرْمَكِ فَجَعَلَهُ فِي مَشْرَبَةٍ لَهُ وَفِي الْمَشْرَبَةِ سِلَاحٌ وَدِرْعٌ وَسَيْفٌ فَعُدِي عَلَيْهِ مِنْ تَحْتِ الْبَيْتِ فَنُقِبَتْ الْمَشْرَبَةُ وَأُخِذَ الطَّعَامُ وَالسِّلَاحُ فَلَمَّا أَصْبَحَ أَتَانِي عَمِّي رِفَاعَةُ فَقَالَ يَا ابْنَ أَخِي إِنَّهُ قَدْ عُدِي عَلَيْنَا فِي لَيْلَتِنَا هَذِهِ فَنُقِبَتْ مَشْرَبَتُنَا وَذُهِبَ بِطَعَامِنَا وَسِلَاحِنَا قَالَ فَتَحَسَّسْنَا فِي الدَّارِ وَسَأَلْنَا فَقِيلَ لَنَا قَدْ رَأَيْنَا بَنِي أُبَيْرِقِ اسْتَوْقَدُوا فِي هَذِهِ اللَّيْلَةِ وَلَا تَرَى فِيمَا نَرَى إِلَّا عَلَى بَعْضِ طَعَامِكُمْ قَالَ وَكَانَ بَنُو أُبَيْرِقِ قَالُوا وَنَحْنُ نَسْأَلُ فِي الدَّارِ وَاللَّهِ مَا نَرَى صَاحِبَكُمْ إِلَّا لَبِيدَ بْنَ سَهْلٍ رَجُلٌ مِنَّا لَهُ صِلَاحٌ وَإِسْلَامٌ فَلَمَّا سَمِعَ لَبِيدٌ اخْتَرَطَ سَيْفَهُ وَقَالَ أَنَا أَسْرِقُ فَوَاللَّهِ لِيُخَالِطَنَّكُمْ هَذَا السَّيْفُ أَوْ لَتُبَيِّنَنَّ هَذِهِ السَّرِقَةَ قَالُوا إِلَيْكَ عَنْهَا أَيُّهَا الرَّجُلُ فَمَا أَنْتَ بِصَاحِبِهَا فَسَأَلْنَا فِي الدَّارِ حَتَّى لَمْ نَشْكُ أَنَّهُمْ أَصْحَابُهَا فَقَالَ لِي عَمِّي يَا ابْنَ أَخِي لَوْ أَتَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتَ ذَلِكَ لَهُ قَالَ قَتَادَةُ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ أَهْلَ بَيْتٍ مِنَّا أَهْلَ جَفَاءٍ عَمَدُوا إِلَى عَمِّي رِفَاعَةَ بْنِ زَيْدٍ فَنُقِبُوا مَشْرَبَةً لَهُ وَأَخَذُوا سِلَاحَهُ وَطَعَامَهُ فَلْيُرُدُّوا عَلَيْنَا سِلَاحَنَا فَمَا الطَّعَامُ فَلَا حَاجَةَ لَنَا فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَمُرُ فِي ذَلِكَ فَلَمَّا سَمِعَ بَنُو أُبَيْرِقِ أَتَوْا رَجُلًا مِنْهُمْ يُقَالُ لَهُ أُسَيْرُ بْنُ عُرْوَةَ فَكَلَّمُوهُ فِي ذَلِكَ فَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ قَتَادَةَ بْنَ الثُّعْمَانَ وَعَمَّهُ عَمَدَا إِلَى أَهْلِ بَيْتٍ مِنَّا أَهْلَ إِسْلَامٍ وَصَلَاحٍ يَرْمُونَهُمُ بِالسَّرِقَةِ مِنْ غَيْرِ بَيِّنَةٍ وَلَا ثَبَتٍ قَالَ قَتَادَةُ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمْتُهُ فَقَالَ عَمَدْتُ إِلَى أَهْلِ بَيْتٍ ذَكَرَ مِنْهُمْ إِسْلَامٌ وَصَلَاحٌ تَرْمِيهِمُ بِالسَّرِقَةِ عَلَى غَيْرِ ثَبَتٍ وَلَا بَيِّنَةٍ قَالَ فَرَجَعْتُ وَلَوِدِدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أَكَلِّمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَأَتَانِي عَمِّي رِفَاعَةُ فَقَالَ يَا ابْنَ أَخِي مَا صَنَعْتَ فَأَخْبَرْتُهُ بِمَا قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اللَّهُ الْمُسْتَعَانُ فَلَمْ يَلْبَثْ أَنْ نَزَلَ الْقُرْآنُ { إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا } بَنِي أُبَيْرِقِ { وَاسْتَغْفِرُ اللَّهُ } أَيِّ مِمَّا قُلْتَ لِقَتَادَةَ { إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ إِلَى قَوْلِهِ غَفُورًا رَحِيمًا } أَيِّ لَوْ اسْتَغْفَرُوا اللَّهَ لَغَفَرَ لَهُمْ { وَمَنْ يَكْسِبْ إِثْمًا

فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ إِلَى قَوْلِهِ إِنَّمَا مُبِينًا { قَوْلُهُ لِلْبَيْدِ { وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ إِلَى قَوْلِهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا { فَلَمَّا نَزَلَ الْقُرْآنُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسَّلَاحِ فَرَدَّهُ إِلَى رِفَاعَةَ فَقَالَ قَتَادَةُ لَمَّا أَتَيْتُ عَمِّي بِالسَّلَاحِ وَكَانَ شَيْخًا قَدْ عَشَا أَوْ عَسَى فِي الْجَاهِلِيَّةِ وَكُنْتُ أُرَى إِسْلَامَهُ مَدْخُولًا فَلَمَّا أَتَيْتُهُ بِالسَّلَاحِ قَالَ يَا ابْنَ أَخِي هُوَ فِي سَبِيلِ اللَّهِ فَعَرَفْتُ أَنَّ إِسْلَامَهُ كَانَ صَحِيحًا فَلَمَّا نَزَلَ الْقُرْآنُ لَحَقَ بُشَيْرٌ بِالْمُشْرِكِينَ فَنَزَلَ عَلَى سُلَافَةَ بِنْتِ سَعْدِ ابْنِ سُمَيَّةَ فَأَنْزَلَ اللَّهُ { وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا { فَلَمَّا نَزَلَ عَلَى سُلَافَةَ رَمَاهَا حَسَّانُ بْنُ ثَابِتٍ بِأَبْيَاتٍ مِنْ شِعْرِهِ فَأَخَذَتْ رَحْلَهُ فَوَضَعَتْهُ عَلَى رَأْسِهَا ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي الْأَبْطَحِ ثُمَّ قَالَتْ أَهْدَيْتَ لِي شِعْرَ حَسَّانَ مَا كُنْتُ تَأْتِينِي بِخَيْرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ مُحَمَّدِ بْنِ سَلَمَةَ الْحَرَّانِيِّ وَرَوَى يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ مُرْسَلٌ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ عَنْ جَدِّهِ وَقَتَادَةُ بْنُ الثُّعْمَانِ هُوَ أَخُو أَبِي سَعِيدِ الْخُدْرِيِّ لِأُمِّهِ وَأَبُو سَعِيدٍ اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانٍ

Narrated to us [Al Hasan bin Ahmad bin Abu Syu'aib Abu Muslim Al Harrani] has told us [Muhammad bin Salamah Al Harrani] has told us [Muhammad bin Ishaq] from ['Ashim bin Umar bin Qatadah] from [His father] from his grandfather, namely [Qatadah bin An Nu'man] he said : "Our family was called the Banu Ubairik, Bisyr, Busyair and Mubasysyir. Busyair was a hypocrite, he always wrote poems to insult the Messengers of Allah peace be upon him so that some Arabs would judge him. He said : So and so said this and that, so and so said this and that. When the companions of the Prophet peace be upon him heard the poetry, they said : "By Allah, no no one said this verse except that vile person." -or as that person said- They said : "Ibn Al Ubairiq was the one who said it." Qatadah said : "They (the Ubairiq family) were a poor family during the period of ignorance and Islam, while the food of the people in Medina was only dates and wheat. If a person has a lot of wealth, and a camel laden with rugs comes from Syria, he will buy it for himself, while the dependent family only eats dates and wheat. Once a load of camels came from Syria, and my uncle, Rifa'ah bin Zaid, bought a load of carpets, he put them in his drinking trough, and in his drinking trough were weapons, shields, and swords. It turned out that the goods were stolen from under the house, namely by making a hole in the drinking trough and taking the food and weapons. In the morning, my uncle, Rifa'ah, came to me and said: "O my nephew, indeed last night we were treated wrongly. Our drinking trough was made a hole, our food and weapons are gone." So we searched the house, we asked and it was said to us: "We saw Banu Ubayriq lighting a fire tonight and as we know, they served some of your food." Banu Ubayriq said: "We asked around in the village, by Allah, we were not shown your friend except Labid bin Sahl, a good man among us and a Muslim." When Labid heard this, he drew his sword and said: "I stole? By Allah, this sword will cut you or you will explain this theft." They said: "Stay away, because you are not the perpetrator." We asked around in the village until we had no doubt that they were the perpetrators of the theft. My uncle said to

me: "My nephew, if you were to go to the Messenger of Allah (peace and blessings of Allah be upon him) and tell him about it." Qatadah said: I went to the Messenger of Allah (peace and blessings of Allah be upon him) and said: "Indeed, some of our family members are rude. They approached my uncle, Rifa'ah bin Zaid, and they made a hole in his drinking flask, and they took his weapons and food. Let them return our weapons, as for their food, we no longer need it." The Prophet peace be upon him said: "I will handle the matter." When Banu Ubairiq heard this, they went to one of them named Usair bin 'Urwah. They told him about it. The people of the village gathered about it, then they said: "O Messenger of Allah, indeed Qatadah bin An Nu'man and his uncle went to our Muslim and good family, they accused them of stealing without proof and certainty." Qatadah said: "I immediately went to the Messenger of Allah peace be upon him , then I spoke to him." He instead replied: "You went to a family they call Muslim and good, you accused them of stealing without certainty and proof." Qatadah said: "I also went back, if only I had gone to take care of some of my wealth and not talked to the Messenger of Allah peace be upon him about this matter." Then my uncle, Rifa'ah, came to me, he said: "O my nephew, What have you done?" Then I told him what Rasulullah shallallahu 'alaihi wasallam said to me, then he said: "Only Allah is asked for help." Not long after, the verse of the Qur'an came down; Verily, we have sent down a book to you with the truth, so that you judge between people with what Allah has revealed to you, and do not become challengers (innocent people), because (defending) the treacherous people, namely the Bani Ubairiq And ask Allah for forgiveness for what you said in Qatadah. Indeed, Allah is Forgiving, Most Merciful. And do not argue (to defend) those who betray themselves. Indeed, Allah does not like those who always betray and wallow in sin. If they ask Allah for forgiveness, surely Allah will forgive them. Whoever commits a sin, then in fact he does it for his own (harm) - Until His word - The real sin is what he said to Labid. If it were not for Allah's grace and mercy towards you - up to His word - then we would give him a great reward. QS An-Nisa` : 105-113, when the Qur'an (these verses) came down, Rasulullah shallallahu 'alaihi wasallam brought a weapon and then returned it to Rifa'ah." Qatadah said : "When I came to my uncle with a weapon - he was old and short-sighted during the period of ignorance and I knew his Islam - he said: "O my nephew, it is for the purpose of sabilillah (fighting in the way of Allah)." the path of the believer, We let him free from the error which he had mastered and we put him into Jahannam, and Jahannam is the worst place to return to. Indeed, Allah does not forgive the sin of associating (anything) with Him, and He forgives sins other than shirk for whom He wills. And whoever associates (anything) with Allah, then indeed he has gone far astray." QS An-Nisa` : 115-116, when the verses regarding Sulafah were revealed, Hassan bin Thabit attacked him with verses of poetry, he took a saddle then put it on his head then threw it on the ground, after that he said : "You gave me Hassan's poetry as a gift, I never brought any good for me." Abu Isa said : This hadith is hasan gharib. We do not know anyone who relies on it other than Muhammad bin Salamah Al Harrani. [Yunus bin Bukair] and others also narrated this hadith from [Muhammad bin Ishaq] from ['Ashim bin Umar bin Qatadah] in a mursal manner, in the hadith, they did not mention; "From his father from his grandfather." Qatadah bin An Nu'man was Abu Sa'id Al Khudri's half-brother and Abu Sa'id's name was Sa'd bin Malik bin Sinan.

ALI BIN ABU THALIB PRIORITIES THE VERSE ABOUT FORGIVENESS

OF SIN OTHER THAN SHIRK

Hadith Imam Tirmidzi Number 2963

حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ حَدَّثَنَا التَّضَرُّ بْنُ شَمِيلٍ عَنْ إِسْرَائِيلَ عَنْ ثَوْبِرِ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ مَا فِي الْقُرْآنِ آيَةٌ أَحَبُّ إِلَيَّ مِنْ هَذِهِ الْآيَةِ { إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ } قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ وَثَوْبِرٌ يُكْنَى أَبَا جَهْمٍ وَهُوَ رَجُلٌ كُوفِيٌّ مِنَ التَّابِعِينَ وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ وَابْنِ الزُّبَيْرِ وَابْنِ مَهْدِيٍّ كَانَ يَغْمِزُهُ قَلِيلًا

Narrated to us [Khallad bin Aslam Al Baghdadi] has told us [An Nadlr bin Syumail] from [Isra`il] from [Tsuwai bin Abu Fakhitah] from [His father] from [Ali bin Abu Talib] he said : "There is no verse of the Qur'an that I like most in the Qur'an except the verse; Indeed, Allah does not forgive the sin of associating partners with (anything) with Him, and He forgives sins other than shirk for whom He wills." QS An-Nisa` : 116. Abu Isa said that this hadith hasan gharib.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM EXPLAINS THE REWARDS OF REDEMPTION FOR THE BELIEVERS

Hadith Imam Tirmidzi Number 2964

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ مُحَيْصِنٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مُحَرَّمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَ { مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ } شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكُّوا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَارِبُوا وَسَدِّدُوا وَفِي كُلِّ مَا يُصِيبُ الْمُؤْمِنَ كَفَّارَةٌ حَتَّى الشَّوْكَةُ يُشَاكُهَا أَوْ النَّكْبَةُ يُنْكَبُهَا ابْنُ مُحَيْصِنٍ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya bin Abu Umar] and [Abdullah bin Abu Zinad] with the same intention, both of them said; they told us [Sufyan bin 'Uyainah] from [Ibnu Muhaishin] from [Muhammad bin Qais bin Makhramah] from [Abu Hurairah] he said; "When the verse 'Whoever commits an evil deed will be recompensed with an evil deed' (QS An-Nisa` : 123) was revealed, the Muslims felt uncomfortable about it, so they complained to the Prophet, peace be upon him. He said: 'Be just and upright, for every misfortune that befalls a believer will be an expiation for his sins, even if it is a thorn prick or any other misfortune that befalls him.' Ibn Muhaishin is Umar bin Abdurrahman bin Muhaishin. Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration
Imam Muslim : 4671

THE RECALL OF THE VERSE ABOUT REVENGE FOR PEOPLE WHO SIN

Hadith Imam Tirmidzi Number 2965

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ مُوسَى بْنِ عُبَيْدَةَ أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُنْزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ { مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا } فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا بَكْرٍ أَلَا أُقْرِئُكَ آيَةً أَنْزِلْتُ عَلَيْكَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَأَقْرَأْنِيهَا فَلَا أَعْلَمُ إِلَّا أَنِّي قَدْ كُنْتُ وَجَدْتُ انْقِصَامًا فِي ظَهْرِي فَتَمَطَّطْتُ لَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنُكَ يَا أَبَا بَكْرٍ قُلْتُ يَا رَسُولَ اللَّهِ بِأَيِّ أَنتَ وَأَمِّي وَأَيْنَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمُجْرُونَ بِمَا عَمَلْنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَنتَ يَا أَبَا بَكْرٍ وَالْمُؤْمِنُونَ فَتُجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوْا اللَّهَ وَلَيْسَ لَكُمْ دُنُوبٌ وَأَمَّا الْآخَرُونَ فَيُجْمَعُ ذَلِكَ لَهُمْ حَتَّى يُجْزَوْا بِهِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَفِي إِسْنَادِهِ مَقَالٌ وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ حَنْبَلٍ وَمَوْلَى ابْنِ سِبَاعٍ مَجْهُولٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي بَكْرٍ وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ أَيْضًا وَفِي الْبَابِ عَنْ عَائِشَةَ

Narrated to us [Yahya bin Musa] and [Abd bin Humaid] both said : has told us [Rauh bin 'Ubadah] from [Musa bin 'Ubaidah] has told me [former slave Ibn Siba'] said : I heard [Abdullah bin Umar] tell [Abu Bakar Ash Shiddiq] he said : "When I was with the Prophet sallallahu 'alahi wasallam, the verse came down; Whoever does evil will surely be repaid with that evil and he will have no protector and no (nor) helper for him apart from Allah QS An-Nisa` : 123, he said: "O Abu Bakr, would you like me to read the verse that has just come down to me? I answered; "Of course, O Rasullullah." He then read it, without realizing it I bowed because of it, then he asked: "What's wrong with you, Abu Bakr?" I answered; "O Messenger of Allah, I honor you more than my father and mother, who among us is never guilty, and will definitely be rewarded for the deeds he has done." He said: "O Abu Bakr, as for you and other believers, you will only be rewarded in this world, until when you meet Allah, you will be clean from sin. As for the others (unbelievers), all their sins will be collected and will be repaid on the Day of Judgment." Abu Isa said that this hadith is gharib. And the sanad of this hadith needs to be criticized, because Musa bin 'Ubaidah was weakened in the matter of hadith, Yaya bin Sa'id and Ahmad bin Hambal had weakened it, while the former slave Ibn Siba' was majhul (unknown), and this hadith was also narrated apart from this route, from Abu Bakr, but the sanad of this hadith is also not authentic, and in this chapter, there is a hadith from 'Aisyah.

SAUDAH OFFERED HER TURN TO AISYA

Hadith Imam Tirmidzi Number 2966

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ

خَشِيتُ سَوْدَةَ أَنْ يُطَلِّقَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَا تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ فَفَعَلَ
فَنَزَلَتْ { فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ } فَمَا اصْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ
كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Al Mutsanna] has told us [Dawud] has told us [Sulaiman bin Mu'adz] from [Simak] from [Ikrimah] from [Ibn Abbas] he said : "I was worried that the Prophet peace be upon him would divorce me, so he said: "Don't divorce me, I beg you to keep me, let me give my portion (of the day) to Aisha." The Prophet peace be upon him did so, then the verse came down; So there is no reason for them to have true peace, and that peace is better (for them) QS An-Nisaa` : 128, the peace between the two of them Yes, this seems to be what Ibn Abbas said : this hadith is Hasan Gharib.

THE LAST VERSE REVEALED

Hadith Imam Tirmidzi Number 2967

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ عَنِ الْبَرَاءِ قَالَ آخِرُ آيَةٍ أَنْزِلَتْ أَوْ
آخِرُ شَيْءٍ نَزَلَ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو السَّفَرِ اسْمُهُ
سَعِيدُ بْنُ أَحْمَدَ الثَّوْرِيُّ وَيُقَالُ ابْنُ يُحْمَدَ

Narrated to us ['Abd bin Humaid] has told us [Abu Nu'aim] has told us [Malik bin Mighwal] from [Abu As Safar] from [Al Barra`] he said : "The last verse revealed or the last time it was revealed was; They ask you for a fatwa (regarding kalalah). Say: "Allah gives you a fatwa regarding kalalah QS An-Nisa` : 176. Abu Isa said that this hadith is hasan. Abu As Safar's name is Sa'id bin Ahmad Ats Tsauri and is also called Ibnu Yuhmad.

Hadith Corroboration
Imam Bukhari : 4239, 4287, 6247
Imam Muslim : 3036, 3039
Imam Abu Dawud : 2500, 2502

EXPLANATION OF THE VERSES ABOUT KALALAH ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2968

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ قَالَ جَاءَ
رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ } فَقَالَ
لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُجْزِيكَ آيَةُ الصَّيْفِ

Narrated to us ['Abd bin Humaid] has told us [Ahmad bin Yunus] from [Abu Bakr bin Ayyasy] from [Abu Ishaq] from [Al Barra`] he said : "Someone came to Rasulullah peace be upon him and said: "O Rasulullah, they ask you for a fatwa (regarding kalalah). Say: "Allah gives you a

fatwa regarding kalalah." So the Prophet peace be upon him said to him: "The shaif verse (the last verse of Surah an Nisa') is sufficient for you."

Hadith Corroboration

Imam Ahmad : 174, 181, 253, 17849, 17866, 17929

Imam Muslim : 879, 3035

Imam Abu Dawud : 2503

Imam Ibnu Majah : 2716

THE DESCRIPTIONS OF THE VERSES OF RELIGION PERFECTION

Hadith Imam Tirmidzi Number 2969

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ وَغَيْرِهِ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَجُلٌ
مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ عَلَيْنَا أَنْزَلْتَ هَذِهِ الْآيَةَ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا } لَا تَخَذُنَا ذَلِكَ الْيَوْمَ عِيدًا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَيُّ
أَعْلَمُ أَيَّ يَوْمٍ أَنْزَلْتَ هَذِهِ الْآيَةَ أَنْزَلْتَ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Mis'ar] and another from [Qais bin Muslim] from [Thariq bin Shihab] he said : "A Jew said to [Umar bin Khattab] "O amirul mu'minin, if this verse today I had perfected your religion for you, and I had fulfilled My blessings on you, and I had approved Islam as a religion for you. This has come down to us, we will definitely make the day (of its revelation) a holiday." Umar answered; "I know very well when this verse was revealed, it was revealed on the day of 'Arafah which coincides with Friday." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Bukhari : 6726

ANNOUNCEMENT OF HOLIDAYS ACCORDING TO VERSES OF THE QUR'AN

Hadith Imam Tirmidzi Number 2970

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ قَالَ قَرَأَ ابْنُ
عَبَّاسٍ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا } وَعِنْدَهُ يَهُودِيٌّ
فَقَالَ لَوْ أَنْزَلْتَ هَذِهِ عَلَيْنَا لَا تَخَذُنَا يَوْمَهَا عِيدًا قَالَ ابْنُ عَبَّاسٍ فَإِنَّهَا نَزَلَتْ فِي يَوْمٍ عِيدٍ فِي يَوْمِ جُمُعَةٍ وَيَوْمِ
عَرَفَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ

Narrated to us ['Abd bin Humaid] has informed us [Yazid bin Harun] has informed us [Hammad bin Salamah] from ['Ammar bin Abu 'Ammar] he said : [Ibn Abbas] once read: This day I have perfected your religion for you, and I have completed My favor upon you, and I have approved for you Islam as your religion, while beside him was a Jew who said : "Had

this verse been revealed to us, we would have made it a day of Eid." Ibn Abbas replied; "Indeed, this verse was revealed on a day of Eid, namely Friday on the day of 'Arafah." Abu Isa said that this hadith is hasan gharib.

Hadith Corroboration
Imam Nasa'i : 4926

THE EXPANSION OF GOD'S PROVISION AND GIVINGS Hadith Imam Tirmidzi Number 2971

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِينُ الرَّحْمَنِ مَلَأَى سَحَاءً لَا يُغِيضُهَا اللَّيْلُ وَالنَّهَارُ قَالَ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغُضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَيَمِينُهُ الْأُخْرَى الْمِيزَانُ يَرْفَعُ وَيَخْفِضُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَتَفْسِيرُ هَذِهِ الْآيَةِ {وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا} بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ {وَهَذَا حَدِيثٌ قَدْ رَوَتْهُ الْأَيْمَةُ نُؤْمِنُ بِهِ كَمَا جَاءَ مِنْ غَيْرٍ أَنْ يُفْسَرَ أَوْ يُتَوَهَّمَ هَكَذَا قَالَ غَيْرُ وَاحِدٍ مِنَ الْأَيْمَةِ مِنْهُمْ سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تُرْوَى هَذِهِ الْأَشْيَاءُ وَيُؤْمِنُ بِهَا وَلَا يُقَالُ كَيْفَ

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Muhammad bin Ishaq] from [Abu Az Zinnad] from [Al A'raj] from [Abu Hurairah] he said : Rasulallah Sallallahu 'alahi wasallam said: "Ar Rahman's right hand is rich with sustenance and blessings which will never decrease due to day or night. Do you know what He has provided since the first time the heavens and the earth were created? Indeed, everything in His right hand does not decrease, His Throne is above the water and in the other hand there are scales (rizki) which sometimes rise and sometimes fall." Abu Isa said : This hadith This hadith is hasan sahih , and the interpretation of the verse of the Jews says; 'Allah's hands are shackled, in fact it is their hands that are shackled and they are the ones who are cursed because of what they have said. (Not so), but both hands of Allah are open; He spends as He wishes QS Al Ma'idah: 64. This hadith was narrated by the imams, we believe in it as it is, without being interpreted or estimated. This is what was narrated from several imams such as Sufyan Ats Tsauri, Malik bin Anas, Ibnu 'Uyainah and Ibnu Al Mubarak, they said : "All of this was narrated and believed without being asked how."

Hadith Corroboration
Imam Ahmad : 7793, 10096
Imam Bukhari : 6862, 6869
Imam Ibnu Majah : 193

THE DOWNLOAD OF THE VERSES ABOUT THE GUARDIANSHIP OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM BY THE FRIENDS

Hadith Imam Tirmidzi Number 2972

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ { وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ } فَأَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الْقُبَّةِ فَقَالَ لَهُمْ يَا أَيُّهَا النَّاسُ انْصَرِفُوا فَقَدْ عَصَمَنِي اللَّهُ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرَسُ وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَائِشَةَ

Narrated to us [Abd bin Humaid] has told us [Muslim bin Ibrahim] has told us [Al Harith bin 'Ubaid] from [Sa'id Al Jurairi] from [Abdullah bin Shaqiq] from ['Aisyah] he said : The Prophet peace be upon him was always guarded (by his companions from the disturbances of unbelievers) until this verse came down, Allah guarded you from (trouble) humans QS Al Ma'idah: 67, Then Rasulullah shallallahu 'alaihi wasallam put his head out of the dome then said to the companions: "O people, disperse, for Allah has guarded me." Narrated to us [Nashr bin Ali] has told us [Muslim bin Ibrahim] with the same sanad and intention. Abu Isa said : This hadith is gharib. Some of them narrated this hadith from Al Jurairi from Abdulah bin Syaqiq, he said : The Prophet peace be upon him was always guarded, but they did not mention it in the hadith; "From Aisha."

PROHIBITION TO BE SILENT AGAINST POSSIBILITY

Hadith Imam Tirmidzi Number 2973

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ { قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَكِنًا فَقَالَ لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى تَأْطُرُوهُمْ عَلَى الْحَقِّ أَطْرَاقًا قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ وَكَانَ سُفْيَانُ الثَّوْرِيُّ لَا يَقُولُ فِيهِ عَنْ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي الْوَصَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَبَعْضُهُمْ يَقُولُ عَنْ أَبِي عُبَيْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ

Narrated to us [Abdullah bin Abdurrahman] has told us [Yazid bin Harun] has told us [Sharik] from [Ali bin Badzimah] from [Abu 'Ubaidah] from [Abdullah bin Mas'ud] he said : The Messenger of Allah (peace and blessings of Allah be upon him) said: "When the Children of Israel were indulging in sins, their scholars forbade them, but they did not learn their

lesson. Then their scholars accompanied them in their gatherings, eating and drinking with them, then Allah mixed their hearts with one another and cursed them through the tongues of David and isa, son of Mary, because they disobeyed and violated Surah Al-Maidah; 78. Ibn Mas'ud said: Then the Messenger of Allah (peace and blessings of Allah be upon him) sat down and said: "By the One in Whose Hand is my soul, until they turn away from the truth." Abdullah bin Abdurrahman said : Yazid said : Sufyan Ats Thauri did not say; "From Abdullah." Abu Isa said : This hadith is hasan gharib. This hadith is also narrated from [Muhammad bin Muslim bin Abu Al Wadlah] from [Ali bin Badzimah] from [Abu 'Ubaidah] from [Abdullah] from the Prophet peace be upon him as the hadith above. Some of them said : From 'Ubaidah from the Prophet peace be upon him in mursal.

Hadith Corroboration
Imam Ahmad : 3529

PROHIBITION OF POSSIBILITY

Hadith Imam Tirmidzi Number 2974

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ التَّقْصُ كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ فَإِذَا كَانَ الْعَدُوُّ لَمْ يَمْنَعُهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ الْقُرْآنُ فَقَالَ {لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ} فَقَرَأَ حَتَّى بَلَغَ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ} قَالَ وَكَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَكِنًا فَجَلَسَ فَقَالَ لَا حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَتَأْطُرُوهُ عَلَى الْحَقِّ أَطْرًا حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَمْلَاهُ عَلَيَّ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Narrated to us [Bundar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Ali bin Badzimah] from [Abu Ubaidah] he said : Rasulullah Sallallahu 'alahi wasallam said: "When the Children of Israel were in need, one of them saw his brother committing a sin, so he prevented him, but the next day he did not forbid him from what he had seen (yesterday), in fact he accompanied him to eat, drink and socialize. Then Allah mixed their hearts with each other, and Allah sent down a verse about them: The disbelievers from the Children of Israel have been cursed with the words of David and 'Isa son Maryam. That was because they were disobedient and always went beyond the limits of reading until they reached His words: If they had believed in Allah, in the prophet (Moses) and in what was revealed to him (the Prophet), they would not have taken those polytheists as helpers, but most of them were the wicked ones leaned back, then he sat down and The Prophet (peace be upon him) said: "No, (you will not escape what they experienced) until you guide the oppressors and then you really turn them away from the truth." Narrated to us [Bundar] has told us [Abu Dawud Ath Thayalisi] and he ordered it to me. Narrated to us [Muhammad bin Muslim bin

Abu Al Wadlah] from [Ali bin Badzimah] from [Abu 'Ubaidah] from [Abdullah] from the Prophet peace be upon him as the hadith above.

Hadith Corroboration
Imam Abu Dawud : 3774
Imam Nasa'i : 4813
Imam Ibnu Majah : 3996

EXPLANATION OF KHAMAR AND ITS DEVELOPMENT

Hadith Imam Tirmidzi Number 2975

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ أَخْبَرَنَا إِسْرَائِيلُ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ أَبِي مَيْسَرَةَ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ لِلَّهِمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَزَلَّتِ الَّتِي فِي الْبَقَرَةِ {يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ} الْآيَةِ فَدَعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَزَلَّتِ الَّتِي فِي النَّسَاءِ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى} فَدَعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ ثُمَّ قَالَ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَزَلَّتِ الَّتِي فِي الْمَائِدَةِ {إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ إِلَى قَوْلِهِ فَهَلْ أَنْتُمْ مُنْتَهُونَ} فَدَعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ انْتَهَيْنَا انْتَهَيْنَا قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَنْ إِسْرَائِيلَ هَذَا الْحَدِيثُ مُرْسَلٌ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي مَيْسَرَةَ عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ يُوسُفَ

Narrated to us [Abdullah bin Abdurrahman] has told us [Muhammad bin Yusuf] has told us [Isra'il] has told us [Abu Ishaq] from [Amru bin Syurahbil Abu Maisarah] from [Umar bin Al Khaththab] he prayed; "O Allah, give us an explanation about khamr with an adequate explanation." Then the verse in Surah Al Baqarah came down; They ask you about wine and gambling. QS Al Baqarah: 219, then Umar was summoned and read to him. After that he prayed; "O Allah, give us an explanation about khamr with an adequate explanation." Then came the verse in the letter An Nisa` O you who believe, do not approach prayer while you are drunk QS An Nisa` : 43. Next he prayed; "O Allah, give us an explanation about khamr with an adequate explanation." Then the verse in Surah Al Mai'idah came down. In fact, the devil intends to cause enmity and hatred among you because of (drinking) alcohol and gambling, - according to His word - then stop (from doing that work) QS Al Ma'idah: 91. Umar then said : "We stop, we stop." Abu Isa said : This hadith was also narrated from Isra'il in a mursal manner. Narrated to us [Muhammad bin Al Ala`] has told us [Waki'] from [Isra'il] from [Abu Ishaq] from [Abu Maisarah 'Amru bin Syurahbil] that [Umar bin Al Khaththab] said : "O Allah, O Allah, give us an explanation about wine with an adequate explanation." Then he stated as above, but this hadith is more authentic than the hadith of Muhammad bin Yusuf.

THE DECLINE OF THE VERSES OF QS AL-MAIDAH ABOUT PEOPLE WHO DIED BEFORE THE KHAMR HARAMAN

Hadith Imam Tirmidzi Number 2976

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ قَالَ مَاتَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ فَلَمَّا حُرِّمَتْ الْخَمْرُ قَالَ رَجُلٌ كَيْفَ بِأَصْحَابِنَا وَقَدْ مَاتُوا يَشْرِبُونَ الْخَمْرَ فَنَزَلَتْ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ أَيْضًا

Narrated to us [Abd bin Humaid] has told us [Ubaidullah bin Musa] from [Isra'il] from [Abu Ishaq] from [Al Bara`] he said : "Several of the companions of the Prophet sallallahu 'alahi wasallam died before the prohibition of khamr, when khamr was made haram, people asked; "What about our friends, they died while they liked drinking khamr?" then the verse was revealed. There is no sin for those who believe and do pious deeds because they eat food that they have eaten before, if they are pious and have faith, and do righteous deeds. QS Al Ma'idah: 93. Abu Isa said that This hadith is hasan sahih .

THE POSITION OF FRIENDS WHO DRINK KHAMAR BEFORE IT IS FORBIDDEN

Hadith Imam Tirmidzi Number 2977

حَدَّثَنَا بِدَلِّكَ بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ قَالَ الْبَرَاءُ مَاتَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يَشْرِبُونَ الْخَمْرَ فَلَمَّا نَزَلَ تَحْرِيمُهَا قَالَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَيْفَ بِأَصْحَابِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرِبُونَهَا فَنَزَلَتْ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Bundar] like that, has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Abu Ishaq] he said : [Al Barra`] said : "Some of the companions of the Prophet sallallahu 'alahi wasallam died while they liked to drink khamr, when the (verse) which forbade it came down, some of the companions asked; "What about our friends, they died while they liked to drink it (khamr)?" So the verse came down. There is no sin for those who believe and do righteous deeds because they eat food that they have eaten before, if they are pious and have faith, and do righteous deeds. QS Al Ma'idah: 93. Abu Isa said that This hadith is hasan sahih .

VERSES CONCERNING SOCIETY'S SIN THAT DOES NOT DIE WITH KHAMAR

Hadith Imam Tirmidzi Number 2978

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ عَنْ سَمَاءٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالُوا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يَشْرِبُونَ الْخَمْرَ لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ فَتَزَلْتُ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abd bin Humaid] has told us [Abdul Aziz bin Abu Rizmah] from [Isra'il] from [Simak] from [Ikrimah] from [Ibn Abbas] he said : The friends asked; "O Messenger of Allah, what do you think about people who have died, when they used to drink wine when the prohibition on wine had not yet fallen?" This hadith is hasan sahih .

RASULULLAH SHALALLAHU ALAIHI WASALLAM AFFIRMED THE FAITH OF ABDULLAH BIN MAS'UD

Hadith Imam Tirmidzi Number 2979

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا نَزَلَتْ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ } قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ مِنْهُمْ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'] has told us [Khalid bin Makhlad] from [Ali bin Mushir] from [Al A'masy] from [Ibrahim] from ['Alqamah] from [Abdullah] he said : "When the verse was revealed, there is no sin for those who believe and do righteous deeds because they eat food that they have eaten before, if they are pious and believe, and do righteous deeds. QS Al Ma'idah: 93, Rasulullah shallallahu 'alaihi wasallam said to me: "You are one of them." Abu Isa said : This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1984, 2324, 2559, 2638

THE LAW PROHIBITS HALAL FOOD

Hadith Imam Tirmidzi Number 2980

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ الْفَلَّاسُ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عُثْمَانُ بْنُ سَعْدٍ حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي إِذَا أَصَبْتُ اللَّحْمَ انْتَشَرْتُ لِلنِّسَاءِ وَأَخَذَنِي شَهْوَتِي فَحَرَّمْتُ عَلَى اللَّحْمِ فَأَنْزَلَ اللَّهُ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا } قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ

بَعْضُهُمْ عَنْ عُثْمَانَ بْنِ سَعْدٍ مُرْسَلًا لَيْسَ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَرَوَاهُ خَالِدُ الْحَذَّاءُ عَنْ عِكْرِمَةَ مُرْسَلًا

Narrated to us [Amru bin Ali Abu Hafsh Al Fallas] has told us [Abu 'Ashim] has told us [Uthman bin Sa'd] has told us [Ikrimah] from [Ibn Abbas] that someone came to the Prophet peace be upon him and said : "O Messenger of Allah, if I eat meat, then I spread it to women, then my lust will control me, therefore I forbid meat on myself." So Allah revealed the verse O you who believe, do not make unlawful the good things that Allah has made lawful for you, and do not exceed the limits. Indeed, Allah does not like those who transgress limits. And eat halal and good food from what Allah has provided for you. QS Al Maa'idah: 87-88. Abu Isa said : This hadith is hasan gharib. And some of them narrated it from Uthman bin Sa'd mursally without mentioning; "From Ibn Abbas." [Khalid Al Hadza'] also narrated it from [Ikrimah] in a mursal manner.

THE OBLIGATION OF HAJJ AND QUESTIONS ABOUT IT

Hadith Imam Tirmidzi Number 2981

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا مُنْصُورُ بْنُ وَرْدَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ عَلِيٍّ
قَالَ لَمَّا نَزَلَتْ {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} قَالُوا يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ فَسَكَتَ قَالُوا
يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ قَالَ لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ فَأَنْزَلَ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ
تُبَدَّلَ لَكُمْ تَسْؤُكُمْ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَلِيٍّ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ
عَبَّاسٍ

Narrated to us [Abu Sa'id Al Asyaji] has told us [Mansur bin Wardan] from [Ali bin Abdul A'la] from [His father] from [Abu al Bakhtari] from [Ali] he said : When the verse was revealed, performing the Hajj is a human obligation towards Allah, namely (for) people who are able to travel to Baitullah QS Ali Imran: 97, the friends asked; "O Messenger of Allah, is it (done) every year?" He was silent, they asked again; "O Messenger of Allah, is it (done) every year?" he answered: "No, if I had answered yes, it would definitely be obligatory (by law)." Then Allah revealed, O you who believe, do not ask (of your Prophet) things which, if explained to you, would cause you trouble. QS Al Mai'idah: 101. Abu Isa said that this hadith hasan gharib.

Hadith Corroboration
Imam Bukhari : 4256
Imam Nasa'i : 5291
Imam Ibnu Majah : 2875

RECOVERY OF THE VERSES ABOUT QUESTIONS THAT MADE DIFFICULT FOR THE RASULULLAH SALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2982

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ أَبُوكَ فَلَانَ فَنَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Ma'mar Abu Abdullah Al Bashri] has told us [Rauh bin 'Ubadah] has told us [Syu'bah] has told me [Musa bin Anas] he said : I heard [Anas bin Malik] he said : "Someone asked Rasulullah sallallahu 'alaihi wasallam; "O Rasulullah, who is my father?" He answered: "Your father is so and so." Then came the verse O you who believe, do not ask (of your Prophet) things which if explained to you will cause you trouble. QS Al Ma'idah: 101. Abu Isa said that This hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ahmad : 862, 12672
Imam Bukhari : 6751
Imam Muslim : 4352
Imam Ibnu Majah : 2875

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ORDERED TO PROHIBIT ZALICITY

Hadith Imam Tirmidzi Number 2983

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هَذَا الْحَدِيثِ مَرْفُوعًا وَرَوَى بَعْضُهُمْ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ أَبِي بَكْرٍ قَوْلَهُ وَلَمْ يَرْفَعُوهُ

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] from [Abu Bakr Ash Shiddiq] he said : "O people, indeed you often recite this verse. O you who believe, guard yourselves, no one who goes astray will harm you if you have been guided. QS Al Ma'idah: 105, Indeed I heard the Messenger of Allah shallallahu 'alaihi wasallam said: "Indeed, if people see someone who does wrong, but they do not prevent him, Allah almost spreads the punishment to them all." Abu Isa said that this hadith is hasan sahih. And it was narrated from some narrators from Isma'il bin Abu Khalid like this hadith with marfu', and some others narrated from Isma'il from Qais from Abu Bakr regarding his words, but he did not marfu'.

Hadith Corroboration
Imam Ahmad : 1, 16, 29, 30, 50
Imam Abu Dawud : 3775
Imam Ibnu Majah : 3995

RECOMMENDATIONS FOR SELF-GUARANTEE AND ENFORCE THE TRUTH ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 2984

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عُثْبَةُ بْنُ أَبِي حَكِيمٍ حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ عَنْ أَبِي أُمَيَّةَ الشَّعْبَانِيِّ قَالَ أَتَيْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِي فَقُلْتُ لَهُ كَيْفَ تَصْنَعُ بِهَذِهِ الْآيَةِ قَالَ آيَةُ آيَةٍ قُلْتُ قَوْلُهُ تَعَالَى { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } قَالَ أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَبِيرًا سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلْ ائْتَمِرُوا بِالْمَعْرُوفِ وَتَنَاهَاوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤْتَرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِمَخَاصِئِ نَفْسِكَ وَدَغِ الْعَوَامِّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرِ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَرَادَنِي غَيْرُ عُثْبَةَ قِيلَ يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِثْلًا أَوْ مِنْهُمْ قَالَ بَلْ أَجْرُ خَمْسِينَ مِنْكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Sa'id bin Ya'qub Ath Thalaqani] has told us [Abdullah bin Al Mubarak] has told us ['Utbah bin Abu Hakim] has told us ['Amru bin Jariyah Al Lakhmi] from [Abu Umaiyyah Asy Sya'bani] he said : I met [Abu Tsa'labah Al Khusyani] then I said to him; "What do you do with this verse?" he asked; "Which verse?" I explained; Words of Allah Ta'ala O you who believe, take care of yourselves, no misguided person will harm you if you have received guidance. QS Al Ma'idah: 105, Abu Tsa'labah said : "Remember, by Allah, you ask people who know, I once asked the Messenger of Allah peace be upon him , then he answered: "However, command good and forbid evil until you see stinginess being obeyed, lust being followed, worldly life taking priority and admiration of everyone with their opinions, you must (hold) to the eyes of your heart and leave the common people behind, because behind you there will be a time when patience at that time was like holding hot coals, people who did good deeds at that time were the same as the reward of fifty people who did the same as your deeds." Abdullah bin Al Mubarak said : Besides 'Utbah added to me: It was said: "O Messenger of Allah, the reward of fifty people from us or from them?" He answered: "Even the reward of fifty people from you." Abu Isa said : This hadith hasan gharib.

Hadith Corroboration
Imam Abu Dawud : 3778
Imam Ibnu Majah : 4004

STORY ABOUT TWO PEOPLE WHO SELL PROPERTY ACCORDING TO TAMIM AD FROM

Hadith Imam Tirmidzi Number 2985

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ أَبِي
التَّضَرِّ عَنْ بَازَانَ مَوْلَى أُمِّ هَانِئٍ عَنْ ابْنِ عَبَّاسٍ عَنْ تَمِيمٍ الدَّارِيِّ فِي هَذِهِ الْآيَةِ { يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ
بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ } قَالَ بَرِيءٌ مِنْهَا النَّاسُ غَيْرِي وَغَيْرَ عَدِيِّ بْنِ بَدَاءٍ وَكَانَا نَصْرَانِيَيْنِ يَخْتَلِفَانِ
إِلَى الشَّامِ قَبْلَ الْإِسْلَامِ فَأَتَيَا الشَّامَ لِتِجَارَتِهِمَا وَقَدِمَ عَلَيْهِمَا مَوْلَى لِبْنِي هَاشِمٍ يُقَالُ لَهُ بُدَيْلُ بْنُ أَبِي مَرْيَمَ
بِتِجَارَةٍ وَمَعَهُ جَامٌ مِنْ فِضَّةٍ يُرِيدُ بِهِ الْمَلِكَ وَهُوَ عَظُمُ تِجَارَتِهِ فَمَرَضَ فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُبَلِّغَا مَا تَرَكَ
أَهْلُهُ قَالَ تَمِيمٌ فَلَمَّا مَاتَ أَخَذْنَا ذَلِكَ الْجَامَ فَبِعْنَاهُ بِأَلْفِ دِرْهَمٍ ثُمَّ اقْتَسَمْنَاهُ أَنَا وَعَدِيُّ بْنُ بَدَاءٍ فَلَمَّا قَدِمْنَا إِلَى
أَهْلِهِ دَفَعْنَا إِلَيْهِمْ مَا كَانَ مَعَنَا وَفَقَدُوا الْجَامَ فَسَأَلُونَا عَنْهُ فَقُلْنَا مَا تَرَكَ غَيْرَ هَذَا وَمَا دَفَعْنَا إِلَيْنَا غَيْرَهُ قَالَ تَمِيمٌ
فَلَمَّا أَسْلَمْتُ بَعْدَ قُدُومِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ تَأَثَّمْتُ مِنْ ذَلِكَ فَاتَيْتُ أَهْلَهُ فَأَخْبَرْتُهُمْ الْخَبَرَ
وَأَدَيْتُ إِلَيْهِمْ خَمْسَ مِائَةِ دِرْهَمٍ وَأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا فَاتُوا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَسَأَلَهُمُ الْبَيِّنَةَ فَلَمْ يَجِدُوا فَأَمَرَهُمْ أَنْ يَسْتَحْلِفُوهُ بِمَا يُقْطَعُ بِهِ عَلَى أَهْلِ دِينِهِ فَحَلَفَ فَأَنْزَلَ اللَّهُ { يَا أَيُّهَا الَّذِينَ
آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِلَى قَوْلِهِ أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ } فَقَامَ عَمْرُو بْنُ
الْعَاصِ وَرَجُلٌ آخَرٌ فَحَلَفَا فَنَزَعَتِ الْخُمْسَ مِائَةَ دِرْهَمٍ مِنْ عَدِيِّ بْنِ بَدَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ
وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ وَأَبُو التَّضَرِّ الَّذِي رَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْحَقَ هَذَا الْحَدِيثَ هُوَ عِنْدِي مُحَمَّدُ بْنُ السَّائِبِ
الْكَلْبِيُّ يُكْنَى أَبَا التَّضَرِّ وَقَدْ تَرَكَهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ وَهُوَ صَاحِبُ التَّفْسِيرِ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ
مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيُّ يُكْنَى أَبَا التَّضَرِّ وَلَا نَعْرِفُ لِسَالِمِ أَبِي التَّضَرِّ الْمَدَنِيِّ رِوَايَةً عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ
هَانِئٍ وَقَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ شَيْءٌ مِنْ هَذَا عَلَى الْإِخْتِصَارِ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Ahmad bin Abu Syu'aib Al Harrani] has told us [Muhammad bin Salamah Al Harrani] has told us [Muhammad bin Ishaq] from [Abu An Nadlr] from [Badzan] a former slave belonging to Umm Hani` from [Ibn Abbas] from [Tamim Ad From] about this verse O you who believe, if one of you faces death, while he is about to make a will, then Let (the will) be witnessed by two just people among you. QS Al Ma'idah: 109, Tamim said : 'People are free from this verse apart from me and Adi bin Badda'. In the past, both of them were Christians who took turns going to Syria before Islam. Both of them came to Syria to trade, both of them were visited by a slave belonging to the Bani Hashim named Budail bin Abu Maryam with his wares, he brought a silver cup which he wanted to take to the king, this item was his biggest trade item. He fell ill and left a will to both of them and instructed them to give what he left to his family. Tamim said: When he died, we took the glass and sold it for a thousand dirhams, and we divided it between me and Adi bin Badda`. When we went to his family, we gave what we had brought to them. They lost the glass and asked us about it. We said: "He left nothing but this and he didn't give anything else." Tamim said: "When I embraced Islam, that is, when the Prophet peace be upon him arrived in Medina, I felt guilty because of it, then I went to his family and I told them the (true) news. I paid them five hundred dirhams and I told them that my friend had that amount.

Then they brought it to the Messenger of Allah peace be upon him , he asked for proof from them then ordered them to take an oath from him with a verdict based on their religion. He took an oath then Allah revealed the verse O you who believe, when death approaches one of you and he wants to make a will, let it (the will) be witnessed by two just men among you - until the verse - Or they fear that the oaths will be returned after their oaths QS Al Ma'idah: 109. 'Amr bin Al Ash and another man stood up, both of them took an oath, then one hundred dirhams were taken from Adi bin Badda`." Abu Isa said : This hadith is gharib and its sanad is not sahih. Abu An Nadl from whom Muhammad bin Ishaq narrated this hadith, I think he is Muhammad bin As Sa'ib Al Kalbi, his kun-yah is Abu An Nadlr. The scholars abandoned his hadith and he also has a book of tafsir. I once heard Muhammad bin Isma'il say; Muhammad bin As Sa'ib Al Kalbi's kun-yah is Abu An Nadlr and we do not know Salim bin Abu An Nadlr Al Madani has a narration from Abu Salih, the slave of Umm Hani`. Part of this hadith is briefly narrated from Ibn Abbas through another sanad.

ORDER TO SWEAR WHEN DISPUTES ARISE REGARDING INHERITANCE PROPERTY

Hadith Imam Tirmidzi Number 2986

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ فِيهَا مُسْلِمٌ فَلَمَّا قَدِمْنَا بِتَرْكِتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُحَوَّصًا بِالذَّهَبِ فَأَخْلَفَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ وَجَدَ الْجَامُ بِمَكَّةَ فَقِيلَ اشْتَرَيْنَاهُ مِنْ عَدِيِّ وَتَمِيمٍ فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَأَنَّ الْجَامَ لِصَاحِبِهِمَا قَالَ وَفِيهِمْ نَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ ابْنِ أَبِي زَائِدَةَ

Narrated to us [Sufyan bin Waki'] has told us [Yahya bin Adam] from [Ibnu Abi Za'idah] from [Muhammad bin Abu Al Qasim] from [Abdul Malik bin Sa'id] from [His father] from [Ibnu Abbas] he said : "Someone from Bani Sahm came out with Tamim Ad Dari and Adi bin Badda`, then someone from Bani Sahm died in an area where there were no Muslims. When we came to bring his relics, they lost a glass made of silver plated with gold. Rasulullah peace be upon him then asked both of them to swear, it turned out the glass was found in Mecca, it was said: "We bought it from Adi and Tamim." Then two of the guardians of the Sahm people stood up and swore in the name of Allah that our testimony was more truthful than theirs. both of them, and that the glass belonged to their friend." Ibn Abbas said : "Regarding their problem, the verse was sent down O you who believe, if one of you faces death, while he is about to make a will, then let (the will) be witnessed by two just people among you. QS Al Ma'idah: 109. Abu Isa said : This hadith is Hasan Gharib and this is the hadith of Ibn Abu Za'idah.

PUNISHMENT FOR THOSE WHO TREAT GOD'S FAVOR

Hadith Imam Tirmidzi Number 2987

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ خَلَّاسٍ بْنِ عَمْرٍو عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزِلَتْ الْمَائِدَةُ مِنَ السَّمَاءِ خُبْزًا وَلَحْمًا وَأُمِرُوا أَنْ لَا يَخُونُوا وَلَا يَدْخِرُوا لِغَدٍ فَخَانُوا وَادَّخَرُوا وَرَفَعُوا لِغَدٍ فَمَسَحُوا قِرْدَةً وَخَنَازِيرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَدْ رَوَاهُ أَبُو عَاصِمٍ وَغَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ خَلَّاسٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ مَوْقُوفًا وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ وَلَا نَعْلَمُ لِلْحَدِيثِ الْمَرْفُوعِ أَصْلًا

Narrated to us [Al Hasan bin Qaza'ah Al Bashri] has told us [Sufyan bin Hubaib] has told us [Sa'id] from [Qatadah] from [Khalas bin 'Amru] from ['Ammar bin Yasir] he said : Rasulullah peace be upon him said: "Food dishes came down from the sky in the form of bread and meat, they were ordered not to betray and not to save for tomorrow. But they betrayed and saved and they raised for the next day. Then their faces were changed into the form of monkeys and pigs." Abu Isa said : This hadith is gharib. [Abu 'Ashim] and others narrated it from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Khalas] from ['Ammar bin Yasir] in a mauquf manner and we do not know it marfu' except from the hadith of Al Hasan bin Qaza'ah. Narrated to us [Humaid bin Mas'adah] has told us [Sufyan bin Hubaib] from [Sa'id bin Abu 'Arubah] like the above hadith, but he does not understand it. This is more authentic than the hadith of Al Hasan bin Qaza'ah and we do not know this hadith is marfu' at all.

THE STORY OF THE PROPHET ISA AND HIS FOLLOWERS

Hadith Imam Tirmidzi Number 2988

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُوسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ يَلْقَى عِيسَى حُجَّتَهُ فَلَقَاهُ اللَّهُ فِي قَوْلِهِ { وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ } قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقَاهُ اللَّهُ { سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ } الْآيَةِ كُلَّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan bin 'Uyainah] from ['Amru bin Dinar] from [Thawus] from [Abu Hurairah] he said : "Isa expressed his evidence and then Allah answered him as stated in His Word. And (Remember) when Allah said: "O isa, son of Mary, did you say to people: 'Make me and my mother two gods besides Allah?' Ma'idah; 116. The verse in its entirety says;

THE LAST LETTER THAT WAS DELIVERED WAS LETTER AL MAIDAH Hadith Imam Tirmidzi Number 2989

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ حُيَّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ آخِرُ سُورَةٍ أُنْزِلَتْ الْمَائِدَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ آخِرُ سُورَةٍ أُنْزِلَتْ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ بَعْدَ الْمَائِدَةِ

Narrated to us [Qutaibah] has told us [Abdullah bin Wahb] from [Huyai] from [Abu Abdurrahman Al Hubali] from [Abdullah bin 'Amru] he said : "The last letter revealed was the letter Al Ma'idah." Abu Isa said that this hadith is hasan gharib. And narrated from Ibn Abbas, he said : "The last letter that came down was When Allah's help and victory has come. QS An Nasr: 1, which is after the letter Al Ma'idah.

LIES AGAINST GOD'S VERSES Hadith Imam Tirmidzi Number 2990

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ عَنْ عَلِيَّ بْنِ أَبِي جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَا نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ فَأَنْزَلَ اللَّهُ تَعَالَى {فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ} حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ نَاجِيَةَ أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَلِيٍّ وَهَذَا أَصَحُّ

Narrated to us [Abu Kuraib] has told us [Mu'awiyah bin Hisham] from [Sufyan] from [Abu Ishaq] from [Najiyah bin Ka'ab] from [Ali] that Abu Jahl once said to the Prophet peace be upon him ; "Indeed, we do not deny you, but we deny (the religion) that you bring." Then Allah Ta'ala sent down Because they actually did not lie to you, but the unjust people denied the verses of Allah QS Al An'am: 33. Narrated to us [Ishaq bin Mansur] has told us [Abdurrahman bin Mahdi] from [Sufyan] from [Abu Ishaq] from [Najiyah] that Abu Jahl once said to the Prophet peace be upon him , then he mentioned like a hadith above, but did not mention; "From Ali." And this is more authentic.

PRAYER OF THE PROPHET SAW WHEN RESPONDING TO THE DESCRIPTIONS OF THE VERSES OF PUNISHMENT Hadith Imam Tirmidzi Number 2991

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَعُوذُ بِوَجْهِكَ فَلَمَّا نَزَلَتْ {أَوْ يَلْبِسْكُمْ شَيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ} قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَاتَانِ أَهْوَنُ أَوْ هَاتَانِ أَيْسَرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from ['Amru bin Dinar] he heard [Jabir bin Abdullah] he said: "When this verse comes down, say: 'He is the one who has the power to send punishment on you from above you or from under your feet. QS Al Ma'idah: 65, Rasulullah sallallahu 'alahu 'alaihi wasallam prayed: "O Allah, I seek refuge in Your face," but when it comes down Or he will mix you in groups (which conflict with each other) and feel for some of you the ferocity of others. QS Al An'aam: 65, he said: "These two verses are lighter or these two verses are easier."

Hadith Corroboration
Imam Ahmad : 13796

EXPLANATION OF THE VERSE THE AZAB HAS NOT ARRIVED YET Hadith Imam Tirmidzi Number 2992

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ الْعَسَّائِيِّ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْآيَةِ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Al Hasan bin 'Arafah] has told us [Isma'il bin Ayyasy] from [Abu Bakr bin Abu Maryam Al Ghassani] from [Rashid bin Sa'd] from [Sa'd bin Abu Waqqash] from the Prophet peace be upon him regarding this verse Say: 'He is the one who has the power to send punishment upon you, from above you or from under your feet QS Al Ma'idah: 65, he said: "Remember, actually it will happen, while the explanation has not yet arrived at all." Abu Isa said that this hadith is hasan gharib.

EXPLANATION OF THE MEANING OF INJUSTICE IN THE QURAN Hadith Imam Tirmidzi Number 2993

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا نَزَلَتْ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ وَأَيْنَا لَا يَظْلِمُ نَفْسَهُ قَالَ لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشَّرْكُ أَلَمْ تَسْمَعُوا مَا قَالَ لَقْمَانُ لِابْنِهِ {يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Khusyram] has told us [Isa bin Yunus] from [Al A'masy] from [Ibrahim] from ['Alqamah] from [Abdullah] he said : "When the verse revealed: Those who

believe and do not mix their faith with injustice in QS Al An'am: 82, the Muslims felt heavy about it and asked; "O Messenger of Allah, is there any among us who has never wronged himself?" He said: "That's not what it means, it means shirk, didn't you hear what Luqman said to his son? O my son, do not associate partners with Allah, indeed shirk is a great injustice. QS Luqman: 13. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 3408, 3826, 4019, 13527

Imam Bukhari : 31, 3110, 3174, 3175, 4263, 4403, 6407, 6424

Imam Muslim : 178

Imam Tirmidzi : 2993

Imam Darimi : 389

THE EXPLANATION OF GOD CANNOT BE SEEN IN THE WORLD

Hadith Imam Tirmidzi Number 2994

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ كُنْتُ مُتَكِيًا عِنْدَ عَائِشَةَ فَقَالَتْ يَا أَبَا عَائِشَةَ ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ { لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ } وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ { وَكُنْتُ مُتَكِيًا فَجَلَسْتُ فَقُلْتُ يَا أُمُّ الْمُؤْمِنِينَ أَنْظِرِيْنِي وَلَا تُعْجِلِيْنِي أَلَيْسَ يَقُولُ اللَّهُ تَعَالَى { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى } { وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ } قَالَتْ أَنَا وَاللَّهِ أَوَّلُ مَنْ سَأَلَ عَنْ هَذَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا ذَاكَ جِبْرِيلُ مَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ يَقُولُ اللَّهُ { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ } وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ { قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَسْرُوقُ بْنُ الْأَجْدَعِ يُكْنَى أَبَا عَائِشَةَ وَهُوَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ وَكَذَا كَانَ اسْمُهُ فِي الدِّيَوَانِ

Narrated to us [Ahmad bin Mani'] has told us [Ishaq bin Yusuf] has told us [Dawud bin Abu Hind] from [Ash Sha'bi] from [Masruq] he said : "I leaned close to 'Aisyah then ['Aisyah] said: "O Abu Aisyah, three things, whoever says one of them, means he has told a big lie in the name of Allah, namely; whoever thinks that Muhammad has seen his Rabb is lying in the name of Allah, while Allah says He cannot be reached by eye sight, while he can see everything that is visible; and he is the Most Subtle, the All-Knowing QS Al An'am: 103, And it is impossible for anyone that Allah should speak to him except by means of revelation or behind a veil QS Ash Shura: 51." At first I leaned back, then I sat down, I said : "O Ummul Mu'minin, wait for me, don't rush, didn't Allah Ta'ala say And Verily Muhammad has seen Jibril (in his original form) at that time another QS An Najm: 13 And indeed Muhammad saw Gabriel on the bright horizon QS At Takwiir: 23. 'Aisyah said : "By Allah, I was the first to

ask the Messenger of Allah (peace and blessings of Allah be upon him), then he answered: "Indeed he was Gabriel, I never saw him in his (original) created form except the second time, I saw him descend from the sky, the size of his form covered (the distance) between the heavens and the earth and whoever thinks that Muhammad is hiding something that Allah has revealed to him, means he has told a big lie in the name of Allah. Allah said: O messenger, convey what has been sent down to you from your Rabb. QS Al Ma'idah: 67, And whoever thinks that he knows something the next day, means he has told a big lie in the name of Allah. Allah says: 'There is no one in the heavens and the earth who knows the unseen, except Allah. QS An Naml: 65. Abu Isa said : This hadith is hasan sahih . Masruq bin Al Ajda' kun-yah (nickname) is Abu Aisyah, he is Masruq bin Abdurrahman. That's how his name is mentioned in Ad Diiwaan.

Hadith Corroboration
Imam Ahmad : 24030

THE REASON FOR THE DOWN OF THE VERSE ABOUT PURCHASING Hadith Imam Tirmidzi Number 2995

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ الْحَرِثِيُّ حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّاؤِيُّ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَتَى أَنَسُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ أَتَأْكُلُ مَا نَقْتُلُ وَلَا نَأْكُلُ مَا يَقْتُلُ اللَّهُ فَأَنْزَلَ اللَّهُ { فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ إِلَى قَوْلِهِ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ عَبَّاسٍ أَيْضًا وَرَوَاهُ بَعْضُهُمْ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Muhammad bin Musa Al Bashri Al Harasy] has told us [Ziyad bin Abdullah Al Bakka`i] has told us [Atha` bin As Sa`ib] from [Sa'id bin Jubair] from [Abdullah bin Abbas] he said : "People came to the Prophet peace be upon him , then said: "O Messenger of Allah, do we eat (animals) that we slaughter while we do not eat those that Allah slaughters?" Then Allah sent down So eat the (halal) animals that are mentioned by the name of Allah when slaughtering them, if you believe in His verses - up to His words - And if you obey them, indeed you will certainly be idolaters. QS Al An`am: 118-121. Abu Isa said : This hadith is hasan gharib. This hadith was also narrated from Ibn Abbas through another sanad.

REVELATIONS ABOUT HARAM AND POWER Hadith Imam Tirmidzi Number 2996

حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ

عَبْدُ اللَّهِ قَالَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ {
قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ الْآيَةَ إِلَى قَوْلِهِ لَعَلَّكُمْ تَتَّقُونَ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ

Narrated to us [Al Fadll bin Ash Shabbah Al Baghdadi] has told us [Muhammad bin Fudhail] from [Dawud Al Audi] from [Ash Sya'bi] from ['Alqamah] from [Abdullah] he said : "Whoever wants to see the page (revelation) which contains the seal of Muhammad shallallahu 'alaihi wasallam, should read this verse. Say: 'Let me recite what is forbidden to you by your Rabb - up to His word - So that you will be pious QS Al An`aam: 151-153. Abu Isa said that this hadith hasan gharib.

THE SUNRISE FROM ITS SETTING PLACE

Hadith Imam Tirmidzi Number 2997

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ} قَالَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ

Narrated to us [Sufyan bin Waki'] has told us [my father] from [Ibn Abu Laila] from ['Athiyah] from [Abu Sa'id] from the Prophet peace be upon him about the words of Allah 'azza wajalla Or the arrival of several verses of your Rabb QS Al An`am: 158, He said: "The sun rises from its setting." Abu Isa said : This hadith is hasan gharib. Others narrated it, but did not understand it.

Hadith Corroboration
Imam Ahmad : 11500

THREE THINGS THAT SIGNIFY THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 2998

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنْ فُضَيْلِ بْنِ غَزْوَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ إِذَا خَرَجْنَ لَمْ {يَنْفَعْ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ} الْآيَةُ الدَّجَالُ وَالْدَّابَّةُ
وَطُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ أَوْ مِنْ مَغْرِبِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ
الْكُوفِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ

Narrated to us ['Abd bin Humaid] related to us [Ya'la bin 'Ubaid] from [Fudlail bin Ghazwan] from [Abu Hazim] from [Abu Hurairah] from the Prophet (peace and blessings of Allah be upon him) who said: "Three things, if they happen, the faith of a person who did not believe in the verses (of Allah) will be of no use to him: the emergence of the Dajjal, a creeping

creature, and the rising of the sun from the west or from its setting." Abu Isa said that this hadith is hasan sahih.

Hadith Corroboration

:

Imam Ahmad : 6586, 6864, 7791, 7952, 7952, 8092, 8092, 8244, 8494, 8494, 8495, 8807, 8910, 8910, 9376, 10229, 10439, 11500, 15555, 15555, 15557, 15558, 15558, 17399, 19450

Imam Bukhari : 4269, 4270, 6025

Imam Muslim : 226, 227, 5162, 5162, 5163, 5163, 5234, 5234

Imam Abu Dawud : 3756, 3756, 3757, 3757, 3758

Imam Tirmidzi : 2109, 2109, 2998, 2998

Imam Ibnu Majah : 4031, 4031, 4045, 4045, 4046, 4046, 4058, 4059, 4059, 4060

REWARDS FOR GOOD AND CRIME DEEDS

Hadith Imam Tirmidzi Number 2999

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَقَوْلُهُ الْحَقُّ إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا فَإِنْ تَرَكَهَا وَرَبَّمَا قَالَ لَمْ يَعْمَلْ بِهَا فَاكْتُبُوهَا لَهُ حَسَنَةً ثُمَّ قَرَأَ { مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] he said : that the Messenger of Allah sallallahu 'alahi wasallam said: "Allah 'azza wajalla says, while His word is truth; 'If My servant intends (practices) one good thing, then write one good thing for him, but if he does it, write for him ten similar good things. And if he intends one evil thing, do not write it until he has done it, if he does it, then write it as a similar evil, but if (the evil) If he leaves it or doesn't do it, then write it as a favor for him." then he read: Whoever brings good deeds, for him (reward) ten times his deeds QS Al An'am: 160. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

:

Imam Ahmad : 4036, 6898, 7181, 7870, 8957, 9337, 9618, 9787, 10061, 10136, 10275

Imam Bukhari : 40, 6010, 6947

Imam Muslim : 183, 184, 185, 186, 187, 1945

Imam Tirmidzi : 695, 2999

Imam Nasa'i : 2185

Imam Ibnu Majah : 1628, 3813

Imam Malik : 603

Imam Darimi : 1824, 2667, 2706

VERSES ABOUT MOUNTAINS DESTROYED BECAUSE OF GOD'S PRESENCE

Hadith Imam Tirmidzi Number 3000

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ { فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا } قَالَ حَمَّادٌ هَكَذَا وَأَمْسَكَ سُلَيْمَانُ
بِطَرَفِ إِبْهَامِهِ عَلَى أُنْمَلَةٍ إِصْبَعِهِ الْيُمْنَى قَالَ فَسَاخَ الْجَبَلُ { وَخَرَّ مُوسَى صَعِقًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ حَدَّثَنَا
مُعَاذُ بْنُ مُعَاذٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ هَذَا حَدِيثٌ حَسَنٌ
[Abdullah bin Abdurrahman] has related to us [Sulaiman bin Harb] has related to us [Hammad bin Salamah] from [Tsabit] from [Anas] that the Prophet sallallahu 'alahu 'alaihi
wasallam recited this verse When his Lord appeared to the mountain, He made it crumble to
pieces. QS Al An'am: 143. Hammad said this, and Sulaiman put his thumb on the joint of his
right (little) finger, he said: The mountain sank 'And Moses fell unconscious'. QS Al An'am:
143. Abu Isa said that this hadith is hasan sahih gharib. We only know it from the hadith of
Hammad bin Salamah. Narrated to us [Abdul Wahab Al Warraq Al Baghdadi] has told us
[Mu'adz bin Mu'adz] from [Hammad bin Salamah] from [Tsabit] from [Anas] from the
Prophet peace be upon him like this and this hadith hasan.

Hadith Corroboration
Imam Ahmad : 11812, 12701

THE CREATION OF MAN AND THE DETERMINATION OF HIS DESTINY Hadith Imam Tirmidzi Number 3001

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ ابْنِ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ
بْنِ زَيْدٍ بِنِ الْحَطَّابِ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سِئِلَ عَنْ هَذِهِ الْآيَةِ { وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي
آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا
عَنْ هَذَا غَافِلِينَ } فَقَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَأَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ
وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ
يَعْمَلُونَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ إِذَا خَلَقَ
الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ وَإِذَا
خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ اللَّهُ النَّارَ قَالَ
أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمُسْلِمٌ بْنُ يَسَارٍ لَمْ يَسْمَعْ مِنْ عُمَرَ وَقَدْ ذَكَرَ بَعْضُهُمْ فِي هَذَا الْإِسْنَادِ بَيْنَ مُسْلِمِ
بْنِ يَسَارٍ وَبَيْنَ عُمَرَ رَجُلًا مَجْهُولًا

Narrated to us [Al Ashari] has told us [Ma'an] has told us [Malik bin Anas] from [Zaid bin
Abu Unaisah] from [Abdulhamid bin Abdurrahman bin Zaid bin Al Khathtahab] from
[Muslim bin Yasar Al Juhani] that [Umar bin Al Khathtahab] was once asked about the verse

"And (remember), when your Rabb brought forth the descendants of the children of Adam from their flesh and Allah took testimony against their souls (saying): 'Am I not your Rabb?' They answered: 'Yes (You are our Rabb), we are witnesses.' (We do this) so that on the Day of Resurrection you will not say: 'Indeed we (the children of Adam) were those who were heedless of this (the oneness of the Rabb).'" (Al A'raaf: 172) Umar said: I heard the Messenger of Allah peace be upon him was asked about it and he answered: "Indeed, Allah created Adam then He rubbed his back with His right hand and brought forth offspring, after that said: 'I created them all to (inhabit) paradise and with the deeds of the people of paradise.' Then He stroked his back, then offspring came out from him, after which He said: 'I created them to (inhabit) hell and with the deeds of the experts in hell'." Then there were people who asked: O Messenger of Allah, then what is the use of doing good deeds? He answered: "Indeed, if Allah creates servants as members of heaven, He will guide them to do good deeds with the people of heaven until they die in such a state and then Allah will enter them into heaven. Meanwhile, if He creates servants as experts in hell, He will guide them to do good deeds with the deeds of members of hell until they die in such conditions and then Allah will put them in hell." Abu Isa said: This hadith is hasan. Muslim ibn Yasar did not hear from Umar. Some of them mentioned someone unknown in this chain of narration between Muslim ibn Yasar and Umar.

Hadith Corroboration

Imam Ahmad : 19, 16035, 16036, 18993, 19023, 26215

Imam Bukhari : 6107, 6996

Imam Muslim : 4789

Imam Abu Dawud : 4086

Imam Tirmidzi : 3001

Imam Ibnu Majah : 2133

THE CREATION OF ADAM AND THE DETERMINATION OF HUMAN AGE

Hadith Imam Tirmidzi Number 3002

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نَعِيمٍ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيَاضًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ أَيُّ رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبَيَضُ مَا بَيْنَ عَيْنَيْهِ فَقَالَ أَيُّ رَبِّ مَنْ هَذَا فَقَالَ هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ فَقَالَ رَبِّ كَمْ جَعَلْتَ عُمُرَهُ قَالَ سِتِّينَ سَنَةً قَالَ أَيُّ رَبِّ زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا قُضِيَ عُمُرُ آدَمَ جَاءَهُ الْمَلَكُ الْمَوْتِ فَقَالَ أَوَلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ أَوَلَمْ تُعْطِهَا ابْنُكَ دَاوُدَ قَالَ فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنُسِيَ آدَمُ فَنُسِيتْ ذُرِّيَّتُهُ وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abd bin Humaid] has told us [Abu Nu'aim] has told us [Hisyam bin Sa'ad] from [Zaid bin Aslam] from [Abu Salih] from [Abu Hurairah] said: Rasulullah peace be upon him said: "When Allah created Adam, He rubbed his back and from his back fell every soul that Allah created from Adam's descendants until the Day of Resurrection and He made a flash of light between the eyes of each one of them, then they were presented to Adam, he asked: 'O Rabb, who are they?' Allah answered: 'They are your descendants' death came to him and said: Isn't it? I still have forty years left. The angel of death said: Didn't you give it to your son, Dawud? Adam denied it and his descendants also denied it. Adam was made to forget and his descendants were also made to forget. Adam was wrong and his descendants were also wrong." Abu Isa said: This hadith is hasan sahih . It was narrated through another sanad from Abu Hurairah from the prophet peace be upon him.

Hadith Corroboration
Imam Ahmad : 2157
Imam Abu Dawud : 4086

NAME OF HAWWA'S CHILD CALLED IBIS

Hadith Imam Tirmidzi Number 3003

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا حَمَلَتْ حَوَاءُ طَافَ بِهَا إِبْلِيسُ وَكَانَ لَا يَعِيشُ لَهَا وَلَكَدْ فَقَالَ سَمِيَهُ عَبْدَ الْحَارِثِ فَسَمَّيْتُهُ عَبْدَ الْحَارِثِ فَعَاشَ وَكَانَ ذَلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ إِبْرَاهِيمَ عَنْ قَتَادَةَ وَرَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ الصَّمَدِ وَلَمْ يَرْفَعْهُ عُمَرُ بْنُ إِبْرَاهِيمَ شَيْخٌ بَصْرِيٌّ

Narrated to us [Muhammad bin Al Mustanna] has narrated to us [Abdush Shamad bin Abdulwarith] has narrated to us [Umar bin Ibrahim] from [Qatadah] from [Al Hasan] from [Samurah] from the Prophet peace be upon him said: "When Hawwa was pregnant, Iblis came to her and she (Hawwa) had not had any living children, so Iblis said to her: Name him Abdulharith. He lived and that is part of the revelation and command of Satan." Abu Isa said that this hadith is hasan gharib. We do not know it marfu' except from the hadith of Umar bin Ibrahim from Qatadah. Some of them narrated from Abdush Shamad but did not marfu' it. Umar bin Ibrahim was a teacher of Basrah.

Hadith Corroboration
Imam Ahmad : 19258

THE SWORD EVENT ON THE DAY OF BADAR

Hadith Imam Tirmidzi Number 3004

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ لَمَّا كَانَ

يَوْمَ بَدْرٍ جِئْتُ بِسَيْفٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ نَحْوَ هَذَا هَبْ لِي هَذَا السَّيْفَ فَقَالَ هَذَا لَيْسَ لِي وَلَا لَكَ فَقُلْتُ عَسَى أَنْ يُعْطَى هَذَا مَنْ لَا يُبْلِي بَلَاءِي فَجَاءَنِي الرَّسُولُ فَقَالَ إِنَّكَ سَأَلْتَنِي وَلَيْسَ لِي وَإِنَّهُ قَدْ صَارَ لِي وَهُوَ لَكَ قَالَ فَتَزَلَّتْ {يَسْأَلُونَكَ عَنِ الْأَنْفَالِ} الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ سِمَاكُ بْنُ حَرْبٍ عَنْ مُضْعَبٍ أَيْضًا وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ

Narrated to us [Abu Kuraib] narrated to us [Abu Bakr bin Ayyash] from [Ashim bin Bahdalah] from [Mush'ab bin Sa'ad] from [his father] who said: On the day of the Battle of Badr, I brought a sword to the Messenger of Allah, peace be upon him, and said: "O Messenger of Allah, indeed Allah has healed my heart from the polytheists (or words to that effect), and I ask you to give me this sword." He replied: "This sword is neither mine nor yours." I hoped he would give it to me because no one fought as fiercely as I did. Then the Messenger of Allah came to me and said, "You asked me for something that was not mine, but now it has become mine, and I will give it to you." Then the verse was revealed: "They ask you about the spoils of war." (Al-Anfal: 1). Abu Isa said that this hadith is hasan sahih. And [Simak bin Harb] narrated it from [Mush'ab] as well. And in the chapter from Ubadah bin Ash Shamit

ORDER TO ATTACK THE CARAVAN AFTER THE BATTLE OF BADAR Hadith Imam Tirmidzi Number 3005

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَمَا فَرَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَدْرٍ قِيلَ لَهُ عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ قَالَ فَتَنَادَاهُ الْعَبَّاسُ وَهُوَ فِي وَثَاقِهِ لَا يَصْلُحُ وَقَالَ لِأَنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَكَ قَالَ صَدَقْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid] has told us [Abdurrazzaq] from [Isra'il] from [Simak] from [Ikrimah] from [Ibn Abbas] said: After the Messenger of Allah peace be upon him of the battle of Badr, it was said to him: Let your majesty (attack) the caravan, it is not protected by anything. Then Abbas called him, who at that time Abbas was being tied up, said Abbas: It is not appropriate. Because Allah has promised one of the two groups and He has given what He promised to the king. He said: "You are right." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 1918

PRAYER OF THE PROPHET SAW AT THE WAR OF BADAR Hadith Imam Tirmidzi Number 3006

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمرُ بْنُ يُونسَ اليمامي حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ حَدَّثَنَا عَبْدُ
 اللَّهِ بْنُ عَبَّاسٍ حَدَّثَنَا عُمرُ بْنُ الْخَطَّابِ قَالَ نَظَرَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ
 وَأَصْحَابُهُ ثَلَاثُ مِائَةٍ وَبِضْعَةُ عَشَرَ رَجُلًا فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ
 يَهْتِفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِنِي مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا
 تُعْبُدُ فِي الْأَرْضِ فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَاذَا يَدِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكَبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ
 فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكَبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ فَقَالَ يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشِدَتَكَ رَبِّكَ إِنَّهُ سَيُنْجِزُ لَكَ مَا
 وَعَدَكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْمَلَائِكَةِ
 مُرْدِفِينَ } فَأَمَدَّهُمُ اللَّهُ بِالْمَلَائِكَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عُمرَ إِلَّا مِنْ
 حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ أَبِي زُمَيْلٍ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنْفِيُّ وَإِنَّمَا كَانَ هَذَا يَوْمَ بَدْرٍ

Narrated to us [Muhammad bin Basyar] has told us [Umar bin Yunus Al Yamami] has told us [Ikrimah bin Ammar] has told us [Abu Zumail] has told us [Abdullah bin Abbas] has told us [Umar bin Al Khaththab] said: The Prophet peace be upon him saw the polytheists numbering a thousand people while his companions numbered three hundred and more than a dozen people, then he faced the Qibla then raising his hands while praying: ALLOOHUMMA ANJIZ LII MAA WA'ADTANII, ALLOOHUMMA IN TUHLIK HAADZIHIL 'ISHOOBATA MIN AHLIL ISLAAM, LAA TU'BAD FIL ARDHI "O Allah, give me everything you have promised me, O Allah, bring everything you have promised me, O Allah, if you destroy these Muslims, surely no one will worship you in the face anymore this earth," he didn't He kept praying and raising his hands until his shawl fell from his shoulders, then Abu Bakr took it and put it back on his shoulders, then he (as if) hugged him from behind and said: O Prophet of Allah, it is enough for you to make your request because He will surely give you all that has been promised. Then Allah revealed "(Remember), when you asked for help from your Lord, then He gave you permission: 'Indeed, I will bring upon you a thousand angels in succession.'" (Al Anfaal: 9) Abu Isa said that this hadith is hasan sahih gharib, we do not know it from the hadith of Umar except from the hadith of Ikrimah bin Ammar from Abu Zumail. Abu Zumail's name is Simak Al Hanafi. This happened at the Battle of Badr.

Hadith Corroboration
 Imam Ahmad : 203, 216
 Imam Muslim : 3309

SECURITY GUARANTEE FOR THE UMMAT OF THE PROPHET SAW

Hadith Imam Tirmidzi Number 3007

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ عَبَادِ بْنِ يُوسُفَ عَنْ أَبِي بُرْدَةَ
 بْنِ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزَلَ اللَّهُ عَلَيَّ أَمَانِينَ لِأُمَّتِي { وَمَا كَانَ اللَّهُ

لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ {فَإِذَا مَضَىٰ تَرَكْتُ فِيهِمْ الْإِسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ هَذَا حَدِيثٌ غَرِيبٌ وَإِسْمَاعِيلُ بْنُ مُهَاجِرٍ يُضَعِّفُ فِي الْحَدِيثِ

Narrated to us [Sufyan bin Waki'] has told us [Ibn Numair] from [Ismail bin Ibrahim bin Muhajir] from [Abbad bin Yusuf] from [Abu Burdah bin Abu Musa] from [his father] said: Rasulullahpeace be upon him said: "Allah sent down two guarantees of security to me for my ummah: 'And Allah will never punish them, while you (Muhammad) are there. between them, and Allah will not punish them while they ask for forgiveness.'" (Al Anfaal: 33) and when I die, I leave istighfar for them until the Day of Resurrection." This hadith is gharib. Ismail bin Muhajir is weakened in the hadith.

Hadith Corroboration
Imam Ahmad : 2639
Imam Bukhari : 4281

THE POWER OF ARCHERY ACCORDING TO THE PROPHET SAW Hadith Imam Tirmidzi Number 3008

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ رَجُلٍ لَمْ يُسَمِّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} قَالَ أَلَا إِنَّ الْقُوَّةَ الرَّئِي ثَلَاثَ مَرَّاتٍ أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ الْأَرْضَ وَسَتَكْفُونَ الْمُؤْنَةَ فَلَا يَعْجِزَنَّ أَحَدُكُمْ أَنْ يُلْهُو بِأَسْهُمِهِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ رَوَاهُ أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَحَدِيثُ وَكِيعٍ أَصَحُّ وَصَالِحُ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ وَقَدْ أَدْرَكَ ابْنَ عُمَرَ

Narrated to us [Ahmad bin Mani'] has told us [Waki'] from [Usamah bin Zaid] from [Salih bin Kaisan] from [an unnamed person] from [Uqbah bin Amir] that the Messenger of Allahpeace be upon him read this verse on the pulpit: "And prepare to face them whatever strength you can." (Al Anfaal: 60) then said: "Know that strength is archery (he repeated his words three times). Know that Allah will give you victory on this earth and there will be enough food for you, so don't let any of you get bored playing with his arrows." Abu Isa said: Some of them narrated this hadith from [Usamah bin Zaid] from [Salih bin Kaisan]. And narrated by Usamah and several people from Uqbah bin Amir. The Waki' hadith is more authentic. Salih bin Kaisan did not meet Uqbah bin Amir and he met Ibnu Umar.

SHOULD PRISONERS OF WAR BE TREATED BEFORE ELIMINATING THE ENEMY Hadith Imam Tirmidzi Number 3009

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيَءٌ بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى فَذَكَرَ فِي الْحَدِيثِ قِصَّةَ طَوِيلَةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَا رَأَيْتَنِي فِي يَوْمٍ أَخَوْفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ مَنِي فِي ذَلِكَ الْيَوْمِ قَالَ حَتَّى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا سُهَيْلَ ابْنَ الْبَيْضَاءِ قَالَ وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ { مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ } إِلَى آخِرِ الْآيَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ لَمْ يَسْمَعْ مِنْ أَبِيهِ

Narrated to us [Hannad] has related to us [Abu Mu'awiyah] from [Al A'mash] from [Amru bin Murrah] from [Abu Ubaidah bin Abdullah] from [Abdullah bin Mas'ud] said: When the battle of Badr took place and the prisoners were brought, the Messenger of Allah (peace and blessings of Allah be upon him) asked: "What do you think about these prisoners?" (The story is mentioned in a long hadith) he said: "Let not one of them be released except by ransom or by being killed." Abdullah bin Mas'ud said: Except Suhail bin Al Baidha, O Messenger of Allah, because I have heard that he has embraced Islam. He was silent. (Abdullah bin Mas'ud) said: I have never experienced fear that stones might rain down from the sky upon me except at that time, so he said: "Yes, except Suhail bin Al Baidha," then the verse was revealed which coincided with Umar's words: "It is not proper for a Prophet to have captives before he can defeat his enemy on earth." (Al Anfaal: 67) Abu Isa said that this hadith is hasan.

JUDGMENT FOR SPOILED WAR PROPERTY BEFORE IT IS LEGAL

Hadith Imam Tirmidzi Number 3010

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنِي مُعَاوِيَةُ بْنُ عَمْرِو عَنْ زَائِدَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ سِوِ الرَّءُوسِ مِنْ قَبْلِكُمْ كَأَنْتُمْ تَنْزِلُ نَارٌ مِنَ السَّمَاءِ فَتَأْكُلُهَا قَالَ سُلَيْمَانُ الْأَعْمَشُ فَمَنْ يَقُولُ هَذَا إِلَّا أَبُو هُرَيْرَةَ الْآنَ فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَقَعُوا فِي الْغَنَائِمِ قَبْلَ أَنْ تَحِلَّ لَهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى { لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ

Narrated to us that [Abdu bin Humaid] has told me that [Mu'awiyah bin Amru] from [Za'idah] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him said: "The spoils of war were not permitted to anyone before you because they were immediately consumed by fire that came down from the sky." Sulaiman al A'masy said: No one said this except Abu Hurairah and when the battle of Badr occurred they (scrambled) to take the ghanimah before Allah made it legal. Then Allah revealed the verse:

"If there had not been a previous decree from Allah, you would have suffered a great torment because of the ransom you took." (Al Anfaal: 68) Abu Isa said that this hadith hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 7124

REASONS FOR COMPILING THE LETTER AL ANFAAL AND AL BARA'AH WITHOUT THE BASMALAH SEPARATION

Hadith Imam Tirmidzi Number 3011

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُوسُفَ قَالُوا حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ حَدَّثَنَا يَزِيدُ الْفَارِسِيُّ حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ قُلْتُ لِعُثْمَانَ بْنِ عَقَّانَ مَا حَمَلَكَمْ أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَنَانِي وَإِلَى بَرَاءَةٍ وَهِيَ مِنَ الْمِئِينَ فَقَرَنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوْلِ مَا حَمَلَكَمْ عَلَى ذَلِكَ فَقَالَ عُثْمَانُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ تَنْزِيلُ عَلَيْهِ السُّورُ ذَوَاتِ الْعَدَدِ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ فَيَقُولُ ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا وَإِذَا نَزَلَتْ عَلَيْهِ الْآيَةُ فَيَقُولُ ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا أُنْزِلَتْ بِالْمَدِينَةِ وَكَانَتْ بَرَاءَةٌ مِنْ آخِرِ الْقُرْآنِ وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا فَظَنَنْتُ أَنَّهَا مِنْهَا فَقَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَوَضَعْتُهَا فِي السَّبْعِ الطُّوْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَوْفٍ عَنْ يَزِيدَ الْفَارِسِيِّ عَنْ ابْنِ عَبَّاسٍ وَيَزِيدَ الْفَارِسِيُّ هُوَ مِنَ التَّابِعِينَ قَدْ رَوَى عَنْ ابْنِ عَبَّاسٍ غَيْرَ حَدِيثٍ وَيُقَالُ هُوَ يَزِيدُ بْنُ هُرْمَزٍ وَيَزِيدُ الرَّقَاشِيُّ هُوَ يَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ وَهُوَ مِنَ التَّابِعِينَ وَلَمْ يُدْرِكْ ابْنُ عَبَّاسٍ إِنَّمَا رَوَى عَنْ أَنَسِ بْنِ مَالِكٍ وَكِلَاهُمَا مِنْ أَهْلِ الْبَصْرَةِ وَيَزِيدُ الْفَارِسِيُّ أَقْدَمُ مِنْ يَزِيدَ الرَّقَاشِيِّ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id], [Muhammad bin Ja'far], [Ibnu Abi Adi] and [Sahal bin Yusuf] they said: Narrated to us [Auf bin Abu Jamilah] has told us [Yazid Al Farisi] has told us [Ibnu Abbas] said: I once asked Uthman bin Affan: What causes you to tend (classify) Al Anfaal into al Matsani (a letter that has more than a hundred), included Al Baraa`ah in al Mi`in (which is less than a hundred), you put the two close together without writing basmalah as a separator, and included it in As Sab'uth Thiwaal (the seven longest letters) what is really the background? [Uthman] replied: The Messenger of Allah (peace and blessings of Allah be upon him) sometimes revealed to him a surah containing many verses at one time, so when something was revealed to him, he would call some of his scribes and say: "Write all these verses in the surah in which such and such is mentioned," and when a single verse was revealed to him, he would say: "Write

this verse in the surah in which such and such is mentioned," while Al-Anfaal is one of the first surahs to be revealed in Medina, while Al-Baraa`ah is one of the last surahs of the Qur`an, but its content is similar to it (Surat Al-Anfaal), so I consider it part of it. After that, the Messenger of Allah (peace and blessings of Allah be upon him) died, but he did not explain to us that it was part of it, so I placed them close together and did not write the basmalah as a separator and classified them as As-Sab'uth Thiwaal. Abu Isa said that this hadith is hasan sahih, we only know it from the hadith of Auf from Yazid Al-Farisi from Ibn Abbas. Yazid Al Farisi was among the Tabi'in and narrated a hadith other than this from Ibn Abbas. Some say he was Yazid ibn Hurmuz, while Yazid Ar Raqasi was Yazid ibn Aban Ar Raqasi, from the Tabi'in and did not meet Ibn Abbas. He only narrated from Anas ibn Malik, both of whom were residents of Basrah. Yazid Al Farisi preceded Yazid Ar Raqasi.

Hadith Corroboration
Imam Ahmad : 376, 468

THE PROPHET'S SERMON ON THE FAREWELL HAJJ Hadith Imam Tirmidzi Number 3012

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَيْبِ بْنِ عُرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ حَدَّثَنَا أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعِظَ ثُمَّ قَالَ أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ قَالَ فَقَالَ النَّاسُ يَوْمُ الْحَجِّ الْأَكْبَرِ يَا رَسُولَ اللَّهِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلَا وَلَدٌ عَلَى وَالِدِهِ أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ أَلَا وَإِنَّ كُلَّ رَبٍّ فِي الْجَاهِلِيَّةِ مَوْضِعٌ لَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ غَيْرَ رَبِّ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضِعٌ كُلُّهُ أَلَا وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضِعٌ وَأَوَّلُ دَمٍ وَضِعَ مِنْ دِمَاءِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ كَانَ مُسْتَرْضَعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذِيلٌ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِجٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ عُرْقَدَةَ

Narrated to us [Al Hasan bin Ali Al Khallal] has told us [Husain bin Ali Al Ju'fi] from [Za'idah] from [Syabib bin Gharqadah] from [Sulaiman bin Amru bin Al Ahwash] has told us

[my father] that he attended the Wada' pilgrimage with Rasulallahpeace be upon him, he read the hamdalah and praised Allah, gave warning and advice, then said "Day what is the most haram, what is the most haram day, what is the most haram day?" the people answered: The day of the great Hajj, O Messenger of Allah. He said: "Indeed, your blood, your wealth, and your honor are forbidden (must be protected) for you as this day of yours, in this land of yours and in this month is forbidden. Know that no one does evil but it is his own fault, nor does a parent commit evil and his child bear his sin, nor does a child commit evil and his parent bear his sin. Know that a Muslim is a brother to another Muslim, and nothing is lawful for a Muslim except what is lawful for him. Know that all forms of usury in the time of ignorance must be abandoned and for you is the principal wealth that you possess, you do not oppress or are oppressed, also the usury of Abbas bin Abdul Muttalib, all of them must be abandoned. Know that every blood in the time of ignorance must be abandoned and the first blood demand that must be abandoned is the blood of Al Harith bin Abdul Muttalib, who was suckled by a woman from Banu Layth, then Hudail killed him. Know that you should associate with them. (wives) with kindness, because they are ordered to submit to you, you do not have any authority over them other than because of the submission that is required of them, unless they do something abominable (sin) if they do that then separate them from their beds, and beat them with blows that leave no trace. "If they obey you, then don't look for ways to trouble them, in fact you have rights over your wives, and your wives also have rights over you. As for your rights over your wives, it is forbidden for them to spread out mattresses (let them into the house) for people you hate, nor to allow anyone you hate to enter your house, while their right over you is to give you good clothes and food." Abu Isa said that This hadith is hasan sahih . [Abu Al Ahwash] narrated it from [Syabib bin Gharqadah].

Hadith Corroboration

Imam Ahmad : 1932, 3624, 5321, 5347, 5547, 5548, 13846, 14461, 16100, 16101, 17973, 18198, 18376, 18420, 18458, 18459, 19492, 19493, 19512, 19523, 19551, 19562, 19745, 19774

Imam Bukhari : 65, 102, 118, 1623, 1625, 1626, 4053, 4054, 5124, 5583, 5700, 6360, 6361, 6550, 6551, 6552, 6553, 6893

Imam Muslim : 98, 99, 3180

Imam Abu Dawud : 1628, 4066

Imam Tirmidzi : 2119, 3012

Imam Nasa'i : 4056, 4057, 4058, 4059, 4060, 4061, 4062, 4063

Imam Ibnu Majah : 3046, 3932, 3933

Imam Darimi : 1836, 1840

THE DAY OF HAJJ AKBAR IS THE DAY OF QURBA

Hadith Imam Tirmidzi Number 3013

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ أَبِي إِسْحَقَ
عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ يَوْمُ التَّحْرِ

Narrated to us [Abdul Warits bin Abdushshamad bin Abdulwarits] has told us [my father] from [his father] from [Muhammad bin Ishaq] from [Abu Ishaq] from [Al Harith] from [Ali] said: I once asked the Messenger of Allahpeace be upon him about the day of the great Hajj and he answered: "The day of the sacrifice."

Hadith Corroboration

Imam Ahmad : 15322, 22399, 22661

THE DAY OF HAJJ AKBAR IS THE DAY OF QURBAN

Hadith Imam Tirmidzi Number 3014

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ التَّحْرِ قَالَ هَذَا الْحَدِيثُ أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ لِأَنَّهُ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثُ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثُ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ عَنْ الْحَارِثِ عَنْ عَلِيٍّ مَوْقُوفًا

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Abu Ishaq] from [Al Harith] from [Ali] said: The day of the great Hajj is the holiday of sacrifice. Abu Isa said: This hadith is more authentic than the hadith of Muhammad bin Ishaq because this hadith was narrated through another sanad from Abu Ishaq from Al Harith from Ali in a mauquf manner and we do not know of anyone who interpreted it other than that narrated from Muhammad bin Ishaq. [Syu'bah] narrated this hadith from [Abu Ishaq] from [Abdullah bin Murrah] from [Al Harith] from [Ali] in a mauquf manner.

Hadith Corroboration
Imam Ahmad : 15322
Imam Abu Dawud : 1661

THE BAARA'AH LETTER CAN ONLY BE DELIVERED BY THE PROPHET'S FAMILY

Hadith Imam Tirmidzi Number 3015

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَرَاءَةٍ مَعَ أَبِي بَكْرٍ ثُمَّ دَعَاهُ فَقَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي فَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ

Narrated to us [Bundar] has told us [Affan bin Muslim] and [Abdushshamad bin Abdulwarits] both said: Narrated to us [Hammad bin Salamah] from [Simak bin Harb] from [Anas bin Malik] said: The Prophet wanted to send Abu Bakr (to convey) Surat Baraa`ah (at Taubah) then he called him and said: No one should convey this letter except one of my family, " then he called Ali and gave it to him. Abu Isa said that this hadith is hasan gharib. from the hadith of Anas bin Malik.

Hadith Corroboration

SENDING OF THE PROPHET'S LETTER TO THE KINGS

Hadith Imam Tirmidzi Number 3016

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ وَأَمَرَهُ أَنْ يُنَادِيَ بِهِؤُلَاءِ الْكَلِمَاتِ ثُمَّ أَتْبَعَهُ عَلِيًّا فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُصُوءِ فَخَرَجَ أَبُو بَكْرٍ فِرْعَاءً فَظَنَّ أَنَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ عَلِيٌّ فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهِؤُلَاءِ الْكَلِمَاتِ فَانْطَلَقَا فَحَجَّاهُ فَقَامَ عَلِيٌّ أَيَّامَ التَّشْرِيقِ فَنَادَى ذِمَّةُ اللَّهِ وَرَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ فَسَيِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَلَا يُحْجَنَنَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَكَانَ عَلِيٌّ يُنَادِي فَإِذَا عَيِيَ قَامَ أَبُو بَكْرٍ فَنَادَى بِهِاقَالَ أَبُو عَيْسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Isma'il] has told us [Sa'id bin Sulaiman] has told us [Abbad bin Al Awwam] has told us [Sufyan bin Husain] from [Al Hakam bin Utaibah] from [Miqsam] from [Ibn Abbas] said: The Prophet peace be upon him sent Abu Bakr and ordered him to convey these sentences then he sent Ali, when Abu Bakar was part way down the road, he heard the sound of the camel of Rasulullah peace be upon him, al Qaswaa`, then Abu Bakr came out in a state of fear, he thought it was Rasulullah peace be upon him, but it turned out to be Ali. Ali handed over the letter of the Prophet peace be upon him to him and ordered Ali to convey the sentences. The two of them went on pilgrimage. Ali stayed for the day of tasyriq then said: The responsibility of Allah and His Messenger is free from every polytheist, scatter on the face of the earth for four months, let no polytheist perform Hajj after this year, let them not perform Tawaf in Baitullah naked and no one will enter heaven except the believers. Ali called and when he was tired, Abu Bakr stood up and called. Abu Isa said: This hadith is hasan gharib. through this sanad from the hadith of Ibn Abbas.

GIFT MESSAGE FROM ALI DURING HAJJ

Hadith Imam Tirmidzi Number 3017

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ يَثِيعَ قَالَ سَأَلْنَا عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ فِي الْحَجَّةِ قَالَ بُعِثْتُ بِأَرْبَعٍ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةَ أَشْهُرٍ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ وَلَا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي

إِسْحَقَ وَرَوَاهُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيٍّ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ يَثِيعَ عَنْ عَلِيٍّ نَحْوَهُ حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ أَثِيعَ عَنْ عَلِيٍّ نَحْوَهُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى عَنْ ابْنِ عُيَيْنَةَ كِلْتَا الرَّوَايَتَيْنِ يُقَالُ عَنْهُ عَنْ ابْنِ أَثِيعَ وَعَنْ ابْنِ يَثِيعَ وَالصَّحِيحُ هُوَ زَيْدُ بْنُ يَثِيعَ وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدٍ غَيْرَ هَذَا الْحَدِيثِ فَوَهُمَ فِيهِ وَقَالَ زَيْدُ بْنُ أَثِيلٍ وَلَا يُتَابَعُ عَلَيْهِ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Abu Ishaq] from [Zaid bin Yutsai'] said: We asked [Ali], what was sent to you during the Hajj? He answered: I was sent (to convey) four things; You are not allowed to do Tawaf naked, whoever has an appointment with the Prophet peace be upon him, the promise is valid until the time limit and anyone who does not have an agreement, the time limit is four months, will not enter paradise except the souls of believers and the polytheists are not allowed to unite with the Muslims after this year. Abu Isa said: This hadith is hasan sahih from the hadith of Sufyan bin Uyainah from Abu Ishaq. [Ats Tsauri] narrated it from [Abu Ishaq] from [as his friend] from [Ali]. In this case there is a similar hadith from Abu Hurairah. Having told us [Nashr bin Ali] and others, they said: Narrated to us [Sufyan bin Uyainah] from [Abu Ishaq] from [Zaid bin Yutsai'] from [Ali] it seems. Narrated to us [Ali bin Khasyram] has told us [Sufyan bin Uyainah] from [Abu Ishaq] from [Zaid bin Yutsai'] from [Ali] it seems. Abu Isa said: These two hadiths were narrated from Ibn Uyainah, some say from Ibn Utsyai' and from Ibn Yusatai', it is true that he is Zaid bin Yutsyai'. Syu'bah narrated this hadith from Abu Ishaq from Zaid and then he made a mistake in it and said: Zaid bin Utsail, but this mistake was not researched.

PEOPLE WHO PROSPERATE THE MOSQUE ARE PEOPLE OF FAITH

Hadith Imam Tirmidzi Number 3018

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ قَالَ اللَّهُ تَعَالَى { إِنَّمَا يَعْزُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ } حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ يَتَعَاهَدُ الْمَسْجِدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرِو بْنِ عَبْدِ الْعُتَوَارِيِّ وَكَانَ يَتِيمًا فِي حَجَرٍ أَبِي سَعِيدٍ الْخُدْرِيِّ

Narrated to us [Abu Kuraib] has narrated to us [Risydin bin Sa'ad] from [Amru bin Al Harith] from [Darraj] from [Abu Al Haitsam] from [Abu Sa'id] said: Rasulullah peace be upon him said: "If you see an ordinary person (visiting) the mosque witness that he is a believer," then Allah revealed: "Only those who prosper Allah's mosques are those who believe in Allah and the Last Day." (At Taubah: 18). Narrated to us [Ibn Abu Umar] has told us [Abdullah bin Wahb] from [Amru bin Al Harith] from [Darraj] from [Abu Al Haitsam] from [Abu Sa'id] from

the Prophet peace be upon him , like that, it's just that he said with an editor; yata'ahadul masjid (frequently visiting the mosque). Abu Isa said that this hadith is hasan gharib.. Abu Al Haitsam's name is Sulaiman bin Amru bin Abdu Al Utwari, he was an orphan in the care of Abu Sa'id Al Khudri.

Hadith Corroboration
Imam Ahmad : 11224, 11300
Imam Ibnu Majah : 794
Imam Darimi : 1195

THE BEST TREASURES ARE Dhikr, GRATITUDE, AND A FAITHFUL WIFE

Hadith Imam Tirmidzi Number 3019

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ {وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ} قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ بَعْضُ أَصْحَابِهِ أُنْزِلَ فِي الذَّهَبِ وَالْفِضَّةِ مَا أُنْزِلَ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَتَتَّخِذَهُ فَقَالَ أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيْمَانِهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ سَالِمُ بْنُ أَبِي الْجَعْدِ سَمِعَ مِنْ ثَوْبَانَ فَقَالَ لَا فَقُلْتُ لَهُ مِمَّنْ سَمِعَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعَ مِنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَذَكَرَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdu bin Humaid] has told us [Ubaidullah bin Musa] from [Isra'il] from [Mansur] from [Salim bin Abu Al Ja'du] from [Tsauban] said: When the verse was revealed: "And those who keep gold and silver." (At Taubah: 34) we were with the Prophet peace be upon him on one of his journeys and some of his companions said: It has been revealed (verses) about gold and silver like that, if only we knew the best treasure then we would take it. Then he said: "The best treasure is a dhikr tongue, a grateful heart and a mu'minah wife who helps her (husband) in her faith." Abu Isa said: this hadith is hasan, I asked Muhammad bin Ismail, I said to him: Salim bin Abu Al ja'ad heard from Tsauban? He answered: No. I asked him: Where did he (Salim) hear from the companions of the Prophet peace be upon him? He answered: He (Salim) heard from Jabir bin Abdullah, Anas bin Malik and he mentioned several companions of the Prophet peace be upon him.

Hadith Corroboration
Imam Ahmad : 21358

WORSHIP OF SCIENTISTS AS GOD

Hadith Imam Tirmidzi Number 3020

حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ غُطَيْفِ بْنِ أَعْيَنَ عَنْ مُصْعَبِ بْنِ سَعْدٍ

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ فَقَالَ يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَتْنَ وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةِ { اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ } قَالَ أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ السَّلَامِ بْنِ حَرْبٍ وَعُطَيْفُ بْنُ أَعْيَنَ لَيْسَ بِمَعْرُوفٍ فِي الْحَدِيثِ

Narrated to us [Al Husain bin Yazid Al Kufi] has told us [Abdussalam bin Harb] from [Ghuthaif bin A'yan] from [Mush'ab bin Sa'ad] from [Adi bin Hatim] said: I came to the prophet peace be upon him and around my neck there was a golden cross, he said: "O Adi, throw this statue away from you." And I heard him read in the letter Al Baraa`ah: They make their pious people and their monks gods besides Allah.' (At Taubah: 31) he said: "Remember, in fact they do not worship them but if they make something lawful, they make it lawful and if something is forbidden, they make it unlawful." Abu Isa said: This hadith is gharib, we only know it from the hadith of Abdussalam bin Harb while Ghuthaif bin A'yan is not known in the hadith.

ALLAH KEPT RASULULLAH SHALALLAHU ALAIHI WASALLAM AND ABU BAKAR IN THE CAVE

Hadith Imam Tirmidzi Number 3021

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ فَقَالَ يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِإِثْنَيْنِ اللَّهُ تَالِثُهُمَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ هَمَّامٍ تَفَرَّدَ بِهِ وَقَدْ رَوَى هَذَا الْحَدِيثَ حَبَّانُ بْنُ هِلَالٍ وَغَيْرُ وَاحِدٍ عَنْ هَمَّامٍ نَحْوَ هَذَا

Narrated to us [Ziyad bin Ayyub Al Baghdadi] has told us [Affan bin Muslim] has told us [Hammam] has told us [Tsabit] from [Anas] that [Abu Bakr] said to him: I said to the Messenger of Allah peace be upon him at that time we were in the cave: If one of them had looked at his two feet he would have found us right under his feet, then he said: "O Abu burn, don't you realize that if there are two (people), surely the third is Allah?" Abu Isa said that this hadith is hasan shahih gharib, only known from the Hammam hadith, he alone narrated it. [Habban bin Hilal] and others narrated this hadith from [Hammam] like Matan this hadith.

Hadith Corroboration
Imam Ahmad : 11
Imam Bukhari : 3380, 4295
Imam Muslim : 4389

PRAYER FOR FORGIVENESS FOR ABDULLAH BIN UBBAY

Hadith Imam Tirmidzi Number 3022

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ لَمَّا تُوِّفِيَ عَبْدُ اللَّهِ بْنُ أَبِي دُعْيٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ عَلَيْهِ فَقَامَ إِلَيْهِ فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَعَلَى عَدُوِّ اللَّهِ عَبْدُ اللَّهِ بْنُ أَبِي الْقَائِلِ يَوْمَ كَذَا وَكَذَا وَكَذَا يَعُدُّ أَيَّامَهُ قَالَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَسَّمُ حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ آخِرُ عَنِّي يَا عُمَرُ إِنِّي خَيْرْتُ فَاخْتَرْتُ قَدْ قِيلَ لِي { اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ } لَوْ أَعْلَمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ قَالَ ثُمَّ صَلَّى عَلَيْهِ وَمَشَى مَعَهُ فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ قَالَ فَعَجِبَ لِي وَجُرَأَتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ وَرَسُولُهُ أَعْلَمُ فَوَاللَّهِ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَتَانِ { وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ } إِلَى آخِرِ الْآيَةِ قَالَ فَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبِضَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abdu bin Humaid] has told us [Ya'qub bin Ibrahim bin Sa'ad] from [his father] from [Muhammad bin Ishaq] from [Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah] from [Ibn Abbas] said: I once heard [Umar bin Al Khatthab] say: On the day of the death of Abdullah bin Ubbai bin Salul, Rasulallahpeace be upon him was called to To pray for him, he stood up, but when he was about to pray, I went up and stood in front of him: O Messenger of Allah, do you want to pray for Allah's enemy Abdulllah bin Ubbai who has uttered many hurtful words during his lifetime? Rasulallahpeace be upon him at that time just smiled and after I asked him repeatedly, he said: "Leave me, O Umar, because I have been given a choice and I will choose. Truly a (revelation) has come to me: 'You ask for forgiveness for them or you don't ask for forgiveness for them (is the same). Even though you ask for forgiveness for them seventy times, Allah will never forgive them. (At Taubah: 80) if by asking for forgiveness more than seventy times he will be forgiven, then I will do it." He prayed and accompanied him, then he stood in front of his grave, after he finished, I was amazed at my courage towards Rasulallahpeace be upon him. Allah and His Messenger knew better, but not long after, this verse came down: "And never worship (the body of) a dead person among them, and do not stand (pray) at his grave." (At Taubah: 84) Abu Isa said that this hadith is hasan sahih gharib.

MISTAKES IN PRAYING FOR POLYSTS

Hadith Imam Tirmidzi Number 3023

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ أَخْبَرَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَهُمَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي النَّجِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ مَاتَ أَبُوهُ فَقَالَ أَعْطِنِي قَمِيصَكَ أَكْفَنُهُ فِيهِ وَصَلَّ عَلَيْهِ

وَاسْتَغْفِرَ لَهُ فَأَعْطَاهُ قَمِيصَهُ وَقَالَ إِذَا فَرَعْتُمْ فَأَذِنُونِي فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وَقَالَ أَلَيْسَ قَدْ نَهَى اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ أَنَا بَيْنَ خَيْرَتَيْنِ {اسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ} فَصَلَّى عَلَيْهِ فَأَنْزَلَ اللَّهُ {وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ} فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Ubaidullah] has told us [Nafi'] from [Ibn Umar] said: Abdullah bin Abdullah bin Ubai came to the Prophet peace be upon him on the day of his death his father came to the Prophet peace be upon him and said: Will your majesty give you clothes then I will make a shroud for him, pray for him and ask for forgiveness for him? He gave me his clothes and said: "When you have finished, tell me!" When he wanted to pray for him, Umar stopped him, saying: Didn't Allah forbid you to pray for hypocrites? then he answered: "I am between two choices: 'you ask for forgiveness or you do not ask for forgiveness for them,' he prayed then Allah revealed "And never worship (the body of) a dead person among them, and do not stand (pray) at his grave." (At Taubah: 84) Abu Isa said that This hadith is hasan sahih .

EXPLANATION OF THE MOSQUE BUILT ON THE BASIS OF PIETY Hadith Imam Tirmidzi Number 3024

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَتْ مَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ فَقَالَ رَجُلٌ هُوَ مَسْجِدُ قُبَاءَ وَقَالَ الْآخَرُ هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ مَسْجِدِي هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عِمْرَانَ بْنِ أَبِي أَنَسٍ وَقَدْ رُوِيَ هَذَا عَنْ أَبِي سَعِيدٍ مِنْ غَيْرِ هَذَا الْوَجْهِ وَرَوَاهُ أَنَسُ بْنُ أَبِي يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Qutaibah] has told us [Al Laits] from [Imran bin Abu Anas] from [Abdurrahman bin Abu Sa'ad] from [Abu Sa'id Al Khudhri] said: There were two people arguing about the mosque which was built on the foundation of piety from the first day, one of them said that he meant the Quba` mosque, the other thought he meant the Rasulallah mosque. Rasulallah peace be upon him said: "What is meant is my mosque." Abu Isa said that this hadith is hasan shahih gharib from the hadith of Imran bin Abu Anas. And this hadith was also narrated from Abu Sa'id through another sanad. [Unais bin Abu Yahya] narrated it from [his father] from [Abu Sa'id radliallahu 'anhu].

Hadith Corroboration
Imam Nasa'i : 690

GOD LOVES THOSE WHO CLEANSE THEMSELVES WITH WATER

Hadith Imam Tirmidzi Number 3025

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا يُونُسُ بْنُ الْحَارِثِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ { فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ } قَالَ كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ هَذِهِ الْآيَةُ فِيهِمْ قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأَنَسِ بْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ

Narrated to us [Muhammad bin Al Alla' Abu Kuraib] has told us [Mu'awiyah bin Hisham] has told us [Yunus bin Al Harith] from [Ibrahim bin Abu Maimunah] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him said: "This verse was revealed regarding the people of Quba': 'In the mosque there are people who want to clean themselves and indeed Allah loves those who are clean.' (At Taubah: 108) they insinja` with water then this verse came down regarding them. Abu Isa said: This hadith is gharib through this sanad. In this case there is a similar hadith from Abu Ayyub, Anas bin Malik, Muhammad bin Abdullah bin Salam.

Hadith Corroboration
Imam Abu Dawud : 40
Imam Ibnu Majah : 351

PROHIBITION OF ASKING FOR FORGIVENESS FOR PARENTS WHO ARE POLYTHEISTS

Hadith Imam Tirmidzi Number 3026

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْخَلِيلِ كُوفِيٍّ عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ فَقُلْتُ لَهُ أَتَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ فَقَالَ أَوْلَيْسَ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'] has told us [Sufyan] from [Abu Ishaq] from [Abu Al Khalil Kufi] from [Ali] said: I once heard someone praying for the king's people even though both of them were polytheists, so I said to him: Why do you ask for forgiveness for your parents even though they are both polytheists? he answered: Didn't Ibrahim ask forgiveness for his idolatrous father? then I complained about this to the Messenger of Allah peace be upon him, then the verse came down "It is not fitting for the Prophet and those who believe to ask forgiveness (to Allah) for the polytheists." (At Taubah: 113) Abu Isa said that this hadith is hasan.

THE STORY OF KA'AB BIN MALIK WHO DIDN'T PARTICIPATE IN THE TABUK WAR

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَزَاهَا حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ إِلَّا بَدْرًا وَلَمْ يُعَاتِبِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا تَخَلَّفَ عَنْ بَدْرٍ إِنَّمَا خَرَجَ يُرِيدُ الْعِيرَ فَخَرَجَتْ قُرَيْشٌ مُغِيثِينَ لِعِيرِهِمْ فَالتَقُوا عَنْ غَيْرِ مَوْعِدٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَعَمْرِي إِنَّ أَشْرَفَ مَشَاهِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ لَبَدْرٌ وَمَا أَحَبُّ إِلَيَّ كُنْتُ شَهِدْتُهَا مَكَانَ بَيْعَتِي لَيْلَةَ الْعَقَبَةِ حَيْثُ تَوَاقَفْنَا عَلَى الْإِسْلَامِ ثُمَّ لَمْ أَتَخَلَّفْ بَعْدُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ وَهِيَ آخِرُ غَزْوَةٍ غَزَاهَا وَآذَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ بِالرَّحِيلِ فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ قَالَ فَانْطَلَقْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَنْبِرُ كَاسْتِنَارَةِ الْقَمَرِ وَكَانَ إِذَا سُرَّ بِالْأَمْرِ اسْتَتَارَ فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ أَبْشِرْ يَا كَعْبُ بْنُ مَالِكٍ بِخَيْرِ يَوْمٍ أَتَى عَلَيْكَ مُنْذُ وَلَدْتُكَ أُمُّكَ فَقُلْتُ يَا نَبِيَّ اللَّهِ أَمِنْ عِنْدَ اللَّهِ أَمْ مِنْ عِنْدِكَ قَالَ بَلْ مِنْ عِنْدِ اللَّهِ ثُمَّ تَلَا هَؤُلَاءِ الْآيَاتِ { لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ حَتَّى بَلَغَ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ } قَالَ وَفِينَا أَنْزَلْتُ أَيْضًا { اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ } قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا وَأَنْ أَتَخَلَّعَ مِنْ مَالِي كُلِّهِ صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ فَقُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ قَالَ فَمَا أَنْعَمَ اللَّهُ عَلَيَّ نِعْمَةً بَعْدَ الْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ صَدَّقْتُهُ أَنَا وَصَاحِبَايَ وَلَا نَكُونُ كَذِبْنَا فَهَلَكْنَا كَمَا هَلَكُوا وَإِنِّي لَأَرْجُو أَنْ لَا يَكُونَ اللَّهُ أَبْلَى أَحَدًا فِي الصَّدَقِ مِثْلَ الَّذِي أَبْلَانِي مَا تَعَمَّدْتُ لِكَذِبَةٍ بَعْدُ وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ قَالَ وَقَدْ رَوَى عَنْ الزُّهْرِيِّ هَذَا الْحَدِيثُ بِخِلَافِ هَذَا الْإِسْنَادِ وَقَدْ قِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ عَمِّهِ عُبَيْدِ اللَّهِ عَنْ كَعْبٍ وَقَدْ قِيلَ غَيْرُ هَذَا وَرَوَى يُونُسُ بْنُ يَزِيدَ هَذَا الْحَدِيثَ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ كَعْبِ بْنِ مَالِكٍ

Narrated to us [Abdu bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Abdurrahman bin Ka'ab bin Malik] from [his father] said: I never missed (was late) from the battle with the Messenger of Allah peace be upon him until the battle of Tabuk, except the battle of Badr, and the Prophet peace be upon him did not criticize him. the person who was left behind in the Battle of Badr, because his only desire at that time was to intercept the Quraysh caravan (which was carrying merchandise). The Quraysh went out to help their caravan then they met them in a place that was not promised as Allah 'azza wajalla said. In fact, the most noble event in the history of Rasulullah with other people (Muslims) was the Badr war. I also don't want my participation in the pledge of Aqabah to be replaced by my participation in the Badr war, at which time we exchanged vows (to

remain on the path of Islam and jihad) and after that I was never late from Rasulullah until the Tabuk war, and that was his last war and he announced the people to leave (Then he mentioned a long hadith). Then I met the Prophet when he was sitting in the mosque while around him were the Muslims, he radiated light as bright as the moon, which was because when he experienced happiness, his face radiated light. Then I came and sat in front of him, he said: "Be happy, O Ka'ab, with the best day you have ever had since your mother gave birth to you." I said: O Prophet of Allah, is it from Allah or from His Majesty? He said: "From Allah." Then he read: "Indeed, Allah has accepted the repentance of the Prophet, the Muhajirin and the Ansar who followed the Prophet in times of difficulty, after the hearts of a group of them almost turned away, then Allah accepted their repentance. Indeed, Allah is Most Gracious, Most Merciful to them." (At Taubah: 117) and it was also revealed regarding us: "O you who believe, fear Allah, and be with those who are righteous." (At Taubah: 119) I said: O Prophet of Allah, indeed, part of the proof of the sincerity of my repentance is that I will not speak unless it is true and I will spend all my wealth in the way of Allah and His Messenger. The Prophet peace be upon him said: "Hold on to some of your wealth because it is good for you." I said: I still have my share in Khaibar. There is no greater blessing that Allah has given me after Islam than my honesty with the Messenger of Allah when I and my two companions (namely Mirarah bin Rabi' and Hilal bin Umayyah adhdhamri) were honest, if we had told a lie then we would have perished as they perished and I hope that Allah does not test anyone's honesty as He tested me, I will not lie intentionally, I hope that Allah will protect me for the rest (of my life). Abu Isa said: This hadith is also narrated from Az Zuhri with another sanad. Some say: From [Abdurrahman bin Abdullah bin Ka'b bin Malik] from [his uncle, Ubaidullah] from [Ka'b]. There are also others who say otherwise. [Yunus bin Yazid] narrated this hadith from [Az Zuhri] from [Abdurrahman bin Abdullah bin Ka'b bin Malik] that [his father] had told him from [Ka'b bin Malik].

Hadith Corroboration

Imam Ahmad : 15210, 15228

Imam Bukhari : 2552, 4308, 6196

Imam Nasa'i : 3763, 3764, 3765, 3766

COLLECTION OF THE QUR'AN IN THE TIME OF ABU BAKAR

Hadith Imam Tirmidzi Number 3028

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ بَعَثَ إِلَيَّ أَبُو بَكْرٍ الصَّدِيقُ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ فَقَالَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ بِقُرْآنِ الْقُرْآنِ يَوْمَ الْيَمَامَةِ وَإِنِّي لَا خَشْيَ أَنْ يَسْتَحَرَّ الْقَتْلَ بِالْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قَالَ أَبُو بَكْرٍ لِعُمَرَ كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ وَرَأَيْتُ فِيهِ الَّذِي رَأَى قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ قَدْ كُنْتَ تَكْتُبُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَحْيَ فَتَتَّبِعُ الْقُرْآنَ قَالَ فَوَاللَّهِ لَوْ

كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِنْ ذَلِكَ قَالَ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ هُوَ وَاللَّهُ خَيْرٌ فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ أَبُو بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرُهُمَا صَدَرَ أَبِي بَكْرٍ وَعُمَرُ فَتَتَبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرِّقَاعِ وَالْعُسْبِ وَاللِّخَافِ يَعْنِي الْحِجَارَةَ وَصُدُورِ الرِّجَالِ فَوَجَدْتُ آخِرَ سُورَةِ بَرَاءَةٍ مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ { لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Ibrahim bin Sa'ad] from [Az Zuhri] from [Ubaid bin As Sabbaq] that [Zaid bin Thabit] told him he said: Abu Bakr Ash Shiddiq sent someone to me to come to the place of battle of Yamamah. At that time Umar was beside him, he said that Umar came to me and said: In fact, the Yamamah war has raged (on) the memorizers of the Koran and I am afraid that it will happen to the memorizers of the Koran in other countries so that many will die, I think you should order the collection of the Koran (the Koran documentation project). Abu Bakr said to Umar: How can I do something that Rasulullahpeace be upon him never did? Umar said: By Allah it is a very good project. He kept repeating this until Allah opened my chest as Umar opened his chest and I agreed with him. Zaid said : Abu Bakr said: Indeed, you are an intelligent young man, we do not doubt you, and you also wrote revelations for the Messenger of Allahpeace be upon him, therefore collect the Qur'an. He said: By Allah, if they told me to move a mountain from another mountain, it would not be more difficult than collecting the Qur'an, how would you do something that the Prophetpeace be upon him never did? Abu Bakr answered: By Allah it is good. Abu Bakr and Umar kept repeating this, so that Allah opened up my chest as the two of them (Abu Bakr and Umar) opened up their chests. Then I collected the Qur'an (written) on skins, date palm fronds, and flat stones, also from people's memorization, and the last letter I got with Khuzaimah was the verse Baraa'ah, which is precisely: "Truly a Messenger has come to you from your own people, heavy for your suffering, very desirous (of faith and salvation) for you, very merciful and merciful towards the believers. If they turn away (from the faith), then Say: 'Allah is sufficient for me; there is no god but Him. Only to Him do I put my trust and He is the Rabb who has the great Throne.'" (At Taubah: 128-129), Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 4311, 4603, 6654

COMPILATION OF THE QURAN MUSHAF IN THE TIME OF UTSMAN BIN AFFAN

Hadith Imam Tirmidzi Number 3029

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ أَنَّ

حَدِيفَةَ قَدِمَ عَلَى عُثْمَانَ بْنِ عَفَّانَ وَكَانَ يُغَارِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةٍ وَأَذَرَبَيْجَانَ مَعَ أَهْلِ الْعِرَاقِ فَرَأَى حَدِيفَةَ اخْتِلَافَهُمْ فِي الْقُرْآنِ فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَذْرِكُ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى فَأَرْسَلَ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسُخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ فَأَرْسَلَتْ حَفْصَةُ إِلَى عُثْمَانَ بِالصُّحُفِ فَأَرْسَلَ عُثْمَانُ إِلَى زَيْدِ بْنِ ثَابِتٍ وَسَعِيدِ بْنِ الْعَاصِ وَعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنْ انْسخُوا الصُّحُفَ فِي الْمَصَاحِفِ وَقَالَ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ مَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ حَتَّى نَسْخُوا الصُّحُفَ فِي الْمَصَاحِفِ بَعَثَ عُثْمَانُ إِلَى كُلِّ أَقْفٍ بِمُصْحَفٍ مِنْ تِلْكَ الْمَصَاحِفِ الَّتِي نَسَخُوا قَالَ الزُّهْرِيُّ وَحَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ فَقَدْتُ آيَةً مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُؤُهَا { مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ } فَالْتَمَسْتُهَا فَوَجَدْتُهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ أَوْ أَبِي خُزَيْمَةَ فَالْحَقْتُهَا فِي سُورَتِهَا قَالَ الزُّهْرِيُّ فَاخْتَلَفُوا يَوْمَئِذٍ فِي الثَّابُوتِ وَالتَّابُوتِ فَقَالَ الْقُرَشِيُّونَ الثَّابُوتُ وَقَالَ زَيْدُ التَّابُوتِ فَرَفَعَ اخْتِلَافَهُمْ إِلَى عُثْمَانَ فَقَالَ اكْتُبُوهُ الثَّابُوتُ فَإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْشٍ قَالَ الزُّهْرِيُّ فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ كَرِهَ لَزَيْدِ بْنِ ثَابِتٍ نَسْخَ الْمَصَاحِفِ وَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ أُعْزِلْ عَنْ نَسْخِ كِتَابَةِ الْمُصْحَفِ وَيَتَوَلَّاهَا رَجُلٌ وَاللَّهِ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ يُرِيدُ زَيْدُ بْنُ ثَابِتٍ وَلِذَلِكَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يَا أَهْلَ الْعِرَاقِ اكْتُمُوا الْمَصَاحِفَ الَّتِي عِنْدَكُمْ وَغَلُّوها فَإِنَّ اللَّهَ يَقُولُ { وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ } فَالْقُوا اللَّهَ بِالْمَصَاحِفِ قَالَ الزُّهْرِيُّ فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَهُ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفْاضِلِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ الزُّهْرِيِّ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Ibrahim bin Sa'ad] from [Az Zuhri] from [Anas] that Hudzaifah faced [Uthman bin 'Affan] when he was fighting the people of Syria to conquer Armenia and Azerbaijan together with the people of Iraq, Hudzaifah saw their differences regarding the Qur'an and said to Uthman: O Amirul mu'minin tell the people before they have disagreements in the Qur'an such as disagreements between Jews and Christians. He called Hafshah: Bring us the pages (of the Qur'an) because we will copy them into the mushaf, after which they will be returned to you. Hafshah took him to Uthman. Then Uthman sent messengers to Zaid bin Thabit, Sa'id bin 'Ash, 'Abdurrahman bin Al Harits bin Hisham and 'Abdullah bin Zubair so that the sheets were copied into several mushafs. Uthman said to the three groups of Quraysh: What you have a dispute with Zaid bin Thabit, write in the language of the Quraish because the Qur'an came down in their language until they transferred it to the mushafs that Uthman sent to various parts of the country from the mushafs they had copied. [Az Zuhri] said: It has been told to me [Kharijah bin Zaid bin Thabit] that [Zaid bin Thabit] said: I lost a verse from Surah Al Ahzaab which I heard from Rasulullah peace be upon him which he read: "Among the believers there are those who keep what they have promised to Allah; so among them

there are those who fall. And among them there are (also) those who waited and they didn't change (their promise)." (Al Ahzaab: 23) I looked for it and I found it kept by Khuzaimah bin Thabit or Abu Khuzaimah and I put it in his letter. Az Zuhri said: At that time they had a dispute between Tabut or Tabuh. The Quraysh said the Ark, while Zaid said Tabuh then their dispute was submitted to Uthman, then he said: Write the Ark because the Koran was revealed in the Quraish language. Az Zuhri said: Ubaidillah bin Abdullah bin Utbah told me that Abdullah bin Mas'ud hated Zaid bin Thabit because of copying the mushafs and he said: O all Muslims, I was isolated (not included) in copying the mushafs and only managed by one person (Zaid) even though by Allah I am a Muslim, whereas he was born from an infidel, meaning Zaid bin Thabit. He (Ibn Mas'ud) also said: O all the people of Iraq, cover and hide the mushafs that you have, verily Allah says "Whoever betrays, on the Day of Resurrection he will come with what he has betrayed" they will meet Allah with the mushafs. Az Zuhri said: The main companions of the Prophet did not like Ibn Mas'ud's words. Abu Isa said that This hadith is hasan sahih , we only know it from the hadith.

THE PLEASURE OF THE PEOPLE OF HEAVEN IN SEEING GOD

Hadith Imam Tirmidzi Number 3030

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ بْنِ أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبِ بْنِ النَّجَّارِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ} قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَىٰ مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ قَالُوا أَلَمْ يَبَيِّضْ وَجُوهَنَا وَيُنْجِنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ قَالَ فَيُكْشَفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ قَالَ أَبُو عِيسَى حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ مَرْفُوعًا رَوَاهُ سُلَيْمَانُ بْنُ الْمُغِيرَةِ هَذَا الْحَدِيثُ عَنْ ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلُهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ صُهَيْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Hammad bin Salamah] from [Thabit Al Bunani] from [Abdurrahman bin Abi Laila] from [Shuhaib] from the Prophet about the words of Allah 'azza wajalla: "For those who do good, there is the best reward (heaven) and an additional one." (Yuunus: 26) he said: "When the inhabitants of heaven enter heaven, there are those who exclaim: Surely Allah has one promise that He wants to fulfill for all of you. They say: Hasn't Allah made our faces white and radiant, saved us from hell, and admitted us to paradise? Then the veil was opened, so by Allah, He did not give them anything they liked more than looking at Him. Abu Isa said: This Hadith of Hammad bin Salamah was narrated by several people from Hammad bin Salamah in marfu'. [Sulaiman bin Al Mughirah] also narrated this hadith from [Thabit] from [Abdurrahman bin Abu Laila] by mentioning the words of the prophet peace be upon him but he did not mention: From Shuhaib from the prophet peace be upon him.

Hadith Corroboration

Imam Ahmad : 8179, 8556, 18172, 18177, 22799

Imam Muslim : 266

GOOD NEWS FOR THE MOTHER IS A GOOD DREAM

Hadith Imam Tirmidzi Number 3031

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنْكَدِرِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَسَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ { لَهُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا } قَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرُكَ مُنْذُ أَنْزِلَتْ فَهِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ عَنْ أَبِي الدَّرْدَاءِ فَذَكَرَ نَحْوَهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَيْسَ فِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Ibn Al Munkadir] from [Atho` bin Yasar] from [a resident of Egypt], he said: I asked [Abu Ad Darda`] about this verse: "For them is good news in the life of this world and (in life) in the hereafter." (Yunus: 64) He replied: No one has asked me about it since I asked the Messenger of Allah (peace and blessings of Allah be upon him), he replied: No one has asked me about it except you since the verse was revealed, it is a good dream that a believer sees or is shown to him. [Ibn Abi Umar] has related to us [Sufyan] from [Abdul Aziz bin Rufai'] from [Abu Salih As Sammani] from [Atho` bin Yasar] from [an Egyptian] from [Abu Ad Darda`] and he mentioned something like it. [Ahmad bin Abdah Adl Dlabbi] has related to us [Hammad bin Zaid] from [Ashim bin Bahdalah] from [Abu Salih] from [Abu Ad Darda`] from the Prophet (peace and blessings of Allah be upon him) similar to it but it is not mentioned: From Atho` bin Yasar. In this case there is a similar hadith from Ubadah bin Ash Shamit.

JIBRIL COVERS THE MOUTH OF PHARAOH

Hadith Imam Tirmidzi Number 3032

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ يُونُسَ بْنِ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ { آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ } فَقَالَ جِبْرِيلُ يَا مُحَمَّدُ فَلَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِيهِ مَخَافَةً أَنْ تُدْرِكَهُ الرَّحْمَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abdu bin Humaid] has narrated to us [Al Hajjaj bin Minhal] has narrated to us [Hammad bin Salamah] from [Ali bin Zaid] from [Yusuf bin Mihran] from [Ibn Abbas] that

the Prophet peace be upon him said: "When Allah drowned Pharaoh, he said: I believe that there is no god but the one in whom the Children of Israel believe. Gabriel said: O Muhammad, Oh, if only you had seen me while I was taking care of the condition of the sea, then I put a gag on his mouth for fear that he would receive mercy. Abu Isa said that this hadith is hasan.

Hadith Corroboration
Imam Ahmad : 2681

JIBRIL COVERS PHARAOH'S MOUTH FROM RAHAAT Hadith Imam Tirmidzi Number 3033

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ ذَكَرَ أَحَدُهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةً أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَيَرْحَمَهُ اللَّهُ أَوْ خَشْيَةً أَنْ يَرْحَمَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Abdul a'la Ash Shan'ani] has told us [Khalid bin Al Harith] has told us [Suyu'bah] has told me [Adi bin Tsabit] and [Atho' bin As Sa'ib] from [Sa'id bin Jubair] from [Ibn Abbas], one of them mentioned from the Prophet peace be upon him that he told, Jibril 'alaihis salam stuffing soil into Pharaoh's mouth because he was afraid that he would say Laa ilaaha illallah and then Allah would have mercy on him or was afraid that Allah would shower mercy on him. Abu Isa said that this hadith hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 2037, 2989

THE EXISTENCE OF GOD BEFORE CREATING CREATURES Hadith Imam Tirmidzi Number 3034

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكِيعٍ بْنِ حُدَيْسٍ عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ قَالَ كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ قَالَ أَحْمَدُ بْنُ مَنِيعٍ قَالَ يَزِيدُ بْنُ هَارُونَ الْعَمَاءُ أَيْ لَيْسَ مَعَهُ شَيْءٌ قَالَ أَبُو عِيسَى هَكَذَا رَوَى حَمَّادُ بْنُ سَلَمَةَ وَكِيعُ بْنُ حُدَيْسٍ وَيَقُولُ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ وَكِيعُ بْنُ عُذَيْسٍ وَهُوَ أَصَحُّ وَأَبُو رَزِينٍ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Hammad bin Salamah] from [Ya'la bin Atho'] and [Waki' bin Hudus] from [his uncle, Abu Razin] said: I once asked: O Messenger of Allah, where was Allah before He created His creatures? He answered: "He is in a high cloud, above and below him there is no air and He created His

throne above the water." Ahmad bin Mani' said: Yazid bin Harun said: The term Ama` is that there is nothing with it. Abu Isa said: That's how Hammad bin Salamah and Waki' narrated. Syu'bah, Abu Awanah, Husyaim and Waki' bin Udus said and it is more authentic. Abu Razin's name is Laqith bin Amir. Abu Isa said that this hadith is hasan.

Hadith Corroboration
Imam Ahmad : 15599

GOD DEFERS THE PUNISHMENT FOR THE WRONG PEOPLE

Hadith Imam Tirmidzi Number 3035

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُمِلِّي وَرُبَّمَا قَالَ يُمِلُّ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ} الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رَوَاهُ أَبُو أُسَامَةَ عَنْ بُرَيْدٍ نَحْوَهُ وَقَالَ يُمِلِّي حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ عَنْ أَبِي أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَالَ يُمِلِّي وَلَمْ يَشْكُ فِيهِ

Narrated to us [Abu Kuraib] has told us [Abu Mu'awiyah] from [Buraidd bin Abdullah] from [Abu Buraidah] from [Abu Musa] Rasulullah peace be upon him said: "Indeed Allah Tabaaraka wa Ta'ala suspends - perhaps said: gives reprieve - for the wrongdoers, until when He tortures them He does not let them go," then he read: "And such is the punishment Your Lord, when He punishes the people of countries who commit injustice, surely His punishment will be very painful and severe." (Huud: 102) Abu Isa said: This hadith is hasan shahih gharib. Abu Usamah narrated it from Buraidah apparently and said: Suspend. Narrated to us [Ibrahim bin Sa'id Aljauhari] from [Abu Usamah] from [Buraidd bin Abdullah bin Abu Burdah] from [his grandfather, Abu Burdah] from [Abu Musa] from the prophet peace be upon him and said: Suspend. He didn't hesitate.

Hadith Corroboration
Imam Ahmad : 20258

PRACTICES HAVE BEEN DETERMINED BY FATE

Hadith Imam Tirmidzi Number 3036

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ هُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرِو حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ} سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا نَبِيَّ اللَّهِ فَعَلَى مَا نَعْمَلُ عَلَى شَيْءٍ قَدْ فُرِعَ مِنْهُ أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ قَالَ بَلْ عَلَى شَيْءٍ قَدْ فُرِعَ مِنْهُ وَجَرَتْ بِهِ الْأَقْلَامُ يَا عُمَرُ وَلَكِنْ كُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عَمْرِو

Narrated to us [Bundar] has told us [Abu Amir Al Aqadi Abdul Malik bin Amru] has told us [Sulaiman bin Sufyan] from [Abdullah bin Dinar] from [Ibn Umar] from [Umar bin Al Khaththab] said: When the verse was revealed: "So among them there are those who are wretched and there are those who are happy." (Hud: 105) I asked Rasulullah peace be upon him: O Prophet of Allah, do we do our deeds based on something that has been determined or based on something that has not been determined? he answered: "Based on something that has been determined (destiny), and that has been outlined by the pen, O Umar. But everyone is given convenience for something that was created for him." Abu Isa said that this hadith is hasan gharib. through this sanad, we only know about it from the hadith of Abdulmalik bin Amru.

THE MISTAKE OF TOUCHING A WOMAN WHO IS NOT A MAHRAM Hadith Imam Tirmidzi Number 3037

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا وَأَنَا هَذَا فَاقْضِ فِيَّ مَا شِئْتَ فَقَالَ لَهُ عُمَرُ لَقَدْ سَتَرَكِ اللَّهُ لَوْ سَتَرْتَ عَلَى نَفْسِكَ فَلَمْ يَرِدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَاِنْطَلَقَ الرَّجُلُ فَاتَّبَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَدَعَاهُ فَتَلَا عَلَيْهِ { وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ } إِلَى آخِرِ الْآيَةِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ هَذَا لَهُ خَاصَّةٌ قَالَ لَا بَلْ لِلنَّاسِ كَافَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى إِسْرَائِيلُ عَنْ سِمَاكِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ سِمَاكِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَرِوَايَةٌ هُوْلَاءُ أَصَحُّ مِنْ رِوَايَةِ الثَّوْرِيِّ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ وَسِمَاكِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ الْأَعْمَشُ وَقَدْ رَوَى سُلَيْمَانُ التَّمِيمِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي عُثْمَانَ التَّهْدِيَّ عَنْ ابْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah] has told us [Abu Al Ahwash] from [Simak bin Harb] from [Ibrahim] from [Alqamah] and [Al Aswad] from [Abdullah] said: There was someone who

came to the Prophet peace be upon him and said: I flirted with a woman who came from a far away place but did not have sex with her, so punish me as you please! Umar said to him: Indeed Allah will cover (your ugliness), if you hide it in your heart. Rasulallah peace be upon him did not give him the slightest (answer). The man went and he followed him then called him and recited (the verse) to him "And establish the prayer at both edges of the day (morning and evening) and at the beginning of the night. Verily, good deeds erase (sin) bad deeds. That is a warning for those who remember." (Hud: 114) One of them asked: Is it specifically for him? He replied: "No, but for all mankind." Abu Isa said that this hadith is hasan sahih. Just as [Isra'il] narrated from [Simak] from [Ibrahim] from [Alqamah] and [Al Aswad] from [Abdullah] from the Prophet (peace and blessings of Allah be upon him) it seems. [Sufyan Ats Thauri] narrated from [Simak] from [Ibrahim] from [Abdurrahman bin Yazid] from [Abdullah] from the Prophet (peace and blessings of Allah be upon him). Their narration is more authentic than the narration of Ats Thauri. [Syu'bah] narrated from [Simak bin Harb] from [Ibrahim] from [Al Aswad] from [Abdullah] from the Prophet (peace and blessings of Allah be upon him) it seems. Narrated to us [Muhammad bin Yahya An Naisaburi] has told us [Muhammad bin Yusuf] from [Sufyan Ats Tsauri] from [Al A'masy] and [Simak] from [Ibrahim] from [Abdurrahman bin Yazid] from [Abdullah] from the prophet peace be upon him, it seems with its meaning. Narrated to us [Mahmud bin Ghailan] has told us [Al Fadl bin Musa] from [Sufyan] from [Simak] from [Ibrahim] from [Abdurrahman bin Yazid] from [Abdullah bin Mas'ud] from the prophet peace be upon him apparently with the meaning but does not mention: Al A'masy. And [Sulaiman At Taimi] narrated this hadith from [Abu Uthman An Nahdi] from [Ibn Mas'ud] from the prophet peace be upon him.

Hadith Corroboration

Imam Ahmad : 2096, 2304, 3471, 3661, 3885, 4064, 4097

Imam Bukhari : 495

Imam Muslim : 4964

Imam Abu Dawud : 3875

Imam Tirmidzi : 3038, 3039, 3040

Imam Ibnu Majah : 1388

THE KAFARATH OF THE SIN OF FUCKING WITH PRAYER

Hadith Imam Tirmidzi Number 3038

حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ فَلَيْسَ يَأْتِي الرَّجُلَ شَيْئًا إِلَى امْرَأَتِهِ إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا إِلَّا أَنَّهُ لَمْ يُجَامِعْهَا قَالَ فَأَنْزَلَ اللَّهُ {وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ} فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ قَالَ مُعَاذٌ فَقُلْتُ يَا رَسُولَ اللَّهِ أَهِيَ لَهُ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ عَامَّةٌ قَالَ بَلَى لِلْمُؤْمِنِينَ عَامَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذٍ وَمُعَاذُ بْنُ جَبَلٍ مَاتَ فِي خِلَافَةِ عُمَرَ وَقُتِلَ عُمَرُ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ صَغِيرٌ ابْنُ سِتِّ سِنِينَ وَقَدْ رَوَى عَنْ عُمَرَ وَرَأَاهُ وَرَوَى شُعْبَةُ

هَذَا الْحَدِيثُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلٌ

Narrated to us [Abdu bin Humaid] has told us [Husain bin Ali Al Ju'fi] from [Za'idah] from [Abdul Malik bin Umair] from [Abdurrahman bin Abu Laila] from [Mu'adz] said: Someone came to the Prophet peace be upon him and asked: What if a man meets a woman even though they don't know each other and the man makes out with her but doesn't make love to her? he said: Then Allah sent down "And establish the prayer at both edges of the day (morning and evening) and at the beginning of the night. Verily, good deeds erase (sin) bad deeds. That is a warning for those who remember." (Hud: 114) then he told him to perform ablution and pray. Then Mu'adz asked: O Messenger of Allah, is this specifically for him or for the believers as a whole? he replied: "This is for the believers as a whole." Abu Isa said: This hadith is not connected. Abdurrahman bin Abu Laila did not hear from Mu'adz. Mu'adz bin Jabal died during Umar's caliphate. Umar died when Abdurrahman bin Abu Laila was still a child aged six years. He had narrated from Umar and had seen it. [Syu'bah] narrated this hadith from [Abdul Malik bin Umair] from [Abdurrahman bin Abu Laila] from the prophet peace be upon him in a mursal manner.

Hadith Corroboration

Imam Ahmad : 2096, 2304, 3471, 3661, 3885, 4064, 4097

Imam Bukhari : 495

Imam Abu Dawud : 3875

Imam Tirmidzi : 3039, 3040

Imam Ibnu Majah : 1388

GOD'S DETERMINATION TO GIVE GOOD PRACTICES

Hadith Imam Tirmidzi Number 3039

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً حَرَامٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ كَفَّارَتِهَا فَنَزَلَتْ {وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ} فَقَالَ الرَّجُلُ أَلِي هَذِهِ يَا رَسُولَ اللَّهِ فَقَالَ لَكَ وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Sulaiman At Taimi] from [Abu Uthman] from [Ibn Mas'ud], There was a man kissing a woman, then he went to the Prophet peace be upon him and asked about his kaffarat (ransom) then the verse came down: "And establish the prayer on both sides of the day (morning and evening) and at the beginning of night. Verily, good deeds erase (the sins of) bad deeds." (Hud: 114) then the man asked again: Is this especially for me, O Messenger of Allah? he replied: "For you and for my ummah who did it." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2096, 2304, 3471, 3661, 3885, 4064, 4097

Imam Bukhari : 495

Imam Abu Dawud : 3875

Imam Tirmidzi : 3040

Imam Ibnu Majah : 1388

SHROUD FOR DATES AND KISSING WOMEN

Hadith Imam Tirmidzi Number 3040

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي الْيَسْرِ قَالَ أَتَتْنِي امْرَأَةٌ تَبْتَاعُ تَمْرًا فَقُلْتُ إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبَ مِنْهُ فَدَخَلْتُ مَعِيَ فِي الْبَيْتِ فَأَهْوَيْتُ إِلَيْهَا فَتَقَبَّلْتُهَا فَأَتَيْتُ أَبَا بَكْرٍ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَخَلَفْتَ غَايَا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِمِثْلِ هَذَا حَتَّى تَمَّتْ أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إِلَّا تِلْكَ السَّاعَةَ حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ قَالَ وَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلًا حَتَّى أَوْحَى اللَّهُ إِلَيْهِ {وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفَاً مِنَ اللَّيْلِ إِلَى قَوْلِهِ ذِكْرَى لِلذَّاكِرِينَ} قَالَ أَبُو الْيَسْرِ فَأَتَيْتُهُ فَقَرَأَهَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصْحَابُهُ يَا رَسُولَ اللَّهِ أَلِهَذَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ قَالَ بَلْ لِلنَّاسِ عَامَّةٌ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَيْسُ بْنُ الرَّبِيعِ ضَعْفُهُ وَكَيْعٌ وَغَيْرُهُ وَأَبُو الْيَسْرِ هُوَ كَعْبُ بْنُ عَمْرِو قَالَ وَرَوَى شَرِيكٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثَ مِثْلَ رِوَايَةِ قَيْسِ بْنِ الرَّبِيعِ قَالَ وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَوَاثِلَةَ بْنِ الْأَسْقَعِ وَأَنْسِ بْنِ مَالِكٍ

Narrated to us [Abdullah bin Abdurrahman] has told us [Yazid bin Harun] has told us [Qais bin Ar Rabi'] from [Uthman bin Abdullah bin Mauhab] from [Musa bin Thalhah] from [Abu Al Yasar] said: A woman came to me while selling dates, I said: At home there are dates that are better than hers. The woman entered the house with me then I grabbed her, I kissed her then I went to Abu Bakr and mentioned that. Abu Bakr said: Cover your (disgrace), repent and don't tell anyone. I couldn't wait, so I went to Umar and mentioned it to him. Umar said: Cover your (disgrace), repent and don't tell anyone. I couldn't wait so I went to the Messenger of Allah peace be upon him then I told him, he said: "Are you betraying the wife of someone who is fighting in the way of Allah?" until he wished he had not converted to Islam except at that time, until he thought he was among the residents of hell. Rasulallah peace be upon him was silent for a long time until Allah revealed to him: "And establish the prayer at both edges of the day (morning and evening) and at the beginning of the night" until His words: "A warning for those who remember." (Hud: 114-115) Abu Al Yasar said: I went to him then the Messenger of Allah peace be upon him read it to me then his companions said: O Messenger of Allah, is it for him alone or is it for all mankind? He answered: For all mankind." Abu Isa said: This hadith hasan shahih gharib. Qais bin Ar Rabi' was weakened by Waki' and others. Abu Al Yasar was Ka'ab bin Amru. Abu Isa said: [Sharik] narrated this hadith from [Uthman bin Abdullah] as narrated by Qais bin Ar Rabi'. Abu Isa said: In this case there are similar hadiths from Abu Umamah, Watsilah bin Al Asqa' and Anas bin Malik.

Hadith Corroboration

Imam Ahmad : 2096, 2304, 3471, 3661, 3885, 4064, 4097

Imam Bukhari : 495

Imam Abu Dawud : 3875

Narrated to us [Al Husain bin Huraitis Al Khuza'i Al Marwazi] has told us [Al Fadll bin Musa] from [Muhammad bin Amru] from [Abu Salamah] from [Abu Hurairah] said: Rasulullah peace be upon him said: "That al Kariim (noble person) bin Al Karim bin al Karim bin al Karim is Yusuf bin Ya'qub bin Ishaq bin Ibrahim." He said: "If I were living in prison as Joseph experienced, then a messenger came to me and I would answer, then he recited the verse: 'Go back to your master and ask him what happened to the women who injured his hands?' (Yusuf: 50) and Allah's mercy was upon Lut when he wanted to take refuge in a strong family, he said: "If I had the strength (to reject you) or if I could take refuge in a strong family (of course I would)." (Huud: 80) and Allah did not send a Prophet after him except from the top lineage of his people. Abu Kuraib told us, from Abdah and Abdurrahim from Muhammad bin Amru regarding the hadith of Fadll bin Musa, he said: Allah did not send a prophet after him but from the greatest descendants of his people. Narrated to us [Abu Kuraib] has told us [Abdah] and [Abdurrahim] from [Muhammad bin Amru] like the hadith of Al Fadll bin Musa, only he said: Allah did not send a single prophet after him except from the largest number of his people. Muhammad bin Amru said: Tsarwah means many and strong. Abu Isa said: This is more authentic than the narration of Al Fadll bin Musa and this hadith hasan.

LIGHTNING IS AN ANGEL WHO RULES THE CLOUDS

Hadith Imam Tirmidzi Number 3042

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ وَكَانَ يَكُونُ فِي بَنِي عَجَلٍ عَنْ
 بُكَيرِ بْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَا قَبِلْتُ يَهُودُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا
 أَبَا الْقَاسِمِ أَخْبِرْنَا عَنْ الرَّعْدِ مَا هُوَ قَالَ مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا
 السَّحَابَ حَيْثُ شَاءَ اللَّهُ فَقَالُوا فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ قَالَ زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَنْتَهِي إِلَى
 حَيْثُ أُمِرَ قَالُوا صَدَقْتَ فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَالَ اشْتَكَى عِرْقُ النَّسَا فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا
 لَحْمَ الْإِبِلِ وَالْبَنَاقَةَ فَلِذَلِكَ حَرَّمَهَا قَالُوا صَدَقْتَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdullah bin Abdurrahman] has told us [Abu Nu'aim] from [Abdullah bin Al Walid] he once lived with the Bani Ijil, from [Bukair bin Shihab] from [Sa'id bin Jubair] from [Ibn Abbas] said: The Jews came to the Messenger of Allah peace be upon him and said: O Abu Al Qasim, tell us what lightning is. That! he answered: "That is an angel who was assigned (managed) the clouds, with him there was a wind of fire to drive the clouds according to Allah's will." They asked: Then where did the sound (thunder) that we heard come from? He replied: "It was a collision with a cloud and will stop according to Allah's command." they said: You are right, then tell us about what Isra'il has forbidden to himself. He answered: "He (Ja'qub) was suffering from gout but he did not find anything suitable for him, there was only camel meat and milk, that's why he forbade it." they said: You are right. Abu Isa said that this hadith is hasan gharib..

DATES AND PERSIAN FRUITS ON TASTE

Hadith Imam Tirmidzi Number 3043

حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ حَدَّثَنَا سَيْفُ بْنُ مُحَمَّدٍ الثَّوْرِيُّ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي
 هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ} قَالَ الدَّقْلُ وَالْفَارِسِيُّ
 وَالْحُلُّوُ وَالْحَامِضُ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ الْأَعْمَشِ نَحْوَ هَذَا وَسَيْفُ بْنُ
 مُحَمَّدٍ هُوَ أَخُو عَمَّارِ بْنِ مُحَمَّدٍ وَعَمَّارٌ أَثْبَتَ مِنْهُ وَهُوَ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ

Narrated to us [Mahmud bin Khidasy Al Baghdadi] has told us [Saif bin Muhammad Ats Tsauri] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him about the words of Allah: "We prefer some plants over others regarding their taste." (Ar Ra'd: 4) he said: Dates and fruit from Persia, (taste) sweet and bitter." Abu Isa said: This hadith hasan gharib.. [Zaid bin Abu Unaisah] narrated it from [Al A'masy] like this. Saif bin Muhammad is the sister of Ammar bin Muhammad and Ammar is stronger at memorizing than him. He is the nephew of Sufyan Ats Tsauri.

PARABLE OF GOOD AND BAD SENTENCES

Hadith Imam Tirmidzi Number 3044

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ شُعَيْبِ بْنِ الْحُبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَتِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْنَاعٌ عَلَيْهِ رُطْبٌ فَقَالَ مَثَلُ {كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا} قَالَ هِيَ التَّخْلَةُ {وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ} قَالَ هِيَ الْخَنْظَلُ قَالَ فَأَخْبَرْتُ بِذَلِكَ أَبَا الْعَالِيَةِ فَقَالَ صَدَقَ وَأَحْسَنَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحُبَابِ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ وَلَمْ يَذْكُرْ قَوْلَ أَبِي الْعَالِيَةِ وَهَذَا أَصَحُّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ وَرَوَى غَيْرُ وَاحِدٍ مِثْلَ هَذَا مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ حَمَّادِ بْنِ سَلَمَةَ وَرَوَاهُ مَعْمَرٌ وَحَمَّادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ وَلَمْ يَرْفَعُوهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ شُعَيْبِ بْنِ الْحُبَابِ عَنْ أَنَسِ بْنِ نَحْوِ حَدِيثِ قُتَيْبَةَ وَلَمْ يَرْفَعْهُ

Narrated to us [Abdu bin Humaid] has told us [Abu Al Walid] has told us [Hammad bin Salamah] from [Syu'aib bin Al Habhab] from [Anas bin Malik] said: Rasulullah peace be upon him was given a veil containing wet dates then he read: "The parable of a good sentence is like a good tree, its roots are firm and its branches (reach) to the sky, the tree gives fruit in every season with the permission of his Lord." (Ibrahiim: 24-25) He said: "That is the date palm tree." "And the parable of a bad sentence is like a bad tree, which has been uprooted from the surface of the earth; it cannot remain (upright) in the slightest." (Ibrahiim: 26) he said: "That is hanzhal." (a type of pumpkin that tastes bitter). Shu'aib said: Then I told this to Abu Al Aliyah, he said: He is right and good. Narrated to us [Qutaibah] has told us [Abu Bakr bin Syu'aib bin Al Habhab] from [his father] from [Anas bin Malik] apparently with the meaning but he did not understand it and did not mention the words of Abu Al Aliyah. This is more authentic than the hadith of Hammad bin Salamah. Several people narrated like this in a certain way and we do not know of anyone who said this other than Hammad bin Salamah. [Ma'mar], [Hammad bin Zaid] and others narrated it and did not understand it. Narrated to us [Ahmad bin Abdah Adl Dlabbi] has told us [Hammd bin Zaid] from [Syu'aib bin Al Habhab] from [Anas] like the Qutaibah hadith but he did not understand it.

THE POWER OF FIRM SPEECH IN THE WORLD AND THE AFTERNOON Hadith Imam Tirmidzi Number 3045

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ الْبَرَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ تَعَالَى {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} قَالَ فِي الْقَبْرِ إِذَا قِيلَ لَهُ مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud] has told us [Syu'bah] has told me [Alqamah bin Martsad] said: I heard [Sa'ad bin Ubaidah] tell from [Al Barra`] from the prophet peace be upon him about the words of Allah Ta'ala: "Allah confirms (the faith) of

those who believe with that steadfast Word in life in this world and in the afterlife." (Ibrahiim: 27) he said: "In the grave if he is asked: Who is your Rabb, what is your religion and who is your prophet?" Abu Isa said: This hadith is hasan sahih .

THE CONDITION OF HUMANITY ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3046

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ تَلَّتْ عَائِشَةُ هَذِهِ الْآيَةَ {يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ} قَالَتْ يَا رَسُولَ اللَّهِ فَأَيْنَ يَكُونُ النَّاسُ قَالَ عَلَى الصَّرَاطِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوِي مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَائِشَةَ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Masruq] said: [Aisyah] read (verse): "(That is) on the day (when) the earth was replaced by another earth. (Ibrahiim: 48) she said: O Messenger of Allah, where are the humans (at that time)? She answered: "On the Shirath." Abu Isa said that this hadith was authentic. It was also narrated through another sanad from Aisyah.

Hadith Corroboration
Imam Ahmad : 24644
Imam Muslim : 4999
Imam Tirmidzi : 3046, 3165
Imam Ibnu Majah : 4269
Imam Darimi : 2688

DIFFERENCE IN ROW DUE TO WITNESSING BEAUTIFUL WOMEN IN PRAYER

Hadith Imam Tirmidzi Number 3047

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا نُوحُ بْنُ قَيْسٍ الْهَدَّانِيُّ عَنْ عَمْرِو بْنِ مَالِكٍ عَنْ أَبِي الْجَوْزَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَتْ كَانَتْ امْرَأَةً تُصَلِّي خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسَنَاءَ مِنْ أَحْسَنِ النَّاسِ فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونُ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِئِهِ فَأَنْزَلَ اللَّهُ تَعَالَى {وَلَقَدْ عَلِمْنَا الْمُتَقَدِّمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُتَأَخِّرِينَ} قَالَ أَبُو عِيسَى وَرَوَى جَعْفَرُ بْنُ سُلَيْمَانَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ مَالِكٍ عَنْ أَبِي الْجَوْزَاءِ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَهَذَا أَشْبَهُهُ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحٍ

Narrated to us [Qutaibah] has told us [Nuh bin Qais Al Huddani] from [Amru bin Malik] from [Abu Al Jauza`] from [Ibn Abbas] said: There used to be a beautiful woman who prayed behind the Messenger of Allah peace be upon him, she was one of the most beautiful people, then some people advanced so that they did not see her in the first row and others went back until they were in the last row, so when bowing, she looked from the second row. his

armpit. Then Allah revealed: "And indeed We know those who are before you and indeed We also know those who are later (than you)." (Al Hijr: 24) Abu Isa said: [Ja'far bin Sulaiman] narrated this hadith from [Amru bin Malik] from [Abu Al Jauza`] apparently and did not mention: From Ibn Abbas. This is more authentic than Noah's hadith.

HELL'S DOORS FOR SWORD RESIDENTS

Hadith Imam Tirmidzi Number 3048

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ جُنَيْدٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِحَبَّتَمَ سَبْعَةُ أَبْوَابٍ بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي أَوْ قَالَ عَلَى أُمَّةٍ مُحَمَّدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ

Narrated to us [Abdu bin Humaid] has told us [Uthman bin Umar] from [Malik bin Mighwal] from [Junaid] from [Ibn Umar] from the Prophet peace be upon him, he said: "Hell of Hell has seven doors, one of which (the door) is intended for the person who draws a sword on my people (or he said) on the people of Muhammad." Abu Isa said: This hadith is gharib, we only know it from the hadith of Malik bin Mighwal.

Hadith Corroboration
Imam Ahmad : 5431

THE PRIORITY OF THE AL-FATIHAH LETTER

Hadith Imam Tirmidzi Number 3049

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ عَنْ ابْنِ أَبِي ذَنْبٍ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid] has told us [Abu Ali Al Hanafi] from [Ibnu Abi Dzi` Bukhari] from [Al Maqburi] from [Abu Hurairah] said: Rasulullah peace be upon him said: "ALHAMDULILLAAH is the parent of the Qur'an, the parent of the Book, and As Sab'ul Matsaani (seven repeated verses)." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 9414
Imam Abu Dawud : 1245
Imam Darimi : 3240

THE UNIQUENESS OF SURAH AL-FATIHA COMPARED TO OTHER BOOKS

Hadith Imam Tirmidzi Number 3050

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُنْزِلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلُ أَمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَفْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلْتُنَا فُتِيْبَةً حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى أَبِيٍّ وَهُوَ يُصَلِّي فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيْسَى حَدِيثُ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ أَطْوَلُ وَأَتَمُّ وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ

Narrated to us [Al Husain bin Hurait] has told us [Al Fadll bin Musa] from [Abdulhamid bin Ja'far] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] from [Ubai bin Ka'ab] said: The Prophet peace be upon him said: "Allah did not send down (a letter) in the Torah or in the Bible which is like the parent of the Qur'an (al Faatihah), and it is as Sab'ul Matsani (seven repeated verses) it is also (a letter) which is divided between Me and My servant and for My servant what he asks for." Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] that the Prophet came to Ubay when he was praying and said the above hadith with its meaning. Abu Isa said: The Hadith of Abdul Aziz bin Muhammad is longer and more complete. This hadith is more authentic than Abdulhamid bin Ja'far's hadith like this. Several people narrated from Al Ala' bin Abdurrahman.

Hadith Corroboration
Imam Ahmad : 20180, 20181
Imam Nasa'i : 905
Imam Darimi : 3239

FITRAH AND SAYINGS OF LAA ILAAHA ILLALLAAH

Hadith Imam Tirmidzi Number 3051

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّيِّ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ بَشْرِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ} قَالَ عَنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ أَبِي سُلَيْمٍ وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ بَشْرِ عَنْ أَنَسِ نَحْوَهُ وَلَمْ يَرْفَعْهُ

Narrated to us [Ahmad bin Abdah Adl Dlabbi] has told us [Mu'tamir bin Sulaiman] from [Lait bin Abu Sulaim] from [Bisyr] from [Anas bin Malik] from the Prophet peace be upon him about His words: "So by your Lord, we will definitely ask them all, about what they have done before." (Al Hijr: 92-93) he said: "About saying: LAA ILAAHA ILLAllah." Abu Isa said: This hadith is gharib. We only know about it from the hadith of Lait bin Abu Sulaim. [Abdullah bin Idris] narrated from [Lait bin Abu Sulaim] from [Bisyr] from [Anas]

apparently and he did not understand it.

THE FEELINGS OF THE BELIEVERS AND THE LIGHT OF GOD Hadith Imam Tirmidzi Number 3052

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ حَدَّثَنَا مُضْعَبُ بْنُ سَلَامٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ قَرَأَ { إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ { إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ } قَالَ لِّلْمُتَفَرِّسِينَ

Narrated to us [Muhammad bin Isma'il] has told us [Ahmad bin Abu Ath Thayyib] has told us [Mush'ab bin Sallam] from [Amru bin Qais] from [Athiyah] from [Abu Sa'id Al Khudri] said: Rasulullah peace be upon him said: "Fear the hunch of the believer because indeed he sees with the light of Allah." Then he read: "Indeed, in that there are truly signs (of Allah's power) for those who pay attention to the signs." (Al Hijr: 75) Abu Isa said: This hadith is gharib, we only know it from this sanad. and it was narrated from some scholars regarding the interpretation of this verse: "Indeed, in that there are truly signs (of Allah's power) for those who pay attention to the signs." Namely for those who explain the signs.

THE ADVANTAGE OF FOUR RAKAAT BEFORE DHUHUR Hadith Imam Tirmidzi Number 3053

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَحْيَى الْبَكَّاءِ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ فِي صَلَاةِ السَّحَرِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَيُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ { يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ } الْآيَةَ كُلَّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ

Narrated to us [Abdu bin Humaid] has told us [Ali bin Ashim] from [Yahya Al Bakka`] has told me [Abdullah bin Umar] said: I heard [Umar bin Al Khaththab] say: Rasulullah peace be upon him said: "The four (sunnah rak'ahs) before zhuhur after the sun has set are counted as the final prayer of the night." Rasulullah peace be upon him said: "There is nothing but sanctify Allah at that time." Then he read: "And do they not notice everything that Allah has created whose shadows turn to the right and left in a state of prostration to Allah, while they humble themselves?" (An Nahl: 48) Abu Isa said: This hadith is gharib, we only know it from the hadith of Ali bin Ashim.

A JUST REPLY AND RESPONSIBILITY ON THE DAY OF THE CONQUEST OF MAKKAH

Hadith Imam Tirmidzi Number 3054

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَبِي الْعَالِيَةِ قَالَ حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ لَمَّا كَانَ يَوْمُ أَحَدٍ أُصِيبَ مِنَ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا وَمِنْ الْمُهَاجِرِينَ سِتَّةٌ فِيهِمْ حَمْزَةُ فَمَثَلُوا بِهِمْ فَقَالَتِ الْأَنْصَارُ لَيْنَ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَنُرِيَنَّ عَلَيْهِمْ قَالَ فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ فَأَنْزَلَ اللَّهُ تَعَالَى { وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ } فَقَالَ رَجُلٌ لَا قُرَيْشَ بَعْدَ الْيَوْمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفُّوا عَنِ الْقَوْمِ إِلَّا أَرْبَعَةً قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي بْنِ كَعْبٍ

Narrated to us [Abu Ammar Al Husain bin Hurait] has told us [Al Fadll bin Musa] from [Isa bin Ubaid] from [Ar Rabi' bin Anas] from [Abu Al Aliyah] said: It has been told to me [Ubai bin Ka'ab] said: When the battle of Uhud occurred in which sixty-four people from the Ansar and six people from the Muhajirin including Hamzah took part, they (the disbelievers) tore their (bodies) to pieces. (believers). Then the Ansar said: If they do something similar to us one day, we will surely retaliate more than this. (Ubayy) said: And on the day of the conquest of Mecca, Allah revealed: "And if you give a reply, then reply with a reply equal to the torment that was inflicted on you. But if you are patient, indeed that is better for those who are patient." (An Nahl: 126) then someone said: There will be no more Quraysh after this. Then the Messenger of Allah (peace and blessings of Allah be upon him) said: "Refrain from attacking the people (of Quraysh) except four (people)." Abu Isa said that this hadith is hasan gharib. from the hadith of Ubai bin Ka'ab.

CHARACTERISTICS OF PROPHETS DISCOVERED DURING ISRA'

Hadith Imam Tirmidzi Number 3055

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى قَالَ فَنَعَتُهُ فَإِذَا رَجُلٌ حَسْبَتْهُ قَالَ مُضْطَرِبٌ رَجُلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ قَالَ وَلَقِيتُ عِيسَى قَالَ فَنَعَتُهُ قَالَ رُبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ يَعْنِي الْحَمَّامَ وَرَأَيْتُ إِبْرَاهِيمَ قَالَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ قَالَ وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ وَالْآخَرُ خَمْرٌ فَقِيلَ لِي خُذْ أَيُّهُمَا شِئْتَ فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقِيلَ لِي هُدَيْتَ لِلْفِطْرَةِ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] has told me [Sa'id bin Al Musayyib] from [Abu Hurairah] said: Rasulullah peace be upon him said: "When I was in Isra'kan I was met by Musa - he mentioned his

characteristics, I think he said- he was tall and not fat, his hair was wavy, he looked like he was a man from Syanu'ah." He said: "I was also brought together with Isa - he said: he mentioned his characteristics - his body was red and his skin (his face and hair were watery) as if he had just come out of the bathroom. I also saw Ibrahim and I was his son who resembled him most, then I was presented with two vessels, one containing milk and the other containing alcohol, then I took the vessel containing milk and drank. After that (it was said to me): You have been guided to the fitrah, or with the wording 'You do not go against the fitrah, If you take alcohol, then you have led your nation astray.'" Abu Isa said that this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 7457
Imam Bukhari : 3182
Imam Muslim : 245

PROPHET MUHAMMAD SALALLAHU ALAIHI WASALLAM RECEIVES BURAK DURING ISRA

Hadith Imam Tirmidzi Number 3056

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِالْبُرَاقِ لَيْلَةَ أُسْرِي بِهِ مُلْجَمًا مُسْرَجًا فَاسْتَضَعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرِيلُ أَيْمَحَمَدٍ تَفْعَلُ هَذَا فَمَا رَكِبَكَ أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ قَالَ فَارْفَضَ عَرَفًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ

Narrated to us [Ishaq bin Manshur] has told us [Abdurrazzaq] has told us [Ma'mar] from [Qatadah] from [Anas] that the Prophet peace be upon him when in Isra'kan, he was given a Buraq complete with rope (rein) and saddle, but he made it difficult for him (did not want to be ridden) then Jibril said to him: Should you do this to Muhammad, even though he has not yet Is there anyone riding on you who is most noble in the sight of Allah besides Muhammad? He said: Then the sweat flowed. Abu Isa said that this hadith is hasan gharib, we only know it from the hadith of Abdurrazzaq.

Hadith Corroboration
Imam Ahmad : 12211

STONE HOLE IN BAITUL MAQDIS FOR BURAQ

Hadith Imam Tirmidzi Number 3057

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا أَبُو ثُمَيْلَةَ عَنْ الزُّبَيْرِ بْنِ جُنَادَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi] has told us [Abu Tumailah] from [Az Zubair bin Junadah] from [Ibnu Buraidah] from [his father] said: Rasulullahpeace be upon him said: "When we arrived at Baitul Maqdis, Jibril said with his finger then he made a hole in a stone and he used it to strengthen Buraq." Abu Isa said: This hadith is hasan gharib..

THE INCIDENT OF ISRA' MI'RAJ

Hadith Imam Tirmidzi Number 3058

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا كَذَّبْتَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَظَفِفْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ

Narrated to us [Qutaibah] has told us [al Laits] from [Uqail] from [Az Zuhri] from [Abu Salamah] from [Jabir bin Abdillah] that Rasulullahpeace be upon him said: "When the Quraysh lied to me, I stood on the hijir ismail (the wall located next to the Kaaba) then Allah showed me Baitul Maqdis then I started telling them about the signs while I saw them." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 14503

Imam Bukhari : 3597, 4341

Imam Muslim : 249

EXPLANATION OF THE PROPHET'S RU'YAH

Hadith Imam Tirmidzi Number 3059

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ} قَالَ هِيَ رُؤْيَا عَيْنٍ أَرَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ قَالَ {وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ} هِيَ شَجَرَةُ الزَّقُّومِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Amru bin Dinar] from [Ikrimah] from [Ibn Abbas] regarding the words: "And We did not make the dream that We have shown you, but as a test for humans" (QS. "And (so too) the tree which is cursed in the Qur'an." (Al Israa` : 60) means the Zaqqum tree." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2599, 2970, 2971, 3365, 10799

Imam Bukhari : 3599, 4347, 6123

Imam Tirmidzi : 2509, 2510, 2511, 3059

Imam Ibnu Majah : 4316

DAWN PRAYERS ARE WITNESSED BY DAY AND NIGHT ANGELS

Hadith Imam Tirmidzi Number 3060

حَدَّثَنَا عُبَيْدُ بْنُ أَصْبَاطٍ بْنُ مُحَمَّدٍ قُرَشِيٌّ كُوفِيٌّ حَدَّثَنَا أَبِي عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { وَفُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا } قَالَ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى عَلِيُّ بْنُ مُسْهِرٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ الْأَعْمَشِ فَذَكَرَ نَحْوَهُ

Narrated to us [Ubaid bin Asbath bin Muhammad Qurasi Kufi] has told us [my father] from [Al A'masy] from [Abu Salih] from [Abu Hurairah] from the Prophet peace be upon him about His words: "Establish the prayer from after the sun has set until dark of night and (establish the prayer) at dawn. Indeed, the morning prayer is witnessed (by angels)." (Al Israa` : 78) He said: "Witnessed by the angels of the night and the angels of the day." Abu Isa said: Hasan saheeh hadith. [Ali bin Mushir] narrated from [Al A'masy] from [Abu Salih] from [Abu Hurairah] and [Abu Sa'id] from the prophet peace be upon him it seems. Narrated to us [Ali bin Hujr] has told us [Ali bin Mushir] from [Al A'masy] then he mentioned a similar hadith.

Hadith Corroboration
Imam Ahmad : 9749
Imam Ibnu Majah : 662

A CALL TO EVERY PEOPLE WITH ITS LEADER ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3061

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ تَعَالَى { يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ } قَالَ يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابُهُ بِيَمِينِهِ وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُونَ ذِرَاعًا وَيُبَيِّضُ وَجْهُهُ وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لَوْلُؤٍ يَتَلَأَلُ فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ فَيَقُولُونَ اللَّهُمَّ ائْتِنَا بِهِذَا وَبَارِكْ لَنَا فِي هَذَا حَتَّى يَأْتِيَهُمْ فَيَقُولُوا أَبْشَرُوا لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هَذَا قَالَ وَأَمَّا الْكَافِرُ فَيُسَوَّدُ وَجْهُهُ وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ فَيُلْبَسُ تَاجًا فَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهِذَا قَالَ فَيَأْتِيَهُمْ فَيَقُولُونَ اللَّهُمَّ أَخْزِهِ فَيَقُولُوا أَبْعَدَكُمْ اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ

Narrated to us [Abdullah bin Abdurrahman] has told us [Ubaidullah bin Musa] from [Isra'il] from [As Suddi] from [his father] from [Abu Hurairah] from the Prophet peace be upon him regarding the verse "(Remember) one day (on that day) We called each community with its

leader." (Al Israa` : 71) He said: "One of them was called and given his book from his right and his body was widened to sixty cubits, his face became radiant white and on his head was placed a crown of sparkling jewels then he approached his companions, they saw him from a distance and prayed: ALLOOHUMMA I'TINAA BIHAADZAA WABAARIK LANAA FII HAADZAA 'O Allah, give us the same thing and bless us with it,' he arrived in front of them and said: Be happy because each of you will get like this while the disbeliever; his face was black, his body was widened to sixty cubits like Adam, and a crown was placed on his head, then his companions saw and said: NA'UUDZU BILLAAHI MIN SYARRI HAADZAA, ALLOOHUMMA LAA TA'TINAA BIHAADZAA 'We seek refuge in Allah from the evil of this, O Allah, do not give us this.' He came to them and they said: O Allah, humiliate him, but he said: May Allah keep you from your dreams, and each of you is like this." Abu Isa said that this hadith was hasan gharib.

AN INTERCESSORY APPOINTED TO A PRAISED PLACE

Hadith Imam Tirmidzi Number 3062

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} سُئِلَ عَنْهَا قَالَ هِيَ الشَّفَاعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَدَاوُدُ الزَّعَافِرِيُّ هُوَ دَاوُدُ الْأَوْدِيُّ بْنُ يَزِيدَ بْنِ عَبْدِ اللَّهِ وَهُوَ عَمُّ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ

Narrated to us [Abu Kuraib] has told us [Waki'] from [Dawud bin Yazid Az Za'afiri] from [his father] from [Abu Hurairah] said: Rasulallahpeace be upon him said regarding His words: "Hopefully your Rabb will raise you to a place of praise." (Al Israa` : 79) he was once asked about it and answered: "namely intercession." Abu Isa said that this hadith is hasan.

RASULULLAH SALALLAHU ALAIHI WASALLAM DESTROYED THE STATUES IN THE KA'BAH

Hadith Imam Tirmidzi Number 3063

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ عَامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثُ مِائَةٍ وَسِتُّونَ نَصْبًا فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطْعُنُهَا بِمِخْصَرَةٍ فِي يَدِهِ وَرُبَّمَا قَالَ بَعُودٌ وَيَقُولُ {جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا} جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ ابْنِ عُمَرَ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Ibnu Abi Najih] from [Mujahid] from [Abu Ma'mar] from [Ibn Mas'ud] said: Rasulallahpeace be upon him entered the city of Makkah in the year (of) the conquest of Makkah and around the Kaaba there were three hundred and sixty statues, the Prophetpeace be upon him destroyed them with sticks short or what was in his hand - he said with a long stick - then said "The truth has come and the false has disappeared." (Al Israa` : 81) "The truth has come and falsehood will not begin and

will not (nor) be repeated." (Saba` : 49). Abu Isa said: This hadith is hasan sahih . In this case there is a similar hadith from Ibn Umar.

Hadith Corroboration
Imam Ahmad : 3403
Imam Bukhari : 3950, 4351
Imam Muslim : 3333

PRAYER OF THE PROPHET FOR A PRAISED PLACE AND HELPING POWER

Hadith Imam Tirmidzi Number 3064

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثُمَّ أُمِرَ بِالْهَجْرَةِ فَنَزَلَتْ عَلَيْهِ { وَقُلْ رَبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَأَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَاجْعَلْ لِيْ مِنْ لَّدُنْكَ سُلْطَانًا نَّصِيرًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Jarir] from [Qabus bin Abu Dlabyan] from [his father] from [Ibn Abbas] said: The Prophet peace be upon him was in Makkah and was ordered to emigrate and then a verse was revealed to him: "O my Rabb, enter me in a praiseworthy place and bring me out (also) in a praiseworthy place, and give me from Your side a helping power." (Al Israa` : 80) Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 1847

THE UNLIMITED KNOWLEDGE AND WORDS OF THE LORD

Hadith Imam Tirmidzi Number 3065

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَتْ قُرَيْشٌ لِّيَهُودَ أَعْطُونَا شَيْئًا نَسْأَلُ هَذَا الرَّجُلَ فَقَالَ سَلُوهُ عَنِ الرُّوحِ قَالَ فَسَأَلُوهُ عَنِ الرُّوحِ فَأَنْزَلَ اللَّهُ تَعَالَى { وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا } قَالُوا أُوتِينَا عِلْمًا كَثِيرًا أُوتِينَا التَّوْرَةَ وَمَنْ أُوتِيَ التَّوْرَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا فَأَنْزَلَتْ { قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ إِلَى آخِرِ الْآيَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] has told us [Yahya bin Zakariya bin Abu Za'idah] from [Dawud bin Abu Hind] from [Ikrimah] from [Ibn Abbas] said: the Quraysh said to a Jew: Give us something that we can ask this man (Rasulullah peace be upon him)! Quraysh answered: Ask him about the spirit! then Allah revealed, "And they ask you about the spirit. Say: 'The spirit is among the affairs of my Rabb, and you have not been given knowledge except a little.'" (Al Israa` : 85) they (Jews) say: We have been given much knowledge, and whoever is given the Torah has indeed been given much goodness. Then it was revealed, "If the sea became ink

to (write) the sentences of my Rabb, the ocean would indeed be finished before the sentences of my Rabb were finished (written), even though We brought in as many additional ones (as well)." (Al Israa` : 108) Abu Isa said that this hadith is hasan sahih gharib.

Hadith Corroboration

Imam Ahmad : 2195, 3505, 3703, 4027

Imam Bukhari : 122, 4352, 6753, 6902, 6908

Imam Muslim : 5002

Imam Tirmidzi : 3065, 3066

EXPLANATION OF THE SPIRIT

Hadith Imam Tirmidzi Number 3066

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ لَوْ سَأَلْتُمُوهُ فَقَالَ بَعْضُهُمْ لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرَهُونَ فَقَالُوا لَهُ يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنْ الرُّوحِ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعِدَ الْوُحْيُ ثُمَّ قَالَ {الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Khasyram] has told us [Isa bin Yunus] from [Al A'masy] from [Ibrahim] from [Alqamah] from [Abdullah] said: I once walked with the Prophet peace be upon him in a field in Medina and he leaned on a date palm, then a group of Jews passed by, then some of them said: Will you ask (something) him? another replied: If you ask him, he will surely answer with something you hate. They asked him (the Prophet peace be upon him): O Abu Al Qasim, tell us about the spirit! Then the Messenger of Allah (peace and blessings of Allah be upon him) stood for a moment and raised his head to the sky, and I knew that (at that time) he received a revelation until it was finished and then said: "And they ask you about the soul. Say: "The soul is from the affair of my Lord, and you have not been given knowledge but a little." (Al Israa` : 85) Abu Isa said that this hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 2195, 3505, 3703, 4027

Imam Bukhari : 122, 4352, 6753, 6902, 6908

Imam Muslim : 5002

Imam Tirmidzi : 3065, 3066

HUMAN GROUP ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3067

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ

عَنْ أَوْسِ بْنِ خَالِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةً أَصْنَافٍ صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ قَالَ إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى وَهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا

Narrated to us [Abdu bin Humaid] has told us [Al Hasan bin Musa] and [Sulaiman bin Harb] both said: Narrated to us [Hammad bin Salamah] from [Ali bin Zaid] from [Aus bin Khalid] from [Abu Hurairah] said: Rasulullahpeace be upon him said: "On the Day of Resurrection all humans will be gathered into three groups; one group walking, one group riding, and the last group (walk) with their faces," he was asked: How do they walk with their faces? He answered: "Indeed, the One who (made them) walk with their feet, has the power to make them walk with their faces. Remember, indeed they pass every hill and thorn with their faces." Abu Isa said that this hadith is hasan. And it has been narrated by [Wuhaib] from [Ibn Thawus] from [his father] from [Abu Hurairah] from the Prophet peace be upon him something from this hadith

Hadith Corroboration
Imam Ahmad : 8293, 8400

HUMAN GATHERINGS ON THE DAY OF JUDGMENT: WALKING, RIDING, AND BEING DRAGGED

Hadith Imam Tirmidzi Number 3068

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ مُحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتُجْرُونَ عَلَى وُجُوْهِكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'] has told us [Yazid bin Harun] has told us [Bahz bin Hakim] from [his father] from [his grandfather] said: Rasulullahpeace be upon him said: "Indeed you will be gathered (on the Day of Resurrection) those who walk, ride, and will be dragged on your faces." Abu Isa said that this hadith is hasan.

EXPLANATION OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ABOUT THE NINE MIRACLES OF MOSES

Hadith Imam Tirmidzi Number 3069

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ وَيَزِيدُ بْنُ هَارُونَ وَأَبُو الْوَلِيدِ وَاللَّفْظُ لَفْظُ يَزِيدَ وَالْمَعْنَى وَاحِدٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ أَنَّ يَهُودِيَيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ

اَذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ فَقَالَ لَا تَقُلْ نَبِيٌّ فَإِنَّهُ إِنْ سَمِعَهَا تَقُولُ نَبِيٌّ كَأَنْتَ لَهُ أَرْبَعَةُ أَغْنِيَنَّ فَاتَّيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ } فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَسْرِفُوا وَلَا تَسْحَرُوا وَلَا تَمْشُوا بِبَرِيٍّ إِلَى سُلْطَانٍ فَيَقْتُلَهُ وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْدِفُوا مُحْصَنَةً وَلَا تَفِرُوا مِنَ الزَّحْفِ شَكَّ شُعْبَةَ وَعَلَيْكُمْ يَا مَعْشَرَ الْيَهُودِ خَاصَّةً لَا تَعْدُوا فِي السَّبْتِ فَقَبَلَا يَدَيْهِ وَرَجَلَيْهِ وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمَا أَنْ تُسْلِمَا قَالَا إِنَّ دَاوُدَ دَعَا اللَّهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ أَنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Dawud], [Yazid bin Harun] and [Abu Al Walid], the text belongs to Yazid and the meaning is the same, from [Syu'bah] from [Amru bin Murrah] from [Abdullah bin Salamah] from [Shafwan bin Assal], there were two Jews, one of whom said to his friend: Come with me to the Prophet peace be upon him, then we ask (something) him! he replied: Don't say Prophet, because he has four eyes and he hears when you say Prophet. Both of them came to the Prophet peace be upon him and asked Allah subhanahu wata'ala's words: "And indeed We have given Moses nine real miracles." (Al Israa` : 101) The Messenger of Allah answered: "Do not associate partners with Allah with anything, do not commit adultery, kill a soul which Allah has forbidden except by right, steal, study magic, and do not bring an innocent person to a ruler with the intention that the ruler kills him, indulge in usury, accuse a good woman of adultery, and do not run away from war - Shu'bah is doubtful - and it is obligatory on you, O Jew, do not disobey Saturday." then both of them kissed his hands and feet and vowed: We testify that you are a Prophet. He asked: "What prevents you from converting to Islam?" they answered: Indeed, Dawud once prayed to Allah that Allah would always send a Prophet from his descendants, and we were afraid that if we converted to Islam we would be killed by the Jews. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 17397, 17402, 21616, 21622, 21680

Imam Bukhari : 17, 3603, 6286, 6303, 6673, 6914

Imam Muslim : 3223

Imam Nasa'i : 4010, 4107, 4139, 4916

PROHIBITION OF RECITING PRAYERS UNTIL THE MUSYRIKIN HEAR THEM

Hadith Imam Tirmidzi Number 3070

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَلَمْ يَذْكُرْ عَنْ ابْنِ عَبَّاسٍ وَهَشِيمٍ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ { وَلَا تَجْهَرُ بِصَلَاتِكَ } قَالَ نَزَلَتْ بِمَكَّةَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهَ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَأَنْزَلَ اللَّهُ {

وَلَا تَجْهَرُ بِصَلَاتِكَ { فَيَسُبُّوا الْقُرْآنَ وَمَنْ أُنْزِلَهُ وَمَنْ جَاءَ بِهِ { وَلَا تُخَافُتْ بِهَا } عَنْ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid] has told us [Sulaiman bin Dawud] from [Syu'bah] from [Abu Bisyr] from [Sa'id bin Jubair] and he did not mention from Ibn Abbas, and [Husyaim] from [Abu Bisyr] from [Sa'id bin Jubair] from [Ibn Abbas]: "Do not make your prayer (recitation) louder." (Al Israa` : 110) he said: This (verse) was revealed in Makkah. Rasulallah peace be upon him, when he filtered his voice, the polytheists criticized it (the Qur'an), the One who sent it down (Allah), and the one who brought it (Jibril), then Allah revealed "Do not make your prayer (your reading) louder" then they criticized the Qur'an, the One who sent it down, and the one who brought it, "Don't (also) read it too softly." (Al Israa` : 110) so that it cannot be heard from your companions, make the Qur'an be heard by them so that they can listen to it. Abu Isa said that this hadith is hasan sahih.

Hadith Corroboration
Imam Tirmidzi : 3071

COMMAND TO MIDDLE THE PRAYER READING FOR YOUR FRIENDS TO HEAR

Hadith Imam Tirmidzi Number 3071

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ { وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا } قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخْتَفٍ بِمَكَّةَ فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوهُ شَتَمُوا الْقُرْآنَ وَمَنْ أُنْزِلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ لِنَبِيِّهِ { وَلَا تَجْهَرُ بِصَلَاتِكَ } أَيِ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ { وَلَا تُخَافُتْ بِهَا } عَنْ أَصْحَابِكَ { وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Husyaim] has told us [Abu Bisyr] from [Sa'id bin Jubair] from [Ibn Abbas] about His words: "And do not raise your voice in your prayer and do not lower it and look for a middle way between the two." (Al Israa` : 110) he said: This (verse) came down when the Prophet peace be upon him was still living in Mecca. When he prayed with his companions he raised his voice and when the polytheists heard it they denounced the Qur'an, the One who sent it down (Allah), and the one who brought it (Jibril). Allah said to His Prophet: "Do not make your prayer loud, meaning your reading so that the polytheists hear and criticize the Qur'an, nor too slowly so that your companions (don't hear it) read between the two (medium)." Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 150

THE INCIDENT OF ISRA' MI'RAJ

Hadith Imam Tirmidzi Number 3072

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زَيْرِ بْنِ حُبَيْشٍ قَالَ قُلْتُ لِحَدِيفَةَ بْنِ الْيَمَانِ أَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ الْمَقْدِسِ قَالَ لَا قُلْتُ بَلَى قَالَ أَنْتَ تَقُولُ ذَاكَ يَا أَصْلَعُ بِمَ تَقُولُ ذَلِكَ قُلْتُ بِالْقُرْآنِ بَيْنِي وَبَيْنَكَ الْقُرْآنُ فَقَالَ حَدِيفَةُ مَنْ احْتَجَّ بِالْقُرْآنِ فَقَدْ أَفْلَحَ قَالَ سُفْيَانُ يَقُولُ فَقَدْ احْتَجَّ وَرُبَّمَا قَالَ قَدْ فَلَاحَ فَقَالَ { سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى } قَالَ أَفْتَرَاهُ صَلَّى فِيهِ قُلْتُ لَا قَالَ لَوْ صَلَّى فِيهِ لَكُتِبَتْ عَلَيْكُمْ الصَّلَاةُ فِيهِ كَمَا كُتِبَتْ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ قَالَ حَدِيفَةُ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدَابَّةٍ طَوِيلَةٍ الظَّهْرِ مَمْدُودَةٍ هَكَذَا خَطْوُهُ مَدُّ بَصَرِهِ فَمَا زَايَلَا ظَهَرَ الْبُرَاقِ حَتَّى رَأَى الْجَنَّةَ وَالنَّارَ وَوَعْدَ الْآخِرَةِ أَجْمَعَ ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدْيِهِمَا قَالَ وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لَمْ يُفِرُّ مِنْهُ وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Umar] has told us [Sufyan] from [Mis'ar] from [Ashim bin Abu An Najud] from [Zirr bin Khubais] said: I asked [Hudaifah bin Yaman]: Did Rasulullah peace be upon him pray at Baitul Maqdis? he (Hudaifah) answered: No. I said: Yes. He said: You say that, O baldy, on what basis do you say that? I say this with the Qur'an which is (to judge) between me and you. Hudzaifah said: Whoever argues with the Qur'an is truly lucky. Sufyan said: Indeed he was arguing with (the right reasons) or he said: Indeed he was lucky. Then he (Zirr bin Hubaisy) read "Glory be to Allah, who took His servant one night from the Grand Mosque to the Aqsa Mosque." (Al Israa` : 1) He asked: Did you see him praying in it? I said: No, if he had prayed in it, it would have been obligatory just as prayer in the Grand Mosque is obligatory. Hudhayfah said that the Messenger of Allah (peace and blessings of Allah be upon him) was approached by an animal with a long and wide back and its strides as far as the eye could see. While they (the Prophet and Gabriel) were on the back of the Buraq, they saw Paradise, Hell, and all the promises (events) of the Hereafter. Then they returned to where they had come from. He said: They say that he tied it (the buraq) for fear that it might run away from him, but in fact the One Who knows the unseen (Allah) has tamed it. Abu Isa said that this hadith is hasan sahih.

SPECIALTY OF THE PROPHET MUHAMMAD ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3073

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدٍ بْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ فَيَفْرَعُ النَّاسُ ثَلَاثَ فَرَعاتٍ

فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُونَا آدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ إِنِّي أَذْنَبْتُ ذَنْبًا أَهْبَطْتُ مِنْهُ إِلَى الْأَرْضِ وَلَكِنْ
 اثْنُوا نُوحًا فَيَأْتُونَ نُوحًا فَيَقُولُ إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأُهْلِكُوا وَلَكِنْ اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ
 إِبْرَاهِيمَ فَيَقُولُ إِنِّي كَذَبْتُ ثَلَاثَ كَذِبَاتٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا
 عَنْ دِينِ اللَّهِ وَلَكِنْ اثْنُوا مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي قَدْ قَتَلْتُ نَفْسًا وَلَكِنْ اثْنُوا عِيسَى فَيَأْتُونَ
 عِيسَى فَيَقُولُ إِنِّي عَبْدٌ مِنْ دُونِ اللَّهِ وَلَكِنْ اثْنُوا مُحَمَّدًا قَالَ فَيَأْتُونِي فَأَنْطَلِقُ مَعَهُمْ قَالَ ابْنُ جُدْعَانَ قَالَ
 أَنَسٌ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَآخُذْ بِحُلَقَةِ بَابِ الْجَنَّةِ فَأَقْعِقْهَا فَيَقَالُ مَنْ هَذَا
 فَيَقَالُ مُحَمَّدٌ فَيَفْتَحُونَ لِي وَيَرْحَبُونَ بِي فَيَقُولُونَ مَرْحَبًا فَأَخِرُ سَاجِدًا فَيُلْهِمُنِي اللَّهُ مِنَ الثَّنَاءِ وَالْحَمْدِ فَيَقَالُ لِي
 ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَ وَاشْفَعْ تُشَفَّعَ وَقُلْ يُسْمَعُ لِقَوْلِكَ وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ { عَسَى أَنْ يَبْعَثَكَ
 رَبُّكَ مَقَامًا مَحْمُودًا } قَالَ سُفْيَانُ لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ الْكَلِمَةُ فَآخُذْ بِحُلَقَةِ بَابِ الْجَنَّةِ فَأَقْعِقْهَا قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أَبِي نَضْرَةَ عَنْ ابْنِ عَبَّاسٍ الْحَدِيثَ بِطَوِيلِهِ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Ali bin Zaid bin Jid'an] from [Abu Nadlrah] from [Abu Sa'id] said: Rasulullahepeace be upon him said: "I am the leader of Adam's descendants on the Day of Resurrection and it is not that I am proud of myself, in my hand there is a flag of praise, and it is not that I am proud of myself, and no one Even other prophets besides Adam were under my banner at that time, I was the first person whose earth was parted for me, and it is not that I am proud of myself." He said: "Humans experienced three (great) fears, they came to Adam, they said: You are our father Adam, give us intercession to my Lord. He said: I committed a sin, I was sent down to earth, come to Nuh. They came to Nuh, Nuh said: Verily I gave a call to the inhabitants of the earth and they were destroyed, come to Ibrahim. They came to Ibrahim, Ibrahim said: I lied three times -Rasulullahepeace be upon him said: "There was not a single lie that Abraham uttered except that it was permissible for the sake of Allah's religion," -Ibrahim said: They came to Moses, Moses said: I used to kill someone, they came to isa, isa said: Surely I am worshiped besides Allah, they came to me and I went with them." Ibn Jud'an said: Anas said: I think I saw Rasulullahepeace be upon him. The Messenger of Allah (peace and blessings of Allah be upon him) said: "I seized the rope of the gate of Paradise and shook it. It was said to me: Who is it? Some said: Muhammad. They opened it for me, welcomed me and said: Welcome. I fell down prostrate and Allah revealed praise and praise to me. It was said to me: Raise your head, ask and it will be given to you, intercede and it will be accepted, and speak and it will be heard. That is the praiseworthy place about which Allah says: 'Perhaps your Lord will raise you to a praiseworthy place.'" (Al Israa` : 79) [Sufyan] said: Nothing was narrated from [Anas] except these words: Then I seized the rope of the gate of Paradise and shook it. Abu Isa said: This hadith is hasan. Some of them narrated this hadith from [Abu Nadlrah] from [Ibn Abbas] at length.

Hadith Corroboration

Imam Ahmad : 10564, 22206, 22207, 22208, 22209

Imam Tirmidzi : 3548, 3549

Imam Darimi : 47

THE STORY OF PROPHET MUSA AND KHIDHIR

Hadith Imam Tirmidzi Number 3074

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ نَوْفًا الْبِكَالِي يَزْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ قَالَ كَذَبَ عَدُوُّ اللَّهِ سَمِعْتُ أَبِي بَنَ كَعْبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا أَعْلَمُ فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ أَيُّ رَبِّ فَكَيْفَ لِي بِهِ فَقَالَ لَهُ احْمِلْ حُوتًا فِي مِكْتَلٍ فَحَيْثُ تَفْقَدُ الْحُوتَ فَهُوَ ثَمَّ فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ وَهُوَ يُوْشَعُ بْنُ نُونٍ فَجَعَلَ مُوسَى حُوتًا فِي مِكْتَلٍ فَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى أَتَيَا الصَّخْرَةَ فَرَقَدَ مُوسَى وَفَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ حَتَّى خَرَجَ مِنَ الْمِكْتَلِ فَسَقَطَ فِي الْبَحْرِ قَالَ وَأَمْسَكَ اللَّهُ عَنْهُ جَرِيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وَكَانَ لِلْحُوتِ سَرَبًا وَكَانَ لِمُوسَى وَلِفَتَاهُ عَجَبًا فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ فَلَمَّا أَصْبَحَ مُوسَى قَالَ لِفَتَاهُ { أَتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا } قَالَ وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ قَالَ { أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا } قَالَ مُوسَى { ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا } قَالَ يَقْصَانِ آثَارَهُمَا قَالَ سُفْيَانُ يَزْعُمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ وَلَا يُصِيبُ مَاؤُهَا مَيِّتًا إِلَّا غَاشَ قَالَ وَكَانَ الْحُوتُ قَدْ أَكَلَ مِنْهُ فَلَمَّا قُطِرَ عَلَيْهِ الْمَاءُ غَاشَ قَالَ فَقَصَا آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ فَرَأَى رَجُلًا مُسَجًى عَلَيْهِ بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ أَتَى بِأَرْضِكَ السَّلَامُ قَالَ أَنَا مُوسَى قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ قَالَ يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُهُ لَا أَعْلَمُهُ وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ فَقَالَ مُوسَى { هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا } قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا } قَالَ لَهُ الْخَضِرُ { فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أَحْدِثَ لَكَ مِنْهُ ذِكْرًا } قَالَ نَعَمْ فَانْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ بِهِمَا سَفِينَةٌ فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ الْأَوَاجِ السَّفِينَةِ فَزَعَهُ فَقَالَ لَهُ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا { لِتُعْرِقَ أَهْلَهَا } لَقَدْ جِئْتَ شَيْئًا إِمْرًا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا { ثُمَّ خَرَجَا مِنَ السَّفِينَةِ فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ وَإِذَا غُلَامٌ يَلْعَبُ مَعَ الْغُلَمَانِ فَأَخَذَ الْخَضِرُ بَرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَفَتَلَهُ قَالَ لَهُ مُوسَى { أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ } لَقَدْ جِئْتَ شَيْئًا

نُكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {قَالَ وَهَذِهِ أَشَدُّ مِنَ الْأُولَى} قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ {يَقُولُ مَائِلٌ فَقَالَ الْخَضِرُ بِيَدِهِ هَكَذَا} فَأَقَامَهُ {فَقَالَ لَهُ مُوسَى قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُصَيِّفُونَا وَلَمْ يُطْعِمُونَا} لَوْ شِئْتَ لَوِشْتَ لَا تَتَّخِذَ عَلَيْهِ أَجْرًا قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأْنَبْتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا {قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْحَمُ اللَّهُ مُوسَى لَوَدِدْنَا أَنَّهُ كَانَ صَبْرًا حَتَّى يَقْصَ عَلَيْنَا مِنْ أَخْبَارِهِمَا قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأُولَى كَانَتْ مِنْ مُوسَى نِسْيَانٌ قَالَ وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ نَقَرَ فِي الْبَحْرِ فَقَالَ لَهُ الْخَضِرُ مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ الْبَحْرِ قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ يَعْنِي ابْنَ عَبَّاسٍ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا وَكَانَ يَقْرَأُ وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَاهُ أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى سَمِعْتُ أَبَا مُزَاحِمٍ السَّمَرْقَنْدِيَّ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ حَجَجْتُ حَجَّةً وَلَيْسَ لِي هِمَّةٌ إِلَّا أَنْ أَسْمَعَ مِنْ سُفْيَانَ يَذْكُرُ فِي هَذَا الْحَدِيثِ الْخَبَرَ حَتَّى سَمِعْتُهُ يَقُولُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ وَقَدْ كُنْتُ سَمِعْتُ هَذَا مِنْ سُفْيَانَ مِنْ قَبْلِ ذَلِكَ وَلَمْ يَذْكُرْ فِيهِ الْخَبَرَ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Amru bin Dinar] from [Sa'id bin Jubair] said: I said to [Ibnu Abbas] that Naufan Al Bikali thought that Musa who was with the Children of Israel was not Musa who was with Khadlir, he (Ibn Abbas) said: The enemy of Allah has lied, I heard [Ubai bin Ka'ab] say: I have heard Rasulullah peace be upon him said : "Moses stood in front of the Children of Israel to deliver a sermon and was asked: Who is the person with the highest knowledge?, he answered: I am the person with the highest knowledge. Then Allah rebuked him because he had not been given knowledge, then revealed to him: There is someone among My servants at the meeting of the two seas who is higher in knowledge than you. Musa asked: O Rabb, how can I meet him? Allah said: Bring a fish, if the fish disappears then that is where he is. Musa He set out with his assistant (his disciple), Yusya' bin Nun. Musa put a fish in a basket and then the two of them set out on foot when they came to a rock, they both fell asleep, the fish moved and finally fell into the sea and then Allah stopped the water so that it became (a bridge) like a bow for the fish to swim, which amazed Musa and his friend. The two of them went back to spend the day and night come here our food; In fact, we feel tired because of our journey." (Al Israa` : 62) he did not feel tired until he arrived at the appointed place, his friend said: "Did you know that when we were looking for shelter in the rock, I actually forgot (told about) the fish and no one forgot me to tell about it except the devil and the fish took its way to the sea in a very strange way. Musa said: That is (the place) we are looking for. Then the two of them returned, following their original footsteps." (Al Israa` : 63-64) then the two of them looked for their original footsteps. (Sufyan) said: People thought that in that stone there was a

source of life. If the water falls on something that is dead then it will come to life, he also said: The fish came from that water so that when it was splashed with water it came to life (and fell into the sea) they continued to follow the original trail until they arrived at the stone and saw a man covered in clothes and Musa said hello to him, he (Khadlir) said: How is there greeting in your land? Musa said: I am Musa. Khadlir said: Musa of Israel? to you? He answered: In fact, you will never be able to be patient with me. And how can you be patient about something, which you don't have enough knowledge about? Musa said: God willing, you will find me a patient person, and I will not oppose you in anything. He said: If you follow me, then do not ask me about anything, until I myself explain it to you." (Al Israa` : 66-70) Musa answered: Yes. Then Musa and Khadlir set off on foot on the seashore, then a boat passed in front of him and the two of them asked them (the owner of the boat) to accompany them, they recognized Khidr and accompanied him without being paid then Khidr deliberately pulled out one of the planks of the boat. Musa said: Why are you doing this to a people who have deliver without being paid?" Why did you make a hole in the boat so that you drowned the passengers? In fact, you have made a big mistake. He (Khadlir) said: Didn't I say: Surely you will never be patient with me. Musa said: Do not punish me for my forgetfulness and do not burden me with any hardship in my affairs." (Al Israa` : 71-73) then both of them got out of the boat and while they were walking on the shore there was a child playing with another child, so Khadlir grabbed his head and killed him. Musa said to him: "Why did you kill a pure soul, not because he killed another person? You have indeed done something wrong." Khidhr said: "Did I not tell you that you would not be able to have patience with me?" (Al Israa` : 74-75) He said: This is more terrible than the first. "Moses said: 'If I ask you about anything after this, do not keep me with you; you have already given me sufficient excuse.' So they both went on; until they came to the people of a town, they asked them to entertain them, but they would not entertain them, and then they found a wall in the town that was about to collapse. (Al Israa` : 76-77) He said: (The wall) is leaning, Khadlir gestured with his hand thus "So (Khadlir) straightened the wall." (Al Israa` : 77) Then Moses said to him: "(Why do you want to do this, when) they do not welcome us as guests nor give us food? Musa said: "If you wanted, you would have taken wages for it." Khadlir said: "This is the separation between me and you; later I will tell you the purpose of the actions that you cannot bear." (Al Israa` : 77-78) Rasulullahpeace be upon him said: "May Allah have mercy on Musa, if he were a patient person, Allah would tell us more news about both of them." The Messenger of Allah also said: "First, there is something that Musa forgot, a bird came and landed on the edge of the boat and pecked at (something) in the sea. Khadlir said to him: My knowledge and your knowledge will in no way reduce Allah's knowledge any more than the sea will be reduced because of the bird's (pecking)." Sa'id bin Jubair said that Ibn Abbas recited: WAKAANAT AMAAMAHUM MALIKUN YA'KHUZH KULLAH SAFIINATIN SHOOLIHATIN GHOSBAN (In the Qur'an it is not amaamahum but waro'ahum, and there is no word shaalihatin) which means 'And in front of them there is a king who will seize their good boat by force.' He also recited: "WA-AMMAL GHULAAMU FAKAANA KAAFIRON (In the Qur'anic wording there is no word kaafiron), which means; As for small children (who are killed) in the future they will become infidels." Abu Isa said that This hadith is hasan sahih . [Az Zuhri] narrated it from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas] from [Ubai bin Ka'ab] from the prophetpeace be upon him. And [Abu Ishaq Al Hamdani] narrated it from [Sa'id bin Jubair] from [Ibn Abbas] from [Ubai bin Ka'ab] from the prophetpeace be upon him. Abu Isa said: I heard [Abu Muzahim As Samarqandi] say: I heard [Ali bin Al Madini] say: I went on Hajj and I had no interest other than to hear

from [Sufyan] mentioning the khabar in this hadith until I heard him say: had told us [Amru bin Dinar], I had previously heard this hadith from Sufyan but he Doesn't mention the news in it.

Hadith Corroboration
Imam Ahmad : 20197
Imam Bukhari : 119, 3149
Imam Muslim : 4385

THE CHILD OF THE KAFIR KHAIDLIR KILLED BEFORE BIRTH Hadith Imam Tirmidzi Number 3075

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَبَّاسِ الْهَمْدَانِيُّ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبَعَ يَوْمَ طَبَعِ كَافِرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Amru bin Ali] has told us [Abu Qutaibah Salm bin Qutaibah] has told us [Abdul Jabbar bin Al Abbas Al Hamdani] from [Abu Ishaq] from [Sa'id bin Jubair] from [Ibn Abbas] from [Ubai bin Ka'ab] from the Prophetpeace be upon him he said: "The child who was killed by Khadlir was created as an infidel when he was created." Abu Isa said that this hadith hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 20201, 20202
Imam Muslim : 4811
Imam Abu Dawud : 4082, 4083, 4084
Imam Tirmidzi : 3075

THE ORIGIN OF THE NAME KHIDIR IS FROM THE BARN LAND Hadith Imam Tirmidzi Number 3076

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرَوَةٍ بَيْضَاءَ فَاهْتَزَّتْ تَحْتَهُ خَضِرَاءُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Yahya bin Musa] has told us [Abdurrazzaq] has told us [Ma'mar] from [Hammam bin Munabbih] from [Abu Hurairah] said: Rasulallahpeace be upon him said: "The reason it is called Khidrir is because it sits on white barren land and there are plants (khadhra') moving around beneath it-The name Khidir is taken from Khadhra' said--. Abu Isa said: This hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ahmad : 7765
Imam Bukhari : 3150

GOLD AND SILVER AS SAVINGS TREASURE

Hadith Imam Tirmidzi Number 3077

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ فَضِيلٍ الْجَزْرِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُونُسَ الصَّنْعَانِيِّ عَنْ مَكْحُولٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا} قَالَ ذَهَبٌ وَفِضَّةٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يُونُسَ الصَّنْعَانِيِّ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ مَكْحُولٍ بِهَذَا الْإِسْنَادِ نَحْوُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ja'far bin Muhammad bin Fudlail Al Jazari] and others, they said: Narrated to us [Shafwan bin Salih] has told us [Al Walid bin Muslim] from [Yazid bin Yusuf Ash Shan'ani] from [Makhlul] from [Ummu Abi Darda`] from [Abu Ad Darda`] from the Prophet peace be upon him about His words "And beneath it is a treasure for both of them." (Al Israa` : 82) he said: "Gold and silver." Abu Isa said that this hadith is gharib. Narrated to us [Al Hasan bin Ali Al Khallal] has told us [Shafwan bin Shalih] has told us [Al Walid bin Muslim] from [Yazid bin Yusuf Ash Shan'ani] from [Yazid bin Yazid bin Jabir] from [Makhul] with this sanad it seems. Abu Isa said: This hadith is hasan gharib.

EXPLANATION OF THE WALL BUILT BY DZULQARNAIN AND THE RESURRECTION OF YA'JUJ AND MA'JUJ

Hadith Imam Tirmidzi Number 3078

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ الْمَعْنَى وَاحِدٌ وَاللَّفْظُ لِابْنِ بَشَّارٍ قَالُوا حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي رَافِعٍ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السِّدِّ قَالَ يُخْفِرُونَهُ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يُخْرِقُونَهُ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسْتَخْرِقُونَهُ غَدًا فَيُعِيدُهُ اللَّهُ كَأَشَدَّ مَا كَانَ حَتَّى إِذَا بَلَغَ مَدَّتَهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسْتَخْرِقُونَهُ غَدًا إِنْ شَاءَ اللَّهُ وَاسْتَتْنَى قَالَ فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ فَيَخْرِقُونَهُ فَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقْفُونَ الْمِيَاهَ وَيَفِرُّ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ فِي السَّمَاءِ فَتَرْجِعُ مُحْضَبَةً بِالدَّمَاءِ فَيَقُولُونَ قَهْرُنَا مَنْ فِي الْأَرْضِ وَعَلَوْنَا مَنْ فِي السَّمَاءِ قَسْوَةٌ وَعَلَوْا فَيَبْعَثُ اللَّهُ عَلَيْهِمْ نَعْفًا فِي أَقْفَائِهِمْ فَيَهْلِكُونَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ تَسْمَنُ وَتَبْطِرُ وَتَشْكُرُ شُكْرًا مِنْ لُحُومِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِثْلُ هَذَا

Narrated to us [Muhammad bin Basyar] and others, the meaning is the same while the text belongs to Ibn Basyar, they said: Narrated to us [Hisyam bin Abdul Malik] has told us [Abu Awanah] from [Qatadah] from [Abu Rafi'] from the hadith [Abu Hurairah] from the

Prophet peace be upon him about the wall (which Dzulqarnain built) he said: "Every day they (Gog and Magog) dug it, so that when they almost broke through the wall, their leader said: Now go home, because tomorrow you will definitely be able to break through it! But Allah will restore it to its original state and the next day, when Allah was about to send them to the people, their leader said: Now go home, because tomorrow you will tear it down if Allah wills." He said, "God willing." they tore it down and attacked the people, then they drank water and people ran away from them, they shot arrows into the sky and immediately the arrows were covered in blood. Then they said: "We have conquered the inhabitants of the earth and ruled those in the heavens by force." Then Allah sent caterpillars on the back of their necks, by the One in Whose Hand my soul is, indeed the animals of the earth became fat, agile and very grateful for their meat." Abu Isa said: This hadith is hasan gharib, we only know it from this sanad like this.

PROHIBITION OF RIYA' IN DOING CHARITY

Hadith Imam Tirmidzi Number 3079

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرسَانِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ أَخْبَرَنِي أَبِي عَنْ ابْنِ مِينَاءَ عَنْ أَبِي سَعْدٍ بْنِ أَبِي قُصَالَةَ الْأَنْصَارِيِّ وَكَانَ مِنَ الصَّحَابَةِ قَالَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءَ عَنِ الشُّرْكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ

Narrated to us [Muhammad bin Basyar] and others, they said: Narrated to us [Muhammad bin Bakr Al Bursani] from [Abdul Hamid bin Ja'far] has informed me [my father] from [Ibn Mina'] from [Abu Sa'ad bin Abi Fadhalah al Ansari] (he was a companion) said: I once heard the Messenger of Allah peace be upon him said: "When Allah gathers all people on the Day of Resurrection (i.e. the day in which there is no doubt), there will be someone calling: The one who associates something with Allah when doing a deed that is done, let him ask his reward from other than Allah, because Allah is the One who needs no partners." Abu Isa said that this hadith is hasan gharib, we only know it from the hadith of Muhammad bin Bakru.

Hadith Corroboration
Imam Ahmad : 5999, 15278, 17215
Imam Ibnu Majah : 4193

EXPLANATION OF MARYAM, HARUN'S SISTER

Hadith Imam Tirmidzi Number 3080

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ

بْنِ وَائِلٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نَجْرَانَ فَقَالُوا لِي أَلَسْتُمْ تَقْرَأُونَ يَا أُخْتَ هَارُونَ وَقَدْ كَانَ بَيْنَ عِيسَى وَمُوسَى مَا كَانَ فَلَمْ أَذِرْ مَا أُجِيبُهُمْ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِدْرِيسَ

Narrated to us [Abu Sa'id Al Asyuj] and [Muhammad bin Al Mutsanna] both said: Narrated to us [Ibn Idris] from [his father] from [Simak bin Harb] from [Alqamah bin Wa'il] from [Al Mughirah bin Syu'bah] said: Rasulullah peace be upon him sent me to Najran, they asked: Didn't you read: "O sisters Aaron." (Maryam: 28), and there was a very close relationship between isa and Moses? -- I didn't know the answer so I went back to the Messenger of Allah peace be upon him, I told him, he answered: "Didn't you tell them that they used to mention their prophets and the righteous people before them?" Abu Isa said: This hadith is hasan shahih gharib, we only know it from the hadith of Ibn Idris.

Hadith Corroboration
Imam Ahmad : 17491
Imam Muslim : 3982
Imam Tirmidzi : 3080

AN EXPLANATION OF DEATH THAT COMES LIKE A GRAY GOAT Hadith Imam Tirmidzi Number 3081

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الثَّضَرُّ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ} قَالَ يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالتَّارِ فَيُقَالُ يَا أَهْلَ الْجَنَّةِ فَيَشْرَبُونَ وَيُقَالُ يَا أَهْلَ التَّارِ فَيَشْرَبُونَ فَيُقَالُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ فَيُضْجَعُ فَيُذْبَحُ فَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ الْجَنَّةِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا فَرَحًا وَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ التَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحُّاقًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [An Nadlr bin Isma'il Abu Al Mughirah] from [Al A'masy] from [Abu Salih] from [Abu Sa'id Al Khudri] radliallahu 'anhu, he said: Rasulullah peace be upon him read: "And give them warning about the day of regret." (Maryam: 39) he said: "Death was brought like a gray goat until it was established on the wall between heaven and hell, then it was said: "O inhabitants of heaven. They looked up. It says: Do you know this? they answered: Yes, it is death. The dead were laid down and then slaughtered. If Allah had not ordained eternal life and eternity for the people of heaven, they would have died because they were too happy, and if Allah had not ordained eternal life and eternity for the people of hell, they would have died because they were too sad." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

THE PROPHET SAW IDRIS IN THE FOURTH SKY DURING MI'RAJ Hadith Imam Tirmidzi Number 3082

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ فِي قَوْلِهِ {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا} قَالَ
 حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ قَالَ
 وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ
 سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَمَّامٌ وَغَيْرُ وَاحِدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ حَدِيثَ الْمِعْرَاجِ بِطَوْلِهِ وَهَذَا عِنْدَنَا مُخْتَصَرٌ مِنْ ذَلِكَ

Narrated to us [Ahmad bin Mani'] has told us [Al Husain bin Muhammad] has told us [Syaiban] from [Qatadah] about His words: "And We Have raised him to a high dignity." (Maryam: 57) he said: He told us [Anas bin Malik] that the Prophetpeace be upon him said: "When I was raised I saw Idris in the fourth heaven." Abu Isa said: In this case there is a similar hadith from Abu Sa'id from the Prophetpeace be upon him. Abu Isa said that This hadith is hasan sahih . [Sa'id bin Abu Urubah], [Hammad] and others narrated it from [Qatadah] from [Anas] from [Malik bin Sha'sha'ah] from the Prophetpeace be upon him hadith isra' mi'raj in full and in our opinion this hadith is a summary.

EXPLANATION OF THE VISIT OF JIBRIL AND THE VERSES REGARDING IT Hadith Imam Tirmidzi Number 3083

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِجِبْرِيلَ مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا قَالَ فَنَزَلَتْ هَذِهِ الْآيَةُ {
 وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ} إِلَى آخِرِ الْآيَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا وَكَيْعٌ
 عَنْ عُمَرَ بْنِ ذَرٍّ نَحْوَهُ

Narrated to us [Abdu bin Humaid] has told us [Ya'la bin Ubaid] has told us [Umar bin Dzarr] from [his father] from [Sa'id bin Jubair] from [Ibn Abbas] said: Rasulallahpeace be upon him said to Jibril: "What prevents you from visiting us more often than usual?" then this verse came down: "And we (Jibril) did not go down, except by the command of your Rabb." (Maryam: 64) until the end of the verse. Abu Isa said: This hadith is hasan gharib. Narrated to us [Al Husain bin Hurait] has told us [Waki'] from [Umar bin Dzarr] it seems.

PEOPLE GO THROUGH HELL BASED ON THEIR DEEDS Hadith Imam Tirmidzi Number 3084

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ قَالَ سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا } فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِدُ النَّاسُ النَّارَ ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ فَأَوَّلُهُمْ كَلَمَجِ الْبَرْقِ ثُمَّ كَالرَّيْحِ ثُمَّ كَحُضْرِ الْفَرَسِ ثُمَّ كَالرَّاكِبِ فِي رَحْلِهِ ثُمَّ كَشَدِّ الرَّجُلِ ثُمَّ كَمَشْيِهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَرَوَاهُ شُعْبَةُ عَنْ السُّدِّيِّ وَلَمْ يَرْفَعْهُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ عَنْ السُّدِّيِّ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ { وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا } قَالَ يَرِدُونَهَا ثُمَّ يَصْدُرُونَ بِأَعْمَالِهِمْ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ السُّدِّيِّ بِمِثْلِهِ قَالَ عَبْدُ الرَّحْمَنِ قُلْتُ لِشُعْبَةَ إِنَّ إِسْرَائِيلَ حَدَّثَنِي عَنْ السُّدِّيِّ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شُعْبَةُ وَقَدْ سَمِعْتُهُ مِنَ السُّدِّيِّ مَرْفُوعًا وَلَكِنِّي عَمَدًا أَدْعُهُ

Narrated to us [Abdu bin Humaid] has told us [Ubaidullah bin Musa] from [Isra`il] from [As Suddi] said: I once asked [Murrah al Hamdany] about the word of Allah "And there is none of you but will go to hell." (Maryam: 71) then he told me that [Abdullah bin Mas'ud] told them, he said: Rasulullah peace be upon him said: "Man will go to hell, then he will pass through it because of his deeds, while the earliest among them are as fast as lightning, then like the wind, then like a horse running, then like someone who rides a horse, then like someone who runs, then like (someone who) walks." Abu Isa said that this hadith is hasan. Syu'bah narrated it from As Suddi but did not understand it. Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Syu'bah] from [As Suddi] from [Murrah] from [Abdullah bin Mas'ud]: "And there is none of you but will go to hell." (Maryam: 71) he said: They came to him and then left him based on their deeds. Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] from [Syu'bah] from [As Suddi] it seems. Abdurrahman said: I told Syu'bah that Isra`il had told me from As Suddi from Murrah from Abdullah from the prophet peace be upon him. Syu'bah said: I have heard it from As Suddi in marfu' but I deliberately left it out.

GOD'S LOVE AND HATE TOWARD HIS SERVANT THROUGH JIBRIL Hadith Imam Tirmidzi Number 3085

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلُ إِنِّي قَدْ أَحْبَبْتُ فَلَانًا فَأَحْبَبَهُ قَالَ فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ فَذَلِكَ قَوْلُ اللَّهِ {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا} وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا نَادَى جِبْرِيلُ إِنِّي أَبْغَضْتُ فَلَانًا فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Qutaibah] has told us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Salih] from [his father] from [Abu Hurairah] that the Messenger of Allah peace be upon him said: "If Allah loves a servant, Jibril is called: Indeed, I love so and so, so love him) then he (Jibril) calls out in the sky, then love for him descends among the inhabitants of the earth. That is what is mentioned in Allah says: 'Indeed, those who believe and do righteous deeds, one day Allah, the Most Gracious, will instill in their (hearts) compassion.' (Maryam: 96) whereas if Allah hates a servant, he is called Jibril (indeed I hate so and so) then Jibril cried out in the sky and then the hatred came down to the earth." Abu Isa) said that This hadith is hasan sahih . [Abdurrahman bin Abdullah bin Dinar] narrated from [his father] from [Abu Salih] from [Abu Hurairah] from the prophet peace be upon him like this hadith.

Hadith Corroboration

Imam Ahmad : 7306, 8144, 8984, 10206, 10258, 11303, 21240

Imam Bukhari : 2970, 5580, 6931

Imam Muslim : 4772

Imam Tirmidzi : 1959, 3085

Imam Malik : 1502

PUNISHMENT COMPATIBLE WITH MISTAKES AND THE STORY OF AL 'ASH BIN WA'IL

Hadith Imam Tirmidzi Number 3086

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ سَمِعْتُ خَبَّابَ بْنَ الْأَرْتِ يَقُولُ جِئْتُ الْعَاصَ بْنَ وَائِلٍ السَّهْمِيِّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ فَقَالَ لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقُلْتُ لَا حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ قَالَ وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ فَقُلْتُ نَعَمْ فَقَالَ إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَقْضِيكَ فَزَلْتُ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا} الْآيَةَ حَدَّثَنَا هَذَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ نَحْوَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abi Umar] has told us [Sufyan] from [Al A'masy] from [Abu Adl Dluha] from [Masruq] said: I heard [Khabbab bin Al Arat] say: I once went to Al 'Ash bin Wa'il As Sahmi, I demanded rights from him then he said: I will not give it until you disbelieve in Muhammad. I say: No, until you die and are resurrected. He said: Shall I die and be raised? I answered: Yes. He said: In fact, in the hereafter, I will still have wealth and children,

therefore I will pay off your (debt). So it came down (verse): "So have you seen a person who disbelieves in Our verses and he says: 'I will certainly be given wealth and children.'" (Maryam: 77) Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] it seems. Abu Isa said that this hadith is hasan sahih.

THE INCIDENT OF BILAL'S Drowsiness DURING THE NIGHT TRAVEL OF THE RASULULLAH

Hadith Imam Tirmidzi Number 3087

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ أَخْبَرَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا قَفَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَسَ ثُمَّ قَالَ يَا بِلَالُ اكْلَأْ لَنَا اللَّيْلَةَ قَالَ فَصَلَّى بِلَالٌ ثُمَّ تَسَانَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ فَعَلَبَتْهُ عَيْنَاهُ فَنَامَ فَلَمْ يَسْتَيْقِظْ أَحَدٌ مِنْهُمْ وَكَانَ أَوْلَهُمْ اسْتِيقَاطُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّ بِلَالٍ فَقَالَ بِلَالٌ بِأَيِّ أَنْتَ يَا رَسُولَ اللَّهِ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَادُوا ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ لِلْوَقْتِ فِي تَمَكُّثٍ ثُمَّ قَالَ { أَقِمِ الصَّلَاةَ لِذِكْرِي } قَالَ هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ رَوَاهُ غَيْرُ وَاحِدٍ مِنَ الْحَفَاطِ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ وَصَالِحِ بْنِ أَبِي الْأَخْضَرِ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ

Narrated to us [Mahmud bin Ghailan] has told us [An Nadlr bin Syumail] has told us [Salih bin Al Akhdlar] from [Az Zuhri] from [Sa'id bin Al Musayyib] from [Abu Hurairah] said: after the Messenger of Allah peace be upon him returned from Khaibar, he traveled at night and when drowsiness attacked, he lowered (his camel) and he went down to rest and said: "O Bilal, be alert tonight." then Bilal prayed, after that he leaned on his mount (camel) waiting for morning (dawn), he was attacked by drowsiness and finally fell asleep. And no one woke up any of them, whereas the first to wake up was the Messenger of Allah. Then he said: "Hi Bilal!" Bilal answered: I honor your king more than my father, I was attacked by drowsiness (falling asleep) as you experienced. Rasulullahpeace be upon him said: "Lead your camels" then he roared (his camels) Continue to perform ablution, and perform the prayer then pray as he prays at the proper time slowly then he read: "Establish the prayer to remember Me." (Thaahaa: 14) Abu Isa said: This hadith is not preserved. It was narrated by several hadith experts from Az Zuhri from Sa'id bin Al Musayyib that the Prophetpeace be upon him, they did not mention Abu Hurairah. Salih bin Abu Al Akhdlar is weakened in the hadith. Yahya bin Sa'id Al Qaththan and others weakened him from his memorization side.

AL WAIL AS THE NAME OF THE VALLEY IN THE HELL OF JAHANNAM

Hadith Imam Tirmidzi Number 3088

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ يَهْوِي فِيهِ الْكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ

Narrated to us [Abdu bin Humaid] has told us [Al Hasan bin Musa] has told us [Ibn Lahi'ah] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id] from the Prophet peace be upon him he said: "Al Wail is the name of a valley in the Hell of Jahannam, the disbeliever will fall into it for forty seasons before he reaches the bottom." Abu Isa said: This hadith is gharib, we do not know its true meaning except from the hadith of Ibn Lahi'ah.

Hadith Corroboration
Imam Ahmad : 11287

PUNISHMENT AND MERCY TOWARDS GUILTY SLAVES Hadith Imam Tirmidzi Number 3089

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى الْبَغْدَادِيُّ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ بَغْدَادِيٌّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ أَبُو نُوحٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَجُلًا قَعَدَ بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَمْلُوكَيْنِ يُكَذِّبُونِي وَيَخُونُونِي وَيَعْصُونِي وَأَشْتُمُهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ قَالَ يُحْسَبُ مَا خَانُوكَ وَعَصَوَكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ افْتَضَّ لَهُمْ مِنْكَ الْفَضْلُ قَالَ فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي وَيَهْتِفُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ { وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ {الْآيَةِ فَقَالَ الرَّجُلُ وَاللَّهِ مَا أَجِدُ لِي وَلِهَؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أَشْهَدُكُمْ أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ غَزْوَانَ وَقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَزْوَانَ هَذَا الْحَدِيثَ

Narrated to us [Mujahid bin Musa Al Baghdadi] and [Al Fadll bin Sahal Al A'raj Baghdadi] and others, they said: Narrated to us [Abdurrahman bin Ghazwan Abu Nuh] has told us [Al Laits bin Sa'ad] from [Malik bin Anas] from [Az Zuhri] from [Urwah] from [Aisyah] that someone sat in front of the Prophet peace be upon him and said: O Rasulullah, verily I had two slaves, they lied and betrayed me, they also disobeyed my (orders), then I cursed them and I beat them, did I sin against them? he answered, "Their betrayal, disobedience and lies against you, as well as your punishment for them, all of that has a calculation. If your punishment is proportional to their mistake, then make up for your business. But if your punishment is lighter than their mistake, then you will get priority. However, if the punishment you inflict on them is heavier than their mistake, then they will get priority over

you as qishash." he said : then the man was sorry then he cried and shouted then the Messenger of Allahpeace be upon him said: "Haven't you read the book of Allah: 'We will set the right scales on the Day of Resurrection, so no one will be harmed in the slightest.'" (Al Anbiyaa : 47) the man said: O Messenger of Allah, by Allah, there is nothing better for me than liberating them. Therefore, bear witness that I have freed all of them." Abu Isa said that this hadith is gharib, we only know it from the hadith of Abdurrahman bin Ghazwan. [Ahmad bin Hambal] narrated this hadith from [Abdurrahman bin Ghazwan].

Hadith Corroboration
Imam Ahmad : 25197

THE TRUTH OF IBRAHIM'S STATEMENT ABOUT SMALL MISTAKES

Hadith Imam Tirmidzi Number 3090

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ حَدَّثَنِي أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ قَطُّ إِلَّا فِي ثَلَاثِ قَوْلِهِ {إِنِّي سَقِيمٌ} وَلَمْ يَكُنْ سَقِيمًا وَقَوْلُهُ لِسَارَةَ أُخْتِي وَقَوْلُهُ {بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا} وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَغْرَبُ مِنْ حَدِيثِ ابْنِ إِسْحَقَ عَنْ أَبِي الزِّنَادِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Yahya Al Umawi] has told me [my father] has told me [Muhammad bin Ishaq] from [Abu Az Zinad] from [Abdurrahman Al A'raj] from [Abu Hurairah] said: Rasulallahpeace be upon him said: "Ibrahim never lied about anything except in three things; (namely) he said: I am sick, even though I am not sick. His words about Sarrah: She is my sister. And his words: The one who did it (knocking down the small statues) was this biggest (statue). This hadith was narrated through another sanad from Abu Hurairah from the prophetpeace be upon him. The hadith of Ibn Ishaq from Abu Az Zinad is considered gharib. Abu Isa said that This hadith is hasan sahih .

Hadith Corroboration
Imam Bukhari : 3108, 4694
Imam Muslim : 4371

PICTURE OF HUMANITY WHEN RESURRECTION

Hadith Imam Tirmidzi Number 3091

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالمَوْعِظَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ مُحْشُورُونَ إِلَى اللَّهِ عُرَاءَ غُرْلًا ثُمَّ قَرَأَ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا} إِلَى آخِرِ الْآيَةِ قَالَ أَوَّلُ

مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّهُ سَيُؤْتَى بِرَجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي
فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ { وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ } إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ إِلَى آخِرِ
الْآيَةِ فَيُقَالُ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ
حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ نَحْوَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ الْمُغِيرَةِ
بْنِ النُّعْمَانِ نَحْوَهُ قَالَ أَبُو عِيسَى كَأَنَّهُ تَأْوَلَهُ عَلَى أَهْلِ الرَّدَّةِ

Narrated to us [Mahmud bin Ghailan] has told us [Waki'], [Wahab bin Jarir] and [Abu Dawud] they said: Narrated to us [Syu'bah] from [Al Mughirah bin An Nu'man] from [Sa'id bin Jubair] from [Ibn Abbas] said: Rasulullah peace be upon him stood up to give advice, he said: "O people, indeed you will be gathered to Allah is naked and uncircumcised," then he read: "As We have begun the first creation, so We will repeat it, that is a promise that We will definitely fulfill." (Al Anbiyaa` : 105) The first person to be given clothes on that day was Ibrahim and a number of people from my Ummah would be brought in, they would be included in the left group (experts of hell) then I prayed: O Rabb, they are all my friends, then answered: Indeed, you do not know what they have done after you. Then I prayed as the righteous servant said: 'I was a witness to them while I was with them but when You passed away from me, You were the one who watched over them and You are the Witness of everything. If You torture them then truly they are Your servants.' (Al Maa'idah: 117-118) then answered: They continued to apostatize after you died." Abu Isa said that this hadith was hasan authentic. Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Al Mughirah bin An Nu'man] it seems. Abu Isa said: This hadith hasan been authentic. [Sufyan Ats Tsauri] narrated it from [Al Mughirah bin An Nu'man] apparently saying: It seems that he interpreted it for the apostates.

Hadith Corroboration

Imam Ahmad : 1814, 1849, 1923, 1992, 15464, 23131, 23447
Imam Bukhari : 3100, 3191, 4259, 4371, 6043, 6044, 6045, 6046
Imam Muslim : 5102, 5103, 5104
Imam Tirmidzi : 2347, 3091
Imam Nasa'i : 2054, 2055, 2056, 2057, 2060
Imam Ibnu Majah : 4266
Imam Darimi : 2682

STORIES OF THE PROPHET AND INFORMATION ABOUT LIFE IN THE AFTERLIFE

Hadith Imam Tirmidzi Number 3092

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ جُدْعَانَ عَنْ الْحَسَنِ عَنْ
عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَتْ { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ إِلَى قَوْلِهِ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ } قَالَ أَنْزَلْتُ عَلَيْهِ هَذِهِ الْآيَةُ وَهُوَ فِي سَفَرٍ فَقَالَ أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ

فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذَلِكَ يَوْمَ يَقُولُ اللَّهُ لِأَدَمَ ابْعَثْ بَعْثَ النَّارِ فَقَالَ يَا رَبِّ وَمَا بَعْثُ النَّارِ قَالَ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ قَالَ فَأَنْشَأَ الْمُسْلِمُونَ يَبْكُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِبُوا وَسَدِّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوءَةً قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ قَالَ فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كَمَلَتْ مِنَ الْمُنَافِقِينَ وَمَا مَثَلُكُمْ وَالْأُمَمُ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا قَالَ لَا أَذْرِي قَالَ الثُّلَاثِينَ أَمْ لَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In the name of Allah, the Most Merciful. Narrated to us [Ibn Abi Umar] has told us [Sufyan bin Uyainah] from [Ibn Jud'an] from [Al Hasan] from [Imran bin Hushain] when the verse was revealed: "O people, fear your Lord; Indeed, the shock of the Day of Judgment is a very great event (terrific), " to "But the punishment of Allah will be very harsh." (Al Hajj: 1-2), this verse came down while he was on his way. He asked: "Do you know what day it is?" they answered: Allah and His Messenger know better. He said: "That was the day when Allah said to Adam: Send messengers to hell. Adam asked: O Lord, what is the meaning of the messengers to hell? Allah answered: nine hundred and ninety-nine people go to hell while one person goes to heaven." The Muslims wept and the Messenger of Allah, peace be upon him, said: "Do good deeds and try to be right, because there is no prophecy but ignorance is sure to be before it, then the number of ignorance will be taken, if it is completed (that is the best), and if it is not completed, it will be perfected from the hypocrites. You have no analogy with other communities except like the mark on the arm of an animal. (camel) or like a mole on the side of a camel." Then he said: "Indeed, I hope that you will become a quarter of the inhabitants of heaven." They pray. After that he said: "Indeed, I hope that you will become one third of the inhabitants of heaven." They pray. Imran said: I don't know whether he mentioned two thirds or not. Abu Isa said: This hadith is hasan sahih . Narrated through another sanad from Al Hasan from Imran bin Hushain from the prophet peace be upon him.

Hadith Corroboration
Imam Ahmad : 19038, 19055
Imam Tirmidzi : 3093

THE EXPECTATIONS OF THE RASULULLAH ABOUT THE INHABITANTS OF HEAVEN FROM HIS PEOPLE

Hadith Imam Tirmidzi Number 3093

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدٍ اللَّهُ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالِ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَفَاوَتْ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتُهُ بِهَاتَيْنِ الْآيَتَيْنِ { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ عَذَابَ اللَّهِ شَدِيدٌ } فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حُثُوا الْمَطِيَّ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُهُ فَقَالَ هَلْ تَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذَاكَ يَوْمٌ يُنَادِي اللَّهُ فِيهِ آدَمَ فَيُنَادِيهِ رَبُّهُ فَيَقُولُ يَا آدَمُ ابْعَثْ بَعْثَ النَّارِ فَيَقُولُ يَا رَبِّ وَمَا بَعْثُ النَّارِ فَيَقُولُ مِنْ كُلِّ أَلْفٍ تِسْعُ مِائَةٍ وَتِسْعَةٌ وَتَسْعُونَ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ فَيُؤَسِّسُ الْقَوْمُ حَتَّى مَا أَبَدُوا بِضَاحِكَةٍ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي بِأَصْحَابِهِ قَالَ ااعْمَلُوا وَأَبْشُرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثَرَتَاهُ يَأْجُوجُ وَمَأْجُوجُ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ قَالَ فَسَرِّي عَنْ الْقَوْمِ بَعْضُ الَّذِي يَجِدُونَ فَقَالَ ااعْمَلُوا وَأَبْشُرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Hisyam bin Abu Abdullah] from [Qatadah] from [Al Hasan] from [Imran bin Hushain] said: We were with the Prophet peace be upon him on a journey, (the speed of) the journey of the companions was different then the Messenger of Allah peace be upon him raised his voice reading these two verses: "O people, fear your Lord; Indeed, the shock of the Day of Resurrection will be a very great (terrific) event," until "But Allah's punishment will be very harsh." (Al Hajj: 1-2) when they heard it, the companions accelerated their riding animals and they knew about being in the words read by the Prophet peace be upon him. He asked: "Do you know what day it is?" they answered: Allah and His Messenger know better. He said: "That was the day when Allah said to Adam: send messengers to hell. Adam asked: O Rabb, what are messengers to hell? Allah answered: nine hundred and ninety-nine people go to hell while one person goes to heaven." People at that time were all so desperate that no one showed his incisors from laughing. When Rasulullah peace be upon him saw the condition of his companions, he said: "Do and be happy, for the sake of the One in whose hands Muhammad's soul is, indeed you are together with two creatures, not both of which coincide with something but certainly multiply it; Gog and Magog and the descendants of the dead Adam and the descendants of Satan." Imran said: They were happy with some of the things they found. He said: "Act and be happy, for the sake of the One in whose hands Muhammad's soul is, you are not among humans but like a mole next to a camel or like a mark on the arm of a livestock." Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 19038, 19055

BAITUL 'ATIQ AND ITS RELATIONSHIP WITH PRIDE

Hadith Imam Tirmidzi Number 3094

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ

خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْبَيْتُ الْعَتِيقُ لِأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Muhammad bin Ismail] and others, they said: Narrated to us [Abdullah bin Salih] said: Has told me [Al Laits] from [Abdurrahman bin Khalid] from [Ibn Shihab] from [Muhammad bin Urwah bin Az Zubair] from [Abdullah bin Az Zubair] said: Rasulallah peace be upon him said: "It is called Baitul 'Atiq because no arrogant person has mastered it." Abu Isa said: This hadith is hasan sahih . This hadith was also narrated from Az Zuhri from the prophet peace be upon him in a mursal manner. Narrated to us [Qutaibah] has told us [Al Laits] from [Uqail] from [Az Zuhri] from the Prophet peace be upon him like that.

WAR AND GOD'S HELP TOWARDS THE PERSECUTED

Hadith Imam Tirmidzi Number 3095

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي وَإِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهِمْ لِيَهْلِكُنَّ فَأَنْزَلَ اللَّهُ تَعَالَى {أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ} الْآيَةَ فَقَالَ أَبُو بَكْرٍ لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ عَنْ ابْنِ عَبَّاسٍ وَقَدْ رَوَاهُ بَطْرُيْحِدَةَ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَيْسَ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Sufyan bin Waki'] has told us [my father] and [Ishaq bin Yusuf Al Azraq] from [Sufyan Ats Tsauri] from [Al A'masy] from [Muslim Al Bathin] from [Sa'id bin Jubair] from [Ibn Abbas] said: When the prophet peace be upon him was expelled from Mecca, Abu Bakr said: You expelled your prophet, you really will perished. Then Allah Ta'ala revealed: "It has been permitted (to fight) for those who are being fought, because indeed they have been wronged. And indeed, Allah, is truly Almighty to help them." (Al Hajj: 39) then Abu Bakr said: I know that there will be war." Abu Isa said: This hadith is hasan. [Abdurrahman bin Mahdi] and others narrated this hadith from [Sufyan] from [Al A'masy] from [Muslim Al Bathin] from [Sa'id bin Jubair] from the prophet peace be upon him by mentioning it from [Ibn Abbas]. Bathr Yahidah also narrated it from [Sufyan] from [Al A'masy] from [Muslim Al Bathin] from [Sa'id bin Jubair] mursally without mentioning Ibn Abbas.

THE STORY OF THE DOWN OF THE VERSES ABOUT WAR AND THE

EXPOSURE OF THE PROPHET

Hadith Imam Tirmidzi Number 3096

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ رَجُلٌ أُخْرِجُوا نَبِيَّكُمْ فَنَزَلَتْ { أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ } الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ { النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ

Narrated to us [Muhammad bin Basyar] has told us [Abu Ahmad Az Zubairi] has told us [Sufyan] from [Al A'masy] from [Muslim Al Bathin] from [Sa'id bin Jubair] said: When the prophet peace be upon him was expelled from Mecca, someone said: They expelled their prophet?. Then the verse came down: "It has been permitted (to fight) for those who are being fought, because indeed they have been wronged. And indeed, Allah, is truly Almighty, to help them. (Namely) those who have been expelled from their homes without a just cause." (Al Hajj: 39-40); Prophet peace be upon him and his companions.

Hadith Corroboration
Imam Nasa'i : 3035

TEACHING FROM TEN VERSES REVEALED TO THE PROPHET

Hadith Imam Tirmidzi Number 3097

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ سَمِعَ عِنْدَ وَجْهِهِ كَدَوِيَّ التَّحْلِ فَأُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَّنَّا سَاعَةً فَسَرَّيْنَا عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْظِمْنَا وَلَا تَحْرِمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضْنَا وَارْضَ عَنَّا ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ عَلَيَّ عَشْرُ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ { قَدْ أَفْلَحَ الْمُؤْمِنُونَ } حَتَّى خَتَمَ عَشْرَ آيَاتٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ سَمِعْتُ إِسْحَقَ بْنَ مَنْصُورٍ يَقُولُ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ هَذَا الْحَدِيثُ قَالَ أَبُو عِيسَى وَمَنْ سَمِعَ مِنْ عَبْدِ الرَّزَّاقِ قَدِيمًا فَإِنَّهُمْ إِنَّمَا يَذْكُرُونَ فِيهِ عَنْ يُونُسَ بْنِ يَزِيدَ وَبَعْضُهُمْ لَا يَذْكُرُ فِيهِ عَنْ يُونُسَ بْنِ يَزِيدَ وَمَنْ ذَكَرَ فِيهِ يُونُسَ بْنَ يَزِيدَ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَّاقِ رَبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ يُونُسَ بْنَ

يَزِيدَ وَرُبَّمَا لَمْ يَذْكُرْهُ وَإِذَا لَمْ يَذْكُرْ فِيهِ يُؤْنَسُ فَهُوَ مُرْسَلٌ

Narrated to us [Yahay bin Musa], [Abdu bin Humaid] and others, the meaning is the same, they say: Narrated to us [Abdurrazzaq] from [Yunus bin Sulaim] from [Az Zuhri] from [Urwah bin Az Zubair] from [Abdurrahman bin Abd Al Qari] saying: I heard [Umar bin Al Khaththab] radiallahu 'anhu say: When a revelation comes to the prophet peace be upon him, near his face it sounded like the buzzing of bees. One day, a revelation came to him, we were silent for a moment, he looked happy then faced the Qibla and prayed: "O Allah, add to us and don't diminish us, exalt us and don't humiliate us, give us and don't prevent us, put us first and don't put us aside, be pleased with us and be pleased with our deeds." after that the prophet peace be upon him said: "Ten verses were revealed to me, whoever fulfills them will enter heaven." He read: "Truly fortunate are those who believe." Up to ten verses. (Al Mu`minuun: 1). Narrated to us [Muhammad bin Aban] has told us [Abdurrazzaq] from [Yunus bin Sulaim] from [Yunus bin Yazid] from [Az Zuhri] with this sanad that seems to be the meaning of his eyes. Abu Isa said: This is more authentic than the first hadith. I heard [Ishaq bin Manshur] say: [Ahmad bin Hambal], [Ali bin Al Madini] and [Ishaq bin Ibrahim] narrated from [Abdurrazzaq] from [Yunus bin Sulaim] from [Yunus bin Yazid] from [Az Zuhri] this hadith. Abu Isa said: "And those who used to hear it from Abdurrazzaq, they only mentioned it from Yunus ibn Yazid and some of them did not mention it. The hadith that mentions it from Yunus ibn Yazid is more authentic. Abdurrazzaq may or may not have mentioned Yunus ibn Yazid in this hadith. If he did not mention Yunus, then the hadith is mursal."

Hadith Corroboration
Imam Ahmad : 218
Imam Tirmidzi : 3097

STATUS OF AR RUBAYYI' BINTI AN NADLR ABOUT HER INJURED CHILD

Hadith Imam Tirmidzi Number 3098

حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الرَّبِيعَ بِنْتَ النَّضْرِ أُمُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ ابْنُهَا الْحَارِثُ بْنُ سُرَاقَةَ أُصِيبَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرَبَ فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَخْبِرْنِي عَنْ حَارِثَةَ لَيْنٍ كَانَ أَصَابَ خَيْرًا احْتَسَبْتُ وَصَبَرْتُ وَإِنْ لَمْ يُصَبِّ الْخَيْرَ اجْتَهَدْتُ فِي الدُّعَاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُمَّ حَارِثَةَ إِنَّهَا جَنَّةٌ فِي جَنَّةٍ وَإِنَّ ابْنَكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى وَالْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ

Narrated to us [Abdu bin Humaid] has told us [Rauh bin Ubadah] from [Sa'id] from [Qatadah] from [Anas bin Malik] radiallahu 'anhu that Ar Rubayyi' bint An Nadlr came to the Prophet peace be upon him and his son, Al Harith bin Suraqah, when the battle of Badr was hit by a stray arrow, he came to the Prophet peace be upon him and said: Tell me about

Haritsah, if he gets good, I will hope for a reward and be patient, if he doesn't get good, I will be serious in praying. The Prophetpeace be upon him said: "O Umm Haritsah, verily in heaven there is another heaven (surge in layers) and indeed your son will get the highest Paradise, and Paradise is the hill of paradise, the middle of heaven and the best paradise." Abu Isa said: This hadith is hasan shahih gharib from the hadith of Anas.

Hadith Corroboration

Imam Ahmad : 8067, 8119, 11804, 12558, 12723, 12773, 13244, 13287, 13368, 13500, 13504, 16194, 18898, 21073, 21637, 21676

Imam Bukhari : 2581, 2598, 3683, 4103, 6068, 6082, 6873

Imam Tirmidzi : 2453, 2454, 3098

Imam Nasa'i : 1821

Imam Ibnu Majah : 1620, 4322

Imam Darimi : 88, 2878

PEOPLE WHO ARE AFRAID THAT THEIR PRACTITIONS WILL NOT BE ACCEPTED EVEN THOUGH THEY DO GOOD PRACTICES

Hadith Imam Tirmidzi Number 3099

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ بْنِ وَهْبٍ الْهَمْدَانِيِّ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ {وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ} قَالَتْ عَائِشَةُ أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ قَالَ لَا يَا بِنْتَ الصَّدِيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يَقْبَلَ مِنْهُمْ أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ قَالَ وَقَدْ رَوَيْ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Ibn Abu Umar] has told us [Sufyan] has told us [Malik bin Mighwal] from [Abdurrahman bin Sa'id bin Wahab Al Hamdani] that [Aisyah], the wife of the Prophetpeace be upon him, said: I asked the Messenger of Allahpeace be upon him about this verse: "And those who give what their Rabb gives, with a fearful heart," (Al Mu'minuun: 60) Aisyah asked: Are they people who drink alcohol and steal? He answered: No, O daughter of Ash Siddiq, but they are people who fast, pray and give alms, they are afraid that their deeds will not be accepted. They are the ones who hasten to goodness." Abu Isa said: This hadith was also narrated from [Abdurrahman bin Sa'id] from [Abu Hazim] from [Abu Hurairah] and the Prophetpeace be upon him like this.

TORMENT FOR PEOPLE WHO BURNT IN HELL

Hadith Imam Tirmidzi Number 3100

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ عَنْ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ {وَهُمْ فِيهَا كَالْحِوْنِ} قَالَ تَشْوِيهِ النَّارِ فَتَقْلَصُ شَفَتُهُ

الْعَالِيَةُ حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَتَسْتَرْخِي شَفْتَهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Suwaid] has told us [Abdullah bin Al Mubarak] from [Sa'id bin Yazid Abu Syuja'] from [Abu As Samah] from [Abu Al Hutsaim] from [Abu Sa'id Al Khudri] from the Prophet peace be upon him said: "Their faces are burned by the fire of hell, and they are in that hell in a disabled state." (Al Mu`minuun: 104) he said: "Hell will roast him until his upper lip peels off to the middle of his head and his lower lip sticks out until it hits his navel." Abu Isa said: This hadith hasan shahih gharib.

Hadith Corroboration
Imam Ahmad : 11409

THE STORY OF A MURTSAD WHO WAS PROTECTED BY GOD FROM HIS ENEMIES

Hadith Imam Tirmidzi Number 3101

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَجُلٌ يُقَالُ لَهُ مَرْتَدُ بْنُ أَبِي مَرْتَدٍ وَكَانَ رَجُلًا يَحْمِلُ الْأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِيَ بِهِمُ الْمَدِينَةَ قَالَ وَكَانَتْ امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا عَنَاقُ وَكَانَتْ صَدِيقَةً لَهُ وَإِنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أَسَارَى مَكَّةَ يَحْمِلُهُ قَالَ فَجِئْتُ حَتَّى انْتَهَيْتُ إِلَى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُقْمِرَةٍ قَالَ فَجَاءَتْ عَنَاقُ فَأَبْصَرْتُ سَوَادَ ظِلِّي يَجْنِبُ الْحَائِطَ فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفْتُهُ فَقَالَتْ مَرْتَدُ فَقُلْتُ مَرْتَدُ فَقَالَتْ مَرَحَبًا وَأَهْلًا هَلُمَّ فَبِتْ عِنْدَنَا اللَّيْلَةَ قَالَ قُلْتُ يَا عَنَاقُ حَرَّمَ اللَّهُ الزَّانَا قَالَتْ يَا أَهْلَ الْخِيَامِ هَذَا الرَّجُلُ يَحْمِلُ أَسْرَاكُمْ قَالَ فَتَبِعَنِي ثَمَانِيَّةٌ وَسَلَكْتُ الْحُنْدَمَةَ فَانْتَهَيْتُ إِلَى كَهْفٍ أَوْ غَارٍ فَدَخَلْتُ فَجَاءُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي وَأَعْمَاهُمْ اللَّهُ عَنِّي قَالَ ثُمَّ رَجَعُوا وَرَجَعْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ وَكَانَ رَجُلًا ثَقِيلًا حَتَّى انْتَهَيْتُ إِلَى الْإِذْخِرِ فَفَكَكْتُ عَنْهُ كَبْلَهُ فَجَعَلْتُ أَحْمِلُهُ وَيُعِينَنِي حَتَّى قَدِمْتُ الْمَدِينَةَ فَاتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْكِحْ عَنَاقًا فَأَمْسَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلْتُ {الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ} فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَرْتَدُ {الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ} فَلَا تَنْكِحُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdu bin Humaid] has told us [Rauh bin Ubadah] from [Ubaidullah bin Al Akhnas] has told me [Amru bin Shua'ib] from [his father] from [his grandfather] said: A person named Murtsad bin Abu Murtsad, he was someone who once carried a prisoner from Mecca to Medina. At that time he had a friend who was a prostitute in Mecca named Anaq.

Martsad then asked someone among the Makkan prisoners to carry him. He said: I came to the shade of one of the Makkah gardens on a full moon night. Anaq came and saw the dark shade at the edge of the garden. When he arrived in front of me, he recognized me, he asked: Is this Martsad? I answered: Yes, I'm Martsad. Anaq said: Welcome, come stay at our place tonight. He said: I said: O Anaq, now Allah has forbidden adultery. Anaq immediately shouted: "O owner of the tent, this is the man who took your captives. He said: Eight people followed me, I went through the Khandamah area until I reached one of the caves. I entered and they came until they stood on my head. They urinated, their urine hit me and Allah blinded them so that they could not see me. After that they returned and I returned to my friend, I carried him, it happened that he was a heavy person, I carried him until I reached the idzkhir grass, I untied the rope that happened to be big. Then I carried him and he was quite tired, until finally I arrived in Medina. I went to the Messenger of Allah peace be upon him, I said: "O Messenger of Allah, how about I marry 'Anaq? Rasulallahpeace be upon him remained silent and did not answer anything until the verse came down: "A man who commits adultery does not marry a woman who commits adultery, or a woman who is an idolater; and a woman who commits adultery does not marry except a man who commits adultery or a man who is a polytheist, and this is forbidden for the believers." (An Nuur: 3) Rasulallahpeace be upon him said: "O Martsad, adulterous women only marry adulterous women and adulterous women only marry adulterous men or idolatrous men, do not marry her." Abu Isa said: This hadith is hasan gharib, we only know this hadith through this sanad.

Hadith Corroboration
Imam Ahmad : 6192, 7949
Imam Abu Dawud : 1755

LI'AN LAW

Hadith Imam Tirmidzi Number 3102

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَسُئِلْتُ عَنْ الْمُتْلَاعَيْنِ فِي إِمَارَةِ مُضْعَبِ بْنِ الزُّبَيْرِ أَيْفَرَّقَ بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ فَقُمْتُ مِنْ مَكَانِي إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ لِي ابْنَ جُبَيْرٍ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةً قَالَ فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةَ رَحْلٍ لَهُ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتْلَاعَيْنِ أَيْفَرَّقَ بَيْنَهُمَا فَقَالَ سُبْحَانَ اللَّهِ نَعَمْ إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فَلَانُ بْنُ فُلَانٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ أَنَّ أَحَدًا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرِ عَظِيمٍ وَإِنْ سَكَتَ سَكَتَ عَلَى أَمْرِ عَظِيمٍ قَالَ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيتُ بِهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَاتِ فِي سُورَةِ التَّوْبَةِ وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ {حَتَّى خَتَمَ الْآيَاتِ قَالَ فَدَعَا الرَّجُلَ فَتَلَاهُنَّ عَلَيْهِ وَوَعَّظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا ثُمَّ ثَنَّى بِالْمَرْأَةِ وَوَعَّظَهَا

وَذَكَرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَتْ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا صَدَقَ فَبَدَأَ
 بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ ثَنَّى
 بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ
 ثُمَّ فَرَّقَ بَيْنَهُمَا فِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abdah bin Sulaiman] from [Abdul Malik bin Abu Sulaiman] from [Sa'ad bin Jubair] who said: I was asked about the husband and wife who swore allegiance during the reign of Mus'ab bin Az Zubair, whether they were separated, I did not know what to say then I got up from my place to the residence of [Abdullah bin Umar], I asked permission to enter. I was told: He is taking his afternoon rest. Ibn Umar heard my words then Ibn Jubair said to me: Please come in, you must have come for something. Sa'ad said: I entered, it turned out he was lying on the saddle of a riding animal. I said: O Abu Abdurrahman, the husband and wife who swore allegiance, are they separated? He replied: SubhaanAllah, of course yes. The first person who asked about it was so-and-so bin so-and-so. He came to the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah, what do you think, if one of us sees his wife committing adultery, what should he do? When he speaks, he brings up a serious matter, but when he remains silent, he also keeps silent about a serious matter. The Prophet (peace and blessings of Allah be upon him) remained silent and did not answer. After that, he came to the Prophet (peace and blessings of Allah be upon him) and said: The matter I asked about happened to me. Then Allah revealed the verses in Surah An-Nur: "And those who accuse their wives (of adultery), while they have no witnesses except themselves." (An-Nur: 6) until the end of these verses. Ibn Umar said: He called the man, recited the verses to him, advised him, reminded him and told him that the punishment of this world is lighter than the punishment of the Hereafter. The man said: By the One Who sent you with the truth, I do not lie about it. After that, the Prophet (peace and blessings of Allah be upon him) repeated the same thing to his wife, advising, reminding, and telling her that the punishment of this world is lighter than the punishment of the Hereafter. His wife said: No, by the One who sent him with the truth, he is not telling the truth. Then the Prophet (peace and blessings of Allah be upon him) started with the man, and he testified four times in the name of Allah that he was telling the truth, and the fifth time that Allah's curse would be upon him if he were lying. After that, his wife continued, and she testified four times in the name of Allah that she was telling the truth, and the fifth time that Allah's punishment would be upon him if he were telling the truth. After that, the Prophet (peace and blessings of Allah be upon him) separated the two. In this case, there is a similar hadith from Sahl bin Sa'id. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
 Imam Muslim : 2742

THE STORY OF LI'AN HILAL BIN UMAYYAH

Hadith Imam Tirmidzi Number 3103

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ حَدَّثَنِي عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ
 بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرِيكَ بْنِ السَّحْمَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ الْبَيِّنَةُ وَالْأَمَانَةُ قَالَ فِي ظَهْرِكَ قَالَ فَقَالَ هِلَالُ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيْلَتُمُسُ الْبَيِّنَةُ
 فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْبَيِّنَةُ وَالْأَمَانَةُ فَحَدَّثُ فِي ظَهْرِكَ قَالَ فَقَالَ هِلَالُ وَالَّذِي بَعَثَكَ بِالْحَقِّ
 إِنِّي لَصَادِقٌ وَلَيُنْزِلَنَّ فِي أَمْرِي مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ فَتَزَلْ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ
 إِلَّا أَنْفُسُهُمْ } فَقَرَأَ حَتَّى بَلَغَ { وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا } إِنْ كَانَ مِنَ الصَّادِقِينَ { قَالَ فَانْصَرَفَ النَّبِيُّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ اللَّهُ
 يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ { أَنَّ غَضَبَ اللَّهِ عَلَيْهَا
 إِنْ كَانَ مِنَ الصَّادِقِينَ } قَالُوا لَهَا إِنَّهَا مُوجِبَةٌ فَقَالَ ابْنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَسَتْ حَتَّى ظَنَنَّا أَنَّ سَتَرَجِعُ
 فَقَالَتْ لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلُ الْعَيْنَيْنِ
 سَابِغِ الْأَلْيَتَيْنِ خَدَجِ السَّاقَيْنِ فَهُوَ لِشَرِيكَ بْنِ السَّحْمَاءِ فَجَاءَتْ بِهِ كَذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ لَكُنَا لَهَا شَانُقًا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا
 الْوَجْهِ مِنْ حَدِيثِ هِشَامِ بْنِ حَسَّانٍ وَهَكَذَا رَوَى عَبَّادُ بْنُ مَنْصُورٍ هَذَا الْحَدِيثَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ
 عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Basyar] has told us [Ibnu Abi Adi] has told us [Hisyam bin Hassan] has told me [Ikrimah] from [Ibn Abbas] that Hilal bin Umaiya accused his wife of adultery with Syarik bin As Sahma` in the presence of the Prophet peace be upon him then Rasulullah peace be upon him said: "You must submit evidence, if no, your back will be whipped." Hilal said: O Messenger of Allah, if one of us sees someone on top of his wife, do we still need proof? Rasulullah peace be upon him said: "You must submit evidence, otherwise your back will be flogged." Hilal said: By the One who sent the king with the truth, indeed I am true, indeed there will come down (a revelation) regarding me that frees my back from the punishment of had. Then the verse came down: "And those who accuse their wives (of adultery), even though they have no witnesses other than themselves." (An Nuur: 6) he read until: "And the fifth (oath): that Allah's curse will be upon her if her husband is one of the righteous." (An Nuur: 9) Ibn Umar said: The Prophet peace be upon him went and sent a messenger to meet the two of them. Hilal bin Umaiya stood up and testified, the Prophet peace be upon him said: "Indeed, Allah knows that one of you two must lie, is there one of you who wants to repent?" thought he would withdraw his words then he said: I will not reveal the disgrace of my people all day long. The Prophet peace be upon him said: "Look at her, if she gives birth to (a baby) with wide eyes, wide buttocks and big calves, it means that she is the son of Shuraik bin As Sahma`. And it turns out she gave birth to a child like that. The Prophet peace be upon him said: "If it were not for the decision of Allah 'azza wajalla that has passed, there would still be a case hanging between us and him." Abu Isa said: This hadith is hasan gharib from this sanad from the hadith of Hisyam

bin Hasan. That is how [Abbad bin Manshur] narrated this hadith from [Ikrimah] from [Ibn Abbas] from the prophet peace be upon him. [Ayyub] narrated it from [Ikrimah] in a mursal manner and did not mention it from Ibn Abbas.

Hadith Corroboration
Imam Bukhari : 2475, 4378
Imam Abu Dawud : 1921

THE FEUD BETWEEN AUS AND KHAZRAJ IN THE CASE OF 'AISYAH Hadith Imam Tirmidzi Number 3104

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَطِيبًا فَتَشَهَّدَ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ أَشِيرُوا عَلَيَّ فِي أَنْاسِ أَبْنَاءِ أَهْلِي وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ وَأَبْنَاؤُا بِمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ وَلَا غِبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِيَ فَقَامَ سَعْدُ بْنُ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ ائْذَنْ لِي يَا رَسُولَ اللَّهِ أَنْ أَضْرِبَ أَعْنَاقَهُمْ وَقَامَ رَجُلٌ مِنْ بَنِي الْحُزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ ابْنِ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ كَذَبْتَ أَمَا وَاللَّهِ أَنْ لَوْ كَانُوا مِنَ الْأَوْسِ مَا أَحْبَبْتُ أَنْ تُضْرَبَ أَعْنَاقُهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْحُزْرَجِ شَرٌّ فِي الْمَسْجِدِ وَمَا عَلِمْتُ بِهِ فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرْتُ فَقَالَتْ تَعَسَ مِسْطَحُ فَقُلْتُ لَهَا أَيُّ أُمِّ تَسْبِيْنِ ابْنِكَ فَسَكَتَتْ ثُمَّ عَثَرْتُ الثَّانِيَةَ فَقَالَتْ تَعَسَ مِسْطَحُ فَاَنْتَهَرْتُهَا فَقُلْتُ لَهَا أَيُّ أُمِّ تَسْبِيْنِ ابْنِكَ فَسَكَتَتْ ثُمَّ عَثَرْتُ الثَّالِثَةَ فَقَالَتْ تَعَسَ مِسْطَحُ فَاَنْتَهَرْتُهَا فَقُلْتُ لَهَا أَيُّ أُمِّ تَسْبِيْنِ ابْنِكَ فَقَالَتْ وَاللَّهِ مَا أَسْبُهُ إِلَّا فِيكَ فَقُلْتُ فِي أَيِّ شَيْءٍ قَالَتْ فَبَقَرْتُ لِي الْحَدِيثَ قُلْتُ وَقَدْ كَانَ هَذَا قَالَتْ نَعَمْ وَاللَّهِ لَقَدْ رَجَعْتُ إِلَى بَيْتِي وَكَأَنَّ الَّذِي خَرَجْتُ لَهُ لَمْ أَخْرُجْ لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوُعِكَتُ فَقُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسِلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِيَ الْغُلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ فَقَالَتْ أَيُّي مَا جَاءَ بِكَ يَا بُنَيَّةُ قَالَتْ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ فَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي قَالَتْ يَا بُنَيَّةُ خَفِّفِي عَلَيْكَ الشَّأْنَ فَإِنَّهُ وَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً حَسَنَاءُ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدْنَهَا وَقِيلَ فِيهَا فَإِذَا هِيَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي قَالَتْ قُلْتُ وَقَدْ عَلِمَ بِهِ أَبِي قَالَتْ نَعَمْ قُلْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ نَعَمْ وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَتَزَلَّ فَقَالَ لِأُمِّي مَا شَأْنُهَا قَالَتْ بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا فَفَاضَتْ عَيْنَاهُ فَقَالَ أَقْسَمْتُ عَلَيْكَ يَا بُنَيَّةُ إِلَّا رَجَعْتُ إِلَى بَيْتِكَ فَرَجَعْتُ وَلَقَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتِي فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ لَا وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلَّا أَنَّهَا كَانَتْ تَرُقُدُ

حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ حَمِيرَتَهَا أَوْ عَجِينَتَهَا وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ أَصْدِيقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَسْقُطُوا لَهَا بِهِ فَقَالَتْ سُبْحَانَ اللَّهِ وَاللَّهُ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تَبْرِ الذَّهَبِ الْأَحْمَرِ فَبَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ فَقَالَ سُبْحَانَ اللَّهِ وَاللَّهُ مَا كَشَفْتُ كَنْفَ أَنْثَى قَطُّ قَالَتْ عَائِشَةُ فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ قَالَتْ وَأَصْبَحَ أَبَوَايَ عِنْدِي فَلَمْ يَزَالَا حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَقَدْ اكْتَنَفَنِي أَبَوَايَ عَنْ يَمِينِي وَعَنْ شِمَالِي فَتَشَهَّدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ يَا عَائِشَةُ إِنَّ كُنْتَ قَارَفَتِ سُوءًا أَوْ ظَلَمْتَ فُتُوبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ قَالَتْ وَقَدْ جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ وَهِيَ جَالِسَةٌ بِالْبَابِ فَقُلْتُ أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكُرَ شَيْئًا فَوْعَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْتَقَفْتُ إِلَى أَبِي فَقُلْتُ أَجِبْهُ قَالَ فَمَاذَا أَقُولُ فَالْتَقَفْتُ إِلَيَّ أُمِّي فَقُلْتُ أَجِيبِيهِ قَالَتْ أَقُولُ مَاذَا قَالَتْ فَلَمَّا لَمْ يُجِيبَا تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قُلْتُ أَمَّا وَاللَّهِ لَئِنْ قُلْتُ لَكُمْ إِنِّي لَمْ أَفْعَلْ وَاللَّهُ يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ لِي لَقَدْ تَكَلَّمْتُمْ وَأُشْرِبْتَ قُلُوبُكُمْ وَلَئِنْ قُلْتُ إِنِّي قَدْ فَعَلْتُ وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولُنَّ إِنَّهَا قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا وَإِنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا قَالَتْ وَالتَّمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ { فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ } قَالَتْ وَأَنْزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَاعَتِهِ فَسَكَنَّا فَرَفَعَ عَنْهُ وَإِنِّي لَا تَبَيِّنُ السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسُحُ جَبِينَهُ وَيَقُولُ الْبُشْرَى يَا عَائِشَةُ فَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكَ قَالَتْ فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي أَبَوَايَ فُؤْمِي إِلَيْهِ فَقُلْتُ لَا وَاللَّهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمْ وَلَكِنْ أَحْمَدُ اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ وَكَانَتْ عَائِشَةُ تَقُولُ أَمَّا زَيْنَبُ بِنْتُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ بْنُ ثَابِتٍ وَالْمَنَافِقُ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ وَهُوَ الَّذِي كَانَ يَسُوسُهُ وَيَجْمَعُهُ وَهُوَ الَّذِي تَوَلَّى كِبَرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ قَالَتْ فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْفَعُ مِسْطَحًا بِنَافِعَةٍ أَبَدًا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ { وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ } إِلَى آخِرِ الْآيَةِ يَعْنِي أَبَا بَكْرٍ { أَنْ يُؤْتُوا أُولِيَ الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ } يَعْنِي مِسْطَحًا إِلَى قَوْلِهِ { أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ } قَالَ أَبُو بَكْرٍ بَلَى وَاللَّهِ يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وَعَادَ لَهُ بِمَا كَانَ يَصْنَعُ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ وَقَدْ رَوَاهُ يُونُسُ بْنُ يَزِيدَ وَمَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ هَذَا الْحَدِيثُ أَطْوَلُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ وَأَتَمُّ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Usamah] from [Hisyam bin Urwah]

has told me [my father] from [Aisyah] said: When my matter was called in such a way and I did not know it, the Messenger of Allah peace be upon him stood preaching in front of me, he read the shahada and performed the tahmid with the tahmid worthy of Him, after that he said: "Ladies and gentlemen, give me advice about people who accuse my family of evil (he means 'Aisyah), by Allah I do not know any evil against my family, and they accuse people who by Allah I do not know any evil against him (meaning Shafwan bin Mu'aththal). He (Shafwan) did not enter my house at all unless I was there and I did not go on a trip unless he (Shafwan) left with me Mu'adh (may Allah be pleased with him) stood up and said: O Messenger of Allah, allow me to strike their necks. A man from Bani Khajraj stood up, the mother of Hassan bin Thabit, who was from that tribe, and said: "You are lying. By Allah, if they were from Aus, you would not have struck their necks." Until something bad almost happened between Aus and Khajraj in the mosque, and I did not know about it. That evening, and still the same day, I (Aisha) went out on an errand with Umm Mistah. It turns out she slipped and said: Woe to Mistah. I said to her: O mother, you are criticizing your son? She kept quiet and then slipped again and said: Woe to Mistah. Then I shouted at her and said to her: O mother, you are criticizing your son. She said: By Allah, I did not criticize him except regarding your case. I asked: About what? She answered and then explained the matter to me. I asked: Has it happened? She replied: By Allah, I returned home as if the need I had come for was meaningless. I found neither a little nor a lot, and I was struck with fever. I said to the Messenger of Allah (peace and blessings of Allah be upon him): "Return me to my father's house." He sent me with a slave. I entered the house and saw Umm Ruman downstairs while Abu Bakr was upstairs reading (the Qur'an). My mother asked, "What have you come for, O my daughter?" Aisha said, "Then I told her the story, but she had not heard what I had heard. She said, "O my daughter, make it easy for you, for by Allah, it is rare for a beautiful woman to marry someone who has a husband and whom she loves, except that they will envy her and accuse her of various things." He said, "I did not hear what I had heard." Aisha said, "I asked, 'Does my father know about it?' He said, 'Yes.' I asked, 'Allah's Messenger (peace and blessings of Allah be upon him) also?' He said, 'Yes.' I was sad and crying until Abu Bakr heard my voice while he was upstairs reading. (Al-Qur'an). Abu Bakr came down and asked my mother: What's wrong with him? He answered: He heard news that was mentioned regarding his problem. Abu Bakr had tears in his eyes and said: I swear to you, O my daughter, unless you return to your house. I came back and Rasulullah peace be upon him had arrived. He asked my servant about me, my servant answered: No, by Allah I do not know anything bad about him other than that he slept until a goat came in and ate the bread dough yeast or yeast. Some of the companions of Rasulullah peace be upon him shouted at him and said: Correct Rasulullah peace be upon him, until they criticized him. He said: SubhanAllah, by Allah I do not know its condition except as a goldsmith knows about bullion. This false news was heard by the person accused of it (Shafwan) and he said: SubhaanAllah, by Allah I have never undressed a woman at all. Aisyah said: He (Shafwan) was martyred on the road Allah. Aisyah said: My parents were near me, they remained near me until the Messenger of Allah peace be upon him entered and he finished Asr prayer. My parents surrounded me from right and left, the Prophet peace be upon him recited the shahada and performed tahmid as was appropriate for Him, after that he said: "O Aisyah, if you do something bad or do wrong, repent to Allah because Allah accepts the repentance of His servants." Aisyah said: An Ansar woman came and was sitting at the door, I said: Aren't you ashamed of this woman by mentioning something? Rasulullah peace be upon him then gave advice then I turned to my father, I

said: Answer him. Abu Bakr asked: What should I say? I turned to my mother, I said: Answer her. Umm Misthah asked: What should I say? When neither of them answered, I recited the shahada, I said tahmid and praised with due praise to him, I then said: Remember, by Allah if I tell you that I did not do it, Allah knows that I am right but it is of no use to you, you have already spoken (all kinds of things) and your hearts have been penetrated. Even if I say I have done it, Allah knows that I have not done it, you will definitely say that he has confessed his actions, by Allah there is no example between me and you. Aisyah continued: I looked for Ya'qub's name, but I could not name him other than Abu Yusuf when he said: "So that is good patience (my patience) and Allah alone is the one who is asked for His help regarding what you are telling." (Yuusuf: 18) Aisyah continued: At that time the revelation was revealed to the Messenger of Allah peace be upon him, we were silent then the revelation was lifted from him, we saw the happiness on his face, he rubbed his forehead and said: "Good news, O Aisyah, Allah has sent down your liberation (news of your holiness)." Aisyah said: At that time I was very angry. My parents said: Approach him. I said: No, by Allah I will not approach him, I do not praise him and neither do you two, but I praise Allah who has sent down the news of my holiness which you both have listened to, neither you deny nor change. Aisyah said: Zainab bint Jahsy was protected by Allah because of her religion, she did not speak words other than goodness, while her sister, Hamnah, perished along with the others. And those who also discussed the false news (lying issues) were Misthah, Hassan bin Thabit and the hypocrite, Abdullah bin Ubai bin Salul, he was the one who led and provoked it, he was the one who bore his sins between them, he and Hamnah. Aisyah continued: Abu Bakr vowed not to give anything to the Misthah forever then Allah revealed this verse: "And let not those who have advantages and spaciousness among you swear not to give...." Until the end of the verse (An Nuur: 22) Abu Bakr meant to give (help) to relatives, poor people and muhajirin on the road Allah. What is meant is Misthah, until His words: "Don't you wish that Allah would forgive you? and Allah is the Most Forgiving, the Most Merciful." (An Nuur: 22) Abu Bakr said: Yes, by Allah, O our Rabb, we want You to forgive us. Abu Bakr returned to doing what he had done before (giving donations to Mistah). Abu Isa said: This hadith is hasan sahih from the hadith of Hisham bin Urwah. [Yunus bin Yazid], [Ma'mar] and others also narrated it from [Az Zuhri] from [Urwah bin Az Zubair], [Sa'id bin Al Musayyib], [Alqamah bin Waqqash Al Laitsi] and [Ubaidullah bin Abdullah] from [Aisyah] which is longer and more complete than the hadith of Hisyam bin Urwah.

Hadith Corroboration
Imam Ahmad : 23181

ORDER TO IMPLY PUNISHMENT ON PEOPLE WHO ACCUSE 'AISYAH **Hadith Imam Tirmidzi Number 3105**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ لَمَّا نَزَلَ عَذْرِي قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَذَكَرَ ذَلِكَ وَتَلَا الْقُرْآنَ فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضَرَبُوا حَذْمُقالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدٍ

Narrated to us [Muhammad bin Basyar] has told us [Ibn Abi Adi] from [Muhammad bin Ishaq] from [Abdullah bin Abu Bakr] from [Umrah] from [Aisyah] said: When the news (verse) of my holiness came down, Rasulullah peace be upon him stood on the pulpit, mentioned it and he read the Qur'an. When he came down (verse), he ordered two men and a woman to be sentenced. Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Muhammad bin Ishaq.

Hadith Corroboration
Imam Ahmad : 12382, 22937, 23185
Imam Nasa'i : 4586
Imam Ibnu Majah : 2557

GREAT SINS

Hadith Imam Tirmidzi Number 3106

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ عَنْ عَبْدِ اللَّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Washil] from [Abu Wa'il] from [Amru bin Syurahbil] from [Abdullah] said: I said: O Messenger of Allah, what is the greatest sin? He replied: "You are creating an equal to Allah even though He created you." He said: I asked: Then what? Belia replied: "You killed your child because you were worried about eating with you." He said: I asked: Then what? Belia answered: "You committed adultery with your neighbor's wife." Abu Isa said: This hadith is hasan gharib. Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Mansur] and [Al A'masy] from [Abu Wa'il] from [Amru bin Syurahbil] from [Abdullah] from the Prophet peace be upon him like that. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 3430, 3893, 3921, 4179, 4191
Imam Bukhari : 4117, 4389, 5542, 6313, 6354, 6966, 6978
Imam Muslim : 124, 125
Imam Abu Dawud : 1966
Imam Tirmidzi : 3106, 3107
Imam Nasa'i : 3948, 3949, 3950

GREAT SINS

Hadith Imam Tirmidzi Number 3107

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ أَبُو زَيْدٍ حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الْأَحْدَبِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَعْظَمُ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَأْكُلَ مَعَكَ أَوْ مِنْ طَعَامِكَ وَأَنْ تَزْنِيَ بِمَحَلِيلَةٍ جَارِكَ قَالَ وَتَلَا هَذِهِ الْآيَةَ {وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا} قَالَ أَبُو عِيسَى حَدِيثُ سُفْيَانَ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَصَحُّ مِنْ حَدِيثِ وَاصِلٍ لِأَنَّهُ زَادَ فِي إِسْنَادِهِ رَجُلًا حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ وَهَكَذَا رَوَى شُعْبَةُ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ وَلَمْ يَذْكُرْ فِيهِ عَمْرُو بْنُ شَرْحِبِيلَ

Narrated to us [Abdu bin Humaid] has told us [Sa'id bin Ar Rabi' Abu Zaid] has told us [Syu'bah] from [Washil Al Ahdab] from [Abu Wa'il] from [Abdullah] said: I asked the Messenger of Allah peace be upon him: What is the greatest sin? He answered: "You created an equal to Allah even though He created you, you killed your children because they were afraid of eating with you or from your food and you committed adultery with your neighbor's wife." Abdullah said: He read this verse: "And those who do not worship other gods along with Allah and do not kill a soul which Allah has forbidden (to kill) except for the right (reason), and do not commit adultery, whoever does that, he will surely receive (retribution) for (his) sin." (Al Furqaan: 69) Abu Isa said: The Sufyan hadith from Manshur and Al A'masy is more authentic than the Washil hadith because it adds someone to its sanad. Narrated to us [Muhammad bin Al Mutsanna] has told us [Muhammad bin Ja'far] from [Syu'bah] from [Washil] from [Abu Wa'il] from [Abdullah] from the prophet peace be upon him it seems. Abu Isa said: Like this Syu'bah narrated from Washil from Wa'il from Abdullah without mentioning Amru bin Syurahbil.

Hadith Corroboration

Imam Ahmad : 3430, 3893, 3921, 4179, 4191

Imam Bukhari : 4117, 4389, 5542, 6313, 6354, 6966, 6978

Imam Muslim : 124, 125

Imam Abu Dawud : 1966

Imam Tirmidzi : 3106, 3107

Imam Nasa'i : 3948, 3949, 3950

THE RASULULLAH'S WARNING TO HIS Relatives ABOUT GOD'S TORTURE

Hadith Imam Tirmidzi Number 3108

حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعَجَلِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى وَكِيعٌ وَغَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الطَّافَوِيِّ وَرَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ

Narrated to us [Abu Al Asy'ats Ahmad bin Al Miqdam Al Ijli] has told us [Muhammad bin Abdurrahman Ath Thufawi] has told us [Hisyam bin Urwah] from [his father] from [Aisyah] said: When this verse was revealed: "And give warning to your closest relatives." (Asy Syu'araa` : 214) Rasulullah peace be upon him said: "O Shafiyah bint Abdul Muthallib, O Fatima bint Muhammad, O children of Abdul Muthallib, indeed I have no power over you from Allah's punishment, (as for matters of wealth) please ask for my wealth as you wish." Abu Isa said: This hadith is hasan sahih . Similarly, [Waki'] and others narrated from [Hisham from Urwah] from [his father] from [Aisha], like the hadith of Muhammad ibn Abdurrahman Ath Thufawi. Some of them narrated from Hisham ibn Urwah from his father from the Prophet (peace and blessings of Allah be upon him) in a mursal manner without mentioning Aisha. In this regard, there are similar hadiths from Ali and Ibn Abbas.

Hadith Corroboration
Imam Muslim : 304

THE PROPHET WARNS HIS RELATIVES TO SAVE THEMSELVES FROM HELL

Hadith Imam Tirmidzi Number 3109

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو الرَّقِّيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ مَنَاةٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي قُصَيٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ أَنْقِذِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكَ ضَرًّا وَلَا نَفْعًا إِنَّ لَكَ رَحِمًا سَأَبُلُّهَا بِبَلَالِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُعْرِفُ مِنْ حَدِيثِ مُوسَى بْنِ طَلْحَةَ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ

Narrated to us [Abdu bin Humaid] has told us [Zakariya bin Adi] has told us [Ubaidullah bin Amru Ar Raqqi] from [Abdul Malik bin Umair] from [Musa bin Thalhah] from [Abu Hurairah] said: When it was revealed (verse): "And give warning to your closest relatives." (Asy

Syu'araa` : 214) Rasulullahpeace be upon him gathered the Quraish, he mentioned specifically and generally, he said: "O all Quraish, save yourselves from hell because verily I have no power to harm or benefit you from Allah, O all you children of Abdu Manaf, save yourselves from hell because indeed I have no power to harm or benefit you from Allah, O all Banu Qushai, save yourselves from hell because indeed I have no power to harm or benefit you, O all Bani Abdul Muthallib, save yourselves from hell because indeed I have no power to harm or benefit you, O Fatima bint Muhammad, save yourselves from hell because indeed I have no power to harm or benefit you, in fact you have a kinship that I will extend accordingly." Abu Isa said: This hadith is hasan shahih gharib from the sanad line which is known from this hadith of Musa bin Thalhah. has told us [Ali bin Hujr] has told us [Syu'aib bin Shafwan] from [Abdul Malik bin Umair] from [Musa bin Talhah] from [Abu Hurairah] from the prophetpeace be upon him, apparently in meaning.

Hadith Corroboration
Imam Ahmad : 8372, 10307
Imam Muslim : 305

THE RASULULLAH COLLECTED THE BANI MANAF FOR A WARNING Hadith Imam Tirmidzi Number 3110

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا أَبُو زَيْدٍ عَنْ عَوْفٍ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ حَدَّثَنَا الْأَشْعَرِيُّ قَالَ لَمَّا نَزَلَ
وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {وَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبُعَيْهِ فِي أُذُنَيْهِ فَرَفَعَ مِنْ صَوْتِهِ فَقَالَ يَا
بَنِي عَبْدِ مَنَافٍ يَا صَبَاحَاهُ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى وَقَدْ رَوَاهُ
بَعْضُهُمْ عَنْ عَوْفٍ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي مُوسَى
وَهُوَ أَصَحُّ ذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ أَبِي مُوسَى

Narrated to us [Abdullah bin Abu Ziyad] has told us [Abu Zaid] from [Auf] from [Qasamah bin Zuhair] has told us [Al Asy'ari] said: When it came down (verse): "And give warning to your closest relatives." (Asy Syu'araa` : 214), Rasulullahpeace be upon him plugged his ears with his fingers and then raised his voice, he said: "O Banu Manaf, this morning let's gather" (Words spoken when something big happens so that people gather and get ready to face it, pent.) Abu Isa said: This hadith is gharib through this sanad from the hadith of Abu Musa. Others narrated this hadith from Auf from Qasamah bin Zuhair from the Prophetpeace be upon him in a mursal manner without mentioning Abu Musa. This is more authentic. I mentioned it to Muhammad bin Isma'il but he did not know it from the hadith of Abu Musa.

ANIMALS OF THE EARTH THAT WILL GIVE A SIGN ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3111

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَوْسِ بْنِ خَالِدٍ عَنْ أَبِي

هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى فَتَجْلُو وَجْهَ الْمُؤْمِنِ وَتُخْتِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى إِنَّ أَهْلَ الْخُؤَانِ لَيَجْتَمِعُونَ فَيَقُولُ هَاهَا يَا مُؤْمِنُ وَيُقَالُ هَاهَا يَا كَافِرُ وَيَقُولُ هَذَا يَا مُؤْمِنُ وَيَقُولُ هَذَا يَا كَافِرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ فِي دَابَّةِ الْأَرْضِ وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ

Narrated to us [Abdu bin Humaid] from [Rauh bin Ubadah] from [Hammad bin Salamah] from [Ali bin Zaid] from [Aus bin Khalid] from [Abu Hurairah] that the Prophet (peace and blessings of Allah be upon him) said: "(On the Day of Resurrection), an animal will appear with the seal of Solomon and the staff of Moses, it will describe the faces of the believers and will mark the noses of the infidels with its seal until the table-holders gather and they (some of them to others) will say: "This is a believer," but they will be answered "That is an infidel." Others will also say: "This is a believer," others will reject it by saying: "Oh, that is an infidel." Abu Isa said: This hadith is hasan gharib. This hadith is also narrated from Abu Hurairah from the Prophet (peace and blessings of Allah be upon him) through another chain of transmission which mentions an animal of the earth. In this case there is a similar hadith from Abu Umamah and Hudzaifah bin Asid.

Hadith Corroboration
Imam Ahmad : 9966
Imam Ibnu Majah : 4056

RASULULLAH INVITED HIS UNCLE TO SAY LAA ILAAHA ILLALLAH

Hadith Imam Tirmidzi Number 3112

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ حَدَّثَنِي أَبُو حَازِمٍ الْأَشْجَعِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ قَالَ لَوْلَا أَنْ تُعَيِّرَنِي بِهَا قُرَيْشٌ أَنَّ مَا يَحْمِلُهُ عَلَيْهِ الْجَزْعُ لَأَقْرَرْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ كَيْسَانَ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] from [Yazid bin Kaisan] has told me [Abu Hazim Al Asya'i] from [Abu Hurairah] radiallahu 'anhu said: Rasulullah peace be upon him said to his uncle: "Say: LAA ILAAHA ILLAllah, with him I will testify in your defense on the Day of Resurrection." He answered: If the Quraysh had not reproached me that what prompted me to say it was only fear, I would have made you happy by (saying) it. Then Allah 'azza wajalla revealed the verse: "Indeed you will not be able to guide those you love, but Allah guides those whom He wills, and Allah knows better those who are willing to receive guidance." (Al Qashash: 56) Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Yazid bin Kaisan.

THE STORY OF SA'AD AND THE COMMAND TO BE GOOD TO YOUR PARENTS

Hadith Imam Tirmidzi Number 3113

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ قِصَّةً وَقَالَتْ أُمُّ سَعْدٍ أَلَيْسَ قَدْ أَمَرَ اللَّهُ بِالْإِثْمِ وَاللَّهُ لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَمُوتَ أَوْ تَكْفُرَ قَالَ فَكُنُوا إِذَا أَرَادُوا أَنْ يُطْعَمُوا شَجَرُوا فَاهَا فَتَزَلَّتْ هَذِهِ الْآيَةُ {وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي {الْآيَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

In the name of Allah, the Most Merciful. Has narrated to us [Muhammad bin Basyar] and [Muhammad bin Al Mutsanna] both said: has narrated to us [Muhammad bin Ja'far] has narrated to us [Syu'bah] from [Simak bin Harb] said: I heard [Mush'ab bin Sa'ad] narrated from [his father, Sa'ad] saying: Four verses were revealed regarding me. He mentioned the story, Umm Sa'ad said: Hasn't Allah commanded you to do good, by Allah I will not eat anything or drink anything until I die or you have to be kufr. Mus'ab said: When they wanted to give him food, they opened their mouths and then this verse came down: "And we oblige humans (to do) good to both their parents and if both of them force you to associate partners with Me with something that you have no knowledge of, then do not follow either of them. Only to Me will you return, then I will inform you of what you have done." (Al Ankabuut: 8) Abu Isa said: This hadith is hasan sahih .

MOCKING AND POUNDING RESIDENTS WITH SMALL STONES

Hadith Imam Tirmidzi Number 3114

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ هَانِئَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ} قَالَ كَانُوا يَخْذِفُونَ أَهْلَ الْأَرْضِ وَيَسْخَرُونَ مِنْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكِ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا سُلَيْمُ بْنُ أَحْضَرَ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ بِهِذَا الْإِسْنَادِ نَحْوُهُ

Narrated to us [Mahmud bin Ghailan] has told us [Abu Usamah] and [Abdullah bin Bakr As Sahmi] from [Hatim bin Abu Shaghira] from [Simak bin Harb] from [Abu Salih] from

[Ummu Hani`] from the Prophet peace be upon him about His saying: "And do evil in the places where you meet?" (Al Ankaboot: 29) he said: "They threw small stones at the people and mocked them." Abu Isa said: This hadith is hasan, we only know it from the hadith of Hatim bin Abu Shaghira from Simak. Narrated to us [Ahmad bin Abdah] has told us [Sulaim bin Akhdar] from [Hatim bin Abu Shaghira] with this sanad it seems.

Hadith Corroboration
Imam Ahmad : 25656, 26115

PREDICTION OF THE WINNING OR LOSING OF THE ROMANS AND PERSIANS

Hadith Imam Tirmidzi Number 3115

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ حَدَّثَنَا ابْنُ شِهَابٍ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرٍ فِي مُنَاحِبَةٍ {الْمُغْلِبَتِ الرُّومُ} أَلَا احْتِطَّتْ يَا أَبَا بَكْرٍ فَإِنَّ الْبُضْعَ مَا بَيْنَ ثَلَاثٍ إِلَى تِسْعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] has told us [Muhammad bin Khalid Ibnu Atsmah] has told us [Abdullah bin Abdurrahman Al Juhami] has told us [Ibnu Shihab Az Zuhri] from [Ubaidullah bin Abdullah bin Utbah] from [Ibnu Abbas] Rasulullah peace be upon him said to Abu Bakr about the guarantee of the verse: (when the verse was revealed) ALIF LAAM MIIM GHULIBATIRRUUM: "Didn't you predict, O Abu Bakr, that bidh'u is actually between three and nine." Abu Isa said: This hadith is hasan gharib from the sanad line from the hadith of Az Zuhri from Ubaidullah from Ibn Abbas.

ROMAN VICTORY OVER PERSIA IN THE BATTLE OF BADAR

Hadith Imam Tirmidzi Number 3116

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ لَمَّا كَانَ يَوْمَ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَتَنَزَّلَتْ {الْمُغْلِبَتِ الرُّومُ} إِلَى قَوْلِهِ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ {قَالَ فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ كَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ غَلَبَتِ الرُّومُ

Narrated to us [Nashr bin Ali Al Jahdlami] has told us [Al Mu'tamir bin Sulaiman] from [his father] from [Sulaiman Al A'masy] from [Athiyah] from [Abu Sa'id] said: During the battle of Badr, the Romans defeated the Persians, the believers were amazed at this and said: "Alif laam Miim, the Romans have been defeated" until He said: "Rejoice those who believe,

because God's help." (Ar Ruum: 1-5) Abu Sa'id said: The believers also rejoiced at the Roman victory over the Persians. Abu Isa said: This hadith is hasan gharib from this sanad line. Nashr bin Ali read: GHALABATIR RUUM (not GHULIBAT even in the original text GHULIBAT).

ROMAN VICTORY PREDICTION OVER PERSIA AND ABU BAKAR'S BET Hadith Imam Tirmidzi Number 3117

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو عَنْ أَبِي إِسْحَقَ الْفَزَارِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَوْلَ اللَّهِ تَعَالَى {الْمُغْلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ} قَالَ غُلِبَتْ وَغُلِبَتْ كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ الْأَوْتَانِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ يَظْهَرَ الرُّومُ عَلَى فَارِسَ لِأَنَّهُمْ أَهْلُ الْكِتَابِ فَذَكَرُوهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَّا إِنَّهُمْ سَيَغْلِبُونَ فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ فَقَالُوا اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا فَإِنْ ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا وَإِنْ ظَهَرْتُمْ كَانَ لَكُمْ كَذَا وَكَذَا فَجَعَلَ أَجَلًا خَمْسَ سِنِينَ فَلَمْ يَظْهَرُوا فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا جَعَلْتُهُ إِلَى دُونَ قَالَ أَرَاهُ الْعَشْرَ قَالَ أَبُو سَعِيدٍ وَالْبِضْعُ مَا دُونَ الْعَشْرِ قَالَ ثُمَّ ظَهَرَتِ الرُّومُ بَعْدُ قَالَ فَذَلِكَ قَوْلُهُ تَعَالَى {الْمُغْلِبَتِ الرُّومُ إِلَى قَوْلِهِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ} قَالَ سُفْيَانُ سَمِعْتُ أَنَّهُمْ ظَهَرُوا عَلَيْهِمْ يَوْمَ بَدْرٍ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ

Narrated to us [Al Husain bin Hurait] has told us [Mu'awiyah bin Amru] from [Abu Ishaq Al Fazari] from [Sufyan Ats Tsauri] from [Habib bin Abu Umrah] from [Sa'id bin Jubair] from [Ibnu Abbas] about the words of Allah Ta'ala, "Alif laam Miim. The Romans have been defeated. In a nearby country." (Ar Ruum: 1-3) he said: GHULIBAT and GHALABAT. The polytheists were happy with the Persian victory over the Romans because the polytheists and the Persians were idol worshipers, while the Muslims were happy with the Roman victory over the Persians because they were people of the book. They conveyed this to Abu Bakr and then Abu Bakr told the Messenger of Allah peace be upon him, he said: "Remember, indeed they (Persia) will lose." Then Abu Bakr told them. They say: Set a time, if we win we get this and that and if you win you get this and that. Abu Bakr set a time limit of five years but they (the Romans) did not win, so they informed the Prophet peace be upon him about this, he said: "Didn't you predict (the time) to be lower (less than ten)?" Abu Bakr said: I think ten (years). Abu Sa'id said: Bidl'u is a number less than ten. Abu Sa'id said: Then the Romans won after that, that is the word of Allah Ta'ala: "Alif laam Miim. The Romans have been defeated" until His words: "Because of Allah's help. He helps whom He wills." (Ar Ruum: 1-5) Sufyan said: I heard they (Romans) defeated the Persians during the Battle of Badr. Abu Isa said: This hadith is hasan shahih gharib, we only know it from the hadith of Sufyan Ats Tsauri from Habib bin Abu Umrah.

ABU BAKAR'S BET ON ROMAN VICTORY

Hadith Imam Tirmidzi Number 3118

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ نِيَارِ بْنِ مُكْرَمٍ الْأَسْلَمِيِّ قَالَ لَمَّا نَزَلَتْ {الْمُ غَلِبَتْ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ} فَكَانَتْ فَارِسُ يَوْمَ نَزَلَتْ هَذِهِ الْآيَةُ قَاهِرِينَ لِلرُّومِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ ظُهُورَ الرُّومِ عَلَيْهِمْ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ كِتَابٍ وَفِي ذَلِكَ قَوْلُ اللَّهِ تَعَالَى {وَيَوْمَئِذٍ يُفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ} وَكَانَتْ قُرَيْشٌ تُحِبُّ ظُهُورَ فَارِسَ لِأَنَّهُمْ وَإِيَّاهُمْ لَيْسُوا بِأَهْلِ كِتَابٍ وَلَا إِيْمَانٍ بِبَعْثِ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ خَرَجَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ يَصِيحُ فِي نَوَاحِي مَكَّةَ {الْمُ غَلِبَتْ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ} قَالَ نَاسٌ مِنْ قُرَيْشٍ لِأَبِي بَكْرٍ فَذَلِكَ بَيْنَنَا وَبَيْنَكُمْ رَعَمَ صَاحِبُكَ أَنَّ الرُّومَ سَتَغْلِبُ فَارِسَ فِي بَضْعِ سِنِينَ أَفَلَا تُرَاهِنُكَ عَلَى ذَلِكَ قَالَ بَلَى وَذَلِكَ قَبْلَ تَحْرِيمِ الرَّهَانِ فَارْتَهَنَ أَبُو بَكْرٍ وَالْمُشْرِكُونَ وَتَوَاضَعُوا الرَّهَانَ وَقَالُوا لِأَبِي بَكْرٍ كَمْ تَجْعَلُ الْبِضْعُ ثَلَاثَ سِنِينَ إِلَى تِسْعِ سِنِينَ فَسَمَّ بَيْنَنَا وَبَيْنَكَ وَسَطًا تَنْتَهِي إِلَيْهِ قَالَ فَسَمَوْا بَيْنَهُمْ سِتَّ سِنِينَ قَالَ فَمَضَتْ السَّتُّ سِنِينَ قَبْلَ أَنْ يَظْهَرُوا فَأَخَذَ الْمُشْرِكُونَ رَهْنَ أَبِي بَكْرٍ فَلَمَّا دَخَلَتِ السَّنَةُ السَّابِعَةُ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَعَابَ الْمُسْلِمُونَ عَلَى أَبِي بَكْرٍ تَسْمِيَةَ سِتِّ سِنِينَ لِأَنَّ اللَّهَ تَعَالَى قَالَ فِي بَضْعِ سِنِينَ وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ نِيَارِ بْنِ مُكْرَمٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ

Narrated to us [Muhammad bin Isma'il] has told us [Isma'il bin Abu Uwais] has told me [Ibnu Abi Az Zinad] from [Abu Az Zinad] from [Urwah bin Az Zubair] from [Niyar bin Mukram Al Aslami] said: When it came down: "Alif laam Miim. The Romans have been defeated. In the nearest country and they will be victorious after being defeated. In a few years again." (Ar Ruum: 1-4) when this verse came down, the Persians had succeeded in defeating the Romans while the Muslims liked the Roman victory over the Persians because the Muslims and the Romans were both experts in the book. In this regard, Allah says: "Because of Allah's help. He helps whom He wills. And He is the Mighty, the Merciful." (Ar Ruum: 5) the Quraysh liked the Persian victory because they and the Persians were both not people of the book and did not believe in the day of resurrection. When Allah Ta'ala revealed this verse, Abu Bakr Ash Siddiq radiallahu 'anhu came out and shouted in various corners of Makkah: "Alif laam Miim. The Romans have been defeated. In the nearest country and after being defeated they will win. In a few years." (Ar Ruum: 1-4) Some of the Quraysh said to Abu Bakr: That is between us and you, your friend (Rasulullah peace be upon him) thought that the Romans and defeated Persia in a few years, let's bet on that. Abu Bakr answered:

Come. This was before betting was made illegal. Abu Bakr and the polytheists bet, they place the same bet. They said to Abu Bakr: What is the limit of bidl'u -three to nine years- state the exact amount. Niyar said: They mentioned six years between them. Then six years passed but the Romans never won until the polytheists took Abu Bakr's bet. When the seventh year entered, the Romans won over the Persians, the Muslims criticized Abu Bakr for mentioning six years because Allah Ta'ala said: "In a few years." And that was when many people converted to Islam. Abu Isa said: This hadith is sahih hasan gharib from the hadith of Niyar bin Mukram, we only know it from the hadith of Abdurrahman bin Abu Az Zinad.

Hadith Corroboration
Imam Ahmad : 2633

LAW OF BUDDHIST TRADING OF WOMEN SINGERS

Hadith Imam Tirmidzi Number 3119

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلَمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَتَمْنُهُنَّ حَرَامٌ وَفِي مِثْلِ هَذَا أَنْزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ {وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ} إِلَى آخِرِ الْآيَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا يُرَوَّى مِنْ حَدِيثِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ وَالْقَاسِمُ ثِقَةٌ وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الْحَدِيثِ قَالَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ

Narrated to us [Qutaibah] has told us [Bakru bin Mudhalr] from [Ubaidullah bin Zahr] from [Ali bin Yazid] from [Al Qasim bin Abdurrahman] from [Abu Umamah] from Rasulullah peace be upon him said: "Do not sell female singing slaves, do not buy them and do not teach them, there is no good in trading them and their price is haram." Regarding things like this, the following verse was revealed: "And among humans (there are) those who use useless words to lead (people) astray from the path of Allah." Until the end of the verse. (Luqman: 6) Abu Isa said: This hadith is gharib, only narrated from the hadith Al Qasim from Abu Umamah. Al Qasim, the narrator of the tsiqah and Ali bin Yazid, were weakened in the hadith. Muhammad bin Isma'il said that.

Hadith Corroboration
Imam Ahmad : 21249

MEANING OF THE VERSE "THEIR STOMACH IS FAR FROM THEIR BED"

Hadith Imam Tirmidzi Number 3120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ عَنْ سُلَيْمَانَ

بْنِ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ هَذِهِ الْآيَةَ { تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ } نَزَلَتْ فِي انْتِظَارِ الصَّلَاةِ الَّتِي تُدْعَى الْعَتَمَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

In the name of Allah, the Most Merciful. Narrated to us [Abdullah bin Abu Ziyad] has told us [Abdul Aziz bin Abdullah Al Uwaisi] from [Sulaiman bin Bilal] from [Yahya bin Sa'id] from [Anas bin Malik] that this verse: "Their stomachs are far from their beds." (As Sajdah: 16) Coming down relates to waiting for the prayer called al 'atamah (Isyak prayer). Abu Isa said: This hadith is hasan shahih gharib, we only know it from this sanad.

THE PLEASURE OF HEAVEN THAT HAS NEVER BEEN SEEN

Hadith Imam Tirmidzi Number 3121

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ { فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] up to the Prophet peace be upon him, he said: "Allah Ta'ala says: 'I have prepared something that no eye has ever seen, no ear has ever heard and no human mind has ever crossed for My righteous servants.' The justification is in the book of Allah 'azza wajalla: "No one knows the various blessings that await, which are beautiful to be seen as a reward for them, for what they do." (As Sajdah: 17) Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 7796, 9274, 9636, 10020, 10172, 21760

Imam Bukhari : 3005, 4406, 4407, 6944

Imam Muslim : 5050, 5051, 5052, 5053

Imam Tirmidzi : 3121, 3214

Imam Ibnu Majah : 4319

Imam Darimi : 2707

THE PATIENCE OF THE LOWEST RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 3122

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ وَعَبْدِ الْمَلِكِ وَهُوَ ابْنُ أَجْرٍ سَمِعَا الشَّعْبِيَّ يَقُولُ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ عَلَى الْمِنْبَرِ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ أَيُّ أَهْلِ الْجَنَّةِ أَدْنَى مَنْزِلَةً قَالَ رَجُلٌ يَأْتِي بَعْدَمَا يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ ادْخُلِ الْجَنَّةَ فَيَقُولُ كَيْفَ أَدْخُلُ وَقَدْ نَزَلُوا مَنَازِلَهُمْ وَأَخَذُوا أَخْدَانَهُمْ قَالَ فَيُقَالُ لَهُ أَتَرْضَى أَنْ يَكُونَ لَكَ مَا كَانَ

لَمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا فَيَقُولُ نَعَمْ أَيُّ رَبِّ قَدْ رَضِيتُ فَيُقَالُ لَهُ فَإِنَّ لَكَ هَذَا وَمِثْلَهُ وَمِثْلَهُ فَيَقُولُ رَضِيتُ أَيُّ رَبِّ فَيُقَالُ لَهُ فَإِنَّ لَكَ هَذَا وَعَشْرَةَ أَمْثَالِهِ فَيَقُولُ رَضِيتُ أَيُّ رَبِّ فَيُقَالُ لَهُ فَإِنَّ لَكَ مَعَ هَذَا مَا اشْتَهَتْ نَفْسُكَ وَلَدْتَ عَيْنُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الشَّعْبِيِّ عَنِ الْمُغِيرَةِ وَلَمْ يَرْفَعْهُ وَالْمَرْفُوعُ أَصَحُّ

Narrated to us [Ibn Abi Umar] related to us [Sufyan] from [Mutharrif bin Tharif] and [Abdul Malik i.e. Ibn Abjar] both of whom heard [Ash Sya'bi], he said: I heard [Al Mughirah bin Syu'bah] narrate on the pulpit, he continued (his words) until the Prophet peace be upon him, he said: "Moses 'alaihis salam asked his Lord: O Lord, who is the lowest of the people of Paradise? His Lord replied: A man will come after all the people of Paradise have entered Paradise, it will be said to him: Enter Paradise. He said: How can I enter Paradise while they have taken their places and taken their share. It will be said to him: Would you like to have what one of the kings of the worlds has? He said: Yes, O Lord, I want. It will be said to him: Indeed, this is yours, like it, like it and like it. He said: I am happy, O Lord. It will be said to him: This and ten times its like it will be yours. The person said: I am willing, O Rabb. It was said to him: Apart from that, you will get what your soul desires and it will be seen as pleasing to your eyes." Abu Isa said: Hasan is authentic. Some of them narrated this hadith from Ash Sya'bi from Al Mughirah but he did not interpret it. And the marfu' is more authentic.

INTERPRETATION OF THE VERSE ABOUT "TWO HEARTS IN A CAVITY"

Hadith Imam Tirmidzi Number 3123

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا صَاعِدُ الْحَرَائِي حَدَّثَنَا زُهَيْرٌ أَخْبَرَنَا قَابُوسُ بْنُ أَبِي طَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ قُلْنَا لِابْنِ عَبَّاسٍ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ { مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ } مَا عَنِ بَدَلِكَ قَالَ قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يُصَلِّي فَخَطَرَ خَطَرَةٌ فَقَالَ الْمُتَأَفِّقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ أَلَا تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْبًا مَعَكُمْ وَقَلْبًا مَعَهُمْ فَأَنْزَلَ اللَّهُ { مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ } حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abdullah bin Abdurrahman] has told us [Sha'id Al Harrani] has told us [Zuhair] has told us [Qabus bin Abu Dlabyan] that [his father] has told him, he said: We said to [Ibn Abbas]: Do you know the word of Allah 'azza wajalla: "Allah never created for a person two hearts in his cavity." (Al Ahzaab: 4) what does it mean? Ibn Abbas answered: One day, the Prophet peace be upon him was praying and something came to his mind, the hypocrites who were praying with him said: Don't you see, he has two hearts, one heart with you and one heart with them. Then Allah revealed (verse): "Allah never created for a person two hearts in his cavity." (Al Ahzaab: 4), Narrated to us [Abdu bin Humaid] has told me [Ahmad bin Yunus] has told us [Zuhair] like that. Abu Isa said: This hadith is hasan.

THE STORY OF ANAS BIN NADLR WHO DIED IN THE UHUD WAR

Hadith Imam Tirmidzi Number 3124

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ سُمِّيْتُ بِهِ لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبُرَ عَلَيَّ فَقَالَ أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غِبْتُ عَنْهُ أَمَا وَاللَّهِ لَئِنْ أَرَانِي اللَّهَ مَشْهَدًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا بَعْدَ لَيْرَيْنِ اللَّهُ مَا أَصْنَعُ قَالَ فَهَابَ أَنْ يَقُولَ غَيْرَهَا فَشَهِدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ مِنَ الْعَامِ الْقَابِلِ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا أَبَا عَمْرٍو أَيْنَ قَالَ وَاهَا لِرِيحِ الْجَنَّةِ أَجْدُهَا دُونَ أُحُدٍ فَقَاتَلَ حَتَّى قُتِلَ فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمِيَةٍ فَقَالَتْ عَمَّتِي الرَّبِيعُ بِنْتُ النَّضْرِ فَمَا عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ وَنَزَلَتْ هَذِهِ الْآيَةُ { رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Muhammad] has told us [Abdullah Al Mubarak] has told us [Sulaiman bin Al Mughirah] from [Tsabit] from [Anas] said: my uncle, Anas bin An Nadlr said: my name is never ceased to be mentioned, I did not participate in the Badr war with Rasulullaha peace be upon him. That makes my heart tight. Then I said to myself: I didn't participate in the first war that the Prophet peace be upon him took part in? Remember, by Allah, if Allah shows me a battle with the Messenger of Allah peace be upon him afterwards, Allah will see what I will do. Anas said: He was reluctant to say anything other than that. Then he took part in the battle of Uhud with the Prophet peace be upon him the following year. Sa'ad bin Mu'adz greeted him and said: O Abu Amru, where is the man who said: O fragrance of Paradise, I smell it behind Uhud? He immediately fought until he was killed. On his body were some eighty sword slashes, stabs and arrow stabs. My aunt, Ar Rubayyi' bint An Nadlr said: I did not recognize him except from the tips of his fingers. Then this verse was revealed: "Among the believers are men who fulfill what they have promised Allah; but among them are those who are killed. and among them are those who wait and they do not change (their promise)." (Al Ahzaab: 23) Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Muslim : 3523

THE PATIENCE OF UNCLE ANAS BIN MALIK AND THE VERSES THAT WERE DESCRIBED

Hadith Imam Tirmidzi Number 3125

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُشْرِكِينَ لَئِنْ اللَّهَ أَشْهَدَنِي قِتَالًا

لِلْمُشْرِكِينَ لَيَرَيْنَ اللَّهَ كَيْفَ أَصْنَعُ فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ هَؤُلَاءِ يَعْنِي الْمُشْرِكِينَ وَأَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَعْنِي أَصْحَابَهُ ثُمَّ تَقَدَّمَ فَلَقِيَهُ سَعْدٌ فَقَالَ يَا أَخِي مَا فَعَلْتَ أَنَا مَعَكَ فَلَمْ أُسْتَطِعْ أَنْ أَصْنَعَ مَا صَنَعَ فَوُجِدَ فِيهِ بَضْعٌ وَثَمَانُونَ مِنْ ضَرْبَةِ بِسِيفٍ وَطَعْنَةِ بِرُمُحٍ وَرَمِيَةٍ بِسَهْمٍ فَكُنَّا نَقُولُ فِيهِ وَفِي أَصْحَابِهِ نَزَلَتْ { فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ } قَالَ يَزِيدُ يَعْنِي هَذِهِ الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ عَمِّهِ أَنَسُ بْنُ النَّضْرِ

Narrated to us [Abdu bin Humaid] has told us [Yazid bin Harun] has told us [Humaid Ath Thawil] from [Anas bin Malik] that his uncle was absent in the battle of Badr, he said: I was absent in the first war of the Prophet peace be upon him against the polytheists, if Allah includes me in the (next) battle against the polytheists, Allah will truly know what I will do. When the Uhud battle of the Muslims was in chaos, he said: O Allah, indeed I free myself from you from what they brought - meaning the polytheists - and I ask forgiveness from you from what they did - meaning their companions. He went forward and was met by Sa'ad, Sa'ad said: Brother, what I did with you, I was not able to do what he did. It turned out that on his body there were eighty sword cuts, spear thrusts and arrow thrusts. We said regarding him and his companions who came down (verse): "So among them some fell. And among them there were (also) those who waited and they did not change (their promise)." (Al Ahzaab: 23) Yazid said: That verse means. Abu Isa said: This hadith is hasan sahih . His uncle's name is Anas bin An Nadlr.

GOOD NEWS ABOUT TALHAH

Hadith Imam Tirmidzi Number 3126

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ لَا أَبَشِّرُكَ فَقُلْتُ بَلَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ طَلْحَةُ مِمَّنْ قَضَىٰ نَحْبَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَإِنَّمَا رَوَيْ هَذَا عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ

Narrated to us [Abdul Quddus bin Muhammad Al Aththar] related to us [Amr bin Asim] from [Ishaq bin Yahya bin Talhah] from [Musa bin Talhah] who said: I visited [Mu'awiyah], he said: Shall I give you good news? I replied: Yes. He said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Thalhah is among the fallen." Abu Isa said: This hadith is gharib, we only know it from Mu'awiyah's hadith through this chain of transmission. This hadith is only narrated from Musa bin Talhah from his father.

Hadith Corroboration
Imam Ibnu Majah : 123, 124

THALHAH INCLUDE PEOPLE WHO HAVE FAILED

Hadith Imam Tirmidzi Number 3127

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ عَنْ أَبِيهِمَا طَلْحَةَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِأَعْرَابِيٍّ جَاهِلٍ سَلُّهُ عَمَّنْ قَضَى نَحْبَهُ مَنْ هُوَ وَكَانُوا لَا يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ يُوقَرُونَهُ وَيَهَابُونَهُ فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ إِنِّي أَطْلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ قَالَ أَنَا يَا رَسُولَ اللَّهِ قَالَ هَذَا مِمَّنْ قَضَى نَحْبَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ بُكَيْرٍ

Narrated to us [Abu Kuraib] has told us [Yunus bin Bukair] from [Thalhah bin Yahya] from [Moses] and [Isa bin Talhah] from [both their fathers] that the companions of the Messenger of Allah peace be upon him said to an ignorant Bedouin: Ask him about the person who died, who was he? They didn't dare to ask him, they were very respectful and reluctant to him. The Bedouin asked him then he turned away. Bedui asked again then he turned away, he asked again then he turned away. I came from the mosque door and I was wearing green clothes, when Rasulullah peace be upon him saw me, he asked: "Who asked about the person who died earlier?" the Bedouin answered: I am, O Messenger of Allah. He said: "He (Thalhah) is among the fallen." Abu Isa said: This hadith is hasan gharib, we only know it from the hadith of Yunus bin Bukair.

Hadith Corroboration
Imam Tirmidzi : 3675

THE TAKHYIR (CHOICE) EVENTS OF THE PROPHET'S WIVES

Hadith Imam Tirmidzi Number 3128

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ يَا عَائِشَةُ إِنِّي ذَاكِرُ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ قَالَتْ وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ قَالَتْ ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ {يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ حَتَّى بَلَّغَ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا} فَقُلْتُ فِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدَّارَ الْآخِرَةَ وَفَعَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَا فَعَلْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا أَيْضًا عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

Narrated to us [Abdu bin Humaid] has told us [Uthman bin Umar] from [Yunus bin Yazid] from [Az Zuhri] from [Abu Salamah] from [Aisyah] radiallahu 'anhaa, said: When the Messenger of Allah peace be upon him was ordered to choose his wives, he started from me,

he said: Hi Aisyah, I remind you of something, do not rush until you ask permission from your parents. Aisyah said: He knew that my parents would not order me to separate from him. After that he said: "Indeed, Allah Ta'ala says: 'O prophet, Say to your wives: 'If you all desire worldly life and its jewels, then come" until He says: 'For whoever does good among you is a great reward.'" (Al Ahzaab: 28-29) I asked: Why do I ask permission from my parents, I want Allah, His messenger and the land of the afterlife. Next are the wives of the prophet peace be upon him did as I did. Abu Isa said: This hadith is hasan sahih . This hadith was also narrated from [Az Zuhri] from [Urwah] from [Aisyah] RadliyAllahu 'anhaa.

Hadith Corroboration

Imam Ahmad : 24136, 24342, 24913, 25069

Imam Bukhari : 4412

Imam Muslim : 2696

Imam Nasa'i : 3385, 3386

Imam Ibnu Majah : 2043

RASULULLAH'S PRAYER FOR THE AHLUL BAIT REGARDING THE AT-TAHRIIR VERSE

Hadith Imam Tirmidzi Number 3129

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ عَنْ يَحْيَى بْنِ عُبَيْدٍ عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَيْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلَى خَلْفِ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ عَلَى خَيْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ

Narrated to us [Qutaibah] has told us [Muhammad bin Sulaiman bin Al Ashbahani] from [Yahya bin Ubaid] from [Atho` bin Abu Rabah] from [Umar bin Abu Salamah] a student of the Prophet peace be upon him, said: When this verse was revealed to the prophet peace be upon him: "Indeed Allah intends to remove sin from you, O people of the temple and cleanse you as clean as possible." (Al Ahzaab: 33) Rasulullah sallallahu'alaihiwasallam was at Umm Salamah's house, he called Fatima, Hasan and Husain and put clothes on them while Ali was behind him and he also put clothes on for him. After that he prayed: "ALLOOHUMMA HAA'ULAAI AHLU BAITII, FA'ADZHIB 'ANHUM ARRIJSA WATOHHIRHUM TATHTHIRON "O Allah, they are my ahlul bait, so remove their sins and cleanse them as thoroughly as possible." Umm Salamah asked: I am with them the prophet of Allah? He answered: "You are in your place and you are above goodness." Abu Isa said: This hadith is gharib through this sanad from the Atho` hadith from Umar bin Abu Salamah.

Hadith Corroboration

Imam Ahmad : 25300, 25339, 25383

Imam Tirmidzi : 3719, 3806

THE RASULULLAH RECOGNIZED THE AHLUL BAIT FOLLOWING THE AT-TAHRIIR VERSE

Hadith Imam Tirmidzi Number 3130

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ إِلَى صَلَاةِ الْفَجْرِ يَقُولُ الصَّلَاةُ يَا أَهْلَ الْبَيْتِ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَأُمِّ سَلَمَةَ

Narrated to us [Abdu bin Humaid] has told us [Affan bin Muslim] has told us [Hammad bin Salamah] has told us [Ali bin Zaid] from [Anas bin Malik], Rasulullah peace be upon him passed by Fatima's doorstep for six months. When he was about to pray at dawn, he rebuked: "Pray, O people of the temple, 'Indeed Allah intends to remove sin from you, O people of the temple and clean you as thoroughly as possible.'" (Al Ahzaab: 33) Abu Isa said: This hadith hasan gharib through this sanad, we only know it from the hadith of Hammad bin Salamah. Abu Isa said: In this case there is a similar hadith from Abu Al Hamra', Ma'qil bin Yasar and Umm Salamah.

Hadith Corroboration

Imam Ahmad : 2903, 13231, 13529, 16374

Imam Muslim : 4450

RASULULLAH SHALALLAHU ALAIHI WASALLAM MARRIED ZAINAB BINT JAHSH

Hadith Imam Tirmidzi Number 3131

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا دَاوُدُ بْنُ الزُّبَيْرِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَوْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الْآيَةَ { وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ { يَعْنِي بِالْإِسْلَامِ } وَأَنْعَمْتَ عَلَيْهِ { يَعْنِي بِالْعِتْقِ فَأَعْتَقْتُهُ } أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ إِلَى قَوْلِهِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا } وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا تَزَوَّجَهَا قَالُوا تَزَوَّجَ حَلِيلَةَ ابْنِهِ فَأَنْزَلَ اللَّهُ تَعَالَى { مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ } وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبْنَاهُ وَهُوَ صَغِيرٌ فَلَبِثَ حَتَّى صَارَ رَجُلًا يُقَالُ لَهُ زَيْدُ بْنُ مُحَمَّدٍ فَأَنْزَلَ اللَّهُ { ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ } فَلَانِ مَوْلَى فَلَانٍ وَفُلَانِ أَخُو فُلَانٍ { هُوَ أَقْسَطُ عِنْدَ اللَّهِ } يَعْنِي أَعْدَلُ قَالَ

أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ قَدْ رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ لَوْ
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الْآيَةَ { وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ } هَذَا الْحَرْفُ لَمْ يُرَوْ بِطَوِيلِهِ حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ وَصَّاحِ الْكُوفِيِّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ

Narrated to us [Ali bin Hujr] has told us [Dawud bin Az Zibriqan] from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Aisyah] RadliyAllahu 'anhaa said: If the Messenger of Allah peace be upon him had hidden a revelation, he would have hidden this verse: "And (remember), when you say to someone whom Allah has bestowed favors on," namely with Islam "And you (also) Has given her favors" that is, by letting go and then letting go "Continue to hold on to your wife and fear Allah, while you hide in your heart what Allah will reveal, and you are afraid of people, while Allah is the one who has more right for you to fear" until He says: "And it is Allah's decree that it will come to pass." (Al Ahzaab: 37) When he married her (Zaenab, Zaid's ex-wife, pent.) they said: He married his son's wife. Then Allah Ta'ala revealed: "Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets." (Al Ahzaab: 40) The Messenger of Allah, peace be upon him, adopted him when he was still small. He lived with him until he grew up, he was called Zaid bin Muhammad, then Allah revealed (the verse): "Call them (the adopted children) by (using) the names of their fathers; that is fairer in the sight of Allah, and if you do not know their fathers, then (call them) your brothers in religion and your maula-maula" (Al Ahzaab: 5) so and so and so and so and so and so and so and so, brothers, that is fairer with Allah." Abu Isa said: This hadith is gharib. This hadith was also narrated from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Masruq] from [Aisyah] said: If the Prophet peace be upon him had hidden a revelation, he would have hidden this verse: "And (remember), when you say to a person that Allah has bestowed favors on him and you (also) have bestowed favors on him." (Al Ahzaab: 37) But he did not narrate completely. Narrated to us that [Abdullah bin Wadldlah Al Kufi] has told us [Abdullah bin Idris] from [Dawud bin Abu Hind].

Hadith Corroboration
Imam Ahmad : 24848
Imam Tirmidzi : 3132

THE PROPHET HIDES REVELATION: VERSE AL-AHZAB 37

Hadith Imam Tirmidzi Number 3132

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ لَوْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الْآيَةَ { وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ
اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ } الْآيَةَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Aban] has told us [Ibn Abi Adi] from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Masruq] from [Aisyah] RadliyAllahu 'anhaa, said: If the

Prophet peace be upon him had hidden a revelation, surely he would have hidden this verse: "And (remember), when you say to someone who Allah has bestowed favors on him and you (also) Has given him favors." (Al Ahzaab: 37) Abu Isa said: This hadith is hasan sahih .

PROHIBITION ON CALLING AN ADOPTED CHILD BY THE ADOPTED FATHER'S NAME

Hadith Imam Tirmidzi Number 3133

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَمَا كُنَّا نَدْعُو زَيْدَ بْنِ حَارِثَةَ إِلَّا زَيْدَ ابْنِ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ { ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] has told us [Ya'qub bin Abdurrahman] from [Musa bin Uqbah] from [Salim] from [Ibn Umar] said: We did not call Zaid bin Haritsah other than Zaid bin Muhammad until the (verse) of the Qur'an came down: "Call them (the adopted children) by (using) the names of their fathers; that is what is fairer in the sight of Allah." (Al Ahzaab: 5)

Hadith Corroboration
Imam Bukhari : 4409
Imam Muslim : 4451
Imam Tirmidzi : 3750

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM WAS NOT THE FATHER OF A MAN

Hadith Imam Tirmidzi Number 3134

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عَامِرِ الشَّعْبِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ { مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ } قَالَ مَا كَانَ لِيَعِيشَ لَهُ فِيكُمْ وَلَكِنْ ذَكَرُوا

Narrated to us [Al Hasan bin Qaza'ah Al Bashri] has told us [Maslamah bin Alqamah] from [Dawud bin Abu Hind] from [Amir Asy Sya'bi] about the words of Allah 'azza wajalla: "Muhammad was never the father of a man among you, but he was the Messenger of Allah and the Seal of the Prophets." (Al Ahzaab: 40) he said: There is no son of his who continues to live with him among you.

VERSES OF SIMILARITY BECAUSE OF ISLAM ACCORDING TO WOMEN

Hadith Imam Tirmidzi Number 3135

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ عَنْ عِكْرِمَةَ عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ أَنَّهَا أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذَكَّرْنَ

بَشِيءٍ فَنَزَلَتْ هَذِهِ الْآيَةُ { إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } الْآيَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdu bin Humaid] has told us [Muhammad bin Kathir] has told us [Sulaiman bin Kathir] from [Hushain] from [Ikrimah] from [Ummu Umarah Al Anshariyyah] she came to the Prophet peace be upon him and said: I do not know anything except that it is intended for men, and as far as I know women are not mentioned at all, then this verse was revealed: "Indeed, men and women who are Muslims, men and women who are believers." (Al Ahzaab: 35) Abu Isa said: This hadith is hasan gharib, we only know this hadith from this chain of transmission.

ANGELS' DEBATE ABOUT ZAINAB BINTI JAHSY Hadith Imam Tirmidzi Number 3136

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ { وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ } فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ جَاءَ زَيْدٌ يَشْكُو فَهَمَّ بِطَلَاقِهَا فَاسْتَأْمَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Abdah Adl Dlabiyi] has told us [Hammad bin Zaid] from [Thabit] from [Anas] said: When this verse was revealed: "While you are hiding in your hearts what Allah will reveal, and you are afraid of people." (Al Ahzaab: 37) regarding Zainab bint Jahsy. Zaid came to complain and wanted to divorce her then asked permission from the Prophet peace be upon him, he then said: "Continue to endure your wife and fear Allah." (Al Ahzaab: 37) Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 12053

THE STORY OF ZAINAB WHO WAS MARRIED BY GOD DIRECTLY Hadith Imam Tirmidzi Number 3137

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي زَيْنَبَ بِنْتِ جَحْشٍ { فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا } قَالَ فَكَانَتْ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ زَوَّجَكُنَّ أَهْلُوكُنَّ وَزَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid] has told us [Muhammad bin Al Fadll] has told us [Hammad bin Zaid] from [Thabit] from [Anas] said: This verse was revealed regarding

Zainab bin Jahsy: "So when Zaid had ended the need for his wife (divorced her), we married you to her." (Al Ahzaab: 37) Anas said: Zainab prided herself among the wives of the Prophet peace be upon him, she said: You were only married by your family, while I was married by Allah from above the seven heavens. Abu Isa said: This hadith is hasan sahih .

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM WORDS UMMU HANI

Hadith Imam Tirmidzi Number 3138

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ قَالَتْ خَطَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْتَذَرْتُ إِلَيْهِ فَعَذَرَنِي ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى { إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ { الْآيَةَ قَالَتْ فَلَمْ أَكُنْ أَحِلُّ لَهُ لِأَنِّي لَمْ أَهَاجِرْ كُنْتُ مِنَ الطَّلَاقِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ السُّدِّيِّ

Narrated to us [Abdu bin Humaid] has told us [Ubaidullah bin Musa] from [Isra`il] from [As Suddi] from [Abu Salih] from [Ummu Hani` bint Abu Talib] said: Rasulullah peace be upon him asked for my hand in marriage then I apologized to him, he accepted my apology then Allah Ta'ala sent down (verse): "O prophet, verily We have made lawful for you your wife- your wife to whom you have given her dowry and the servants you have which include what you obtained in the war that Allah bestowed upon you, and (similarly) the daughters of your father's brothers, the daughters of your father's sisters, the daughters of your mother's brothers and the daughters of your mother's sisters who migrated with you and the believing women who surrendered themselves to the prophet." (Al Ahzaab: 50) she said: I am not permitted for him because I did not emigrate, I am one of the women who are freed. Abu Isa said: This hadith is hasan sahih , we only know it from this sanad from the hadith of As Suddi.

PROHIBITION OF MARRYING UNBELIEF WOMEN FOR THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3139

حَدَّثَنَا عَبْدُ حَدَّثَنَا رَوْحٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ { لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ { وَأَحَلَّ اللَّهُ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ { وَامْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ { وَحَرَّمَ كُلَّ ذَاتِ دِينٍ غَيْرِ الْإِسْلَامِ ثُمَّ قَالَ { وَمَنْ

يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ } وَقَالَ { يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ
الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ إِلَى قَوْلِهِ خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ } وَحَرَّمَ
مَا سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ
بَهْرَامٍ قَالَ سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَذْكُرُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ لَا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ عَنْ
شَهْرِ بْنِ حَوْشَبٍ

Narrated to us [Abdu] has told us [Rauh] from [Abdul Hamid bin Bahram] from [Syahr bin Hausyab] said: [Ibn Abbas] radiallahu 'anhu said: the prophet peace be upon him prohibited (married) various types of women except believer women who emigrated. Allah says: "It is not lawful for you to marry women after that and it is not permissible (nor) to replace them with (other) wives, even if their beauty attracts your heart except for the women (servants) that you have." (Al Ahzaab: 52) "And the believing woman who surrendered herself to the prophet." (Al Ahzaab: 50) and women of religions other than Islam are forbidden to him. After that Ibn Abbas read: "Whoever disbelieves after believing (does not accept Islamic laws) then his deeds will be erased and he will be among the losers on the Day of Resurrection." (Al Maa'idah: 5) Allah said: "O prophet, indeed We have made lawful for you your wives to whom you have given dowries and slave servants that you have including what you obtained in the war that Allah has given you, and (likewise) the daughters of your father's brothers, the daughters of your father's sisters, the daughters of your mother's brothers and the daughters of your mother's sisters who also emigrated with you and the believing women who gave themselves to the prophet if the prophet wanted to marry them, as a special one for you, not for all believers." (Al Ahzaab: 50) Apart from that, these women are forbidden by Allah (for the Prophet peace be upon him). Abu Isa said: This hadith is hasan, we only know it from the hadith of Abdulhamid bin Bahram. He said: I heard Ahmad bin Al Hasan mention it from Ahmad bin Hambal, he said: The Hadith of Abdulhamid bin Bahram from Syahr bin Hausyab is okay.

HALAL WOMEN FOR THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3140

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو عَنْ عَطَاءٍ قَالَ قَالَتْ عَائِشَةُ مَا مَاتَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أُحِلَّ لَهُ النِّسَاءُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abu Umar] has told us [Sufyan bin Uyainah] from [Amru] from [Atha'] said: [Aisha] said: The Messenger of Allah peace be upon him did not die until women were made lawful for him. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Ahmad : 23007, 24293
Imam Nasa'i : 3153

THE DOWN OF THE HIJAB VERSES WHEN THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM MARRIED

Hadith Imam Tirmidzi Number 3141

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَشْهَلُ بْنُ حَاتِمٍ قَالَ ابْنُ عَوْنٍ حَدَّثَنَا عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بَابَ امْرَأَةٍ عَرَّسَ بِهَا فَإِذَا عِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَقَضَى حَاجَتَهُ فَاحْتَبَسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَقَضَى حَاجَتَهُ فَرَجَعَ وَقَدْ خَرَجُوا قَالَ فَدَخَلَ وَأَرْخَى بَيْنِي وَبَيْنَهُ سِتْرًا قَالَ فَذَكَرْتُهِ لِأَبِي طَلْحَةَ قَالَ فَقَالَ لَيْنَ كَانَ كَمَا تَقُولُ لَيَنْزِلَنَّ فِي هَذَا شَيْءٌ فَنَزَلَتْ آيَةُ الْحِجَابِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَعَمَرُو بْنُ سَعِيدٍ يُقَالُ لَهُ الْأَصْلَعُ

Narrated to us [Muhammad bin Al Mutsanna] has told us [Asyhal bin Hatim] has told us [Ibn 'Aun] from [Amru bin Sa'id] from [Anas bin Malik] said: I was near the Prophet peace be upon him then he came to the door of a woman he married and turned out the woman was with her people, he went and finished his business, he was stopped then returned to the woman and there were people nearby, he left then After completing the task, he returned and they had gone out. He came in and lowered the hijab between me and him. Then I mentioned this to Talha, he said: If what you say is true, there will indeed come down (a revelation) regarding that matter. Then the hijab verse came down. Abu Isa said: This hadith hasan gharib through this sanad. Amru bin Sa'id is called Al Asla'

THE STORY OF THE PROPHET'S WEDDING AND A LITTLE FOOD MIRACLE

Hadith Imam Tirmidzi Number 3142

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبَيْعِيُّ عَنْ الْجَعْدِ بْنِ عُثْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ بِأَهْلِهِ قَالَ فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ يَا أَنَسُ اذْهَبْ بِهَذَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْ لَهُ بَعَثْتَ بِهَذَا إِلَيْكَ أُمِّي وَهِيَ تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ قَالَ فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ فَقَالَ ضَعُوهُ ثُمَّ قَالَ اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا وَمَنْ لَقِيتَ فَسَمِّ رَجُلًا قَالَ فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ قَالَ قُلْتُ لِأَنَسٍ عَدَدُكُمْ كَانُوا قَالَ زُهَاءُ ثَلَاثَ مِائَةٍ قَالَ وَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَنَسُ هَاتِ التَّوْرَ قَالَ فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَتَحَلَّقَ عَشْرَةٌ عَشْرَةً وَلِيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا قَالَ فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ قَالَ فَقَالَ لِي يَا أَنَسُ ارْفَعْ قَالَ فَرَفَعْتُ فَمَا

أَذْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرُ أَمْ حِينَ رَفَعْتُ قَالَ وَجَلَسَ مِنْهُمْ طَوَائِفُ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَزَوْجَتُهُ مُوَلِّيَّةٌ وَجَهَهَا إِلَى الْحَائِطِ فَثَقُلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ فَلَمَّا رَأَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ قَالَ فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ وَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَرَخَى السِّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ وَأُنْزِلَتْ هَذِهِ الْآيَاتُ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهُنَّ عَلَى النَّاسِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ } إِلَى آخِرِ الْآيَةِ قَالَ الْجَعْدُ قَالَ أَنَسُ أَنَا أَحَدُ النَّاسِ عَهْدًا بِهِذِهِ الْآيَاتِ وَحُجِبْنَ نِسَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْجَعْدُ هُوَ ابْنُ عُثْمَانَ وَيُقَالُ هُوَ ابْنُ دِينَارٍ وَيُكْنَى أَبَا عُثْمَانَ بَصْرِيٌّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَشُعْبَةُ وَحَمَّادُ بْنُ زَيْدٍ

Narrated to us [Qutaibah bin Sa'id] has told us [Ja'far bin Sulaiman Adl Dhuba'i] from [Al Ja'd bin Uthman] from [Anas bin Malik] radiallahu 'anhu, said: Rasulullahepeace be upon him married and then had sex with his wife. My mother, Umm Sulaim, made hais (food made from dates, flour and samin, pent.) then put it in a small vessel, she said: O Anas, bring this to the Messenger of Allahpeace be upon him then said to him: My mother sent this to the king, he conveyed greetings and said that this is a little for the king from us, O Rasulallah. Anas said: I also brought it to the Messenger of Allahpeace be upon him, I said: My mother conveyed greetings to the king and said: This is a little for the king from us. he said: Put it down. After that he said: Go and call so and so, so and so, and so and so and the people you meet. He mentioned the names of several people. Anas said: I invited the people he mentioned and the people I met. He (Ibn Uthman) said: I asked Anas: How many are they? Anas answered: Approximately three hundred. Anas said: Rasulullahepeace be upon him said to me: "O Anas, take a container." People entered until the courtyard and rooms were crowded, then the Messenger of Allah,peace be upon him, said: "Let ten people sit in a circle and let each one eat from those who are near him." Anas said: They ate until they were full. One group went out and another group came in until they had all eaten then he said to me: "Hey Anas, pick it up." I picked it up, I don't know whether (the food) was more when I put it down or when I picked it up. There were several groups of people sitting talking in the house of Rasulullahepeace be upon him, while Rasulullahepeace be upon him was sitting and his wife turned her face to the wall, they blamed Rasulullahepeace be upon him, then Rasulullahepeace be upon him came out and said hello to his wives. After that he returned, when they saw the Messenger of Allahpeace be upon him returning, they thought that they had incriminate him. They rushed to the door and all left. Rasulullahepeace be upon him came and covered the veil and entered while I sat in the room. Not long afterward he came out to meet him and these verses were revealed. Rasulullahepeace be upon him came out and read to his companions: "O you who believe, do not enter the houses of the prophet unless you are permitted to eat without waiting for the cooking time (of the food), but if you

are invited then come in and when you have finished eating, come out without engaging in prolonging the conversation. Indeed, that will disturb the prophet." (Al Ahzaab: 53) Al Ja'du said: Anas said: I was the first to know these verses and the wives of the Prophet peace be upon him were hijabi. Abu Isa said: This hadith is hasan sahih . Al Ja'du bin Uthman was called Ibn Dinar, his uncle was Abu Utsman Bashri. It is tsiqah according to hadith experts. Yunus bin Ubaid, Syu'bah and Hammad bin Zaid narrated from him.

Hadith Corroboration
Imam Muslim : 2572

THE ADAB OF ENTERING THE HOUSE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3143

حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ حَدَّثَنِي أَبِي عَنْ بَيَانَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَنَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمْرَةٍ مِنْ نِسَائِهِ فَأَرْسَلَنِي فَدَعَوْتُ قَوْمًا إِلَى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْطَلِقًا قَبْلَ بَيْتِ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فَأَنْصَرَفَ رَاجِعًا قَامَ الرَّجُلَانِ فَخَرَجَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاظِرِينَ إِنَاهُ } وَفِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ وَرَوَى ثَابِتٌ عَنْ أَنَسٍ هَذَا الْحَدِيثَ بِطَوْلِهِ

Narrated to us [Umar bin Ismail bin Mujalid] has told me [my father] from [Bayan] from [Anas bin Malik] radiallahu 'anhu, said: "The Messenger of Allah peace be upon him had sex with one of his wives and then sent me, I then invited the people to eat, while they were eating and came out, the Messenger of Allah peace be upon him went towards Aisha's residence, he saw two people sitting, he returned. The two men left and Allah 'azza wajalla revealed: "O you who believe, do not enter the prophet's houses unless you are permitted to eat without waiting for the food to be cooked." (Al Ahzaab: 53) in this hadith Abu Isa said: This hadith is Hasan Gharib from the Bayan hadith.

HOW TO PRAY TO THE PROPHET Hadith Imam Tirmidzi Number 3144

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ وَعَبْدَ اللَّهِ بْنِ زَيْدٍ الَّذِي كَانَ أُرِيَ التَّذَاءَ بِالصَّلَاةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي مَجْلِسٍ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّيَ عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمْتَنَيْنَا

أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلَّمْتُمْ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَكَعْبِ بْنِ عُجْرَةَ وَطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ خَارِجَةَ وَيُقَالُ ابْنُ جَارِيَةَ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Ansari] has told us [Ma'an] has told us [Malik bin Anas] from [Nu'aim bin Abdullah Al Mujmir] that [Muhammad bin Abdullah bin Zaid Al Anshari] and Abdullah bin Zaid who dreamed of the prayer call to prayer told him from [Abu Mas'ud Al Anshari] said: Rasulallah peace be upon him came to us when we were at the assembly of Sa'ad bin Ubadah then Basyir bin Sa'ad said to him: Allah ordered us to pray for you, then how (do) we pray for you. Rasulallah peace be upon him was silent until we hoped (if) he didn't ask. After that, Rasulallah peace be upon him said: "Say: ALLOOHUMMA SOLLI 'ALAA MUHAMMAD, WA'ALAA AALI MUHAMMAD, KAMAA SOLLAITA 'ALAA IBROOHIIMA WA'ALAA AALI IBROOHIIMA WABAARIK 'ALAA MUHAMMAD WA'ALAA AALI MUHAMMAD KAMAA BAAROKTA 'ALAA IBROOHIIMA WA'ALAA AALI IBROOHIIMA FIL'AALAMIINA INNAKA HAMIIDUN MAJIID "O Allah, bestow peace upon Muhammad and the family of Muhammad as You bestowed peace upon Ibrahim and the family of Ibrahim, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim in all the worlds, verily You are the Most Praiseworthy and the Most Sublime, and peace be upon you as you have been taught." In this regard there are similar hadiths from Ali, Abu Humaid, Ka'ab bin Ujah, Talhah bin Ubaidullah, Abu Sa'id, Zaid bin Kharijah and called Ibn Jariyah. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 1323, 1621, 11009, 16450, 16455, 17409, 17410, 17425, 17431, 21320, 22090, 22494

Imam Bukhari : 3118, 3119, 4423, 4424, 5880, 5881, 5883

Imam Muslim : 613, 614, 615

Imam Abu Dawud : 830

Imam Nasa'i : 1268, 1270, 1271, 1273, 1274

Imam Ibnu Majah : 893, 894, 895

Imam Malik : 358

Imam Darimi : 1308, 1309

THE STORY OF THE PROPHET MOSES AND THE STONE THAT BROUGHT HIS CLOTHES AWAY

Hadith Imam Tirmidzi Number 3145

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عَوْفٍ عَنْ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَتِيرًا مَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءٌ مِنْهُ فَإِذَا هُوَ مِنْ آدَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا مَا يَسْتَتِرُ هَذَا التَّسْتُرُ إِلَّا مِنْ عَيْبٍ بَجِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا آفَةٌ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا وَإِنَّ مُوسَى عَلَيْهِ السَّلَامُ خَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَّغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ فَطَلَبَ الْحَجَرَ فَجَعَلَ

يَقُولُ ثَوْبِي حَجَرٌ ثَوْبِي حَجَرٌ حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ غُرْيَانًا أَحْسَنَ النَّاسِ خَلْقًا وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ قَالَ وَقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ وَلَبِسَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ عَصَاهُ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ تَعَالَى { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdu bin Humaid] has told us [Rauh bin Ubadah] from [Auf] from [Al Hasan], [Muhammad] and [Khilas] from [Abu Hurairah] from the Prophet peace be upon him that Musa 'alaihis salam was a very shy and closed person, none of his skin was visible because of shyness. Then the Children of Israel hurt him, they said: He does not wear such a covering except because of a defect in his skin, perhaps a mottled skin, a blemish or some other disease. Allah 'azza wajalla wanted to free Musa from their words. One day, Musa 'alaihis salam was alone, he put his clothes on a rock and took a bath, after bathing, Musa went to his clothes to get them, it turned out that the rock took his clothes away so Musa took his stick then looked for the stone and said: My clothes, O stone, my clothes, O stone. Until he came to a group of people from the Children of Israel, they saw him naked and he was the best human being in physical form. Allah freed him from their words." Rasulallah peace be upon him said: "The rock stopped then Musa took his clothes and put them on then he hit the rock with his stick. By Allah, there were three, four or five marks on the stone from being hit by his stick. That is the word of Allah Ta'ala: 'O you who believe, do not be like those who offended Musa; then Allah cleared him of the accusations they said. and he is a person who has an honorable position in the sight of Allah.'" (Al Ahzaab: 59) Abu Isa said: This hadith is hasan sahih . This hadith was also narrated through another sanad from Abu Hurairah from the prophet peace be upon him. In this case there is a similar hadith from Anas from the prophet peace be upon him.

Hadith Corroboration

Imam Ahmad : 7826, 10262

Imam Bukhari : 269, 3152, 4425

Imam Muslim : 513, 4372, 4373

Imam Tirmidzi : 3145

THE WAR AGAINST FLEEING PEOPLE AND THE STORY OF SABA'

Hadith Imam Tirmidzi Number 3146

حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ بْنُ مُحَمَّدٍ قَالَا أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ الْحَسَنِ بْنِ الْحَكَمِ التَّخَعِي قَالَ حَدَّثَنِي أَبُو سَبْرَةَ التَّخَعِي عَنْ فَرَوَةَ بْنِ مُسَيْنٍ الْمُرَادِيِّ قَالَتْ تَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا أُقَاتِلُ مَنْ أَذْبَرَ مِنْ قَوْمِي بَيْنَ أَقْبَلٍ مِنْهُمْ فَأَذِنَ لِي فِي قِتَالِهِمْ وَأَمَرَنِي فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ سَأَلَ عَنِّي مَا فَعَلَ الْعُظَيْفِيُّ فَأَخْبَرْتُهُ قَدْ سِرْتُ قَالَ فَأَرْسَلَ فِي أَثَرِي فَرَدَّنِي فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ ادْعُ الْقَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَأَقْبَلْ مِنْهُ وَمَنْ لَمْ يُسَلِّمْ فَلَا تَعَجَلْ حَتَّى أُحْدِثَ إِلَيْكَ قَالَ وَأُنْزِلَ فِي سَبَاءٍ مَا أُنْزِلَ فَقَالَ رَجُلٌ يَا رَسُولَ

اللَّهُ وَمَا سَبَّأَ أَرْضُ أَوْ امْرَأَةٌ قَالَ لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ فَتَيَّامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ فَأَمَّا الَّذِينَ تَشَاءَمُوا فَلَحْمٌ وَجُذَامٌ وَغَسَّانٌ وَعَامِلَةٌ وَأَمَّا الَّذِينَ تَيَّامَنُوا فَلَأَزْدٌ وَالْأَشْعَرِيُّونَ وَحِمَيْرٌ وَكِنْدَةُ وَمَذْحِجٌ وَأَنْمَارٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَمَا أَنْمَارٌ قَالَ الَّذِينَ مِنْهُمْ خَثْعَمٌ وَبَجِيلَةٌ وَرُوِيَ هَذَا عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib] and [Abdu bin Humaid] both said: Narrated to us [Abu Usamah] from [Al Hasan bin Al Hakam An Nakha'i] said: it has told me [Abu Sabrah An Nakha'i] from [Farwah bin Musaik Al Muradi] said: I went to the Prophet peace be upon him and said: O Messenger of Allah, may I fight those who run away with those who continue to advance among them. He allowed me to fight them and appointed me as leader. When I left him, he asked about me, what Al Ghuthaifi was doing, he was told that I had left at night. Then he sent a messenger to look for my traces and the messenger told me to come back. I came to him together with several of his friends. He said: "Call on (your) people, those who have converted to Islam accept it and those who have not converted to Islam, do not rush until you are told. Farwah said: Surah Saba' was revealed then someone said: O Messenger of Allah, what is Saba', a country or a woman? He answered: "Not a country or a woman, but she is a man who gave birth to ten Arab children. Six of them headed to the right (Yemen) while the other four headed to the left. Those who walked to the left were Lakhm, Judzam, Ghassan and Amilah while those who hoped for blessings were Azd, Asy'ari, Himyar, Kindah, Madzhij and Anmar." Someone asked: Who is Anmar? He answered: "Those among them Khats'am and Bajilah." This was narrated from Ibn Abbas from the prophet peace be upon him. Abu Isa said: This hadith is hasan gharib.

THE STATE OF ANGELS WHEN GOD DETERMINES A MATTER

Hadith Imam Tirmidzi Number 3147

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَضَى اللَّهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهَُا سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ قَالَ وَالشَّيَاطِينُ بَعْضُهُمْ فَوْقَ بَعْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] related to us [Sufyan] from [Amr ibn Dinar] from [Ikrimah] from [Abu Hurairah] from the Prophet (peace and blessings of Allah be upon him) who said: "When Allah decrees a matter in the heavens, the angels flap their wings in submission to His word like chains on a smooth boulder. 'Until when fear is removed from their hearts, they say: 'What has your Lord said?' They say: 'The truth,' and He is the Most High, the Most Great.' (Saba` : 23) He said: "And the devils, some are above others." Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Bukhari : 4332, 4426, 6927
Imam Ibnu Majah : 190

SATAN'S MISTAKE IN BLAMEING THE STAR

Hadith Imam Tirmidzi Number 3148

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ ابْنِ عَبَّاسٍ قَالَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كُنْتُمْ تَقُولُونَ لِمِثْلِ هَذَا فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ قَالُوا كُنَّا نَقُولُ يَمُوتُ عَظِيمٌ أَوْ يُوَلَّدُ عَظِيمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا عَزَّ وَجَلَّ إِذَا قَضَى أَمْرًا سَبَّحَ لَهُ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يُلُونَهُمْ ثُمَّ الَّذِينَ يُلُونَهُمْ حَتَّى يَبْلُغَ التَّسْبِيحُ إِلَى هَذِهِ السَّمَاءِ ثُمَّ سَأَلَ أَهْلُ السَّمَاءِ السَّادِسَةِ أَهْلَ السَّمَاءِ السَّابِعَةِ مَاذَا قَالَ رَبُّكُمْ قَالُوا فَيُخْبِرُونَهُمْ ثُمَّ يَسْتَخِيرُ أَهْلُ كُلِّ سَمَاءٍ حَتَّى يَبْلُغَ الْخَبْرُ أَهْلَ السَّمَاءِ الدُّنْيَا وَتَخْتَطِفُ الشَّيَاطِينُ السَّمْعَ فَيُرْمُونَ فَيَقْذِفُونَهُ إِلَى أَوْلِيَائِهِمْ فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يُحَرِّفُونَهُ وَيَزِيدُونَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ ابْنِ عَبَّاسٍ عَنْ رِجَالٍ مِنَ الْأَنْصَارِ قَالُوا كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ

Narrated to us [Nashr bin Ali Al Jahdlami] has told us [Abdul A'laa] has told us [Ma'mar] from [Az Zuhri] from [Ali bin Husain] from [Ibn Abbas] said: When Rasulallah peace be upon him was sitting with some of his companions, a star was thrown and then shone, Rasulallah peace be upon him asked: "What is your comment on (things) like this in the future ignorant when you see it?" they answered: "We used to say that a great person died or a candidate for greatness was born. Rasulallah peace be upon him said: "Actually, he was not thrown because of someone's death or someone's life, but when our Rabb 'azza wajalla decides something, the angels carrying the 'arsh perform tasbih then the inhabitants of the heavens after they perform tasbih then the inhabitants of the sky after they perform tasbih until the tasbih reaches this sky, the inhabitants of the sixth heaven ask the inhabitants of the seventh heaven: What is did your Rabb say? Then they told it, after which the inhabitants of every heaven asked questions until the news reached the inhabitants of the lowest heaven. The devils overheard them and they were pelted with stones, then they told it to their guardians. What they brought was true, but they changed and added to it." Abu Isa said: This hadith is Hasan Shahi. This hadith was also narrated from Az Zuhri from Ali bin Al Husain from Ibn Abbas from [some of the Ansar], they said: We were once near the prophet peace be upon him then Ibn Abbas mentioned a similar hadith with its meaning. Narrated to us like that [Al Husain bin Hurait] has told us [Al Walid bin Muslim] has told us [Al Auza'i].

Hadith Corroboration

Imam Ahmad : 1785, 1785

Imam Bukhari : 2971, 3045, 5320, 5745, 7006

Imam Muslim : 4134, 4135, 4136

Imam Tirmidzi : 3148, 3148

THE POSITION OF THE ELECTED PEOPLE ACCORDING TO THE QUR'AN

Hadith Imam Tirmidzi Number 3149

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ الْوَلِيدِ بْنِ الْعِزَّارِ أَنَّهُ سَمِعَ رَجُلًا مِنْ ثَقِيفٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ كِنَانَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ {ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ} قَالَ هَؤُلَاءِ كُلُّهُمْ بِمَنْزِلَةٍ وَاحِدَةٍ وَكُلُّهُمْ فِي الْجَنَّةِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] and [Muhammad bin Basyar] both said: Narrated to us [Muhammad bin Ja'far] has told us [Syu'bah] from [Al Walid bin Al Aizar] he heard [someone from Tsaqif] tell from [someone from Kinanah] from [Abu Sa'id Al Khudri] from the prophet peace be upon him, he said about the verse this: "Then we passed on the Book to those we chose among our servants, then among them there were those who wronged themselves and among them there were those who were middle and among them there were (also) those who did good first." (Faathir: 32) he said: "They are all on the same level, they are all in heaven." Abu Isa said: This hadith is hasan gharib, we only know it from this sanad.

Hadith Corroboration
Imam Ahmad : 11321

FOOTPRINTS IN MADINAH: RASULULLAH'S ADVICE

Hadith Imam Tirmidzi Number 3150

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي سُفْيَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَتْ بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا الثَّقَلَةَ إِلَى قُرْبِ الْمَسْجِدِ فَزَلَّتْ هَذِهِ الْآيَةُ {إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ} فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ آثَارَكُمْ تُكْتُبُ فَلَا تَنْتَقِلُوا قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ وَأَبُو سُفْيَانَ هُوَ طَرِيفُ السَّعْدِيِّ

Narrated to us [Muhammad bin Wazir Al Wasithi] has narrated to us [Ishaq bin Yusuf Al Azraq] from [Sufyan Ats Thauri] from [Abu Sufyan] from [Abu Nadlrah] from [Abu Sa'id Al Khudri] said: Bani Salamah were on the outskirts of Medina, they wanted to move near the mosque then this verse was revealed: "Indeed, We give life to the dead and We write down what they have done and the traces they leave behind." (Yaasiin: 12) The Messenger of Allah peace be upon him said: "Your footsteps are recorded, so do not move." Abu Isa said: This hadith is hasan gharib from the hadith of Ats Thauri. Abu Sufyan is Tharif As Sa'di.

Hadith Corroboration
Imam Ahmad : 14039

THE JOURNEY OF THE SUN AND ITS PROSTRUCTION TO ALLAH

Hadith Imam Tirmidzi Number 3151

حَدَّثَنَا هَنَّاذُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرِي يَا أَبَا ذَرٍّ أَيْنَ تَذْهَبُ هَذِهِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا اظْلُعِي مِنْ حَيْثُ جِئْتِ فَتَظْلُعُ مِنْ مَغْرِبِهَا قَالَ ثُمَّ قَرَأَ وَذَلِكَ مُسْتَقَرُّ لَهَا قَالَ وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] has told us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim At Taimi] from [his father] from [Abu Dzarr] said: I entered the mosque at sunset while the Prophet peace be upon him was sitting and he asked: "Do you know, O Abu Dzarr, where the sun went?" He said: I answered: Allah and His Messenger know better. He said: "Indeed he went and asked for permission to prostrate, he was permitted and it was as if he was being told: Rise from where you came. Then he rose from where he set." He read: "And that is his abode." It is found in Abdullah's reading. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 20338, 20390, 20437, 20561, 20563

Imam Bukhari : 2960, 4428, 4429, 6874, 6881

Imam Muslim : 228, 229, 230

Imam Abu Dawud : 3488

Imam Tirmidzi : 2112, 3151

THE RESULT OF THE INVITATION TO GOOD AND MISTAKES

Hadith Imam Tirmidzi Number 3152

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ بَشْرِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ دَاعٍ دَعَا إِلَى شَيْءٍ إِلَّا كَانَ مَوْفُوفًا يَوْمَ الْقِيَامَةِ لَا زِمًا بِهِ لَا يُفَارِقُهُ وَإِنْ دَعَا رَجُلٌ رَجُلًا ثُمَّ قَرَأَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ {وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ مَا لَكُمْ لَا تَنْصَرُونَ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ahmad bin Abdah Al Dlabiy] has told us [Al Mu'tamir bin Sulaiman] has told us [Laits bin Abu Sulaim] from [Bisyr] from [Anas bin Malik] said: Rasulullah peace be upon him said: "No one invites to something unless on the Day of Resurrection he is stopped in a place where he always stays and does not leave. Even though he only invites one person. Then he recited the word Allah 'azza wajalla: "And detain them (in the resting place) for verily they will be questioned." (Ash Shaafaat: 24) Abu Isa said: This hadith is gharib.

Hadith Corroboration

Imam Ibnu Majah : 204

Imam Darimi : 515

NUMBER OF PROPHETS SENT ACCORDING TO THE QUR'AN

Hadith Imam Tirmidzi Number 3153

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي الْعَالِيَةِ عَنْ أَبِي بِنِ كَعْبٍ
قَالَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِ اللَّهِ تَعَالَى { وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ } قَالَ
عَشْرُونَ أَلْفًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ali bin Hujr] has told us [Al Walid bin Muslim] from [Zuhair bin Muhammad] from [someone] from [Abu Al Aliyah] from [Ubai bin Ka'ab] said: I asked the Messenger of Allah peace be upon him about the words of Allah Ta'ala: "And we sent him to a hundred thousand people or more." (Ash Shaaffaat: 147) he said: "Twenty thousand." Abu Isa said: This hadith is gharib.

DESCENDANTS OF THE PROPHETS: HAM, SAM, AND YAFITS

Hadith Imam Tirmidzi Number 3154

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ
سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ { وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ } قَالَ حَامٌ وَسَامٌ وَيَافِثُ قَالَ أَبُو
عِيسَى يُقَالُ يَافِثٌ وَيَافِثٌ بِالثَاءِ وَالثَاءِ وَيُقَالُ يَفِثٌ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ
بْنِ بَشِيرٍ

Narrated to us [Muhammad bin Al Mutsanna] has told us [Muhammad bin Khalid bin Atsmah] has told us [Sa'id bin Basyir] from [Qatadah] from [Al Hasan] from [Samurah] from the prophet peace be upon him about the word of Allah: "And we made his children and grandchildren people who continue the descendants." (Ash Shaaffaat: 77) he said: "Ham, Sam and Yafits." Abu Isa said: It is said: Yaafit and Yaafits, it is also said: Yafits. This hadith is Hasan Gharib, we only know it from the hadith of Sa'id bin Basyir.

THE PROPHET'S FAMILY: SAM, HAM, AND YA'FITS

Hadith Imam Tirmidzi Number 3155

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ
سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثٌ أَبُو الرُّومِ

Narrated to us [Bisyr bin Mu'adz Al Aqadi] has told us [Yazid bin Zurai'] from [Sa'id bin Abu Urubah] from [Qatadah] from [Al Hasan] from [Samurah] from the prophet peace be upon him, he said: "Sam is the father of the Arab nation, Ham is the father of the Habasy nation (Ethiopia, Africa) and Yafits is the father of the Roman nation (Europe)."

TESTIMONY ABOUT ABU THALIB'S SENTENCE TESTIMONY Hadith Imam Tirmidzi Number 3156

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ
يَحْيَى قَالَ قَالَ عَبْدُ هُوَ ابْنُ عَبَّادٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ وَشَكَّوهُ إِلَى أَبِي طَالِبٍ فَقَالَ
يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ قَالَ إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي إِلَيْهِمُ الْعَجْمُ
الْحِزْبَةَ قَالَ كَلِمَةً وَاحِدَةً قَالَ يَا عَمُّ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَقَالُوا إِلَهًا وَاحِدًا مَا سَمِعْنَا بِهِذَا فِي
الْمِلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا اخْتِلَاقٌ قَالَ فَتَنَزَّلَ فِيهِمُ الْقُرْآنُ {ص وَالْقُرْآنِ ذِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ
وَشِقَاقٍ إِلَى قَوْلِهِ مَا سَمِعْنَا بِهِذَا فِي الْمِلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا اخْتِلَاقٌ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَرَوَى يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ نَحْوَ هَذَا الْحَدِيثِ وَقَالَ يَحْيَى بْنُ عِمَارَةَ حَدَّثَنَا بُنْدَارٌ
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ نَحْوَهُ عَنْ الْأَعْمَشِ

Narrated to us [Mahmud bin Ghailan] and [Abdu bin Humaid], the meaning is the same, both said: has told us [Abu Ahmad] has told us [Sufyan] from [Al A'masy] from [Yahya], said Abdu, namely Ibn Abbad, from [Sa'id bin Jubair] from [Ibn Abbas] said: Abu Talib was sick then the Quraysh came to him and the prophet peace be upon him also came to him. Near Abu Talib there was someone's seat, then Abu Jahl stood up to block him, they reported it to Abu Talib, Abu Talib said: "O my nephew, do you have a need for your people? He answered: Indeed, I want one sentence of those who are made a religion by the Arabs, and the ajam (non-Arabs) will pay jizyah to them." Abu Talib asked: One sentence? He answered: "One sentence." He said: "O uncle, say: LAA ILAAHA ILLA Allah," then they said: One God?, "We have never heard of this in the last religion, this (attesting to Allah), is nothing but a fabricated (lie)." (Shaad: 7) Ibn Abbas said: Regarding them, the verse was revealed: "Shaad, by the Qur'an which has greatness. Actually the disbelievers (are) in arrogance and fierce hostility." Until His words: "We have never heard of this in the last religion; This (attesting to Allah), is nothing but (a lie) made up." (Shaad: 1-7) Abu Isa said: This hadith is hasan sahih . Yahya bin Sa'id narrated from Sufyan from Al A'masy like this hadith. Yahya bin Imarah said: Narrated to us [Bundar] has told us [Yahya bin Sa'id] from [Sufyan] seems to be from [Al A'masy].

Hadith Corroboration
Imam Ahmad : 1904, 3244

THE DREAM OF THE RASULULLAH ABOUT ANGELS' DEBATE

Hadith Imam Tirmidzi Number 3157

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَعَبْدُ بْنُ مُحَمَّدٍ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ قَالَ أَحْسَبُهُ قَالَ فِي الْمَنَامِ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ لَا قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ نَعَمْ قَالَ فِي الْكُفَّارَاتِ وَالْكَفَّارَاتِ الْمُكْتُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيِ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ وَقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بَعَادَكَ فِتْنَةً فَافْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ قَالَ وَالذَّرَجَاتُ إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامُ قَالَ أَبُو عِيسَى وَقَدْ ذَكَرُوا بَيْنَ أَبِي قِلَابَةَ وَبَيْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ عَنْ خَالِدِ بْنِ الدَّلْجَلِجِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Salamah bin Syabib] and [Abdu bin Humaid] both said: Narrated to us [Abdurrazzaq] from [Ma'mar] from [Ayyub] from [Abu Qilabah] from [Ibn Abbas] said: Rasulullah peace be upon him said: "My Rabb Tabaraka wa Ta'ala came to me last night in the most beautiful form - Ibn Abbas said: I think he said: In a dream- then said: 'O Muhammad, do you know what the highest angel was arguing about.' He said: "I answered: "No. then He put His hand on my shoulder until I felt the cold between my chest - or he said: in my neck - then I knew what was in the heavens and the earth. He asked: 'O Muhammad, do you know what the highest angels are arguing about?' ' I answered: Yes, regarding the atonement (sin) and expiation (of sin) is remaining silent in the mosque after prayer, walking on foot towards (prayer) the congregation, completing ablution when it is not preferred. Whoever lives like that, he lives well, dies in goodness and he is (free) from his mistakes as when his mother was born. He asked: 'O Muhammad, when you pray, say: ALLAHUMMA INNI AS`ALUKA FI'LAL KHAIRAAT WA TARKAL MUNKARAAT WA HUBBAL MASAAKIIN WA IDZA ARADTA BI IBAADIKA FITNATAN FAQBIDLNI ILAKA GHARA MAFTUNN.' (O Allah, indeed I ask You to do good, to abandon evil, to love the poor and if You wish a slander on Your servants, leave me to You in a state that is not subject to slander) and he said : 'And the height of rank is attained by spreading greetings, feeding, and praying at night while people are asleep.' Abu Isa said: They mentioned [someone] in this hadith between [Abu Qilabah] and [Ibn Abbas]. And [Qatadah] narrated this hadith from [Abu Qilabah] from [Khalid bin Al Lajlaj] from [Ibn Abbas].

THE ANGELS' DEBATE ABOUT THE ATONEMENT

Hadith Imam Tirmidzi Number 3158

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ خَالِدِ بْنِ اللَّجْلَاجِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ رَبِّ لَا أَدْرِي فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ وَفِي نَقْلِ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَمَنْ يُحَافِظُ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَوِيلٍ وَقَالَ إِنِّي نَعَسْتُ فَاسْتَقَلْتُ نَوْمًا فَرَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى

Narrated to us [Muhammad bin Basyar] has told us [Mu'adz bin Hisham] has told me [my father] from [Qatadah] from [Abu Qilabah] from [Khalid bin Al Lajlaj] from [Ibn Abbas] that the Prophet peace be upon him said: "My Lord came to me in the most beautiful form and said: 'O Muhammad,' I answered: Yes, Rabb. He asked: 'Do you know what the highest angels are arguing about?' ' He answered: Rabb, I don't know.' Then He placed His hand on my shoulder until I felt its coolness between my chest and then I knew what was in the east and what was in the west. He asked: 'O Muhammad,' I said: Yes, Lord. He asked: 'Do you know what the highest angels argue about?' I said: About the height of rank, atonement (for sins), walking towards (prayer) in congregation, perfecting ablution at a time when it is disliked, waiting for prayer after prayer, whoever lives like that, he lives well, dies in goodness and he is (free) from his mistakes as when his mother gave birth to him. " Abu Isa said: This hadith is hasan gharib from this isnad. In this case there is a similar hadith from Mu'adh bin Jabal and Abdurrahman bin A'ish from the Prophet peace be upon him. This hadith was also narrated from Mu'adz bin Jabal from the Prophet peace be upon him in full, he said: "I was sleepy and fell asleep, I saw my Rabb in the most beautiful form then asked, 'What is the highest angel arguing about?'

Hadith Corroboration
Imam Ahmad : 3304, 21093, 22126
Imam Tirmidzi : 3159

RESPONSIBILITY OF SOMEONE WHO INVITES GOOD

Hadith Imam Tirmidzi Number 3159

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ أَبُو هَانِئٍ الْيَشْكُرِيُّ حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ عَنْ أَبِي سَلَامٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ أَنَّهُ حَدَّثَهُ عَنْ مَالِكِ بْنِ يَحْمَرَ السَّكْسَكِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ احْتَبَسَ عَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ

صَلَاةُ الصُّبْحِ حَتَّى كِدْنَا نَرَاهُ عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيعًا فَثَوَّبَ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَجَوَّزَ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا عَلَى مَصَافِّكُمْ كَمَا أَنْتُمْ ثُمَّ انْفَتَلَ إِلَيْنَا ثُمَّ قَالَ أَمَّا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمْ الْعَدَاةُ أَيُّ فُتُّ مِنَ اللَّيْلِ فَتَوَضَّأْتُ وَصَلَّيْتُ مَا قُدِّرَ لِي فَنَعَسْتُ فِي صَلَاتِي فَاسْتَقَلْتُ فَإِذَا أَنَا بِرَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ لَا أَدْرِي رَبِّ قَالَهَا ثَلَاثًا قَالَ فَرَأَيْتُهُ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثَدْيَيْ فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الْكَفَّارَاتِ قَالَ مَا هُنَّ قُلْتُ مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ قَالَ ثُمَّ فِيمَ قُلْتُ إِطْعَامُ الطَّعَامِ وَلَيْنُ الْكَلَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ سَلِّ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكُ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةً قَوْمٍ فَتَوَقَّيْ غَيْرَ مَفْتُونٍ أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا حَقٌّ فَأَدْرُسُوهَا ثُمَّ تَعَلَّمُوهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ حَدَّثَنَا خَالِدُ بْنُ اللَّجْلَاجِ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ الْحَضْرَمِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ وَهَذَا غَيْرُ مُحْفُوظٍ هَكَذَا ذَكَرَ الْوَلِيدُ فِي حَدِيثِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى بِشْرُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ وَعَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basyar] has told us [Mu'adz bin Hani' Al Yasykuri] has told us [Jahdlam bin Abdullah] from [Yahya bin Abu Katsir] from [Zaid bin Sallam] from [Abu Sallam] from [Abdurrahman bin Ayisy Al Hadlrami] that he has told him from [Malik bi Yakhamir As Saksaki] from [Mu'adz bin Jabal] Radliallahu 'anhu said: "One morning, the Messenger of Allah peace be upon him was delayed from us for the morning prayer until we almost saw the sun, he came out quickly then prayed in iqa, Rasulallah peace be upon him prayed and speeded it up, during the greeting he called out in a loud voice, he said to us: "Stay in your rows like this." After that he left us and said "Remember, in fact I will tell you what detain me from you this morning. During part of the night I woke up and performed ablution and prayed as much as I could, and while praying I became drowsy until I fell asleep. Suddenly I was before my Lord, the Most Gracious, in the most beautiful form and asked: O Muhammad, ' I said: Yes, Lord. He asked: 'Do you know what the highest angels are arguing about?' He said: Lord, I do not know.' He said this three times, I looked at Him and then He placed His hand on my shoulder until I felt the coolness of His fingertips between my chest, then everything became clear to me and I knew. He asked: 'O Muhammad, ' I said: Yes, Lord. He asked: 'Do you know what the highest angels are arguing

about? ' I said: About the Redeemer (of sins). He asked: What is that? I replied: Walking towards the congregation, sitting in the mosque after prayer, performing ablution at a time when it is disliked,' then He said as I said: Feeding, softening words, praying at night when people are asleep.' He said: Ask, say: ALLAHUMMA INNI AS`ALUKA FI'LAL KHAIRAAT WA TARKAL MUNKARAAT WA HUBBAL MASAAKIIN WA AN TAGHFIRALII WA TARHAMNII WA IDZA ARADTA BI IBAADIKA FITNATAN FAQBIDLNI ILAKA GHARA MAFTUNN AS`ALUK HUBBAKJA WA HUBBA MAN YUHIBBUKA WA HUBBA AMALIN YUQARRIBU ILA HUBBIKA.' (O Allah, truly I ask You to do good, to abandon evil, to love the poor, forgive me and have mercy on me, if You wish a slander on Your servants, leave me to You in a state that is not subject to slander, I hope for Your love, the love of those who love You, the love of deeds that bring me closer to Your love). Rasulallahpeace be upon him said: "Indeed it is true, study it," they studied it. Abu Isa said: This hadith is hasan sahih . I asked Muhammad bin Isma'il about this hadith, he answered: This hadith is hasan sahih . Abu Isa said: This is more authentic than the hadith of Al Walid ibn Muslim from Abdurrahman bin Yazid bin Jabir. Abu Isa said: Narrated to us [Khalid bin Al Lajlaj] has told me [Abdurrahman bin Ayisy Al Hadlrami] said: I heard the Messenger of Allahpeace be upon him, he mentioned this hadith and this hadith is not preserved. Al Walid mentioned that in his hadith from Abdurrahman bin Ayisy, he said: I heard the Messenger of Allahpeace be upon him. [Bisyr bin Bakr] narrated from [Abdurrahman bin Yazid bin Jabir] this hadith with this sanad from [Abdurrahman bin Ayisy] from the prophetpeace be upon him and this hadith is more authentic. Abdurrahman bin Ayisy did not hear from the prophetpeace be upon him.

Hadith Corroboration
Imam Ahmad : 3304, 21093, 22126

DISPUTE ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 3160

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ لَمَّا نَزَلَتْ {ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ} قَالَ الزُّبَيْرُ يَا رَسُولَ اللَّهِ أَتُكَرَّرُ عَلَيْنَا الْخُصُومَةُ بَعْدَ الَّذِي كَانَ بَيْنَنَا فِي الدُّنْيَا قَالَ نَعَمْ فَقَالَ إِنَّ الْأَمْرَ إِذَا لَشَدِيدٌ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Muhammad bin Amru bin Alqamah] from [Yahya bin Abdurrahman bin Hathib] from [Abdullah bin Az Zubair] from [his father] said: When it came down (verse): "Then you will argue before your Rabb on the Day of Judgment." (Az Zumar: 31) Az Zubair said: O Messenger of Allah, will arguing happen again after it happened between us in the world? He answered: "Yes." He said: Then the problem is very serious. Abu Isa said: This hadith is hasan sahih .

PROHIBITION TO DISCOVER FROM GOD'S GRACE

Hadith Imam Tirmidzi Number 3161

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ وَسَلَيْمَانُ بْنُ حَرْبٍ وَحَجَّاجُ بْنُ مِنْهَالٍ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ { يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا } وَلَا يُبَالِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ثَابِتٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ وَشَهْرُ بْنُ حَوْشَبٍ يَرْوِي عَنْ أُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ وَأُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ

Narrated to us [Abdu bin Humaid] has told us [Habban bin Hilal], [Sulaiman bin Harb] and [Hajjaj bin Minhal], they said: Narrated to us [Hammad bin Salamah] from [Tsabit] from [Syahr bin Hausyab] from [Asma` bint Yazid] said: I heard the Messenger of Allah peace be upon him read: "Say: 'O My servants who go beyond their limits, do not despair of Allah's mercy. Indeed, Allah forgives all their sins.'" (Az Zumar: 53) and Allah doesn't care. Abu Isa said: This hadith is hasan gharib, we only know it from the Thabit hadith from Syahr bin Hausyab. Syahr bin Hausyab narrated from Umm Salamah Al Anshariyah. Umm Salamah Al Anshariyah is Asma` bint Yazid.

Hadith Corroboration
Imam Ahmad : 26314

GOD'S GREATNESS IN HANDLING THE UNIVERSE

Hadith Imam Tirmidzi Number 3162

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ حَدَّثَنِي مَنْصُورٌ وَسَلَيْمَانُ الْأَعْمَشِيُّ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَجَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُمِسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالْجِبَالَ عَلَى إِصْبَعٍ وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ أَنَا الْمَلِكُ قَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ } قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَتَصَدِيقًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Sufyan] has told me [Mansur] and [Sulaiman Al A'masy] from [Ibrahim] from [Abidah] from [Abdullah] said: A Jew came to the prophet peace be upon him and said: O Muhammad, verily Allah holds the heavens with one finger, the earth with one finger, the mountains with one finger, the creatures with one finger then said: I am the King. The Prophet peace be upon him laughed until his molars were visible, he said: "And they do not glorify Allah with proper glorification even though the earth is entirely in His hand on the Day of Resurrection

and the heavens are rolled up with His right hand. Glory be to God and Exalted is He above what they associate with." (Az Zumar: 67) Abu Isa said: This hadith is hasan sahih . Narrated to us [Muhammad bin Basyar] has told us [Yahya bin Sa'id] has told us [Fudlail bin Iyadl] from [Mansur] from [Ibrahim] from [Abidah] from [Abdullah] said: The Prophet peace be upon him laughed in awe and confirmed it. Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2154, 2833, 3409, 3878, 4138, 5157

Imam Bukhari : 4437, 6864, 6865, 6897, 6959

Imam Muslim : 4992, 4993

Imam Tirmidzi : 3162, 3163, 3164, 3165

THE PROPHET'S RESPONSE TO THE JEWS AND THE VERSES OF THE QUR'AN

Hadith Imam Tirmidzi Number 3163

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ الصَّلْتِ حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي الضُّحَى عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ يَهُودِيٌّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا يَهُودِيٌّ حَدَّثْنَا فَقَالَ كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ إِذَا وَضَعَ اللَّهُ السَّمَوَاتِ عَلَى ذِهِ وَالْأَرْضَ عَلَى ذِهِ وَالْمَاءَ عَلَى ذِهِ وَالْجِبَالَ عَلَى ذِهِ وَسَائِرَ الْخَلْقِ عَلَى ذِهِ وَأَشَارَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّلْتِ بِمُخْصَرِّهِ أَوَّلًا ثُمَّ تَابَعَ حَتَّى بَلَغَ الْإِبْهَامَ فَأَنْزَلَ اللَّهُ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ قَالَ رَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ رَوَى هَذَا الْحَدِيثَ عَنْ الْحَسَنِ بْنِ شُجَاعٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ

Narrated to us [Abdullah bin Abdurrahman] has told us [Muhammad bin Ash Shalt] has told us [Abu Kudainah] from [Atho` bin As Sa`ib] from [Abu Adl Dluha] from [Ibn Abbas] said: A Jew passed by the prophet peace be upon him and the prophet peace be upon him said to him: "O Jew, tell us a story." The Jew said: What would you say, O Abu Al Qasim, if Allah placed the sky on this finger, the earth on this finger, the water on this finger, the mountains on this finger and all creatures on this finger. Abu Ja'far Muhammad bin Ash Shalt gestured with the little finger first then continued to the thumb then Allah revealed: "And they did not glorify Allah with proper glorification." (Az Zumar: 67) Abu Isa said: This hadith is hasan gharib shahih, we do not know it from the hadith of Ibn Abbas except through this sanad. Abu Kunaidah's name is Yahya bin Al Muhallab. Abu Isa said: I saw [Muhammad bin Isma'il] narrate this hadith from [Al Hasan bin Syuja'] from [Muhammad bin Ash Shalt].

Hadith Corroboration

Imam Ahmad : 2154, 2833, 3409, 3878, 4138, 5157

Imam Bukhari : 4437, 6864, 6865, 6897, 6959

Imam Muslim : 4992, 4993

Imam Tirmidzi : 3162, 3163, 3164, 3165

THE STATE OF HUMANITY ON THE BRIDGE OF HELL ON THE DAY OF JESUS

Hadith Imam Tirmidzi Number 3164

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَنبَسَةَ بْنِ سَعِيدٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ مُجَاهِدٍ قَالَ قَالَ ابْنُ عَبَّاسٍ تَذَرِي مَا سَعَةُ جَهَنَّمَ قُلْتُ لَا قَالَ أَجَلٌ وَاللَّهِ مَا تَذَرِي حَدَّثَنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} قَالَتْ قُلْتُ فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ قَالَ عَلَى جِسْرِ جَهَنَّمَ فِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Suwaid bin Nasr] has told us [Abdullah bin Al Mubarak] from [Anbasah bin Sa'id] from [Habib bin Abu Amrah] from [Mujahid] said: [Ibnu Abbas] asked: Do you know how wide hell is? I answered: No. Ibn Abbas said: Yes, you don't know. It has been told to me [Aisyah] that she asked the Messenger of Allah peace be upon him about His words: "Even though the entire earth is in His hand on the Day of Resurrection and the sky is rolled up with His right hand." (Az Zumar: 67) Aisyah asked: Where were people at that time, O Messenger of Allah? he answered: "On the hellish bridge." In this hadith there is a story. Abu Isa said: This hadith hasan shahih gharib through this sanad.

Hadith Corroboration

Imam Ahmad : 2154, 2833, 3409, 3878, 4138, 5157

Imam Bukhari : 4437, 4437, 6864, 6865, 6865, 6897, 6897, 6959, 6959

Imam Muslim : 4992, 4993

Imam Tirmidzi : 3162, 3163, 3164, 3165

POSITION OF A BELIEVER ON THE BRIDGE ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 3165

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ {وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ قَالَ عَلَى الصِّرَاطِ يَا عَائِشَةُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Masruq] from [Aisyah] he said: O Messenger of Allah, "Even though the whole earth is in His hand on the Day of Resurrection and the sky is rolled up with His right hand." (Az Zumar: 67) Where were the believers at that time? he replied: "On the bridge, O Aisyah." This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 2154, 2833, 3409, 3878, 4138, 5157, 24644

Imam Bukhari : 4437, 6864, 6865, 6897, 6959

Imam Muslim : 4992, 4993, 4999

Imam Tirmidzi : 3046, 3162, 3163, 3164, 3165, 3165

THE IMPORTANCE OF SAYING "HASBUNALLAAH WAN NI'MAL WAKIL" WHEN THE END OF TIME

Hadith Imam Tirmidzi Number 3166

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمُ وَقَدْ التَّقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ وَحَنَى جَبْهَتَهُ وَأَصْغَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ قَالَ الْمُسْلِمُونَ فَكَيْفَ نَقُولُ يَا رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ رَبَّنَا وَرَبِّمَا قَالَ سُفْيَانُ عَلَى اللَّهِ تَوَكَّلْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ الْأَعْمَشُ أَيْضًا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Mutharrif] from [Athiyah Al Auafi] from [Abu Sa'id Al Khudri] said: Rasulullah peace be upon him said: "How can I feel happy while (angel) the trumpet blower has put the trumpet into his mouth, has lowered his forehead and prepared his ears waiting for the blowing command to blow?" The Muslims asked: What should we say, O Messenger of Allah? he answered: "Say: HASBUNAllah WAN NI'MAL WAKILL TAWAKKALNAA 'ALAllah RABBINAA." (Allah is sufficient for us and the best helper, we put our trust in Allah, our Rabb) perhaps Sufyan said: 'ALAllahI TAWAKKALNAA (in Allah alone we put our trust). Abu Isa said: This hadith is hasan. [Al A'masy] also narrated from [Athiyah] from [Abu Sa'id].

Hadith Corroboration
Imam Ahmad : 2853, 11271

UNDERSTANDING AS-SHUR AS A BLOWN HORN

Hadith Imam Tirmidzi Number 3167

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعَجَلِيِّ عَنْ بَشْرِ بْنِ شَعَافٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ أَعْرَابِي يَا رَسُولَ اللَّهِ مَا الصُّورُ قَالَ قَرْنٌ يُنْفَخُ فِيهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ

Narrated to us [Ahmad bin Mani'] has told us [Isma'il bin Ibrahim] has told us [Sulaiman At Taimi] from [Aslam Al Ijli] from [Bisyr bin Syughaf] from [Abdullah bin Amru] radliallahu 'anhumaa, he said: A Bedouin said: O Messenger of Allah, what does the term As Shur mean? He answered: "The horn is blown." Abu Isa said: This hadith is hasan, we only know it from the hadith of Sulaiman At Taimi.

Hadith Corroboration
Imam Abu Dawud : 4117

THE STORY OF A JEW AND PROPHET'S STATEMENT REGARDING THE BLOWING OF THE TRUMPET

Hadith Imam Tirmidzi Number 3168

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ يَهُودِيٌّ بِسُوقِ الْمَدِينَةِ لَا وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ قَالَ فَرَفَعَ رَجُلٌ مِنَ الْأَنْصَارِ يَدَهُ فَصَكَ بِهَا وَجْهَهُ قَالَ تَقُولُ هَذَا وَفِينَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ } فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنْ اسْتَتْنَى اللَّهُ وَمَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] has told us [Abdah bin Sulayman] has told us [Muhammad bin Amru] has told us [Abu Salamah] from [Abu Hurairah] said: A Jew in the market place of Medina said: No, by the One who chose Moses over all mankind. Abu Hurairah said: An Ansar raised his hand and slapped him, he said: You say that while in our midst there is the prophet of Allah peace be upon him. Rasulullah peace be upon him said: "And the trumpet was blown, then whoever died in the heavens and the earth except whom Allah willed. Then the trumpet was blown once again. Then suddenly they stood waiting (their respective decisions)." (Az Zumar: 68), I was the first to raise my head, it turned out that Musa was holding one of the pillars of the Throne, I do not know whether he raised his head before me or was among those excluded by Allah (not dying) and whoever says I am better than Yunus bin Mata means he is lying." Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 9445
Imam Ibnu Majah : 4264

ETERNITY AND HAPPINESS OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 3169

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا الثَّوْرِيُّ أَخْبَرَنِي أَبُو إِسْحَقَ أَنَّ الْأَعْرَابَ مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَصْحُوا فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَهْرُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَوْلُهُ تَعَالَى { وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ } قَالَ أَبُو عِيسَى وَرَوَى ابْنُ الْمُبَارَكِ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنِ الثَّوْرِيِّ وَلَمْ يَرْفَعْهُ

Narrated to us [Mahmud bin Ghailan] and others, they said: Narrated to us [Abdurrazzaq] has told us [Ats Tsauri] has told me [Abu Ishaq] that [Al Aghar Abu Muslim] has told him from [Abu Sa'id] and [Abu Hurairah] from the Prophet peace be upon him, he said: "The caller says: Verily you are alive and you will not die forever, you will be healthy and not sick forever, you will be young and not old forever, you will have fun and will not be sad forever. That is His word: "And that is heaven which was inherited to you because of the good deeds you previously did." (Az Zukhruuf: 72) Abu Isa said: Ibn Al Mubarak and others narrated this hadith from Ats Tsauri but did not interpret it.

Hadith Corroboration
 Imam Ahmad : 7910, 10904, 11469
 Imam Muslim : 5069
 Imam Tirmidzi : 3169
 Imam Darimi : 2880

PRAYER IS WORSHIP AND ITS IMPORTANCE

Hadith Imam Tirmidzi Number 3170

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ ذَرٍّ عَنْ يُسَيْعٍ
 الْحَضَرِيِّ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ { وَقَالَ
 رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ } قَالَ أَبُو عِيسَى
 هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar] has told us [Abdurrahman bin Mahdi] has told us [Sufyan] from [Mansur] and [Al A'masy] from [Dzarr] from [Yusai' Al Hadlrami] from [An Nu'man bin Basyir] said: I heard the Prophet peace be upon him say: "Prayer is worship" then he read: "And your Rabb said: 'Pray to Me, I will surely grant it to you. Indeed, those who pride themselves on worshiping Me will enter Hell in a state of humiliation.'" (Al Mu`min: 60) Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
 Imam Ahmad : 17629, 17660, 17665, 17705, 17709
 Imam Abu Dawud : 1264
 Imam Tirmidzi : 3294
 Imam Ibnu Majah : 3818

THE EXISTENCE OF GOD IN EVERY PLACE AND AN UNDERSTANDING OF WITNESS

Hadith Imam Tirmidzi Number 3171

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ
 مَسْعُودٍ قَالَ اخْتَصَمَ عِنْدَ الْبَيْتِ ثَلَاثَةُ نَفَرٍ قُرَشِيَّانِ وَثَقَفِيٌّ أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ قَلِيلٌ فَقَهُ قُلُوبِهِمْ كَثِيرٌ شَحْمٌ

بُطُونِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ فَقَالَ الْآخَرُ يَسْمَعُ إِذَا جَهَرْنَا وَلَا يَسْمَعُ إِذَا أَخْفَيْنَا وَقَالَ الْآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ { وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

In the name of Allah, the Most Merciful. [Ibn Abi Umar] related to us [Sufyan] from [Mansur] from [Mujahid] from [Abu Ma'mar] from [Ibn Mas'ud] said: Three men were fighting near the House of Allah, two men of Quraysh and a Thaqafi, or two men of Thaqafi and a man of Quraysh, their hearts were little in understanding and their bellies were heavy. One of them said: Do you not know that Allah hears what you say? Another said: He hears when we speak loudly and does not hear when we speak softly. Another said: If He hears when we speak loudly, He also hears when we speak softly. Then Allah revealed: "You cannot hide from the testimony of your hearing, your sight and your skin." (Fushsilat: 22-23) Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
Imam Tirmidzi : 3172

GOD HEARS ALL SPEECHES EVEN IF THEY ARE SOFT Hadith Imam Tirmidzi Number 3172

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ قَالَ عَبْدُ اللَّهِ كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ فَجَاءَ ثَلَاثَةُ نَفَرٍ كَثِيرٌ شَحْمُ بُطُونِهِمْ قَلِيلٌ فَقَهُ قُلُوبِهِمْ قُرْشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ أَوْ ثَقَفِيٍّ وَخَتَنَاهُ قُرْشِيَّانِ فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمُهُ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا فَقَالَ الْآخَرُ إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ تَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ فَقَالَ الْآخَرُ إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلُّهُ فَقَالَ عَبْدُ اللَّهِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ { وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ } إِلَى قَوْلِهِ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ { قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ وَهْبِ بْنِ رَبِيعَةَ عَنْ عَبْدِ اللَّهِ نَحْوَهُ

Narrated to us [Hannad] has related to us [Abu Mu'awiyah] from [Al A'mash] from [Umarah bin Umair] from [Abdurrahman bin Yazid] who said: [Abdullah] said: I once took refuge behind the cloth of the Ka'bah and three men came, their belly fat was much but their hearts were little understanding, one man of Quraysh and two sons-in-law of Thaqif - or one Thaqif and two sons-in-law of Quraysh -, they said words that I did not understand. One of them said: Do you not know that Allah hears what you say? The other said: He hears when we say it loudly and does not hear if we do not say it loudly. The other said: When He hears part of it, He hears all of it. Abdullah said: I reported this to the Prophet peace be upon him. Then Allah revealed: "You can never cover up when your hearing, sight and skin testify to you" until His words: "Then you will be among the losers" (Fushshilat: 22-23) Abu Isa said:

This hadith is hasan sahih . Narrated to us [Mahmud bin Ghailan] has told us [Waki'] has told us [Sufyan] from [Al A'masy] from [Umarah bin Umair] from [Wahab bin Rabi'ah] from [Abdullah] it seems.

THE PRINCIPITY OF ISTIQOMAH IN FAITH UNTIL THE END OF LIFE Hadith Imam Tirmidzi Number 3173

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ الْقُطَيْبِيُّ حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {إِنَّ الدِّينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا} قَالَ قَدْ قَالَ النَّاسُ ثُمَّ كَفَرُوا أَكْثَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِمَّنْ اسْتَقَامَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ رَوَى عَقَّانُ عَنْ عَمْرِو بْنِ عَلِيٍّ حَدِيثًا وَيُرَوَّى فِي هَذِهِ الْآيَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مَعْنَى اسْتَقَامُوا

Narrated to us [Abu Hafsh Amru bin Ali Al Fallas] has told us [Abu Qutaibah Salm bin Qutaibah] has told us [Suhail bin Abu Hazm Al Qutha'i] has told us [Thabit Al Bunani] from [Anas bin Malik] Rasulullah peace be upon him read: "Indeed, those who say: 'Our Rabb is Allah' Then they confirmed their stance." (Fushshilat: 30) he said: People say (pledge with that sentence), then most of them are ungrateful, so whoever istiqomah dies on (the pledge of the sentence) then he is among those who are firm in their stance. " Abu Isa said: This hadith is hasan gharib, we only know it from this isnad. I heard Abu Zur'ah say: Affan narrated a hadith from Amru bin Ali and in this verse the meaning of istaqaamu is narrated from the Prophet peace be upon him, Abu Bakr and Umar radliallahu 'anhumaa.

THE PROPHET'S FAMILY RELATIONSHIP AS A RESULT OF BELIEFS Hadith Imam Tirmidzi Number 3174

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ سَمِعْتُ طَاوُسًا قَالَ سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ {قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى} فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ قُرْبَى آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ابْنُ عَبَّاسٍ أَعْلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Mahammad bin Basyar] has told us [Muhammad bin Ja'far] has told us [Syu'bah] from [Abdul Malik bin Maisarah] said: I heard [Thawus] say: [Ibn Abbas] was asked about this verse: "Say: 'I do not ask you for any reward for my call except affection in the family.'" (Asy Syuuraa: 23) Sa'id bin Jubair said: what is meant by kinship is the kinship of Muhammad's family, peace be upon him. Ibn Abbas said: do you not realize that there are no descendants of the Quraysh but the Messenger of Allah peace be upon him is related to

them? He (Sa'id) said: Unless you continue the kinship between me and you. Abu Isa said: This hadith is hasan sahih . This hadith was also narrated through another sanad from Ibn Abbas.

Hadith Corroboration
Imam Bukhari : 4444

DISASTER AS A RESULT OF SIN AND FORGIVE GOD Hadith Imam Tirmidzi Number 3175

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَازِعِ قَالَ حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةٍ قَالَ
قَدِمْتُ الْكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ إِنَّ فِيهِ لَمُعْتَبَرًا فَأَتَيْتُهُ وَهُوَ مُحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ
بَنَى قَالَ وَإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنَ الْعَذَابِ وَالضَّرْبِ وَإِذَا هُوَ فِي قُشَائِشٍ فَقُلْتُ الْحَمْدُ لِلَّهِ يَا بِلَالُ لَقَدْ
رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا تُمَسِّكُ بِأَنْفِكَ مِنْ غَيْرِ غُبَارٍ وَأَنْتَ فِي حَالِكَ هَذَا الْيَوْمَ فَقَالَ مِمَّنْ أَنْتَ فَقُلْتُ مِنْ بَنِي
مُرَّةٍ بْنُ عَبَّادٍ فَقَالَ أَلَا أُحَدِّثُكَ حَدِيثًا عَنِ اللَّهِ أَنْ يَنْفَعَكَ بِهِ قُلْتُ هَاتِ قَالَ حَدَّثَنِي أَبِي أَبُو بُرْدَةَ عَنْ أَبِيهِ
أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا
يَعْفُو اللَّهُ عَنْهُ أَكْثَرَ قَالَ وَقَرَأَ { وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ } قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdu bin Humaid] has been told to us [Amr bin Asim] has been told to us [Ubaidullah bin Al Wazi'] said: It has been told to me [a teacher] from Bani Murrah, he said: I came to Kufa and I was told about [Bilal bin Abu Buradah], I said: Indeed in him there is a lesson. Then I went to him while he was stuck in his house that he had built. He said: Apparently everything has changed because of torture or attack and he is in a humiliation that is worthless, I said: Praise be to Allah, O Bilal I saw you when you passed by us, you covered your nose not because of dust while you are in your current condition. Bilal asked: Where are you from? I replied: From Bani Murrah bin Abbas. Bilal said: Shall I tell you a hadith, hopefully Allah will benefit you with it? I said: Okay, just mention it. He said: It has been told to me [my father, Abu Burdah] from [his father, Abu Musa] that the Messenger of Allah peace be upon him said: "There is no misfortune that befalls a servant, greater or smaller than him except because of sin, and that which Allah forgives is greater." He said: And he read: "And whatever misfortune befalls you is caused by the actions of your own hands, and Allah forgives most (of your mistakes)." (Ash Syuuraa: 30) Abu Isa said: This hadith is gharib, we only know it through this sanad.

OBJECTION AS A CAUSE OF RELIGION Hadith Imam Tirmidzi Number 3176

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ حَجَّاجِ بْنِ دِينَارٍ عَنْ أَبِي غَالِبٍ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجِدَلَ ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ { مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَجَّاجِ بْنِ دِينَارٍ وَحَجَّاجٌ ثِقَةٌ مُقَارِبُ الْحَدِيثِ وَأَبُو غَالِبٍ اسْمُهُ حَزْزُورٌ

Narrated to us [Abdu bin Humaid] has told us [Muhammad bin Bisyr Al Abdi] and [Ya'la bin Ubaid] from [Hajjaj bin Dinar] from [Abu Ghalib] from [Abu Umamah] said: Rasulullah peace be upon him said: "It is not a people who go astray after receiving the guidance given to them but because they like to argue." Then he read this verse: "They did not give you this parable but only with the intention of arguing, in fact they are a people who like to quarrel." (Az Zukhruuf: 58) Abu Isa said: This hadith is hasan sahih , we only know it from the hadith of Hajjaj bin Dinar. Hajjaj tsiqah approaches the hadith. Abu Ghalib's name was Hazawwar.

Hadith Corroboration
Imam Ahmad : 21143, 21179
Imam Ibnu Majah : 47

THE STORY OF SMOKE AS A DOOM FOR THE QURAISH

Hadith Imam Tirmidzi Number 3177

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّي حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ وَمَنْصُورٍ سَمِعَا أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَجَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ إِنَّ قَاصًّا يَقْصُ يَقُولُ إِنَّهُ يَخْرُجُ مِنَ الْأَرْضِ الدُّخَانُ فَيَأْخُذُ بِمَسَامِيعِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَّامِ قَالَ فَغَضِبَ وَكَانَ مُتَكِنًا فَجَلَسَ ثُمَّ قَالَ إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ قَالَ مَنْصُورٌ فَلْيُخْبِرْ بِهِ وَإِذَا سُئِلَ عَمَّا لَا يَعْلَمُ فَلْيَقُلْ اللَّهُ أَعْلَمُ فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ اللَّهُ أَعْلَمُ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ { قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ } إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَأَى قُرَيْشًا اسْتَعْصَوْا عَلَيْهِ قَالَ اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ فَأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَقَالَ أَحَدُهُمَا الْعِظَامُ قَالَ وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ الدُّخَانُ فَاتَاهُ أَبُو سُفْيَانَ فَقَالَ إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ قَالَ فَهَذَا لِقَوْلِهِ { يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ } قَالَ مَنْصُورٌ هَذَا لِقَوْلِهِ { رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ } فَهَلْ يُكْشَفُ عَذَابُ الْآخِرَةِ قَدْ مَضَى الْبَطْشَةُ وَاللَّزَامُ وَالْدُّخَانُ وَقَالَ أَحَدُهُم الْقَمَرُ وَقَالَ الْآخَرُ الرُّومُ قَالَ أَبُو عِيسَى وَاللَّزَامُ يَعْنِي يَوْمَ بَدْرٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan] has told us [Abdul Malik bin Ibrahim Al Juddi] has told us [Syu'bah] from [Al A'masy] and [Mansur] both of them heard [Abu Adl Dluha] tell from

[Masruq] said: Someone came to [Abdullah] and said: Someone told him, he said: Surely smoke will appear from the earth and will wipe out the hearing of the disbelievers and take the lives of the believers like a cold. Masruq said: He was angry, he leaned back then sat down, after that he said: If one of you is asked about something that he knows, tell him - Mansur said: Let him tell it - and when asked about something that he does not know, let him say: Allahu a'lam, because it is part of one's knowledge that when he is asked about something that he does not know, it is to say: Allahu a'lam because Allah Ta'ala said to His prophet: "Say (O Muhammad): "I do not ask you for the slightest reward for my preaching. and I am not one of those who make things up." (Shaad: 86) when Rasulallahpeace be upon him saw the disobedient Quraysh, he prayed: ALLOOHUMMA A'INNII 'ALAIHIM BISAB'I KASAB'I YUUSUF "O Allah, help me with hunger like Yusuf's hunger" then they were attacked by drought. The drought attacked everything until they ate skin and carrion - one of them says: bones- then it comes out like smoke (dukhan) from the ground then Abu Sufyan came to him, he said: Indeed your people have perished, pray to Allah for their good. He said: This is in accordance with His words: "So wait for the day when the sky brings real smoke (dukhan). Which covers humans. This is a painful punishment." (Ad Dukhaan: 10-11) Mansur said: This is according to His word: " (They prayed): "Our Lord, remove from us this punishment. Indeed, we will believe." (Ad Dukhaan: 10-11) Has the punishment of the afterlife been eliminated? The torment, Lizam (destruction) and smoke have passed. One of them said: The splitting of the Moon. Another said: The defeat of the Romans. Abu Isa said: Lizam is a victim of the battle of Badr. This hadith is hasan sahih .

Hadith Corroboration

Imam Ahmad : 3895, 3989

Imam Bukhari : 952, 4325, 4401, 4435, 4448, 4449, 4450

Imam Muslim : 5006

DOOR-CHARITY AND DOOR-GRACE FOR A MU'MIN

Hadith Imam Tirmidzi Number 3178

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ يَزِيدَ بْنِ أَبَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِذَا مَاتَ بَكِيًّا عَلَيْهِ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ {فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَمُوسَى بْنُ عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ

Narrated to us [Al Husain bin Huraitis] has told us [Waki'] from [Musa bin Ubaidah] from [Yazid bin Aban] from [Anas bin Malik] said: Rasulallahpeace be upon him said: "There is no believer but he has two doors, one door for the increase of good deeds and the other door for the decline of good fortune. When he dies, both doors cry for him, that is the word of Allah 'azza wajalla: 'So heaven and earth did not weep for them, nor were they given respite." (Ad Dukhaan: 29) Abu Isa said: This hadith is gharib, we do not know it marfu' except from this sanad. Musa bin Ubaidah and Yazid bin Aban Ar Raqasyi are weakened in

ABDULLAH BIN SALAM'S TESTIMONY REGARDING TORMENT AND ALLAH'S PROTECTION

Hadith Imam Tirmidzi Number 3179

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا أَبُو مُحَيَّيَّةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ابْنِ أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا أُرِيدَ عُثْمَانُ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ مَا جَاءَ بِكَ قَالَ جِئْتُ فِي نَصْرِكَ قَالَ أَخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ فَخَرَجَ عَبْدُ اللَّهِ بْنُ سَلَامٍ إِلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ وَنَزَلَ فِي آيَاتٍ مِنْ كِتَابِ اللَّهِ نَزَلَتْ فِي { وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ } وَنَزَلَتْ فِي { قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ } إِنَّ لِلَّهِ سَيْفًا مَغْمُودًا عَنْكُمْ وَإِنَّ الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ نَبِيُّكُمْ فَاللَّهُ اللَّهُ فِي هَذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ إِنْ قَتَلْتُمُوهُ لَتَطْرُدَنَّ جِيرَانَكُمْ الْمَلَائِكَةَ وَلَتَسْلُنَّ سَيْفَ اللَّهِ الْمَغْمُودَ عَنْكُمْ فَلَا يُعْمَدُ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَقَالُوا اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ابْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ

Narrated to us [Ali bin Sa'id Al Kindi] has related to us [Abu Muhayyah] from [Abdul Malik bin Umair] from [Ibn Akhi Abdullah bin Salam] said: When Uthman was being hunted to be killed, [Abdullah bin Salam] came and Uthman asked him: What is your need? He replied: I have come to help you. Uthman said: Meet the people and expel them from me because you are outside it is better for me than you are inside. Abdullah bin Salam came out to meet the people and said: O people, in the days of ignorance I was called so and so then Rasulullah peace be upon him gave me the name Abdullah, regarding me several verses of the book of Allah were revealed, regarding me this verse was revealed: "And a witness from the children of Israel gave such a testimony and he believed, but you instead boasted, verily Allah does not guide the unjust people (QS. Al-Ahqaf 10) And revealed because of me, the verse: "Say: 'Suffice it is that Allah and those who have knowledge of the Book are witnesses between me and you all." (Al Israa` : 96), verily Allah has a sword sheathed so that it will not cut you, the angels have protected you in your land. These are the messages that your prophet has sent down. angels will remove protection against you, and the sword of Allah which was previously sheathed will be drawn for you, and will not be sheathed again until the Day of Resurrection. Finally they said: Kill the Jew and kill Uthman. Abu Isa said: This hadith is gharib. [Syuaib bin Shafwan] narrated it from [Abdul Malik bin Umair] from [Ibn Muhammad bin Abdullah bin Salam] from [his grandfather, Abdullah bin Salam].

THE PROPHET'S FEAR OF CLOUDS AND DOOM

Hadith Imam Tirmidzi Number 3180

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَيْبَعَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَخِيلَةً أَقْبَلَ وَأَذْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ قَالَتْ فَقُلْتُ لَهُ فَقَالَ وَمَا أَذْرِي لَعَلَّهُ كَمَا قَالَ اللَّهُ تَعَالَى { فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمَطِّرُنَا } قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abdurrahman bin Al Aswad Abu Amru Al Bashri] has told us [Muhammad bin Rabi'ah] from [Ibn Juraij] from [Atho`] from [Aisyah] radiallahu 'anhaa said: When the Prophet peace be upon him saw a cloud which he thought would bring rain, he paced back and forth (because he was restless or afraid) and when the cloud actually gave rain, he was afraid and worried. is lost. Aisyah said: I asked him and he answered: "I don't know, maybe it is as Allah Ta'ala said: 'So when they saw the punishment in the form of clouds heading towards their valleys, they said: "This is the cloud that will rain down on us, in fact that is the punishment that you asked to hasten, namely the wind that contains painful punishment." (Al Ahqaaf: 24) Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Ahmad : 24177
Imam Bukhari : 2967
Imam Ibnu Majah : 3881

THE PROPHET'S EXPERIENCE WITH THE JIN AND THE LAWS OF THE USE OF BONES

Hadith Imam Tirmidzi Number 3181

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ عَنْ الشَّعْبِيِّ عَنْ عَلْقَمَةَ قَالَ قُلْتُ لِابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ لَمْ يَكُنْ صَحْبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً الْجِنِّ مِنْكُمْ أَحَدٌ قَالَ مَا صَحِبَهُ مِنَّا أَحَدٌ وَلَكِنْ قَدْ افْتَقَدْنَاهُ ذَاتَ لَيْلَةٍ وَهُوَ بِمَكَّةَ فَقُلْنَا اغْتِيلَ أَوْ اسْتُطِيرَ مَا فَعَلَ بِهِ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَصْبَحْنَا أَوْ كَانَ فِي وَجْهِ الصُّبْحِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ قِبَلِ حِرَاءَ قَالَ فَذَكَّرُوا لَهُ الَّذِي كَانُوا فِيهِ فَقَالَ أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِمْ فَأَنْطَلَقَ فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ كُلُّ عَظْمٍ يُذَكَّرُ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَمَا كَانَ لَحْمًا وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عُلِفَ لِدَوَابِّكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا زَادَا إِخْوَانَكُمْ الْجَنَّةَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr] has told us [Ismail bin Ibrahim] from [Dawud] from [Ash Sya'bi] from [Alqamah] said: I asked [Ibnu Mas'ud may Allah be pleased with him] whether there

was anyone among you who accompanied the Prophet peace be upon him on the night he was visited by a jinn? He answered: None of us accompanied him but one night we lost him while he was in Mecca, we said he was kidnapped or flown by a jinn and treated him as he pleased. We spent the worst night that a people has gone through until in the morning or early morning, he came from the direction of Hira. Alqamah said: They told him about their condition and he said: "The jinn came to me and I went to them, I recited (the Qur'an) to them," he went and showed them their traces and the remains of their hearth. Ash-Sya'bi said: The jinn asked him for provisions and they were from the jinn of the Arabian Peninsula, he said: "Every bone on which the name of Allah is mentioned in your hands is more likely to bring meat (even if it appears to be bone) and every animal dung or food of your animals." After that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Therefore do not engage in istja` with both (bones and animal dung) because both are provisions of your brothers, the jinn." Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration
 Imam Ahmad : 3935
 Imam Muslim : 682

RECOMMENDATIONS TO STAY SEVENTY TIMES A DAY

Hadith Imam Tirmidzi Number 3182

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ {وَأَسْتَغْفِرُ لِدُنْيَاكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ أَيضًا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abdu bin Humaid] has told us [Abdurrazzaq] has told us [Ma'mar] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] radiallahu 'anhu: "And ask forgiveness for your sins and for (the sins of) the believers, men and women." (Muhammad: 19) The Prophet peace be upon him said: "Indeed, I ask Allah for forgiveness seventy times a day." Abu Isa said: This hadith is hasan sahih . It was narrated from Abu Hurairah as well as from the Prophet peace be upon him, he said: "Indeed, I ask Allah for forgiveness a hundred times a day." It was narrated through another sanad from the Prophet peace be upon him, "Indeed, I ask Allah for forgiveness a hundred times a day." [Muhammad bin Amru] also narrated it from [Abu Salamah] from [Abu Hurairah].

Hadith Corroboration
 Imam Ahmad : 7461, 8137, 9431, 17173, 17174, 17175, 17176, 17575, 17576, 18841, 22250, 22273, 22282, 23274, 24044, 25172
 Imam Bukhari : 5832
 Imam Muslim : 558, 4870
 Imam Abu Dawud : 17, 1294
 Imam Tirmidzi : 3182, 3306
 Imam Ibnu Majah : 298, 3805, 3806, 3807

THE GLORY OF SALMAN AS A REPLACEMENT OF THE REJECTING Hadith Imam Tirmidzi Number 3183

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَتَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا هَذِهِ الْآيَةُ { وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ } قَالُوا وَمَنْ يُسْتَبْدَلُ بِنَا قَالَ فَضْرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ هَذَا وَقَوْمُهُ هَذَا وَقَوْمُهُمَا هَذَا حَدِيثٌ غَرِيبٌ فِي إِسْنَادِهِ مَقَالٌ وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَيْضًا هَذَا الْحَدِيثَ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ

Narrated to us [Abdu bin Humaid] has told us [Abdurrazzaq] has told us [a teacher from the people of Medina] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] said: Rasulallahpeace be upon him one day read this verse: "And if you turn away he will surely replace (you) with another people; and they will not be like you." (Muhammad: 38) they asked: Who could replace us? Abu Hurairah said: Rasulallahpeace be upon him patted Salman on the shoulder and said: "This and his people, this and his people." Abu Isa said: This hadith is gharib in its sanad which is discussed. [Abdullah bin Ja'far] also narrated this hadith from [Al Ala` bin Abdurrahman].

THE PRINCIPALITY OF THE PERSIAN PEOPLE IN THE FAITH Hadith Imam Tirmidzi Number 3184

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَنْبَأَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنِ نَجِيحٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتَبْدَلُوا بِنَا ثُمَّ لَمْ يَكُونُوا أَمْثَالَنَا قَالَ وَكَانَ سَلْمَانُ بِجَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضْرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخِذَ سَلْمَانَ وَقَالَ هَذَا وَأَصْحَابُهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنْوُطًا بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسَقَالَ أَبُو عِيسَى وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ وَقَدْ رَوَى عَلِيُّ بْنُ حُجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْكَثِيرَ وَحَدَّثَنَا عَلِيُّ بْنُ هَذَا الْحَدِيثَ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ بْنِ نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ مُعَلَّقٌ بِالثُّرَيَّا

Narrated to us [Ali bin Hujr] has told us [Isma'il bin Ja'far] has told us [Abdullah bin Ja'far bin Najih] from [Al Ala` bin Abdurrahman] from [his father] from [Abu Hurairah] said: Some of the companions of Rasulallahpeace be upon him said: O Messenger of Allah, who are those who if we turn away will replace us and then they will not be like us? Abu Hurairah said: Salman was next to the Messenger of Allahpeace be upon him, he patted Salman's calf and said: "This and his companions, by the One in Whose Hands my soul is, by Allah if faith

is hung in a cluster of stars it will certainly be found by people from Persia." Abu Isa said: Abdullah bin Ja'far bin Najih was the father of Ali bin Al Madini. Ali bin Hujr narrated a lot from Abdullah bin Ja'far. Narrated to us [Ali] this hadith from [Isma'il bin Ja'far bin Najih] from [Abdullah bin Ja'far] and has told us [Bisyr bin Mu'adz] has told us [Abdullah bin Ja'far] from [Al Ala`] it seems only that he said: Suspended in a cluster of stars.

Hadith Corroboration
Imam Tirmidzi : 3232

THE DECLINE OF THE LETTER "AL-FATH" AND ITS PRINCIPALS

Hadith Imam Tirmidzi Number 3185

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ فَحَرَكْتُ رَاحِلَتِي فَتَنَحَّيْتُ وَقُلْتُ ثَكَلْتُكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرْآنٌ قَالَ فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي قَالَ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا ابْنَ الْخَطَّابِ لَقَدْ أُنْزِلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أَحِبُّ أَنْ لِي مِنْهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ مُرْسَلًا

Narrated to us [Muhammad bin Basyar] has told us [Muhammad bin Khalid bin Atsmah] has told us [Malik bin Anas] from [Zaid bin Aslam] from [his father] said: I heard [Umar bin Al Khaththab] radiallahu 'anhu say: We were once with Rasulallahpeace be upon him on one of his journeys, I spoke with Rasulallahpeace be upon him but he was silent, I spoke but he was silent, I spoke and he remained silent then I moved my mount then I stepped aside, I said: Huss you O Ibn Al Khaththab, you urged the Messenger of Allahpeace be upon him three times, and all of that he ignored you?, the Qur'an (verse) will surely come down regarding you! He said: Not long afterward I heard someone shouting at me. He said: Then I went to the Messenger of Allahpeace be upon him, he said: "O Ibn Al Khaththab, indeed this letter has been revealed to me this night, I like it better than that which is illuminated by the sun (of the world): 'Indeed We have given you a clear victory.' (Al Fath: 1) Abu Isa said: This hadith hasan shahih gharib. Some of them narrated it mursally from Malik.

Hadith Corroboration
Imam Malik : 427

THE PROPHET'S LIKES TOWARD THE VERSE "AL-FATH" AND THE SOUND OF OTHER VERSES

Hadith Imam Tirmidzi Number 3186

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ نَزَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ} مَرَجَعَهُ مِنَ الْحَدِيثِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ ثُمَّ قَرَأَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ فَقَالُوا هَنِئًا مَرِيئًا يَا رَسُولَ اللَّهِ قَدْ بَيَّنَّ اللَّهُ لَكَ مَاذَا يُفَعَّلُ بِكَ فَمَاذَا يُفَعَّلُ بِنَا فَنَزَلَتْ عَلَيْهِ {لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ حَتَّىٰ بَلَغَ فَوْزًا عَظِيمًا} قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ

Narrated to us [Abdu bin Humaid] has told us [Abdurrazzaq] from [Ma'mar] from [Qatadah] from [Anas] radiallahu 'anhu said: Down (verse) to the prophet peace be upon him: "So that Allah may forgive you for your past and future sins." (Al Fath: 2) after returning from Hudaibiyah. The Prophet peace be upon him said: "A verse has come down to me which I love more than what is on earth." After that the Prophet peace be upon him read it to them, they said: Rejoice, O Messenger of Allah, Allah has explained to you what will be done to you, so what will be done to us? then the verse came down: "So that He may admit male and female believers into paradise beneath which rivers flow," until His words: "Great luck." (QS. Alfath 5), Abu Isa said: This hadith is hasan sahih. In this case there is a similar hadith from Mujamma' bin Jariyah.

THE STORY OF FORGIVENESS OF THE ENEMY WHO WANT TO ATTACK THE PROPHET

Hadith Imam Tirmidzi Number 3187

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ عِنْدَ صَلَاةِ الصُّبْحِ وَهُمْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأَخَذُوا أَخْذًا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ {وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ} الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid] said: It has been told to me [Sulaiman bin Harb] has told us [Hammad bin Salamah] from [Tsabit] from [Anas], there were eighty people who attacked Rasulullah peace be upon him and his companions from Mount Tan'im during morning prayers, they wanted to kill him, they were finally caught and then released. Rasulullah peace be upon him then Allah sent down (verse): "And He is the one who restrain their hands from (destroying) you and (restrain) your hands from (destroying) them." And so on (Al Fath: 24) Abu Isa said: This hadith is hasan sahih .

Hadith Corroboration
Imam Muslim : 3373
Imam Abu Dawud : 2313

THE SENTENCE OF TAKWA IS "LAA ILAAHA ILLALLAAH"

Hadith Imam Tirmidzi Number 3188

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ ثَوْبِرٍ عَنْ أَبِيهِ عَنِ الطُّفَيْلِ بْنِ أَبِي
بِنِ كَعْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى} قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ هَذَا حَدِيثٌ
غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَزَعَةَ قَالَ وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ
مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Qaza'ah Al Bashri] has told us [Sufyan bin Habib] from [Syu'bah] from [Tsuwair] from [his father] from [Ath Thufail bin Ubai bin Ka'ab] from [his father] from the prophet peace be upon him: "And Allah has enjoined upon them the word of piety." He said: the phrase piety means "LAA ILAAHA ILLALLAH." Abu Isa said: This hadith is gharib, we do not know it marfu' except from the hadith of Al Hasan bin Qaza'ah. Abu Isa said: I asked Abu Zur'ah about this hadith, he did not understand it except through this sanad.

Manners of Speaking Before the Prophet

Hadith Imam Tirmidzi Number 3189

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ بْنِ جَمِيلٍ الْجَمَحِيُّ حَدَّثَنِي ابْنُ أَبِي
مُلَيْكَةَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ أَنَّ الْأَفْرَعَ بْنَ حَابِسٍ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو
بَكْرٍ يَا رَسُولَ اللَّهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ فَقَالَ عُمَرُ لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ فَتَكَلَّمَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَتَّى ارْتَفَعَتْ أَصَوَاتُهُمَا فَقَالَ أَبُو بَكْرٍ لِعُمَرَ مَا أَرَدْتُ إِلَّا خِلَافِي فَقَالَ مَا أَرَدْتُ خِلَافَكَ قَالَ فَتَزَلَّتْ
هَذِهِ الْآيَةُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ} قَالَ فَكَانَ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ ذَلِكَ
إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُسْمَعْ كَلَامُهُ حَتَّى يَسْتَفْهِمَهُ قَالَ وَمَا ذَكَرَ ابْنُ الزُّبَيْرِ جَدَّهُ يَعْنِي
أَبَا بَكْرٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ ابْنِ أَبِي مُلَيْكَةَ مُرْسَلٌ وَلَمْ يَذْكُرْ فِيهِ
عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

Narrated to us [Muhammad bin Mutsanna] has told us [Mu`amal bin Isma'il] has told us [Nafi' bin Umar bin Jamil Al Jumahi] has told me [Ibn Abi Malikah] said: Has told me [Abdullah bin Az Zubair] that Al Aqra' bin Habis came to the prophet peace be upon him then Abu Bakr said: O Messenger of Allah, employ him over his people. Umar said: Do not employ him, O Messenger of Allah. The two of them chatted near the Prophet peace be upon him until their voices became louder then Abu Bakr said to Umar: You just want to argue with me. Umar said: I did not mean to disagree with you. Al Aqra' said: Then this verse came down: "O you who believe, do not raise your voices above the voice of the prophet." (Al Hujuraat: 2) After that, when Umar spoke near the Prophet (peace and blessings of Allah be

upon him), his words were not heard until he asked about it. He said: Ibn Az Zubair did not mention his grandfather, Abu Bakr. Abu Isa said: This hadith is hasan gharib. Some of them narrated it from Ibn Abi Malikah in a mursal manner and it was not mentioned from Abdullah bin Az Zubair.

UNDERSTANDING THE VERSE "AL-HUJURAAT" CONCERNING PRAISE AND REPLAUSE

Hadith Imam Tirmidzi Number 3190

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَوْلُهُ {إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ} قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ حَمْدِي زَيْنٌ وَإِنْ ذَمِّي شَيْنٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ اللَّهُقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Ammar Al Husain bin Hurait] has told us [Al Fadll bin Musa] from [Al Husain bin Waqid] from [Abu Ishaq] from [Al Barra` bin Azib] about His statement: "Indeed, those who call you from outside (your) room, most of them do not understand." (Al Hujuraat: 4) Al Barra` said: Someone stood up and said: O Messenger of Allah, indeed my praise is decoration and my reproach is disgrace. The Prophet peace be upon him said: "That is Allah." Abu Isa said: This hadith is hasan gharib.

THE LAW IS TO CALLING WITH A TELLER THAT CONTAINS Mockery

Hadith Imam Tirmidzi Number 3191

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَقَ الْجَوْهَرِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَبْرِ بْنِ الصَّحَّاحِ قَالَ كَانَ الرَّجُلُ مِنَّا يَكُونُ لَهُ الْإِسْمَانِ وَالثَّلَاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهَ قَالَ فَزَلَّتْ هَذِهِ الْآيَةُ {وَلَا تَنَابَزُوا بِالْأَلْقَابِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ أَبُو جَبْرِ هُوَ أَخُو ثَابِتِ بْنِ الصَّحَّاحِ بْنِ خَلِيفَةَ أَنْصَارِيٍّ وَأَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ صَاحِبُ الْهَرَوِيِّ بَصْرِيٌّ ثِقَةٌ حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ أَبِي جَبْرِ بْنِ الصَّحَّاحِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin Ishaq Aljauhari Al Bashri] has told us [Abu Zaid] a friend of Al Harawi, from [Sya'bah] from [Dawud bin Abu Hind] said: I heard [Ash Sya'bi] told from [Abu Jabirah bin Adl Dlahhak] said: One of us has two or three names and is called by one of them and maybe he doesn't like it. Abu Jabirah said: Then this verse came down: "And do not call with titles that contain ridicule (badness)." (Al Hujuraat: 11) Abu Isa said: This hadith is hasan sahih . Abu Jabirah was the brother of Thabit bin Adl Dlahhak bin Caliph Al Ansari. Abu Zaid Sa'id bin Ar Rabi', Al Harawi's friend, was from Basrah tsiqah. Narrated to us [Abu Salamah Yahya bin Khalaf] has told us [Bisyr bin Al Mufadldlal] from [Dawud bin Abu Hind] from [Ash Sya'bi] from [Abu Jabirah bin Adl Dlahhak] it seems. Abu Isa said: This hadith is

TROUBLE WHEN THE PROPHET FOLLOWED THE WILL OF THE PEOPLE

Hadith Imam Tirmidzi Number 3192

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ عَنْ أَبِي نَضْرَةَ قَالَ قَرَأَ أَبُو سَعِيدٍ الْخُدْرِيُّ {
وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ} قَالَ هَذَا نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُوحِي إِلَيْهِ وَخِيَارُ أَيْمَتِكُمْ لَوْ أَطَاعَهُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُوا فَكَيْفَ بِكُمْ الْيَوْمَ قَالَ أَبُو عَيْسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنْ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ فَقَالَ
ثَقَّةٌ

Narrated to us [Abdu bin Humaid] has told us [Uthman bin Umar] from [Al Mustamir bin Ar Rayyan] from [Abu Nadlrah] said: [Abu Sa'id Al Khudri] read: "And you know that among you there is the Messenger of Allah, if he obeys your wishes in some matters you will truly be in trouble." (Al Hujuraat: 7) So what about you now? Abu Isa said: This hadith hasan shahih gharib. Ali bin Al Madini said: I asked Yahya bin Sa'id Al Qaththan about Al Mustamir bin Ar Rayyan, he answered: Tsiqah.

HUMAN EQUALITY AND THE PRINCIPITY OF Piety

Hadith Imam Tirmidzi Number 3193

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ
وَتَعَاظَمَهَا بِآبَائِهَا فَالنَّاسُ رَجُلَانِ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ
آدَمَ مِنْ تُرَابٍ قَالَ اللَّهُ {يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ
عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعَّفُ ضَعْفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ
وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ

Narrated to us [Ali bin Hujr] has told us [Abdullah bin Ja'far] has told us [Abdullah bin Dinar] from [Ibn Umar] Rasulullah peace be upon him delivered a sermon during the conquest of Mecca, he said: "O all humans, indeed Allah has removed the pride of ignorance and glorification of his ancestors from you. Humans are divided into two; good, pious, noble for Allah and vile, miserable, despicable for Allah. Humans are the descendants of Adam and Allah created Adam from dust. Allah said: "O humans, indeed we created you from a man

and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing." (Al Hujuraat: 13) Abu Isa said: This hadith is gharib, we only know it from the hadith of Abdullah bin Dinar from Ibn Umar from this sanad line. Abdullah bin Ja'far was weakened by Yahya bin Ma'in and others. Abdullah bin Ja'far was the father of Ali bin Al Madini. Abu Isa said: In this case there is a similar hadith from Abu Hurairah and Ibn Abbas.

Hadith Corroboration
 Imam Ahmad : 8381
 Imam Abu Dawud : 4452
 Imam Tirmidzi : 3891

PRIDE OF TREASURE AND GLORY OF POWER

Hadith Imam Tirmidzi Number 3194

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِيُّ الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَسْبُ الْمَالُ وَالْكَرْمُ التَّقْوَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَمُرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَامِ بْنِ أَبِي مُطِيعٍ

Narrated to us [Al Fadll bin Sahl Al A'raj Al Baghdadi] and others, they said: Have told us [Yunus bin Muhammad] from [Sallam bin Abu Muthi'] from [Qatadah] from [Al Hasan] from [Samurah] from the prophet peace be upon him said: "Pride is obtained from wealth, and glory is obtained from piety." Abu Isa said: This hadith is hasan shahih gharib from the Samurah hadith, we only know it from the hadith of Sallam bin Abu Muthi'.

Hadith Corroboration
 Imam Ahmad : 19243
 Imam Ibnu Majah : 4209

JAHANNAM'S DIALOGUE WITH GOD CONCERNING ITS INHABITANTS

Hadith Imam Tirmidzi Number 3195

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَالُ جَهَنَّمُ تَقُولُ {هَلْ مِنْ مَزِيدٍ} حَتَّى يَضَعَ فِيهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ قَطُّ وَعِزَّتِكَ وَيُزَوَّى بَعْضُهَا إِلَى بَعْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abdu bin Humaid] has told us [Yunus bin Muhammad] has told us [Shaiban] from [Qatadah] has told us [Anas bin Malik] that the prophet of Allah peace be upon him said: "Jahanam always says: 'Is there still more?'" (Qaaf: 30) until Rabbul 'Izzah put His foot in it, hell said: Enough, enough for Your glory. Some of it was collected from others." Abu

Isa said: This hadith is hasan shahih gharib through this sanad from Abu Hurairah.

Hadith Corroboration

Imam Ahmad : 7393, 7817, 10183, 11316, 11330, 11932, 11987, 12923, 12974, 13457

Imam Bukhari : 4470, 4471, 4472, 6168, 6836, 6895

Imam Muslim : 5082, 5083, 5084, 5085

Imam Tirmidzi : 3195

Imam Darimi : 2725

THE MESSENGER OF THE PEOPLE 'AD AND THE PRAYER OF QAIL

Hadith Imam Tirmidzi Number 3196

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَلَامٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ رَجُلٍ مِنْ رِبْعَةَ قَالِقَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ عِنْدَهُ وَافِدَ عَادٍ فَقُلْتُ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِثْلَ وَافِدِ عَادٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا وَافِدُ عَادٍ قَالَ فَقُلْتُ عَلَى الْخَبِيرِ سَقَطَتْ إِنَّ عَادًا لَمَّا أَفْحِطَتْ بَعَثَتْ قَيْلًا فَنَزَلَ عَلَى بَكْرِ بْنِ مُعَاوِيَةَ فَسَقَاهُ الْخُمْرَ وَغَنَّتْهُ الْجَرَادَاتَانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فَقَالَ اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأَدَاوِيهِ وَلَا لِأَسِيرٍ فَأَقَادِيهِ فَاسْقِ عَبْدَكَ مَا كُنْتُ مُسْقِيهِ وَاسْقِ مَعَهُ بَكْرَ بْنَ مُعَاوِيَةَ يَشْكُرُ لَهُ الْخُمْرَ الَّتِي سَقَاهُ فَرَفَعَ لَهُ سَحَابَاتٌ فَقِيلَ لَهُ اخْتَرِ إِحْدَاهُنَّ فَاخْتَارَ السَّوْدَاءَ مِنْهُنَّ فَقِيلَ لَهُ خُذْهَا رَمَادًا رَمِدًا لَا تَذَرُ مِنْ عَادٍ أَحَدًا وَذَكَرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنَ الرِّيحِ إِلَّا قَدْرُ هَذِهِ الْحُلْقَةِ يَعْنِي حَلْقَةَ الْخَاتَمِ ثُمَّ قَرَأَ } إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ { الْآيَةَ قَالَ أَبُو عِيسَى وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ سَلَامٍ أَبِي الْمُنْذِرِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ الْحَارِثِ بْنِ حَسَّانَ وَيُقَالُ لَهُ الْحَارِثُ بْنُ يَزِيدَ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا سَلَامُ بْنُ سُلَيْمَانَ التَّحَوِي أَبُو الْمُنْذِرِ حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ الْحَارِثِ بْنِ يَزِيدَ الْبَكْرِيِّ قَالَ قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصُّ بِالنَّاسِ وَإِذَا رَايَاتٌ سُودٌ تَخْفِقُ وَإِذَا بِلَالٌ مُتَقَلِّدُ السَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ مَا شَأْنُ النَّاسِ قَالُوا يُرِيدُونَ أَنْ يَبْعَثَ عَمْرُو بْنُ الْعَاصِ وَجْهًا فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ نَحْوًا مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ بِمَعْنَاهُ قَالَ وَيُقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ أَيْضًا

Narrated to us [Ibn Abi Umar] has told us [Sufyan bin Uyainah] from [Sallam] from [Ashim bin Abu An Najud] from [Abu Wa'il] from [a Bani Rabi'ah] said: I arrived in Medina then visited the residence of the Messenger of Allah peace be upon him, I mentioned the messenger of 'Ad near him, I said: I seek refuge in Allah to be like the messenger of 'Ad. Then the Messenger of Allah (peace and blessings of Allah be upon him) asked: "What is the messenger of 'Ad?" I replied: "You have asked the right person. Indeed, when the people of 'Ad were struck by drought, they sent Qail and he stopped at Bakr bin Mu'awiyah. Bakr then entertained him with alcohol, and two female singers were brought to sing for him. After

that he (Qail) went to Mount Mahrah, and he prayed: O Allah, I did not come to You for a sick person so that I would treat him, nor for a captive so that I would ransom him. Give Your servant a drink that You have not given him a drink, and also give Bakr bin Mu'awiyah who was with him a drink, as a token of Qail's gratitude for the alcohol that was given to him. Three clouds then came to Qail, and it was said to him: "Choose one of them." Qail apparently chose the black one. It was said to Qail: Take the beginning, it is the cloud that burns everything, it does not spare anyone from 'Ad. And it was reported that the wind was not sent for them except the size of this circle, namely the circle of the ring. Then he read: "And also in (the story of) Aad when We sent against them a destructive wind. The wind does not let anything pass through it, but makes it like powder." (Adz Dzaariyaat: 41-42) Abu Isa said: Some people narrated this hadith from Sallam Abu Al Mundzir from Ashim bin Abu An Najud from Abu Wa'il from Al Harit bin Hassan and it is said by Al Harits bin Yazid. Narrated to us [Abdu bin Humaid] has told us [Zaid bin Hubab] has told us [Salam bin Sulaiman An Nahwi Abu Al Mundzir] has told us [Ashim bin Abu An Najud] from [Abu Wa'il] from [Al Harith bin Yazid Al Bakri] said: I arrived in Medina and entered the mosque and it was full of people, there were black flags flying and Bilal was waving his sword in front of the Prophet peace be upon him, I asked: What's wrong with those people? sent Amru bin Al Ash in one direction he mentioned complete hadiths such as the hadith of Sufyan bin Uyainah with its meaning. He is also called Al Harith bin Hassan.

PRAYER AFTER THE STAR AND PROSTITUTION

Hadith Imam Tirmidzi Number 3197

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا بَارَ التُّجُومَ الرَّكَعَتَانِ قَبْلَ الْفَجْرِ وَإِذَا بَارَ السُّجُودَ الرَّكَعَتَانِ بَعْدَ الْمَغْرِبِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ وَرِشْدِينَ بْنِ كُرَيْبٍ أَيُّهُمَا أَوْثَقُ قَالَ مَا أَقْرَبُهُمَا وَمُحَمَّدٌ عِنْدَ أَرْجَحٍ قَالَ وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ هَذَا فَقَالَ مَا أَقْرَبُهُمَا وَرِشْدِينَ بْنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي قَالَ وَالْقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ وَرِشْدِينَ أَرْجَحُ مِنْ مُحَمَّدٍ وَأَقْدَمُ وَقَدْ أَذْرَكَ رِشْدِينَ ابْنَ عَبَّاسٍ وَرَأَاهُ

Narrated to us that [Abu Hisham Ar Rifa'i] has told us that [Muhammad bin Fudlail] from [Risidin bin Kuraib] from [his father] from [Ibn Abbas] from the Prophet peace be upon him said: "What is meant by prayer after the passing of the star is two rak'ahs before dawn and what is meant by prayer after prostration is two rak'ahs after sunset." Abu Isa said: This hadith is gharib, we do not know it marfu' except from this sanad from the hadith of Muhammad bin Fudlail from Risidin bin Kuraib. I asked Muhammad bin Isma'il about Muhammad and Risidin bin Kuraib, which of the two was more tsiqah, he answered: Both are close together and Muhammad in my opinion is stronger. Abu Isa said: I also asked Abdullah bin Abdurrahman about this, he answered: The two are close together and Risidin bin Kuraib is stronger in my opinion. Abu Isa said: I think what Abu Muhammad said is true. Risidin was stronger than Muhammad and earlier. Risidin met Ibnu Abbas and saw him.

THE STORY OF SIDRATUL MUNTAA AND THE COMPULSORY OF FIVE TIME PRAYERS

Hadith Imam Tirmidzi Number 3198

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنَ فَوْقِ قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهِنَّ نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلَاةُ خَمْسًا وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لَأُمَّتِهِ الْمُفْجِحَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَالَ ابْنُ مَسْعُودٍ { إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى } قَالَ السَّدْرَةُ فِي السَّمَاءِ السَّادِسَةِ قَالَ سُفْيَانُ فَرَأَشُ مِنْ ذَهَبٍ وَأَشَارَ سُفْيَانُ بِيَدِهِ فَأَرَعَدَهَا وَقَالَ غَيْرُ مَالِكِ بْنِ مِغْوَلٍ إِلَيْهَا يَنْتَهِي عِلْمُ الْخَلْقِ لَا عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibn Abi Umar] has told us [Sufyan] from [Malik bin Mighwal] from [Thalhah bin Musharrif] from [Murrah] from [Abdullah] said: When the Messenger of Allah peace be upon him reached Shidratul Muntaha, he said: "There ends that which rises from the earth and that which descends from above." Then Allah gave him three things there that had never been given to any prophet before him; The five daily prayers were obligatory upon him, he was given the cover of Surah Al Baqarah and major sins were forgiven for his people as long as they did not associate partners with Allah with anything." Ibn Mas'ud said: "When Sidratil Muntaha was covered by something that covered him." (An Najm: 16) he said: Sidrah was in the sixth heaven. Sufyan said: Expanse of gold. He gestured with his hand and shook it. Apart from Malik bin Mighwal said: That is where the knowledge of creatures ends, they do not know what is above them. Abu Isa said: This hadith is hasan sahih .

THE APPEARANCE OF JIBRIL WITH SIX HUNDRED WINGS

Hadith Imam Tirmidzi Number 3199

أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ حَدَّثَنَا الشَّيْبَانِيُّ قَالَ سَأَلْتُ زَيْدَ بْنَ حُبَيْشٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ { فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى } فَقَالَ أَخْبَرَنِي ابْنُ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى جِبْرِيلَ وَلَهُ سِتُّ مِائَةٍ جَنَاحٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'] has told us [Abbad bin Al Awwam] has told us [Ash Syaibani] said: I asked [Zirr bin Hubaisy] about the words of Allah 'azza wajalla: "So it will be close (to Muhammad's distance) two ends of the bow or closer (more)." (An Najm: 9) he answered: It has been reported to me [Ibn Mas'ud] that the prophet peace be upon him saw Gabriel, he had six hundred wings. Abu Isa said: This hadith is hasan gharib authentic.

Hadith Corroboration

Imam Ahmad : 3561, 3592

Imam Bukhari : 2993, 4478, 4479

Imam Muslim : 253, 254, 255

CONVERSATION OF IBN ABBAS AND KA'AB AT ARAFAH

Hadith Imam Tirmidzi Number 3200

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ قَالَ لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الْجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا بَنُو هَاشِمٍ فَقَالَ كَعْبٌ إِنَّ اللَّهَ قَسَمَ رُؤْيَيْتَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى مَرَّتَيْنِ وَرَأَاهُ مُحَمَّدٌ مَرَّتَيْنِ قَالَ مَسْرُوقٌ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَتْ لَقَدْ تَكَلَّمَتْ بِشَيْءٍ قَفَّ لَهُ شَعْرِي قُلْتُ رُوَيْدًا ثُمَّ قَرَأْتُ {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى} فَقَالَتْ أَيْنَ يُذْهَبُ بِكَ إِنَّمَا هُوَ جِبْرِيلُ مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ أَوْ كَتَمَ شَيْئًا مِمَّا أَمَرَ بِهِ أَوْ يَعْلَمُ الْخُمُسَ الَّتِي قَالَ اللَّهُ تَعَالَى {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ} فَقَدْ أَعْظَمَ الْفُرْيَةَ وَلَكِنَّهُ رَأَى جِبْرِيلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَى وَمَرَّةً فِي جِيَادٍ لَهُ سِتُّ مِائَةِ جَنَاحٍ قَدْ سَدَّ الْأَفُقُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ وَحَدِيثُ دَاوُدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِيدٍ

Narrated to us [Ibnu Abi Umar] has told us [Sufyan] from [Mujalid] from [Ash Sya'bi] said: Ibn Abbas met Ka'ab at Arafat then asked about something then he recited takbir until the mountain answered him. Ibn Abbas said: Indeed, we are the children of Hashim. Ka'ab said: Indeed, Allah divided the opportunity to see Him and talk to Him between Muhammad and Moses. Allah spoke to Moses twice and Muhammad saw him twice. [Masruq] said: Then I visited [Aisyah's] residence, I asked: Has Muhammad seen his Rabb? Aisyah replied: You are talking about something that makes the hairs on my spine tingle. I said: Calm down. After that I read: "Indeed he has seen some of the greatest signs (power) of Rabb." (An Najm: 18) Aisyah asked: Where are you? It's just Gabriel. Whoever tells you that Muhammad saw his Lord or hid something that was commanded or knew five (things) that Allah Ta'ala said: "Indeed, Allah, only with Him alone is the knowledge of the Hour; and He sends down the rain," (Luqman: 34) means he is lying big, he only saw Gabriel, he only saw his (true) form twice, once when he was in Sidratul Muntaha and again when he was in Jiyad (a place in the lower part of Makkah, ed.) he had six hundred wings that covered the horizon. Abu Isa said: [Dawud bin Abu Hind] narrated from [Ash Sya'bi] from [Masruq] from [Aisha] from the Prophet peace be upon him like this hadith and the hadith of Dawud is shorter than the hadith of Mujalid.

IBNU ABBAS'S VIEWS ON SEEING GOD

Hadith Imam Tirmidzi Number 3201

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ وَبْنُ نُبَهَانَ بْنِ صَفْوَانَ الْبَصْرِيُّ الثَّقَفِيُّ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ حَدَّثَنَا سَلَمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ رَأَى مُحَمَّدٌ رَبَّهُ قُلْتُ أَلَيْسَ اللَّهُ يَقُولُ {لَا

تُذَرِّكُهُ الْأَبْصَارُ وَهُوَ يُذَرِّكُ الْأَبْصَارَ قَالَ وَيُحْكُ ذَاكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ وَقَالَ أَرِيَهُ مَرَّتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad 'Amr bin Nabhan bin Shafwan Al Bashri Ats Tsaqafi], narrated to us [Yahya bin Katsir Al 'Anbari Abu Ghassan], narrated to us [Salm bin Ja'far] from [Al Hakam bin Aban] from [Ikrimah] from [Ibnu Abbas], he said: Muhammad has seen his Lord. I said: Has not Allah said Vision perceives Him not, but He perceives all vision and He is the Subtle, the Acquainted." (QS. Al-An'am 103), Hush you, the meaning of the verse is if Allah manifests Himself with His light which is His light. He said: and he (Muhammad) was given opportunity to see Allah twice. Abu Isa said: this hadith is hasan gharib from this side."

THE PROPHET'S MEETING WITH JIBRIL AT SIDRATUL MUNTAHA Hadith Imam Tirmidzi Number 3202

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلَ اللَّهِ {وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى} {فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى} {فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} قَالَ ابْنُ عَبَّاسٍ قَدْ رَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi], narrated to us [my father], narrated to us [Muhammad bin 'Amr] from [Abu Salamah] from [Ibnu Abbas] regarding Allah's statement: And he had certainly seen him in another descent, At the Lote Tree of the Utmost Boundary" (QS. An-Najm 13-14) "So he revealed to His Servant what he revealed." (QS. An-Najm 10) "Then he approached and descended, And was at a distance of two bow lengths or nearer." (QS. An-Najm 9), Ibnu Abbas said: The Prophet, peace and blessings be upon him, has seen Him. Abu Isa said: this hadith is hasan."

THE PROPHET'S VISION OF GOD THROUGH HIS HEART Hadith Imam Tirmidzi Number 3203

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ أَبِي رِزْمَةَ وَأَبُو نَعِيمٍ عَنْ إِسْرَائِيلَ عَنْ سَمَّاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ {مَا كَذَبَ الْفُؤَادُ مَا رَأَى} قَالَ رَأَاهُ بِقَلْبِهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] and [Ibnu Abu Rizmah] and [Abu Nu'aim] from [Israil] from [Simak] from [Ikrimah] from [Ibnu Abbas], he commented on the verse: The heart did not lie about what it saw." (QS. An-Najm 11), He said: he saw Him with his heart. Abu Isa said: hasan hadith."

Hadith Corroboration
Imam Ahmad : 1855
Imam Muslim : 257

HADITH CONCERNING JIMA' AND KAFARAH PUNISHMENT

Hadith Imam Tirmidzi Number 3204

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيِّ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ لِأَبِي ذَرٍّ لَوْ أَدْرَكْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَسَأَلْتُهُ فَقَالَ عَمَّا كُنْتُ تَسْأَلُهُ قُلْتُ أَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَ قَدْ سَأَلْتُهُ فَقَالَ نُورٌ أَنَّى أَرَاهُ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] and [Yazid bin Harun] from [Yazid bin Ibrahim At Tustari] from [Qatadah] from [Abdullah bin Syaqiq], he said: I said to [Abu Dzar] if I met the Prophet, peace and blessings be upon him, I would certainly ask him. He said: about what would you ask? I said: I would ask him: did Muhammad see his Lord? He said: indeed I have asked him and he said: It is only light, how could I see Him? Abu Isa said: this hadith is hasan.

Hadith Corroboration
Imam Ahmad : 20522, 20547
Imam Muslim : 261

APPEARANCE OF JIBRIL WITH JEWELRY FROM THE TAPESTRY

Hadith Imam Tirmidzi Number 3205

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى وَابْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ {مَا كَذَبَ الْفُؤَادُ مَا رَأَى} قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abdu bin Humaid], narrated to us ['Ubaidullah bin Musa] and [Ibnu Abu Rizmah] from [Israil] from [Abu Ishaq] from [Abdur Rahman bin Yazid] from [Abdullah], regarding the verse: The heart did not lie about what it saw." (QS. An-Najm 11), He said: The Messenger of Allah, peace and blessings be upon him, saw Jibril wearing ornaments of carpet that filled between heaven and earth. Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 3553
Imam Bukhari : 2995, 4477

GOD'S FORGIVENESS FOR SMALL SINS

Hadith Imam Tirmidzi Number 3206

حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ الْبَصْرِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكْرِيَّا بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ {الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ} قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَغْفِرَ

اللَّهُمَّ تَغْفِرْ جَمَّاءُ أَيُّ عَبْدٍ لَكَ لَا أَلَمَّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكْرِيَّا بْنِ إِسْحَاقَ

Narrated to us [Ahmad bin Utsman Al Bashri], narrated to us [Abu 'Ashim] from [Zakariya bin Ishaq] from ['Amr bin Dinar] from ['Atho`] from [Ibnu Abbas] regarding the verse: (Namely) those who avoid major sins and immoralities except the small faults." (QS. An-Najm 32), He said: The Prophet, peace and blessings be upon him, said: "O Allah, if You forgive then You forgive much, who is the servant who never commits small sins?" Abu Isa said: this hadith is hasan sahih gharib, we know it only from the hadith of Zakariya bin Ishaq."

Hadith Corroboration
Imam Ahmad : 24745

MIRACLE OF THE SPLITTING OF THE MOON

Hadith Imam Tirmidzi Number 3207

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى فَأَنْشَقَّ الْقَمَرُ فَلَقْتَيْنِ فَلَقَةً مِنْ وَرَاءِ الْجَبَلِ وَفَلَقَةً دُونَهُ فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدُوا يَعْنِي { اقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ } قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], informed us [Ali bin Mushir] from [Al A'masy] from [Ibrahim] from [Abu Ma'mar] from [Ibnu Mas'ud radliallahu 'anhu], he said: when we were with the Messenger of Allah, peace and blessings be upon him, in Mina, then the moon split into two parts, one part behind the mountain and one part in front of the mountain. Then the Messenger of Allah, peace and blessings be upon him, said to us: Bear witness! namely the Hour has drawn near and the moon has split. (QS. Al-Qamar 1), Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Muslim : 5011

THE QURAISH'S REJECTION OF THE MIRACLE OF THE SPLITTING OF THE MOON

Hadith Imam Tirmidzi Number 3208

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً فَأَنْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَتَزَلَّتْ { اقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ } إِلَى قَوْلِهِ سِحْرٌ مُسْتَمِرٌّ يَقُولُ ذَاهِبْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] from [Ma'mar] from [Qatadah] from [Anas], he said: the people of Makkah asked for a sign from the Prophet, peace and blessings be upon him, then the moon split in Makkah twice. Then the verse descended: The Hour has come near, and the moon has split. And if they see a sign, they turn away and say: 'Passing magic.'" (QS. Al-Qamar 1-2)."

TESTIMONY OF THE SPLITTING OF THE MOON IN THE TIME OF THE PROPHET

Hadith Imam Tirmidzi Number 3209

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ لَا نَشَقُّ الْقَمَرَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدُ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ibnu Abu Najih] from [Mujahid] from [Abu Ma'mar] from [Ibnu Mas'ud], he said: the moon split in the time of the Messenger of Allah, peace and blessings be upon him, then the Prophet, peace and blessings be upon him, said to us: Bear witness."

Hadith Corroboration

Imam Ahmad : 3402, 3729, 13409, 13410, 13448, 16150, 25693

Imam Bukhari : 3364, 3580, 3581, 3582, 4486, 4487, 4488, 4490

Imam Muslim : 5010, 5012, 5015

Imam Tirmidzi : 3210, 3211

THE PROPHET'S COMMAND TO WITNESS THE SPLITTING OF THE MOON

Hadith Imam Tirmidzi Number 3210

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ لَا تَنْفَلِقَ الْقَمَرَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدُ وَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] from [Syu'bah] from [Al A'masy] from [Mujahid] from [Ibnu Umar], he said: the moon split in the time of the Messenger of Allah, peace and blessings be upon him, then he said: Bear witness." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3402, 3729, 13409, 13410, 13448, 16150

Imam Bukhari : 3364, 4486

Imam Muslim : 5010, 5012

THE REACTION OF THE INFIDELS TO THE MIRACLE OF THE SPLITTING OF THE MOON

Hadith Imam Tirmidzi Number 3211

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ لَأَنْشَقَّ الْقَمَرُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَارَ فِرْقَتَيْنِ عَلَى هَذَا الْجَبَلِ وَعَلَى هَذَا الْجَبَلِ فَقَالُوا سَحَرَنَا مُحَمَّدٌ فَقَالَ بَعْضُهُمْ لَئِنْ كَانَ سَحَرَنَا فَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ قَالَ أَبُو عِيسَى وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ جُبَيْرِ بْنِ مُطْعِمٍ نَحْوَهُ

Narrated to us [Abdu bin Humaid], narrated to us [Muhammad bin Katsir], narrated to us [Sulaiman bin Katsir] from [Hushain] from [Muhammad bin Jubair bin Muth'im] from [his father], he said: the moon split in the time of the Prophet, peace and blessings be upon him, until it became two parts above this mountain. Then the disbelievers said: Muhammad has bewitched us. Then some of them said: Even if he bewitched us but he cannot bewitch all mankind. Abu Isa said: some scholars narrated this hadith from [Hushain] from [Jubair bin Muhammad bin Jubair bin Muth'im] from [his father] from [his grandfather namely Jubair bin Muth'im] like that.

Hadith Corroboration

Imam Ahmad : 3402, 3729, 13409, 13410, 13448, 16150

Imam Bukhari : 3364, 3582, 4486, 4488, 4490

Imam Muslim : 5010

VERSES ABOUT DESTINY AND THE KURAYSH DEBATE

Hadith Imam Tirmidzi Number 3212

حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو بَكْرِ بَنْدَارٌ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ عَنْ أَبِي هُرَيْرَةَ قَالِجَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَدَرِ فَتَنَزَّلَتْ } يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ { قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib] and [Abu Bakr Bundar], they said: narrated to us [Waki'] from [Sufyan] from [Ziyad bin Isma'il] from [Muhammad bin 'Abbad bin Ja'far Al Makhzumi] from [Abu Hurairah], he said: the polytheist Quraisy came debating with the Prophet, peace and blessings be upon him, about predestination, then the verse descended: (Remember) the day they are dragged into the Fire on their faces. (It is said to them): Taste the touch of Hellfire!" Indeed, We have created everything according to a measure. (QS. Al-Qamar 48-49). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 9359

JIN'S RESPONSE TO THE READING OF THE AR-RAHMAN LETTER Hadith Imam Tirmidzi Number 3213

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ السَّعْدِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَتْ رَجَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ {فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ} قَالُوا لَا بِشَيْءٍ مِنْ نِعْمِكَ رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ قَالَ ابْنُ حَنْبَلٍ كَانَ زُهَيْرُ بْنُ مُحَمَّدٍ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ الَّذِي يُرَوَّى عَنْهُ بِالْعِرَاقِ كَأَنَّهُ رَجُلٌ آخَرُ قَلَّبُوا اسْمَهُ يَعْنِي لِمَا يَرَوْنَهُ عَنْهُ مِنَ الْمَنَاقِيرِ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ الْبُخَارِيَّ يَقُولُ أَهْلُ الشَّامِ يَرَوْنَهُ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ مَنَاقِيرَ وَأَهْلُ الْعِرَاقِ يَرَوْنَهُ عَنْهُ أَحَادِيثَ مُقَارِبَةً

Narrated to us [Abdur Rahman bin Waqid Abu Muslim As Sa'di], narrated to us [Al Walid bin Muslim] from [Zuhair bin Muhammad] from [Muhammad bin Al Munkadir] from [Jabir radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, came out to his companions and recited to them Surah Ar-Rahman from beginning to end, then they were silent. Then he said: indeed I recited it to the jinn on the night of the jinn and their response was better than yours. Every time I recited His statement: Then which of the favors of your Lord will you deny?" (QS. Ar-Rahman 16 and so on), They said: "laa, bisyai'in min ni'amika robbanaa nukadzdzibu falakal hamdu." No, we do not deny any of Your favors, our Lord. Praise be to You. Abu Isa said: this hadith is gharib, we know it only from the hadith of Al Walid bin Muslim from Zuhair bin Muhammad. Ibnu Hanbal said: it seems Zuhair bin Muhammad who is in Sham is not Zuhair who is the source of hadith narration in Iraq, it seems he is another person. They reversed his name because they narrated munkar hadiths from him. And I heard Muhammad bin Isma'il Al Bukhari say: the people of Sham narrated from Zuhair bin Muhammad munkar hadiths while the people of Iraq narrated from him sahih hadiths."

THE SPECIALITY OF HEAVEN AND PLEASURE THAT HAS NEVER BEEN SEEN Hadith Imam Tirmidzi Number 3214

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو قَالَ حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ أَعَدَدْتُ لِعِبَادِي

الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقرءوا إِن شِئْتُمْ} فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} وَفِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَاقرءوا إِن شِئْتُمْ} وَظِلٌّ مَمْدُودٌ} وَمَوْضِعٌ سَوِيٌّ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَاقرءوا إِن شِئْتُمْ} فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Bismillahirrahmanirrahim. Narrated to us [Abu Kuraib], narrated to us ['Abdah bin Sulaiman] and [Abdur Rahim bin Sulaiman] from [Muhammad bin 'Amr], he said: narrated to us [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Allah said: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and has not occurred to the heart of man.' If you wish, recite: 'No soul knows what is kept hidden for them of comfort for eyes as reward for what they used to do.' (QS. As-Sajdah 17), In Paradise there is a tree under whose shade a rider travels for a hundred years without crossing it. If you wish, recite: 'And extended shade' (QS. Al-Waqi'ah 30), And the place of a whip in Paradise is better than the world and what is in it. If you wish, recite: 'Whoever is averted from the Fire and admitted to Paradise has attained [success]. And what is the life of this world except the enjoyment of delusion.' (QS. Ali 'Imran 185), Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7796, 9274, 9636, 10020, 10172, 21760

Imam Bukhari : 3005, 4406, 4407, 6944

Imam Muslim : 5050, 5051, 5052, 5053

Imam Tirmidzi : 3121, 3214

Imam Ibnu Majah : 4319

Imam Darimi : 2707

THE VERY LARGE TREE OF HEAVEN

Hadith Imam Tirmidzi Number 3215

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَإِنْ شِئْتُمْ فَاقْرءوا} وَظِلٌّ مَمْدُودٌ وَمَاءٌ مَسْكُوبٌ { قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] from [Ma'mar] from [Qatadah] from [Anas] that the Prophet, peace and blessings be upon him, said: Indeed in Paradise there is a tree if a rider travels under its shade for a hundred years he cannot cross it. If you wish, recite: 'And extended shade and pouring water' (QS. Al-Waqi'ah 30-31). Abu Isa said: this is hasan sahih hadith, and in the chapter from Abu Sa'id."

Hadith Corroboration

Imam Ahmad : 7185, 8875, 9049, 9456, 9492, 9571, 9685, 9869, 11627, 11941, 12112, 12216, 12461, 12679, 12975

Imam Bukhari : 3012, 3013, 4502

Imam Muslim : 5054, 5055, 5056

Imam Tirmidzi : 2446, 2447, 2464, 3215

Imam Ibnu Majah : 4326

Imam Darimi : 2716, 2717

VERY HIGH HEAVENLY MATTRESSES

Hadith Imam Tirmidzi Number 3216

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {وَفُرُشٍ مَرْفُوعَةٍ} قَالَ ارْتِفَاعُهَا كَمَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُ مِائَةٍ عَامٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
رِشْدِينٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مَعْنَى هَذَا الْحَدِيثِ وَارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ ارْتِفَاعُ الْفُرُشِ
الْمَرْفُوعَةِ فِي الدَّرَجَاتِ وَالْدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

Narrated to us [Abu Kuraib], narrated to us [Risidin bin Sa'd] from ['Amr bin Al Harits] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id Al Khudri radliallahu 'anhu] from the Prophet, peace and blessings be upon him, regarding His statement: And raised couches." (QS. Al-Waqi'ah 34), He said: "Their height is like between heaven and earth, and the journey between them is five hundred years." Abu Isa said: this hadith is gharib, we know it only from the hadith of Risidin. And some scholars said: the meaning of this hadith is their height is like the distance between heaven and earth. He said: "The height of the raised couches in several levels and the distance between every two levels is like between heaven and earth."

Hadith Corroboration
Imam Ahmad : 11294
Imam Tirmidzi : 2463, 3216

THE MEANING OF THE VERSE ABOUT REPLACING FORTUNE WITH LYING TO GOD

Hadith Imam Tirmidzi Number 3217

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ} قَالَ شُكْرُكُمْ
تَقُولُونَ مُطَرَّنًا بِنَوْءٍ كَذَا وَكَذَا وَبِنَجْمٍ كَذَا وَكَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ
مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ
نَحْوَهُ وَلَمْ يَرْفَعَهُ

Narrated to us [Ahmad bin Mani'], narrated to us [Al Husain bin Muhammad], narrated to us [Israil] from [Abdul A'la] from [Abu Abdur Rahman] from [Ali radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said regarding the verse: And you make your provision that you deny." (QS. Al-Waqi'ah 82), He said, the meaning of the verse: "Your gratitude by saying: we were given rain because of this star and that." Abu Isa said: this hadith is hasan gharib sahih, we know it as marfu' only from the hadith of Israil. And

the hadith is narrated by [Sufyan Ats Tsauri] from [Abdul A'la] from [Abu Abdur Rahman As Sulami] from [Ali] like that and he did not marfu' it."

THE DIFFERENCE BETWEEN WOMEN IN THE WORLD AND IN HEAVEN

Hadith Imam Tirmidzi Number 3218

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ الْمُرُوزِيُّ حَدَّثَنَا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ يَزِيدَ بْنِ أَبَانَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً } قَالَ إِنَّ مِنَ الْمُنْشَأَاتِ اللَّائِي كُنَّ فِي الدُّنْيَا عَجَائِزَ عُمَشًا رُمَصًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ وَمُوسَى بْنُ أَبَانَ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ

Narrated to us [Abu 'Ammar Al Husain bin Huraits Al Khuza'i], narrated to us [Waki'] from [Musa bin 'Ubaidah] from [Yazid bin Aban] from [Anas radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said regarding His statement: Indeed, We have produced them in a [new] creation." (QS. Al-Waqi'ah 35), He said: "Indeed the women created in the world become old women whose eyes often discharge and dirty." Abu Isa said: this hadith is gharib. We know it as marfu' only from the hadith of Musa bin 'Ubaidah, while Musa bin 'Ubaidah and Yazid bin Aban Ar Raqasyi are two weakened in hadith."

LETTERS THAT MADE THE RASULULLAH GRAY

Hadith Imam Tirmidzi Number 3219

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ عَنْ أَبِي إِسْحَقَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا رَسُولُ اللَّهِ قَدْ شَبْتُ قَالَ شَبَّبْتَنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى عَلِيُّ بْنُ صَالِحٍ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا وَرَوَى عَنْ أَبِي إِسْحَقَ عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مُرْسَلًا وَرَوَى أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَقَ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَقَ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ حَدَّثَنَا بِذَلِكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ

Narrated to us [Abu Kuraib], narrated to us [Mu'awiyah bin Hisyam] from [Syaiban] from [Abu Ishaq] from [Ikrimah] from [Ibnu Abbas], he said: Abu Bakr radliallahu 'anhu said: O Messenger of Allah, I have grayed. He said: I have been grayed by Surah Hud, Al-Waqi'ah, Al-Mursalat, 'Amma yatasaa aluun, and Idzasysyamsu kuwwirat." Abu Isa said: this hadith is hasan gharib, we know it from the hadith of Ibnu Abbas only from this side. And [Ali bin

Shalih] narrated this hadith from [Abu Ishaq] from [Abu Juhaifah] like this. And narrated from [Abu Ishaq] from [Abu Maisarah] some of this hadith mursal. And [Abu Bakr bin 'Ayyasy] narrated from [Abu Ishaq] from [Ikrimah] from the Prophet, peace and blessings be upon him, like the hadith of Syaiban from Abu Ishaq and he did not mention in it from Ibnu Abbas narrated that to us [Hasyim bin Al Walid Al Harawi], narrated to us [Abu Bakr 'Ayyasy]."

THE GREATNESS OF THE CREATION OF THE SEVEN LAYERS OF THE HEAVEN AND EARTH

Hadith Imam Tirmidzi Number 3220

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ بْنُ وَاحِدٍ الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ قَالَ حَدَّثَ الْحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا هَذَا فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هَذَا الْعَنَانُ هَذِهِ رَوَايَا الْأَرْضِ يَسُوقُهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ قَالَ هَلْ تَدْرُونَ مَا فَوْقَكُمْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا الرَّقِيعُ سَقْفٌ مَحْضُوطٌ وَمَوْجٌ مَكْفُوفٌ ثُمَّ قَالَ هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ فَوْقَ ذَلِكَ سَمَاءَيْنِ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ مَا بَيْنَ كُلِّ سَمَاءَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ فَوْقَ ذَلِكَ الْعَرْشُ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدٌ مَا بَيْنَ السَّمَاءَيْنِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ حَتَّى عَدَّ سَبْعَ أَرْضَيْنِ بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ ثُمَّ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ رَجُلًا يَجْبِلُ إِلَى الْأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ ثُمَّ قَرَأَ {هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَيُرْوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عَبْدِ اللَّهِ وَوَعْلَى بْنِ زَيْدٍ قَالُوا لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ وَفَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالُوا إِنَّمَا هَبَطَ عَلَى عِلْمِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ وَعِلْمُ اللَّهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ

Narrated to us [Abdu bin Humaid] and others not just one while the meaning is one, they said: narrated to us [Yunus bin Muhammad], narrated to us [Syaiban bin Abdur Rahman] from [Qatadah], he said: narrated [Al Hasan] from [Abu Hurairah], he said: when the Prophet of Allah, peace and blessings be upon him, was sitting with his companions, suddenly a cloud came to them. Then the Prophet, peace and blessings be upon him, said:

أَعْتَقَ رَقَبَةً قَالَ فَضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدِي فَقُلْتُ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَمْلِكُ غَيْرَهَا قَالَ صُمْ شَهْرَيْنِ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصَّيَامِ قَالَ فَأَطْعِمُ سِتِّينَ مِسْكِينًا قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بَتْنَا لَيْلَتَنَا هَذِهِ وَحَشَى مَا لَنَا عَشَاءً قَالَ اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمْ عَنْكَ مِنْهَا وَسَقَا سِتِّينَ مِسْكِينًا ثُمَّ اسْتَعِنَ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ قَالَ فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ وَجَدْتُ عِنْدَكُمْ الضَّيْقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّعَةَ وَالْبَرَكَهَ أَمَرَنِي بِصَدَقَتِكُمْ فَأَدْفَعُوهَا إِلَيَّ فَدَفَعُوهَا إِلَيَّ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ مُحَمَّدٌ سُلَيْمَانُ بْنُ يُسَارٍ لَمْ يَسْمَعْ عِنْدِي مِنْ سَلَمَةَ بْنِ صَخْرِ قَالَ وَيُقَالُ سَلَمَةُ بْنُ صَخْرِ وَيُقَالُ سَلْمَانُ بْنُ صَخْرِ وَفِي الْبَابِ عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ وَهِيَ امْرَأَةُ أَوْسِ بْنِ الصَّامِتِ

Narrated to us [Abdu bin Humaid] and [Al Hasan bin Ali Al Hulwani] the meaning is one. They said: narrated to us [Yazid bin Harun], narrated to us [Muhammad bin Ishaq] from [Muhammad bin 'Amr bin 'Atho`] from [Sulaiman bin Yasar] from [Salamah bin Shakhr Al Anshari], he said: I was a man given ability for intercourse not given to others. Then when the month of Ramadan entered, I zhihar my wife until Ramadan ended so I would not approach her at night. Then I did that consecutively until I found the day while I could not leave. Then when she served me one night suddenly something of her was uncovered, then I approached her. Then in the morning I went to my people and informed them my news. I said: Come with me to the Messenger of Allah, peace and blessings be upon him, until I inform him my matter. Then they said: No, by Allah, we will not do it. We fear the Qur'an will descend about us or the Messenger of Allah, peace and blessings be upon him, will speak about us whose disgrace remains on us. But go you and do as you wish. Then I went out and came to the Messenger of Allah and informed about my news. Then he said: Did you do it?" I said: I did it. He said: "Did you do it?" I said: I did it. He said: "Did you do it?" I said: I did it. Here I am, so establish Allah's punishment on me, indeed I will be patient for it. He said: "Free a slave!" Salamah bin Shakhr said: then I struck the surface of my neck with my hand. Then I said: "No, by the One who sent you with goodness, I have nothing except that alone." He said: "Fast two months!" I said: O Messenger of Allah, Is not what befell me except what happened during fasting? He said: "Feed sixty poor!" I said: By the One who sent you with truth, indeed we spent the night without food. He said: "Then go to the guardian of Sadaqah Bani Zuraiq, tell him to give you and feed sixty poor one wasaq of dates, then use the rest to help yourself and your family." Salamah bin Shakhr said: then I returned to my people and said: I found constriction and bad comments on your side, on the contrary I found on the side of the Messenger of Allah, peace and blessings be upon him, ease and blessing. He ordered that I be given your sadaqah, so hand over that sadaqah to me. Then they handed it over to me. Abu Isa said: this hadith is hasan. Muhammad said: Sulaiman bin Yasar in my opinion did not hear from Salamah bin Shakhr. He said: some say: he is Salamah bin Shakhr some say: Salman bin Shakhr. And in the chapter from Khaulah bint Tsa'labah, she is the wife of Aus bin Ash Shamit."

THE COMMAND TO GIVE CHARITY BEFORE TALKING TO THE PROPHET

Hadith Imam Tirmidzi Number 3222

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشَجَعِيُّ عَنِ الثَّوْرِيِّ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ
الثَّقَفِيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ عَلِيِّ بْنِ عَلْقَمَةَ الْأَنْمَارِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَمَا نَزَلَتْ { يَا أَيُّهَا الَّذِينَ
آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ } قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَى دِينَارًا
قُلْتُ لَا يُطِيقُونَهُ قَالَ فَانْصُفْ دِينَارٍ قُلْتُ لَا يُطِيقُونَهُ قَالَ فَكَمْ قُلْتُ شَعِيرَةً قَالَ إِنَّكَ لَزَهِيدٌ قَالَ فَنَزَلَتْ {
أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ } الْآيَةَ قَالَ فِي حَقَّقَ اللَّهُ عَنْ هَذِهِ الْأَمَّةِ قَالَ هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَمَعْنَى قَوْلِهِ شَعِيرَةً يَعْنِي وَزْنَ شَعِيرَةٍ مِنْ ذَهَبٍ وَأَبُو الْجَعْدِ اسْمُهُ رَافِعٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Yahya bin Adam], narrated to us ['Ubaidullah Al Asyja'i] from [Ats Tsauri] from [Utsman bin Al Mughirah Ats Tsaqafi] from [Salim bin Abu Al Ja'd] from [Ali bin 'Alqamah Al Anmari] from [Ali bin Abu Thalib], he said: when the verse descended: O you who have believed, when you [wish to] privately converse with the Messenger, present before your private conversation a charity." (QS. Al-Mujadilah 12), The Prophet, peace and blessings be upon him, said: "What is your opinion with one dinar?" I said: they will not be able. He said: "Half dinar?" I said: they will not be able. He said: "How much?" I said: the weight of one wheat grain. He said: "Indeed you are one who makes light." Ali said: then the verse descended: "Have you feared to present before your private conversation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger and Allah is Acquainted with what you do." (QS. Al-Mujadilah 13), Ali said: because of me Allah gave ease to this ummah. Abu Isa said: this hadith is hasan gharib, indeed we know it from this side. And the meaning of his statement: sya'irah namely the weight of one wheat grain of gold. Abu Al Ja'd's name is Rafi'."

RESPONSE TO JEWISH GREETINGS

Hadith Imam Tirmidzi Number 3223

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ عَنْ شَيْبَانَ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا أَتَى عَلَى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَقَالَ السَّامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ الْقَوْمُ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ
تَدْرُونَ مَا قَالَ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ سَلَّمَ يَا نَبِيَّ اللَّهِ قَالَ لَا وَلَكِنَّهُ قَالَ كَذَا وَكَذَا رُدُّوهُ عَلَيَّ فَرَدُّوهُ قَالَ
قُلْتُ السَّامُ عَلَيْكُمْ قَالَ نَعَمْ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ
الْكِتَابِ فَقُولُوا عَلَيْكَ مَا قُلْتُ قَالَ { وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us [Yunus] from [Syaiban] from [Qatadah], narrated to us [Anas bin Malik] that a Jew came to the Prophet, peace and blessings be upon him, and his companions then said: As Saamu 'alaikum. Then the people answered. Then the Prophet, peace and blessings be upon him, asked: Do you know what he said this?" They said: Allah and His Messenger know best O Prophet of Allah. He said: "No, but he said such and such, please seize the Jew for me." Then they seized the Jew and dragged him before the Messenger of Allah, peace and blessings be upon him. He interrogated him by asking: "Did you say: As Saamu 'alaikum?" (death upon you)? He said: yes. The Prophet, peace and blessings be upon him, said at that time: "When one of the people of the Book greets you then say: 'alaika maa qulta." (upon you what you said) He recited the verse: "And when they come to you, they greet you with that with which Allah does not greet you." (QS. Al-Mujadilah 8), Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 4183

ERADICATION OF BANI AN NAZHIR DATE PALM TREES

Hadith Imam Tirmidzi Number 3224

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ فَأَنْزَلَ اللَّهُ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Nafi'] from [Ibnu Umar radliallahu 'anhuma], he said: The Messenger of Allah, peace and blessings be upon him, burned the date palms of Bani An Nazhir, and cut them and the palm was in Al Buwairah. Then Allah sent down the verse: Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient." (QS. Al-Hasyr 5), Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 4304, 4890, 5325
Imam Bukhari : 2158, 2798, 3727, 4505
Imam Muslim : 3284, 3286
Imam Abu Dawud : 2248
Imam Ibnu Majah : 2834, 2835
Imam Darimi : 2351

RECOVERY OF VERSES CONCERNING FELLING OF DATE PRIME

Hadith Imam Tirmidzi Number 3225

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى

أُصُولُهَا { قَالَ اللَّيْنَةُ التَّخْلَةُ وَلِيُخْزِيَ الْفَاسِقِينَ قَالَ اسْتَنْزَلُوهُمْ مِنْ حُصُونِهِمْ قَالَ وَأَمَرُوا بِقَطْعِ التَّخْلِ فَحَكَ فِي صُدُورِهِمْ فَقَالَ الْمُسْلِمُونَ قَدْ قَطَعْنَا بَعْضًا وَتَرَكْنَا بَعْضًا فَلَنَسْأَلَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَنَا فِيهَا أَجْرٌ وَهَلْ عَلَيْنَا فِيهَا تَرْكُنَا مِنْ وَزْرِ فَأَنْزَلَ اللَّهُ تَعَالَى { مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ حَدَّثَنِي بِذَلِكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا هَارُونُ بْنُ مُعَاوِيَةَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا قَالَ أَبُو عِيسَى سَمِعَ مِنِّي مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ

Narrated to us [Al Hasan bin Muhammad Az Za'farani], narrated to us [Affan bin Muslim], narrated to us [Hafsh bin Ghiyats], narrated to us [Habib bin Abu 'Amrah] from [Sa'id bin Jubair] from [Ibnu Abbas] regarding the statement of Allah 'azza wajalla: Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient." (QS. Al-Hasyr 5), He said: The meaning of Allinah is date palms. And the meaning to disgrace the defiantly disobedient is "The companions brought them down from their fortresses." Ibnu Abbas said: and they were ordered to cut the date palms. Then they doubted, then the Muslims said: we have cut some and left some, indeed we will ask the Messenger of Allah, peace and blessings be upon him: do we get reward for what we cut? And do we get sin for what we left? Then Allah ta'ala sent down the verse: "Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient." (QS. Al-Hasyr 5), Abu Isa said: this hadith is hasan gharib, and some of them narrated this hadith from Hafsh bin Ghiyats from Habib bin Abu 'Amrah from Sa'id bin Jubair mursal, and did not mention in it from Ibnu Abbas. Narrated to me that [Abdullah bin Abdur Rahman], narrated to us [Harun bin Mu'awiyah] from [Hafsh bin Ghiyats] from [Habib bin Abu 'Amrah] from [Sa'id bin Jubair] from the Prophet, peace and blessings be upon him, mursal. Abu Isa said: Muhammad bin Isma'il mentioned from me."

Hadith Corroboration
Imam Ahmad : 5781, 5970

THE PRINCIPITY OF PRIORITIZING GUESTS FROM THE FAMILY

Hadith Imam Tirmidzi Number 3226

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكَيْعٌ عَنْ فَضِيلِ بْنِ غَزْوَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ ضَيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوْتُهُ وَقُوْتُ صَبْيَانِهِ فَقَالَ لِامْرَأَتِهِ نَوِّمِي الصَّبِيَّةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّي لِلضَّيْفِ مَا عِنْدَكَ فَزَلْتُ هَذِهِ الْآيَةَ { وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ } هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Waki'] from [Fudhail bin Ghazwan] from [Abu Hazim] from [Abu Hurairah] that a man from the Ansar had a guest stay overnight while he had no food except for his children's food. Then he said to his wife: put those children to

sleep, and extinguish the lamp and serve what you have to that guest. Then this verse descended: And they give preference over themselves even though they are in privation." (QS. Al-Hasyr 9), this hadith is hasan sahih."

THE STORY OF CAPTURING THE CARRIER OF SECRET LETTER TO THE POLYSTICS

Hadith Imam Tirmidzi Number 3227

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ هُوَ ابْنُ الْحَنْفِيَّةِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ فِيهَا ظِعِينََّةَ مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأَتُونِي بِهِ فَخَرَجْنَا تَتَعَادَى بِنَا حَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِينَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ فَقَالَتْ مَا مَعِيَ مِنْ كِتَابٍ فَقُلْنَا لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقَيْنَ الثِّيَابَ قَالَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا قَالَ فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا هَذَا يَا حَاطِبُ قَالَ لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ إِنَّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنْ نَسَبٍ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا بِالْكُفْرِ بَعْدَ الْإِسْلَامِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَدْ شَهِدَ بَدْرًا فَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ ااعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ قَالَ وَفِيهِ أَنْزَلْتُ هَذِهِ السُّورَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ} السُّورَةَ قَالَ عَمْرُو وَقَدْ رَأَيْتُ ابْنَ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ عُمَرَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ نَحْوَ هَذَا وَذَكَرُوا هَذَا الْحَرْفَ وَقَالُوا لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقَيْنَ الثِّيَابَ وَقَدْ رَوَى أَيْضًا عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ نَحْوَ هَذَا الْحَدِيثِ ذَكَرَ بَعْضُهُمْ فِيهِ فَقَالَ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُجَرِّدَنَّكَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from ['Amr bin Dinar] from [Al Hasan bin Muhammad namely Al Hanafiyyah] from ['Ubaidullah bin Abu Rafi'], he said: I heard [Ali bin Abu Thalib] say: The Messenger of Allah, peace and blessings be upon him, sent us namely me, Az Zubair, and Al Miqdad bin Al Aswad. He said: Go until you reach the place named Raudhah Khakh, because indeed there is a woman carrying a letter then take it from her and bring it to me." Then we departed and our horses ran fast until we reached Raudhah Khah, and indeed we found a woman, then we said: bring out that letter! Then the woman said: I am not carrying a letter. Then we said: indeed you will bring out that letter or

you remove your clothes! Ali said: then the woman brought out the letter from her braided hair (bun, coil). Ali said: then we seized that woman to the Messenger of Allah, peace and blessings be upon him, and indeed the letter was from Hathib bin Abu Balta'ah to the polytheists in Makkah, he informed them some of the affairs of the Prophet, peace and blessings be upon him. Then he said: "What is this O Hathib?" Hathib said: do not hasten to judge me O Messenger of Allah! Indeed formerly I was a man living among the Quraisy people and not from their descendants, while the people with you from the Muhajirin have relatives by which they protect their families and wealth in Makkah. And I want, since I have no lineage among them, to give a favor by which they can maintain my kinship relation, and I did that not because I disbelieve nor leave my religion nor because I am pleased with disbelief after the coming of Islam. Then the Prophet, peace and blessings be upon him, said: he is truthful. Then Umar bin Al Khathab radiallahu 'anhu said: let me cut off the neck of this hypocrite O Messenger of Allah! Then the Prophet, peace and blessings be upon him, said: "Indeed he has participated in the battle of Badr, do you know perhaps Allah has looked at the people of Badr and said: 'Do as you wish, indeed I have forgiven your sins'." Ali said: then this surah descended regarding Hathib bin Abu Balta'ah: "O you who have believed, do not take My enemies and your enemies as allies." (QS. Al-Mumtahanah 1), 'Amr said: to my knowledge, Ibnu Abu Rafi' was the secretary of Ali bin Abu Thalib. This hadith is hasan sahih, and in it from Umar and Jabir bin Abdullah, and not only one person narrated this hadith from Sufyan bin 'Uyainah like this. And they mention with this wording: indeed you will bring out that letter or you remove your clothes! And it has been narrated from [Abu Abdur Rahman As Sulami] from [Ali] like this hadith, some of them mention in it: indeed you bring out that letter or we will strip your clothes."

Hadith Corroboration

Imam Ahmad : 5611, 7599

Imam Bukhari : 3684, 4511

Imam Muslim : 4550

Imam Abu Dawud : 4035

THE EXCEPTION OF THE PROPHET'S HAND TOWARDS WOMEN

Hadith Imam Tirmidzi Number 3228

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُ إِلَّا بِالْأَيْتِ الَّتِي قَالَ اللَّهُ {إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ} الْآيَةَ قَالَ مَعْمَرٌ فَأَخْبَرَنِي ابْنُ طَاوُوسٍ عَنْ أَبِيهِ قَالَ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ إِلَّا امْرَأَةً يَمْلِكُهَا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] from [Ma'mar] from [Az Zuhri] from ['Urwah] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, did not test except with the verse that Allah has stated namely: When the believing women come to you pledging..." (QS. Al-Mumtahanah 12), [Ma'mar] said: informed me [Ibnu Thawus] from [his father], he said: The hand of the Messenger of Allah, peace and blessings be upon him, did not touch the hand of a woman except a woman whom he owned by contract (his wife). Abu Isa said: this hadith is hasan sahih."

DEATH WAIMENT AND PERMISSION TO REVENGE

Hadith Imam Tirmidzi Number 3229

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ سَمِعْتُ شَهْرَ بْنَ حَوْشِبٍ قَالَ حَدَّثَنَا أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ قَالَتْ قَالَتْ امْرَأَةٌ مِنَ النِّسْوَةِ مَا هَذَا الْمَعْرُوفُ الَّذِي لَا يَنْبَغِي لَنَا أَنْ نَعْصِيكَ فِيهِ قَالَ لَا تَنْحَن قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بَنِي فُلَانٍ قَدْ أَسْعَدُونِي عَلَى عَمِّي وَلَا بُدَّ لِي مِنْ قَضَائِهِمْ فَأَبَى عَلَيَّ فَأَتَيْتُهُ مَرَارًا فَأَذِنَ لِي فِي قَضَائِهِمْ فَلَمْ أَنْحَ بَعْدَ قَضَائِهِمْ وَلَا عَلَى غَيْرِهِ حَتَّى السَّاعَةِ وَلَمْ يَبْقَ مِنَ النِّسْوَةِ امْرَأَةٌ إِلَّا وَقَدْ نَاحَتْ غَيْرِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِيهِ عَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا قَالَ عَبْدُ بْنُ حُمَيْدٍ أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ السَّكَنِ

Narrated to us [Abdu bin Humaid], narrated to us [Abu Nu'aim], narrated to us [Yazid bin Abdullah Asy Syaibani], he said: I heard [Syahr bin Hausyab] say: narrated to us [Ummu Salamah Al Anshariyyah] said: a woman said to the Messenger of Allah: What is the virtue that is not permissible for us to disobey?" He said: "Do not wail." I said: "O Messenger of Allah, the Bani Fulan participated in wailing over the death of my uncle, and I must repay their kindness." Apparently the Messenger of Allah, peace and blessings be upon him, rejected my request, then I came to him several times, then he permitted me to repay them, and not to wail again after repaying them, nor over others than my uncle until now. No woman except me but she has wailed. Abu Isa said: this hadith is hasan gharib. And in it from Ummu 'Athiyyah radliallahu 'anha. 'Abdu bin Humaid said: Ummu Salamah Al Anshariyyah is Asma` bint Yazid bin As Sakan."

A TEST OF THE FAITH OF WOMEN WHO IMMIGRATE

Hadith Imam Tirmidzi Number 3230

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرِيَّابِيُّ حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ الْأَعْرَبِيِّ الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ أَبِي نَصْرٍ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ تَعَالَى { إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ } قَالَ كَانَتْ الْمَرْأَةُ إِذَا جَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتُسَلِّمَ حَلْفَهَا بِاللَّهِ مَا خَرَجْتُ مِنْ بَغْضِ زَوْجِي مَا خَرَجْتُ إِلَّا حُبًّا لِلَّهِ وَلِرَسُولِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Salamah bin Syu'aib], narrated to us [Muhammad bin Yusuf Al Firiyabi], narrated to us [Qais bin Ar Rabi'] from [Al Agharr bin Ash Shabbah] from [Khalifah bin Hushain] from [Abu Nashr] from [Ibnu Abbas] regarding Allah ta'ala's statement: When believing women come to you as emigrants, examine them." (QS. Al-Mumtahanah 10), He said: a woman when coming to the Prophet, peace and blessings be upon him, to enter Islam

he made her swear by Allah to say: I will not leave (home) only because of anger at my husband, I will not leave home except for the reason of loving Allah and His Messenger. Abu Isa said: this hadith is gharib."

PROHIBITION OF SAYING SOMETHING THAT IS NOT DONE

Hadith Imam Tirmidzi Number 3231

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالِقَعَدْنَا نَقْرُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَذَاكَرْنَا فَقُلْنَا لَوْ نَعْلَمُ أَيَّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعَمَلْنَاهُ فَأَنْزَلَ اللَّهُ تَعَالَى { سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ } قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو سَلَمَةَ فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ قَالَ يَحْيَى فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ قَالَ ابْنُ كَثِيرٍ فَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ قَالَ عَبْدُ اللَّهِ فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ قَالَ أَبُو عَيْسَى وَقَدْ خُولِفَ مُحَمَّدُ بْنُ كَثِيرٍ فِي إِسْنَادِ هَذَا الْحَدِيثِ عَنْ الْأَوْزَاعِيِّ وَرَوَى ابْنُ الْمُبَارَكِ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَوْ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَرَوَى الْوَلِيدُ بْنُ مُسْلِمٍ هَذَا الْحَدِيثَ عَنْ الْأَوْزَاعِيِّ نَحْوَ رَوَايَةِ مُحَمَّدِ بْنِ كَثِيرٍ

Narrated to us [Abdullah bin Abdur Rahman], informed us [Muhammad bin Katsir] from [Al Auza'i] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abdullah bin Salam], he said: we some companions of the Messenger of Allah, peace and blessings be upon him, then we conversed, we said: if only we knew which deed is most loved by Allah ta'ala surely we would do it. Then Allah ta'ala sent down the verse: Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do." (QS. As-Saff 1-2), Abdullah said: then the Messenger of Allah, peace and blessings be upon him, recited it to us. Abu Salamah said: then Ibnu Salam recited it to us. Yahya said: then Abu Salamah recited it to us. Ibnu Katsir said: then Al Auza'i recited it to us and Muhammad recited it to us. Abdullah said: then Ibnu Katsir recited it to us. Abu Isa said: Muhammad bin Katsir is disputed in the chain of this hadith from Al Auza'i. and [Ibnu Al Mubarak] narrated from [Al Auza'i] from [Yahya bin Abu Katsir] from [Hilal bin Abu Maimunah] from ['Atho` bin Yasar] from [Abdullah bin Salam] or from [Abu Salamah] from [Abdullah bin Salam]. And [Al Walid bin Muslim] narrated this hadith from [Al Auza'i] like the narration of Muhammad bin Katsir."

Hadith Corroboration
Imam Darimi : 2283

SALMAN AL-FARISI AND FAITH IN THE STARS

Hadith Imam Tirmidzi Number 3232

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ عَنْ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمُهُ قَالَ وَسَلْمَانُ الْفَارِسِيُّ فِينَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَلْمَانَ يَدَهُ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاولَهُ رِجَالٌ مِنْ هَؤُلَاءِ ثَوْرُ بْنُ زَيْدٍ مَدَنِيٌّ وَثَوْرُ بْنُ يَزِيدَ شَامِيٌّ وَأَبُو الْعَيْثِ اسْمُهُ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ مَدَنِيٌّ ثِقَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ ضَعْفُهُ يَحْيَى بْنُ مَعِينٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Ali bin Hujr], informed us [Abdullah bin Ja'far], narrated to me [Tsaar bin Zaid Ad Dili] from [Abu Al Ghaits] from [Abu Hurairah], he said: we were beside the Messenger of Allah, peace and blessings be upon him, when Surah Al-Jumu'ah was sent down, then he recited it. When he reached the word: And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise." (QS. Al-Jumu'ah 3), A man said: O Messenger of Allah, who are those who have not joined us? Then he did not answer while Salman Al Farisi was with us. Abu Hurairah said: then the Messenger of Allah, peace and blessings be upon him, placed his hand on Salman and said: "By the One in Whose hand is my soul, if faith were in the cluster of stars, surely men would take it. Among them is Tsaar bin Zaid Madani, and Tsaar bin Yazid Syami, Abu Al Ghaits's name is Salim former slave of Abdullah bin Muthi' Madani, he is thiqah." Abu Isa said: this hadith is gharib, and Abdullah bin Ja'far is the father of Ali bin Al Madini, he was weakened by Yahya bin Ma'in. And this hadith has been narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, from other than this side."

Hadith Corroboration
Imam Tirmidzi : 3868

THE STORY OF LEAVING THE FRIDAY SERMON BECAUSE OF A TRADING GROUP

Hadith Imam Tirmidzi Number 3233

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَبَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِينَةِ فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا اثْنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَنَزَلَتْ الْآيَةُ {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا} قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], informed us [Hushain] from [Abu Sufyan] from [Jabir], he said: when the Prophet, peace and blessings be upon him, gave khutbah on Friday standing, suddenly a caravan of camels from Madinah carrying goods came, then the companions hurried to meet it until none remained except twelve people, among them Abu Bakr and Umar. And the verse descended: And when they see trade or diversion, they disperse to it and leave you standing." (QS. Al-Jumu'ah 11), Abu Isa said: this hadith is hasan sahih. Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], informed us [Hushain] from [Salim bin Abu Al Ja'd] from [Jabir] from the Prophet, peace and blessings be upon him, like that. Abu Isa said: this is hasan sahih hadith."

Hadith Corroboration

Imam Ahmad : 13836, 19952, 20055, 20143

Imam Bukhari : 884, 1917, 1922, 4519

Imam Muslim : 1428, 1429, 1430, 1431

Imam Tirmidzi : 3233

ENLIGHTENMENT ON ABDULLAH BIN UBAY'S CLAIMS

Hadith Imam Tirmidzi Number 3234

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي ابْنِ سَلُولٍ يَقُولُ لِأَصْحَابِهِ { لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا } وَلَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ { فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَدَّقَهُ فَأَصَابَنِي شَيْءٌ لَمْ يُصِْبَنِي قَطُّ مِثْلُهُ فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ عَمِّي مَا أَرَدْتُ إِلَّا أَنْ كَذَّبَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَقَّتَكَ فَأَنْزَلَ اللَّهُ تَعَالَى { إِذَا جَاءَكَ الْمُنَافِقُونَ } فَبَعَثَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهَا ثُمَّ قَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us ['Ubaidullah bin Musa] from [Israil] from [Abu Ishaq] from [Zaid bin Arqam], he said: I was with my uncle, then I heard Abdullah bin Ubai bin Salul say to his companions: do not spend on the people (Muhajirin) who are beside the Messenger of Allah until they disperse (leave the Messenger of Allah). Indeed if we return to Madinah, the strong will expel the weak from it. (QS. Al-Munafiqun 7-8), Then I informed my uncle and my uncle informed the Prophet, peace and blessings be upon him. Then the Prophet, peace and blessings be upon him, called me then I narrated it to him. Then the Messenger of Allah, peace and blessings be upon him, sent to Abdullah bin Ubai and his companions. Then they swore they did not say it. Then the Messenger of Allah, peace and blessings be upon him, disbelieved me, and believed him (Ubbay), so something struck me that did not strike me before. Then I sat in the house, then my uncle said: you wanted nothing except that the Messenger of Allah, peace and blessings be upon him, disbelieve you and anger you. Then Allah ta'ala sent down the verse: When the hypocrites

come..." (QS. Al-Munafiqun 1), Then the Messenger of Allah, peace and blessings be upon him, sent to me and recited that verse then said: indeed Allah has justified you. Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Bukhari : 4520, 4521, 4524

THE WATER CASE AND ABDULLAH BIN UBAY'S STATEMENT Hadith Imam Tirmidzi Number 3235

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنِ السُّدِّيِّ عَنْ أَبِي سَعْدٍ الْأَزْدِيِّ حَدَّثَنَا زَيْدُ بْنُ أَرْقَمٍ قَالِغَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَعَنَا أَنَاسٌ مِنَ الْأَعْرَابِ فَكُنَّا نَبْتَذِرُ الْمَاءَ وَكَانَ الْأَعْرَابُ يَسْبِقُونَنَا إِلَيْهِ فَسَبَقَ أَغْرَابِيٌّ أَصْحَابَهُ فَيَسْبِقُ الْأَعْرَابِيَّ فَيَمْلَأُ الْخَوْضَ وَيَجْعَلُ حَوْلَهُ حِجَارَةً وَيَجْعَلُ النَّطْعَ عَلَيْهِ حَتَّى يَجِيءَ أَصْحَابُهُ قَالَ فَأَتَى رَجُلٌ مِنَ الْأَنْصَارِ أَغْرَابِيًّا فَأَرْخَى زِمَامَ نَاقَتِهِ لِيَتَشْرَبَ فَأَبَى أَنْ يَدَعَهُ فَأَنْتَزَعَ قَبَاضَ الْمَاءِ فَرَفَعَ الْأَعْرَابِيَّ خَشَبَتَهُ فَضْرَبَ بِهَا رَأْسَ الْأَنْصَارِيِّ فَشَجَّهُ فَأَتَى عَبْدُ اللَّهِ بْنُ أَبِي رَأْسٍ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ فَعَضِبَ عَبْدُ اللَّهِ بْنُ أَبِي ثُمَّ قَالَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ يَعْنِي الْأَعْرَابَ وَكَانُوا يَحْضُرُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الطَّعَامِ فَقَالَ عَبْدُ اللَّهِ إِذَا انْفَضُّوا مِنْ عِنْدِ مُحَمَّدٍ فَأَتُوا مُحَمَّدًا بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ ثُمَّ قَالَ لِأَصْحَابِهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ قَالَ زَيْدٌ وَأَنَا رِذْفُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي فَأَخْبَرْتُ عَمِّي فَاَنْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَلَفَ وَجَحَدَ قَالَ فَصَدَّقَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَّبَنِي قَالَ فَجَاءَ عَمِّي إِلَيَّ فَقَالَ مَا أَرَدْتَ إِلَّا أَنْ مَقَتَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَّبَكَ وَالْمُسْلِمُونَ قَالَ فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَقَعْ عَلَى أَحَدٍ قَالَ فَبَيَّنَمَا أَنَا أَسِيرٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَدْ خَفَقْتُ بِرَأْسِي مِنَ الْهَمِّ إِذْ أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِ فَمَا كَانَ يُسَرِّنِي أَنَّ لِي بِهَا الْخُلْدَ فِي الدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرٍ لَحَقَنِي فَقَالَ مَا قَالَ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ مَا قَالَ لِي شَيْئًا إِلَّا أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِ فَقَالَ أَبْشِرْ ثُمَّ لَحَقَنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ قَوْلِي لِأَبِي بَكْرٍ فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةَ الْمُنَافِقِينَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us ['Ubaidullah bin Musa] from [Israil] from [As Suddi] from [Abu Sa'd Al Azdi], narrated to us [Zaid bin Arqam], he said: we fought with the Messenger of Allah, peace and blessings be upon him, and there were some Bedouins with us, then we hurried to water, while the Bedouins preceded us to the water, and a Bedouin preceded his companions. Then he filled the pond and placed stones around it, and

placed a pile of leather on it until his companions came. Zaid bin Arqam said: then an Ansari man came to that Bedouin and loosened the rein of his camel to drink, but the Bedouin refused to let him then he removed the stones around the water, then the Bedouin raised wood and struck the head of the Ansari man, wounding him. Then he came to Abdullah bin Ubai the leader of the hypocrites who formerly was among his friends, then the man informed his case. Then Abdullah bin Ubai angered then he said: do not spend on the people beside the Messenger of Allah until they disperse (leave the Messenger of Allah) (meaning the Bedouins). They attended the Messenger of Allah, peace and blessings be upon him, when eating then Abdullah said: when they disperse from Muhammad then come to Muhammad with food until he and those with him eat. Then Abdullah bin Ubbay said to his companions: Indeed if we return to Madinah, the strong will expel the weak from it. Zaid said: at that time I was riding behind the Messenger of Allah, peace and blessings be upon him, and heard Abdullah bin Ubai, then I informed my uncle, then he went and informed the Messenger of Allah, peace and blessings be upon him. Then the Messenger of Allah, peace and blessings be upon him, sent to him (Ubbay) then he swore and denied it. Zaid said: then my uncle came to me and said: you wanted nothing except that the Messenger of Allah, peace and blessings be upon him, and the Muslims anger and disbelieve you. Zaid said: then I felt sad that no one felt. He said: when I walked with the Messenger of Allah, peace and blessings be upon him, in a journey I dozed because of sadness. Suddenly the Messenger of Allah, peace and blessings be upon him, came to me and pinched my ear and laughed in front of me, and I did not like if my joy at that time was exchanged with eternal life in the world, then Abu Bakr met me, and said: what did the Messenger of Allah, peace and blessings be upon him, say to you? I said: he did not say anything to me, only he pinched my ear and laughed in front of me saying: rejoice. Then Umar met me and I said to him like my words to Abu Bakr. Then after morning the Messenger of Allah, peace and blessings be upon him, recited Surah Al-Munafiqun. Abu Isa said: this hadith is hasan sahih.

EXPLANATION OF VERSES ABOUT THE REPENTANCE OF TWO WOMEN PROPHETS

Hadith Imam Tirmidzi Number 3236

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ أَنبَأَنَا شُعْبَةُ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ مِنْذُ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُمَا عَبْدَ اللَّهِ بْنَ أَبِي قَالٍ فِي غَزْوَةِ تَبُوكَ { لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ } قَالَ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ مَا قَالَهُ فَلَا مَنِي قَوْمِي وَقَالُوا مَا أَرَدْتَ إِلَّا هَذِهِ فَأَتَيْتُ الْبَيْتَ وَنِمْتُ كَثِيرًا حَزِينًا فَأَتَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَتَيْتُهُ فَقَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ قَالَ فَتَرَلْتُ هَذِهِ الْآيَةَ { هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu 'Adi], informed us [Syu'bah] from [Al Hakam bin 'Utaibah], he said: I heard [Muhammad bin Ka' bin Al Qurazhi] for forty years he narrated from [Zaid bin Arqam] radliallahu 'anhu that Abdullah

bin Ubai said during the battle of Tabuk: indeed if we return to Madinah, the strong will expel the weak from it. Zaid bin Arqam said: then I came to the Prophet, peace and blessings be upon him, and reported it to him, then Abdullah bin Ubai swore, he did not say it. Then my people rebuked me and said: you wanted nothing except to spread gossip. Then I went home and slept in great sadness. Then the Prophet, peace and blessings be upon him, and he said: Indeed Allah has justified you." Zaid said: then this verse descended: "They are those who say: do not spend on the people (Muhajirin) beside the Messenger of Allah until they disperse." (QS. Al-Munafiqun 7), Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Bukhari : 4520, 4521, 4522, 4524

PROHIBITION OF CONTINUING THE FANATISM OF JAHILIYAH

Hadith Imam Tirmidzi Number 3237

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ يَرَوْنَ أَنَّهَا غَزَاةُ بَنِي الْمُصْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْمُهَاجِرِيُّ يَا لِمُهَاجِرِينَ وَقَالَ الْأَنْصَارِيُّ يَا لِلْأَنْصَارِ فَسَمِعَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَالَ دَعَاؤُ الْجَاهِلِيَّةِ قَالُوا رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولٍ فَقَالَ أَوْقَدْ فَعَلُوهَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبُ عُقُقَ هَذَا الْمُنَافِقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ وَقَالَ غَيْرُ عَمْرِو فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لَا تَنْقَلِبُ حَتَّى تُقَرَّ أَنَّكَ الدَّلِيلُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَزِيزُ فَفَعَلَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from ['Amr bin Dinar] he heard [Jabir bin Abdullah] say: we were in a battle. Sufyan said: to their memory, that battle was the battle of Bani Al Mushthaliq, then a Muhajir man struck the buttocks of an Ansari man. The Muhajir said: O Muhajirin, and the Ansar said: O Ansar. Then the Prophet, peace and blessings be upon him, heard it then said: Why still preserve the call of ignorance?" They said: indeed a Muhajir man struck the buttocks of an Ansari man. Then the Messenger of Allah, peace and blessings be upon him, said: "Leave it, because it is foul." Then Abdullah bin Ubai bin Salul heard it and said: have they done it, by Allah indeed if we return to Madinah, the strong will expel the weak from it. Then Umar said: O Messenger of Allah, let me cut off the neck of this hypocrite. Then the Prophet, peace and blessings be upon him, said: "Leave him, lest people say that Muhammad kills his companions." Others than 'Amr said: then his son namely Abdullah bin Abdullah said: by Allah you do not return except you admit that you are despicable while the Messenger of Allah, peace and blessings be upon him, is honorable. Then he did it. Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 14688
Imam Bukhari : 4525

THREATS FOR THOSE WHO DO NOT PERFORM THE HAJJ AND ZAKAT Hadith Imam Tirmidzi Number 3238

حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ أَخْبَرَنَا أَبُو جَنَابٍ الْكَلْبِيُّ عَنْ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَمَنْ كَانَ لَهُ مَالٌ يُبْلَغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ تَحِبُّ عَلَيْهِ فِيهِ الزَّكَاةُ فَلَمْ يَفْعَلْ يَسْأَلُ الرَّجْعَةَ عِنْدَ الْمَوْتِ فَقَالَ رَجُلٌ يَا ابْنَ عَبَّاسٍ إِنَّ اللَّهَ إِنَّمَا يَسْأَلُ الرَّجْعَةَ الْكُفَّارُ قَالَ سَأَلُو عَلَيْكَ بِذَلِكَ قُرْآنًا يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ إِلَى قَوْلِهِ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ قَالَ فَمَا يُوجِبُ الزَّكَاةُ قَالَ إِذَا بَلَغَ الْمَالُ مِائَتِي دِرْهَمٍ فَصَاعِدًا قَالَ فَمَا يُوجِبُ الْحَجَّ قَالَ الزَّادُ وَالْبَعِيرُ حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ عَنْ يَحْيَى بْنِ أَبِي حَيَّةَ عَنِ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ وَقَالَ هَكَذَا رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثُ عَنْ أَبِي جَنَابٍ عَنِ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ وَلَمْ يَرْفَعُوهُ وَهَذَا أَصَحُّ مِنْ رِوَايَةِ عَبْدِ الرَّزَّاقِ وَأَبُو جَنَابٍ اسْمُهُ يَحْيَى بْنُ أَبِي حَيَّةَ وَلَيْسَ هُوَ بِالْقَوِيِّ فِي الْحَدِيثِ

Narrated to us [Abdu bin Humaid], narrated to us [Ja'far bin 'Aun], informed us [Abu Janab Al Kalbi] from [Adh Dhahhak] from [Ibnu Abbas radliallahu 'anhuma], he said: whoever has wealth and delivers it to perform Hajj to the House of Allah (Ka'bah) or zakat is obligatory on him, but he does not do it, surely he will ask to be returned to the world when he dies. Then someone said: O Ibnu Abbas, fear Allah, indeed those who ask to return to the world are only the disbelievers. He said: I will recite the Qur'an to you about it: O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. And spend [in the way] of Allah from what We have provided you before death approaches one of you and he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.' But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do." (QS. Al-Munafiqun 9-11). He said: then what obligates zakat? Ibnu Abbas said: when wealth reaches two hundred dirham or more. The man said: what obligates Hajj? Ibnu Abbas said: provisions and mount (vehicle). Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] from [Ats Tsauri] from [Yahya bin Abu Hayyah] from [Adh Dhahhak] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, like that. And [Abdur Razzaq] said: thus [Sufyan bin 'Uyainah] and more than one narrated this hadith from [Abu Janab] from [Adh Dhahhak] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, the same, and he said: thus Sufyan bin 'Uyainah and more than one narrated his words in this hadith from Abu Janab from Adh Dhahhak from Ibnu Abbas and he did not marfu' it. And this is more sahih than the narration of Abdur Razzaq. Abu Janab's name is Yahya bin Abu Hayyah, he is not strong in hadith."

MESSAGE TO THE BELIEVERS ABOUT ENEMY FAMILIES

Hadith Imam Tirmidzi Number 3239

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا إِسْرَائِيلُ حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ } قَالَ هَؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَوْا النَّاسَ قَدْ فَتَقَهُوا فِي الدِّينِ هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf], narrated to us [Israil], narrated to us [Simak bin Harb] from [Ikrimah] from [Ibnu Abbas], he was asked by a man about this verse: "O you who believe, indeed, among your wives and your children are enemies to you, so beware of them." (QS. At-Taghabun 14), He said: they are the people of Makkah who entered Islam, and wanted to meet the Prophet, peace and blessings be upon him, then their wives and children refused if left for going to the Messenger of Allah, after they came to the Messenger of Allah, they saw the people proficient and knowledgeable in religion, so they intended to punish their children and wives, then this verse descended: "O you who believe, indeed, among your wives and your children are enemies to you, so beware of them." (QS. At-Taghabun 14). Abu Isa said: this hadith is hasan sahih."

EXPLANATION OF THE VERSES ABOUT THE REPENTANCE OF THE PROPHET'S WIVES

Hadith Imam Tirmidzi Number 3240

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ لَمْ أَرَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنْ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَيْنِ قَالَ اللَّهُ عَزَّ وَجَلَّ { إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا } حَتَّى حَجَّ عُمَرُ وَحَجَّجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمَرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَانِ قَالَ اللَّهُ { إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا } وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ { فَقَالَ لِي وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ قَالَ الزُّهْرِيُّ وَكَرِهَ وَاللَّهُ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ فَقَالَ هِيَ عَائِشَةُ وَحَفْصَةُ قَالَ ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ كُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ مَا تُنْكِرُ مِنْ ذَلِكَ فَوَاللَّهِ

إِنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ قَالَ فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ مَنْ فَعَلْتَ ذَلِكَ مِنْهُنَّ وَخَسِرْتَ قَالَ وَكَانَ مَنْزِلِي بِالْعَوَالِي فِي بَنِي أُمَيَّةَ وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ كُنَّا نَتَنَاقَشُ النَّزُولَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْزِلُ يَوْمًا فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ وَأَنْزِلُ يَوْمًا فَآتِيهِ بِمِثْلِ ذَلِكَ قَالَ وَكُنَّا نَحْدِثُ أَنَّ غَسَّانَ تُنْعِلُ الْحَيْلَ لِنَتَغَزُونَ قَالَ فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَى الْبَابِ فَخَرَجْتُ إِلَيْهِ فَقَالَ حَدَّثَ أَمْرٌ عَظِيمٌ قُلْتُ أَجَاءَتْ غَسَّانُ قَالَ أَعْظَمُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ قَالَ فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَسِرْتَ قَدْ كُنْتُ أَظُنُّ هَذَا كَاثِبًا قَالَ فَلَمَّا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ أَطْلَقَكُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ لَا أَذْرِي هُوَ ذَا مُعْتَزِلٍ فِي هَذِهِ الْمَشْرِبَةِ قَالَ فَانْطَلَقْتُ فَأَتَيْتُ غُلَامًا أَسْوَدَ فَقُلْتُ اسْتَأْذِنُ لِعُمَرَ قَالَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ قَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَانْطَلَقْتُ إِلَى الْمَسْجِدِ فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ اسْتَأْذِنُ لِعُمَرَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَانْطَلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ اسْتَأْذِنُ لِعُمَرَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَوَلَّيْتُ مُنْطَلِقًا فَإِذَا الْغُلَامُ يَدْعُونِي فَقَالَ ادْخُلْ فَقَدْ أَذِنَ لَكَ فَدَخَلْتُ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَكِيٌّ عَلَى رَمْلٍ حَصِيرٍ قَدْ رَأَيْتُ أَثَرَهُ فِي جَنْبِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَطْلَقْتَ نِسَاءَكَ قَالَ لَا قُلْتُ اللَّهُ أَكْبَرُ لَقَدْ رَأَيْنَا يَا رَسُولَ اللَّهِ وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ فَقَالَتْ مَا تُنْكِرُ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ قَالَ فَقُلْتُ لِحَفْصَةَ أَتُرَاجِعِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ نَعَمْ وَتَهْجُرُهُ إِحْدَانَا الْيَوْمَ إِلَى اللَّيْلِ فَقُلْتُ قَدْ خَابَتْ مَنْ فَعَلْتَ ذَلِكَ مِنْكُنَّ وَخَسِرْتَ أَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيَغْضَبَ رَسُولُهُ فَإِذَا هِيَ قَدْ هَلَكَتْ فَتَبَسَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقُلْتُ لِحَفْصَةَ لَا تُرَاجِعِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَسْأَلِيهِ شَيْئًا وَسَلِّبِي مَا بَدَا لَكَ وَلَا يَغُرَّنَكَ إِنْ كَانَتْ صَاحِبَتُكَ أَوْسَمَ مِنْكَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَتَبَسَّمَ أُخْرَى فَقُلْتُ يَا رَسُولَ اللَّهِ أَسْتَأْذِنُ قَالَ نَعَمْ قَالَ فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي الْبَيْتِ إِلَّا أَهْبَةً ثَلَاثَةً قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُوسِّعَ عَلَى أُمَّتِكَ فَقَدْ وَسَّعَ عَلَى فَارِسَ وَالرُّومَ وَهُمْ لَا يَعْبُدُونَهُ فَاسْتَوَى جَالِسًا فَقَالَ أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عَجَّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا قَالَ وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا فَعَاتَبَهُ اللَّهُ فِي ذَلِكَ وَجَعَلَ لَهُ كَفَّارَةَ الْيَمِينِ قَالَ الزُّهْرِيُّ فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ

دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَأَ يِي قَالَ يَا عَائِشَةُ إِنِّي ذَاكِرٌ لِكَ شَيْئًا فَلَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبُوبَكَ
قَالَتْ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ {يَا أَيُّهَا النَّبِيُّ قُلْ لِرِزْوَانِكَ} الْآيَةَ قَالَتْ عَلِمَ وَاللَّهِ أَنَّ أَبُوبِي لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ
فَقُلْتُ أَفِي هَذَا أَسْتَأْمِرُ أَبُوبِي فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْذَّارَ الْآخِرَةَ قَالَ مَعْمَرٌ فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ لَهُ
يَا رَسُولَ اللَّهِ لَا تُخْبِرْ أَزْوَاجَكَ أَنِّي اخْتَرْتُكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بَعَثَنِي اللَّهُ مُبَلِّغًا وَلَمْ يَبْعَثْنِي
مُتَعَنِّتًا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Abdu bin Humaid], informed us [Abdur Razzaq] from [Ma'mar] from [Az Zuhri] from [Ubaidullah bin Abudullah bin Abu Tsauro], he said: I heard [Ibnu Abbas radliallahu 'anhuma] say: I was always eager to ask [Umar] about the two women from the wives of the Prophet, peace and blessings be upon him, that Allah said Allah 'azza wajalla: If you two [wives] repent to Allah, [it is best], for your hearts have deviated." (QS. At-Tahrim 4), Until Umar performed Hajj and I performed Hajj with him, then I poured water from the vessel for purification then he performed wudhu. I said: O Amirul Mukminin who are the two women among the wives of the Prophet, peace and blessings be upon him, that Allah said: "If you two repent to Allah, indeed your hearts have deviated." (QS. At-Tahrim 4), Then Umar said to me: strange you O Ibnu Abbas. Az Zuhri said: by Allah he was not pleased with what he asked but he did not hide it. He said: she is Aisyah and Hafshah. Ibnu Abbas said: then he began to narrate a hadith to me, he said: formerly we the Quraisy people dominated the wives, then when we came to Madinah we found people instead dominated by their wives. Then our wives began to learn from their wives, then I angered my wife one day apparently she debated me and said: what do you deny from that? By Allah indeed the wives of the Prophet, peace and blessings be upon him, also usually "long dialogue and debate" with him and one of them today even left him until night. Umar said: then I said in my heart: ruined is the one who does that among them, and lost he. Umar said: my house at that time in the village named 'Aliyah, among Bani Umayyah. I had a neighbor from the Ansar, we formerly alternated meeting the Messenger of Allah, peace and blessings be upon him. One day he came to me bringing news of revelation, and the other. And another day I came to him bringing similar. Umar said: at that time we were hot discussing that the king of Ghassan fitted horseshoes to fight us. He said: then that neighbor came to me at night, and knocked the door. Then I went out to meet him, he said: a great matter has occurred. I said: has Ghassan come? He said: greater than that. The Messenger of Allah, peace and blessings be upon him, has divorced his wives. Umar said: then I said in my heart: Hafshah is ruined and lost, I had suspected this would happen. Umar said: when I had performed Subuh prayer I tightened my clothes then went until meeting Hafshah. Indeed she was crying, then I asked: has the Messenger of Allah, peace and blessings be upon him, divorced you? She said: I do not know, he is alone in this high room. Umar said: then I went and came to a black slave then I said: ask permission for Umar. Then Umar entered then came out to me saying: I have mentioned you but he did not say anything. Then I went, suddenly the slave called me and said: enter! Indeed you have been permitted. Then I entered, indeed the Prophet was leaning on a mat and I saw its mark on his side, then I said: O Messenger of Allah, do you divorce your wives? He said: "No" Then I said: Allahu akbar, O Messenger of Allah indeed I see we the Quraisy people, formerly dominated women, then when we came to Madinah then we found a people dominated by their wives, then our wives began to learn from the wives of them, then one day I angered my wife apparently she refuted me until I

denied it, then she said: what do you deny? By Allah indeed the wives of the Prophet, peace and blessings be upon him, refute him and one of them leaves him today until night. Umar said: then I said to Hafshah: do you refute the Messenger of Allah? Then she said: yes, and one of us leaves him until night. Then I said: ruined is the one who does that among you and lost, is one of you safe from Allah's anger on him because of the anger of His Messenger? Apparently she was sad. Then the Prophet, peace and blessings be upon him, smiled. Umar said: then I said to Hafshah: do not refute the Messenger of Allah, peace and blessings be upon him, and do not ask anything from him, ask me what you want do not be influenced if your companion is more beautiful and more loved by the Messenger of Allah, peace and blessings be upon him. Umar said: then he smiled again, then I said: O Messenger of Allah, may I ask permission to speak? He said: "Yes." Umar said: then I raised my head and saw nothing in the house except three household items. Umar said: then I said: O Messenger of Allah, supplicate that Allah gives ease to your ummah, indeed Allah has given ease to the Persians and Romans while they do not worship Him. Then he sat upright, and said: "Do you doubt O Ibnu Al Khathab? They are people whose good deeds are hastened in the life of the world." Umar said: he had sworn not to meet his wives for a month, then Allah rebuked him in that and obligated him to pay kaffarah for an oath. [Az Zuhri] said: informed me ['Urwah] from [Aisyah], she said: then when twenty-nine days had passed, the Prophet, peace and blessings be upon him, met me and started from me. He said: "O Aisyah, indeed I mention something to you and do not hasten until you ask advice from your two parents." Aisyah said: then he recited this verse: O Prophet, say to your wives: "If you should desire the worldly life and its adornment, then come, I will provide for you and divorce you in a good manner." (QS. Al-Ahzab 28), By Allah he knew that my two parents did not order me to separate from him. Then I said: do I need to ask advice from my two parents in this? Indeed I desire Allah and His Messenger and the home of the hereafter. [Ma'mar] said: and informed us [Ayyub] that [Aisyah] said to him: O Messenger of Allah, do not inform your wives that I chose you. Then the Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah sent me to convey and Allah did not send me to make difficult." Abu Isa said: this hadith is hasan sahih gharib, and has been narrated not only from one side from Ibnu Abbas."

DESIRE AND THE CREATION OF THE PEN

Hadith Imam Tirmidzi Number 3241

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ
 بَنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ إِنَّ أَنَا عِنْدَنَا يَقُولُونَ فِي الْقَدْرِ فَقَالَ عَطَاءُ لَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنَ
 الصَّامِتِ فَقَالَ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ
 لَهُ اكْتُبْ فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى الْأَبَدِ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِيهِ عَنْ ابْنِ
 عَبَّاسٍ

Narrated to us [Yahya bin Musa], narrated to us [Abu Daud Ath Thayalisi], narrated to us [Abdul Wahid bin Sulaim], he said: I came to Makkah and met [Atho bin Abu Rabah], then I

said to him: O Abu Muhammad, indeed the people around us speak about predestination. 'Atho said: I met [Al Walid bin 'Ubadah bin Ash Shamit], then he said: narrated to me [my father], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: Indeed the first thing Allah created is the Pen, then Allah said to it: 'Write.' Then what will happen until forever occurred." In the hadith there is a story. Abu Isa said: this hadith is hasan sahih gharib, and among the hadith there are from Ibnu Abbas."

Hadith Corroboration
 Imam Ahmad : 21647, 21649
 Imam Abu Dawud : 4078
 Imam Tirmidzi : 2081, 3241

DISTANCE BETWEEN SKY AND EARTH ACCORDING TO THE HADITH

Hadith Imam Tirmidzi Number 3242

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ عَنْ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبُطْحَاءِ فِي عَصَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَنَظَرُوا إِلَيْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ قَالُوا نَعَمْ هَذَا السَّحَابُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُزْنُ قَالُوا وَالْمُزْنُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَنَانُ قَالُوا وَالْعَنَانُ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ كَمْ بُعْدُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَقَالُوا لَا وَاللَّهِ مَا نَدْرِي قَالَ فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةً وَإِمَّا اثْنَتَانِ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ حَتَّى عَدَدَ دُهْنٍ سَبْعَ سَمَوَاتٍ كَذَلِكَ ثُمَّ قَالَ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَفَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَصْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَاللَّهُ فَوْقَ ذَلِكَ قَالَ عَبْدُ بْنُ حُمَيْدٍ سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ أَلَا يُرِيدُ عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَنْ يُحْجَّ حَتَّى نَسْمَعَ مِنْهُ هَذَا الْحَدِيثَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ نَحْوَهُ وَرَفَعَهُ وَرَوَى شَرِيكَ عَنْ سِمَاكِ بَعْضَ هَذَا الْحَدِيثِ وَوَقَفَهُ وَلَمْ يَرْفَعْهُ وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ الرَّازِيِّ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Rahman bin Sa'd] from ['Amr bin Abu Qais] from [Simak bin Harb] from [Abdullah bin 'Umairah] from [Al Ahnaf bin Qais] from [Al 'Abbas bin Abdul Muththalib] he claimed that he sat in Bathha` among a group of people while the Messenger of Allah, peace and blessings be upon him, sat among them. Suddenly there was a cloud passing them, then they looked at that cloud. The Messenger of Allah, peace and blessings be upon him, said: Do you know the name of this?" They said: yes, this is cloud. Then the Messenger of Allah, peace and blessings be upon him: That is also named Al Muzn? They said: that is also named almuznu. The Messenger of Allah said

"That is also named al'anan?" They said: that is also named Al 'Anan. Then the Messenger of Allah, peace and blessings be upon him, said to them: "Do you know how far between heaven and earth?" they said: no, by Allah we do not know. He said: "The distance between them is either seventy-one or seventy-two or seventy-three years, and the heaven above it is the same." And the heaven above it is also the same, until he mentioned seven heavens the same distance. Then he said: "Above the seventh heaven there is a sea between its top and bottom like the distance between one heaven to another and above all that there are eight angels whose form is like antelopes, the distance between their hooves and saddle on their back is like between heaven and heaven, then above their backs is the Throne, the distance between top and bottom is like between heaven and the next heaven, and Allah is above all that." Abdu bin Humaid said: I heard Yahya bin Ma'in say: know that Abdur Rahman bin Sa'd intends to perform Hajj until we hear this hadith. Abu Isa said: this hadith is hasan gharib, and [Al Walid bin Abu Tsaur] narrated from [Simak] like that, and he marfu' the hadith. [Syarik] narrated part of this hadith from [Simak], and he stated that the hadith is mauquf, and he did not marfu' it, while Abdur Rahman is Ibnu Abdullah bin Sa'd Ar Razi."

Hadith Corroboration
Imam Abu Dawud : 4100
Imam Ibnu Majah : 189

APPEARANCE OF A MAN IN BUKHARA

Hadith Imam Tirmidzi Number 3243

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ الرَّازِيُّ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَجُلًا بِبُخَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ وَيَقُولُ كَسَانِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Yahya bin Musa], narrated to us [Abdur Rahman bin Abdullah bin Sa'd Ar Razi] that [his father] informed him from [his father], he said: I saw [a man] in Bukhara on a mule wearing a black turban, and he said: The Messenger of Allah, peace and blessings be upon him, has put it on me.

Hadith Corroboration
Imam Ahmad : 17985
Imam Abu Dawud : 3555
Imam Nasa'i : 5248, 5249

PICTURE OF HELL'S WORRY LIKE BOILING IRON

Hadith Imam Tirmidzi Number 3244

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رَشْدِينَ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ أَبِي السَّمْعِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ {كَالْمُهْلِ} قَالَ كَعَكْرِ الزَّيْتِ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرَوْهُ وَجْهِهِ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رَشْدِينَ

Narrated to us [Abu Kuraib], narrated to us [Rasydin bin Sa'd] from ['Amr bin Al Harits]

from [Darraj Abu As Samh] from [Abu Al Haitam] from [Abu Sa'id] from the Prophet, peace and blessings be upon him, regarding Allah's statement: Like boiling oil." (QS. Al-Ma'arij 8), He said: "Like oil scum, Then when Allah brings near the face of the punished then his face skin falls off." Abu Isa said: this hadith is gharib, we know it only from the hadith of Risydin."

Hadith Corroboration

Imam Ahmad : 1845, 11244, 21254

Imam Tirmidzi : 2504, 2506, 2507, 3244

THE STORY OF THE JIN LISTENING TO THE QURAN AND CONVERTING TO ISLAM

Hadith Imam Tirmidzi Number 3245

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي أَبُو الْوَلِيدِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجِنِّ وَلَا رَأَهُمْ انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتْ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ فَقَالُوا مَا حَالُ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا أَمْرٌ حَدَثَ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ فَانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِنَخْلَةٍ عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَهَنَّا لَكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} قُلْ أُوْحِي إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ الْجِنِّ

Narrated to us [Abdu bin Humaid], informed me [Abu Al Walid], narrated to us [Abu 'Awanah] from [Abu Bisyr] from [Sa'id bin Jubair] from [Ibnu Abbas radliallahu 'anhuma], he said: The Messenger of Allah, peace and blessings be upon him, never recited the Qur'an verse to the Jinn nor saw them. The Messenger of Allah, peace and blessings be upon him, went with a group of his companions towards the market of 'Ukazh while between Satan and heaven news there was a barrier, and shooting stars were sent to pelt them so the Satans returned to their people and their people asked: what is with you? They said: barrier between us and heaven news, and shooting stars sent to pelt us. They said: nothing barriers between us and heaven news except a matter has occurred. Go spread to the east and west of earth, then see what barriers between you and this heaven news? He said: Then they went spreading to east and west of earth seeking what barriers between them and heaven news." And some Jinn went, they towards Makkah to the Messenger of Allah, peace and

blessings be upon him, while he near date palms facing the market of 'Ukazh in the state of performing Subuh prayer with his companions. Then when they heard the Qur'an they listened carefully, then they said: by Allah, this is what barriers between you and heaven news. Ibnu Abbas said: then from there they returned to their people and said: O our people indeed we have heard a wondrous Qur'an which guides to the right course, so we have believed in it. And we will never associate with our Lord anyone. (QS. Al-Jinn 1-2). Then Allah sent down revelation to His Prophet, peace and blessings be upon him: Say, [O Muhammad], "It has been revealed to me that a group of the jinn have listened." (QS. Al-Jinn 1-2). Indeed what was revealed to him is the words of the Jinn."

Hadith Corroboration
Imam Muslim : 681

THE LOYALTY OF THE PROPHET'S FRIENDS BEFORE THE JIN

Hadith Imam Tirmidzi Number 3246

وَبِهَذَا الْإِسْنَادِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَوْلُ الْجِنَّ لِقَوْمِهِمْ {لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا} قَالَ لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلُّونَ بِصَلَاتِهِ فَيَسْجُدُونَ بِسُجُودِهِ قَالَ تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ {لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا} قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

And with this chain (Namely Narrated to us [Abdu bin Humaid], informed me [Abu Al Walid], narrated to us [Abu 'Awanah] from [Abu Bisyr] from [Sa'id bin Jubair]) narrated from [Ibnu Abbas] he said: the words of the Jinn to their people And when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass." (QS. Al-Jinn 19), Ibnu Abbas said, is when the Jinn saw him and his companions pray with his prayer, and they prostrate with his prostration, and they amazed at the loyalty of his companions to him, then they said "And when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass." (QS. Al-Jinn 19), Abu Isa said: this hadith is hasan sahih."

Djinn and the evil they add

Hadith Imam Tirmidzi Number 3247

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا إِسْرَائِيلُ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ الْجِنَّ يَضَعُونَ إِلَى السَّمَاءِ يَسْتَمِعُونَ الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ زَادُوا فِيهَا تِسْعًا فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا وَأَمَّا مَا زَادُوهُ فَيَكُونُ بَاطِلًا فَلَمَّا بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنِعُوا مَقَاعِدَهُمْ فَذَكَّرُوا ذَلِكَ لِإِبْلِيسَ وَلَمْ تَكُنْ التَّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ فَقَالَ لَهُمْ إِبْلِيسُ مَا هَذَا إِلَّا مِنْ أَمْرِ قَدْ حَدَثَ فِي الْأَرْضِ فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُصَلِّي بَيْنَ جَبَلَيْنِ أَرَاهُ قَالَ بِمَكَّةَ فَلَقُوهُ فَأَخْبَرُوهُ

فَقَالَ هَذَا الَّذِي حَدَّثَ فِي الْأَرْضِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf], narrated to us [Israil], narrated to us [Abu Ishaq] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: the Jinn ascend to heaven to eavesdrop revelation, when they hear one word then they add nine. As for the one word is truth and what they add is falsehood. Then when the Messenger of Allah, peace and blessings be upon him, was sent, they were prevented from occupying their places, then they mentioned that to Iblis. And the stars were not pelted before that. Then Iblis said to them: this did not happen except because of a matter that has occurred on earth. Then he sent his troops and they found the Messenger of Allah, peace and blessings be upon him, standing praying between two mountains. To my memory (Said), Ibnu Abbas said: in Makkah. Then they met Iblis and informed him, then he said: this is what happened on earth. Abu Isa said: this hadith is hasan sahih.

THE STORY OF THE ARRIVAL OF REVELATION IN THE HIRA CAVE Hadith Imam Tirmidzi Number 3248

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ بَيْنَمَا أَنَا أُمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجِئْتُ مِنْهُ رُغْبًا فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثَرُونِي فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ إِلَى قَوْلِهِ وَالرُّجُزَ فَاهْجُرْ } قَبْلَ أَنْ تُفَرِّضَ الصَّلَاةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرٍ وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللَّهِ

Narrated to us [‘Abdu bin Humaid], informed us [‘Abdur Razzaq], narrated to us [Ma‘mar] from [Az-Zuhri] from [Abu Salamah] from [Jabir bin ‘Abdullah], who said: “I heard the Messenger of Allah, peace and blessings be upon him, speaking about the interruption of revelation. In his narration, he said: ‘While I was walking, I suddenly heard a voice from the sky. I raised my head, and there was the Angel who had come to me at the Cave of Hira’, sitting upon a chair between the heaven and the earth. I was overcome with fear of him, so I returned home and said, “Cover me! Cover me!” They covered me, and then Allah, the Mighty and Sublime, revealed: *‘O you who covers himself [with a garment], arise and warn, and glorify your Lord, and purify your garments, and abandon unclean deeds.’* (Surah Al-Muddaththir: 1-5) This happened before prayer was made obligatory.” Abu ‘Isa said: “This hadith is *hasan sahih*. It was also narrated by [Yahya bin Abu Kathir] from [Abu Salamah bin ‘Abdur-Rahman] from [Jabir]. And Abu Salamah’s full name is ‘Abdullah.”

Hadith Corroboration

Imam Ahmad : 139, 3023, 13959, 14504, 14679, 24046, 24768

Imam Bukhari : 2999, 4541, 4542, 4543, 4544, 4545, 4572, 5746, 6467, 6970

Imam Muslim : 231, 232, 233, 680

Imam Abu Dawud : 4363

Imam Tirmidzi : 3248, 3248

Imam Nasa'i : 926

DESCRIPTION OF SHA'UD'S HELL MOUNTAIN FOR UNBELIEVERS

Hadith Imam Tirmidzi Number 3249

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهِيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا ثُمَّ يَهْوَى بِهِ كَذَلِكَ فِيهِ أَبَدًا قَالَ هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعًا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ وَقَدْ رُوِيَ شَيْءٌ مِنْ هَذَا عَنْ عَطِيَّةٍ عَنْ أَبِي سَعِيدٍ مَوْقُوفٌ

Narrated to us [Abdu bin Humaid], narrated to us [Al Hasan bin Musa] from [Ibnu Luhai'ah] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id] from the Messenger of Allah, peace and blessings be upon him, he said: Sha'ud is a mountain from Hell that the disbeliever climbs for seventy years then they are toppled from that mountain for that long forever." Abdu bin Humaid said: this hadith is gharib. Indeed we know it as marfu' from the hadith of Ibnu Lahi'ah, and part of this hadith has been narrated from 'Athiyah from Abu Sa'id mauquf."

Hadith Corroboration
Imam Tirmidzi : 2499, 3249

WHEN THE PROPHET ANSWERED JUHUDI'S QUESTION REGARDING THE GUARD OF HELL

Hadith Imam Tirmidzi Number 3250

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ نَاسٌ مِنَ الْيَهُودِ لِأَنَاسٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ قَالُوا لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ غَلِبَ أَصْحَابُكَ الْيَوْمَ قَالَ وَبِمَا غَلِبُوا قَالَ سَأَلَهُمْ يَهُودٌ هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ قَالُوا لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا قَالَ أَفْعَلِبَ قَوْمٌ سُئِلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا لَا نَعْلَمُ حَتَّى نَسْأَلَ نَبِيَّنَا لَكِنَّهُمْ قَدْ سَأَلُوا نَبِيَّهُمْ فَقَالُوا أَرِنَا اللَّهُ جَهَنَّمَ عَلَيَّ بِأَعْدَاءِ اللَّهِ إِنِّي سَأَلْتُهُمْ عَنْ ثُرْبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ فَلَمَّا جَاءُوا قَالُوا يَا أَبَا الْقَاسِمِ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ قَالَ هَكَذَا وَهَكَذَا فِي مَرَّةٍ عَشْرَةً وَفِي مَرَّةٍ تِسْعَةً قَالُوا نَعَمْ قَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ثُرْبَةُ الْجَنَّةِ قَالَ فَسَكُّتُوا هُنَيْهَةً ثُمَّ قَالُوا خُبْرَةٌ يَا أَبَا الْقَاسِمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُبْرُ مِنَ الدَّرْمَكِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُجَالِدٍ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Mujalid] from [Asy Sya'bi] from [Jabir bin Abdullah], he said: the Jews said to some companions of the Prophet, peace and blessings be upon him: does your prophet know how many guardians of Jahannam Hell? They said: we do not know until we ask our Prophet. Then someone came to the Prophet,

peace and blessings be upon him, and said: O Muhammad, today your companions have lost. He asked: How did they lose." He said: the Jews asked them: does your prophet know how many guardians of Jahannam Hell? The man said: then they could not speak. The man said: they said: we do not know until we ask our Prophet. He said: "Is a people defeated because they are asked about something they do not know then they say: we do not know until ask our Prophet?, But they had asked their prophet, 'Show us Allah outright.' I will face the enemies of Allah. Indeed I ask them about the soil of Paradise, namely white flour pure." Then when they came then they said: show Allah clearly to us, O Abu Al Qasim, how many guardians of Jahannam Hell? He said: "Such and such." Once he mentioned ten and once nine. They said: yes. The Prophet, peace and blessings be upon him, said to them: "What is the soil of Paradise?" then they were silent a moment then said: bread, O Abu Al Qasim. Then the Messenger of Allah, peace and blessings be upon him, said: "Bread from pure white wheat." Abu Isa said: this hadith is gharib. Indeed we know it from this side from the hadith of Mujalid."

GOD'S PROMISE TO FORGIVE THOSE WHO ARE FEARFUL

Hadith Imam Tirmidzi Number 3251

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ الْقُطَيْبِيُّ وَهُوَ أَخُو حَزْمِ بْنِ أَبِي حَزْمٍ الْقُطَيْبِيِّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ {هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ} قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَنَا أَهْلُ أَنْ أُتَقَى فَمَنْ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِيَ إِلَهًا فَإِنَّا أَهْلُ أَنْ أَعْفِرَ لَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَسُهَيْلٌ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَقَدْ تَفَرَّدَ بِهَِذَا الْحَدِيثُ عَنْ ثَابِتٍ

Narrated to us [Al Hasan bin Ash Shabbah Al Bazzar], narrated to us [Zaid bin Hubab], informed us [Suhail bin Abdullah Al Qutha'i namely brother of Hazm bin Abu Hazm Al Qutha'i] from [Tsabit] from [Anas bin Malik] from the Messenger of Allah, peace and blessings be upon him, that he said regarding this verse: He (Allah) is the Lord to whom caution is due and who has the right to forgive." (QS. Al-Muddatstsir 56), He said: "Allah 'azza wajalla says: I am the One who deserves to be feared, whoever fears Me and does not make a partner with Me, then I have the right to forgive him." Abu Isa said: this hadith is hasan gharib, while Suhail is not strong in hadith, and he alone narrated this hadith from Tsabit."

Hadith Corroboration
Imam Ahmad : 11989, 13060
Imam Ibnu Majah : 4289
Imam Darimi : 2608

MOVING THE TONGUE WHILE MEMORIZING THE QURAN

Hadith Imam Tirmidzi Number 3252

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُنْزِلَ عَلَيْهِ الْقُرْآنُ يُحَرِّكُ بِهِ لِسَانَهُ يُرِيدُ أَنْ يَحْفَظَهُ فَأَنْزَلَ اللَّهُ { لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ } قَالَ فَكَانَ يُحَرِّكُ بِهِ شَفَتَيْهِ وَحَرَكَ سُفْيَانُ شَفَتَيْهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ كَانَ سُفْيَانُ الثَّوْرِيُّ يُحَسِّنُ الثَّنَاءَ عَلَى مُوسَى بْنِ أَبِي عَائِشَةَ خَيْرًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Musa bin Abu Aisyah] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: When the Qur'an was sent down to the Messenger of Allah, peace and blessings be upon him, he moved his tongue, he wanted to memorize it. Then Allah sent down the verse: Do not move your tongue to (read) the Qur'an to hasten (mastering) it. (QS. Al-Qiyamah 16), Ibnu Abbas said: formerly he moved his two lips to read the Qur'an and Sufyan moved his two lips. Abu Isa said: this hadith is hasan sahih. Ali bin Al Madini said: Yahya bin Sa'id Al Qaththan said: formerly Sufyan Ats Tsauri praised Musa bin Abu Aisyah with a goodness.

Hadith Corroboration

Imam Ahmad : 1811, 1811, 3023, 3023

Imam Bukhari : 4, 4, 4546, 4546, 4547, 4547, 4548, 4548, 4656, 4656, 6970, 6970

Imam Muslim : 679, 679, 680, 680

Imam Tirmidzi : 3252, 3252

Imam Nasa'i : 926, 926

THE LEVELS OF THE POPULATION OF HEAVEN AND THE PLEASURE OF SEEING GOD

Hadith Imam Tirmidzi Number 3253

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ عَنْ ثَوْبِرٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لِمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَأَزْوَاجِهِ وَخَدَمِهِ وَسُرَرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَجْوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٍ عَنْ إِسْرَائِيلَ مِثْلَ هَذَا مَرْفُوعًا وَرَوَى عَبْدُ الْمَلِكِ بْنُ أَجْبَرَ عَنْ ثَوْبِرٍ عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ وَرَوَى الْأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ ثَوْبِرٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ وَلَا نَعْلَمُ أَحَدًا ذَكَرَ فِيهِ عَنْ مُجَاهِدٍ غَيْرِ الثَّوْرِيِّ حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ حَدَّثَنَا عُيَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ وَثَوْبِرٍ يُكْنَى أَبَا جَهْمٍ وَأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ

Narrated to us [Abdu bin Humaid], he said: narrated to me [Syababah] from [Israil] from [Tsuwair], he said: I heard [Ibnu Umar] say: The Messenger of Allah, peace and blessings be upon him, said: Indeed the lowest resident of Paradise in position is the one who looks at his gardens, his wives, his servants, his thrones for a journey of a thousand years. And the most noble among them in the sight of Allah 'azza wajalla is the one who looks at His Face in the

morning and evening." Then the Messenger of Allah, peace and blessings be upon him, recited the verse: Faces (of the believers) that day will be radiant. Looking at their Lord. Abu Isa said: this hadith is gharib, and has been narrated not only by one person from Israil like this marfu'. And [Abdul Malik bin Abjar] narrated from [Tsuwair] from [Ibnu Umar] his words and did not marfu' it. And [Al Asyja'i] narrated from [Sufyan] from [Tsuwair] from [Mujahid] from [Ibnu Umar] his words and he did not marfu' it. And we do not know anyone who mentions in it from Mujahid except Ats Tsauri. That has been narrated to us by [Abu Kuraib], narrated to us ['Ubaidullah Al Asyja'i] from [Sufyan]. While Tsuwair's kunyah is Abu Jahm, and Abu Fakhtah's name is Sa'id bin 'Ilaqah."

Hadith Corroboration
Imam Ahmad : 5065, 22526

THE REASON FOR THE DESCRIPTIONS OF THE LETTER 'ABASA Hadith Imam Tirmidzi Number 3254

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأَمْوِيُّ قَالَ حَدَّثَنِي أَبِي قَالَ هَذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ أُنْزِلَ {عَبَسَ وَتَوَلَّى فِي ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَقُولُ يَا رَسُولَ اللَّهِ أَرَشِدْنِي وَعِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرِضُ عَنْهُ وَيُقْبِلُ عَلَى الْآخِرِ وَيَقُولُ أَتَرَى بِمَا أَقُولُ بَأْسًا فَيَقُولُ لَا فَنِي هَذَا أَنْزَلَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ أَنْزَلَ {عَبَسَ وَتَوَلَّى فِي ابْنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi], he said: narrated to me [my father], he said: this is what we mentioned to [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: Surah 'Abasa wa tawalla was sent down regarding Ibnu Ummi Maktum, a blind person. He came to the Messenger of Allah, peace and blessings be upon him, and said: O Messenger of Allah, guide me! While beside the Messenger of Allah, peace and blessings be upon him, there were elite officials of the polytheists. Then the Messenger of Allah, peace and blessings be upon him, turned away from him and faced the polytheist elites. Then Ibn Maktum said: Do you see a flaw in what I say? He answered: No." Because of this attitude of the Prophet, revelation was sent down. Abu Isa said: this hadith is hasan gharib. And some of them narrated this hadith from Hisyam bin 'Urwah from his father. He said: 'Abasa wa tawalla was sent down regarding Ibnu Ummi Maktum, and he did not mention from Aisyah."

THE CONDITION OF HUMANS WHEN RESURRECTION WITHOUT CLOTHES

Hadith Imam Tirmidzi Number 3255

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ خَبَّابٍ عَنْ عِكْرِمَةَ عَنْ

ابن عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُخْشَرُونَ حُفَاةَ عُرَاةٍ غُرْلًا فَقَالَتْ امْرَأَةٌ أَيْبَصِرُ أَوْ يَرَى بَعْضُنَا عَوْرَةَ بَعْضٍ قَالَ يَا فُلَانَةُ {لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا وَفِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

Narrated to us [Abdu bin Humaid], narrated to us [Muhammad bin Al Fadhl], narrated to us [Tsabit bin Yazid] from [Hilal bin Kabbab] from [Ikrimah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, he said: You will be gathered barefoot, naked, and uncircumcised." Then there was a woman who said: will some of us see the private parts of others? He said: "O so-and-so, every person among them that day has affairs that occupy him." Abu Isa said: this hadith is hasan sahih, and has been narrated not only from one side from Ibnu Abbas. That hadith is also narrated by Sa'id bin Jubair, and among them from Aisyah radliallahu 'anhu."

READ THE VERSES THAT MENTION THE DOOMSDAY

Hadith Imam Tirmidzi Number 3256

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَجِيرٍ عَنْ عَبْدِ الرَّحْمَنِ وَهُوَ ابْنُ يَزِيدَ الصَّنَعَانِيُّ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انشَقَّتْ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى هِشَامُ بْنُ يُوسُفَ وَغَيْرُهُ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ وَقَالَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَلَمْ يَذْكُرْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انشَقَّتْ

Narrated to us [Abbas bin Abdul 'Azhim Al 'Anbari], narrated to us [Abdur Razzaq], informed us [Abdullah bin Bahir] from [Abdur Rahman namely Ibnu Yazid Ash Shan'ani], he said: I heard [Ibnu Umar] say: The Messenger of Allah, peace and blessings be upon him, said: Whoever wants to see the Day of Judgment as if like the sight of the eye, let him recite: Idzasysyamsu kuwwirat, Idzas Samaaunfatharat, and idzas samaaunsyaqqat. This hadith is hasan gharib, and [Hisyam bin Yusuf] and others narrated this hadith with this chain. He said: "Whoever wants to see the Day of Judgment as if it is the sight of the eye, then let him recite: Idzasysyamsu kuwwirat, and he did not mention Idzas samaaun fatharat and Idzas samaaun syaqqat."

Hadith Corroboration

Imam Ahmad : 4575, 4697, 4703, 5495

BLACK MARKS ON THE HEART DUE TO MISTAKES

Hadith Imam Tirmidzi Number 3257

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ} قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Al Qa'qa' bin Hakim] from [Abu Shalih] from [Abu Hurairah radliallahu 'anhu] he said: A servant when committing a sin, then a black spot is dotted in his heart and when he leaves it and asks forgiveness and repents, his heart is cleaned and when he returns then that black spot is added until it covers his heart, and that is termed 'Ar raan' which Allah mentions: Nay, but a stain has covered their hearts for what they used to earn. (QS. Al-Muthaffifin 14). He said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 7611
Imam Ibnu Majah : 4234

THE CONDITION OF HUMANITY IS DROWNING IN SWEAT ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3258

حَدَّثَنَا يَحْيَى بْنُ دُرُوسَةَ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ حَمَّادٌ هُوَ عِنْدَنَا مَرْفُوعٌ {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ

Narrated to us [Yahya bin Durust Al Bashri], narrated to us [Hammad bin Zaid] from [Ayyub] from [Nafi'] from [Ibnu Umar]. Hammad said: that hadith according to us is marfu': yauma yaquumun naasu lirabbil 'aalamiin (QS. Al-Muthaffifin 6). he said: one of them stands in their sweat until half their ears.

Hadith Corroboration
Imam Ahmad : 4384, 4468, 5066, 5132, 5560, 5642, 5802, 5813, 9058, 21162, 22696
Imam Bukhari : 4557, 6050, 6051
Imam Muslim : 5106, 5107, 5108
Imam Tirmidzi : 2345, 2346, 3258, 3259
Imam Ibnu Majah : 4268

HUMAN SWEAT UP TO HALF THE EARS ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3259

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ إِلَى أَنْصَافِ أُذُنَيْهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Hannad], narrated to us [Isa bin Yunus] from [Ibnu 'Aun] from [Nafi'] from

[Ibnu Umar] from the Prophet, peace and blessings be upon him: (namely) the day (when) people stand facing the Lord of the worlds?" ((namely) the day (when) people stand facing the Lord of the worlds?) (QS. Al-Muthaffin 6), He said: "One of them is in his sweat until half his ears." Abu Isa said: this hadith is hasan sahih and among that hadith there are from Abu Hurairah."

Hadith Corroboration

Imam Ahmad : 4384, 4468, 5066, 5132, 5560, 5642, 5802, 5813, 9058, 21162, 22696

Imam Bukhari : 4557, 6050, 6051

Imam Muslim : 5106, 5107, 5108

Imam Tirmidzi : 2345, 2346, 3258, 3259

Imam Ibnu Majah : 4268

THE MEANING OF EASY ACCUMULATION AND THE LOSSES OF THE PERSON WHOSE ACCUMULATION IS DEBATED

Hadith Imam Tirmidzi Number 3260

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ { فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ إِلَى قَوْلِهِ يَسِيرًا } قَالَ ذَلِكَ الْعَرَضُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ بِهَذَا الْإِسْنَادِ نَحْوَهُ حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Abdu bin Humaid], narrated to us ['Ubaidullah bin Musa] from [Utsman bin Al Aswad] from [Ibnu Abu Mulaikah] from [Aisyah], she said: I heard the Prophet, peace and blessings be upon him, say: Whoever is argued his reckoning, he perishes." Then I said: O Messenger of Allah, Does not Allah say: "As for the one given his book in his right hand, -- until the verse-- then he will be reckoned with an easy reckoning?." (QS. Al-Insyiq 7-8), He said: That verse means only when the record of deeds is shown. Abu Isa said: this hadith is hasan sahih. Narrated to us [Suwaid bin Nashr], informed us [Abdullah bin Al Mubarak] from [Utsman bin Al Aswad] with this chain like that. Narrated to us [Muhammad bin Aban] and not only one they said narrated to us [Abdul Wahhab Ats Tsaqafi] from [Ayyub] from [Ibnu Abu Mulaikah] from [Aisyah] from the Prophet, peace and blessings be upon him, like that."

Hadith Corroboration

Imam Ahmad : 23069, 23464, 23628, 24525

Imam Bukhari : 100, 4558, 6055, 6056

Imam Muslim : 5122, 5123

Imam Tirmidzi : 2350, 3260

LAW FOR THOSE WHO ARE COUNTED

Hadith Imam Tirmidzi Number 3261

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْهَمْدَانِيُّ حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنْ هَمَّامٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حُوسِبَ عُذِّبَ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin 'Ubaid Al Hamadani], narrated to us [Ali bin Abu Bakr] from [Hammam] from [Qatadah] from [Anas] from the Prophet, peace and blessings be upon him, he said: "Whoever is reckoned then he will be punished." Abu Isa said: this hadith is gharib, we do not know it from the hadith of Qatadah from Anas from the Prophet, peace and blessings be upon him, except from this side."

Hadith Corroboration
Imam Ahmad : 23628

DAYS MENTIONED IN THE QUR'AN AND THE PRINCIPITY OF FRIDAY Hadith Imam Tirmidzi Number 3262

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ أَيُّوبَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَادَهُ اللَّهُ مِنْهُدًا عَلَيَّ بِنُ حُجْرٍ حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ الْأَسَدِيُّ عَنْ مُوسَى بْنِ عُبَيْدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَمُوسَى بْنُ عُبَيْدَةَ الرَّبَذِيُّ يُكْنَى أَبَا عَبْدِ الْعَزِيزِ وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ

Narrated to us [Abdu bin Humaid], narrated to us [Rauh bin 'Ubadah] and ['Ubaidullah bin Musa] from [Musa bin 'Ubaidah] from [Ayyub bin Khalid] from [Abdullah bin Rafi'] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: The promised day" is the Day of Judgment, and MASYHUUD is the Day of Arafah while SYAHID is Friday, and the sun does not rise nor set on a day better than Friday, in it there is a time, no believing servant coincides with that time praying to Allah for goodness except Allah grants it to him, and he does not seek refuge from something except Allah protects him from that thing." Narrated to us [Ali bin Hujr], narrated to us [Qarran bin Tammam Al Asadi] from [Musa bin 'Ubaidah] with this chain like that hadith. While Musa bin 'Ubaidah Ar Rabadzi's kunyah is Abu Abdul Aziz. Yahya bin Sa'id Al Qaththan and others questioned him regarding his memory. Syu'bah and Ats Tsauri and others from the imams narrated from him. Abu Isa said: this hadith is hasan gharib, we do not know it except from the hadith

of Musa bin 'Ubaidah while Musa bin 'Ubaidah is considered weak in that hadith, he is considered weak by Yahya bin Sa'id and others."

THE STORY OF A YOUNG MONK FOLLOWER AND THE TORTURE OF A Pagan KING

Hadith Imam Tirmidzi Number 3263

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتِ الْبُنَاتِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْعَصْرَ هَمَسَ وَالْهَمْسُ فِي قَوْلِ بَعْضِهِمْ تَحْرُكُ شَفَتَيْهِ كَأَنَّهُ يَتَكَلَّمُ فَقِيلَ لَهُ إِنَّكَ يَا رَسُولَ اللَّهِ إِذَا صَلَّيْتَ الْعَصْرَ هَمَسْتَ قَالَ إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ أُعْجِبَ بِأَمَّتِهِ فَقَالَ مَنْ يَقُومُ لَهُؤَلَاءِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خَيْرُهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وَبَيْنَ أَنْ أَسْلُطَ عَلَيْهِمْ عَدُوَّهُمْ فَاخْتَارُوا النِّقْمَةَ فَسَلَّطَ عَلَيْهِمُ الْمَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا قَالَ وَكَانَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَدَّثَ بِهَذَا الْحَدِيثِ الْآخَرَ قَالَ كَانَ مَلِكٌ مِنَ الْمُلُوكِ وَكَانَ لِذَلِكَ الْمَلِكِ كَاهِنٌ يَكْنَهُنَّ لَهُ فَقَالَ الْكَاهِنُ انْظُرُوا لِي غَلَامًا فَهَمَّا أَوْ قَالَ فَطِنًا لَقِينَا فَأَعْلَمَهُ عَلِمِي هَذَا فَإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقُطَعَ مِنْكُمْ هَذَا الْعِلْمُ وَلَا يَكُونَ فِيكُمْ مَنْ يَعْلَمُهُ قَالَ فَانْظُرُوا لَهُ عَلَى مَا وَصَفَ فَأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الْغُلَامِ رَاهِبٌ فِي صَوْمَعَةٍ قَالَ مَعْمَرٌ أَحْسِبُ أَنْ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمِئِذٍ مُسْلِمِينَ قَالَ فَجَعَلَ الْغُلَامُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَّ بِهِ فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ إِنَّمَا أَعْبُدُ اللَّهَ قَالَ فَجَعَلَ الْغُلَامُ يَمْكُثُ عِنْدَ الرَّاهِبِ وَيُبْطِئُ عَنِ الْكَاهِنِ فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الْغُلَامِ إِنَّهُ لَا يَكَادُ يَحْضُرُنِي فَأَخْبَرَ الْغُلَامُ الرَّاهِبَ بِذَلِكَ فَقَالَ لَهُ الرَّاهِبُ إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ فَقُلْ عِنْدَ أَهْلِي وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ قَالَ فَبَيْنَمَا الْغُلَامُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ فَقَالَ بَعْضُهُمْ إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسَدًا قَالَ فَأَخَذَ الْغُلَامُ حَجَرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَاسْأَلْكَ أَنْ أَقْتُلَهَا قَالَ ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ فَقَالَ النَّاسُ مَنْ قَتَلَهَا قَالُوا الْغُلَامُ فَفَزِعَ النَّاسُ وَقَالُوا لَقَدْ عَلِمَ هَذَا الْغُلَامُ عِلْمًا لَمْ يَعْلَمَهُ أَحَدٌ قَالَ فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ إِنْ أَنْتَ رَدَدْتَ بَصَرِي فَلَكَ كَذَا وَكَذَا قَالَ لَهُ لَا أُرِيدُ مِنْكَ هَذَا وَلَكِنْ أَرَأَيْتَ إِنْ رَجَعْتُ إِلَيْكَ بِبَصْرِكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ قَالَ نَعَمْ قَالَ فَدَعَا اللَّهَ فَرَدَّ عَلَيْهِ بَصَرَهُ فَأَمَنَ الْأَعْمَى فَبَلَغَ الْمَلِكُ أَمْرَهُمْ فَبَعَثَ إِلَيْهِمْ فَأَتَى بِهِمْ فَقَالَ لَا أَقْتُلَنَّ كُلَّ وَاحِدٍ مِنْكُمْ قِتْلَةً لَا أَقْتُلُ بِهَا صَاحِبَهُ فَأَمَرَ بِالرَّاهِبِ وَالرَّجُلِ الَّذِي كَانَ أَعْمَى فَوَضَعَ الْمِنْشَارَ عَلَى مَفْرِقِ أَحَدِهِمَا فَقَتَلَهُ وَقَتَلَ الْآخَرَ بِقِتْلَةٍ أُخْرَى ثُمَّ أَمَرَ بِالْغُلَامِ فَقَالَ انْطَلِقُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَالْقُوهُ مِنْ رَأْسِهِ فَانْطَلِقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا بِهِ إِلَى ذَلِكَ الْمَكَانِ الَّذِي أَرَادُوا أَنْ يُلْقُوهُ مِنْهُ جَعَلُوا

يَتَهَفَتُونَ مِنْ ذَلِكَ الْجَبَلِ وَيَتَرَدَّدُونَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا الْعُغْلَامُ قَالَ ثُمَّ رَجَعَ فَأَمَرَ بِهِ الْمَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى الْبَحْرِ فَيُلْقُونَهُ فِيهِ فَاَنْطَلِقَ بِهِ إِلَى الْبَحْرِ فَعَرَّقَ اللَّهُ الَّذِينَ كَانُوا مَعَهُ وَأَنْجَاهُ فَقَالَ الْعُغْلَامُ لِلْمَلِكِ إِنَّكَ لَا تَقْتُلُنِي حَتَّى تَصْلُبَنِي وَتَرْمِيَنِي وَتَقُولَ إِذَا رَمَيْتَنِي بِسْمِ اللَّهِ رَبِّ هَذَا الْعُغْلَامِ قَالَ فَأَمَرَ بِهِ فَصَلِبَ ثُمَّ رَمَاهُ فَقَالَ بِسْمِ اللَّهِ رَبِّ هَذَا الْعُغْلَامِ قَالَ فَوَضَعَ الْعُغْلَامُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ فَقَالَ أَنَسٌ لَقَدْ عَلِمَ هَذَا الْعُغْلَامُ عِلْمًا مَا عَلِمَهُ أَحَدٌ فَإِنَّا نُؤْمِنُ بِرَبِّ هَذَا الْعُغْلَامِ قَالَ فَقِيلَ لِلْمَلِكِ أَجَزِعْتَ أَنْ خَالَفَكَ ثَلَاثَةً فَهَذَا الْعَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ قَالَ فَخَذَ أَخْذُودًا ثُمَّ أَلْقَى فِيهَا الْحُطْبَ وَالتَّارَ ثُمَّ جَمَعَ النَّاسَ فَقَالَ مَنْ رَجَعَ عَنْ دِينِهِ تَرَكْنَاهُ وَمَنْ لَمْ يَرْجَعْ أَلْقَيْنَاهُ فِي هَذِهِ التَّارِ فَجَعَلَ يُلْقِيهِمْ فِي تِلْكَ الْأَخْذُودِ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ { قُتِلَ أَصْحَابُ الْأَخْذُودِ التَّارِ ذَاتِ الْوُقُودِ حَتَّى بَلَغَ الْعَزِيزُ الْحَمِيدُ } قَالَ فَأَمَّا الْعُغْلَامُ فَإِنَّهُ دُفِنَ فَيُذَكَّرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ وَأُضْبِعُهُ عَلَى صُدْغِهِ كَمَا وَضَعَهَا حِينَ قُتِلَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan] and [Abdu bin Humaid] their meaning one, they said: narrated to us [Abdur Razzaq] from [Ma'mar] from [Tsabit Al Bunani] from [Abdur Rahman bin Abu Laila] from [Shuhaib], he said: It became the tradition of the Messenger of Allah, peace and blessings be upon him, when he had performed 'Asar prayer he whispered, and the term whispering according to some of them is the movement of the two lips as if speaking. Then he was asked: O Messenger of Allah, you when performing 'Asar prayer whisper. He said: There was a prophet amazed at his ummah, then he said: who can rival them? Then Allah revealed to him: 'Give them choice between two things, namely I punish them or I empower their enemy over them?' then they chose punishment, so Allah empowered death over them, until in one day seventy thousand people died." Shuhaib said: and when he narrated this hadith then he narrated another hadith, he said: "Formerly there was a king who had a sorcerer who did sorcery for him, then that sorcerer said: find for me a boy quick to understand, or he said: intelligent. I will teach him this knowledge of mine, because I fear dying so this knowledge is cut off from you, and there is no one among you who knows it." He said: "Then they found a young boy for him according to the characteristic he mentioned, they ordered the young boy to go and head to that sorcerer. The young boy went to him, while in the middle of the journey the boy had a monk in a place of worship." Ma'mar said: I believe the inhabitants of places of worship at that time were Muslims. He said: "Then the boy asked that monk, every time the boy passed him he always asked him, until the monk informed him, he said: indeed I worship Allah." He said: "The boy started staying at the monk's place and often delayed walking to the sorcerer. Then that sorcerer sent a messenger to the boy's family whose essence of the message: indeed he almost does not come to me. Then the boy informed that to the monk. The monk said to him: when the sorcerer says to you: where are you? Just say: with my family, and when your family says to you: where are you? Then inform that you are with that sorcerer." He said: "When the boy was in such state, suddenly he passed a large group of people detained by an animal. Some of them said that animal was a lion." He said: "Then the boy took a stone, and said: O Allah, if what the monk says is true then I ask You to let me kill that animal." He said: "Then he threw and killed that animal. Then the people said: who killed it? They said: that boy. Then the people were amazed and said: indeed this boy has known knowledge that

no one knows." He said: "Then a blind man heard that, then he said to the boy: if you can restore my sight then you get such and such bonus. The boy said: I do not want this from you, but what do you think if your sight returns will you believe in the One who restored it? He said: yes." He said: "Then he prayed to Allah until Allah restored that person's sight to him. Then that blind man believed, then their matter reached the king. Then he sent messengers to them and they were presented. That king said: indeed I will kill each of you with a killing I have never done to its perpetrator." Then he ordered to bring the monk and the formerly blind man, then he placed a saw in the middle of one of their heads and killed him, and killed the other with another killing. Then he ordered to bring that young boy, then he said: take him to this and this mountain, then throw him from its peak. Then they took him to that mountain. When they reached the place to throw the boy from it, they fell from the mountain until none remained among them except the boy." He said: "Then the boy returned, then the king ordered them to take him to the sea then throw him into the sea. The boy was taken to the sea, then Allah drowned the people with him and saved him. Then the boy said to the king: you cannot kill me until you crucify me and shoot me with arrow, when you shoot me then say: with the name of Allah the Lord of this boy." Then he ordered the boy to be crucified, so the boy was crucified, then he shot him and said: "BISMILLAAH ROBBU HAADZAL GHULAAM" with the name of Allah the Lord of this boy." He said: "Then the boy placed his hand on his forehead after being shot, then died. Then the people said: indeed this boy has known knowledge that no one knows, so we believe in the Lord of this boy." He said: "Then it was said to that king: do you not be patient to be opposed by three people? All humans have opposed you." He said: "Then a large trench was made, then firewood was thrown into it, and fire, then he gathered the people and said: whoever returns from his religion then we will let him, and whoever does not return then we will throw him into this fire. Then he started throwing them into those trenches." He said: "Allah tabaraka wa ta'ala stated documenting that history: Perish and be cursed the people who made the trench, that of fire (lit with) firewood, when they sat around it, while they witnessed what they did to the believers. And they did not torture those believers except because those believers believed in Allah the Exalted in Might the Praiseworthy." (QS. Al-Buruj 4-8). He said: "As for that boy he has been buried." And it is mentioned that he was exhumed (from the grave) during the time of Umar bin Al Khathab while his fingers on his forehead, as he placed them when killed. Abu Isa said, this is hasan gharib hadith."

COMMAND TO COMBAT UNTIL SAYING THE CREED

Hadith Imam Tirmidzi Number 3264

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ ثُمَّ قَرَأَ { إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi], narrated to us [Sufyan] from [Abu Az Zubair] from [Jabir], he said: The Messenger of Allah,

peace and blessings be upon him, said: I am ordered to fight people until they say Laa ilaaha illallaah, when they say it then they have protected their blood and wealth from me, except for a justified reason, and their reckoning is upon Allah." Then he recited the verse: So remind, indeed you are only a reminder. You are not over them a controller. (QS. Al-Ghasyiah 21-22). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 64, 112, 232, 317, 7816, 8188, 8550, 9109, 9284, 9771, 9864, 10114, 10402, 10420, 12583, 12869, 13627, 13693, 14033, 14123, 14705, 15573, 15576

Imam Bukhari : 24, 379, 1312, 2727, 6413, 6741

Imam Muslim : 29, 30, 31, 32, 33

Imam Abu Dawud : 1331, 2270, 2271

Imam Nasa'i : 2400, 3039, 3040, 3041, 3042, 3043, 3044, 3903, 3904, 3906, 3907, 3908, 3909, 3910, 3911, 3912, 3913, 3914, 3915, 3916, 3917, 3918, 4917

Imam Ibnu Majah : 70, 71, 3917, 3918

Imam Darimi : 2338

ASY SYAF'U AND AL WATR PRAYERS

Hadith Imam Tirmidzi Number 3265

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ قَالَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ
عِمْرَانَ بْنِ عِصَامٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ
الشَّفْعِ وَالْوَتْرِ فَقَالَ هِيَ الصَّلَاةُ بَعْضُهَا شَفْعٌ وَبَعْضُهَا وَتْرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ
حَدِيثِ قَتَادَةَ وَقَدْ رَوَاهُ خَالِدُ بْنُ قَيْسٍ الْحُدَّانِيُّ عَنْ قَتَادَةَ أَيْضًا

Narrated to us [Abu Hafsh 'Amr bin Ali], narrated to us [Abdur Rahman bin Mahdi] and [Abu Daud] they said: narrated to us [Hammam] from [Qatadah] from [Imran bin 'Isham] from [a man] from the people of Bashrah, from [Imran bin Hushain] that the Prophet, peace and blessings be upon him, was asked about Asy Syaf'u and Al Watr. He said: It is prayer, some even and some witr." Abu Isa said: this hadith is hasan gharib, we do not know it except from the hadith of Qatadah. And [Khalid bin Qais Al Huddani] narrated it from [Qatadah] also."

Hadith Corroboration

Imam Ahmad : 19072, 19088, 19123

Imam Nasa'i : 638

THE PROPHET'S CRITICISM OF THE TREATMENT OF WOMEN AND LAUGHING WHEN FARTING

Hadith Imam Tirmidzi Number 3266

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ
زَمْعَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَذْكُرُ النَّاقَةَ وَالَّذِي عَقَرَهَا فَقَالَ { إِذْ أَنْبَعَتْ أَشَقَّاهَا } أَنْبَعَتْ

لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاءَ فَقَالَ إِيَّامَ يَغْمِدُ أَحَدُكُمْ فَيَجْلِدُ
امْرَأَتَهُ جَلْدَ الْعَبْدِ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ قَالَ ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ إِيَّامَ
يُضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us ['Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from [Abdullah bin Zam'ah], he said: I heard the Prophet, peace and blessings be upon him, one day mention the she-camel (of Prophet Salih) and the one who slaughtered it. He said quoting the verse: When the most wretched of them was sent forth, (QS. Asy-Syams 12), namely a domineering powerful strong man among his group like Abu Zam'ah." Then I heard him mention the fate of women (as criticism to their husbands), he said: "For what reason one of you whips his wife like whipping a slave, and possibly he copulates with her at the end of his day (night)?" Abdullah bin Zam'ah said: then he criticized them regarding their laughing when farting. He said: "What reason one of you laughs because of what he does?" Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 15630, 15631, 15632

Imam Bukhari : 3126, 4561, 4805, 5582

Imam Muslim : 5095

Imam Tirmidzi : 3266

DESTINY AND RECOMMENDATIONS TO KEEP DOING SHALIH CHARITIES

Hadith Imam Tirmidzi Number 3267

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ
سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا فِي جَنَازَةٍ فِي الْبَقِيعِ فَأَتَى النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ وَجَلَسْنَا مَعَهُ وَمَعَهُ عُوْدٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ مَا
مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا قَدْ كُتِبَ مَدْخَلُهَا فَقَالَ الْقَوْمُ يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا فَمَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ قَالَ بَلْ اْعْمَلُوا فِكُلِّ مُيَسَّرٍ أَمَّا مَنْ
كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يُيَسِّرُ لِعَمَلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يُيَسِّرُ لِعَمَلِ الشَّقَاءِ ثُمَّ قَرَأَ
فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنِيْسِرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنِيْسِرُهُ
لِلْعُسْرَى { قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi], narrated to us [Zaidah bin Qudamah] from [Manshur bin Al Mu'tamir] from [Sa'd bin 'Ubaidah] from [Abu Abdur Rahman As Sulami] from [Ali radliallahu 'anhu] he said: we were near a corpse in Baqi'. Then the Prophet, peace and blessings be upon him, came and sat, we sat with him. He carried a twig that he struck on the ground. Then he raised his head to the sky, and said: there is no soul that has been breathed except its future place has been

written. Then the people said: O Messenger of Allah, shall we not rely on our record so whoever is among the happy people then he works for happiness?. And whoever is among the wretched people then he will work for wretchedness?. He said: "Oh, but work you, because everything will be facilitated. As for the one who will be happy will be facilitated to do happiness, and whoever will be wretched then he is facilitated to do wretchedness." Then he recited Allah's statement: As for he who gives (his wealth in the way of Allah) and fears Allah, and believes in the best reward (paradise), then We will prepare for him the easy way. As for those who are stingy and feel self-sufficient and deny the best reward, then We will prepare for him the difficult (way)." (QS. Al-Lail 5-10). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 587, 1015, 1278, 3441, 3738, 3882, 4429, 10557, 11714, 12042, 18993, 19023

Imam Bukhari : 307, 1274, 4564, 4565, 4566, 4567, 4568, 5749, 6084, 6106, 6115, 6997

Imam Muslim : 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793

Imam Abu Dawud : 3996, 3997, 4073, 4074, 4085

Imam Tirmidzi : 2059, 2060, 2061, 2062, 2063, 2065, 2067, 2068, 3267

Imam Ibnu Majah : 73, 74, 75, 76, 77, 78, 79, 80, 82, 4332

THE BLEEDING FINGER AND THE LATE REVELATION

Hadith Imam Tirmidzi Number 3268

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدَبِ الْبَجَلِيِّ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ فَدَمَيْتُ أُصْبُعُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيتُ فِي سَبِيلِ اللَّهِ مَا لَقِيتُكَ وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الْمُشْرِكُونَ قَدْ وَدَّعَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَعَالَى { مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Al Aswad bin Qais] from [Jundab Al Bajali], he said: I was with the Prophet, peace and blessings be upon him, in a cave, then his finger bled, then he said: You are only a finger and bleed, and in the way of Allah you encounter disturbance." Jundab Al Bajali said: and Jibril 'alaihis salam was late to come to him then the polytheists said: Muhammad has been abandoned. At that moment Allah ta'ala sent down revelation: Your Lord has not forsaken you nor hates you. (QS. Ad-Dhuha 3), Abu Isa said: this hadith is hasan sahih. And that hadith has been narrated by [Syu'bah] and [Ats Tsauri] from [Al Aswad bin Qais]."

Hadith Corroboration

Imam Ahmad : 18044, 18054

Imam Bukhari : 2592, 5680

Imam Muslim : 3353

Imam Tirmidzi : 3268

THE REMOVAL OF THE HEART AND THE FORMATION OF FAITH

Hadith Imam Tirmidzi Number 3269

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَجُلٌ مِنْ قَوْمِهَاَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ أَحَدُ بَيْنَ الثَّلَاثَةِ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءٌ زَمْزَمٌ فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا قَالَ قَتَادَةُ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ مَا يَعْنِي قَالَ إِلَى أَسْفَلِ بَطْنِي فَاسْتُخْرِجَ قَلْبِي فَعُغِلَ قَلْبِي بِمَاءِ زَمْزَمٍ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ هِشَامُ الدَّسْتُوَالِيُّ وَهَمَّامٌ عَنْ قَتَادَةَ وَفِيهِ عَنْ أَبِي ذَرٍّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far] and [Ibnu Abu 'Adi] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Anas bin Malik] from [Malik bin Sha'sha'ah] a man from his people that the Prophet, peace and blessings be upon him, said: When I was in the house between sleep and awake, suddenly I heard someone say: 'That is the man, one of the three people.' Then I was given a vessel of gold containing zamzam water, then my heart became spacious until such and such. Qatadah said to Anas bin Malik: what did he mean? He said: the meaning of spaciousness until below my stomach. Then my heart was taken out and washed with zamzam water then returned to its place, and filled with faith and wisdom." In this hadith there is a long story. Abu Isa said: this hadith is hasan sahih, and has been narrated by [Hisyam Ad Dastuwai], and [Hammam] from [Qatadah] and among that hadith there are narrated from Abu Dzar."

Hadith Corroboration
Imam Ahmad : 17164
Imam Muslim : 238
Imam Nasa'i : 444

READ THE LETTER AT-TIIN AND SAY "BAALAA" Hadith Imam Tirmidzi Number 3270

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَرَوِيهِ يَقُولُ مَنْ قَرَأَ {وَالْتِّينَ وَالزَّيْتُونِ} فَقَرَأَ {أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ} فَلْيَقُلْ بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا يَرُوى بِهِذَا الْإِسْنَادِ عَنْ هَذَا الْأَعْرَابِيِّ عَنْ أَبِي هُرَيْرَةَ وَلَا يُسَمَّى

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Isma'il bin Umayyah], he said: I heard [a Bedouin] say: I heard [Abu Hurairah] narrate hadith, he said: whoever recites Surah At Tin then recites: Is not Allah the most just of judges?" (QS. At-Tin 8), let him say: balaa wa ana 'alaa dzalika minasy syaahidiin (yes, and I am among those who witness that). Abu Isa said: this hadith is a hadith only narrated with this chain from a Bedouin man from Abu Hurairah, and his name is not mentioned."

Hadith Corroboration
Imam Abu Dawud : 753

THE ANGEL OF ZABANIYAH AND THE PROPHET'S DETERMINATION

Hadith Imam Tirmidzi Number 3271

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا {سَدْعُ الزَّبَانِيَةِ} قَالَ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي لَأَطَأَنَّ عَلَى عُنُقِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ عِيَانًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abdu bin Humaid], informed [Abdur Razzaq] from [Ma'mar] from [Abdul Karim Al Jazari] from [Ikrimah] from [Ibnu Abbas radiallahu 'anhuma], regarding the quote of the verse: We will call the angels of Zabaniyah" (QS. Al-'Alaq 18), he said: Abu Jahl said: if I see Muhammad praying surely I will step on his neck. Then the Prophet, peace and blessings be upon him, said: "If he did it surely the angels would seize him openly." Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 2115, 3303

THE TREATMENT OF ABU JAHAL AND ANGEL ZABANIYAH

Hadith Imam Tirmidzi Number 3272

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ أَلَمْ أَنْهَكَ عَنْ هَذَا أَلَمْ أَنْهَكَ عَنْ هَذَا أَلَمْ أَنْهَكَ عَنْ هَذَا فَأَنْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَبَرَهُ فَقَالَ أَبُو جَهْلٍ إِنَّكَ لَتَعْلَمَ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي فَأَنْزَلَ اللَّهُ {فَلْيَدْعُ نَادِيَهُ سَدْعُ الزَّبَانِيَةِ} فَقَالَ ابْنُ عَبَّاسٍ فَوَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللَّهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Abu Khalid Al Ahmar] from [Abu Daud bin Abu Hindun] from [Ikrimah] from [Ibnu Abbas], he said: The Prophet, peace and blessings be upon him, was praying, then Abu Jahl came and said: did I not forbid you from doing this? did I not forbid you from doing this? did I not forbid you from doing this? Then the Prophet, peace and blessings be upon him, went and he rebuked him, then Abu Jahl said: You know that there is no one with more speaking community than me." Suddenly Allah sent down the verse: So let him call his council, We will call the angels of Zabaniyah." (QS. Al-'Alaq 17-18), Ibnu Abbas said: by Allah if he called his council surely he would be tortured by the angels of Zabaniyah of Allah. Abu Isa said: this hadith is hasan gharib sahih. And among that hadith there are narrated from Abu Hurairah radiallallahu 'anhu."

THE Umayyah AND THE NIGHT OF QUALITY

Hadith Imam Tirmidzi Number 3273

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ عَنْ يُونُسَ بْنِ سَعْدٍ قَالَ قَالَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا بَايَعَ مُعَاوِيَةَ فَقَالَ سَوَدَتْ وُجُوهَ الْمُؤْمِنِينَ أَوْ يَا مُسَوِّدَ وُجُوهِ الْمُؤْمِنِينَ فَقَالَ لَا تُؤَنِّبَنِي رَحِمَكَ اللَّهُ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيَ بَنِي أُمَيَّةَ عَلَى مِنْبَرِهِ فَسَاءَهُ ذَلِكَ فَتَزَلَّتْ { إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ } يَمْلِكُهَا بَعْدَكَ بَنُو أُمَيَّةَ يَا مُحَمَّدُ قَالَ الْقَاسِمُ فَعَدَدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ لَا يَزِيدُ يَوْمٌ وَلَا يَنْقُصُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْقَاسِمِ بْنِ الْفَضْلِ وَقَدْ قِيلَ عَنْ الْقَاسِمِ بْنِ الْفَضْلِ عَنْ يُونُسَ بْنِ مَازِنٍ وَالْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ هُوَ ثِقَةٌ وَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَيُونُسُ بْنُ سَعْدٍ رَجُلٌ مَجْهُولٌ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ عَلَى هَذَا اللَّفْظِ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud Ath Thayalisi], narrated to us [Al Qasim bin Al Fadhl Al Huddani] from [Yusuf bin Sa'd], he said: a man stood towards [Al Hasan bin Ali] after pledging allegiance to Mu'awiyah, then said: you have blackened the faces of the believers, or he said: O one who blackens the faces of the believers! Then he said: do not blame me, may Allah have mercy on you. Indeed the Prophet, peace and blessings be upon him, was shown Bani Umayyah on the pulpit, and that made him distressed. Then the verse descended: Indeed We have given you Al Kautsar." O Muhammad, Al Kautsar is a river in Paradise. And this verse descended: "Indeed We sent it down on the Night of Decree. And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months." (QS. Al-Qadr 1-3), that night will be owned by Bani Umayyah after you O Muhammad. Al Qasim said: we counted it indeed that night is a thousand years, neither more nor less. Abu Isa said: this hadith is gharib, we do not know it except from this side, from the hadith of Al Qasim bin Al Fadhl, and some say from Al Qasim bin Al Fadhl from Yusuf bin Mazin and Al Qasim bin Al Fadhl Al Haddani he is thiqah, he is thiqah-ed by Yahya bin Sa'id and Abdur Rahman bin Mahdi while Yusuf bin Sa'd is an unknown person. And we do not know this hadith with this wording except from this side."

Hadith Corroboration

Imam Ahmad : 3598, 5101, 5643, 6187, 11556, 11558, 11570, 11708, 12084, 12214, 12520, 12680, 12828, 12944, 12990, 12995, 12998, 13089, 13277, 13565, 22246, 25199

Imam Bukhari : 4582, 4583, 4584, 6092, 6095, 6963

Imam Muslim : 607, 4244, 4245, 4246, 4247, 4248, 4249, 4250, 4251, 4252, 4253, 4254, 4255, 4256, 4257, 4258, 4259, 4260, 4261, 4262, 4263

Imam Abu Dawud : 666, 4122, 4123

Imam Tirmidzi : 2465, 3273, 3282, 3283, 3284

Imam Nasa'i : 894, 979

Imam Ibnu Majah : 4325

LAILATUL QADAR AND THE TWENTY-SEVENTH NIGHT

Hadith Imam Tirmidzi Number 3274

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ وَعَاصِمٍ هُوَ ابْنُ بَهْدَلَةَ سَمِعَا زَيْدَ بْنَ حُبَيْشٍ وَزَيْدَ بْنَ حُبَيْشٍ يُكْنَى أَبَا مَرْيَمَ يَقُولُ قُلْتُ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ أَخَاكَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ مَنْ يَقُمْ الْحَوْلَ يُصَبِّ لَيْلَةَ الْقَدْرِ فَقَالَ يَغْفِرُ اللَّهُ لِأُبَيِّ عَبْدِ الرَّحْمَنِ لَقَدْ عَلِمَ أَنَّهَا فِي الْعَشْرِ الْوَاحِدِ مِنْ رَمَضَانَ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنَّهُ أَرَادَ أَنْ لَا يَتَكَلَّ النَّاسُ ثُمَّ حَلَفَ لَا يَسْتَتْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بِالْعَلَامَةِ أَنَّ الشَّمْسَ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Abdah bin Abu Lubabah] and ['Ashim namely Ibnu Bahdalah] they heard [Zirrb Hubaisy] who was given kunya Abu Maryam, he said: I said to [Ubai bin Ka'ab] your brother namely Abdullah bin Mas'ud said: whoever prays one year then he gets lailatul qadar. Then Ubai said: may Allah have mercy on Abu Abdur Rahman indeed he knew that lailatul qadar is in the last ten nights of Ramadhan, namely the seventy-second night, but he wanted people not to rely on it. Then he swore without saying insya Allah, that that night is the twenty-seventh night. Zirr said: I said to him: based on what do you say that O Abu Al Mundzir? He said: with the sign that the Messenger of Allah, peace and blessings be upon him, informed or with the sign that the sun rises that day without rays. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 1056, 2389, 3664, 4701, 5662, 11251, 15466, 19509, 19879, 19896, 20025, 20249, 20254, 20264, 20317, 21654, 23100, 23157, 23306, 24509

Imam Bukhari : 1881

Imam Abu Dawud : 1173, 1175, 1178

Imam Malik : 612

THE BEST PERSON ACCORDING TO THE PROPHET

Hadith Imam Tirmidzi Number 3275

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا خَيْرَ الْبَرِيَّةِ قَالَ ذَلِكَ إِبْرَاهِيمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi], narrated to us [Sufyan] from [Al Mukhtar bin Fulful], he said: I heard [Anas bin Malik], he said: a man said to the prophet, peace and blessings be upon him: O best person. He answered: The best person is Ibrahim." Abu Isa said: this hadith is hasan sahih."

THE EARTH CONVEYS NEWS OF HUMAN CHARITIES

Hadith Imam Tirmidzi Number 3276

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ يَحْيَى بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ {يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا} قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ عَمِلَ يَوْمَ كَذَا وَكَذَا فَهَذِهِ أَخْبَارُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Suwaid bin Nashr], informed us [Abdullah bin Al Mubarak], informed us [Sa'id bin Abu Ayyub] from [Yahya bin Abu Sulaiman] from [Sa'id Al Maqburi] from [Abu Hurairah radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, recited this verse: On that day the earth will tell its news. He said: Do you know what its news is?" The companions said: Allah and His Messenger know best. He said: "Indeed its news is that it testifies over every male and female servant regarding what he has done upon it. That earth says: he did such and such on such and such day. This is its news." Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 4183, 8512

THE ONLY REAL WEALTH IS THAT WHICH CAN BE USED Hadith Imam Tirmidzi Number 3277

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ {الْهَآكُمُ التَّكَاثُرُ} قَالَ يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِستَ فَأَبْلَيْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Wahb bin Jarir], narrated to us [Syu'bah] from [Qatadah] from [Mutharrif bin Abdullah bin Asy Syikhkhir] from [his father] that it reached the Prophet, peace and blessings be upon him, while he was reciting: Competition in [worldly] increase diverts you. (QS. At-Takathur 1), He said: The son of Adam says: my wealth, my wealth. You have no wealth except what you have given in charity then you realize it, or what you eat then it perishes or you wear until worn out." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 15715, 15716, 15732, 15736
Imam Muslim : 5258

GRAVE ADZAB AND LETTER AT-TAKAATSUR

Hadith Imam Tirmidzi Number 3278

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ الرَّازِيُّ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ عَنْ الْحَجَّاجِ عَنْ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زُرَّ بْنِ حُبَيْشٍ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا زِلْنَا نَشْكُ فِي عَذَابِ الْقَبْرِ حَتَّى نَزَلَتْ أَلْهَاكُمْ التَّكَاثُرُ قَالَ أَبُو كُرَيْبٍ مَرَّةً عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ هُوَ رَازِيٌّ وَعَمْرُو بْنُ قَيْسٍ الْمَلَائِيُّ كُوفِيٌّ عَنْ ابْنِ أَبِي لَيْلَى عَنْ الْمِنْهَالِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Abu Kuraib], narrated to us [Hakkam bin Salm Ar Razi] from ['Amr bin Abu Qais] from [Al Hajjaj] from [Al Minhali bin 'Amr] from [Zirr bin Hubasy] from [Ali radiallahu 'anhu], he said: we were still doubtful about the punishment of the grave until the surah (At Takatsur) descended: Competition in [worldly] increase diverts you." (QS. At-Takathur 1), Abu Kuraib once said from ['Amr bin Abu Qais Al Mulai Kufi] from [Ibnu Abu Laila bin 'Amr]. Abu Isa said: this hadith is gharib."

THE PLEASURE ASKED ABOUT ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 3279

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ عَنْ أَبِيهِ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ} قَالَ الزُّبَيْرُ يَا رَسُولَ اللَّهِ فَأَيُّ النَّعِيمِ تُسْأَلُ عَنْهُ وَإِنَّمَا هُمَا الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ قَالَ أَمَا إِنَّهُ سَيَكُونُ قَالَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Muhammad bin 'Amr bin 'Alqamah] from [Yahya bin Abdur Rahman bin Hathib] from [Abdullah bin Az Zubair bin Al 'Awwam] from [his father], he said: when this verse descended: Then you will surely be asked that Day about pleasure. (QS. At-Takathur 8), Az Zubair said: O Messenger of Allah, what pleasure will be asked of us? Indeed with us there are only two black things namely dates and water. He said: Know that indeed it will happen." Abu Isa said: this hadith is hasan."

THE PLEASURE THAT IS ASKED FOR AND THE TRUE TREASURE

Hadith Imam Tirmidzi Number 3280

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ} قَالَ النَّاسُ يَا رَسُولَ اللَّهِ عَنْ أَيِّ النَّعِيمِ نُسْأَلُ فَإِنَّمَا هُمَا الْأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَسُيُوفُنَا عَلَى عَوَاتِقِنَا قَالَ إِنَّ ذَلِكَ سَيَكُونُ قَالَ أَبُو عِيسَى وَحَدِيثٌ

ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عِنْدِي أَصَحُّ مِنْ هَذَا وَسُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ وَأَصَحُّ حَدِيثًا مِنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ

Narrated to us [Abdu bin Humaid], narrated to us [Ahmad bin Yunus] from [Abu Bakr bin 'Ayyasy] from [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurairah], he said: when this verse had descended: Then you will surely be asked that Day about pleasure. (QS. At-Takathur 8), Then the people said: O Messenger of Allah, about what pleasure will we be asked? Indeed there are only two black things (dates and water), the enemy comes while our swords are on our shoulders. He said: Indeed that will happen." Abu Isa said: and the hadith of Ibnu 'Uyainah from Muhammad bin 'Amr in my opinion is more sahih than this hadith, and Sufyan bin 'Uyainah is more memorizing and more sahih in hadith than Abu Bakr bin 'Ayyasy."

THE FIRST PLEASURE TO BE ASKED ABOUT ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 3281

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمٍ الْأَشْعَرِيِّ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ يَعْنِي الْعَبْدُ مِنَ النَّعِيمِ أَنْ يُقَالَ لَهُ أَلَمْ نُصِحَّ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنَ الْمَاءِ الْبَارِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَالضَّحَّاكُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمٍ وَيُقَالُ ابْنُ عَزْرَمٍ وَأَبْنُ عَزْرَمٍ أَصَحُّ

Narrated to us [Abdu bin Humaid], narrated to us [Syababah] from [Abdullah bin Al 'Ala`] from [Adh Dhahhak bin Abdur Rahman bin 'Arzam Al Asy'ari], he said: I heard [Abu Hurairah] say: The Messenger of Allah, peace and blessings be upon him, said: Indeed the first thing asked to a servant on the Day of Judgment from pleasure is said to him: did We not give health to your body, and give you drink from cold water?" Abu Isa said: this hadith is gharib. While Adh Dhahhak is Ibnu Abdur Rahman bin 'Arzab, and called Ibnu 'Arzam, and Ibnu 'Arzam is the most correct."

AL-KAUTSAR IS A RIVER IN HEAVEN

Hadith Imam Tirmidzi Number 3282

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ } أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ نَهْرٌ فِي الْجَنَّةِ قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ نَهْرًا فِي الْجَنَّةِ حَافَتَاهُ قَبَابُ اللَّوْلُؤِ قُلْتُ مَا هَذَا يَا جَبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdu bin Humaid], narrated to us [Abdur Razzaq] from [Ma'mar] from [Qatadah] from [Anas]: We have given you Al Kautsar." that the Prophet, peace and blessings be upon him, said: "Al Kautsar is a river in Paradise." Anas said: then the Prophet,

peace and blessings be upon him, said: "I saw a river in Paradise both its banks are small tents of pearl. I said: what is this O Jibril?" He said: this is the River Al Kautsar that Allah has given to you." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3598, 5101, 5643, 6187, 11556, 11558, 11570, 11708, 12084, 12214, 12520, 12680, 12828, 12944, 12990, 12995, 12998, 13089, 13277, 13565, 22246, 25199
Imam Bukhari : 4582, 4583, 4584, 6092, 6095, 6963
Imam Muslim : 607, 4244, 4245, 4246, 4247, 4248, 4249, 4250, 4251, 4252, 4253, 4254, 4255, 4256, 4257, 4258, 4259, 4260, 4261, 4262, 4263
Imam Abu Dawud : 666, 4122, 4123
Imam Tirmidzi : 2465, 3273, 3282, 3283, 3284
Imam Nasa'i : 894, 979
Imam Ibnu Majah : 4325

VISION OF AL-KAUTSAR RIVER IN HEAVEN

Hadith Imam Tirmidzi Number 3283

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عُرِضَ لِي نَهْرٌ حَاقَّتَاهُ قَبَابُ اللَّوْلُؤِ قُلْتُ لِلْمَلَكِ مَا هَذَا قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ قَالَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى طِينَةٍ فَاسْتَخْرَجَ مِسْكًَا ثُمَّ رُفِعَتْ لِي سِدْرَةٌ الْمُنتَهَى فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Suraij bin An Nu'man], narrated to us [Al Hakam bin Abdul Malik] from [Qatadah] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said: When I was walking in Paradise, suddenly shown to me a river both its banks are tents of pearl. I said to the angel: 'What is this?' He said: this is the river Al Kautsar that Allah has given to you." He said: "Then he struck his hand to the ground and brought out musk, then Sidratul muntaha was raised for me, so I saw on it a great light." Abu Isa said: this hadith is hasan sahih, has been narrated not only from one side from Anas."

Hadith Corroboration

Imam Ahmad : 2212, 3457, 3598, 3621, 3657, 3672, 3837, 3966, 4104, 4121, 4493, 5101, 5643, 5806, 5905, 6187, 7627, 9479, 9648, 11556, 11558, 11570, 11708, 11914, 11969, 12084, 12214, 12520, 12520, 12680, 12680, 12784, 12817, 12828, 12874, 12944, 12944, 12990, 12995, 12998, 13009, 13089, 13277, 13480, 13565, 13565, 14192, 14588, 14589, 16705, 16756, 16761, 18056, 18057, 18059, 18289, 18300, 18301, 19525, 19590, 19602, 20364, 21375, 21390, 21394, 21411, 21756, 21803, 22246, 22247, 23754, 25199
Imam Bukhari : 1258, 2194, 3329, 3736, 3776, 4582, 4583, 4584, 5946, 6089, 6090, 6091, 6092, 6092, 6093, 6094, 6095, 6096, 6097, 6098, 6099, 6101, 6102, 6103, 6104, 6527, 6528, 6963
Imam Muslim : 607, 4242, 4243, 4244, 4244, 4245, 4245, 4246, 4246, 4247, 4247, 4248, 4249, 4249, 4250, 4250, 4251, 4251, 4252, 4252, 4253, 4253, 4254, 4254, 4255, 4255, 4256, 4256, 4257, 4257, 4258, 4258, 4259, 4259, 4260, 4260, 4261, 4261, 4262, 4262, 4263, 4263
Imam Abu Dawud : 666, 4120, 4122, 4123
Imam Tirmidzi : 2369, 2465, 3273, 3282, 3283, 3283, 3284
Imam Nasa'i : 894, 979, 1928
Imam Ibnu Majah : 934, 4294, 4295, 4325

DESCRIPTION OF AL-KAUTSAR RIVER IN HEAVEN

Hadith Imam Tirmidzi Number 3284

حَدَّثَنَا هَنَادٌ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَّتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَاقُوتِ تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَنْبِيضُ مِنَ الثَّلْجِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Muhammad bin Fudhail] from ['Atho` bin As Saib] from [Muharib bin Ditsar] from [Abdullah bin Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: Al Kautsar is a river in Paradise, both its banks made of gold and its path on pearls and precious stones, its dust from musk, and its water sweeter than honey and whiter than snow." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3598, 5101, 5643, 6187, 11556, 11558, 11570, 11708, 12084, 12214, 12520, 12680, 12828, 12944, 12990, 12995, 12998, 13089, 13277, 13565, 22246, 25199

Imam Bukhari : 4582, 4583, 4584, 6092, 6095, 6963

Imam Muslim : 607, 4244, 4245, 4246, 4247, 4248, 4249, 4250, 4251, 4252, 4253, 4254, 4255, 4256, 4257, 4258, 4259, 4260, 4261, 4262, 4263

Imam Abu Dawud : 666, 4122, 4123

Imam Tirmidzi : 2465, 3273, 3282, 3283, 3284

Imam Nasa'i : 894, 979

Imam Ibnu Majah : 4325

THE PLEASURE ASKED AND ALA FATH

Hadith Imam Tirmidzi Number 3285

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ فَقَالَ لَهُ عُمَرُ إِنَّهُ مِنْ حَيْثُ تَعْلَمُ فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِ { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ } فَقُلْتُ إِنَّمَا هُوَ أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا فَقَالَ لَهُ عُمَرُ وَاللَّهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا أَبْنَاءٌ مِثْلُهُ

Bismillahirrahmanirrahiim, Narrated to us [Abdu bin Humaid], narrated to us [Sulaiman bin Daud] from [Syu'bah] from [Abu Bisyr] from [Sa'id bin Jubair] from [Ibnu Abbas radliallahu 'anhuma], he said: Umar with the companions of the Prophet, peace and blessings be upon him, he asked me then Abdur Rahman bin 'Auf said: do you ask him, while we have children like him? Then Umar said to him: indeed he has a special quality as you know. Then Umar asked him regarding this verse: IDZAA JAA A NASHRULLAAHI WAL (Surat Al Fath) then I said: that is the lifespan of the Messenger of Allah, peace and blessings be upon him, that Allah has informed him. And he recited that surah until the end, then Umar said to him: by Allah I do not know from that verse except what you know. Abu Isa said: this hadith is hasan sahih. Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far],

narrated to us [Syu'bah] from [Abu Bisyr] with this chain like that hadith, only he said: then Abdur Rahman bin 'Auf said to him: do you ask him while we have children like him?

THE STORY OF THE WARNING ON SHAFI HILL AND THE DOWN OF LETTER AL-LAHAB

Hadith Imam Tirmidzi Number 3286

حَدَّثَنَا هَنَّاْدُ وَأَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى يَا صَبَاحَاهُ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمْسِكٌ أَوْ مُصَبِّحُكُمْ أَكُنْتُمْ تُصَدِّقُونِي فَقَالَ أَبُو لَهَبٍ أَلْهَذَا جَمَعْتَنَا تَبًّا لَكَ فَأَنْزَلَ اللَّهُ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad] and [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah], narrated to us [Al A'masy] from ['Amr bin Murrah] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, one day climbed Mount Shafa, then shouted: Come gather this morning, quickly!. Then the Quraisy people gathered to him and said: I am a warner to you of a severe punishment. (QS. Saba' 46), What do you think if I inform you that the enemy attacks you in the evening or morning would you believe me?" Then Abu Lahab said: is this why you gathered us? Perish you. Then Allah sent down the verse: Perish the hands of Abu Lahab and perish he." (QS. Al-Lahab 1.) Abu Isa said: this hadith is hasan sahih."

GOD'S NATIONALITY AND LETTER AL-IKHLAS

Hadith Imam Tirmidzi Number 3287

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو سَعْدٍ هُوَ الصَّغَانِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَبِي الْعَالِيَةِ عَنْ أَبِي بِنِ كَعْبَانَ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتِ لَنَا رَبَّكَ فَأَنْزَلَ اللَّهُ {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ {وَالصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ لِأَنَّهُ لَيْسَ شَيْءٌ يُولَدْ إِلَّا سَمُوتٌ وَلَا شَيْءٌ يَمُوتُ إِلَّا سَيُورُثُ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا يُورُثُ} وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} قَالَ لَمْ يَكُنْ لَهُ شَبِيهُ وَلَا عِدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ الرَّبِيعِ عَنْ أَبِي الْعَالِيَةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ إِلَهُتَهُمْ فَقَالُوا ائْتِ لَنَا رَبَّكَ قَالَ فَأَتَاهُ جِبْرِيلُ بِهَذِهِ السُّورَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي بِنِ كَعْبٍ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ وَأَبُو سَعْدٍ اسْمُهُ مُحَمَّدُ بْنُ مُيَسَّرٍ وَأَبُو جَعْفَرٍ الرَّازِيُّ اسْمُهُ عِيسَى وَأَبُو الْعَالِيَةِ اسْمُهُ رُفَيْعٌ وَكَانَ عَبْدًا أَعْتَقَتْهُ امْرَأَةٌ سَابِيَةٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Sa'd] namely Ash Shaghani from [Abu Ja'far Ar Razi] from [Ar Rabi' bin Anas] from [Abu Al 'Aliyah] from [Ubay bin Ka' b] that the polytheists said to the Messenger of Allah, peace and blessings be upon him: mention the lineage of your Lord to us! Then Allah sent down the verse: QUL HUWALLAAHU AHAD, ALLAAHUSH SHAMAD (QS. Al-Ikhlās 1-2), and Ash Shamad is the One who does not beget and is not begotten, because nothing is born except it will die, and nothing dies except it will be inherited, while Allah 'azza wajalla does not die and is not inherited, and there is no one equal to Him. He said: There is nothing like unto Him, and there is none comparable and nothing like Him." Narrated to us [Abdu bin Humaid], narrated to us ['Ubaidullah bin Musa] from [Abu Ja'far Ar Razi] from [Ar Rabi'] from [Abu Al 'Aliyah] that the Prophet, peace and blessings be upon him, mentioned some of their gods then they said: mention the lineage of your Lord to us. Abdu bin Humaid said: then Jibril came to him bringing this surah: QUL HUWALLAAHU AHAD. Then he mentioned like that and did not mention in it from Ubai bin Ka'b. And this hadith is more sahih than the hadith of Abu Sa'd, and Abu Sa'd's name is Muhammad bin Muyassar, while Abu Ja'far Ar Razi's name is Isa and Abu Al 'Aliyah's name is Rufai', he was formerly a slave then freed by a woman who had no guardian."

SHELTER FROM THE EVIL OF THE MOON

Hadith Imam Tirmidzi Number 3288

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو الْعَقَدِيِّ عَنْ ابْنِ أَبِي ذَيْبٍ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَ يَا عَائِشَةُ اسْتَعِيزِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abdul Malik bin 'Amr Al 'Aqadi] from [Ibnu Abu Dzi`b] from [Al Harits bin Abdur Rahman] from [Abu Salamah] from [Aisyah] that the Prophet, peace and blessings be upon him, saw the moon and said: O Aisyah, seek refuge in Allah from the evil of this moon. Because this is the night when it is dark gloom. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 24529, 24619, 24807, 24950

PROTECTIVE VERSES THAT HAVE NEVER BEEN SEEN OF ANY KIND

Hadith Imam Tirmidzi Number 3289

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ حَدَّثَنِي قَيْسٌ وَهُوَ ابْنُ أَبِي حَازِمٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلُهُنَّ {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} إِلَى آخِرِ السُّورَةِ {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} إِلَى آخِرِ السُّورَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id] from [Isma'il bin

Abu Khalid], narrated to me [Qais namely Ibnu Abu Hazim] from ['Uqbah bin 'Amir Al Juhani] from the Prophet, peace and blessings be upon him, he said: Allah has sent down to me some verses, never seen the like of them, namely: Qul a'uudzu birabbinnaas until the end and qul a'uudzu birabbil falaq until the end of the surah." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 14901, 16665, 16715, 16738

Imam Nasa'i : 945, 5345

THE AGE OF ADAM AND DAVID

Hadith Imam Tirmidzi Number 3290

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أَوْلِيكَ الْمَلَائِكَةِ إِلَى مَلَأٍ مِنْهُمْ جُلُوسٍ فَقُلِ السَّلَامُ عَلَيْكُمْ قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّتَكَ وَتَحِيَّةَ بَنِيكَ بَيْنَهُمْ فَقَالَ اللَّهُ لَهُ وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرِ أَيُّهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينَ رَبِّي وَكَلَّمْتُ يَدَيَّ رَبِّي يَمِينٌ مُبَارَكَةٌ ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَدُرِّيَّتُهُ فَقَالَ أَيُّ رَبِّ مَا هَؤُلَاءِ فَقَالَ هَؤُلَاءِ دُرِّيَّتُكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَوُهُمْ أَوْ مِنْ أَضْوَائِهِمْ قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمَرَ أَرْبَعِينَ سَنَةً قَالَ يَا رَبِّ زِدْهُ فِي عُمُرِهِ قَالَ ذَاكَ الَّذِي كَتَبْتُ لَهُ أَيُّ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِي سِتِّينَ سَنَةً قَالَ أَنْتَ وَذَاكَ قَالَ ثُمَّ أَسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَهْبِطْ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ قَالَ فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجَلْتُ قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ قَالَ بَلَى وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ دُرِّيَّتُهُ وَنَسِيَتْ دُرِّيَّتُهُ قَالَ فَمِنْ يَوْمِئِذٍ أَمَرَ بِالْكِتَابِ وَالشُّهُودِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Shafwan bin Isa], narrated to us [Al Harits bin Abdurrahman bin Abu Dzubab] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: When Allah created Adam and blew the soul into him then he sneezed, then said al hamdulillah. He praised Allah with His permission. Then his Lord said: yarhamukallah. O Adam, go to those angels, to their group who are sitting and say as salaamu 'alaikum. They said wa 'alaikas salaam wa rahmatullaah. Then he returned to his Lord. Then Allah said: This is your greeting and the greeting of your children among them. Then Allah said to him while His two hands were clenched: Choose between the two whichever you wish! Adam said: I choose the right of my Lord, and both hands of my Lord are right blessed. Then Allah

opened His hand, and indeed in it was Adam and his descendants. Then he said: O my Lord, who are they? Then Allah said: They are your descendants, and indeed every person had his lifespan written between his eyes and indeed among them was a person the most shining, or among the people the most shining. Adam said: O my Lord, who is this person? Allah said: this is your son Daud, I have written his lifespan forty years. Adam said: O my Lord, add to his lifespan. Allah said: That is what I have written for him. Adam said: O my Lord, I have given part of my lifespan to him sixty years. Allah said: That is your right." The Messenger of Allah, peace and blessings be upon him, said: "Then he was placed in Paradise as Allah willed then descended from it. And Adam counted his own lifespan." He said: "Then the angel of death came to him and Adam said to him: you have hastened, written for me a lifespan of a thousand years. That angel said: true, but you have given sixty years to your son Daud. Then Adam denied and his descendants denied, he forgot and his descendants forgot." He said: "So from that time he was ordered to write and bring witnesses." Abu Isa said: this hadith is hasan gharib from this side, and has been narrated not only from one side from Abu Hurairah, from the Prophet, peace and blessings be upon him. From the narration of [Zaid bin Aslam] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him."

THE EARTH'S CREATION PROCESS AND THE PRINCIPITY OF ALMS

Hadith Imam Tirmidzi Number 3291

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الْجِبَالَ فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتْ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ الْحَدِيدُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ قَالَ نَعَمْ النَّارُ فَقَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْمَاءُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الرِّيحُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ يَبْمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yazid bin Harun], narrated to us [Al 'Awwam bin Hausyab] from [Sulaiman bin Abu Sulaiman] from [Anas bin Malik] from the Prophet, peace and blessings be upon him, he said: When Allah created the earth, then the earth shook, then Allah created the mountains then placed them on that earth so the earth became calm. And the angels were amazed at the hardness of those mountains. They said: O our Lord, is there among Your creation something harder than mountains? Allah said: 'Yes, fire.' Then they said: O our Lord, is there among Your creation something harder than fire? Allah said: Yes, water. They said: O our Lord, is there among Your creation something harder than water? Allah said: yes, wind. They said: O our Lord, is there among Your creation something harder than wind? Allah said: Yes, the son of Adam. He gives charity with a charity with his right hand and hides it from his left hand." Abu Isa said: this hadith is gharib, we do not know it as marfu' except from this side."

PRAYER IS THE MOST NOBLE PRACTICE

Hadith Imam Tirmidzi Number 3292

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ وَعِمْرَانُ الْقَطَّانُ هُوَ ابْنُ دَاوَرَ وَيُكْنَى أَبَا الْعَوَّامِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِمْرَانَ الْقَطَّانِ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Abbas bin Abdul 'Azhim Al 'Anbari] and more than one person, they said: narrated to us [Abu Daud Ath Thayalisi], narrated to us [Imran Al Qaththan] from [Qatadah] from [Sa'id bin Abu Al Hasan] from [Abu Hurairah] radliallahu 'anhu from the Prophet, peace and blessings be upon him, he said: There is nothing more noble in the sight of Allah ta'ala than supplication." Abu Isa said: this hadith is hasan gharib, we do not know it as marfu' except from the hadith of Imran bin Al Qaththan, and Imran Al Qaththan is Ibnu Dawar and given kunyah Abu Al 'Awwam. Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi] from [Imran Al Qaththan] with this chain like that hadith."

Hadith Corroboration
Imam Ahmad : 8393
Imam Ibnu Majah : 3819

PRAYER IS THE CORE OF WORSHIP

Hadith Imam Tirmidzi Number 3293

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ ابْنِ لَهِيْعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ أَبَانَ بْنِ صَالِحٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ مُخُّ الْعِبَادَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ

Narrated to us [Ali bin Hujr], informed us [Al Walid bin Muslim] from [Ibnu Lahi'ah] from ['Ubaidullah bin Abu Ja'far] from [Aban bin Shalih] from [Anas bin Malik] from the Prophet, peace and blessings be upon him, he said: Supplication is the essence of worship." Abu Isa said: this hadith is gharib from this side, we do not know it except from the hadith of Ibnu Luhai'ah."

PRAYER IS WORSHIP

Hadith Imam Tirmidzi Number 3294

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ ذَرٍّ عَنْ يُسَيْعٍ عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ { وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ عَنْ ذَرٍّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ذَرٍّ هُوَ ذَرُّ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثِقَةٌ وَالِدُ عُمَرَ بْنِ ذَرٍّ

Narrated to us [Ahmad bin Mani'], narrated to us [Marwan bin Mu'awiyah] from [Al A'masy] from [Dzar] from [Yusai'] from [An Nu'man bin Basyir] from the Prophet, peace and blessings be upon him, he said: Supplication is worship." Then he recited the verse: And your Lord said: "Call upon Me I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible." (QS. Ghafir 60), Abu Isa said: this hadith is hasan sahih, and has been narrated by [Manshur] and [Al A'masy] from [Dzarr] and we do not know it except from the hadith of Dzar bin Abdullah Al Hamdani, he is thiqah, son of Umar bin Dzar."

Hadith Corroboration

Imam Ahmad : 17629, 17660, 17665, 17705, 17709

Imam Abu Dawud : 1264

Imam Ibnu Majah : 3818

ASK GOD TO AVOID HIS WRATH

Hadith Imam Tirmidzi Number 3295

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ قَالَ أَبُو عِيسَى وَقَدْ رَوَى وَكِيعٌ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الْمَلِيحِ هَذَا الْحَدِيثَ وَلَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو الْمَلِيحِ اسْمُهُ صَبِيحٌ سَمِعْتُ مُحَمَّدًا يَقُولُهُ وَقَالَ يُقَالُ لَهُ الْفَارِسِيُّ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حُمَيْدٍ أَبِي الْمَلِيحِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Abu Al Malih] from [Abu Shalih] from [Abu Hurairah radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever does not ask Allah then Allah will be angry with him." Abu Isa said: [Waki'] and more than one person narrated this hadith from [Abu Al Malih], and we do not know it except from this side, and Abu Al Malih's name is Shabih. I heard Muhammad say it, and he said: he is called Al Farisi. Narrated to us [Ishaq bin Manshur], narrated to us [Abu 'Ashim] from [Humaid Abu Al Malih] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like that."

Hadith Corroboration

Imam Ahmad : 9324, 9342, 9789

THE SENTENCE KALAU HAULA WA LAA QUWWATA ILLAA BILLAAH AS THE HIDDEN TREASURE OF HEAVEN

Hadith Imam Tirmidzi Number 3296

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ
التَّهْدِيَّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَلَمَّا
قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
رَبَّكُمْ لَيْسَ بِأَصَمٍّ وَلَا غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ ثُمَّ قَالَ يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ أَلَا أَعْلَمُكَ
كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو عُثْمَانَ التَّهْدِيُّ اسْمُهُ عَبْدُ
الرَّحْمَنِ بْنُ مُلٍّ وَأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بْنُ عَيْسَى

Narrated to us [Muhammad bin Basysyar], narrated to us [Marhum bin Abdul 'Aziz Al 'Aththar], narrated to us [Abu Na'amah As Sa'di] from [Abu Utsman An Nahdi] from [Abu Musa Al Asy'ari radliallahu 'anhu] he said: we were with the Messenger of Allah, peace and blessings be upon him, in a battle, then when we returned then we saw Madinah, then the people said takbir once and raised their voices. Then the Messenger of Allah, peace and blessings be upon him, said: Indeed your Lord is not deaf nor absent, He is between you, and between the heads of your mounts." Then he said: "O Abdullah bin Qais, shall I inform you of a hidden treasure among the hidden treasures of Paradise? Namely the words: LA HAULA WA LAA QUWWATA ILLAA BILLAAH." (There is no power and no strength except with the help of Allah). Abu Isa said: this hadith is hasan, while abu Utsman An Nahdi's name is Abdur Rahman bin Mull, and Abu Na'amah As Sa'di's name is 'Amru bin Isa."

Hadith Corroboration
Imam Tirmidzi : 3383

A TONGUE WET WITH Dhikr

Hadith Imam Tirmidzi Number 3297

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ
رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ قَالَ لَا
يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Zaid bin Hubab] from [Mu'awiyah bin Shalih] from ['Amru bin Qais] from [Abdullah Busr radliallahu 'anhu] that a man said: O messenger of Allah, indeed the laws of Islam have become many obligations for me, so inform me something I can hold on to! He said: Let your tongue always be moist because of

remembering Allah." Abu Isa said: this hadith is hasan gharib from this side."

Hadith Corroboration
Imam Ibnu Majah : 3783

A PERSON WHO DOES A LOT OF ZIKIR IS MORE IMPORTANT THAN A WARRIOR

Hadith Imam Tirmidzi Number 3298

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ قَالَ الدَّاكِرُونَ اللَّهُ كَثِيرًا وَالدَّاكِرَاتُ قُلْتُ يَا رَسُولَ اللَّهِ وَمِنْ الْغَازِي فِي سَبِيلِ اللَّهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الدَّاكِرُونَ اللَّهُ أَفْضَلَ مِنْهُ دَرَجَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَّاجٍ

Narrated to us [Qutaibah], narrated to us [Ibnu Luhai'ah] from [Darraj] from [Abu Al Haitam] from [Abu Sa'id Al Khudri] that the messenger of Allah, peace and blessings be upon him, was asked: who is the servant with the highest degree in the sight of Allah on the Day of Judgment? He answered: The people who remember Allah much from men and women." I said: O messenger of Allah, is it better than the one who fights in the way of Allah? He said: "Even if he swings his sword to the disbelievers and polytheists until that sword breaks and he is covered in blood indeed the people who remember Allah have higher degree than him." Abu Isa said: this hadith is gharib, indeed we know it only from the hadith of Darraj."

Dhikr TO ALLAH AS THE BEST PRACTICE

Hadith Imam Tirmidzi Number 3299

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ هُوَ ابْنُ أَبِي هِنْدٍ عَنْ زِيَادٍ مَوْلَى ابْنِ عِيَّاشٍ عَنْ أَبِي بَجْرَةَ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُنبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذِكْرُ اللَّهِ تَعَالَى قَالَ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الْإِسْنَادِ وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَهُ

Narrated to us [Al Husain bin Hurait], narrated to us [Al Fadhl bin Musa] from [Abdullah bin Sa'id namely Ibnu Abu Hindun] from [Ziyad former slave of Ibnu 'Ayyasy] from [Abu Bahriyyah] from [Abu Ad Darda` radliallahu 'anhu] he said: The Prophet, peace and blessings be upon him, said: Shall I inform you about your best deeds, and the purest in the

sight of your King (Allah), the highest in degree, and better for you than spending gold and silver, and better for you than meeting your enemy then you cut their necks and they cut your necks?" They said: yes. He said: "Remembering Allah ta'ala." Mu'adz bin Jabal radliallahu 'anhu said: there is nothing that saves more from the punishment of Allah than remembering Allah. Some scholars narrated this hadith from Abdullah bin Sa'id like this with this chain and some others narrated from Mu'adz and made that hadith mursal."

Hadith Corroboration
Imam Ahmad : 20713, 21065, 26249
Imam Malik : 441

THE PRINCIPLE OF THE DZIKIR ASSEMBLY AND THE PRESENCE OF ANGELS

Hadith Imam Tirmidzi Number 3300

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ الْأَعْرَابِيِّ مُسْلِمٍ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ الْأَعْرَابِيَّ مُسْلِمًا قَالَ أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ مِثْلَهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi], narrated to us [Sufyan] from [Abu Ishaq] from [Al Agharr Abu Muslim] that he testifies over [Abu Hurairah] and [Abu Sa'id Al Khudri] that both testified over the messenger of Allah, peace and blessings be upon him, that he said: There is no group of people who remember Allah except they are surrounded by the angels, and covered by mercy, and tranquility descends upon them, and Allah mentions them among the angels with Him." Abu Isa said: this hadith is hasan sahih. Narrated to us [Yusuf bin Ya'qub], narrated to us [Hafsh bin Umar], narrated to us [Syu'bah] from [Abu Ishaq] he said: I heard [Al Agharr Abu Muslim] say: I testify over [Abu Sa'id] and [Abu Hurairah] radliallahu 'anhuma, that both testified over the messenger of Allah, peace and blessings be upon him, then he mentioned like that."

Hadith Corroboration
Imam Ahmad : 9396, 10857, 11037, 11441, 11457, 12000
Imam Abu Dawud : 4214
Imam Ibnu Majah : 3781

GOD IS PROUD OF HIS REMINDERS

Hadith Imam Tirmidzi Number 3301

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ حَدَّثَنَا أَبُو نَعَامَةَ عَنْ أَبِي عُثْمَانَ التَّهْدِيَّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَتْ خَرَجَ مُعَاوِيَةُ إِلَى الْمَسْجِدِ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ قَالُوا وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ وَمَنْ عَلَيْنَا بِهِ فَقَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ قَالُوا اللَّهُ مَا أَجْلَسْنَا إِلَّا ذَاكَ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لِتَهْمَةٍ لَكُمْ إِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بْنُ عِيسَى وَأَبُو عُثْمَانَ التَّهْدِيَّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلٍّ

Narrated to us [Muhammad bin Basysyar], narrated to us [Marhum bin Abdul Aziz Al 'Aththar], narrated to us [Abu Na'amah] from [Abu Utsman An Nahdi] from [Abu Sa'id al khudri] he said: [Mu'awiyah] came out to the mosque, then he said: what motivates you to sit around? They said: we sit around to remember Allah. He said: by Allah, nothing motivates you to sit around except that? They said: by Allah, nothing motivates us to sit around except that. He said: know that I do not ask you to swear because of an accusation against you, and there is no one whose hadith is less than mine even though I obtained a special position beside the Messenger of Allah, peace and blessings be upon him. Indeed the Messenger of Allah, peace and blessings be upon him, once came out to a gathering of his companions then said: "What motivates you to sit around?" They said: we sit around to remember Allah, and praise Him because He has guided us to embrace Islam, and has given favor to us with that Islam. Then he said: "By Allah, is there nothing that motivates you to sit around except that?" they said: by Allah, nothing motivates us to sit around except that. He said: 'Know that I do not ask you to swear because of an accusation against you, indeed Jibril has come to me and informed that Allah boasts of you to the angels.' Abu Isa said: this hadith is hasan gharib, we do not know it except from this side. While Abu Na'amah As Sa'di's name is 'Amru bin Isa, and Abu Utsman An Nahdi's name is Abdur Rahman bin Mull."

Hadith Corroboration
Imam Ahmad : 16232

DISADVANTAGES OF AN ASSEMBLY THAT DOES NOT Dhikr AND PRAY

Hadith Imam Tirmidzi Number 3302

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ مَوْلَى الثَّوَامَةِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غُفِرَ لَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ

رُويَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعْنَى قَوْلِهِ تِرَةً يَغْنِي حَسْرَةً وَنَدَامَةً وَقَالَ
بَعْضُ أَهْلِ الْمَعْرِفَةِ بِالْعَرَبِيَّةِ التَّرَةُ هُوَ الثَّأْرُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdur Rahman bin Mahdi], narrated to us [Sufyan] from [Shalih former slave of At Tauamah] from [Abu Hurairah radliallahu 'anhu] from the Prophet, peace and blessings be upon him, he said: There is no group of people who sit in a gathering and do not mention the name of Allah in it nor send blessings upon their Prophet except they get regret, if Allah wills He punishes them and if Allah wills then He forgives them." Abu Isa said: this hadith is hasan sahih, and has been narrated not only from one side from Abu Hurairah from the Prophet, peace and blessings be upon him. The meaning of his words tiratan namely regret. Some Arab linguists said: at tirah is revenge."

Hadith Corroboration
Imam Ahmad : 6796, 9213, 9466, 9854, 9888, 10010
Imam Ibnu Majah : 3781

PRAYERS THAT CAN BE RESPONDED AS LONG AS YOU DON'T PRAY FOR SIN

Hadith Imam Tirmidzi Number 3303

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا
مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ فِي الْبَابِ
عَنْ أَبِي سَعِيدٍ وَعُبَادَةَ بْنِ الصَّامِتِ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Abu Az Zubair] from [Jabir] he said: I heard the Messenger of Allah, peace and blessings be upon him, say: There is no one who supplicates with a supplication except Allah gives him what he asks, or averts evil from him equivalent to it as long as he does not supplicate for sin or severing family ties." And in this chapter there are narrations from Abu Sa'id and 'Ubadah bin Ash Shamit."

Hadith Corroboration
Imam Ahmad : 14350

PRAYERS THAT ARE MOSTLY DONE WHEN IN THE FIELD

Hadith Imam Tirmidzi Number 3304

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ حَدَّثَنَا عُبَيْدُ بْنُ وَاقِدٍ حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ اللَّيْثِيُّ عَنْ شَهْرِ بْنِ حَوْشِبٍ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ
وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Muhammad bin Marzuq], narrated to us ['Ubaid bin Waqid], narrated to us

[Sa'id bin 'Athiyyah Al Laitsi] from [Syahr bin Hausyab] from [Abu Hurairah radliallahu 'anhu] he said: the messenger of Allah, peace and blessings be upon him, said: Whoever is pleased that Allah answers his supplication when in distress and sorrow then let him supplicate much when in ease." Abu Isa said: this hadith is gharib."

THE BEST Dhikr AND THE BEST PRAYER

Hadith Imam Tirmidzi Number 3305

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ وَقَدْ رَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ

Narrated to us [Yahya bin Habib bin 'Arabi], narrated to us [Musa bin Ibrahim bin Katsir Al Anshari] he said: I heard [Thalhah bin Khirasy], he said: I heard [Jabir bin Abdullah radliallahu 'anhuma] he said: I heard the Messenger of Allah, peace and blessings be upon him, say: The best dhikr is LAA ILAAHA ILLALLAAH (There is no god worthy of worship except Allah) and the best supplication is AL HAMDULILLAAHI (All praise is for Allah)." Abu Isa said: this hadith is hasan gharib, we do not know it except from the hadith of Musa bin Ibrahim. [Ali bin Al Madini] and more than one person narrated this hadith from [Musa bin Ibrahim]."

Hadith Corroboration
Imam Ibnu Majah : 3790

THE PROPHET ALWAYS REFLECTED

Hadith Imam Tirmidzi Number 3306

حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ قَالَا حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ عَنْ خَالِدِ بْنِ سَلَمَةَ عَنْ الْبَهِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَالْبَهِيِّ اسْمُهُ عَبْدُ اللَّهِ

Narrated to us [Abu Kuraib] and [Muhammad bin 'Ubaid Al Muharibi] they said: narrated to us [Yahya bin Zakariya bin Zaidah] from [his father] from [Khalid bin Salamah] from [Al Bahi] from ['Urwah] from [Aisyah radliallahu 'anha] she said: The Messenger of Allah, peace and blessings be upon him, always remembered Allah in all his times. Abu Isa said: this hadith is hasan gharib, we do not know it except from the hadith of Yahya bin Zakariya bin Abu Zaidah while Al Bahi's name is Abdullah.

Hadith Corroboration

PRAYER FOR OTHERS STARTS WITH YOURSELF

Hadith Imam Tirmidzi Number 3307

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا أَبُو قَطْنٍ عَنْ حَمْرَةَ الزِّيَّاتِ عَنْ أَبِي إِسْحَقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي بِنِ كَعْبَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَأَبُو قَطْنٍ اسْمُهُ عَمْرُو بْنُ الْهَيْثَمِ

Narrated to us [Nashr bin Abdur Rahman Al Kufi], narrated to us [Abu Qathan] from [Hamzah Az Zayyat] from [Abu Ishaq] from [Sa'id bin Jubair] from [Ibnu Abbas] from [Ubai bin Ka'b] that the Messenger of Allah, peace and blessings be upon him, when mentioning someone then supplicating goodness for him then he started with himself. Abu Isa said: this hadith is hasan gharib sahih, while Abu Qathan's name is 'Amru bin Al Haitam.

Hadith Corroboration
Imam Abu Dawud : 4468

RAISING HANDS IN PRAYER

Hadith Imam Tirmidzi Number 3308

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ وَعَازِرٌ وَاحِدٌ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ عِيسَى الْجُهَنِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطِهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُمَا قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى فِي حَدِيثِهِ لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ عِيسَى وَقَدْ تَفَرَّدَ بِهِ وَهُوَ قَلِيلُ الْحَدِيثِ وَقَدْ حَدَّثَ عَنْهُ النَّاسُ وَحَنْظَلَةُ بْنُ أَبِي سُفْيَانَ الْجُمَحِيُّ ثِقَةٌ وَثَقَّةٌ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna] and [Ibrahim bin Ya'qub] and more than one person they said: narrated to us [Hammad bin Isa Al Juhani] from [Hanzhalah bin Abu Sufyan Al Jumahi] from [Salim bin Abdullah] from [his father] from [Umar bin Al Khathab radliallahu 'anhu] he said: the messenger of Allah, peace and blessings be upon him, when raising both his hands in a supplication then he did not lower them until wiping his face with both of them. Muhammad bin Al Mutsanna said in that hadith: did not return them until wiping his face with both of them. Abu Isa said: this hadith is gharib, we do not know it except from the hadith of Hammad bin Isa, he alone narrated that hadith while he is

a person with few hadiths. People have narrated from him, while Hanzhalah bin Abu Sufyan Al Jumahi is thiqah, he is thiqah-ed by Yahya bin Sa'id Al Qaththan.

Hadith Corroboration
Imam Ahmad : 10086

PRAYERS THAT CAN BE RESPONDED AS LONG AS THEY ARE NOT IN A HURRY

Hadith Imam Tirmidzi Number 3309

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولْ دَعْوَتُ فَلَمْ يُسْتَجَبْ لِيَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عُبَيْدٍ اسْمُهُ سَعْدٌ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ وَيُقَالُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ أَنَسٍ

Narrated to us [An Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Ibnu Syihab] from [Abu 'Ubaid former slave of Ibnu Azhar] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: The supplication of one of you will be answered as long as he is not hasty, meaning hasty, he says: I have supplicated but my supplication is not answered." Abu Isa said: this hadith is hasan sahih. While Abu 'Ubaid's name is Sa'd he is former slave of Abdur Rahman bin Azhar, and some say: he is former slave of Abdur Rahman bin 'Auf. While Abdur Rahman bin Azhar is the uncle's son of Abdur Rahman bin 'Auf. Abu Isa said: and in this chapter there are narrations from Anas."

Hadith Corroboration
Imam Ahmad : 8784, 9921
Imam Bukhari : 5865
Imam Muslim : 4916, 4917
Imam Abu Dawud : 1269
Imam Ibnu Majah : 3843
Imam Malik : 446

RECATING PRAYERS FOR PROTECTION IN THE MORNING AND EVENING

Hadith Imam Tirmidzi Number 3310

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرْفٌ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانُ مَا تَنْظُرُ أَمَا

إِنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيَمُضِيَ اللَّهُ عَلَيَّ قَدْرَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu Daud], narrated to us [Abdur Rahman bin Abu Az Zinad] from [his father] from [Aban bin Utsman], he said: I heard [Utsman bin 'Affan radliallahu 'anhu] say: The Messenger of Allah, peace and blessings be upon him, said: There is no servant every morning and evening says: BISMILLAAHILLADZII LAA YADHURRU MA'AS MIHI SYAI UN FIL ARDHI WA LAA FIS SAMAAI WA HUWAS SAMII'UL 'ALIIM (In the name of Allah with whose name nothing is harmed on earth nor in the heaven and He is the All-Hearing, the All-Knowing) three times except nothing will harm him." And Aban once suffered hemiplegia on one side of the body, then there was a man looking at him. So Aban said to him: what do you see, know that indeed the hadith is as I have told you, but I did not say it at that time so that Allah implements His decree upon me. Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ibnu Majah : 3859

RIDHA TO ALLAH AND PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3311

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ أَبِي سَعْدٍ سَعِيدِ بْنِ الْمَرْزُبَانِ عَنْ أَبِي سَلَمَةَ عَنْ ثَوْبَانَ
رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُمَسِّي رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us ['Uqbah bin Khalid] from [Abu Sa'd Sa'id bin Al Marzuban] from [Abu Salamah] from [Tsauban radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever in the evening says: RADHIITU BILLAAHI RABBAN WA BIMUHAMMADIN NABIYYAN (I am pleased with Allah as my Lord and Muhammad as the Prophet) then it is a right upon Allah to please him." Abu Isa said: this hadith is hasan gharib from this side."

Hadith Corroboration
Imam Ahmad : 1682, 1683, 10679, 18200, 18201
Imam Muslim : 49, 3496
Imam Abu Dawud : 1306, 4410, 4418
Imam Tirmidzi : 2547, 3311
Imam Nasa'i : 3080

PRAYER IN THE MORNING AND AFTERNOON

Hadith Imam Tirmidzi Number 3312

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ

يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَرَاهُ قَالَ فِيهَا لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ بِهِذَا الْإِسْنَادِ عَنْ ابْنِ مَسْعُودٍ لَمْ يَرْفَعْهُ

Narrated to us [Sufyan bin Waki'], narrated to us [Jarir] from [Al Hasan bin 'Ubaidullah] from [Ibrahim bin Suwaid] from [Abdur Rahman bin Yazid] from [Abdullah], he said: The Prophet, peace and blessings be upon him, when in the evening said: AMSAINAA WA AMSAL MULKU LILLAHI WAL HAMDU LILLAHI WA LA ILAAHA ILLALLAAHU WAHDAHU LA SYARIKA LAHU." (We have entered the evening and the kingdom belongs to Allah, and all praise is for Allah, and there is no god worthy of worship except Allah alone, no partner for Him). I saw him on that evening say: LAHUL MULKU WA LAHUL HAMDU WA HUWA 'ALAA KULLI SYAI IN QADIIR. AS ALUKA KHAIRA MAA FII HADZIHIL LAILAH WA KHAIRA MAA BA'DAHAA WA A'UUDZU BIKA MIN SYARRI HADZIL LAILAH WA SYARRI MAA BA'DAHAA WA A'UUDZU BIKA MINAL KASALI WA SUUIL KIBARI WA A'UUDZU BIKA MIN 'ADZAABIN NAARI WA 'ADZABIL QABRI." (To Him belongs the kingdom and to Him is all praise and He is over all things competent. I ask You the good of this night and the good after it, and I seek refuge in You from the evil of this night and the evil after it and I seek refuge in You from laziness, and the evil of old age, and I seek refuge in You from the punishment of the Fire and the punishment of the grave). And when in the morning he said the same and also: "ASHBAHNAA WA ASHBAHAL MULKU LILLAHI WAL HAMDU LILLAHI." (We have entered the morning and the kingdom belongs to Allah, and all praise is for Allah). Abu Isa said: this hadith is hasan sahih, and has been narrated by [Suyu'bah] with this chain from [Ibnu Mas'ud] and he did not marfu' it."

Hadith Corroboration
Imam Ahmad : 3976
Imam Muslim : 4900, 4901, 4902
Imam Abu Dawud : 4409
Imam Tirmidzi : 3312

MORNING AND EVENING PRAYERS

Hadith Imam Tirmidzi Number 3313

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ أَصْحَابَهُ يَقُولُ إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ وَإِذَا أَمْسَى فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ali bin Hujr], narrated to us [Abdullah bin Ja'far], informed us [Suhail Abu bin Abu Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of Allah,

peace and blessings be upon him, taught his companions, he said: When one of you is in the morning then let him say: ALLAAHUMMA BIKA ASHBAHNAA WA BIKA AMSAINAA WA BIKA NAHYAA WA BIKA NAMUUTU WA ILAIKAN NUSYUUR." (O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and by Your leave we die and unto You is the resurrection). Abu Isa said: this hadith is hasan."

Hadith Corroboration
 Imam Ahmad : 8295, 10345
 Imam Abu Dawud : 4406
 Imam Tirmidzi : 3313
 Imam Ibnu Majah : 3858

PROTECTION PRAYER TAUGHT BY THE PROPHET TO ABU BAKAR Hadith Imam Tirmidzi Number 3314

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ
 الثَّقَفِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا
 أَمْسَيْتُ قَالَ قُلِ اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ أَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهَ قَالَ قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ
 مَضْجَعَكَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: informed us [Syu'bah] from [Ya'la bin 'Atho`], he said: I heard ['Amru bin 'Ashim Ats Tsaqafi] narrate from [Abu Hurairah radliallahu 'anhu], he said: Abu Bakr said: O Messenger of Allah, command me to say something when in the morning and evening. He said: Say: ALLAAHUMMA 'AALIMAL GHAIBI WASY SYAHAADAH, FAATHIRAS SAMAAWAATI WAL ARDHI, RABBA KULLI SYAI IN WA MALIIKAH, ASYHADU AN LAA ILAAHA ILLAA ANTA, A'UUDZU BIKA MIN SYARRI NAFSII, WA MIN SYARRISY SYAITHAAN WA SYIRKIHI." (O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god worthy of worship except You, I seek refuge in You from the evil of my soul and from the evil and shirk of the devil). He said: say that when you are in the morning and evening and when you go to sleep. Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 49, 60, 77, 3721, 6555, 7620
 Imam Abu Dawud : 4405, 4420
 Imam Tirmidzi : 3452
 Imam Darimi : 2573

SAYYID ISTIGHFAR AND THE PROMISE OF HEAVEN Hadith Imam Tirmidzi Number 3315

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ عُثْمَانَ بْنِ رَيْبَعَةَ عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَلَا أَدُلُّكَ عَلَى سَيِّدِ الْإِسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَعْتَرِفُ بِذُنُوبِي فَأَغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ وَلَا يَقُولُهَا حِينَ يُصْبِحُ فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُمْسِيَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَابْنِ مَسْعُودٍ وَابْنِ أَبِي زَبْرٍ وَبُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ شَدَّادِ بْنِ أَوْسٍ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ هُوَ ابْنُ أَبِي حَازِمٍ الرَّاهِدُ

Narrated to us [Al Husain bin Hurait], narrated to us [Abdul Aziz bin Abu Hazim] from [Katsir bin Zaid] from [Utsman bin Rabi'ah] from [Syaddad bin Aus radliallahu 'anhu] that the Prophet, peace and blessings be upon him, said to him: Shall I show you the master of istighfar? Namely: ALLAAHUMMA ANTA RABBII LAA ILAAHA ILLAA ANTA KHALAQTANII WA ANAA 'ABDUKA WA ANAA 'ALAA 'AHDIKA WA WA'DIKA MASTATHA'TU, A'UUDZU BIK MIN SYARRI MAA SHANA'TU WA ABUU-U LAKA BINI'MATIKA 'ALAYYA WA A'TARIFU BIDZUNUUBII FAGHFIR LII DZUNUUBII, INNAHU LAA YAGHFIRUDZ DZUNUUBA ILLAA ANTA. (O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed, I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except You). No one among you says it in the evening then death comes to him before morning except Paradise is obligatory for him, and he does not say it in the morning then death comes to him before evening except Paradise is obligatory for him." In that chapter there are narrations from Abu Hurairah, Ibnu Umar, Ibnu Mas'ud, Ibnu Abza and Buraidah radliallahu 'anhum. Abu Isa said: this hadith is hasan gharib from this side and this hadith has been narrated from other than this side from Syaddad bin Aus, while Abdul Aziz bin Abu Hazim is Ibnu Abu Hazim Az Zahid."

Hadith Corroboration
Imam Ahmad : 16508
Imam Bukhari : 5831, 5848
Imam Nasa'i : 5427

PRAYER BEFORE BED FOR THE NATURE

Hadith Imam Tirmidzi Number 3316

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ الْهَمْدَانِيِّ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَلَا أَعَلِّمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتَ أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا تَقُولُ اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ

أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ قَالَ الْبَرَاءُ فَقُلْتُ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ فَطَعَنَ بِيَدِهِ فِي صَدْرِي ثُمَّ قَالَ وَنَبِيِّكَ الَّذِي أَرْسَلْتُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ الْبَرَاءِ وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ عَلَى وُضُوءٍ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Abu Ishaq Al Hamdani] from [Al Barra` bin 'Azib] that the Prophet, peace and blessings be upon him, said to him: Shall I teach you some words that you say when you go to your bed, and if you die on your night then you die in fitrah (Islam), and if you reach morning then you reach morning having obtained goodness. You say: ALLAAHUMMA INNII ASLAMTU NAFSII ILAIKA WA WAJJAHTU WAJHII ILAIKA WA FAWWADHTU AMRII ILAIKA RAGHBATAN WA RAHBATAN ILAIKA WA ALJA`TU ZAHRII ILAIKA, LAA MALJA-A WA LAA MANJAA MINKA ILLAA ILAIKA, AAMANTU BIKITAABIKALLADZII ANZALTA WA NABIYYIKALLADZII ARSALTA." (O Allah, I submit my soul unto You, and I turn my face towards You, and I entrust my affair to You with desire and fear of You, and I lean my back upon You, there is no refuge and no escape from You except to You, I believe in Your Book which You revealed and Your Prophet whom You sent). Abu Isa said: this hadith is hasan sahih gharib. And in this chapter there are narrations from Rafi' bin Khadij radliallahu 'anhu. And has been narrated more than one side from Al Bara'. And has been narrated by [Manshur bin Al Mu'tamir] from [Sa'd bin 'Ubaidah] from [Al Barra`] from the Prophet, peace and blessings be upon him, like that, only he said: when you go to your bed while you are in a state of wudhu."

PRAYER BEFORE SLEEPING AND ENTERING HEAVEN

Hadith Imam Tirmidzi Number 3317

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَحْيَى بْنِ إِسْحَاقَ ابْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اضْطَجَعَ أَحَدُكُمْ عَلَى جَنْبِهِ الْأَيْمَنِ ثُمَّ قَالَ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ وَقَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ أَوْ مِنْ بِكِتَابِكَ وَبِرَسُولِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Utsman bin Umar], narrated to us [Ali bin Al Mubarak] from [Yahya bin Abu Katsir] from [Yahya bin Ishaq] nephew of Rafi' bin Khadij from [Rafi' bin Khadij radliallahu 'anhu] that the Prophet, peace and blessings be upon him, said: When one of you lies on his right side then he says: ALLAAHUMMA ASLAMTU NAFSII ILAIKA WA WAJJAHTU WAJHII ILAIKA WA ALJA`TU ZAHRII ILAIKA WA FAWWADHTU AMRII ILAIKA LAA MALJA-A WA LAA MANJAA MINKA ILLAA ILAIKA, UUMINTU BIKITAABIKA WA BIRASUULIKA. (O Allah, I submit my soul to You, and I turn

my face to You, I lean my back upon You, and I entrust my affair to You with hope and fear of You, there is no refuge and no escape from You except to You. I believe in Your Book and Your Messenger). Then if he dies on his night then he enters Paradise." Abu Isa said: this is a hasan gharib hadith from the hadith of Rafi' bin Khadij radliallahu 'anhu."

Hadith Corroboration
Imam Ahmad : 17874

PRAYER BEFORE SLEEP PRAISE GOD FOR THE PLEASURE OF EATING AND DRINK

Hadith Imam Tirmidzi Number 3318

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ishaq bin Manshur], informed us ['Affan bin Muslim], narrated to us [Hammad bin Salamah] from [Tsabit] from [Anas bin Malik radliallahu 'anhu] that the Messenger of Allah, peace and blessings be upon him, when going to his bed said: ALHAMDU LILLA AHILLADZII ATH'AMANAA WA SAQAANAA WA KAFAANAA WA AWAANAA FAKAM MIMMAN LAA KAAFIYA LAHU WA LAA MU`WIYA." (Praise be to Allah who fed us and gave us drink and sufficed us and sheltered us, for how many have no one to suffice them or shelter them). Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 12094, 13160, 17862
Imam Muslim : 4890
Imam Abu Dawud : 4394
Imam Tirmidzi : 3318

PRAYER FOR FORGIVENESS BEFORE SLEEP AND ITS IMPORTANCE

Hadith Imam Tirmidzi Number 3319

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْوَصَّافِيِّ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ وَإِنْ كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ وَإِنْ كَانَتْ عَدَدَ رَمْلِ عَالِجٍ وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْوَصَّافِيِّ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ

Narrated to us [Shalih bin Abdullah], narrated to us [Abu Mu'awiyah] from [Al Washshafi] from ['Athiyyah] from [Abu Sa'id radliallahu 'anhu] from the Prophet, peace and blessings be

upon him, he said: Whoever when going to his bed says: ASTAGHFIRULLAAHAL 'AZHIIM ALLADZII LAA ILAAHA ILLAA HUWAL HAYYUL QAYYUUM WA ATUUBU ILAIH (I seek forgiveness of Allah the Mighty, whom there is no god except Him, the Living, the Eternal, and I repent to Him) three times then Allah forgives his sins even if like the foam of the sea, even if the number of leaves on trees, even if the number of grains of sand, even if the number of days of the world." Abu Isa said: this hadith is hasan gharib, we do not know it except from this side from the hadith of Al Washshafi 'Ubaidullab bin Al Walid."

Hadith Corroboration
Imam Tirmidzi : 3501

PRAYER FOR PROTECTION FROM THE DOZENS OF THE DAY OF RESURRECTION WHEN YOU WANT TO SLEEP

Hadith Imam Tirmidzi Number 3320

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ رَبِيعِ بْنِ حَرَّاشٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ أَوْ تَبْعَثُ عِبَادَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Abdul Malik bin 'Umair] from [Rib'i bin Hirasy] from [Hudzaifah bin Al Yaman radiallahu 'anhuma] that the Prophet, peace and blessings be upon him, when intending to sleep placed his hand under his head then said: ALLAAHUMMA QINII 'ADZAABAKA YAUMA TAJMA'U AU TAB'ATSU 'IBAADAKA. (O Allah, protect me from Your punishment on the day You gather or resurrect Your servants). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 3555, 3606, 3736, 17819, 17888, 17962
Imam Muslim : 1159
Imam Tirmidzi : 3321
Imam Ibnu Majah : 3867

PRAYER BEFORE SLEEPING AND LYING POSITIONS TAUGHT BY THE PROPHET

Hadith Imam Tirmidzi Number 3321

حَدَّثَنَا أَبُو كُرَيْبٍ أَخْبَرَنَا إِسْحَقُ بْنُ مَنْصُورٍ هُوَ السَّلُولِيُّ عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أَحَدًا وَرَوَى شُعْبَةُ عَنْ أَبِي

إِسْحَقُ عَنْ أَبِي عُبَيْدَةَ وَرَجُلٍ آخَرَ عَنِ الْبَرَاءِ وَرَوَى إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنِ الْبَرَاءِ وَعَنْ أَبِي إِسْحَقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Narrated to us [Abu Kuraib], informed us [Ishaq bin Manshur namely As Salusi] from [Ibrahim bin Yusuf bin Abu Ishaq] from [his father] from [Abu Ishaq] from [Abu Burdah] from [Al Barra bin 'Azib radliallahu 'anhu] he said: The Messenger of Allah, peace and blessings be upon him, rested on his right hand when sleeping then said: RABBI QINII 'ADZAABAKA YAUMA TAB'ATSU 'IBAADAKA. (My Lord, protect me from Your punishment on the day You resurrect Your servants). Abu Isa said: this hadith is hasan gharib from this side. And [Ats Tsauri] narrated this hadith from [Abu Ishaq] from [Al Barra] and did not mention anyone between them. [Syu'bah] narrated from [Abu Ishaq] from [Abu 'Ubaidah] and another man from [Al Barra]. And [Israil] narrated from [Abu Ishaq] from [Abdullah bin Yazid] from [Al Barra] and from [Abu Ishaq] from [Abu 'Ubaidah] from [Abdullah] from the Prophet, peace and blessings be upon him, like that.

Hadith Corroboration

Imam Ahmad : 3555, 3606, 17819, 17888, 17962

Imam Ibnu Majah : 3867

COMPLETE PRAYER BEFORE SLEEP AND ITS PRINCIPALS

Hadith Imam Tirmidzi Number 3322

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَفَالِقَ الْحَبِّ وَالتَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abdullah bin Abdur Rahman], informed us ['Amru bin 'Aun], informed us [Khalid bin Abdullah] from [Suhail] from [his father] from [Abu Hurairah radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, commanded us when one of us intends to sleep to say: ALLAAHUMMA RABBAS SAMAAWAATI WA RABBAL ARADHIINA WA RABBANAA WA RABBA KULLI SYAI-IN WA FAALIQAL HABBI WAN NAWAA, WA MUNZILAT TAURAATI WAL INJIILI WAL QUR'AAN, A'UUDZU BIKA MIN SYARRI KULLI DZII SYARRIN ANTA AAKHIDZUN BINAASHIYATIHI., ANTAL AWWALU FALAISA QABLAKA SYAIUN WA ANTAL AAKHIRU FALAISA BA'DAKA SYAIUN WAZHZHAAHIRU FALAISA FAUQAKA SYAIUN WAL BAATHINU FALAISA DUUNAKA SYAIUN. IQDHI 'ANNID DAINA WA AGHNINII MINAL FAQRI. (O Allah, Lord of the seven heavens and Lord of the earth and our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Taurat and the Injeel and the Qur'an, I seek refuge in You from the evil of every evildoer You take by the forelock. You are the First, nothing is before

You, and You are the Last, nothing is after You, and You are the Manifest, nothing is above You, and You are the Hidden, nothing is closer than You. Pay our debt and enrich us from poverty). Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 10503
Imam Abu Dawud : 4392
Imam Ibnu Majah : 3863

ADVANTAGES OF SHAKING THE BED AND PRAYING BEFORE LYING DOWN

Hadith Imam Tirmidzi Number 3323

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصِنْفَةٍ إِزَارِهِ ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدُ فَإِذَا اضْطَجَعَ فَلْيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أُرْسَلَتْهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ فَإِذَا اسْتَيْقَظَ فَلْيَقُلْ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِ هَوْنِي الْبَابُ عَنْ جَابِرٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ وَقَالَ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ibnu 'Ajlan] from [Sa'id Al Maqburi] from [Abu Hurairah radliallahu 'anhu] that the Messenger of Allah, peace and blessings be upon him, said: When one of you rises from his bed then returns to it then let him dust it with the edge of his garment three times because indeed he does not know what he left behind after rising. And when he lies down then let him say: BISMILAH RABBII WADHA'TU JANBII WA BIKI ARFA'UHU, FAIN AMSAKTA NAFSII FARHAMHAA, WA IN ARSALTAHAA FAHFAZHAA BIMAA TAHFAZHU BIHI 'IBAADAKA ASH SHAALIHIIN. (In Your name my Lord, I place my side, and in Your name I raise it, so if You take my soul then have mercy upon it, and if You release it then protect it with what You protect Your righteous servants). Then when he wakes up then let him say: AL HAMDULILLAHILLADZII 'AAFAANII FII JASADII WA RADDAA 'ALAYYA RUUHII WA ADZINA LII BIDZIKRIHI. (Praise be to Allah who gave safety to my body and returned my soul to me and permitted me to remember Him). And in that chapter there are narrations from Jabir and Aisyah. Abu Isa said: the hadith of Abu Hurairah is hasan, and some scholars narrated this hadith, and said: then let him dust with the inside of his garment."

Hadith Corroboration
Imam Ahmad : 7477, 7597, 9091, 9219
Imam Bukhari : 5845, 6844
Imam Muslim : 4889
Imam Abu Dawud : 4391
Imam Tirmidzi : 3323
Imam Ibnu Majah : 3864
Imam Darimi : 2568

READING THREE SURAHS OF AL-MU'AWWIDZAT BEFORE SLEEPING

Hadith Imam Tirmidzi Number 3324

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Mufadhdhal bin Fadhalah] from ['Uqail] from [Ibnu Syihab] from ['Urwah] from [Aisyah] that the Prophet, peace and blessings be upon him, when going to his bed every night gathered his palms then blew into them and recited upon them Qul huwallahu ahad, Qul a'uudzu birabbil falaq and Qul a'uudzu birabbinnaas. Then wiped with those palms over his body as much as he could, starting from his head, his face and the front of his body, he did that three times. Abu Isa said: this hadith is hasan gharib sahih.

Hadith Corroboration
Imam Ahmad : 23708
Imam Abu Dawud : 4397
Imam Tirmidzi : 3324

SAY LETTER AL-KAFIRUN BEFORE SLEEP

Hadith Imam Tirmidzi Number 3325

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ رَجُلٍ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي قَالَ اقْرَأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَإِنَّهَا بَرَاءَةٌ مِنَ الشَّرِّ كَقَالَ شُعْبَةُ أَحْيَانًا يَقُولُ مَرَّةً وَأَحْيَانًا لَا يَقُولُهَا حَدَّثَنَا مُوسَى بْنُ حِزَامٍ أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ عَنْ أَبِيهِ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَهَذَا أَصَحُّ وَرَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ قَدْ اضْطَرَبَ أَصْحَابُ أَبِي إِسْحَقَ فِي هَذَا الْحَدِيثِ وَقَدْ رَوَى هَذَا الْوَجْهَ وَقَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ نَوْفَلٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ الرَّحْمَنِ هُوَ أَخُو فَرَوَةَ بْنِ نَوْفَلٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: informed us [Syuhbah] from [Abu Ishaq] from [a man] from [Farwah bin Naufal radiallahu 'anhu] that he came to the Prophet, peace and blessings be upon him, and said: O Messenger of Allah, teach me something I say when I go to my bed! He said: Recite Qul yaa ayyuhal kaafiruun, for it is a disavowal of shirk." Syuhbah said: sometimes he said once and sometimes he did

not say it. Narrated to us [Musa bin Hizam], informed us [Yahya bin Adam] from [Israil] from [Abu Ishaq] from [Farwah bin Naufal] from [his father] that he came to the Prophet, peace and blessings be upon him... then he mentioned the hadith like that in meaning. And this is more sahih. [Zuhair] narrated this hadith from [Abu Ishaq] from [Farwah bin Naufal] from [his father] from the Prophet, peace and blessings be upon him, like that. And this is more similar and more sahih than the hadith of Syu'bah. The companions of Abu Ishaq experienced confusion in the hadith. And this hadith has been narrated from other than this side, and has been narrated by [Abdur Rahman bin Naufal] from [his father] from the Prophet, peace and blessings be upon him. Abdur Rahman is the brother of Farwah bin Naufal."

Hadith Corroboration
 Imam Ahmad : 22690
 Imam Abu Dawud : 4396
 Imam Tirmidzi : 3325

LETTERS TO READ BEFORE SLEEP

Hadith Imam Tirmidzi Number 3326

حَدَّثَنَا هِشَامُ بْنُ يُنُسَ الْكُوفِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ بِ تَنْزِيلِ السَّجْدَةِ وَتَبَارَكَ هَكَذَا رَوَى سُفْيَانُ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَدْ رَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ قَالَ قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ قَالَ لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتُهُ مِنْ صَفْوَانَ أَوْ ابْنِ صَفْوَانَ وَقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ

Narrated to us [Hisyam bin Yunus Al Kufi], narrated to us [Al Muharibi] from [Laits] from [Abu Az Zubair] from [Jabir radliallahu 'anhu], he said: The Prophet, peace and blessings be upon him, did not sleep until he recited the chapter At Tanzil As Sajdah (Surah As-Sajdah), and Tabarak (Surah Al-Mulk). Thus [Sufyan] and more than one person narrated this hadith from [Laits] from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, like that. And [Zuhair] narrated this hadith from [Abu Az Zubair], he said: I said to him: have you heard it from Jabir? He said: I did not hear it from Jabir except I heard it from [Shafwan] or Ibnu Shafwan. And [Syababah] narrated from [Mughirah bin Muslim] from [Abu Az Zubair] from [Jabir] like the hadith of Laits.

Hadith Corroboration
 Imam Ahmad : 14132
 Imam Darimi : 3277

LETTER READ BEFORE SLEEP BY THE PROPHET

Hadith Imam Tirmidzi Number 3327

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وَبَنِي إِسْرَائِيلَ قَالَ أَبُو عِيسَى أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ أَبُو لُبَابَةَ هَذَا اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ وَسَمِعَ مِنْ عَائِشَةَ سَمِعَ مِنْهُ حَمَّادُ بْنُ زَيْدٍ

Narrated to us [Shalih bin Abdullah], narrated to us [Hammad bin Zaid] from [Abu Lubabah], he said: [Aisyah radliallahu 'anha] said: The Prophet, peace and blessings be upon him, did not sleep until reciting Surah Az Zumar, and Bani Israil (Al-Isra'). Abu Isa said: informed me Muhammad bin Isma'il, he said: this Abu Lubabah his name is Marwan former slave of Abdur Rahman bin Ziyad, and he heard from Aisyah and Hammad bin Zaid heard from him.

IT'S ABSOLUTE TO READ AL-MUSABBIHAAT BEFORE SLEEP

Hadith Imam Tirmidzi Number 3328

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ وَيَقُولُ فِيهَا آيَةٌ خَيْرٌ مِنْ أَلْفِ آيَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Hujr], informed us [Baqiyyah bin Al Walid] from [Bahir bin Sa'd] from [Khalid bin Ma'dan] from [Abdullah bin Abu Bilal] from [Al 'Irbadh bin Sariyah radliallahu 'anhu] that the Prophet, peace and blessings be upon him, did not sleep until reciting Al Musabbihaat. And he said: In it there is a verse better than a thousand verses." Abu Isa said: this hadith is hasan garib."

PRAYER BEFORE SLEEP FOR PROTECTION

Hadith Imam Tirmidzi Number 3329

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ عَنْ رَجُلٍ مِنْ بَنِي حَنْظَلَةَ قَالَ صَحِبْتُ شَدَّادَ بْنَ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَقَالَ أَلَا أَعْلَمُكَ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُنَا أَنْ نَقُولَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكًا فَلَا يَقْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَّقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَالْجُرَيْرِيُّ هُوَ سَعِيدُ بْنُ إِيَّاسٍ أَبُو مَسْعُودٍ الْجُرَيْرِيُّ وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Sufyan] from [Al Jurairi] from [Abu Al 'Ala' bin Asy Syikhkhir] from [a man] from Bani Hanzhalah, he said: I accompanied [Syaddad bin Aus radliallahu 'anhu] on a journey, then he said: shall I teach you what the Messenger of Allah, peace and blessings be upon him, taught us? Namely that we say: ALLAAHUMMA INNII AS-ALUKA LISAANAN SHAADIQAN WA QALBAN SALIIMAN, WA A'UUDZU BIK MIN SYARRI MAA TA'LAMU WA AS-ALUKA MIN KHAIRI MAA TA'LAMU WA ASTAGHFIRUKA MIMMAA TA'LAMU, INNAKA ANTA 'ALLAAMUL GHUYUUB. (O Allah, I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil You know and I ask You for the good You know and I seek forgiveness from what You know, indeed You are the Knower of the unseen). He said and formerly the messenger said: No Muslim places himself to sleep and recites a chapter from the Book of Allah (Al Qur'an) except Allah assigns an angel to guard him, so nothing disturbing approaches him until he wakes whenever he wakes." Abu Isa said: this hadith we only know from this side, while Al Jurairi is Sa'id bin Iyas Abu Mas'ud Al Juraiji, and Abu Al 'Alaa his name is Yazid bin Abdullah bin Asy Syikhkhir."

Hadith Corroboration
 Imam Ahmad : 16491, 16510
 Imam Nasa'i : 1287

PRAYER BEGINNING AS A REPLACEMENT ASSISTANT

Hadith Imam Tirmidzi Number 3330

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنْ ابْنِ عَوْنٍ عَنْ ابْنِ سِيرِينَ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ شَكَتُ إِلَيَّ فَاطِمَةُ مَجْلَ يَدَيْهَا مِنَ الطَّحِينَ فَقُلْتُ لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتَهُ خَادِمًا فَقَالَ أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنَ الْخَادِمِ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا تَقُولَانِ ثَلَاثًا وَثَلَاثِينَ وَثَلَاثًا وَثَلَاثِينَ وَأَرْبَعًا وَثَلَاثِينَ مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ فِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَوْنٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ

Narrated to us [Abu Al Khathab Ziyad bin Yahya Al Bashri], narrated to us [Azhar As Samman] from [Ibnu 'Aun] from [Ibnu Sirin] from ['Abidah] from [Ali radliallahu 'anhu], he said: Fathimah complained to me about her hands blistered from grinding wheat. Then I said: if you go to your father and ask a servant from him it is better. Then he said: Shall I inform you two of something better for you than a servant? When you place yourselves to sleep then recite thirty-three, thirty-three and thirty-four of tahmid, tasbih and takbir." In that hadith there is a story, Abu Isa said: this hadith is hasan gharib from Ibnu 'Aun, and this hadith has been narrated not only from one side from Ali."

Hadith Corroboration
 Imam Ahmad : 702, 1085, 1185, 25340
 Imam Bukhari : 2881, 3429, 4942, 4943, 5843
 Imam Muslim : 4906, 4907
 Imam Abu Dawud : 2594, 2595, 4403
 Imam Tirmidzi : 3330

PRAYER AND TASBIH BEFORE BED

Hadith Imam Tirmidzi Number 3331

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ
قَالَجَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو مَجَلًّا بِيَدَيْهَا فَأَمَرَهَا بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ

Narrated to us [Muhammad bin Yahya], narrated to us [Azhar As Samman] from [Ibnu 'Aun] from [Muhammad] from ['Ubaidah] from [Ali radliallahu 'anhu], he said: Fathimah came to the Prophet, peace and blessings be upon him, complaining about her hands blistered. Then he commanded her to recite tasbih, takbir and tahmid.

THE PRINCIPITY OF TASBIH AND TAKBIR AFTER PRAYER

Hadith Imam Tirmidzi Number 3332

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةٍ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ أَلَا
وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلْ بِهِمَا قَلِيلٌ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا قَالَ فَأَنَا
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهِ قَالَ فَمِثْلُكَ خَمْسُونَ وَمِائَةً بِاللِّسَانِ وَأَلْفٌ وَخَمْسُ مِائَةٍ فِي
الْمِيزَانِ وَإِذَا أَخَذْتَ مَضْجَعَكَ تُسَبِّحُهُ وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فَمِثْلُكَ مِائَةً بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ فَأَيُّكُمْ
يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَ مِائَةٍ سَيِّئَةٍ قَالُوا فَكَيْفَ لَا يُحْصِيهَا قَالَ يَأْتِي أَحَدَكُمْ الشَّيْطَانُ وَهُوَ فِي
صَلَاتِهِ فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ لَا يَفْعَلُ وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى
يَنَامَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ هَذَا الْحَدِيثُ
وَرَوَى الْأَعْمَشُ هَذَا الْحَدِيثُ عَنْ عَطَاءِ بْنِ السَّائِبِ مُحْتَصَرًا وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَنْسِ وَأَبْنِ عَبَّاسٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin 'Ulaiyyah], narrated to us [Atho bin As Saib] from [his father] from [Abdullah bin 'Amru radliallahu 'anhuma], he said: The Messenger of Allah, peace and blessings be upon him, said: There are two qualities that no Muslim maintains except he enters Paradise, know that those two qualities are easy but few do them namely glorifying Allah after every prayer ten times, praising Him ten times, magnifying ten times." Abdullah bin 'Amru said: and I saw the Messenger of Allah, peace and blessings be upon him, counting them with his hand. He said: "That is one hundred fifty on the tongue and one thousand five hundred on the scale, and when you prepare to sleep then glorify, magnify and praise Him one hundred times. That is one hundred on the tongue and one thousand on the scale. Who among you in one day and night does two thousand five hundred evils?" The companions said: how can one not count it (practice it)? He said: "It happens because one of you is approached by Satan when in his prayer, then Satan says: remember this, remember this, until he turns from his prayer, so he does not do it. And Satan comes to him when lying down, he keeps making him sleep until he falls asleep." Abu

Isa said: this hadith is hasan sahih. And [Syu'bah] and [Ats Tsauri] narrated this hadith from ['Atho bin Asy Saib]. And [Al A'masy] narrated this hadith from ['Atho' bin As Saib] briefly, and in this chapter there are narrations from Zaid bin Tsabit and Anas and Ibnu Abbas."

Hadith Corroboration
Imam Ahmad : 6616
Imam Nasa'i : 1331
Imam Ibnu Majah : 916

COUNTING TASBEH BY HAND

Hadith Imam Tirmidzi Number 3333

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ عَنْ الْأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ التَّسْبِيحَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ

Narrated to us [Muhammad bin Abdul A'la], narrated to us ['Atstsam bin Ali] from [Al A'masy] from ['Atho' bin As Saib] from [his father] from [Abdullah bin 'Amru radliallahu 'anhuma], he said: I saw the Messenger of Allah, peace and blessings be upon him, counting the tasbih with his hand. Abu Isa said: this hadith is hasan gharib from the hadith of Al A'masy.

Hadith Corroboration
Imam Tirmidzi : 3408
Imam Nasa'i : 1338

Dhikr after prayer

Hadith Imam Tirmidzi Number 3334

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَحْمَسِيُّ الْكُوفِيُّ حَدَّثَنَا أُسْبَاطُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلَائِيُّ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ يُسَبِّحُ اللَّهُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَيُحَمِّدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَعَمْرُو بْنُ قَيْسٍ الْمُلَائِيُّ ثِقَةٌ حَافِظٌ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ الْحَكَمِ وَلَمْ يَرْفَعْهُ وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنِ الْحَكَمِ فَرَفَعَهُ

Narrated to us [Muhammad bin Isma'il bin Samurah Al Ahmasi Al Kufi], narrated to us [Asbath bin Muhammad], narrated to us ['Amru bin Qais Al Mulai] from [Al Hakam bin 'Utaibah] from [Abdur Rahman bin Abu Laila] from [Ka'b bin 'Ujrah] from the Prophet, peace and blessings be upon him, he said: Collections of dhikr done after prayer, no one who says them loses namely glorifying Allah after every prayer thirty-three, praising Him thirty-three times, and magnifying Him thirty-three times." Abu Isa said: this hadith is hasan. 'Amru bin Qais Al Mulai is thiqah, and hafizh. [Syu'bah] narrated this hadith from [Al

Hakam] and he did not marfu' it. [Manshur bin Al Mu'tamir] narrated it from [Al Hakam] and he marfu' it."

Hadith Corroboration
Imam Muslim : 937
Imam Nasa'i : 1332

REPETITION OF TASBIH AFTER PRAYER

Hadith Imam Tirmidzi Number 3335

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ كَثِيرِ بْنِ أَفْلَحَ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَمَرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَنُحَمِّدَهُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ قَالَ فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ فَقَالَ أَمَرَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتُحَمِّدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ قَالَ نَعَمْ قَالَ فَاجْعَلُوا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ فَعَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَهُ فَقَالَ افْعَلُوا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Yahya bin Khalaf], narrated to us [Ibnu Abu Adi] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Katsir bin Aflah] from [Zaid bin Tsabit radliallahu 'anhu], he said: we were commanded to glorify after finishing prayer thirty-three times, praise Allah thirty-three times and magnify thirty-four times. Then a man from the Ansar dreamed, then he said: the Messenger of Allah, peace and blessings be upon him, commanded you to glorify after every prayer thirty-three times, and praise Allah thirty-three times and magnify thirty-four times. He said: yes, make it twenty-five and add tahlil with it. Then he went to the Prophet, peace and blessings be upon him, then he told him, then he said: Do it." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 20617, 20672
Imam Tirmidzi : 3335
Imam Nasa'i : 1333, 1334

THE PRIVATENESS OF Dhikr WHEN YOU'RE AWAKE AT NIGHT

Hadith Imam Tirmidzi Number 3336

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ قَالَ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ حَدَّثَنِي عَبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ رَبِّ اغْفِرْ لِي أَوْ قَالَ ثُمَّ

دَعَا اسْتَجِيبَ لَهُ فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Abdul Aziz bin Abu Rizmah], narrated to us [Al Walid bin Muslim], narrated to us [Al Auza'i], narrated to me ['Umair bin Hani`], he said: narrated to me [Junadah bin Abu Umayyah], narrated to me ['Ubadah bin Ash Shamit radliallahu 'anhu] from the Messenger of Allah, peace and blessings be upon him, he said: Whoever wakes up at night then says: LAA ILAAHA ILLALLAAH WAHDAHU LAA SYARIKA LAH LAHUL MULKU WA LAHUL HAMDU WA HUWA 'ALAA KULLI SYAI-IN QADIIR, WA SUBHAANALLAAH, WAL HAMDU LILLAAH, WA LAA ILAAHA ILLALLAAH WALLAAHU AKBAR WA LAA HAULA WA LAA QUWWATA ILLAA BILLAAH. Then says: RABBIGHFIRLII (There is no god worthy of worship except Allah alone, no partner for Him, to Him belongs the kingdom and to Him is all praise, and He is over all things competent. Glory be to Allah, all praise is for Allah, there is no god except Allah, Allah is the Greatest, and there is no power nor strength except with Allah). or he said: then supplicates, then his supplication is answered. If he intends wudhu then prays then his prayer is accepted." Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 21619
Imam Bukhari : 1086
Imam Abu Dawud : 4401
Imam Tirmidzi : 3336
Imam Ibnu Majah : 3868
Imam Darimi : 2571

PRACTICES BEFORE SLEEP: TASBIH AND TAKBIR

Hadith Imam Tirmidzi Number 3337

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا مَسْلَمَةُ بْنُ عَمْرِو قَالَ كَانَ عُمَيْرُ بْنُ هَانِيٍّ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مِائَةَ أَلْفٍ تَسْبِيحَةً

Narrated to us [Ali bin Hujr], narrated to us [Maslamah bin 'Amru], he said: ['Umair bin Hani`]] prayed every day a thousand prostrations and glorified a hundred thousand tasbih.

LONG Dhikr BEFORE SLEEP

Hadith Imam Tirmidzi Number 3338

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا التَّضَرُّ بْنُ شُمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ وَعَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالُوا حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ قَالَ حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ كُنْتُ أَبِيتُ عِنْدَ بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُعْطِيَهُ وَضُوءَهُ فَأَسْمَعُهُ الْهُوْيَ مِنَ اللَّيْلِ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَأَسْمَعُهُ الْهُوْيَ مِنَ اللَّيْلِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], informed us [An Nadhr bin Syumail], [Wahb bin Jarir] and [Abu 'Amir Al 'Aqadi] and [Abdush Shamad bin Abdul Harits] they said: narrated to us [Hisyam Ad Datuwai] from [Yahya bin Abu Katsir] from [Abu Salamah], he said: narrated to me [Rabi'ah bin Ka'b Al Aslami], he said: I was one night in front of the door of the Messenger of Allah, peace and blessings be upon him, then I gave him wudhu place then I heard him for a long time at night saying: ALHAMDU LILLAHI RABBIL 'AALAMIIN." (Praise be to Allah, Lord of the worlds). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 15980, 15981
 Imam Abu Dawud : 720
 Imam Darimi : 1276

PRAYER WHEN SLEEPING AND WAKING UP

Hadith Imam Tirmidzi Number 3339

حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ رَبِيعٍ عَنْ
 حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ اللَّهُمَّ بِاسْمِكَ
 أَمُوتُ وَأَحْيَا وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ التَّشَوُّرُ قَالَ أَبُو عِيسَى هَذَا
 حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Umar bin Isma'il bin Mualid bin Sa'id Al Hamdani], narrated to us [my father] from [Abdul Malik bin 'Umair] from [Rib'i] from [Hudzaifah bin Al Yaman radiallahu 'anhuma] that the Messenger of Allah, peace and blessings be upon him, when intending to sleep said: ALLAAHUMMA BISMKA AMUUTU WA AHYAA" (O Allah, in Your name I die and live). And when he woke up said: "ALHAMDULILLAHI RABBILADZII AHYAA NAFSII BA'DA MA AMAATAHAA WA ILAIHIN NUSYUUR." (Praise be to Allah who revived my soul after causing it to die, and to Him is the resurrection). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 17862, 17938, 20404, 22184, 22198, 22280, 22301, 22362
 Imam Bukhari : 5837, 5839, 5849, 5850, 6845, 6846
 Imam Muslim : 4886
 Imam Abu Dawud : 4390
 Imam Tirmidzi : 3339

PRAYER WHEN WAKING UP FOR NIGHT PRAYER

Hadith Imam Tirmidzi Number 3340

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ الْيَمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ
 عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ
 اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ

السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ
اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا
قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Abu Az Zubair] from [Thawus Al Yamani] from [Abdullah bin Abbas radliallahu 'anhuma] that the Prophet, peace and blessings be upon him, when rising for prayer in the middle of the night said: ALLAAHUMMA LAKAL HAMDU ANTA NUURUS SAMAAWAATI WAL ARDHI WA LAKAL HAMDU ANTA QAYYUUMUS SAMAAWAATI WAL ARDHI, WA LAKAL HAMDU ANTA RABBUS SAMAAWAATI WAL ARDHI WA MAN FIIHINNA, ANTAL HAQQU WA WA'DUKAL HAQQU WA LIQAAUKA HAQQUN WAL JANNATU HAQQUN WAS SAA'ATU HAQQUN, ALLAAHUMMA LAKA ASLAMTU WA BIKI AAMANTU WA 'ALAIKA TAWAKKALTU WA ILAIKA ANABTU WA BIKI KHAASHAMTU WA ILAIKA HAAKAMTU FAGHFIR LII MAA QADDAMTU WA MAA AKHKHARTU WA MAA ASRARTU WA MAA A'LANTU, ANTA ILAAHII, LAA ILAAHA ILLAA ANTA. (O Allah, to You is all praise, You are the Light of the heavens and the earth, to You is all praise, You are the Sustainer of the heavens and the earth, to You is all praise, You are the Lord of the heavens and the earth and whoever is in them, You are the Truth, Your promise is true, meeting You is true, Paradise is true, the Hour is true, O Allah, to You I submit, in You I believe, upon You I rely, to You I turn, with Your help I dispute, to You I refer for judgment, so forgive me what I have sent ahead and what I have left behind, what I have concealed and what I have declared, You are my God, there is no god except You). Abu Isa said: this hadith is hasan sahih and has been narrated more than one side, from Ibnu Abbas from the Prophet, peace and blessings be upon him."

Hadith Corroboration

Imam Ahmad : 2673, 3196

Imam Bukhari : 1053, 5842, 6837, 6888, 6945

Imam Muslim : 1288

Imam Abu Dawud : 655

Imam Tirmidzi : 3340

Imam Nasa'i : 1601

Imam Ibnu Majah : 1345

Imam Malik : 451

Imam Darimi : 1448

LONG PRAYER WHEN WAKING UP AT NIGHT

Hadith Imam Tirmidzi Number 3341

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى حَدَّثَنِي أَبِي حَدَّثَنِي ابْنُ أَبِي لَيْلَى عَنْ دَاوُدَ
بْنِ عَلِيٍّ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي وَتُلْمَ بِهَا

شَعْيٍ وَتُصْلِحُ بِهَا غَائِبِي وَتَرْفَعُ بِهَا شَاهِدِي وَتُرْزِقِي بِهَا عَمَلِي وَتُلْهِمَنِي بِهَا رُشْدِي وَتَرُدُّ بِهَا أُلْفَتِي وَتَعْصِمَنِي بِهَا مِنْ كُلِّ سُوءٍ اللَّهُمَّ أَعْطِنِي إِيْمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقُوْزَى فِي الْعَطَاءِ وَنُزْلَ الشُّهَدَاءِ وَعَيْشَ السُّعْدَاءِ وَالنَّصَرَ عَلَى الْأَعْدَاءِ اللَّهُمَّ إِنِّي أُنْزِلُ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ وَيَا شَافِيَ الصُّدُورِ كَمَا تُجِيرُ بَيْنَ الْبُحُورِ أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ وَمِنْ دَعْوَةِ الثُّبُورِ وَمِنْ فِتْنَةِ الْقُبُورِ اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نِيَّتِي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغُبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْيَوْمَ الْوَعِيدِ وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ الرُّكَّعِ السُّجُودِ الْمُؤَفِّينَ بِالْعُهُودِ إِنَّكَ رَحِيمٌ وَدُودٌ وَأَنْتَ تَفْعَلُ مَا تُرِيدُ اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلَامًا لِي وَلِإِيَّاكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ الثُّكْلَانِ اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي وَنُورًا فِي بَشْرِي وَنُورًا فِي لَحْمِي وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ سُبْحَانَ الَّذِي لَيْسَ الْمَجْدُ وَتَكْرَّمُ بِهِ سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ ذِي الْفَضْلِ وَالنَّعَمِ سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَ هَذَا الْحَدِيثِ وَلَمْ يَذْكُرْهُ بِطَوْلِهِ

Narrated to us [Abdullah bin Abdur Rahman], informed us [Muhammad bin Imran bin Abu Laila], narrated to me [my father], narrated to me [Ibnu Abu Laila] from [Daud bin Ali namely the son of Abdullah bin Abbas] from [his father] from [his grandfather namely Ibnu Abbas], he said: I heard the Prophet, peace and blessings be upon him, one night after finishing his prayer say: ALLAAHUMMA INNII AS-ALUKA RAHMATAN MIN 'INDIKA TAHDII BIHAA QALBII WA TAJMA'U BIHAA AMRII, WA TALUMMU BIHAA SYA'ATSII, WA TUSHLIHU BIHAA GHAAIBII, WA TARFA'U BIHAA SYAAHIDII, WA TUZAKKII BIHAA 'AMALII, WA TULHIMUNII BIHAA RUSYDII, WA TARUDDU BIHAA ULFATII, WA TA'SHIMUNII BIHAA MIN KULLI SUUIN. ALLAAHUMMA A'THINII IIMAANAN WA YAQIINAN LAISA BA'DAHU KUFRUN WA RAHMATAN ANAALU BIHAA SYARAFI KARAAMATIKA FID DUNYAA WAL AAKHIRAH, ALLAAHUMMA INNII AS-ALUKAL FAUZA FIL 'ATHAAI WA NUZULASY SYUHADAAI, WA 'AISYAS SU'ADAAI, WAN NASHRA 'ALAL A'DAAI. ALLAAHUMMA INNII UNZILU BIKI HAAJATII, WA IN QASHURA RAYII WA DHA'UFA 'AMALII. IFTAQARTU ILAA RAHMATIKA FA-AS-ALUKA YAA QAADHIYAL UMUURI, WA YAA SYAAFIYASH SHUDUURI KAMAA TUJIIRU BAINAL BUHUURI AN TUJIIRANII MIN 'ADZAABIS SA'IIRI, WA MIN DA'WATITS TSUBUURI, WA MIN FITNATIL

QUBUURI. ALLAAHUMMA MAA QASHURA 'ANHU RAYII WA LAM TABLUGHU NIYYATII WA LAM TABLUGHU MAS-ALATII MIN KHAIRIN WA'ADTAHU AHADAN MIN KHALQIKA AU KHAIRIN ANTA MU'THIIHI AHADAN MIN 'IBAADIKAI FAINNII ARGHABU ILAIKA FIIHI WA AS-ALUKAHU BIRAHMATIKA RABBAL 'AALAMIIN. ALLAAHUMMA DZAL HABLISY SYADIIDI WAL AMRIR RASYIIDI, AS-ALUKAL AMNA YAUMAL WA'IIDI WAL JANNATA YAUMAL KHULUUDI MA'AI MUQARRABIINASY SYUHUUDI AR RUKKA'IS SUJUUDI ALMUUFIINA BIL 'UHUUDI, INNAKA RAHIIMUN WADUUDUN, WA ANTA TAF'ALU MAA TURIIDU. ALLAAHUMMAJ 'ALNAA HAADIINA MUHTADIINA GHAIIRA DHAALLIINA WA LAA MUDHILLIINA SILMAN LI AULIYAAIKA WA 'ADUWWAN LI A'DAAIKA NUHIBBU BIHUBBIKA MAN AHABBAKA WA NU'AADII BI 'ADAAWATIKA MAN KHAALAFKA. ALLAAHUMMA HAADZAD DU'AAU WA 'ALAIKAL IJAABATU WA HAADZAL JUHDU WA 'ALAIKAT TUKLAANU. ALLAAHUMMAJ 'AI LII NUURAN FII QALBII, WA NUURAN FII QABRII, WA NUURAN MIN BAINI YADAYYA WA NUURAN MIN KHALFII, WANUURON 'AN YAMIINII WA NUURAN 'AN SYIMAALII, WA NUURAN MIN FAUQII, WA NUURAN MIN TAHTII, WA NUURAN FII SAM'II, WANUURON FII BASHORII, WANUURON FII SYA'RII, WANUURON FII BASYARII, WANUURON FII LAHMII, WANUURON FII DAMII, WA NUURAN FII 'IZHAAMII. ALLAAHUMMA A'ZHIM LII NUURAN WA A'THINII NUURAN WAJ'AI LII NUURAN, SUBHAANALLADZII TA'ATHTHAFAL 'IZZA WA QAALA BIHI, SUBHAANALLADZII LABISAL MAJDA WA TAKARRAMA BIHI, SUBHAANALLADZII LAA YANBAGHIT TASBIIHU ILLAA LAHU, SUBHAANA DZIL FADHLI WAN NI'AMI, SUBHAANA DZIL MAJDI WAL KARAMI, SUBHAANA DZIL JALAALI WAL IKRAAMI." (O Allah, I ask You for mercy from Your presence by which You guide my heart and gather my affair, and mend my scattered state, and rectify my absence, and raise my presence, and purify my action, and inspire me with my right guidance, and return my affection, and protect me from every evil. O Allah, grant me faith and certainty after which there is no disbelief and mercy by which I attain the honor of Your generosity in this world and the Hereafter, O Allah, I ask You success in the gift and the abode of the martyrs, and the life of the blessed, and victory over the enemies. O Allah, I lower to You my need, though short my opinion and weak my action. I am in need of Your mercy so I ask You O Judge of affairs, and O Healer of chests as You save between the seas save me from the punishment of the Blaze, and from the call of destruction, and from the trial of the graves. O Allah, what my opinion falls short of and my intention does not reach and my request does not attain from good You promised any of Your creation or good You give any of Your servants then I desire it to You and ask You for it by Your mercy O Lord of the worlds. O Allah Possessor of the firm rope and the straight affair, I ask You security on the day of threat and Paradise on the day of eternity with the close witnessing ones the bowing prostrating fulfilling the covenants, indeed You are Merciful Loving, and You do what You will. O Allah make us guides guided not astray nor leading astray peaceful to Your allies and hostile to Your enemies we love with Your love those who love You and enmity with Your enmity those who oppose You. O Allah this is the supplication and upon You is the response and this is the effort and upon You is the reliance. O Allah place for me light in my heart, and light in my grave, and light before me and light behind me, light on my right and light on my left, light above me, light below me, light in my hearing, light in my sight, light in my hair, light in my skin, light in my flesh, light in my blood, and light in my bones. O Allah magnify for me light and give me light and make for me light, Glory be to the One who clothed Himself with might and said by it, Glory be to the One who wore majesty and honored by it, Glory be to the One to whom glorification is not fitting except to Him, Glory to the Possessor of favor and bliss, Glory to the Possessor of

majesty and generosity, Glory to the Possessor of glory and honor), Abu Isa said: this is a gharib hadith, we do not know it like this from the hadith of Ibnu Abu Laila except from this side. And [Syu'bah] and [Sufyan Ats Tsauri] narrated from [Salamah bin Kuhail] from [Kuraib] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, part of this hadith and he did not mention it at length."

COMPLETE PRAYER WHEN STARTING NIGHT PRAYERS

Hadith Imam Tirmidzi Number 3342

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَازِمُ بْنُ وَاحِدٍ قَالُوا أَخْبَرَنَا عُمرُ بْنُ يُونسَ حَدَّثَنَا عِكرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا بَأَيِّ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Yahya bin Musa] and more than one they said: informed us [Umar bin Yunus], narrated to us [Ikrimah bin 'Ammar], narrated to us [Yahya bin Abu Katsir], he said: narrated to me [Abu Salamah], he said: I asked [Aisyah radliallahu 'anha]: with what did the Prophet, peace and blessings be upon him, open his prayer when he prayed at night? She said: when he prayed at night he opened his prayer and said: ALLAAHUMMA RABBA JIBRIIL WA MIKAAIIL WA ISRAAFIIL, FAATHIRAS SAMAAWAATI WAL ARDHI 'AALIMAL GHAIBI WASY SYAHAADAH ANTA TAHKUMU BAINA 'IBAADIKA FIIMAA KANUU FIIHI YAKHTALIFUUN. IHDINII LIMA AKH TULIFA FIIHI MINAL HAQQI BIIDZNIKA INNAKA TAHDII MAN TASYAA-U ILAA SHIRAATHIN MUSTAQIIM. (O Allah Lord of Jibril, Mikail, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants in what they differ. Guide me to the truth in what they differ by Your permission indeed You guide whom You will to a straight path). Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 24068
Imam Muslim : 1289
Imam Abu Dawud : 653
Imam Tirmidzi : 3342
Imam Nasa'i : 1607, 5424
Imam Ibnu Majah : 1347

PRAYER TO OPEN THE NIGHT PRAYER TAUGHT BY THE PROPHET

Hadith Imam Tirmidzi Number 3343

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمَنِ

الْأَعْرَجُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا إِنَّهُ لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ فَإِذَا رَكَعَ قَالَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي فَإِذَا رَفَعَ رَأْسَهُ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِينَ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ فَإِذَا سَجَدَ قَالَ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالسَّلَامِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Yusuf bin Al Majisyun], narrated to me [my father] from [Abdur Rahman Al A'raj] from [Ubaidullah bin Abu Rafi'] from [Ali bin Abu Thalib] that the Messenger of Allah, peace and blessings be upon him, when praying at night said: WAJJAHTU WAJHIYA LILLADZII FATHARAS SAMAAWAATI WAL ARDHA HANIIFAN WA MAA ANA MINAL MUSYRIKIIN, INNA SHALAATII WA NUSUKII WA MAHYAAYA WA MAMAATII LILLAHI RABBIL 'AALAMIIN, LAA SYARIIKA LAHU WA BIDZAALIKA UMIRTU WA ANA MINAL MUSLIMIIN. ALLAAHUMMA ANTAL MALIKU LAA ILAAHA ILLAA ANTA, ANTA RABBII WA ANA 'ABDUKA, ZHALAMTU NAFSII WA'TARAFTU BIDZANBII, FAGHFIR LII DZUNUUBII JAMII'AN. INNAHU LAA YAGHFIRUDZ DZUNUUBA ILLAA ANTA WAHDINII LIAHSANIL AKHLAAQI LAA YAHDI LIAHSANIHA ILLAA ANTA WASHRIF 'ANNII SAYYIAHAA INNAHUU LAA YASHRIFU 'ANNII SAYYIAHAA ILLAA ANTA, AAMANTU BIK, TABAARAKTA WA TA'AALAITA ASTAGHFIRUKA WA ATUUBU ILAIKA. (I have turned my face sincerely to the One who originated the heavens and the earth, and I am not of the polytheists. Indeed my prayer, my sacrifice, my living, and my dying are for Allah Lord of the worlds, no partner has He and with that I am commanded and I am of the Muslims. O Allah You are the King, there is no god except You, You are my Lord and I am Your servant, I wronged myself and admitted my sin, so forgive all my sins. Indeed none forgives sins except You and guide me to the best of manners none guides to its best except You and turn away from me its evil none turns away from me its evil except You. I respond to Your call and all good is in Your hands, and evil is not to You. I am by You and to You, blessed and exalted are You, I seek Your forgiveness and repent to You). And when bowing he said: "ALLAAHUMMA LAKA RAKA'TU WA BIK AAMANTU WA LAKA ASLAMTU KHASA'A LAKA SAM'II WA BASHARII, WA MUKHKHII WA 'IZHAAMII WA 'ASHABII." (O Allah for You I bow and in You I believe and to You I submit, my hearing, my sight, my brain, my bones, and my nerves are humble to You). And when raising his head he said: "ALLAAHUMMA RABBANAA LAKAL HAMDU MIL-AS SAMAAWAATI WAL ARDHIINA WA MIL-A MAA

BAINAHUMAA, WA MIL-A MAA SYI`TA MIN SYAI-IN BA'DU." (O Allah our Lord to You is praise filling the heavens and the earth and filling what is between them, and filling whatever You will after that). Then when prostrating he said: "ALLAAHUMMA LAKA SAJADTU WA BIK AAMANTU WA LAKA ASLAMTU, SAJADA WAJHIYA LILLADZII KHALAQAHU FASHAWWARAHU WA SYAQQA SAM'AHU WA BASHARAHU, FATABAARAKALLAAHU AHSANUL KHAALIQUIN " (O Allah to You I prostrate and in You I believe and to You I submit, my face prostrates to the One who created it and formed it and slit its hearing and sight, blessed is Allah the best of creators). Then the last reading he said between tashahhud and salam is: ALLAAHUMMAGHFIRLII MAA QADDAMTU WA MAA AKHKHARTU WA MAA ASRARTU WA MAA A'LANTU WA MAA ANTA A'LAMU BIHII MINNII, ANTAL MUQADDIMU WA ANTAL MUAKHKHIRU LAA ILAAHA ILLAA ANTA." (O Allah forgive me what I sent ahead and what I left behind, what I concealed and what I declared and what You know better than me, You are the Advancer and the Delayer, there is no god except You) Abu Isa said: this hadith is sahih."

Hadith Corroboration
 Imam Ahmad : 691, 764
 Imam Muslim : 1290
 Imam Abu Dawud : 649
 Imam Tirmidzi : 3343, 3344, 3345
 Imam Nasa'i : 887, 888
 Imam Darimi : 1210

COMPLETE PRAYER IN PRAYER AND BEFORE SALAM

Hadith Imam Tirmidzi Number 3344

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَيُوسُفُ بْنُ الْمَاجِشُونِ قَالَ
 عَبْدُ الْعَزِيزِ حَدَّثَنِي عَمِّي وَقَالَ يُوسُفُ أَخْبَرَنِي أَبِي حَدَّثَنِي الْأَعْرَجُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي
 طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ
 وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
 أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي
 فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاَهْدِنِي لِحَسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ
 وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا
 بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ فَإِذَا رَكَعَ قَالَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ
 خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَعَصْبِي فَإِذَا رَفَعَ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاءِ وَمِلءَ الْأَرْضِ
 وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ فَإِذَا سَجَدَ قَالَ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ
 سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يَقُولُ مِنْ آخِرِ مَا يَقُولُ
 بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ

أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا أَنْتَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Abu Al Walid], narrated to us [Abdul Aziz bin Abu Salamah] and [Yusuf bin Al Majisyun], Abdul Aziz said: narrated to me [my uncle]. Yusuf said: informed me my father narrated to me [Al A'raj] from ['Ubaidullah bin Abu Rafi'] from [Ali bin Abu Thalib] that the Messenger of Allah, peace and blessings be upon him, when rising for prayer said: WAJJAHTU WAJHIYA LILLADZII FATHARAS SAMAAWAATI WAL ARDHA HANIIFAN WA MAA ANA MINAL MUSYRIKIIN, INNA SHALAATII WA NUSUKII WA MAHYAAYA WA MAMAATII LILLAHI RABBIL LAA SYARIKALAHU WA BIDZAALIKHA UMIRTU WA ANA MINAL MUSLIMIIN. ALLAHAHUMMA ANTAL MALIKU LAA ILAHA ILLAA ANTA, ANTA RABBII WA ANA 'ABDUKA, ZHALAMTU NAFSII, WA'TARAFTU BIDZANBII FAGHFIR LII DZUNUUBII JAMII'AN INNAHU LAA YAGHFIRUDZ DZUNUUBA ILLAA ANTA WAHDINII LI-AHSANIL AKHLAAQI LAA YAHDI LIAHSANIHA ILLA ANTA WASHRIF 'ANNII SAYYI-AHAA LAA YASHRIFU 'ANNII SAYYIAHAA ILLA ANTA. LABBAIKA WA SA'DAIKA WAL KHAIRU KULLUHU FII YADAIKA, WASY SYARRU LAISA ILAIKA, ANA BIKA WA ILAIKA, TABAARAKTA WA TA'AALAITA ASTAGHFIRUKA WA ATUUBU ILAIKA. (I have turned my face sincerely to the One who originated the heavens and the earth, and I am not of the polytheists. Indeed my prayer, my sacrifice, my living, and my dying are for Allah Lord of the worlds, no partner has He and with that I am commanded and I am of the Muslims. O Allah You are the King, there is no god except You, glorified are You, You are my Lord, and I am Your servant, I wronged myself and admitted my sin, so forgive all my sins indeed none forgives sins except You and guide me to the best of manners none guides to its best except You and turn away from me its evil none turns away from me its evil except You. I respond to Your call and all good is in Your hands, and evil is not to You. I am by You and to You, blessed and exalted are You, I seek Your forgiveness and repent to You). And when bowing he said: ALLAHAHUMMA LAKA RAKA'TU WA BIKA AAMANTU WA LAKA ASLAMTU KHASIYA'A LAKA SAM'II WA BASHARII, WA 'IZHAAMII, WA 'ASHABII" (O Allah for You I bow and in You I believe and to You I submit, my hearing, my sight, my bones, and my nerves are humble to You). And when raising the head from bowing he said: ALLAHAHUMMA RABBANAA LAKALHAMDU MIL-AS SAMAAI WA MIL-AL ARDHI WA MIL-A MAA BAINAHUMAA WA MIL-A MAA SYI' TA MIN SYAI-IN BA'DU "(O Allah our Lord to You is praise filling the heaven and filling the earth and filling what is between them and filling whatever You will after that). Then when prostrating he said: ALLAHAHUMMA LAKA SAJADTU, WA BIKA AAMANTU, WA LAKA ASLAMTU, SAJADA WAJHII LILLADZII KHALAQAHU WA SHAWWARAHU WA SYAQQA SAM'AHU WA BASHARAHU FATABAARAKALLAHU AHSANUL KHAALIQUIN." (O Allah to You I prostrate and in You I believe and to You I submit, my face prostrates to the One who created it and shaped it and slit its hearing and sight, blessed is Allah the best of creators). Then he said the last reading between tashahhud and salam: ALLAHAHUMMAGHFIR LII MAA QADDAMTU WA MAA AKHKHARTU WA MAA ASRARTU WA MAA A'LANTU WA MAA ASRAFTU WA MAA ANTA A'LAMU BIHI MINNII ANTAL MUQADDIMU WA ANTAL MUAKHKHIRU LAA ILAHA ILLAA ANTA." (O Allah forgive me what I sent ahead and what I left behind, what I concealed and what I declared and what I exceeded and what You know better than me You are the Advancer and the Delayer there is no god except You). Abu Isa said: this hadith is hasan sahih."

COMPLETE PRAYER PROCEDURES WITH PRAYERS

Hadith Imam Tirmidzi Number 3345

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَضَعُ ذَلِكَ أَيْضًا إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَضَعُهَا إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ فَكَبَّرَ وَيَقُولُ حِينَ يَفْتَتِحُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِّكَ وَسَعْدَيْكَ أَنَا بِكَ وَإِلَيْكَ وَلَا مَنْجَا وَلَا مَلْجَأَ إِلَّا إِلَيْكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ثُمَّ يَقْرَأُ فَإِذَا رَكَعَ كَانَ كَلَامُهُ فِي رُكُوعِهِ أَنْ يَقُولَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يُتْبِعُهَا اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ فَإِذَا سَجَدَ قَالَ فِي سُجُودِهِ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ الشَّافِعِيِّ وَبَعْضُ أَصْحَابِنَا وَأَحْمَدُ لَا يَرَاهُ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ يَقُولُ هَذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهُ فِي الْمَكْتُوبَةِ سَمِعْتُ أَبَا إِسْمَاعِيلَ يَغْنِي التِّرْمِذِيُّ مُحَمَّدَ بْنَ إِسْمَاعِيلَ بْنِ يُونُسَ يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ دَاوُدَ الْهَاشِمِيَّ يَقُولُ وَذَكَرَ هَذَا الْحَدِيثَ فَقَالَ هَذَا عِنْدَنَا مِثْلُ حَدِيثِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ

Narrated to us [Al Hasan bin Ali Al Khallal], narrated to us [Sulaiman bin Daud Al Hasyimi], narrated to us [Abdur Rahman bin Abu Az Zinad] from [Musa bin 'Uqbah] from [Abdullah bin Al Fadhl] from [Abdur Rahman Al A'raj] from ['Ubaidullah bin Abu Rafi'] from [Ali bin

Abu Thalib] from the Messenger of Allah, peace and blessings be upon him, that when he rose for obligatory prayer, he raised his hands level with his shoulders, and did the same when he finished his recitation and intended to bow, and he did it when raising his head from bowing. And he did not raise his hands in his prayer while sitting. When standing from two prostrations he also raised his hands and said takbir. When opening the prayer after takbir he said: WAJJAHTU WAJHIYA LILLADZII FATHARAS SAMAAWAATI WAL ARDHA WA MAA ANA MINAL MUSYRIKIIN. INNA SHALAAATII WA NUSUKII WA MAHYAAYA WA MAMAATII LILLAHI RABBIL 'AALAMIINA LAA SYARIKALAHU WA BIDZAALIKA UMIRTU WA ANA MINAL MUSLIMIIN. ALLAAHUMMA ANTAL MALIKU LAA ILAAHA ILLAA ANTA SUBHAANAKA, ANTA RABBII, WA ANA 'ABDUKA, ZHALAMTU NAFSII WA'TARAFTU BIDZANBII FAGHFIR LII DZUNUUBII JAMII'AN INNAHU LAA YAGHFIRUDZ DZUNUUBA ILLAA ANTA WAHDINII LIAHSANIL AKHLAAQI, LAA YAHDI LIAHSANIHA ILLAA ANTA WASHRIF 'ANNII SAYYIAHAA, LAA YASHRIFU 'ANNII SAYYIAHAA ILLAA ANTA, LABBAIKA WA SA'DAIKA ANA BIKI WA ILAIKA WA LAA MANJAA WA LAA MALJA-A ILLAA ILAIKA. ASTAGHFIRUKA WA ATUUBU ILAIK. (I have turned my face to the One who originated the heavens and the earth, and I am not of the polytheists. Indeed my prayer, my sacrifice, my living, and my dying are for Allah Lord of the worlds, no partner has He and with that I am commanded and I am of the Muslims. O Allah You are the King, there is no god except You, glorified are You, You are my Lord, and I am Your servant, I wronged myself and admitted my sin, so forgive all my sins indeed none forgives sins except You and guide me to the best of manners, none guides to its best except You and turn away from me its evil, none turns away from me its evil except You, I respond to Your call, I seek Your aid and refuge in You, and there is no refuge nor escape except to You. I seek Your forgiveness and repent to You). Then he recited the chapter and when bowing then his saying in bowing is: ALLAAHUMMA LAKA RAKA'TU WA BIKI AAMANTU, WA LAKA ASLAMTU, WA ANTA RABBII KHASYA'A SAM'II DARI WA BASHARII, WA MUKHKHII, WA 'AZHMII LILLAHI RABBIL 'AALAMIIN." And when he raised his head from bowing he recited: "SAMI'ALLAHU LIMAN HAMIDAH." (Allah hears the one who praises Him). Then he followed with the saying: ALLAAHUMMA RABBANAA WALAKAL HAMDU MIL-AS SAMAAWAATI WAL ARDHI WA MIL-A MAA SYI'TA MIN SYAI-IN BA'DU " (O Allah our Lord and to You is praise filling the heavens and the earth and filling whatever You will after that). And when prostrating in his prostration he said: ALLAAHUMMA LAKA SAJADTU WA BIKI AAMANTU WA LAKA ASLAMTU, WA ANTA RABBII, SAJADA WAJHII LILLADZII KHALAQAHU WA SYAQQA SAM'AHU WA BASHARAHU, TABAARAKALLAAHU AHSANUL KHAALIQUIIN " (O Allah to You I prostrate and in You I believe and to You I submit, and You are my Lord, my face prostrates to the One who created it and slit its hearing and sight, blessed is Allah the best of creators). And when turning from prayer he said: "ALLAAHUMMAGHFIR LII MAA QADDAMTU WA MAA AKHKHARTU WA MAA ASRARTU WA MAA A'LANTU, ANTA ILAAHII, LAA ILAAHA ILLAA ANTA." (O Allah forgive me what I sent ahead and what I left behind, what I concealed and what I declared. You are my God, there is no god except You). Abu Isa said: this hadith is hasan sahih. and this hadith is practiced according to the opinion of Asy Syafi'i and some of our companions, while Ahmad did not hold that opinion. Some scholars from the people of Kufah, and others held this is in voluntary prayer, and he did not recite it in voluntary prayer. I heard Abu Isma'il namely At Tirmidzi Muhammad bin Isma'il bin Yusuf say: I heard Sulaiman bin Daud Al Hasyimi say, and he also mentioned this hadith, and said: this according to us is like the hadith of Az Zuhri from Salim from his father."

PRAYER AND SAJDAH AFTER A DREAM

Hadith Imam Tirmidzi Number 3346

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ قَالَ لِي ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي كُنْتُ أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي وَسَمِعْتُهَا وَهِيَ تَقُولُ اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَصَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ ابْنُ جُرَيْجٍ قَالَ لِي جَدُّكَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ قَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ

Narrated to us [Qutaibah], narrated to us [Muhammad bin Yazid bin Khunais], narrated to us [Al Hasan bin Muhammad bin 'Ubaidullah bin Abu Yazid], he said: said to me [Ibnu Juraij], informed me ['Ubaidullah bin Abu Yazid] from [Ibnu Abbas], he said: a man came to the Prophet, peace and blessings be upon him, and said: O Messenger of Allah, I dreamed last night while sleeping as if I was praying behind a tree, then I prostrated and the tree prostrated because I prostrated, and I heard it say: O Allah write for me with that prayer reward by Your side, and drop sin from me with that prayer and make for me by Your side a stored treasure and accept from me, as You accepted from Your servant Daud. Ibnu Juraij said: my grandfather said to me: Ibnu Abbas said: then the Prophet, peace and blessings be upon him, recited a verse of prostration then prostrated. Ibnu Abbas said: then I heard him say like what the man informed about the saying of the tree. Abu Isa said: this hadith is gharib, we do not know it except from this side. And in this chapter there are narrations from Abu Sa'id.

PRAYER WHEN READING THE SUJUD VERSES

Hadith Imam Tirmidzi Number 3347

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي الْعَالِيَةِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdul Wahhab Ats Tsaqafi], narrated to us [Khalid Al Hadzdza`] from [Abu Al 'Aliyah] from [Aisyah], she said: The Prophet, peace and blessings be upon him, supplicated when reciting a verse of prostration in the Qur'an at night: SAJADA WAJHIYA LILLADZII KHALAQAHU WA SYAQQA SAM'AHU WA BASHARAHU BIHAULIHI WA QUWWATIHI." (My face prostrates to the One who created it and slit its hearing and sight by His power and strength). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 22895, 24637
Imam Abu Dawud : 1205
Imam Nasa'i : 1117

PRAYER FOR OUT OF THE HOUSE AND ITS PRINCIPITIES

Hadith Imam Tirmidzi Number 3348

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ كُفِّتَ وَوُقِيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi], narrated to us [my father], narrated to us [Ibnu Juraij] from [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik] he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever when leaving his house says: BISMILLAAH, LAA HAULA WA LAA QUWWATA ILLAA BILLAAH (In the name of Allah, there is no power nor strength except with Allah) then it is said to him, you have been sufficed, you have been protected and Satan withdraws from you." Abu Isa said: this hadith is hasan sahih gharib, we do not know it except from this side."

Hadith Corroboration
Imam Abu Dawud : 4431
Imam Ibnu Majah : 3875

GREETINGS WHEN LEAVING THE HOUSE

Hadith Imam Tirmidzi Number 3349

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ أَوْ نَظْلِمَ أَوْ نُظْلَمَ أَوْ نُجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Manshur] from ['Amir Asy Sya'bi] from [Ummu Salamah] that the Prophet, peace and blessings be upon him, when leaving his house said: BISMILLAH TAWAKKALTU 'ALALLAAH, ALLAAHUMMA INNAA NA'UUDZU BIK MIN AN NAZILLA AU NADZHILLA AU NAZHLIMA AU NUZHLAMA AU NAJHALA, AU YUJHALA 'ALAINAA." (In the name of Allah I rely upon Allah. O Allah, we seek refuge in You from slipping or straying, or oppressing or being oppressed or acting ignorantly or being treated ignorantly). Abu Isa said: this hadith is hasan sahih."

THE PRINCIPLES OF Dhikr IN THE MARKET AND THE REWARDS

Hadith Imam Tirmidzi Number 3350

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا أَزْهَرُ بْنُ سِنَانٍ حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ قَدِمْتُ مَكَّةَ فَلَقِيَنِي أَخِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ فَحَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ وَهُوَ قَهْرَمَانُ آلِ الزُّبَيْرِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثُ نَحْوُهُ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], informed us [Azhar bin Sinan], narrated to us [Muhammad bin Wasi'], he said: I came to Makkah then met my brother namely [Salim bin Abdullah bin Umar] then he narrated to me from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: Whoever enters the market then says: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAH, LAHUL MULKU WA LAHUL HAMDU YUHYII WA YUMIITU LAA YAMUUTU BIYADIHIL KHAIRU WA HUWA 'ALAA KULLI SYAI-IN QADIIR (There is no god worthy of worship except Allah alone no partner for Him, to Him belongs the kingdom and to Him is praise, He gives life and causes death, He does not die, in His hand is all good, and He is over all things competent) then Allah writes for him a million good deeds, and erases from him a million sins, and raises for him a million degrees." Abu Isa said: this hadith is gharib. ['Amru bin Dinar] who is the agent of the family of Az Zubair narrated from [Salim bin Abdullah] this hadith like that hadith."

Hadith Corroboration
 Imam Ahmad : 309
 Imam Tirmidzi : 3350, 3351
 Imam Darimi : 2576

PRAYER WHEN YOU ARE IN THE MARKET AND ITS REWARDS

Hadith Imam Tirmidzi Number 3351

حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الضَّيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ وَهُوَ قَهْرَمَانُ آلِ الزُّبَيْرِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ قَالَ أَبُو عِيسَى وَعَمْرُو بْنُ دِينَارٍ هَذَا هُوَ شَيْخُ بَصْرِيِّ تَكَلَّمَ فِيهِ بَعْضُ أَصْحَابِ الْحَدِيثِ وَرَوَاهُ يُحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ

Narrated to us with that [Ahmad bin 'Abdah Adh Dhabbi], narrated to us [Hammad bin Zaid] and [Al Mu'tamir bin Sulaiman], they said: narrated to us ['Amr bin Dinar], he is the treasurer of the family of Az Zubair, from [Salim bin Abdullah bin Umar] from [his father] from [his grandfather] that the Messenger of Allah, peace and blessings be upon him, said: Whoever in the market says: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAHU LAHUL MULKU WA LAHUL HAMDU YUHYI WA YUMITU LAA YAMUUTU BIYADIHIL KHAIRU WA HUWA 'ALAA KULLI SYAI-IN QADIIR (there is no god worthy of worship except Allah alone no partner for Him, to Him belongs the kingdom and to Him is all praise, He gives life and causes death, He does not die, in His hand is all good, and He is over all things competent) then Allah writes for him a million good deeds, and erases from him a million sins, and builds for him a house in Paradise." Abu Isa and 'Amr bin Dinar said: this man is a Shaykh from Basrah, some hadith scholars discussed about him. And that hadith has been narrated by [Yahya bin Sulaim Ath Thai] from [Imran bin Muslim] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, and he did not mention in it from Umar radliallahu 'anhu."

Hadith Corroboration

Imam Ahmad : 309

Imam Tirmidzi : 3350, 3351

Imam Darimi : 2576

THE EFFECT OF SAYING THE TAUHID WHEN SICK

Hadith Imam Tirmidzi Number 3352

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ جُحَادَةَ حَدَّثَنَا عَبْدُ الْجُبَّارِ بْنُ عَبَّاسٍ عَنْ أَبِي إِسْحَاقَ عَنْ الْأَعْرَابِيِّ مُسْلِمٍ قَالَ أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ صَدَّقَهُ رَبُّهُ فَقَالَ لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ قَالَ يَقُولُ

اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ قَالَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي
وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ قَالَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي وَكَانَ يَقُولُ مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ
تَطْعَمُهُ النَّارُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ الْأَعْرَابِيِّ مُسْلِمٍ
عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ بَنَحُو هَذَا الْحَدِيثَ بِمَعْنَاهُ وَلَمْ يَرْفَعُوهُ شُعْبَةُ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ بِهِذَا

Narrated to us [Sufyan bin Waki'], narrated to us [Isma'il bin Muhammad bin Juhadah], narrated to us [Abdul Jabbar bin Abbas] from [Abu Ishaq] from [Al Agharr Abu Muslim], he said: I bear witness upon [Abu Sa'id] and [Abu Hurairah] that they bore witness upon the Prophet, peace and blessings be upon him, that he said: Whoever says: LAA ILAAHA ILLALLAAHU WALLAAHU AKBAR" (there is no god worthy of worship except Allah, and Allah is the Greatest), then his Lord confirms him and says: "There is no god worthy of worship except Me, and I am the Greatest." When he says: LAA ILAAHA ILLALLAAHU WAHDAH (there is no god worthy of worship except Allah alone), then Allah says: "There is no god worthy of worship except Me alone." And when he says: "LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKALAH" (there is no god worthy of worship except Allah alone, no partner for Him) then Allah says: "There is no god worthy of worship except Me alone, no partner for Me." And when he says LAA ILAAHA ILLALLAAHU LAHUL MULKU WA LAHUL HAMDU (there is no god worthy of worship except Allah, to Him belongs the kingdom and to Him is all praise) then Allah says: "There is no god worthy of worship except Me, to Me belongs the kingdom and to Me is all praise." And when he says: LAA ILAAHA ILLALLAAHU WA LAA HAULA WA LAA QUWWATA ILLAA BILLAAH (There is no god worthy of worship except Allah, and there is no power nor strength except with Allah), then Allah says: "There is no god worthy of worship except Me, and there is no power nor strength except with Me." And he said: "Whoever says it while ill, then he dies, then the Fire will not consume him." Abu Isa said: this hadith is hasan gharib. That hadith has been narrated by [Suyu'bah] from [Abu Ishaq] from [Al Agharr Abu Muslim] from [Abu Hurairah] and [Abu Sa'id] like this hadith in meaning. And Syu'bah did not marfu' it. Narrated to us like that [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far] from [Suyu'bah] with this hadith."

PRAYER WHEN SEEING SOMEONE WHO HAS BEEN AFFECTED BY DISASTER

Hadith Imam Tirmidzi Number 3353

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ دِينَارٍ مَوْلَى آلِ الزُّبَيْرِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ

كَانَنَا مَا كَانَ مَا عَاشَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَمْرُو بْنُ دِينَارٍ قَهْرَمَانَ آلِ الزُّبَيْرِ هُوَ شَيْخٌ بَصْرِيٌّ وَلَيْسَ هُوَ بِالْقَوِيِّ فِي الْحَدِيثِ وَقَدْ تَفَرَّدَ بِأَحَادِيثَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ رَوَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ إِذَا رَأَى صَاحِبَ بَلَاءٍ فَتَعَوَّذَ مِنْهُ يَقُولُ ذَلِكَ فِي نَفْسِهِ وَلَا يُسْمِعُ صَاحِبَ الْبَلَاءِ

Narrated to us [Muhammad bin Abdullah bin Bazi'], narrated to us [Abdul Warits bin Sa'id] from ['Amr bin Dinar] former slave of the family of Az Zubair from [Salim bin Abdullah bin Umar] from [Ibnu Umar] from [Umar] that the Messenger of Allah, peace and blessings be upon him, said: Whoever sees a person afflicted with a calamity then says: Al HAMDULILLAHAHILLAADZII 'AAFAANII MIMMAABTALAAKA BIHI WA FADHDHALANII 'ALAA KATSIIRIN MIMMAN KHALAQA TAFDHIILAN (all praise is for Allah who saved me from the calamity He afflicted you with, and preferred me over many of those He created with preference) except he is saved from that trial, whatever it is as long as he lives." Abu Isa said: this hadith is gharib. And in that chapter there is a narration from Abu Hurairah, and 'Amr bin Dinar treasurer of the family of Az Zubair, he is a Shaykh from Basrah, and he is not strong in hadith, and he monopolized hadiths from Salim bin Abdullah bin Umar. And it has been narrated from Abu Ja'far Muhammad bin Ali that he said: when seeing a person afflicted with a calamity then seeking refuge from it, he should say it in his heart and not make the afflicted person hear it."

Hadith Corroboration
Imam Tirmidzi : 3354
Imam Ibnu Majah : 3882

WORDS WHEN SEEING SOMEONE WHO HAS BEEN SUFFERED A DISASTER

Hadith Imam Tirmidzi Number 3354

حَدَّثَنَا أَبُو جَعْفَرٍ السَّمْنَانِيُّ وَعَبْرٌ وَاحِدٌ قَالُوا حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَأَى مُبْتَلًى فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Ja'far As Simnani] and not only one person, they said: narrated to us [Mutharrif bin Abdullah Al Madini], narrated to us [Abdullah bin Umar Al 'Umari] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever sees a person afflicted with a calamity then says: Al HAMDULILLAHAHILLAADZII 'AAFAANII MIMMAABTALAAKA BIHI WA FADHDHALANII 'ALAA KATSIIRIN MIMMAN KHALAQA TAFDHIILAN (all praise is for Allah who saved me from the calamity He afflicted you with, and preferred me over many of those He created with preference) then he is not afflicted with that calamity." Abu Isa said:

this hadith is hasan gharib from this chain."

Hadith Corroboration
Imam Ibnu Majah : 3882

PRAYER BEFORE LEAVING THE ASSEMBLY

Hadith Imam Tirmidzi Number 3355

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ الْكُوفِيُّ وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ
ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغْظُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ سُبْحَانَكَ اللَّهُمَّ
وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ الْكَوْفِيُّ الْبَابُ عَنْ أَبِي
بَرْزَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ إِلَّا
مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Ubaidah bin Abu As Safar Al Kufi], and his name is Ahmad bin Abdullah Al Hamdani, narrated to us [Al Hajjaj bin Muhammad], he said: [Ibnu Juraij] said: informed me [Musa bin 'Uqbah] from [Suhail bin Abu Shalih] from [his father], from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever sits in a gathering with much commotion in it then before standing he says: SUBHAANAKALLAAHUMMA WA BIHAMDIKA ASYHADU ANLAA ILAAHA ILLAA ANTA ASTAGHFIRUKA WA ATUUBU ILAIKA (Glory be to You O Allah, and with Your praise, I bear witness that there is no god worthy of worship except You, I seek forgiveness and repent to You) except his sin is forgiven during that gathering." And in that chapter there are narrations from Abu Barzah, and Aisyah, Abu Isa said: this hadith is hasan sahih gharib from this side. We do not know it from the hadith of Suhail except from this chain."

Hadith Corroboration
Imam Ahmad : 10012

PRAYER OF REPENTANCE READ ONE HUNDRED TIMES IN ONE ASSEMBLY

Hadith Imam Tirmidzi Number 3356

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ نَافِعٍ عَنْ
ابْنِ عُمَرَ قَالَ كَانَ يُعَدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةٌ مَرَّةٍ مِنْ قَبْلِ أَنْ يَقُومَ رَبِّ
اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ قَالَ أَبُو عِيسَى حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ
سُوْقَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Nashr bin Abdurrahman Al Kufi], narrated to us [Al Muharibi] from [Malik bin Mighwal] from [Muhammad bin Suqah] from [Nafi'] from [Ibnu Umar], he said: In one gathering of the Messenger of Allah, peace and blessings be upon him, before he stood (left the gathering), it was counted a hundred times he said: RABBIGHFIRLII WA TUB 'ALAYYA INNAKA ANTAT TAWWAABUL GAFUUR" (My Lord, forgive my sin, and accept my repentance, indeed You are the Acceptor of repentance the Forgiving). Abu Isa said: narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Muhammad bin Suqah] with this chain like that in meaning. This hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 4496, 5100, 5308, 22068

Imam Abu Dawud : 1295

Imam Ibnu Majah : 3804

PRAYER WHEN FACING TROUBLE

Hadith Imam Tirmidzi Number 3357

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو عِنْدَ الْكَرْبِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَفِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar] narrated to us [Mu'adz bin Hisyam] narrated to me [my father] from [Qatadah] from [Abu Al 'Aliyah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, supplicated when in distress by saying: LAA ILAAHA ILLALLAAHUL HALIIMUL HAKIIM, LAA ILAAHA ILLALLAAHU RABBUL 'ARSYIL 'AZHIIM, LAA ILAAHA ILLALLAAHU RABBUS SAMAAWAATI WAL ARDHI WA RABBUL 'ARSYIL KARIIM" (There is no god worthy of worship except Allah, the Forbearing the Wise, there is no god worthy of worship except Allah Lord of the great Throne, there is no god worthy of worship except Allah, Lord of the heavens and the earth and Lord of the noble Throne). Narrated to us [Ibnu Abu 'Adi] from [Hisyam] from [Qatadah] from [Abu Al 'Aliyah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him, with a hadith like that. And in that chapter there are narrations from Ali, Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1908, 2183, 2406, 2437, 2980

Imam Bukhari : 5869, 5870, 6876, 6879

Imam Muslim : 4909

Imam Ibnu Majah : 3873

PRAYER WHEN EXPERIENCING SADNESS AND ANXIETY

Hadith Imam Tirmidzi Number 3358

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ الْمَدِينِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَهَمَّهُ الْأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ يَا حَيُّ يَا قَيُّوْمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Abu Salamah Yahya bin Al Mughirah Al Makhzumi Al Madini] and more than one person, they said: narrated to us [Ibnu Abu Fudaik] from [Ibrahim bin Al Fadhl] from [Al Maqburi] from [Abu Hurairah] that the Prophet, peace and blessings be upon him, when feeling anxious because of a matter then he raised his head to the sky and said: SUBHAANALLAHIL 'AZHIIMI" (Glory be to Allah the Magnificent). And when earnest in supplication he said: "YAA HAYYU YAA QAYYUUM" (O Ever-Living O Self-Sustaining). Abu Isa said: this hadith is gharib."

Hadith Corroboration
Imam Nasa'i : 1121

PRAYER FOR PROTECTION WHEN STOPPING IN A PLACE Hadith Imam Tirmidzi Number 3359

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ الْحَارِثِ بْنِ يَعْقُوبَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنَزِلِهِ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ بْنِ الْأَشَّجِ فَذَكَرَ نَحْوَهُ هَذَا الْحَدِيثَ وَرَوَى عَنْ ابْنِ عَجْلَانَ هَذَا الْحَدِيثَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ وَيَقُولُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ قَالَ وَحَدِيثُ اللَّيْثِ أَصَحُّ مِنْ رِوَايَةِ ابْنِ عَجْلَانَ

Narrated to us [Qutaibah] narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Al Harits bin Ya'qub] from [Ya'qub bin Abdullah bin Al Asyaj] from [Busr bin Sa'id] from [Sa'd bin Abu Waqqash] from [Khaulah binti Hakim As Sulamiyyah] from the a narration of the Messenger of Allah, peace and blessings be upon him, he said: Whoever stops at a place then says: A'UUDZU BIKALIMAATILLAAHIT TAAMMAATI MIN SYARRI MAA KHALAQ (I seek refuge in the perfect words of Allah from the evil of what He created) then nothing will harm him until he leaves from that stopping place." Abu Isa said: this hadith is hasan gharib sahih. And [Malik bin Anas] narrated this hadith that it reached him from [Ya'qub bin Al Asyaj] then he mentioned this hadith. And this hadith is narrated from [Ibnu Ajlan] from [Ya'qub bin Abdullah bin Al Asyaj] and he said from [Sa'id bin Al Musayyab] from [Khaulah]. The narrator said: And the hadith of Al Laits is more sahih than the narration of Ibnu 'Ajlan."

Hadith Corroboration
Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047
Imam Muslim : 4881, 4882, 4883
Imam Abu Dawud : 3395, 3399, 3400
Imam Tirmidzi : 1986, 3359, 3451, 3529
Imam Ibnu Majah : 3509, 3516, 3537

PRAYER WHILE TRAVELING

Hadith Imam Tirmidzi Number 3360

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بِشْرِ الْحُثَمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِأُصْبِعِهِ وَمَدَّ شُعْبَةً إِصْبَعَهُ قَالَ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَأَقْلِبْنَا بِذِمَّةِ اللَّهِ أَرْوَلَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ قَالَ أَبُو عِيسَى كُنْتُ لَا أَعْرِفُ هَذَا إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ سُؤَيْدٌ حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ فَخَوَّهَ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شُعْبَةَ

Narrated to us [Muhammad bin Umar bin Ali Al Muqaddami], narrated to us [Ibnu Abu Adi] from [Syu'bah] from [Abdullah bin Bisyr Al Khats'ami] from [Abu Zur'ah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, when traveling and riding his mount he said pointing with his finger -and Syu'bah extended his finger, he said: ALLAAHUMMA ANTASH SHAAHIBU FISSAFARI WAL KHALIIFATU FIL AHLI, ALLAAHUMMASHHABNAA BINUSHHIKA, WAQBALNAA BIDZIMMATIN, ALLAAHUMMAZWI LANAAL ARDHA WA HAWWIN 'ALAINAS SAFARA. ALLAAHUMMA INNII A'UUDZU BIK MIN WA'TSAA-ISSAFARI WA KA-AABATIL MUNQALABI" (O Allah, You are the Companion in travel, and the Successor in the family. O Allah, accompany us with Your advice, and return us with Your guarantee. O Allah, fold for us the earth and ease for us the travel. O Allah, indeed I seek refuge in You from the hardship of travel, and the sorrow of return). Abu Isa said: formerly I did not know this except from the hadith of Ibnu Abu Adi, until Suwaid narrated to me with that hadith, narrated to us [Suwaid bin Nashr] narrated to us [Abdullah bin Al Mubarak] narrated to us [Syu'bah] with this chain like that in meaning. Abu Isa said: this hadith is hasan gharib from the hadith of Abu Hurairah, we do not know it except from the hadith of Syu'bah."

Hadith Corroboration
Imam Ahmad : 2197, 2588, 8838, 19853
Imam Abu Dawud : 2231
Imam Tirmidzi : 3361
Imam Nasa'i : 5406

PRAYER WHEN TRAVELING AND ASKING FOR PROTECTION

Hadith Imam Tirmidzi Number 3361

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ يَقُولُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَمِنْ الْخَوْرِ بَعْدَ الْكُونِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى الْخَوْرِ بَعْدَ الْكَوْرِ أَيْضًا وَمَعْنَى قَوْلِهِ الْخَوْرِ بَعْدَ الْكَوْرِ أَوْ الْكَوْرِ وَكِلَاهُمَا لَهُ وَجْهٌ يُقَالُ إِنَّمَا هُوَ الرَّجُوعُ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ أَوْ مِنَ الطَّاعَةِ إِلَى الْمَعْصِيَةِ إِنَّمَا يَعْنِي مِنَ الرَّجُوعِ مِنْ شَيْءٍ إِلَى شَيْءٍ مِنَ الشَّرِّ

Narrated to us [Ahmad bin 'Abdah Adh Dhabbi], narrated to us [Hammad bin Zaid] from ['Ashim Al Ahwal] from [Abdullah bin Sarjis], he said: The Prophet, peace and blessings be upon him, when traveling said: ALLAAHUMMA ANTASH SHAAHIBU FISSAFARI WAL KHALIIFATI FIL AHLI, ALLAAHUMMASH HABNAA FII SAFARINAA, WAKHLUFNAA FII AHLINAA. ALLAAHUMMA INNII A'UUDZU BIKA MIN WA'TSAAIS SAFARI WA KA-AABATIL MUNQALABI WA MINAL HAURI BA'DAL KAUNI WA MIN DA'WATIL MAZHLUUMI WA MIN SUUIL MANZHARI FIL AHLI WAL MAALI" (O Allah, You are the Companion in travel, and the Successor in the family. O Allah, accompany us in our travel, and succeed us in our family. O Allah, I seek refuge in You from the hardship of travel, and the sorrow of return, and from disbelief after faith, and from the supplication of the oppressed, from evil sight in family and wealth). Abu Isa said: this hadith is hasan sahih, and it has been narrated with the word: Al HAUR BA'DAL KAUR also. And the meaning of the word Al HAUR BA'DAL KAUN or KAUR all have narration chains, there is news: its meaning is returning from faith to disbelief, or from obedience to disobedience, and what is intended is from returning from something to something bad."

Hadith Corroboration
Imam Ahmad : 2197, 2588, 8838, 19853
Imam Abu Dawud : 2231
Imam Nasa'i : 5406

PRAYER WHEN RETURNING FROM A TRAVEL

Hadith Imam Tirmidzi Number 3362

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ الرَّبِيعَ بْنَ الْبَرَاءِ بْنَ عَازِبٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ قَالَ آيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ وَلَمْ يَذْكُرْ فِيهِ عَنِ الرَّبِيعِ بْنِ الْبَرَاءِ وَرَوَايَةُ شُعْبَةَ أَصَحُّ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَنَسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ

Narrated to us [Mahmud bin Ghailan] narrated to us [Abu Daud] informed us [Syu'bah] from [Abu Ishaq], he said: I heard [Ar Rabi' bin Al Bara bin 'Azib] narrate from [his father] that the Prophet, peace and blessings be upon him, when returning from travel said: AAYIBUUNA TAAIBUUNA 'AABIDUUNA LIRABBINAA HAAMIDUUN" (We return, we

repent, we worship, and to our Lord we praise). Abu Isa said: this hadith is hasan sahih. And [Ats Tsauri] narrated this hadith from [Abu Ishaq] from [Al Bara] and did not mention in it from Ar Rabi' bin Al Bara`. While the narration of Syu'bah is more sahih, and in this chapter there are narrations from Ibnu Umar and Anas and Jabir bin Abdullah."

Hadith Corroboration

Imam Ahmad : 12479, 17746, 17812, 17889

Imam Bukhari : 2854, 2856, 5511

Imam Muslim : 2395

Imam Darimi : 2566

THE HABITS OF THE PROPHET SAW WHEN ENTERING MEDINAH

Hadith Imam Tirmidzi Number 3363

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَرَ إِلَى جُدْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ali bin Hujr] narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas] that the Prophet, peace and blessings be upon him, when returning from travel and seeing the walls of Madinah he hastened his mount, and when he was on his animal he moved it due to his love for it. Abu Isa said: this hadith is hasan sahih gharib.

Hadith Corroboration

Imam Ahmad : 12158, 12162

Imam Bukhari : 1675, 1753

Imam Darimi : 1376

TRUST TO GOD WHEN DELIVERING

Hadith Imam Tirmidzi Number 3364

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدٍ اللَّهِ السُّلَيْمِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمٌ بْنُ قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدْعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدْعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ اسْتَوْدِعَ اللَّهُ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عُمَرَ

Narrated to us [Ahmad bin Ubaidullah As Sulaimi Al Bashri], narrated to us [Abu Qutaibah Salm bin Qutaibah] from [Ibrahim bin Abdurrahman bin Yazid bin Umayyah] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, when seeing off a person he shook hands with him and did not release it until the person released the hand of the Prophet, peace and blessings be upon him, and he said: ISTAUDI'ILLAAHA DIINAKA WA AMAANATAKA WA AAKHIRA 'AMALIKA" (Entrust to Allah your religion, your trust and the end of your deeds) Abu Isa said: this hadith is gharib, from this chain. And this

hadith has been narrated not only from one chain from Ibnu Umar."

Hadith Corroboration

Imam Ahmad : 4295, 4550, 4717, 5923, 8340

Imam Abu Dawud : 2233

Imam Tirmidzi : 3365

Imam Ibnu Majah : 2816

PRAYER WHILE TRAVELING

Hadith Imam Tirmidzi Number 3365

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ عَنْ حَنْظَلَةَ عَنْ سَالِمٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ
لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا اذْنُ مِنِّي أَوْدَعَكَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُودِّعُنَا فَيَقُولُ أَسْتَوْدِعُ اللَّهَ
دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
سَالِمِ بْنِ عَبْدِ اللَّهِ

Narrated to us [Isma'il bin Musa Al Fazari] narrated to us [Sa'id bin Khutsaim] from [Hanzhalah] from [Salim] that [Ibnu Umar], he said to a person when intending to travel: come close to me, I will see you off as the Messenger of Allah, peace and blessings be upon him, saw us off, then he said: ISTAUDI'ILLAAHA DIINAKA WA AMAANATAKA WA KHAWAATIIMA 'AMALIKA" (Entrust to Allah your religion, your trust and the ends of your deeds). Abu Isa said: this hadith is hasan sahih gharib from this chain from the hadith of Salim bin Abdullah."

Hadith Corroboration

Imam Ahmad : 4295, 4550, 4717, 5923, 8340

Imam Abu Dawud : 2233

Imam Ibnu Majah : 2816

PRAYER FOR PROVISIONS WHEN TRAVELING

Hadith Imam Tirmidzi Number 3366

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَجَاءَ رَجُلٌ إِلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ سَفَرًا فَزَوِّدْنِي قَالَ زَوَّدَكَ اللَّهُ التَّقْوَى قَالَ زِدْنِي قَالَ وَغَفَرَ
ذَنْبَكَ قَالَ زِدْنِي بِأَيِّ أَنتَ وَأُمِّي قَالَ وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdullah bin Abu Ziyad] narrated to us [Sayyar] narrated to us [Ja'far bin Sulaiman] from [Tsabit] from [Anas], he said: A person came to the Prophet, peace and blessings be upon him, and said: O Messenger of Allah, indeed I want to travel, so provide me! He said: May Allah provide you with taqwa." The person said: add! He said: "And may He forgive your sin." He said: add! He said: "May He ease for you all good wherever you are." Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration

PRAYER WHILE TRAVELING

Hadith Imam Tirmidzi Number 3367

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ عَنْ سَعِيدِ
الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسَافِرَ فَأَوْصِنِي قَالَ عَلَيْكَ
بِتَقْوَى اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ اللَّهُمَّ اظْوَ لَهُ الْأَرْضَ وَهَوِّنْ عَلَيْهِ السَّفَرَ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Musa bin Abdurrahman Al Kindi Al Kufi] narrated to us [Zaid bin Hubab] informed me [Usamah bin Zaid] from [Sa'id Al Maqburi] from [Abu Hurairah radliallahu 'anhu] that a person said: O Messenger of Allah, indeed I want to travel, so advise me. He said: You should have taqwa to Allah, and say takbir on high places." Then when the person turned away he said: "ALLOOHUMMA ATHWI LAHUL ARDHO WAHAWWIN 'ALAIHIS SAFARO " O Allah, fold the earth for him, and ease his travel." Abu Isa said: this hadith is hasan."

Hadith Corroboration

Imam Ahmad : 7959, 8035, 9347, 9777

Imam Ibnu Majah : 2761

PRAYER BEFORE AND AFTER RIDING AN ANIMAL

Hadith Imam Tirmidzi Number 3368

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ شَهِدْتُ عَلِيًّا أَتَى بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا
وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ بِسْمِ اللَّهِ ثَلَاثًا فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ {سُبْحَانَ الَّذِي سَخَّرَ
لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ} ثُمَّ قَالَ الْحَمْدُ لِلَّهِ ثَلَاثًا وَاللَّهُ أَكْبَرُ ثَلَاثًا سُبْحَانَكَ إِنِّي قَدْ
ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ
قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا
رَسُولَ اللَّهِ قَالَ إِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُ كَوْنِي الْبَابَ عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] narrated to us [Abu Al Ahwash] from [Abu Ishaq] from [Ali bin Rabi'ah], he said: I witnessed [Ali] given an animal to ride, then when he placed his foot in the stirrup, he said: BISMILLAAH three times, and when he was on its back he said: AL HAMDULILLAAH, then he said: SUBHAANALLADZII SAKHKHARA LANAA HAADZAA WA MAA KUNNAA LAHUU MUQRINIIN, WA INNAA ILAA RABBINAA LAMUNQALIBUUN

(Glory be to the One who subjected this to us, and we could not have subdued it, and to our Lord we will return). Then he said: Al HAMDULILLA AH three times, WALLAAHU AKBAR three times, SUBHAANAKA INNII QAD ZHALAMTU NAFSII FAGHFIR LII, FAINNAHU LAA YAGHFIRUDZ DZUNUUBA ILLAA ANTA (Glory be to You, indeed I wronged myself so forgive me. For indeed none forgives sins except You). Then he laughed. I said: why do you laugh O Commander of the faithful? He said: I saw the Messenger of Allah, peace and blessings be upon him, do as I did then he laughed and I said: why do you laugh O Messenger of Allah? He said: Indeed your Lord marvels at His servant when he says: O Allah, forgive my sins, for indeed none forgives sins except You." In this chapter there are narrations from Ibnu Umar radiyallahu 'anhuma. Abu Isa said: this hadith is hasan sahih."

PRAYER WHILE TRAVELING

Hadith Imam Tirmidzi Number 3369

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَافَرَ فَكَرَبَ رَاحِلَتَهُ كَبَّرَ ثَلَاثًا وَيَقُولُ {سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ} ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا مِنَ الْبِرِّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا الْمَسِيرَ وَاطْوِ عَنَّا بُعْدَ الْأَرْضِ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا وَكَانَ يَقُولُ إِذَا رَجَعَ إِلَى أَهْلِهِ آيِبُونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ غَابِدُونَ لِرَبِّنَا حَامِدُونَ وَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Suwaid bin Nashr] informed us [Abdullah bin Al Mubarak] narrated to us [Hammad bin Salamah] from [Abu Az Zubair] from [Ali bin Abdullah Al Bariqi] from [Ibnu Umar] that the Prophet, peace and blessings be upon him, when traveling and riding his mount he said takbir three times, and said: SUBHAANALLADZII SAKH KHARA LANAA HAADZAA WA MAA KUNNAA LAHUU MUQRINIIN, WA INNAA ILAA RABBINAA LAMUNQALIBUUN (Glory be to the One who subjected this to us, and we could not have subdued it, and to our Lord we will return)." (QS. Az-Zukhruf 13-14) Then said: "ALLAAHUMMA INNII AS-ALUKAL BIRRA WAT TAQWAA WA MINAL 'AMALI MAA TARDHAA, ALLAAHUMMA HAWWIN 'ALAINAL MASIIRA WATHWI 'ANNAA BU'DAL ARDHI. ALLAAHUMMA ANTASH SHAAHIBU FIS SAFARI WAL KHALIIFATU FIL AHLI. ALLAAHUMMASH HABNAA FII SAFARINAA WAKHLUFNAA FII AHLINAA (O Allah, indeed I ask You for righteousness and taqwa, and deeds that You are pleased with. O Allah, ease the journey, and fold for us the distance of the earth. O Allah, You are the Companion in travel and the Successor in the family. O Allah accompany us in our travel and succeed us in our family). And when returning to family he said: "AAYIBUUNA INSYAA ALLAAH, TAAIBUUNA 'AABIDUUNA LIRABBINAA HAAMIDUUN" (We return if Allah wills, we repent, we worship, and to our Lord we praise). Abu Isa said: this hadith is hasan gharib from this chain."

Hadith Corroboration
Imam Ahmad : 714, 886, 6029, 6086
Imam Muslim : 2392

PRAYERS THAT ARE ACCEPTED WHEN ASKING FOR A WILL Hadith Imam Tirmidzi Number 3370

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَأَبُو جَعْفَرٍ الرَّازِيُّ هَذَا الَّذِي رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ يُقَالُ لَهُ أَبُو جَعْفَرٍ الْمُؤَدِّدُ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ

Narrated to us [Muhammad bin Basysyar] narrated to us [Abu 'Ashim] narrated to us [Al Hajjaj Ash Shawwaf] from [Yahya bin Abu Katsir] from [Abu Ja'far] from [Abu Hurairah radiallahu 'anhu] he said: The Messenger of Allah, peace and blessings be upon him, said: Three supplications that are answered, namely: the supplication of the oppressed, the supplication of the traveler, the supplication of a parent for his child." Narrated to us [Ali bin Hujr] narrated to us [Isma'il bin Ibrahim] from [Hisyam Ad Dastuwai] from [Yahya bin Abu Katsir] with this chain like that hadith, and he added in it: answered, no doubt in it. Abu Isa said: this hadith is hasan and Abu Ja'far Ar Razi this is the person from whom Yahya bin Abu Katsir narrated hadith, he is called Abu Ja'far Al Muadzdzin and we do not know his name. And Yahya bin Katsir narrated from him besides this hadith."

Hadith Corroboration
Imam Ahmad : 7197, 8226, 9233, 9806, 10290, 10353
Imam Abu Dawud : 1313
Imam Ibnu Majah : 3852

PRAYER WHEN YOU SEE THE WIND BLOWING Hadith Imam Tirmidzi Number 3371

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرِو الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رِيعَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى الرِّيحَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِوَنِي الْبَاب عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abdurrahman bin Al Aswad Abu 'Amr Al Bashri] narrated to us [Muhammad bin Rabi'ah] from [Ibnu Juraij] from ['Atho`] from [Aisyah radiallahu 'anha], she said: The

Prophet, peace and blessings be upon him, when seeing wind said: ALLAAHUMMA INNII AS-ALUKA MIN KHAIRIHAA WA KHAIRI MAA FIIHAA WA KHAIRI MAA URSILAT BIHI WA A'UUDZU BIK MIN SYARRIHAA WA SYARRI MAA FIIHAA WA SYARRI MAA URSILAT BIHI" (O Allah, I ask You for its good and the good in it and the good it is sent with, and I seek refuge in You from its evil and the evil in it and the evil it is sent with). And in that chapter there are narrations from Ubai bin Ka'b radliallahu 'anhu. Abu Isa said: this hadith is hasan."

Hadith Corroboration
Imam Ahmad : 23870, 23984
Imam Muslim : 1496

PRAYER WHEN YOU HEAR LIGHTNING

Hadith Imam Tirmidzi Number 3372

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ عَنْ أَبِي مَطَرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah] narrated to us [Abdul Wahid bin Ziyad] from [Hajjaj bin Arthah] from [Abu Mathar] from [Salim bin Abdullah bin Umar] from [his father] that the Messenger of Allah, peace and blessings be upon him, when hearing the sound of thunder or lightning said: ALLAAHUMMA LAA TAQTULNAA BIGHADHABIKA WA LAA TUHLIKNAA BI'ADZAABIKA WA 'AAFINAA QABLA DZAALIK" (O Allah, do not kill us with Your wrath, and do not destroy us with Your punishment and pardon us before that). Abu Isa said: this hadith is gharib, we do not know it except from this chain."

Hadith Corroboration
Imam Ahmad : 5503

PRAYER WHEN SEEING THE CRESCENT MOON

Hadith Imam Tirmidzi Number 3373

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدِينِيُّ حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهَالَ قَالَ اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْإِيمَنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basysyar] narrated to us [Abu 'Amir Al 'Aqadi] narrated to us [Sulaiman bin Sufyan Al Madini] narrated to us [Bilal bin Yahya bin Thalhah bin 'Ubaidullah] from [his father] from [his grandfather namely Thalhah bin 'Ubaidullah] that the Prophet, peace and blessings be upon him, when seeing the new moon said:

ALLAAHUMMA AHLILHU 'ALAINAA BILYUMNI WAL AIMAANI WAS SALAAMATI WAL ISLAAM, RABBII WA RABBUKALLAAH" (O Allah, make it rise upon us with blessing, faith, safety and Islam! My Lord and your Lord is Allah). Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 1324
Imam Darimi : 1625, 1626

SENTENCES TO GET RID OF ANGER

Hadith Imam Tirmidzi Number 3374

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا قَبِيصَةُ أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فِي الْبَابِ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَهَذَا حَدِيثٌ مُرْسَلٌ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ مَاتَ مُعَاذٌ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَقُتِلَ عُمَرُ بْنُ الْخَطَّابِ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ ابْنُ سِتِّ سِنِينَ هَكَذَا رَوَى شُعْبَةُ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ عُمَرَ بْنِ الْخَطَّابِ وَرَأَاهُ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يُكْنَى أَبَا عَيْسَى وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ وَرُوِيَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ أَذْرَكْتُ عَشْرِينَ وَمِائَةً مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Mahmud bin Ghailan] narrated to us [Qabishah] informed us [Sufyan] from [Abdul Malik bin 'Umair] from [Abdurrahman bin Abu Laila] from [Mu'adz bin Jabal radliallahu 'anhu] he said: there were two people insulting each other in the presence of the Prophet, peace and blessings be upon him, until anger was seen on the face of one of them, then the Prophet, peace and blessings be upon him, said: Indeed I know a statement that if he says it then his anger would go away, namely: A'UUDZU BILLAAHI MINASYSAITHAANIRRAJIIM (I seek refuge in Allah from the accursed Satan). And in that chapter there are narrations from Sulaiman bin Shard. Narrated to us [Muhammad bin Basysyar] narrated to us [Abdurrahman] from [Sufyan] with this chain like that hadith, and this hadith is mursal. Abdurrahman bin Abu Laila did not hear from Mu'adz bin Jabal. Mu'adz died during the caliphate of Umar bin Al Khathab, and Umar was killed while Abdurrahman bin Abu Laila was a child of six years. Thus Syu'bah narrated from Al Hakam from Abdurrahman bin Abu Laila. And Abdurrahman bin Abu Laila narrated from Umar bin Al Khathab and saw him. Abdurrahman was given kunyah Abu Isa, while Abu Laila his name is Yasar. And it has been narrated from Ibnu Abu Laila, he said: I met one hundred twenty Ansar from the companions of the Prophet, peace and blessings be upon him."

Hadith Corroboration
Imam Ahmad : 21095
Imam Bukhari : 3040, 5588, 5650

Narrated to us [Qutaibah bin Sa'id] narrated to us [Bakr bin Mudhar] from [Ibnu Al Had] from [Abdullah bin Khabbab] from [Abu Sa'id Al Khudri] that he heard the Messenger of Allah, peace and blessings be upon him, say: When one of you dreams what pleases him then it is from Allah, so he should praise Allah for it and narrate what he saw, and if he dreams otherwise among what he dislikes then it is from Satan, so he should seek refuge in Allah from its evil, and not narrate it to anyone, then that dream will not harm him." And in that chapter there are narrations from Qatadah. Abu Isa said: this hadith is hasan gharib sahih from this chain. And Ibnu Al Had his name is Yazid bin Abdullah bin Al Had Al Madini, he is thiqah according to the hadith scholars, and Malik and some people narrated from him."

[illegible]

**PRAYER FOR BLESSINGS FOR THE FIRST FRUIT AND THE CITY OF
MADINAH**
Hadith Imam Tirmidzi Number 3376

Page 2087 | Hadith Imam Tirmidzi

وَمَدَّنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِلْمَدِينَةِ
بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ قَالَ ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] and narrated to us [Qutaibah] from [Malik] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] radiallahu 'anhu, he said: people when seeing the first fruits they came to the Messenger of Allah, peace and blessings be upon him, when the Messenger of Allah, peace and blessings be upon him, saw it he supplicated: ALLAAHUMMA BAARIK LANAA FII TSIMAARINAA WA BAARIK LANAA FII MADIINATINAA WA BAARIK LANAA FII SHAA'INAA, WA MUDDINAA. ALLAAHUMMA INNA IBRAAHIIMA 'ABDUKA WA KHALIILUKA WA NABIYYUKA, WA INNII 'ABDUKA WA NABIYYUKA WA INNAHU DA'AAKA LIMAKKATA WA ANA AD'UUKA LILMADIINATI BIMITSLI MAA DA'AAKA BIHI LIMAKKATA WA MITSLIHI MA'AH" (O Allah, bless us in our fruits and bless us in our city of Madinah, and bless us in our Sha' and our Mudd. O Allah, indeed Ibrahim is Your servant and Your close friend and Your prophet, and I am Your servant and Your prophet, indeed he supplicated to You for Makkah, while I supplicate to You for Madinah with a supplication like his supplication for Makkah and like it along with it). Then he called the smallest child and gave that fruit to him. Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1507, 5384, 5715, 5791, 5818, 8023, 10875, 11008, 11434, 14163, 24837

Imam Muslim : 2431, 2437, 2438

Imam Ibnu Majah : 3320

Imam Malik : 1374, 1375

Imam Darimi : 1983, 2462

PRAYER WHEN DRINKING MILK

Hadith Imam Tirmidzi Number 3377

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى يَمِينِهِ وَخَالِدٌ عَلَى شِمَالِهِ فَقَالَ لِي الشَّرْبَةُ لَكَ فَإِنْ شِئْتَ آثَرْتُ بِهَا خَالِدًا فَقُلْتُ مَا كُنْتُ أُوثِرُ عَلَى سُورِكَ أَحَدًا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطْعَمَهُ اللَّهُ الطَّعَامَ فَلْيُقِلَّ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعَمْنَا خَيْرًا مِنْهُ وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيُقِلَّ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ يُجْزَى مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ عَنْ عُمَرَ بْنِ حَرْمَلَةَ وَقَالَ بَعْضُهُمْ عَمَرُو بْنُ حَرْمَلَةَ وَلَا يَصِحُّ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim], narrated to us [Ali

bin Zaid] from [Umar namely Ibnu Abu Harmalah] from [Ibnu Abbas], he said: I was with the Messenger of Allah, peace and blessings be upon him, and Khalid bin Al Walid visited Maimunah, then Maimunah came to us bringing a vessel containing milk, then the Messenger of Allah, peace and blessings be upon him, drank while I was on his right and Khalid was on his left, then he said: It is your right to drink, if you wish then give precedence to Khalid!" Then I said: I will not give precedence to anyone over your remnant. Then the Messenger of Allah, peace and blessings be upon him, said: "Whoever Allah feeds should supplicate: ALLAAHUMMA BAARIK LANAA FIIHI WA ATH'IMNAA KHAIRAN MINHU (O Allah, bless us in it and feed us better than it), and whoever Allah gives milk to drink should supplicate: ALLAAHUMMA BAARIK LANAA FIIHI WA ZIDNAA MINHU (O Allah, bless us in it and increase us from it). The Messenger of Allah, peace and blessings be upon him, said: "There is nothing that can replace food and drink except milk." Abu Isa said: this hadith is hasan. Some hadith scholars narrated this hadith from Ali Abu Zaid, he said from Umar bin Harmalah and some of them said: 'Amr bin Harmalah, and that is not correct."

Hadith Corroboration
Imam Ahmad : 1805

PRAYER AFTER THE DISH IS PREPARED

Hadith Imam Tirmidzi Number 3378

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ عَنْ أَبِي أُمَامَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ يَقُولُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Tsa'ur bin Yazid], narrated to us [Khalid bin Ma'dan] from [Abu Umamah], he said: The Messenger of Allah, peace and blessings be upon him, when food was placed before him he said: Al HAMDULILLAHI HAMDAN KATSIIRAN THAYYIBAN MUBAARAKAN FIIHI GHARA MUWADDA'IN WA LAA MUSTAGHNAN 'ANHU RABBUNAA (All praise is for Allah, we praise Him with praise that is abundant good and blessed in it, not leaving it and not sufficient without it, You are our Lord). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 12252, 12492, 18344, 21147, 21175, 21226, 21269
Imam Bukhari : 5037
Imam Abu Dawud : 654, 657, 3351
Imam Ibnu Majah : 3275
Imam Darimi : 1937

PRAYER AFTER EATING AND DRINKING

Hadith Imam Tirmidzi Number 3379

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ عَنْ رِيَّاحِ بْنِ عَبِيدَةَ قَالَ حَفْصُ عَنْ ابْنِ أَخِي أَبِي سَعِيدٍ وَقَالَ أَبُو خَالِدٍ عَنْ مَوْلَى لِأَبِي سَعِيدٍ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Hafsh bin Ghiyats] and [Abu Khalid Al Ahmar] from [Hajjaj bin Arthah] from [Riyah bin 'Abidah], -Hafsh said: from [Ibnu Akhi Abu Sa'id]. While Abu Khalid said: from [former slave of Abu Sa'id] from [Abu Sa'id] radiallallahu 'anhu-, he said: The Prophet, peace and blessings be upon him, when eating or drinking supplicated: Al HAMDULILLA AHILLADZII ATH'AMANAA WA SAQAANAA WA JA'ALANAA MUSLIMIIN" (All praise is for Allah Who fed us and gave us drink, and made us Muslims)."

Hadith Corroboration
Imam Ahmad : 10846, 11497, 12251
Imam Abu Dawud : 3352
Imam Tirmidzi : 3379
Imam Ibnu Majah : 3274
Imam Malik : 1465

PRAISE WHEN DRAWING FOR FOOD

Hadith Imam Tirmidzi Number 3380

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ طَعَامًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ

Narrated to us [Muhammad bin Isma'il], narrated to us [Abdullah bin Yazid Al Muqri`], narrated to us [Sa'id bin Abu Ayyub], narrated to me [Abu Marhum] from [Sahl bin Mu'adz bin Anas] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever eats food then says: Al HAMDULILLA AHILLADZII ATH'AMANII HAADZAA WA RAZAQANIHI MIN GHAIRI HAULIN MINNII WA LAA QUWWATIN (All praise is for Allah who fed me this, and provided it to me without any strength or power from me) then his past sins are forgiven." Abu Isa said: this hadith is hasan gharib. And Abu Marhum his name is Abdurrahim bin Maimun."

Hadith Corroboration
Imam Ahmad : 15079
Imam Abu Dawud : 3505
Imam Ibnu Majah : 3276

THE MEANING OF THE VOICES OF THE ROOSTER AND THE DONKEY

Hadith Imam Tirmidzi Number 3381

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمْ صِيَاحَ الدَّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهْيَ الْحِمَارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهُ رَأَى شَيْطَانًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Al Laits] from [Ja'far bin Rabi'ah] from [Al A'raj] from [Abu Hurairah] radiallallahu 'anhu that the Prophet, peace and blessings be upon him, said: When you hear the crowing of a rooster then ask for some bounty from Allah, for indeed it saw an angel. And when you hear the braying of a donkey then seek refuge in Allah from Satan, for it saw Satan." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 7719, 7920
Imam Bukhari : 3058
Imam Muslim : 4908
Imam Abu Dawud : 4438

THE REWARDS OF THE ZIKIR OF LAA ILAAHA ILLALLAAHU WALLAAHU AKBAR

Hadith Imam Tirmidzi Number 3382

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ أَبِي بَلْجٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَلْجٍ بِهِذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى بْنُ أَبِي سُلَيْمٍ وَيُقَالُ ابْنُ سُلَيْمٍ أَيْضًا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ أَبِي بَلْجٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ أَبِي بَلْجٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ

Narrated to us [Abdullah bin Abu Ziyad Al Kufi], narrated to us [Abdullah bin Bakr As Sahmi] from [Hatim bin Abu Shaghira] from [Abu Balj] from ['Amr bin Maimun] from [Abdullah bin 'Amr], he said: The Messenger of Allah, peace and blessings be upon him, said: There is no one on the face of the earth who says: LAA ILAAHA ILLALLAAHU WALLAAHU AKBAR, WA LAA HAULA WA LAA QUWWATA ILLAA BILLAAH (There is no god worthy of worship except Allah, and Allah is the Greatest, there is no power nor strength except with Allah), except his sins are forgiven even if like the foam of the sea." Abu Isa said: this hadith is hasan gharib. Syu'bah narrated this hadith from Abu Balj with this chain like that, and did not marfu' it. Abu Balj his name is Yahya bin Abu Sulaim, and also called Ibnu Sulaim. Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi] from [Hatim bin Abu Shaghira] from [Abu Balj] from ['Amr bin Maimun] from [Abdullah bin 'Amr] from the Prophet, peace and blessings be upon him, like that. Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far] from [Syu'bah] from [Abu

Balj] like that and he did not marfu' it."

Hadith Corroboration
Imam Ahmad : 6191, 6678

THE PRINCIPITY OF THE SENTENCE LA HAULA WA LAA QUWWATA ILLAA BILLAAH Hadith Imam Tirmidzi Number 3383

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ
التَّهْدِيَّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَكُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى
الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ لَيْسَ
بَأَصَمَّ وَلَا غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ ثُمَّ قَالَ يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ أَلَا أَعْلَمُكَ كُنْزًا مِنْ كُنُوزِ
الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عُثْمَانَ التَّهْدِيُّ اسْمُهُ عَبْدُ
الرَّحْمَنِ بْنُ مُلٍّ وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عَيْسَى وَمَعْنَى قَوْلِهِ هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ إِنَّمَا يَعْنِي
عِلْمَهُ وَقُدْرَتَهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Marhum bin Abdul Aziz Al 'Aththar], narrated to us [Abu Na'amah As Sa'di] from [Abu Utsman An Nahdi] from [Abu Musa Al Asy'ari], he said: formerly we were with the Messenger of Allah, peace and blessings be upon him, in a battle, then when we returned, we saw Madinah, then the people said takbir once and raised their voices. Then the Messenger of Allah, peace and blessings be upon him, said: Your Lord is not deaf nor absent, He is between you and the heads of your mounts." Then he said: "O Abdullah bin Qais, shall I inform you of a hidden treasure among the hidden treasures of Paradise? Namely the statement: LA HAULA WA LAA QUWWATA ILLAA BILLAAH." (There is no power nor strength except with Allah). Abu Isa said: this hadith is hasan sahih, while Abu Utsman An Nahdi his name is Abdur Rahman bin Mull, and Abu Na'amah As Sa'di his name is 'Amru bin Isa."

THE IMPORTANCE OF THE TASBIH SENTENCE AS A PLANTS OF HEAVEN

Hadith Imam Tirmidzi Number 3384

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ الْقَاسِمِ
بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ ابْنِ مَسْعُودٍ قَالَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي
بِي فَقَالَ يَا مُحَمَّدُ أَقْرَى أُمْتِكَ مِنِّي السَّلَامَ وَأَخْبِرُهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ غِرَاسَهَا

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Sayyar], narrated to us [Abdul Wahid bin Ziyad] from [Abdurrahman bin Ishaq] from [Al Qasim bin Abdurrahman] from [his father] from [Ibnu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: I met Ibrahim on the night I was taken on Isra', then he said: O Muhammad, convey my salam to your Ummah, and inform them that Paradise its soil is fragrant, its water is fresh, and Paradise is flat, its plants are the statement: SUBHAANALLAAHI WAL HAMDU LILLAAHI LAA ILAAHA ILLAAHU WALLAAHU AKBAR (Glory be to Allah, all praise is for Allah, there is no god worthy of worship except Allah, and Allah is the Greatest). And in that chapter there is a narration from Ayyub, Abu Isa said: this hadith is hasan gharib from this chain from the hadith of Ibnu Mas'ud."

Hadith Corroboration
Imam Ahmad : 3375

BLESSINGS OF ONE HUNDRED TIMES OF TASBIH Hadith Imam Tirmidzi Number 3385

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا مُوسَى الْجُهَنِيُّ حَدَّثَنِي مُضْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَنْ جَلَسَ أَيْعِزُّ أَحَدُكُمْ أَنْ يَكْسِبَ أَلْفَ حَسَنَةٍ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ أَحَدُكُمْ مِائَةَ تَسْبِيحَةٍ تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحْطَ عَنْهُ أَلْفُ سَيِّئَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Yahya bin Sa'id], narrated to us [Musa Al Juhani], narrated to me [Mush'ab bin Sa'd] from [his father] that the Messenger of Allah, peace and blessings be upon him, said to the people sitting with him: Is one of you unable to acquire a thousand good deeds?" then there was a person from those sitting with him who asked: how does one of us acquire a thousand good deeds? He said: "One of you says tasbih a hundred times, then a thousand good deeds are recorded for him, and a thousand bad deeds are erased from him." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 1414
Imam Muslim : 4866

PLANTING TREES IN HEAVEN WITH ZIKIR Hadith Imam Tirmidzi Number 3386

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبِيدُ بْنُ وَاحِدٍ قَالُوا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ

Narrated to us [Ahmad bin Mani'] and more than one person, they said: narrated to us [Rauh bin 'Ubadah] from [Hajjaj Ash Shawwaf] from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, he said: Whoever says: SUBHAANALLAAHIL 'AZHIIM WA BIHAMDIHI (Glory be to Allah the Magnificent, and with His praise) then a date palm is planted for him in Paradise. Abu Isa said: this hadith is hasan gharib sahih, we do not know it except from the hadith of Abu Az Zubair from Jabir."

Hadith Corroboration
Imam Ahmad : 15091
Imam Tirmidzi : 3387, 3388
Imam Nasa'i : 1121

HEROINE OF THE DATE PALM TREE IN HEAVEN

Hadith Imam Tirmidzi Number 3387

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Rafi'], narrated to us [Muammal] from [Hammad bin Salamah] from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, he said: Whoever says: SUBHAANALLAAHIL 'AZHIIM WA BIHAMDIHI (Glory be to Allah the Magnificent, and with His praise) then a date palm is planted for him in Paradise." Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 15091
Imam Tirmidzi : 3388
Imam Nasa'i : 1121

FORGIVE SIN WITH PRAISE GOD ONE HUNDRED TIMES

Hadith Imam Tirmidzi Number 3388

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Nashr bin Abdurrahman Al Kufi], narrated to us [Al Muharibi] from [Malik bin Anas] from [Sumayy] from [Abu Shalih] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: Whoever says: SUBHAANALLAAHI WA

BIHAMDIHI (Glory be to Allah, and with His praise) a hundred times then his sins are forgiven even if like the foam of the sea." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7667, 7667, 8479, 8479, 8480, 8480, 10266, 10266, 26206, 26206

Imam Bukhari : 5926, 5926

Imam Muslim : 4858, 4858

Imam Abu Dawud : 4427, 4427

Imam Tirmidzi : 3388, 3388, 3390, 3390, 3391, 3391, 3392, 3392

Imam Ibnu Majah : 3802, 3802

Imam Malik : 438, 438

THE ADVANTAGES OF TASBIH AND TAHMID

Hadith Imam Tirmidzi Number 3389

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Yusuf bin Isa], narrated to us [Muhammad bin Fudhail] from ['Umarah bin Al Qa'qa'] from [Abu Zur'ah bin 'Amr bin Jarir] from [Abu Hurairah] radiallahu 'anhu he said: The Messenger of Allah, peace and blessings be upon him, said: Two statements light on the tongue, heavy on the scale and beloved to the Most Merciful, namely: SUBHAANALLAAHI WA BIHAMDIHI, SUBHAANALLAAHIL 'AZHIIM (Glory be to Allah and with His praise, Glory be to Allah the Magnificent). Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 6870

Imam Bukhari : 5927, 6188, 7008

Imam Muslim : 4860

Imam Tirmidzi : 3389

Imam Ibnu Majah : 3796

THE PRINCIPITY OF READING TAHLIL ONE HUNDRED TIMES A DAY

Hadith Imam Tirmidzi Number 3390

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَحُجِبَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيتَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ

ذَلِكُوهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً حُطَّتْ خَطَايَاهُ
وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Sumayy] from [Abu Shalih] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: Whoever says: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAH, LAHUL MULKU WA LAHUL HAMDU YUHYI WA YUMIITU WA HUWA 'ALAA KULLI SYAI-IN QADIIR (There is no god worthy of worship except Allah alone no partner for Him, to Him belongs the kingdom and to Him is all praise, He gives life and causes death, and He is over all things competent) in a day a hundred times, then for him is like freeing ten slaves, and a hundred good deeds are recorded for him and a hundred sins are erased from him, and he is protected from Satan on that day until evening, no one brings something better than what he brings except someone who does that more." And with this chain it is narrated from the Prophet, peace and blessings be upon him, he said: "Whoever says: SUBHAANALLAAHI WA BIHAMDIHI (Glory be to Allah, and with His praise) a hundred times then his sins are erased even if more than the foam of the sea." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 6452, 7666, 7667, 7667, 8479, 8479, 8480, 8480, 8518, 10266, 10266, 26206, 26206

Imam Bukhari : 3050, 5924, 5926, 5926

Imam Muslim : 4857, 4858, 4858

Imam Abu Dawud : 4427, 4427

Imam Tirmidzi : 3388, 3388, 3390, 3390, 3390, 3391, 3391, 3392, 3392

Imam Ibnu Majah : 3788, 3802, 3802

Imam Malik : 437, 438, 438

THE PRIZES OF SUBHAANALLAAHI WA BIHAMDIHI ONE HUNDRED TIMES

Hadith Imam Tirmidzi Number 3391

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ
سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ
عَلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Abdul 'Aziz bin Al Mukhtar] from [Suhail bin Abu Shalih] from [Sumayy] from [Abu Shalih] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: Whoever in the morning and evening says: SUBHAANALLAAHI WA BIHAMDIHI (Glory be to Allah, and with His praise) a hundred times then no one comes on the Day of Judgment bringing something better than what he brings except someone who says like what he says or more than it." Abu Isa said: this hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 7667, 7667, 8479, 8479, 8480, 8480, 10266, 10266, 26206, 26206

AWARD FOR ONE HUNDRED TIMES TASBIH Hadith Imam Tirmidzi Number 3392

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْكُوفِيُّ حَدَّثَنَا دَاوُدُ بْنُ الزَّبْرِقَانِ عَنْ مَطَرٍ الْوَرَّاقِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ قُولُوا سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً مَنْ قَالَهَا مَرَّةً كُتِبَتْ لَهُ عَشْرًا وَمَنْ قَالَهَا عَشْرًا كُتِبَتْ لَهُ مِائَةٌ وَمَنْ قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفًا وَمَنْ زَادَ اللَّهُ وَمَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Isma'il bin Musa Al Kufi], narrated to us [Daud bin Az Zibriqan] from [Mathar Al Warraq] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said one day to his companions: Say: SUBHAANALLAAHI WA BIHAMDIHI (Glory be to Allah, and with His praise) a hundred times, whoever says it once then ten times are recorded for him and whoever says it ten times then a hundred times are recorded for him, and whoever says it a hundred times then a thousand times are recorded for him, and whoever adds then Allah adds for him and whoever seeks forgiveness from Allah then Allah forgives him." Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 7667, 7667, 8479, 8479, 8480, 8480, 10266, 10266, 26206, 26206
Imam Bukhari : 5926, 5926
Imam Muslim : 4858, 4858
Imam Abu Dawud : 4427, 4427
Imam Tirmidzi : 3388, 3388, 3390, 3390, 3391, 3391, 3392, 3392
Imam Ibnu Majah : 3802, 3802
Imam Malik : 438, 438

THE GREAT REWARD OF TASBIH AND TAHLIL Hadith Imam Tirmidzi Number 3393

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا أَبُو سُفْيَانَ الْحَمِيرِيُّ عَنْ الضَّحَّاكِ بْنِ حُمْرَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ حَجَّ مِائَةً مَرَّةً وَمَنْ حَمِدَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ أَوْ قَالَ غَزَا مِائَةَ غَزْوَةٍ وَمَنْ هَلَّلَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ وَمَنْ كَبَّرَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ لَمْ يَأْتِ فِي ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرِ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَى مَا

قَالَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Wazir Al Wasithi], narrated to us [Abu Sufyan Al Himyari] from [Adh Dhahhak bin Humrah] from ['Amr bin Syu'aib] from [his father] from [his grandfather], he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever glorifies Allah a hundred times in the morning and a hundred times in the evening then he is like one who brings a hundred horses in the way of Allah, or one who fights a hundred battles. And whoever declares the oneness of Allah a hundred times in the morning and a hundred times in the evening then he is like one who frees slaves from the children of Isma'il, and whoever magnifies Allah a hundred times in the morning and a hundred times in the evening then no one on that day brings more than what he brings except someone who says like that or more than what he says." Abu Isa said: this hadith is hasan gharib."

PRINCIPALS OF TASBIH IN THE MONTH OF RAMADHAN

Hadith Imam Tirmidzi Number 3394

حَدَّثَنَا الْحُسَيْنُ بْنُ الْأَسْوَدِ الْعَجَلِيُّ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ الْحَسَنِ بْنِ صَالِحٍ عَنْ أَبِي بَشِيرٍ عَنْ الزُّهْرِيِّ قَالَتْ سَبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ

Narrated to us [Al Husain bin Al Aswad Al 'Ijli Al Baghdadi], narrated to us [Yahya bin Adam] from [Al Hasan bin Shalih] from [Abu Bisyr] from [Az Zuhri], he said: one tasbih in the month of Ramadan is better than a thousand tasbih at times other than it.

Hadith Corroboration
Imam Ahmad : 4606, 5517
Imam Darimi : 1383

THE PRINCIPLES OF THE CREED AND ITS REWARDS

Hadith Imam Tirmidzi Number 3395

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ الْحَلِيلِ بْنِ مُرَّةَ عَنْ أَزْهَرَ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ الدَّارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ عَشْرَ مَرَّاتٍ كَتَبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ حَسَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْحَلِيلُ بْنُ مُرَّةَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحَابِ الْحَدِيثِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ هُوَ مُنْكَرُ الْحَدِيثِ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Al Laits] from [Al Khalil bin Murrah] from [Azhar bin Abdullah] from [Tamim Ad Dari] from the Messenger of Allah, peace and blessings be upon him, that he said: Whoever says: ASYHADU AN LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKALAHU ILAAHAN WAAHIDAN SHAMADAN LAM YATTAKHIDZ SHAHHIBATAN WA LAM YAKUN LAHU KUFUWAN AHAD (I bear witness

that there is no god worthy of worship except Allah alone no partner for Him, God One Eternal, He neither begets nor is born, and there is none like unto Him) ten times then Allah records for him forty million good deeds." Abu Isa said: this hadith is gharib, we do not know it except from this chain. And Al Khalil bin Murrah is not strong according to the hadith scholars. Muhammad bin Isma'il said: he is a person whose hadith is munkar."

Hadith Corroboration
Imam Tirmidzi : 3395

THE BENEFITS OF READING ZIKIR AFTER FAR PRAYER

Hadith Imam Tirmidzi Number 3396

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرِو الرَّقِّي عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِيتَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ كُلُّهُ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحُرْسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِدَنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشِّرْكَ بِاللَّهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], narrated to us [Ali bin Ma'bad], narrated to us ['Ubaidullah bin 'Amr Ar Raqqi] from [Zaid bin Abu Unaisah] from [Syahr bin Hausyab] from [Abdurrahman bin Ghanm] from [Abu Dzar] that the Messenger of Allah, peace and blessings be upon him, said: Whoever after Fajr prayer with his legs crossed says: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAH, LAHUL MULKU WA LAHUL HAMDU YUHYI WA YUMITU WA HUWA 'ALAA KULLI SYAI-IN QADIIR (There is no god worthy of worship except Allah alone no partner for Him, to Him belongs the kingdom and to Him is all praise, He gives life and causes death, and He is over all things competent) ten times, then ten good deeds are recorded for him and ten sins are erased from him and ten degrees are raised for him, and on that day he is in protection from everything disliked, and protected from Satan, and no sin is appropriate to meet him on that day except shirk to Allah." Abu Isa said: this hadith is hasan gharib sahih."

PRAYER IN THE GOOD NAME OF GOD

Hadith Imam Tirmidzi Number 3397

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عِمْرَانَ الثَّعْلَبِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ بْنِ مِغُولٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ أَبِيهِ قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ قَالَ فَقَالَ

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ قَالَ زَيْدٌ فَذَكَرَتْهُ لِرُهَيْرِ بْنِ مُعَاوِيَةَ بَعْدَ ذَلِكَ بِسَنِينَ فَقَالَ حَدَّثَنِي أَبُو إِسْحَقَ عَنْ مَالِكِ بْنِ مِغْوَلٍ قَالَ زَيْدٌ ثُمَّ ذَكَرَتْهُ لِسُفْيَانَ الثَّوْرِيِّ فَحَدَّثَنِي عَنْ مَالِكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى شَرِيكٌ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ

Narrated to us [Ja'far bin Muhammad bin Imran Ats Tsa'labi Al Kufi], narrated to us [Zaid bin Hubab] from [Malik bin Mighwal] from [Abdullah bin Buraidah Al Aslami] from [his father], he said: The Prophet, peace and blessings be upon him, heard a person supplicating saying: ALLAAHUMMA INNII AS-ALUKA BIANNII ASYHADU ANNAKA ANTALLAAHU LAA ILAAHA ILLAA ANTA, AI AHADUSH SHAMAD, ALLADZII LAM YALID WA LAM YUULAD WA LAM YAKUN LAHU KUFUWAN AHAD (O Allah, I ask You by testifying that You are Allah, there is no god worthy of worship except You, the One, the Eternal, Who neither begets nor is born, and there is none like unto Him). Then he said: By the One in Whose hand is my soul, indeed he has asked with His greatest name, which when He is asked by it He gives and when supplicated by it He answers." Zaid said: then I mentioned it to [Zuhair bin Mu'awiyah] several years after that. Then he said: narrated to us [Abu Ishaq] from [Malik bin Mighawal], Zaid said: then I mentioned it to [Sufyan Ats Tsauri] then he narrated to me from [Malik]. Abu Isa said: this hadith is hasan gharib, and [Syarik] narrated this hadith from [Abu Ishaq] from [Ibnu Buraidah] from [his father], and indeed Abu Ishaq Al Hamdani took it from Malik bin Mighwal."

Hadith Corroboration
Imam Ahmad : 11760

THE RIGHT WAY TO PRAY AFTER PRAYERS

Hadith Imam Tirmidzi Number 3398

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا رِشْدِينَ بْنُ سَعْدٍ عَنْ أَبِي هَانِيٍّ الْخَوْلَانِيِّ عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَبَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا الْمُصَلِّي ادْعُ تُجَبَّقَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ حَيْوَةُ بْنُ شَرِيحَ عَنْ أَبِي هَانِيٍّ الْخَوْلَانِيِّ وَأَبُو هَانِيٍّ اسْمُهُ حُمَيْدُ بْنُ هَانِيٍّ وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ

Narrated to us [Qutaibah], narrated to us [Risydin bin Sa'd] from [Abu Hani Al Khaulani] from [Abu Ali Al Janbi] from [Fadhalah bin 'Ubaid], he said: when the Messenger of Allah, peace and blessings be upon him, was sitting, suddenly a person entered and performed prayer and supplicated: O Allah, forgive me and have mercy on me. Then he said: You have hastened O pray-er. When you perform prayer and sit then praise Allah with the praise due to Him, and send blessings upon me, then supplicate to Him!" Then there was another

person after that who performed prayer then praised Allah, and sent blessings upon the Prophet, peace and blessings be upon him, then the Prophet, peace and blessings be upon him, said: "O pray-er, supplicate then your supplication will be answered!" Abu Isa said: this hadith is hasan, and it has been narrated by [Haiwah bin Syuraih] from [Abu Hani Al Khaulani]. Abu Hani his name is Humaid bin Hani, while Abu Ali Al Janbi his name is 'Amr bin Malik."

AVOIDING MISTAKES IN PRAYER

Hadith Imam Tirmidzi Number 3399

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئِيُّ حَدَّثَنَا حَيْوَةُ قَالَ حَدَّثَنِي أَبُو هَانِيٍّ الْخَوْلَانِيُّ أَنَّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يَقُولُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَلَ هَذَا ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لغيره إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بَعْدُ بِمَا شَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdullah bin Yazid Al Muqri], narrated to us [Haiwah], he said: narrated to me [Abu Hani` Al Khaulani] that ['Amr bin Malik Al Janbi] informed him that he heard [Fadhalah bin 'Ubaid] say: The Prophet, peace and blessings be upon him, heard a person supplicating in his prayer and not sending blessings upon the Prophet, peace and blessings be upon him, then the Prophet, peace and blessings be upon him, said: This person has hastened." Then he called him and said to him or to someone else: "When one of you performs prayer then let him begin with praising Allah then send blessings upon the Prophet, peace and blessings be upon him, then supplicate after that with whatever supplication he wishes." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 22811

THE GREAT NAME OF ALLAH IN THE QURAN

Hadith Imam Tirmidzi Number 3400

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ عَنْ شَهْرِ بْنِ حَوْشِبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ {وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ} وَفَاتِحَةِ آلِ عِمْرَانَ {الْمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Khasyram], narrated to us [Isa bin Yunus] from ['Ubaidullah bin Abu

Ziyad Al Qaddah] from [Syahr bin Hausyab] from [Asma` binti Yazid] that the Prophet, peace and blessings be upon him, said: The greatest name of Allah is in these two verses, namely: 'And your God is One God there is no deity except Him, the Entirely Merciful, the Especially Merciful', (QS. Al-Baqarah 163) and the beginning of Surah Ali Imran 'Alif Lam Mim. Allah, there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.' (QS. Ali Imran 1-2), Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration
 Imam Abu Dawud : 1278
 Imam Ibnu Majah : 3845
 Imam Darimi : 3255

BE CONFIDENT WHEN PRAYING

Hadith Imam Tirmidzi Number 3401

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ وَهُوَ رَجُلٌ صَالِحٌ حَدَّثَنَا صَالِحُ الْمُرِّي عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَا هِقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ سَمِعْتُ عَبَّاسًا الْعَنْبَرِيَّ يَقُولُ اكْتُبُوا عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ الْجُمَحِيِّ فَإِنَّهُ ثِقَةٌ

Narrated to us [Abdullah bin Mu'awiyah Al Jumahi] he is a righteous person. Narrated to us [shalih Al Muri] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Abu Hurairah] he said: The Messenger of Allah, peace and blessings be upon him, said: Supplicate to Allah while being certain of the answer, and know that Allah does not accept a supplication from a heedless heart." Abu Isa said: this hadith is gharib, we do not know it except from this chain. I heard Abbas Al 'Anbari say: write from Abdullah bin Mu'awiyah Al Jumahi that he is thiqah."

PRAYER FOR PHYSICAL AND SPIRITUAL HEALTH

Hadith Imam Tirmidzi Number 3402

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ حَمْزَةَ الزَّيَّاتِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ عَافِنِي فِي جَسَدِي وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ سَمِعْتُ مُحَمَّدًا يَقُولُ حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ شَيْئًا وَاللَّهُ أَعْلَمُ

Narrated to us [Abu Kuraib], narrated to us [Mu'awiyah bin Hisyam] from [Hamzah Az Zayyat] from [Habib bin Abu Tsabit] from ['Urwah] from [Aisyah] she said: The Messenger of Allah, peace and blessings be upon him, often said the supplication: ALLAAHUMMA 'AAFINII FII JASADII, WA 'AAFINII FII BASHARII, WAJ'ALHUL WAARITSA MINNII, LAA ILAAHA ILLAAHA ILLALLAAHUL HALIIMUL KARIIM, SUBHAANALLAAHI RABBIL 'ARSYIL

'AZHIIM, WAL HAMDULILLAHI RABBIL 'AALAMIIN" (O Allah, grant me well-being in my body, O Allah grant me well-being in my sight, and make it the inheritor from me, there is no god worthy of worship except Allah the Forbearing the Generous, Glory be to Allah Lord of the Mighty Throne, and all praise is for Allah Lord of the worlds). Abu Isa said: this hadith is hasan gharib, I heard Muhammad say: Habib bin Abu Tsabit did not hear anything from 'Urwah bin Az Zubair. And Allah knows best."

Hadith Corroboration
Imam Ahmad : 19534

PRAYER FOR NEEDS AND PROTECTION

Hadith Imam Tirmidzi Number 3403

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَتْ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا قُولِي اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَفْضِ عَنِّي الدِّينَ وَأَغْنِنِي مِنَ الْفَقْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهَكَذَا رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنْ الْأَعْمَشِ نَحْوَ هَذَا وَرَوَاهُ بَعْضُهُمْ عَنْ أَبِي صَالِحٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Kuraib], narrated to us [Abu Usamah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] he said: Fatimah came to the Prophet, peace and blessings be upon him, she asked him for a servant. Then he said to her: say RABBAS SAMAAWAATIS SAB'I WA RABBAL 'ARSYL 'AZHIIM, RABBANAA WA RABBA KULLI SYAI-IN MUNZILAT TAURAATI WAL INJIILI WAL QUR'AAN, FAALIQAL HABBI WAN NAWAA, A'UUDZU BIKA MIN KULLI SYAI-IN ANTA AAKHIDZUN BINAASHIYATIHI, ANTAL AWWALU FALAISA QABLAKA SYAIUN WA ANTAL AAKHIRU FALAISA BA'DAKA SYAIUN, WA ANTALZH ZHAAHIRU FALAISA FAUQAKA SYAIUN, WA ANTAL BAATHINU FALAISA DUUNAKA SYAIUN, IQDHI 'ANNID DAINA WA AGHNINII MINAL FAQRI! (O Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of everything, Revealer of the Torah and the Gospel and the Qur'an, Splitter of the grain and the date-stone, I seek refuge in You from everything You hold by its forelock, You are the First so there is nothing before You and You are the Last so there is nothing after You, You are the Manifest so there is nothing above You, You are the Hidden so there is nothing closer than You, settle my debt and suffice me from poverty). Abu Isa said: this hadith is hasan gharib. Thus some of the companions of Al A'masy narrated from Al A'masy like this. And some of them narrated it from Al A'masy from Abu Shalih mursals, and did not mention in it from Abu Hurairah."

Hadith Corroboration
Imam Ahmad : 8603
Imam Ibnu Majah : 3821

PRAYER FOR PROTECTION FROM FOUR THINGS

Hadith Imam Tirmidzi Number 3404

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ زُهَيْرِ بْنِ الْأَقْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ فِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Narrated to us [Abu Kuraib], narrated to us [Yahya bin Adam] from [Abu Bakr bin 'Ayyasy] from [Al A'masy] from ['Amr bin Murrah] from [Abdullah bin Al Harits] from [Zuhair bin Al Aqmar] from [Abdullah bin 'Amr] he said: The Messenger of Allah, peace and blessings be upon him, said: ALLAAHUMMA INNII A'UUDZU BIK MIN QALBIN LAA YAKHSYA', WA MIN DU'AAIN LAA YUSMA' WA MIN NAFSIN LAA TASYBA' WA MIN 'ILMIN LAA YANFA' WA, A'UUDZU BIK MIN HAA"ULAA"IL ARBA' (O Allah, I seek refuge in You from a heart that is not humble, from a supplication that is not heard, from a soul that is never satisfied, and from knowledge that does not benefit, and I seek refuge in You from these four). In that chapter there is a narration from Jabir, and Abu Hurairah and Ibnu Mas'ud. Abu Isa said: this hadith is hasan sahih gharib from this chain. From the hadith of Abdullah bin 'Amr."

Hadith Corroboration

Imam Ahmad : 6273, 6569, 8132, 8424, 9453, 12533, 13512

Imam Nasa'i : 5358, 5363, 5372, 5441

Imam Ibnu Majah : 246, 3827

PRAYER FOR GUIDANCE AND PROTECTION

Hadith Imam Tirmidzi Number 3405

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ شَيْبِ بْنِ شَيْبَةَ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي يََا حُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا قَالَ أَبِي سَبْعَةً سِتَّةً فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ يَا حُصَيْنُ أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ يَا رَسُولَ اللَّهِ عَلَّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي فَقَالَ قُلِ اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah] from [Syabib bin Syaibah] from [Al Hasan Al Bashri] from [Imran bin Hushain] he said: The Prophet, peace and blessings be upon him, said to my father: O Hushain, how many gods do you worship in a day?" My father said: seven, six in the world and one in the heaven. "Which one do you

count for your desire and your fear?" He said: The one in the heaven. "O Hushain, know that if you enter Islam I will teach you two statements that will benefit you." Imran said: when Hushain had entered Islam he said: O Messenger of Allah, teach me the two statements you promised me! Then he said: "Say: ALLAAHUMMA ALHIMNII RUSYDII WA A'IDZNII MIN SYARRI NAFSII (O Allah, inspire me with my guidance, and protect me from the evil of myself). Abu Isa said: this hadith is hasan gharib. And this hadith has been narrated from Imran bin Hushain and others from this chain."

PRAYER FOR PROTECTION FROM ANXIETY

Hadith Imam Tirmidzi Number 3406

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرِو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرِو

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu 'Amir], narrated to us [Abu Mash'ab] from ['Amr bin Abu 'Amr former slave of Al Muththali] from [Anas bin Malik] radiallahu 'anhu, he often said: I heard the Prophet, peace and blessings be upon him, supplicating with these statements, namely: ALLAAHUMMA INNII A'UUDZU BIKA MINAL HAMMI WAL HAZAN, WAL 'AJZI WAL KASAL, WAL BUKHL, WA DHALA'ID DAINI WA GHALABATIR RIJAAL (O Allah, I seek refuge in You from anxiety and sorrow, weakness and laziness, and miserliness and the burden of debt and being overpowered by men). Abu Isa said: this hadith is hasan gharib, from this chain from the hadith of 'Amr bin Abu 'Amr.

Hadith Corroboration

Imam Ahmad : 1500, 1535, 11670, 11722, 11778, 12155, 12368, 12603, 12658, 12695, 12756, 12826, 12886, 12987, 13036, 13282, 18503
 Imam Bukhari : 2611, 5892, 5894
 Imam Muslim : 4878, 4879, 4899
 Imam Abu Dawud : 1317, 1330, 3458
 Imam Tirmidzi : 3407, 3425, 3490, 3495, 3515
 Imam Nasa'i : 5350, 5352, 5353, 5354, 5355, 5356, 5357, 5358, 5362, 5363, 5364, 5381, 5383, 5384, 5386, 5394, 5395, 5400, 5401, 5402, 5408, 5419, 5443

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR PROTECTION

Hadith Imam Tirmidzi Number 3407

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ عَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas]

that the Prophet, peace and blessings be upon him, supplicated saying: ALLAAHUMMA INNII A'UUDZU BIKA MINAL KASALI WAL HARAMI WAL JUBNI WAL BUKHLI WA FITNATIL HASIIHI WA 'ADZAABIL QABRI (O Allah, I seek refuge in You from laziness, old age, cowardice, miserliness, the trial of the False Messiah and the punishment of the grave). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1500, 1535, 11670, 11722, 12155, 12368, 12603, 12658, 12695, 12756, 12826, 12886, 12987, 13036, 13282, 14976, 18503, 21296

Imam Bukhari : 789, 2611, 5894, 5897

Imam Muslim : 4878, 4879, 4899

Imam Abu Dawud : 746, 834, 1317, 1318, 1330, 3458

Imam Tirmidzi : 3425, 3490, 3495

Imam Nasa'i : 1330, 2033, 5352, 5353, 5354, 5355, 5356, 5357, 5358, 5362, 5363, 5364, 5381, 5383, 5384, 5386, 5394, 5395, 5401, 5402, 5408, 5419, 5443

COUNTING TASBIH WITH FINGERS

Hadith Imam Tirmidzi Number 3408

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى بِصَرِيٍّ حَدَّثَنَا عَثَامُ بْنُ عَلِيٍّ عَنِ الْأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ التَّسْبِيحَ بِيَدِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثُ عَنْ عَطَاءِ بْنِ السَّائِبِ بِطَوِيلِهِ وَفِي الْبَابِ عَنْ يُسَيْرَةَ بِنْتِ يَاسِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ النِّسَاءِ اعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْظَفَاتٌ

Narrated to us [Muhammad bin Abdul A'la Bashri], narrated to us ['Atstsam bin Ali] from [Al A'masy] from ['Atho` bin As Saib] from [his father] from [Abdullah bin 'Amr] he said: I saw the Prophet, peace and blessings be upon him, counting the tasbih with his hand. Abu Isa said: this hadith is hasan gharib from this chain from the hadith of Al A'masy from 'Atho` bin As Saib. And [Syu'bah] and [Ats Tsauri] have narrated this hadith from ['Atho` bin As Saib] at length. And in that chapter there is a narration from Yusairah binti Yasir from the Prophet, peace and blessings be upon him, she said: The Messenger of Allah, peace and blessings be upon him, said: O women, count with the finger joints, for indeed the joints will be questioned and made to speak.""

Hadith Corroboration

Imam Nasa'i : 1338

PRAYER TO ASK FOR SALVATION FROM THE DAMAGE OF HELL

Hadith Imam Tirmidzi Number 3409

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا سَهْلُ بْنُ يُونُسَ حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتِ بْنِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ عَادَ رَجُلًا قَدْ جُهِدَ حَتَّى صَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ أَمَا كُنْتَ تَدْعُو أَمَا كُنْتَ تَسْأَلُ رَبَّكَ الْعَافِيَةَ قَالَ
 كُنْتُ أَقُولُ اللَّهُمَّ مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجَّلْهُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ
 اللَّهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ أَفَلَا كُنْتَ تَقُولُ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
 النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Sahl bin Yusuf], narrated to us [Humaid] from [Tsabit Al Bunani] from [Anas bin Malik]. And it has been narrated from another chain: Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Khalid bin Al Harits] from [Humaid] from [Tsabit] from [Anas bin Malik] that the Prophet, peace and blessings be upon him, visited a person who was very ill until he became like a chick then he said to him: Did you not ever supplicate? Did you not ever ask for well-being from your Lord?" The person said: formerly I used to say: O Allah, what You intend to punish me with in the Hereafter then hasten it for me in the world! Then the Prophet, peace and blessings be upon him, said: "Subhanallah, indeed you will not be able to bear it, did you not supplicate: ALLAAHUMMA AATINAA FID DUNYAA HASANAH WA FIL AAKHIRATI HASANAH, WA QINAA 'ADZAABANNAAR (O Allah, give us in the world goodness, and in the Hereafter goodness and protect us from the punishment of the Fire). Abu Isa said: this hadith is hasan sahih gharib from this chain. And it has been narrated from other than this chain from Anas shallallahu 'alaihi wasallam."

THE PRINCIPLES OF RABBANAA AATINAA FID DUN-YAA HASANAH PRAYER

Hadith Imam Tirmidzi Number 3410

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ الْحَسَنِ فِي قَوْلِهِ { رَبَّنَا آتِنَا
 فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً } قَالَ فِي الدُّنْيَا الْعِلْمُ وَالْعِبَادَةُ وَفِي الْآخِرَةِ الْجَنَّةُ

Narrated to us [Harun bin Abdullah Al Bazzar], narrated to us [Rauh bin 'Ubadah] from [Hisyam bin Hassan] from [Al Hasan] regarding his statement: RABBANAA AATINAA FID DUN-YAA HASANAH WA FIL AAKHIRATI HASANAH, WA QINAA 'ADZAABANNAAR (Our Lord, give us in the world goodness, and in the Hereafter goodness and protect us from the punishment of the Fire), he said: goodness in the world is knowledge and worship, while in the Hereafter is Paradise.

Hadith Corroboration

Imam Ahmad : 11543, 11607, 12687, 12709, 13091, 13426, 13553, 14851, 14852

Imam Bukhari : 4160, 5910

Imam Muslim : 4855, 4856

Imam Abu Dawud : 1298, 1616

PRAYER FOR GUIDANCE AND SUFFICIENCY

Hadith Imam Tirmidzi Number 3411

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو اللَّهَ إِيَّيْ أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعِفَافَ وَالْغِنَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] he said: informed us [Syu'bah] from [Abu Ishaq] he said: I heard [Abu Al Ahwash] narrate from [Abdullah] that the Prophet, peace and blessings be upon him, supplicated: ALLAAHUMMA INNII AS-ALUKAL HUDAA WAT TUQAA WAL 'AFAAFA WAL GHINAA" (O Allah, I ask You for guidance, piety, chastity, and self-sufficiency). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 3509, 3709, 3754, 3922, 3949, 4012

Imam Muslim : 4898

Imam Ibnu Majah : 3822

DAVID'S PRAYER TO ACHIEVE GOD'S LOVE Hadith Imam Tirmidzi Number 3412

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رِبِيعَةَ الدَّمَشَقِيِّ قَالَ حَدَّثَنِي عَائِدُ اللَّهِ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ كَانَ أَعْبَدَ الْبَشَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib], narrated to us [Muhammad bin Fudhail] from [Muhammad bin Sa'd Al Anshari] from [Abdullah bin Rabi'ah Ad Dimasyqi] he said: narrated to me [Aidzullah Abu Idris Al Khaulani] from [Abu Ad Darda`] he said: The Messenger of Allah, peace and blessings be upon him, said: Among the supplications of Dawud was: ALLAAHUMMA INNII AS-ALUKA HUBBAKA, WA HUBBA MAN YUHIBBUKA, WAL 'AMALALLADZII YUBALLIGHUNII HUBBAKA. ALLAAHUMMAJ'AL HUBBAKA AHABBA ILAYYA MIN NAFSII WA AHLII WA MINAL MAAIL BAARID (O Allah, I ask You for Your love, and the love of those who love You, and the deed that will bring me to Your love. O Allah, make Your love more beloved to me than myself, my family and than cold water). And the Messenger of Allah, peace and blessings be upon him, when remembering Dawud then he would narrate about him: he said: "He was the person who worshipped the most." Abu Isa said: this hadith is hasan gharib."

PRAYER FOR THE RIZKI OF LOVE AND PRACTICES THAT GET GOD'S LOVE

Hadith Imam Tirmidzi Number 3413

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي جَعْفَرٍ الْخُطَمِيِّ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْفَرَزِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخُطَمِيِّ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ اللَّهُمَّ وَمَا رَزَوْتَنِي عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو جَعْفَرٍ الْخُطَمِيُّ اسْمُهُ عُمَيْرُ بْنُ يَزِيدَ بْنِ خُمَاشَةَ

Narrated to us [Sufyan bin Waki'], narrated to us [Ibnu Abu Adi] from [Hammad bin Salamah] from [Abu Ja'far Al Khathmi] from [Muhammad bin Ka'b Al Qurazhi] from [Abdullah bin Yazid Al Khathmi Al Anshari] from the Messenger of Allah, peace and blessings be upon him, that he said in his supplication: ALLAAHUMMARZUQNII HUBBAKA, WA HUBBA MAN YANFA'UNII HUBBUHU 'INDAKA. ALLAAHUMMA MAA RAZAQTANII MIMMAA UHIBBU FAJ'ALHU QUWWATAN LII FIIMAA TUHIBBU. ALLAAHUMMA WA MAA ZAWAITA 'ANNII MIMMAA UHIBBU FAJ'ALHU FARAAGHAN LII FIIMAA TUHIBBU (O Allah, grant me Your love, and the love of those whose love benefits me with You. O Allah, whatever You have provided me of what I love then make it strength for me in what You love. O Allah, and whatever You have withheld from me of what I love then make it free time for me in what You love). Abu Isa said: this hadith is hasan gharib. Abu Ja'far Al Khathmi his name is 'Umair bin Yazid bin Khumasyah."

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR SELF PROTECTION

Hadith Imam Tirmidzi Number 3414

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ حَدَّثَنِي سَعْدُ بْنُ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى الْعُبَيْيِّ عَنْ شُتَيْرِ بْنِ شَكْلٍ عَنْ أَبِيهِ شَكْلٍ بْنِ حُمَيْدٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلَّمْنِي تَعَوُّدًا أَتَعَوُّدُ بِهِ قَالَ فَأَخَذَ بِيَدِي فَقَالَ قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّي يَعْنِي فَرْجَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Ahmad Az Zubairi] he said: narrated to me [Sa'd bin Aus] from [Bilal bin Yahya Al 'Absi] from [Syutair bin Syakal] from [his father namely Syakal bin Humaid] he said: I came to the Prophet, peace and blessings be upon him, and said: O Messenger of Allah, teach me a means of seeking refuge that I use to seek refuge. Syakal said: then he grasped my shoulder and said: Say: ALLAAHUMMA INNII A'UUDZU BIK MIN SYARRI SAM'II, WA MIN SYARRI BASHARII, WA MIN SYARRI LISAANII, WA MIN SYARRI QALBII, WA MIN SYARRI MANIYYII (O Allah, I seek refuge in You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from

the evil of my heart, and from the evil of my semen). Abu Isa said: this hadith is hasan gharib, we do not know it except from this chain, from the hadith of Sa'd bin Aus from Bilal bin Yahya."

Hadith Corroboration
Imam Ahmad : 14992
Imam Abu Dawud : 1327
Imam Nasa'i : 5349, 5360, 5361

THE PRAYER OF THE RASULULLAH SAW WHICH WAS READ WHEN PROSTRATING

Hadith Imam Tirmidzi Number 3415

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عَائِشَةَ قَالَتْ كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَقَدْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوِي مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Yahya bin Sa'id] from [Muhammad bin Ibrahim At Taimi] that [Aisyah] said: I once slept beside the Messenger of Allah, peace and blessings be upon him, then I missed him at night, then I groped and my hand touched the soles of his feet while he was prostrating and saying: A'UUDZU BIRIDHAAKA MIN SAKHATHIKA WA BIMU'AAFAATIKA MIN 'UQUUBATIK, LAA UHSHII TSANAA-AN 'ALAIK, ANTA KAMAA ATSNAITA 'ALAA NAFSIK" (I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, I cannot enumerate praise upon You, You are as You have praised Yourself). Abu Isa said: this hadith is hasan sahih. And it has been narrated through more than one chain from Aisyah. Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] with this chain like that. And he added in it: WA A'UUDZU BIKA MINKA LAA UHSHII TSANAA-AN 'ALAA 'ALAIK (and I seek refuge in You from You, I cannot enumerate praise upon You)."

Hadith Corroboration
Imam Ahmad : 712, 911, 1228, 23176, 24475
Imam Muslim : 751
Imam Abu Dawud : 745, 1215
Imam Tirmidzi : 3489
Imam Nasa'i : 169, 1088, 1118, 1727
Imam Ibnu Majah : 3831
Imam Malik : 448

PRAYER FOR PROTECTION FROM TORTURE AND Slander

Hadith Imam Tirmidzi Number 3416

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ طَاوُسٍ الْيَمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Abu Az Zubair Al Makki] from [Thawus Al Yamani] from [Abdullah bin Abbas] that the Messenger of Allah, peace and blessings be upon him, used to teach them this supplication just as he taught them a surah from the Qur'an, namely: ALLAAHUMMA INNII A'UUDZU BIK MIN 'ADZAABI JAHANNAMA WA MIN 'ADZAABIL QABRI WA A'UUDZU BIK MIN FITNATIL MASIHIHID DAJJAAL. WA A'UUDZU BIK MIN FITNATIL MAHYAA WAL MAMAAT (O Allah, I seek refuge in You from the punishment of Hellfire, and from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trial of life and death). Abu Isa said: this hadith is hasan sahih gharib.

Hadith Corroboration

Imam Ahmad : 1500, 1535, 2060, 2226, 2574, 2642, 2695, 6446, 8989, 9101, 9478, 9791, 10350, 12368, 21296, 23438, 23441, 24545, 25810, 25812

Imam Bukhari : 789, 1287, 1288

Imam Muslim : 921, 925, 927, 930

Imam Abu Dawud : 746, 834, 1317, 1318

Imam Tirmidzi : 3417

Imam Nasa'i : 1292, 1330, 2033, 2034, 2036, 5350, 5353, 5354, 5356, 5357, 5362, 5363, 5364, 5370, 5371, 5382, 5383, 5384, 5395, 5401, 5410, 5411, 5414, 5417, 5419, 5425, 5443

Imam Ibnu Majah : 3830

Imam Malik : 400, 450, 480

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO AVOID MISTAKES AND DOZENS

Hadith Imam Tirmidzi Number 3417

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغَنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرْدِ وَأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْتَمِ وَالْمَغْرَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us [Abdah bin Sulaiman] from [Hisyam bin 'Urwah] from [his father] from [Aisyah] she said: The Messenger of Allah, peace and blessings be upon him, supplicated with these statements: ALLAAHUMMA INNII A'UUDZU BIK MIN FITNATIN NAARI WA 'ADZAABIN NAARI WA FITNATIL QABRI, WA 'ADZAABIL QABRI WA MIN SYARRI FITNATIL GHINAA WA MIN SYARRI FITNATIL FAQRI

WA MIN SYARRI FITNATIL MASIIHID DAJJAAL. ALLAAHUMMAGHSIL KHATHAAYAAYA BIMAAITS TSALJI WAL BARADI WA ANQI QALBII MINAL KHATHAAYAA KAMAA ANQAITATS TSAUBAL ABYADHA MINAD DANAS, WA BAA'ID BAINII WA BAINA KHATHAAYAAYA, KAMAA BAA'ADTA BAINAL MASYRIQI WAL MAGHRIB. ALLAAHUMMA INNII A'UUDZU BIKA MINAL KASALI WAL HARAMI WAL MA`TSAMI WAL MAGHRAM" (O Allah, I seek refuge in You from the trial of the Fire and the punishment of the Fire, and the trial of the grave, the punishment of the grave, the evil of the trial of wealth and the evil of the trial of poverty, and the evil of the trial of the False Messiah. O Allah, wash my sins with snow water and hail, cleanse my heart from sins as You cleanse a white garment from dirt, and distance between me and my sins as You distanced between the east and the west. O Allah, I seek refuge in You from laziness and old age, sin and debt). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1500, 1535, 2060, 2226, 2574, 2642, 2695, 6446, 9791, 10350, 21296, 23166, 23438, 24545

Imam Bukhari : 789, 1288, 5891, 5899

Imam Muslim : 925, 927, 4877

Imam Abu Dawud : 746, 834, 1317, 1318, 1319, 3458

Imam Tirmidzi : 3425, 3490

Imam Nasa'i : 1292, 1330, 2033, 5350, 5352, 5353, 5354, 5356, 5357, 5363, 5364, 5370, 5371, 5382, 5383, 5384, 5386, 5394, 5395, 5401, 5411, 5419, 5420, 5425

Imam Ibnu Majah : 3828

THE RASULULLAH'S LAST PRAYER BEFORE HE DIED

Hadith Imam Tirmidzi Number 3418

حَدَّثَنَا هَارُونُ حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ وَفَاتِهِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun], narrated to us ['Abdah] from [Hisyam bin 'Urwah] from ['Abbad bin Abdullah bin Az Zubair] from [Aisyah] she said: I heard the Messenger of Allah, peace and blessings be upon him, when about to pass away saying: ALLAAHUMMAGHFIRLII, WARHAMNII, WA ALHIQNII BIRRAFIIQIL A'LAA" (O Allah, forgive me, have mercy on me, and join me with the highest companion). Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 24757

Imam Bukhari : 4086, 5242

Imam Muslim : 4474

Imam Malik : 501

PRAYER TECHNIQUES THAT AFFIRM GOD WITHOUT LIMITATIONS

Hadith Imam Tirmidzi Number 3419

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقُولُ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعِزَّزَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: Let not one of you say: O Allah, forgive me if You wish and have mercy on me if You wish. But let him be firm in asking, for indeed there is none who can force Allah." Abu Isa said: this hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7013, 7889, 9589, 9600, 9919, 10089, 10447

Imam Bukhari : 5864, 6923

Imam Muslim : 4838, 4839

Imam Abu Dawud : 1268

Imam Ibnu Majah : 3844

Imam Malik : 445

GOD DESCENDS TO THE LOWEST SKY EVERY NIGHT

Hadith Imam Tirmidzi Number 3420

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ اسْمُهُ سَلْمَانٌ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَرِفَاعَةَ الْجُهَنِيِّ وَأَبِي الدَّرْدَاءِ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Ibnu Syihab] from [Abu Abdullah Al Agharr] and from [Abu Salamah bin Abdurrahman] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: Our Lord descends every night to the lowest heaven when the last third of the night remains. Allah says: 'Who is supplicating to Me so that I may answer him, who is asking of Me so that I may give him, who is seeking forgiveness from Me so that I may forgive him?'. Abu Isa said: this hadith is hasan sahih. Abu Abdullah Al Agharr his name is Salman. And in that chapter there is a narration from Ali, Abdullah bin Mas'ud, Abu Sa'id, Jubair bin Muth'im, Rifa'ah Al Juhani, Abu Ad Darda', and Utsman bin Abu Al 'Ash."

Hadith Corroboration

Imam Ahmad : 7196, 7275, 7303, 7460, 9067, 9220, 9922, 10140, 10868, 10959, 13835, 14017, 14219, 15688, 16145, 16147, 17228, 17234, 17237, 22675

Imam Bukhari : 1077, 5846, 6940

Imam Muslim : 1259, 1260, 1261, 1262, 1263, 1264, 1265

Imam Abu Dawud : 1120, 4108

Imam Tirmidzi : 408, 3420

Imam Ibnu Majah : 1356

Imam Malik : 447

Imam Darimi : 1442, 1443, 1444, 1445, 1446

THE MOST POSSIBLE TIME FOR PRAYERS TO BE ACCEPTED ACCORDING TO THE PROPHET SAW Hadith Imam Tirmidzi Number 3421

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الثَّقَفِيُّ الْمُرُوزِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنْ أَبِي أُمَامَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْآخِرِ وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوباتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ جَوْفَ اللَّيْلِ الْآخِرِ الدُّعَاءُ فِيهِ أَفْضَلُ أَوْ أَرْجَى أَوْ نَحْوُ هَذَا

Narrated to us [Muhammad bin Yahya Ats Tsaqafi Al Marwazi], narrated to us [Hafsh bin Ghiyats] from [Ibnu Juraij] from [Abdurrahman bin Sabith] from [Abu Umamah] he said: The Messenger of Allah, peace and blessings be upon him, was asked: O Messenger of Allah, which supplication is most heard? He said: The supplication in the last part of the night, and after the obligatory prayers." Abu Isa said: this hadith is hasan and it has been narrated from Abu Dzar and Ibnu Umar from the Prophet, peace and blessings be upon him, that he said: "The supplication in the last part of the night is better and more hoped for...." Or like that."

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR A LARGE PLACE OF LIVING Hadith Imam Tirmidzi Number 3422

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عُمَرَ الْهَلَالِيُّ عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجَرِيرِيِّ عَنْ أَبِي السَّلِيلِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِي وَصَلَ إِلَيَّ مِنْهُ أَنْتَ تَقُولُ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي قَالَ فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا وَأَبُو السَّلِيلِ اسْمُهُ صُرَيْبُ بْنُ نُفَيْرٍ وَيُقَالُ ابْنُ نُفَيْرٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ali bin Hujr], narrated to us [Abdul Hamid bin Umar Al Hilali] from [Sa'id bin Iyas Al Jurairi] from [Abu As Salil] from [Abu Hurairah] that a person said: O Messenger of Allah, I heard your supplication at night, and what reached me from that supplication is that you said: ALLAAHUMMAGHFIRLII DZANBII WA WASSI' LII FII DAARII, WA BAARIK LII FIIMAA RAZAQTANII" (O Allah, forgive my sin, expand for me in my home, bless me in what You have provided me." He said: "Do you see those statements leaving anything?" Abu As Salil his name is Dhuraib bin Nufair, and called Ibnu Nuqair. Abu Isa said: this hadith is gharib."

Hadith Corroboration
Imam Ahmad : 16004, 22034, 22104

THE PRINCIPITY OF ZIKIR IN THE MORNING FOR FORGIVENESS OF

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا حَيَّوَةُ بْنُ شُرَيْحٍ وَهُوَ ابْنُ يَزِيدَ الْحِمَصِيُّ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ عَنْ مُسْلِمِ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نَشْهَدُكَ وَنُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ وَإِنْ قَالَهَا حِينَ يُمَسِّي غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Abdullah bin Abdurrahman], informed us [Haiwah bin Syuraih] namely Ibnu Yazid Al Himshi from [Baqiyyah bin Al Walid] from [Muslim bin Ziyad] he said: I heard [Anas] say: indeed the Messenger of Allah, peace and blessings be upon him, said: Whoever in the morning says: 'ALLAAHUMMA ASHBAHNAA NUSYHIDUKA WA NUSYHIDU HAMALATA 'ARSIKA WA MALAAIKATAKA WA JAMII'A KHALQIKA BIANNAKALLAAHU LAA ILAAHA ILLAA ANTALLAAHU WAHDAKA LAA SYARIKALAK, WA ANNA MUHAMMADAN 'ABDUKA WA RASUULUK' (O Allah, this morning we ask You to witness and we ask the bearers of Your Throne to witness and Your angels and all Your creation that You are Allah, there is no god worthy of worship except You, Allah alone, no partner for You, and that Muhammad is Your servant and Your messenger) then Allah forgives the sins he committed that day, and if he says it in the evening then Allah forgives what he committed that night." Abu Isa said: this hadith is gharib."

Hadith Corroboration
Imam Abu Dawud : 4416
Imam Tirmidzi : 3423

PRAYER READ BY THE RASULULLAH SHALALLAHU ALAIHI WASALLAM BEFORE LEAVING THE ASSEMBLY Hadith Imam Tirmidzi Number 3424

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهِؤُلَاءِ الدَّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنْ الْيَقِينِ مَا نُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلْ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ

Narrated to us [Ali bin Hujr], informed us [Ibnu Al Mubarak], informed us [Yahya bin Ayyub] from ['Ubaidullah bin Zahr] from [Khalid bin Abu Imran] that [Ibnu Umar] said: rarely did the Messenger of Allah, peace and blessings be upon him, stand from a gathering except he supplicated with these supplications for his companions: ALLAAHUMMA QSIM LANAA MIN KHASYYATIKA MAA YAHUULU BIHII BAINANAA WA BAINA MA'AASHIIKA, WA MIN THAA'ATIKA MAA TUBALLIGHUNAA BIHI JANNATAKA, WA MINAL YAQIINI MAA TUHAWWINU BIHI 'ALAINAA MUSHIIBAATID DUNYAA WA MATTI'NAA BIASMAAINAA WA ABSHAARINAA WA QUWWATINAA MAA AHYAITANAA, WAJ'ALHUL WAARITSA MINNAA WAJ'AL TSA`RANAA 'ALAA MAN ZHALAMANAA WANSHURNAA 'ALAA MAN 'AADAANAA, WALAA TAJ'AL MUSHIIBATANAA FII DIININAA WA LAA TAJ'ALID DUNYAA AKBARA HAMMINAA WA LAA MABLAGHA 'ILMINAA, WA LAA TUSALLITH 'ALAINAA MAN LAA YARHAMUNAA" (O Allah, apportion for us from fear of You what will stand between us and disobedience to You, and from obedience to You what will deliver us to Your Paradise, and from certainty what will lighten for us the calamities of the world. Grant us enjoyment with our hearing, our sight, and our strength as long as You keep us alive, and make it the inheritor from us, and make our revenge upon those who oppressed us, and help us against those who antagonize us, and do not make our calamity in our religion, and do not make the world our greatest concern nor the extent of our knowledge, and do not give authority over us to those who will not have mercy on us). Abu Isa said: this hadith is hasan gharib. And some hadith scholars narrated this hadith from [Khalid bin Abu Imran] from [Nafi'] from [Ibnu Umar]."

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO KEEP AWAY FROM SADNESS

Hadith Imam Tirmidzi Number 3425

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ قَالَ سَمِعَنِي أَبِي وَأَنَا أَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْكَسَلِ وَعَذَابِ الْقَبْرِ قَالَ يَا بُنَيَّ مِمَّنْ سَمِعْتَ هَذَا قُلْتَ سَمِعْتُكَ تَقُولُهُنَّ قَالَ الزَّمَهُنَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu 'Ashim], narrated to us [Utsman Asysyahham] he said: narrated to us [Muslim bin Abu Bakrah] he said: [my father] heard me saying: ALLAAHUMMA INNII A'UUDZU BIKA MINAL HAMMI WAL HAZAN WAL KASAL, WA 'ADZAABIL QABR (O Allah, I seek refuge in You from anxiety and sorrow, laziness and the punishment of the grave). He said: O my son, from whom did you hear this? I said: I heard you saying it. He said: continue saying it, for indeed I heard the Messenger of Allah, peace and blessings be upon him, saying it. Abu Isa said: this hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 1500, 1535, 6446, 11670, 11722, 12155, 12368, 12603, 12658, 12695, 12756, 12826, 12886, 12987, 13036, 13282, 21296, 23166, 23438

Imam Bukhari : 789, 2611, 4338

Imam Abu Dawud : 746, 1317, 1318, 1330

Imam Tirmidzi : 3490, 3495

Imam Nasa'i : 1292, 1330, 2033, 5350, 5353, 5354, 5356, 5357, 5358, 5362, 5363, 5364, 5370, 5371, 5381, 5382, 5383, 5394, 5395, 5400,

FORGIVE SIN BY SAYING SPECIAL ZIKIR

Hadith Imam Tirmidzi Number 3426

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللَّهُ لَكَ وَإِنْ كُنْتَ مَغْفُورًا لَكَ قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ قَالَ عَلِيُّ بْنُ خَشْرَمٍ وَأَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ إِلَّا أَنَّهُ قَالَ فِي آخِرِهَا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ

Narrated to us [Ali bin Khasyram], informed us [Al Fadhl bin Musa] from [Al Husain bin Waqid] from [Abu Ishaq] from [Al Harits] from [Ali] radliallahu 'anhu, he said: The Messenger of Allah, peace and blessings be upon him, said: Shall I teach you some statements, if you say them Allah will forgive you, and if you have been forgiven." He said: "Say: LAA ILAAHA ILLALLAAHUL 'ALIYYUL 'AZHIIMI LAA ILAAHA ILLALLAAHUL KARIIM, LAA ILAAHA ILLALLAAHU SUBHAANLLAAHI RABBIL 'ARSIIL 'AZHIIM (There is no god worthy of worship except Allah the Most High the Magnificent, there is no god worthy of worship except Allah the Most Generous, there is no god worthy of worship except Allah, Glory be to Allah Lord of the Mighty Throne). Ali bin Khasyram said: and informed us [Ali bin Al Husain bin Waqid] from [his father] with like that except he at the end said: "Al HAMDULILLAAHI RABBIL 'AALAMIIN" (All praise is for Allah Lord of the worlds). Abu Isa said: this hadith is gharib, we do not know it except from this chain, from the hadith of Abu Ishaq from Al Harits from Ali."

Hadith Corroboration
Imam Ahmad : 674

PRAYER OF PROPHET JONAH

Hadith Imam Tirmidzi Number 3427

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا يُوسُفُ بْنُ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ قَالَ مُحَمَّدُ بْنُ يَحْيَى قَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ وَقَدْ رَوَى

غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ فَقَالُوا عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ نَحْوَ رِوَايَةِ ابْنِ يُونُسَ عَنْ أَبِيهِ عَنْ سَعْدٍ وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَقَ رُبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرُبَّمَا لَمْ يَذْكُرْهُ

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf], narrated to us [Yunus bin Abu Ishaq] from [Ibrahim bin Muhammad bin Sa'd] from [his father] from [Sa'd] he said: The Messenger of Allah, peace and blessings be upon him, said: The supplication of Dhun Nun (Prophet Yunus) when he supplicated inside the belly of the whale was: LAA ILAAHA ILLAA ANTA SUBHAANAKA INNII KUNTU MINAZH ZHAALIMIIN (There is no god worthy of worship except You, Glory be to You, indeed I was among the wrongdoers). Indeed no Muslim supplicates with it in any matter except Allah accepts it for him." [Muhammad bin Yahya] said: [Muhammad bin Yusuf] said one time from [Ibrahim bin Muhammad bin Sa'd] from [Sa'd] and he did not mention in it from his father. And this hadith has been narrated by more than one person from [Yunus bin Abu Ishaq] from [Ibrahim bin Muhammad bin Sa'd] from [Sa'd] and they did not mention in it from his father. And some of them namely [Abu Ahmad Az Zubairi] narrated from [Yunus bin Abu Ishaq] then they said from [Ibrahim bin Muhammad bin Sa'ad] like the narration of Ibnu Yusuf from [his father] from [Sa'ad]. And sometimes Yunus bin Abu Ishaq mentions in this hadith from his father, and sometimes he does not mention it."

REWARDS FOR THOSE WHO MEMORIZE THE 99 NAMES OF ALLAH

Hadith Imam Tirmidzi Number 3428

حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرُ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ قَالَ يُونُسُ وَحَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Yusuf bin Hammad Al Bashri], narrated to us [Abdul A'la] from [Sa'id] from [Qatadah] from [Abu Rafi'] from [Abu Hurairah] radiallahu 'anhu from the Prophet, peace and blessings be upon him, he said: Indeed Allah has ninety-nine names, one hundred minus one. Whoever memorizes, acts upon, believes in, and preserves them will enter Paradise." [Yusuf] said: and narrated to us [Abdul A'la] from [Hisyam bin Hassan] from [Muhammad bin Sirin] from [Abu Hurairah] radiallahu 'anhu, from the Prophet, peace and blessings be upon him, like that. Abu Isa said: this hadith is hasan sahih. And it has been narrated not only from one chain from Abu Hurairah from the Prophet, peace and blessings be upon him."

ASMAUL HUSNA

Hadith Imam Tirmidzi Number 3429

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُورَجَانِيُّ حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا شُعَيْبُ بْنُ أَبِي
حَمْرَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ تَعَالَى تِسْعَةً
وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِمِّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ
الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ
الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْخَفِيفُ الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ
الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيدُ
الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَاجِدُ الْوَاحِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ
الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالِي الْبَرُّ التَّوَّابُ الْمُنتَقِمُ الْعَفُو الرَّءُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ
الْجَامِعُ الْغَنِيُّ الْمُغْنِي الْمَانِعُ الضَّارُّ النَّافِعُ الثَّوَرُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ غَرِيبٌ حَدَّثَنَا بِهِ غَيْرُ وَاحِدٍ عَنْ صَفْوَانَ بْنِ صَالِحٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَفْوَانَ بْنِ صَالِحٍ وَهُوَ
ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَلَا نَعْلَمُ فِي كَبِيرِ شَيْءٍ مِنَ الرِّوَايَاتِ لَهُ إِسْنَادٌ صَحِيحٌ ذَكَرَ الْأَسْمَاءُ إِلَّا فِي هَذَا الْحَدِيثِ وَقَدْ رَوَى آدَمُ بْنُ أَبِي
إِيَّاسٍ هَذَا الْحَدِيثَ بِإِسْنَادٍ غَيْرِ هَذَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ فِيهِ الْأَسْمَاءُ وَلَيْسَ
لَهُ إِسْنَادٌ صَحِيحٌ

Narrated to us [Ibrahim bin Ya'qub Al Jurajani], narrated to us [Shafwan bin Shalih],
narrated to us [Al Walid bin Muslim], narrated to us [Syu'aib bin Abu Hamzah] from [Abu Az
Zinad] from [Al A'raj] from [Abu Hurairah] he said: The Messenger of Allah, peace and
blessings be upon him, said: Indeed Allah the Exalted has ninety-nine names, one hundred
minus one. Whoever memorizes, acts upon and believes in them will enter Paradise.
Namely: Allah who there is no god worthy of worship except Him Ar Rahman, Ar Rahim, Al
Malik, Al Quddus, As Salamu, Al Mukmin, Al Muhaiminu, Al 'Aziz, Al Jabbar, Al Mutakabbir,
Al Khaliq, Al Bari-u, Al Mushawwiru, Al Ghaffaru, Al Qahhar, Al Wahhab, Ar Razzaq, Al
Fattah, Al 'Alim, Al Qabidh, Al Basith, Al Khafidh, Al Mu'iz, Al Mudzill, As Sami', Al Bashir,
Al Hakam, Al 'Adlu, Al Lathif, Al Khabir, Al Halim, Al 'Azhim, Al Qhafur, Asy Syakur, Al

'Aliyyu, Al Kabir, Al Hafizh, Al Muqitu, Al Hasib, Al Jalil, Al Karim, Ar Raqib, Al Mujib, Al Wasi', Al Hakim, Al Wadud, Al Majid, Al Ba'its, Asy Syahid, Al Haqqu, Al Wakil, Al Qawiyu, Al Matin, Al Waliyyu, Al Hamid, Al Muhshi, Al Mubdi`, Al Mu'id, Al Muhyi, Al Mumit, Al Hayyu, Al Qayyum, Al Wajid, Al Majid, Al Wahid, Ash Shamad, Al Qadir, Al Muqtadir, Al Muqaddim, Al Muakhkhir, Al Awwalu, Al Akhir, Azh Zhahir, Al Bathin, Al Wali, Al Muta' Ali, Al Barru, At Tawwab, Al Muntaqimu, Al Qafuwwu, Ar Rauf, Malikul Mulk, Dzul Jalal wal Ikram, Al Muqsith, Al Jami', Al Ghani, Al Mani', Adh Dharr, An Nafi', Al Hadi, Al Badi', Al Baqi, Al Warits, Ar Rasyid, Ash Shabur." Abu Isa said: this hadith is gharib. Narrated to us with that hadith more than one person from Shafwan bin Shalih and we do not know it except from the hadith of Shafwan bin Shalih, and he is thiqah according to the hadith scholars. And this hadith has been narrated through more than one chain from Abu Hurairah from the Prophet, peace and blessings be upon him, and we do not know most of those narrations having a sahih chain that mentions the names except this hadith. And Adam bin Abu Iyas narrated this hadith with a chain other than this from Abu Hurairah from the Prophet, peace and blessings be upon him, and in it he mentioned those names, and it does not have a sahih chain."

Hadith Corroboration

Imam Ahmad : 7189, 7304, 7799, 9148, 10076, 10128, 10268

Imam Bukhari : 2531, 5931, 6843

Imam Muslim : 4835, 4836

Imam Tirmidzi : 3428, 3429, 3430

Imam Ibnu Majah : 3850, 3851

THE PRINCIPITY OF MEMORIZING ASMAUL HUSNA

Hadith Imam Tirmidzi Number 3430

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ قَالَ أَبُو عِيسَى وَلَيْسَ فِي هَذَا الْحَدِيثِ ذِكْرُ الْأَسْمَاءِ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ أَبُو الْيَمَانِ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ وَلَمْ يَذْكُرْ فِيهِ الْأَسْمَاءَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan bin 'Uyainah] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: Indeed Allah has ninety-nine names. Whoever memorizes, acts upon and believes in, and preserves them will enter Paradise." Abu Isa said: and in this hadith there is no mention of the names, and that hadith is hasan sahih. Narrated by [Abu Al Yaman] from [Suyu'aib bin Abu Hamzah] from [Abu Az Zinad] and he did not mention in it those names."

Hadith Corroboration

Imam Ahmad : 7189, 7304, 7799, 9148, 10076, 10128, 10268

Imam Bukhari : 2531, 5931, 6843

Imam Muslim : 4835, 4836

Imam Tirmidzi : 3428, 3429, 3430

Imam Ibnu Majah : 3850, 3851

RECOMMENDATION TO PRAY Dhikr IN THE MOSQUE

Hadith Imam Tirmidzi Number 3431

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَنَّ حُمَيْدًا الْمَكِّيَّ مَوْلَى ابْنِ عُلْقَمَةَ حَدَّثَهُ أَنَّ عَطَاءَ بْنَ أَبِي رِبَاحٍ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قُلْتُ يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قُلْتُ وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ قَالَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ibrahim bin Ya'qub], narrated to us [Zaid bin Hubab] that [Humaid Al Makki] former slave of Ibnu 'Alqamah narrated to him that ['Atho' bin Abu Rabah] narrated to him from [Abu Hurairah] he said: The Messenger of Allah, peace and blessings be upon him, said: When you pass by the gardens of Paradise, then graze!" I said: what are the gardens of Paradise O Messenger of Allah? He said: "The mosques." I said: and what is their grazing O Messenger of Allah? He said: "SUBHAANALLAAHI WAL HAMDULILLAHI WA LAA ILAHA ILLALLAAHU WALLAAHU AKBAR" (Glory be to Allah, all praise is for Allah, there is no god worthy of worship except Allah, and Allah is the Greatest). Abu Isa said: this hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 12065
Imam Tirmidzi : 3432

THE ADVANTAGE OF THE DZIKIR ASSEMBLY

Hadith Imam Tirmidzi Number 3432

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتٍ الْبُنَانِيُّ حَدَّثَنِي أَبِي عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا وَمَا رِيَاضُ الْجَنَّةِ قَالَ حِلَقُ الذِّكْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ

Narrated to us [Abdul Warits bin Abdush Shamad bin Abdul Warits], he said: Narrated to me [my father], he said: Narrated to us [Muhammad bin Tsabit Al Bunani], narrated to me [my father] from [Anas bin Malik] may Allah be pleased with him that the Messenger of Allah peace and blessings be upon him said: 'If you pass by the gardens of Paradise, then increase in remembrance!' I said: What are the gardens of Paradise, O Messenger of Allah? He said: 'The circles of remembrance.' Abu Isa said: This hadith is hasan gharib from this chain, from the hadith of Tsabit from Anas.

Hadith Corroboration
Imam Ahmad : 12065

PRAYERS TO READ WHEN FACING DISASTER

Hadith Imam Tirmidzi Number 3433

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أُمِّهِ أُمِّ سَلَمَةَ عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي فَأَجْرُنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا فَلَمَّا احْتَضَرَ أَبُو سَلَمَةَ قَالَ اللَّهُمَّ اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي فَلَمَّا قُبِضَ قَالَتْ أُمُّ سَلَمَةَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ عِنْدَ اللَّهِ احْتَسَبْتُ مُصِيبَتِي فَأَجْرُنِي فِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرُويَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ

Narrated to us [Ibrahim bin Ya'qub], narrated to us ['Amr bin 'Ashim], narrated to us [Hammad bin Salamah] from [Tsabit] from [Umar bin Abu Salamah] from [his mother namely Ummu Salamah] from [Abu Salamah] that the Messenger of Allah peace and blessings be upon him said: 'If one of you is afflicted by a calamity, let him say: INNAA LILLAHI WA INNAA ILAIHI RAAJI'UUN, ALLAAHUMMA 'INDAKA IHTASABTU MUSHIIBATII, FA`JURNII FIIHAA WA ABDILNII MINHAA KHAIRAN (Indeed, we belong to Allah, and to Him we shall return. O Allah, with You I seek reward for my calamity, so reward me for it and replace it for me with something better!).' Then when Abu Salamah was about to die, he prayed: O Allah, replace in my family someone better than me. Then when Abu Salamah died, Ummu Salamah prayed: INNAA LILLAHI WA INNAA ILAIHI RAAJI'UUN, 'INDALLAHI IHTASABTU MUSHIIBATII, FA`JURNII FIIHAA WA ABDILNII MINHAA KHAIRAN (Indeed, we belong to Allah, and to Him we shall return. With Allah I seek reward for my calamity, so reward me for it and replace it for me with something better!). Abu Isa said: This hadith is hasan gharib from this chain. And this hadith has been narrated from other than this chain from Ummu Salamah from the Prophet peace be upon him. Abu Salamah's name is Abdullah bin Abdul Asad.

Hadith Corroboration

Imam Ahmad : 15750, 25417, 25474

Imam Muslim : 1526

Imam Abu Dawud : 2712

PRAYER FOR SAFETY IN THE WORLD AND THE AFTERNOON

Hadith Imam Tirmidzi Number 3434

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ قَالَ سَلِّ رَبِّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهُ مِثْلَ ذَلِكَ قَالَ فَإِذَا أُعْطِيتِ الْعَافِيَةَ فِي الدُّنْيَا وَأُعْطِيتَهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحْتَ قَالَ أَبُو عِيسَى هَذَا

حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ

Narrated to us [Yusuf bin Isa], narrated to us [Al Fadhl bin Musa], narrated to us [Salamah bin Wardan] from [Anas bin Malik] that a man came to the Prophet peace and blessings be upon him and said: O Messenger of Allah, what is the best supplication? He said: 'Ask your Lord for safety and forgiveness in this world and the Hereafter!' Then he came on the second day and said: O Messenger of Allah, what is the best supplication? Then he answered like that. Then he came to him on the third day and he answered like that and said: 'If you are given safety in this world and safety in the Hereafter, then indeed you have succeeded.' Abu Isa said: This hadith is hasan gharib from this chain. Indeed, we know it from the hadith of Salamah bin Wardan.

Hadith Corroboration

Imam Ahmad : 1673, 1687

Imam Abu Dawud : 4412

Imam Ibnu Majah : 3838

PRAYERS READ ON THE NIGHT OF LAILATUL QADR

Hadith Imam Tirmidzi Number 3435

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ كَهْمَسِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَائِشَةَ
قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا قَالَ قُولِي اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ
تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Ja'far bin Sulaiman Adh Dhuba'i] from [Kahmas bin Al Hasan] from [Abdullah bin Buraidah] from [Aisyah] she said: O Messenger of Allah, if I know which night is Laylatul Qadr, then what should I say in it? He said: 'Say: ALLAAHUMMA INNAKA 'AFUWWUN KARIIMUN TUHIBBUL 'AFWA FA'FU 'ANNII (O Allah, indeed You are the Pardoner and Generous, You love to pardon, so pardon me).' Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 24215, 24320, 24322, 24330, 24559, 25018

Imam Ibnu Majah : 3840

REQUEST FOR SALVATION THAT GOD LOVES

Hadith Imam Tirmidzi Number 3436

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ الْعَبَّاسِ بْنِ
عَبْدِ الْمُطَّلِبِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا أَسْأَلُهُ اللَّهُ عَزَّ وَجَلَّ قَالَ سَلِ اللَّهَ الْعَافِيَةَ فَمَكَثْتُ أَيَّامًا ثُمَّ
جِئْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا أَسْأَلُهُ اللَّهُ فَقَالَ لِي يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنُ نَوْفَلٍ قَدْ سَمِعَ مِنَ الْعَبَّاسِ بْنِ عَبْدِ

Narrated to us [Ahmad bin Mani'], narrated to us ['Abidah bin Humaid] from [Yazid bin Abu Ziyad] from [Abdullah bin Al Harits] from [Al Abbas bin Abdul Muththalib] he said: I said: O Messenger of Allah, teach me something that I can ask from Allah the Mighty and Sublime! He said: 'Ask Allah for safety.' Then I stayed silent for a few days, then I came saying: O Messenger of Allah, teach me something that I can ask from Allah! Then he said to me: 'O Abbas, O uncle of the Messenger of Allah, ask Allah for safety in this world and in the Hereafter!'

GOD'S MOST LOVED REQUEST IS SALVATION

Hadith Imam Tirmidzi Number 3437

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوفِيُّ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَهُوَ الْمَلِيكِيُّ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْمَلِيكِيِّ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us [Ishaq bin Manshur Al Kufi] from [Isma'il] from [Abdurrahman bin Abu Bakr Al Mulaiki] from [Musa bin 'Uqbah] from [Nafi'] from [Ibnu Umar] he said: The Messenger of Allah peace and blessings be upon him said: 'There is no request that Allah loves more than being asked for safety.' Abu Isa said: This hadith is gharib, we do not know it except from the hadith of Abdurrahman bin Abu Bakr Al Mulaiki.

RASULULLAH SHALALLAHU ALAIHI WASALLAM ASKED ALLAH FOR GUIDANCE

Hadith Imam Tirmidzi Number 3438

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ حَدَّثَنَا زَنْفَلُ بْنُ عَبْدِ اللَّهِ أَبُو عَبْدِ اللَّهِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَنْفَلٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَيُقَالُ لَهُ زَنْفَلُ بْنُ عَبْدِ اللَّهِ الْعَرَفِيُّ وَكَانَ يَسْكُنُ عَرَفَاتٍ وَتَفَرَّدَ بِهَذَا الْحَدِيثِ وَلَا يُتَابَعُ عَلَيْهِ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibrahim bin Umr bin Abu Al Wazir], narrated to us [Zanfal bin Abdullah Abu Abdullah] from [Ibnu Abu Mulaikah] from [Aisyah] from [Abu Bakr Ash Shiddiq] that the Prophet peace and blessings be upon him, if he intended a matter, he would say: 'O Allah, choose for me!' Abu Isa said: This hadith is gharib, we do not know it except from the hadith of Zanfal, and he is weak according to the scholars of hadith, and he is called Zanfal bin Abdullah la 'Arafi. He lived in Arafah, and he

monopolized this hadith and he is not followed in that.

THE PRINCIPITY OF WUDHU AND ZIKIR IN THE ACCORD OF CHARITIES

Hadith Imam Tirmidzi Number 3439

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّارُ حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ سَلَامٍ حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Manshur], narrated to us [Habban bin Hilal], narrated to us [Aban namely Ibnu Yazid Al 'Aththar], narrated to us [Yahya] that [Zaid bin Sallam] narrated to him that [Abu Salam] narrated to him from [Abu Malik Al Asy'ari] he said: The Messenger of Allah peace and blessings be upon him said: 'Ablution is half of faith, Al Hamdulillah fills the scale, and Subhanallah wal hamdulillah fills between the heaven and the earth, prayer is light, charity is proof, patience is illumination, and the Quran is an argument that will be for you or against you. Every person goes forth, then he sells himself, so he either frees it or destroys it.' Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 957, 1019, 4470, 4728, 4877, 4957, 5162, 7732, 7875, 8776, 9491, 9710, 10092, 10184, 11896, 11916, 12076, 14135, 15816, 15855, 16033, 17396, 17571, 19786, 19791, 21155, 21828, 21828, 21834, 21834, 21995, 22020, 22058, 22078, 22133, 24650
Imam Bukhari : 132, 134, 171, 207, 1915, 6440
Imam Muslim : 328, 328, 329, 330, 540
Imam Abu Dawud : 54, 55, 56, 150, 523, 708, 3564
Imam Tirmidzi : 1, 3, 4, 54, 71, 221, 3439, 3439, 3440, 3441
Imam Nasa'i : 139, 158, 159, 160, 161, 2394, 2394, 2477
Imam Ibnu Majah : 48, 267, 268, 269, 270, 271, 272, 276, 276, 506, 507
Imam Darimi : 651, 651, 652, 683, 684

THE VALUE OF TASBIH AND TAHLIL IN THE SCALE OF CHARITIES

Hadith Imam Tirmidzi Number 3440

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُ وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا دُونَ اللَّهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Isma'il bin 'Ayyasy] from [Abdurrahman bin Ziyad bin An 'um] from [Abdullah bin Yazid] from [Abdullah bin 'Amr] he

said: The Messenger of Allah peace and blessings be upon him said: 'Tasbih is half of the scale, Al Hamdulillah fills the scale, and Laa ilaaha illallaah has no barrier from Allah until it reaches Him freely.' Abu Isa said: This hadith is gharib from this chain, and its chain is not strong.

Hadith Corroboration

Imam Ahmad : 12076, 15816, 17571, 21155, 21828, 21834, 21995, 22020, 22058, 22078

Imam Muslim : 328

Imam Abu Dawud : 708

Imam Tirmidzi : 3439, 3440, 3441

Imam Nasa'i : 2394

Imam Ibnu Majah : 276

Imam Darimi : 651, 652

THE VALUE OF WORSHIP IN THE SCALE OF CHARITY

Hadith Imam Tirmidzi Number 3441

حَدَّثَنَا هَنَّاؤُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ جُرَيْجٍ التَّهَدِيَّ عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ عَدَّ هُنَّ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَدَيَّ أَوْ فِي يَدِهِ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ وَالصَّوْمُ نِصْفُ الصَّبْرِ وَالطُّهُورُ نِصْفُ الْإِيمَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ
شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ

Narrated to us [Hannad], narrated to us [Abu Al Ahwash] from [Abu Ishaq] from [Jurai An Nahdi] from [someone from Bani Sulaim] he said: The Messenger of Allah peace and blessings be upon him counted it on my hand or his hand: 'Tasbih is half the scale, Al Hamdulillah fills it, takbir fills between heaven and earth, fasting is half of patience, and purification is half of faith.' Abu Isa said: This hadith is hasan and it was narrated by [Syu'bah] and [Sufyan Ats Tsauri] from [Abu Ishaq].

Hadith Corroboration

Imam Ahmad : 12076, 15816, 17571, 21155, 21828, 21834, 21995, 22020, 22058, 22078

Imam Muslim : 328

Imam Abu Dawud : 708

Imam Tirmidzi : 3439, 3440, 3441

Imam Nasa'i : 2394

Imam Ibnu Majah : 276

Imam Darimi : 651, 652

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM DURING WUKUF IN ARAFAH

Hadith Imam Tirmidzi Number 3442

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ وَكَانَ مِنْ بَنِي أَسَدٍ عَنْ الْأَعْرَبِيِّ
الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ أَكْثَرُ مَا دَعَا بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَشِيَّةَ عَرَفَةَ فِي الْمَوْقِفِ اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُحْيَايَ
وَمَمَاتِي وَإِلَيْكَ مَا بِي وَلَكَ رَبِّ تَرَانِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَاسَةِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ
بِالْقَوِيِّ

Narrated to us [Muhammad bin Hatim Al Muaddib], narrated to us [Ali bin Tsabit], narrated to me [Qais bin Ar Rabi'] and he is from Bani Asad, from [Al Agharr bin Ash Shabah] from [Khalifah bin Hushain] from [Ali bin Abu Thalib] he said: The most frequent supplication of the Messenger of Allah peace be upon him in the evening at Arafah at the standing place is: ALLAAHUMMA LAKAL HAMDU KALLADZII NAQUULU WA KHAIRAN MIMMAA NAQUULU, ALLAAHUMMA LAKA SHALAATII, WA NUSUKII, WA MAHYAAYA WA MAMAATII WA ILAIKA MA-AABII, WA LAKA RABBI TURAATSII. ALLAAHUMMA INNII A'UUDZU BIK MIN 'ADZAABIL QABRI, WA WASWASATISH SHADRI WA SYATAATIL AMRI. ALLAAHUMMA INNII A'UUDZU BIK MIN SYARRI MAA TAJIIU BIHIR RIIHU (O Allah, all praise is for You as we say, and better than what we say. O Allah, for You is my prayer, my sacrifice, my life and my death, to You is my return, and for You, O my Lord, is my inheritance. O Allah, I seek refuge in You from the punishment of the grave, and the whisperings of the chest, and the scattering of affairs. O Allah, I seek refuge in You from the evil that the wind brings).' Abu Isa said: This hadith is gharib from this chain, and its chain is not strong.

A PRAYER THAT COMBINES ALL THE PRAYERS OF THE PROPHET Hadith Imam Tirmidzi Number 3443

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنَا اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ سَابِطٍ عَنْ أَبِي أُمَامَةَ قَالَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا قُلْنَا يَا
رَسُولَ اللَّهِ دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا فَقَالَ أَلَا أَذَلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ تَقُولُ اللَّهُمَّ إِنَّا
نَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Hatim], narrated to us ['Ammar bin Muhammad] nephew of Sufyan Ats Tsauri, narrated to us [Al Laits bin Abu Sulaim] from [Abdullah bin Sabith] from [Abu Umamah] he said: The Messenger of Allah peace and blessings be upon him supplicated with many supplications, we did not memorize anything from them. We said: O Messenger of Allah, you supplicated with many supplications, we did not memorize any of them. Then he said: 'Shall I show you something that encompasses all of that? You say: ALLAAHUMMA INNAA NAS-ALUKA MIN KHAIRI MAA SA-ALAKA MINHU NABIYYUKA MUHAMMADIN WA NA'UUDZU BIK MIN SYARRI MAS TA'AADZA MINHU NABIYYUKA

MUHAMMADUN SHALLALLAHU 'ALAIHI WASALLAM WA ANTAL MUSTA'AANU WA 'ALAIKAL BALAAGH, WA LAA HAULA WA LAA QUWWATA ILLAA BILLAH (O Allah, we ask You for the good that Your Prophet Muhammad asked You for, and we seek refuge in You from the evil that Your Prophet Muhammad peace be upon him sought refuge from, You are the One from whom help is sought, and upon You is the conveyance, and there is no power nor strength except with Allah).' Abu Isa said: This hadith is hasan gharib.

PRAYER FOR steadfastness in religion

Hadith Imam Tirmidzi Number 3444

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ أَبِي كَعْبٍ صَاحِبِ الْحَرِيرِ حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ قَالَ قُلْتُ لِأُمِّ سَلَمَةَ يَا أُمُّ الْمُؤْمِنِينَ مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكَ قَالَتْ كَانَ أَكْثَرُ دُعَائِهِ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَكْثَرُ دُعَاءِكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ يَا أُمُّ سَلَمَةَ إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَزَاغَ فَتَلَا مُعَاذُ { رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا } وَفِي الْبَابِ عَنْ عَائِشَةَ وَالتَّوَائِسِ بْنِ سَمْعَانَ وَأَنَسٍ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَنُعَيْمِ بْنِ هَمَّارٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Abu Musa Al Anshari], narrated to us [Mu'adz bin Mu'adz] from [Abu Ka'b] the owner of silk, he narrated to me [Syahr bin Hausyab] he said: I said to [Ummu Salamah]: O Mother of the believers, what was the most frequent supplication of the Messenger of Allah peace and blessings be upon him when he was with you? She said: His most frequent supplication was: 'YAA MUQALLIBAL QULUUB, TSABBIT QALBII 'ALAA DIINIKA (O Turner of hearts, make my heart firm upon Your religion).' Ummu Salamah said: O Messenger of Allah, how often you supplicate: 'YAA MUQALLIBAL QULUUB, TSABBIT QALBII 'ALAA DIINIKA (O Turner of hearts, make my heart firm upon Your religion).' He said: 'O Ummu Salamah, indeed there is no human being except that his heart is between two fingers of Allah's fingers, whoever Allah wills, He makes steadfast and whoever Allah wills, He leads astray.' Then Mu'adz recited the verse: 'Our Lord, dont let our hearts deviate after You have guided us.' And in this chapter there are narrations from Aisyah and An Nawwas bin Sam'an and Anas, Jabir, Abdullah bin 'Amr and Nu'aim bin Hammam. Abu Isa said: This hadith is hasan.

Hadith Corroboration

Imam Ahmad : 9052, 9052, 11664, 11664, 13200, 13200, 23463, 23463, 24938, 24938, 25310, 25310, 25364, 25364, 25457, 25457

Imam Tirmidzi : 3511, 3511

PRAYER BEFORE BED

Hadith Imam Tirmidzi Number 3445

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ حَدَّثَنَا الْحَكَمُ بْنُ ظَهَيْرٍ حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ

أَبِيهِ قَالَ شَكََا خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَتَانُمُ اللَّيْلَ مِنَ الْأَرْقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلِ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرْضِينَ وَمَا أَقَلَّتْ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَالْحَكْمُ بْنُ ظُهَيْرٍ قَدْ تَرَكَ حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ وَيُرَوَّى هَذَا الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Hatim Al Muaddib], narrated to us [Al Hakam bin Zhuhair], narrated to us [Alqamah bin Martsad] from [Sulaiman bin Buraidah] from [his father] he said: Khalid bin Al Walid Al Makhzumi complained to the Prophet peace and blessings be upon him, he said: O Messenger of Allah, I did not sleep last night because I could not sleep. Then the Prophet peace and blessings be upon him said: 'When you go to your bed, say: ALLAAHUMMA RABBAS SAMAAWAATIS SAB'I WA MAA AZHALLAT, WA RABBAL ARDHIINA WA MAA AQALLAT, WA RABBASY SYAYAATHIINA WA MAA ADHALLAT, KUN LII JAARAN MIN SYARRI KHALQIKA KULLIHIM JAMII'AN AN YAFRUTHA 'ALAYYA AHADUN MINHUM AU AN YABGHIYA 'AZZA JAARUKA WA JALLA TSANAAUKA, WA LAA ILAAHA GHAIIRUKA. LAA ILAAHA ILLAA ANTA (O Allah, Lord of the seven heavens and what they shade, Lord of the earths and what they carry, Lord of the devils and what they mislead. Be a Protector for me from the evil of all Your creation altogether, so that none of them transgresses against me or oppresses me, Your protection is mighty, and exalted is Your praise. There is no god other than You, there is no god except You).' Abu Isa said: This hadith's chain is not strong. Some scholars of hadith abandoned his hadith. And this hadith is narrated from the Prophet peace be upon him as mursal from other than this chain.

Hadith Corroboration
Imam Ahmad : 8603, 17826, 17906, 17932

SHORT PRAYER WHEN FACING DIFFICULTIES

Hadith Imam Tirmidzi Number 3446

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُكْتَبُ حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ عَنِ الرَّحِيلِ بْنِ مُعَاوِيَةَ أَخِي زُهَيْرِ بْنِ مُعَاوِيَةَ عَنْ الرَّقَاشِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرِبَهُ أَمْرٌ قَالَ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

Narrated to us [Muhammad bin Hatim Al Muktib], narrated to us [Abu Badr Syuja' bin Al Walid] from [Ar Ruhail bin Mu'awiyah] brother of Zuhair bin Mu'awiyah, from [Ar Raqasyi] from [Anas bin Malik] he said: The Prophet peace and blessings be upon him, when distressed, would supplicate: 'YAA HAYYU, YAA QAYYUUM, BIRAHMATIKA ASTAGHIITSU.' (O Ever-Living, O Self-Sustaining, by Your mercy I seek help).

RECOMMENDATION TO PRAY WITH YA DZAL JALALI WAL IKRAM

Hadith Imam Tirmidzi Number 3447

وَبِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْظُوا بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هَذَا الْوَجْهِ

And with its chain (Namely: Narrated to us [Muhammad bin Hatim Al Muktib], narrated to us [Abu Badr Syuja' bin Al Walid] from [Ar Ruhail bin Mu'awiyah] brother of Zuhair bin Mu'awiyah, from [Ar Raqasyi] from [Anas bin Malik]), he said: The Messenger of Allah peace and blessings be upon him said: 'Persist in supplicating by saying: YAA DZAL JALAALI WAL IKRAAM.' (O Possessor of Majesty and Honor). Abu Isa said: This hadith is gharib. And this hadith has been narrated from Anas from other than this chain.

Hadith Corroboration
Imam Ahmad : 16935
Imam Tirmidzi : 3448
Imam Nasa'i : 1320, 1321

THE PRAYER OF YAA DZAL JALAALI WAL IKRAAM MUST ALWAYS BE READ

Hadith Imam Tirmidzi Number 3448

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْظُوا بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ بِمَحْفُوظٍ وَإِنَّمَا يُرَوَّى هَذَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ مُحَمَّدٍ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ وَمُؤَمَّلٌ غَلَطَ فِيهِ فَقَالَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ وَلَا يُتَابَعُ فِيهِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Muammal] from [Hammad bin Salamah] from [Humaid] from [Anas] that the Prophet peace and blessings be upon him said: 'Persist in supplicating by saying: YAA DZAL JALAALI WAL IKRAAM.' (O Possessor of Majesty and Honor). Abu Isa said: This hadith is gharib and not preserved. This hadith is narrated from [Hammad bin Salamah] from [Humaid] from [Al Hasan Al Bashri] from the Prophet peace be upon him, and this is more sahih. And Muammal erred in it, he said: from Humaid, from Anas. And he is not agreed upon in that.

Hadith Corroboration
Imam Ahmad : 16935

THE PRINCIPITY OF Dhikr BEFORE SLEEPING TO FULFILL A REQUEST

Hadith Imam Tirmidzi Number 3449

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَوَى إِلَى فِرَاشِهِ ظَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ التَّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوِيَ هَذَا أَيْضًا عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي ظَبْيَةَ عَنْ عَمْرِو بْنِ عَبْسَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Isma'il bin 'Ayyasy] from [Abdullah bin Abdurrahman bin Abu Husain] from [Syahr bin Hausyam] from [Abu Umamah Al Bahili] he said: I heard the Messenger of Allah peace and blessings be upon him say: 'Whoever goes to his bed while mentioning Allah's name until he becomes drowsy, then he does not turn over at any time during the night to ask Allah for something of the good of this world and the Hereafter except that Allah grants it.' Abu Isa said: This hadith is hasan gharib. And it has also been narrated from [Syahr bin Hausyab] from [Abu Zhabyah] from ['Amr bin 'Absah] from the Prophet peace be upon him.

PERFECT PLEASURE IS HEAVEN AND SALVATION FROM HELL Hadith Imam Tirmidzi Number 3450

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي الْوَرْدِ عَنْ اللَّجْلَاجِ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ قَالَ فَإِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفُورَ مِنَ النَّارِ وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ قَدْ اسْتَجِيبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ فَقَالَ سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ بِهِذَا الْإِسْنَادِ نَحْوُهُ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Al Jurairi] from [Abu Al Ward] from [Al Lajlaj] from [Mu'adz bin Jabal] he said: The Prophet peace and blessings be upon him heard a person supplicating by saying: ALLAAHUMMA INNII AS-ALUKA TAMAAMAN NI'MATI (O Allah, I ask You for the completion of blessing). He asked: 'What is the completion of blessing?' The person said: A supplication I made, and I seek good through it. He said: 'Indeed, among the completion of blessing is entering Paradise and salvation from the Fire.' And he heard a person saying: YAA DZAL JALAALI WAL IKRAAM, then he said: 'Your supplication has been answered, so ask!' And the Prophet peace and blessings be upon him heard a person saying: ALLAAHUMMA INNII AS-ALUKASH SHABRA. Then he said: 'You have asked Allah for affliction, so ask for safety!' Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Al Jurairi] with this chain like that, this hadith is hasan.

PRAYER FOR PROTECTION AGAINST EVIL

Hadith Imam Tirmidzi Number 3451

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُلْقِنُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin 'Ayyasy] from [Muhammad bin Ishaq] from ['Amr bin Syu'aib] from [his father] from [his grandfather] that the Messenger of Allah peace and blessings be upon him said: 'If one of you wakes up from sleep, let him say: A'UUDZU BIKALIMAATILLAAHIT TAAMMAATI MIN GHADHABIHI WA SYARRI 'IBAADIHI WA MIN HAMAZAATISY SYAYAATHIINA WA AN YAHDHURUUN (I seek refuge in the perfect words of Allah from His anger and from the evil of His servants and from the insinuations of the devils and from their presence with me).' Abdullah bin Umar taught it to his children who had reached puberty, and those who had not reached puberty among them. He wrote it on a card and hung it around their necks. Abu Isa said: This hadith is hasan gharib.

Hadith Corroboration

Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047

Imam Muslim : 4881, 4882, 4883

Imam Abu Dawud : 3395, 3399, 3400

Imam Tirmidzi : 1986, 3359, 3451, 3529

Imam Ibnu Majah : 3509, 3516, 3537

Imam Malik : 1496, 1498

Imam Darimi : 2564

MORNING AND EVENING PRAYERS

Hadith Imam Tirmidzi Number 3452

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي رَاشِدٍ الْخُبْرَانِيِّ قَالَ أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقُلْتُ لَهُ حَدَّثَنَا مِمَّا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْقَى إِلَيَّ صَحِيفَةً فَقَالَ هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَتَنَظَرْتُ فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ فَقَالَ يَا أَبَا بَكْرٍ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Isma'il bin 'Ayyasy] from [Muhammad bin Ziyad] from [Abu Rasyid Al Hubrani] he said: I came to [Abdullah bin 'Amr bin Al 'Ash] then I said to him: Narrate to me from what you heard from the Messenger of Allah peace and blessings be upon him! Then he threw a sheet and said: This is what the Messenger of Allah peace and blessings be upon him wrote for me. Abu Rasyid Al Hubrani said: Then I looked at it, and it contained that Abu Bakr Ash Shiddiq may Allah be pleased with him said: O Messenger of Allah, teach me what to say in the morning and in the evening! Then he said: 'O Abu Bakr, say: ALLAAHUMMA FAATHIRAS SAMAAWAATI WAL ARDHI, 'AALIMAL GHAIBI WASY SYAHAADAH, LAA ILAAHA ILLAA ANTA, RABBA KULLI SYAI-IN WA MALIIKAH, A'UUDZU BIK MIN SYARRI NAFSII, WA MIN SYARRISY SYAITHAANI WA SYIRKIHU WA AN AQTARIFA 'ALAA NAFSII SUUAN AU AJURRAHU ILAA MUSLIM (O Allah, Knower of the unseen and the witnessed, Creator of the heavens and the earth, Lord of everything and its Owner, I testify that there is no god worthy of worship but you, I seek refuge in You from the evil of my soul, and from the evil of Satan and his association, and from committing evil upon myself or bringing it to a Muslim).' Abu Isa said: This hadith is hasan gharib from this chain.

Hadith Corroboration

Imam Ahmad : 49, 60, 77, 3721, 6555, 7620

Imam Abu Dawud : 4405, 4420

Imam Darimi : 2573

GOD IS JEALOUS AND LOVES TO BE PRAISED

Hadith Imam Tirmidzi Number 3453

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ سَمِعْتُ أَبَا وَائِلٍ قَالَ سَمِعْتُ
عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ قُلْتُ لَهُ أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ وَرَفَعَهُ أَنَّهُ قَالَ لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ
وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ قَالَ أَبُو
عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from ['Amr bin Murrah] he said: I heard [Abu Wail] say: I heard [Abdullah bin Mas'ud] say: I said to him: Did you hear it from Abdullah? He said: Yes. And he raised it to the Prophet, he said: There is none more jealous than Allah, therefore Allah has forbidden the open and hidden indecencies. And there is none who loves praise more than Allah, therefore Allah praises Himself. Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 3434, 3839, 3938, 6912, 7653, 8163, 8667, 9267, 10317, 10508, 10528, 17464, 25706, 25730, 25732, 25734

Imam Bukhari : 4268, 4271, 4819, 4821, 4822, 6340, 6854, 6866

Imam Muslim : 2754, 2755, 4955, 4956, 4957, 4958, 4959, 4960, 4961, 4962

Imam Tirmidzi : 1088, 3453

Imam Nasa'i : 1457

Imam Malik : 398

Imam Darimi : 2280

PRAYER FOR FORGIVENESS

Hadith Imam Tirmidzi Number 3454

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثٌ لَيْثٌ بِنِ سَعْدٍ وَأَبُو الْخَيْرِ اسْمُهُ مَرْثَدُ بْنُ عَبْدِ اللَّهِ الْيَزَنِيُّ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yazid bin Abu Habib] from [Abu Al Khair] from [Abdullah bin 'Amr] from [Abu Bakr Ash Shiddiq] that he said: O Messenger of Allah, teach me a supplication that I can make in my prayer. He said: 'Say: ALLAAHUMMA INNII ZHALAMTU NAFSII ZHULMAN KATSIIRAN WA LA YAGHFIRUDZ DZUBUUBA ILLA ANTA FAGHFIR LII MAGHFIRATAN MIN 'INDIKA, WARHAMNII INNAKA ANTAL GHAFUURUR RAHIIM (O Allah, I have wronged myself greatly and none forgives sins except You, so forgive me my sins with forgiveness from You, and have mercy on me, indeed You are the Forgiving, the Merciful).' Abu Isa said: This hadith is hasan sahih gharib hadith, that hadith is the hadith of Laits bin Sa'd. Abu Al Khair's name is Martsad bin Abdullah Al Yazani.

Hadith Corroboration

Imam Ahmad : 8, 28

Imam Bukhari : 790, 5851, 6839

Imam Muslim : 4876

Imam Nasa'i : 1285

Imam Ibnu Majah : 3825

RASULULLAH SHALALLAHU ALAIHI WASALLAM WAS CREATED FROM THE BEST TRIBES

Hadith Imam Tirmidzi Number 3455

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَأَنَّهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ أَنَا فَقَالُوا أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَسَبًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad], narrated to us [Sufyan] from [Yazid bin Abu Ziyad] from [Abdullah bin Al Harits] from [Al Muththalib bin Abu Wada'ah] he said: Al Abbas came to the Messenger of Allah peace and blessings be upon

him as if he had heard something. Then the Prophet peace be upon him stood on the pulpit and said: Who am I? They said: You are the Messenger of Allah. May peace be upon you. He said: 'I am Muhammad bin Abdullah bin Abdul Muththalib, indeed Allah created creatures, and placed me among the best of their groups, then Allah made that group into two, and placed me among the best of their groups, then Allah made them into tribes and placed me among the best of their tribes, then made them into houses and placed me among the best of their houses, and the best of them in lineage.' Abu Isa said: This hadith is hasan.

Hadith Corroboration
Imam Tirmidzi : 3540, 3541

THE PRIVACY OF TAHMID, TAHLIL AND TAKBIR

Hadith Imam Tirmidzi Number 3456

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْأَعْمَشِ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَجَرَةٍ يَابِسَةٍ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ فَقَالَ إِنَّ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَتُسَاقِطَ مِنْ ذُنُوبِ الْعَبْدِ كَمَا تَسَاقِطُ وَرَقُ هَذِهِ الشَّجَرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ لِلأَعْمَشِ سَمَاعًا مِنْ أَنَسٍ إِلَّا أَنَّهُ قَدْ رَأَاهُ وَنَظَرَ إِلَيْهِ

Narrated to us [Muhammad bin Humaid Ar Razi], narrated to us [Al Fadhl bin Musa] from [Al A'masy] from [Anas] that the Messenger of Allah peace and blessings be upon him passed by a tree whose leaves were dry, then he struck it with his staff so its leaves scattered, and he said: Indeed, the recitation of 'INNAL HAMDA LILLAAHI WA LA ILAAHA ILLALLAHU WALLAAHU AKBAR (All praise is for Allah, and there is no god but Allah, Allah is the Greatest)', that recitation drops the sins of a servant just as the leaves of this tree fall.' Abu Isa said: This hadith is gharib, and we do not know that Al A'masy heard it from Anas except that he saw it.

Hadith Corroboration
Imam Ahmad : 12076, 21155
Imam Abu Dawud : 708
Imam Ibnu Majah : 3803

THE PRINCIPITY OF TAHLIL AFTER MAGHRIB PRAYER

Hadith Imam Tirmidzi Number 3457

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ الْجَلَّاحِ أَبِي كَثِيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنْ عُمَارَةَ بْنِ شَيْبٍ السَّبَّائِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيَّرُ وَيُمَيَّتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللَّهُ مَسْلَحَةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ مُؤَبِّقَاتٍ وَكَانَتْ لَهُ بِعَدْلِ عَشْرِ رِقَابٍ

مُؤْمِنَاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ وَلَا نَعْرِفُ لِعُمَارَةَ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Al Julah Abu Katsir] from [Abu Abdurrahman Al Hubuli] from ['Umarah bin Syabib As Sabai], he said: The Messenger of Allah, peace and blessings be upon him, said: "Whoever says: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAH, LAHUL MULKU WA LAHUL HAMDU YUHYII WA YUMIITU WA HUWA 'ALAA KULLI SYAI-IN QADIIR (There is no god worthy of worship except Allah alone, no partner for Him, His is the kingdom and His is all praise, He gives life and causes death, and He is over all things omnipotent) ten times after Maghrib, then Allah sends guardians who will protect him from Satan until morning, and Allah records for him with that statement ten good deeds that necessitate entry into Paradise and erase from him ten bad deeds, and it is equivalent to freeing ten believing slaves." Abu Isa said: this hadith is hasan gharib, we know it only from the hadith of Laits bin Sa'd. and we do not know 'Umarah hearing from the Prophet, peace and blessings be upon him.

Hadith Corroboration

Imam Ahmad : 8362, 8362, 8362, 22416, 22416, 22416, 22418, 22418, 22444, 22444, 22465, 22465, 22465, 22480, 22480

Imam Muslim : 4859, 4859

Imam Abu Dawud : 4415

Imam Tirmidzi : 3457, 3457, 3457, 3476, 3476

Imam Ibnu Majah : 3857

THE IMPORTANCE OF WIPENING SHOES AND SEEKING KNOWLEDGE Hadith Imam Tirmidzi Number 3458

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي الْجُودِ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ مَا جَاءَ بِكَ يَا زُرُّ فَقُلْتُ ابْتِغَاءَ الْعِلْمِ فَقَالَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقُلْتُ إِنَّهُ حَكٌّ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ وَكُنْتُ أَمْرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُنِي ذَلِكَ شَيْئًا قَالَ نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلِيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَقُلْتُ هَلْ سَمِعْتَهُ يَذْكُرُنِي الْهَوَى شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ يَا مُحَمَّدُ فَأَجَابَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ صَوْتِهِ هَاؤُمْ فَقُلْنَا لَهُ وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ نُهِيتَ عَنْ هَذَا فَقَالَ وَاللَّهِ لَا أَغْضُضُ قَالَ الْأَعْرَابِيُّ الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقُ بِهِمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قَبْلِ الْمَغْرِبِ مَسِيرُهُ سَبْعِينَ عَامًا عَرَضُهُ أَوْ يَسِيرُ الرَّائِبُ فِي عَرَضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا قَالَ سُفْيَانُ قَبْلَ الشَّامِ خَلَقَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مَفْتُوحًا يَعْنِي

لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from ['Ashim bin Abu An Najud] from [Zirr bin Hubaisy], he said: I came to [Shafwan bin 'Assal Al Muradi] asking him about wiping over the leather shoes. Then he said: what brought you O Zirr? I said: the desire for knowledge. Then he said: indeed the angels place their wings for the seeker of knowledge out of pleasure with the knowledge he seeks. Then I said: indeed something has occurred in my heart regarding wiping over the shoes after defecation and urination, while you are a companion of the Prophet, peace and blessings be upon him, so I came to ask you, have you heard him mention anything about that? He said: yes. He ordered us when traveling not to remove our shoes for three days and three nights except due to janabah, but due to defecation and urination and sleep. I said: have you heard him mention anything about love? He said: yes. We were with the Prophet, peace and blessings be upon him, on a journey, while we were beside him suddenly there was a bedouin calling with a loud voice: O Muhammad! Then the Messenger of Allah, peace and blessings be upon him, answered him like his voice: "What is it?" then we said to him: woe to you, lower your voice! Indeed you are beside the Prophet, peace and blessings be upon him, and you have been forbidden from doing this. The bedouin said: What about someone who loves a people but has not met them. The Prophet, peace and blessings be upon him, said: "A person will be with whom he loves on the Day of Resurrection." He continued narrating to us until he mentioned a gate on the west side whose width is a journey of seventy years, Or if traversed by a rider it would take forty or seventy years. Sufyan said: that gate is towards Sham, Allah created it on the day He created the heavens and the earth, the gate is open for repentance and will not be closed until the sun rises from the west. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 3534, 11575, 11632, 12164, 12574, 12595, 12619, 12681, 12690, 12747, 12838, 12892, 12908, 12909, 13326, 14077, 14704, 17396, 17405, 18676, 18705, 18712, 18734, 18802, 18803, 20415, 20490

Imam Bukhari : 3412, 5701, 5702, 5703, 5704, 5705, 6620

Imam Muslim : 4775, 4776, 4777, 4778, 4779

Imam Abu Dawud : 4459, 4460, 4461, 4462

Imam Tirmidzi : 2307, 2308, 2309, 3458, 3459

Imam Nasa'i : 4902

Imam Darimi : 318, 2668

THE RULING ON WIPENING SHOES AND THE DOOR OF REPENTANCE

Hadith Imam Tirmidzi Number 3459

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّبِّي حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ فَقَالَ مَا جَاءَ بِكَ قُلْتُ ابْتِغَاءَ الْعِلْمِ قَالَ بَلَّغْنِي أَنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَفْعَلُ قَالَ قُلْتُ لَهُ إِنَّهُ حَاكٍ أَوْ حَاكٍ فِي نَفْسِي شَيْءٌ مِنَ الْمَسْجِ عَلَى الْحَقِّينَ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ شَيْئًا قَالَ نَعَمْ كُنَّا إِذَا كُنَّا فِي سَفَرٍ أَوْ مُسَافِرِينَ أَمَرْنَا أَنْ لَا نَخْلَعَ خِفَافَنَا ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ قَالَ فَقُلْتُ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْهَوَى

شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كَانَ فِي آخِرِ الْقَوْمِ بِصَوْتِ
 جَهْوَرِيٍّ أَعْرَافِيٍّ جَلْفٍ فَقَالَ يَا مُحَمَّدُ يَا مُحَمَّدُ فَقَالَ لَهُ الْقَوْمُ مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هَذَا فَأَجَابَهُ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ صَوْتِهِ هَاؤُمْ فَقَالَ الرَّجُلُ يُحِبُّ الْقَوْمُ وَلَمَّا يَلْحَقُ بِهِمْ قَالَ فَقَالَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ قَالَ زِرُّ فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ
 بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَا لَمْ تَطْلُعِ الشَّمْسُ مِنْ قَبْلِهِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ {يَوْمَ
 يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا} الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin 'Abdah Adh Dhabbi], narrated to us [Hammad bin Zaid] from ['Ashim] from [Zirr bin Hubaisy], he said: I came to [Shafwan bin 'Assal Al Muradi] then he said: what has brought you? I said: the desire to obtain knowledge. He said: it has reached me that the angels place their wings for the seeker of knowledge out of pleasure with what he does. Zirr bin Hubaisy said: I said to him: indeed something has occurred in my heart regarding the issue of wiping over the leather socks, do you remember anything from the Prophet, peace and blessings be upon him, about that? He said: yes, formerly when we were on a journey we were ordered not to remove our leather shoes except due to janabah, but due to defecation and urination and sleep. Zirr said: I said: do you remember anything from the Prophet, peace and blessings be upon him, about desire? He said: yes, we were with the Prophet, peace and blessings be upon him, on some of his journeys, then there was a man at the rear calling him with a loud voice. He said: O Muhammad, O Muhammad. Then the people said: be quiet. Indeed you have been forbidden from this. Then the Messenger of Allah, peace and blessings be upon him, answered like his voice: "What?" then that person said: someone loves a people, and has not met them. The Prophet, peace and blessings be upon him, said: "A person will be with whom he loves." Zirr said: he continued narrating until he told me that Allah 'azza wajalla created in the west a gate whose width is a journey of seventy years for repentance, and it will not be closed as long as the sun has not risen from the west, that is as Allah 'azza wajalla's statement: "On the day that a sign from your Lord comes, faith will not benefit a soul." (QS. Al-An'am 158), Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 3534, 11575, 11632, 12164, 12574, 12595, 12619, 12681, 12690, 12747, 12838, 12892, 12908, 12909, 13326, 14077, 14704, 17396, 17405, 18676, 18705, 18712, 18734, 18802, 18803, 20415, 20490
 Imam Bukhari : 3412, 5701, 5702, 5703, 5704, 5705, 6620
 Imam Muslim : 4775, 4776, 4777, 4778, 4779
 Imam Abu Dawud : 4459, 4460, 4461, 4462
 Imam Tirmidzi : 2307, 2308, 2309, 3458, 3459
 Imam Nasa'i : 4902
 Imam Darimi : 318, 2668

REPENTANCE DURING LIFE HAS NOT REACHED THE THROAT

Hadith Imam Tirmidzi Number 3460

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمَصِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ عَنْ ثَوْبَانَ عَنْ أَبِيهِ

عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرِغْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ

Narrated to us [Ibrahim bin Ya'qub], narrated to us [Ali bin 'Ayyasy Al Himshi], narrated to us [Abdurrahman bin Tsabit bin Tsauban] from [his father] from [Makhul] from [Jubair bin Nufair] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "Indeed Allah accepts the repentance of a servant as long as his soul has not reached his throat." Abu Isa said: this hadith is hasan gharib. Narrated to us [Muhammad bin Basysyar], narrated to us [Abu 'Amir Al 'Aqadi] from [Abdurrahman] with this chain like that with its meaning.

Hadith Corroboration
Imam Ahmad : 5885, 6120, 14952
Imam Ibnu Majah : 4243

GOD IS MORE PLEASED WITH REPENTANCE THAN LOST THINGS **Hadith Imam Tirmidzi Number 3461**

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّهِ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي الزِّنَادِ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ مَكْحُولٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Qutaibah], narrated to us [Al Mughirah bin Abdurrahman] from [Abu Az Zinad] from [Al A'raj] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Allah is more pleased with the repentance of one of you than the pleasure of one of you finding his lost item." In the chapter there is narration from Ibnu Mas'ud and An Nu'man bin Basyir and Anas. Abu Isa said: this hadith is hasan sahih gharib from this path from the hadith of Abu Az Zinad. And this hadith has been narrated from [Makhul] with his chain from [Abu Dzarr] from the Prophet, peace and blessings be upon him, like this.

Hadith Corroboration
Imam Ahmad : 3447, 3449, 7845, 10093, 11364, 17696
Imam Bukhari : 5833, 5834
Imam Muslim : 4927, 4928, 4929, 4930, 4931, 4932, 4933
Imam Tirmidzi : 2422, 3461
Imam Ibnu Majah : 4237, 4239

GOD WILL CREATE SINNING CREATURES TO FORGIVE THEM **Hadith Imam Tirmidzi Number 3462**

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَاصٍّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي صِرْمَةَ عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ قَدْ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ وَيَغْفِرُ لَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوِيَ هَذَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيُّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّجَالِ عَنْ عُمَرَ مَوْلَى غُفْرَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Muhammad bin Qais] the storyteller of Umar bin Abdul Aziz, from [Abu Sharmah] from [Abu Ayyub] that when death approached him he said: I have written something for you that I heard from the Messenger of Allah, peace and blessings be upon him, I heard the Messenger of Allah, peace and blessings be upon him, say: "If you did not sin, Allah would create creatures who would sin and He would forgive them." Abu Isa said: this hadith is hasan gharib. And this hadith has been narrated from Muhammad bin Ka'b Al Qurazhi from Abu Ayyub from the Prophet, peace and blessings be upon him, like that. Narrated to us like that [Qutaibah], narrated to us [Abdurrahman bin Abu Ar Rijal] from [Umar] former slave of Ghufrah from [Muhammad bin Ka'b Al Qurazhi] from [Abu Ayyub] from the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Ahmad : 7736, 22415
Imam Muslim : 4934, 4935, 4936
Imam Tirmidzi : 3462

GOD'S PROMISE FOR SERVANTS WHO PRAY AND REPENT

Hadith Imam Tirmidzi Number 3463

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا كَثِيرُ بْنُ فَايِدٍ حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ قَالَ سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ يَقُولُ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تَشْرِكُ بِي شَيْئًا لَا تَيْتَكَ بِقُرَابِهَا مَغْفِرَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to me [Abdullah bin Ishaq Al Hauhari Al Bashri], narrated to me [Abu 'Ashim], narrated to us [Katsir bin Faid], narrated to us [Sa'id bin 'Ubaid], he said: I heard [Bakr bin Abdullah Al Muzani], he said: narrated to us [Anas bin Malik], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Allah, Blessed and Exalted said: 'O son of Adam, as long as you supplicate to Me and hope in Me, I will forgive the sins on you and I do not care, O son of Adam, if your sins reach the height of the sky then you ask

forgiveness from Me I will forgive you, and I do not care. O son of Adam, if you come to Me with errors filling the earth then you meet Me not associating anything with Me I will come to you with forgiveness filling the earth." Abu Isa said: the hadith is hasan gharib, we know it only from this path.

Hadith Corroboration
Imam Ahmad : 20499, 20529
Imam Darimi : 2669

GOD'S GRACE IS SHARED FOR ALL CREATURES

Hadith Imam Tirmidzi Number 3464

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاكُمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعٌ وَتِسْعُونَ رَحْمَةً وَفِي الْبَابِ عَنْ سَلْمَانَ وَجُنْدَبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Al 'Ala' bin Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "Allah has created one hundred mercies then Allah distributed among His creatures, with one mercy they show love among themselves, and ninety-nine mercies are with Allah." In the chapter there is narration from Salman and Jundab bin Abdullah bin Sufyan Al Bajali. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 9236, 10256, 10390, 11104, 18046, 22605
Imam Bukhari : 5541, 5988
Imam Muslim : 4942, 4943, 4944, 4945, 4946
Imam Tirmidzi : 3464
Imam Ibnu Majah : 4283, 4284
Imam Darimi : 2666

WHEN KNOWING GOD'S PUNISHMENT, NO ONE EXPECTS HEAVEN; WHEN YOU KNOW GOD'S GRACE, NO ONE WILL GET UP

Hadith Imam Tirmidzi Number 3465

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي الْجَنَّةِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَظَ مِنَ الْجَنَّةِ أَحَدٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Al 'Ala bin

Abdurrahman] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: "If a believer knew the punishment with Allah, no one would hope for Paradise. And if a disbeliever knew the mercy with Allah, no one would despair of Paradise." Abu Isa said: this hadith is hasan. We know it only from the hadith of Al 'Ala from Abu Hurairah.

Hadith Corroboration
Imam Ahmad : 8063, 8799, 9890
Imam Muslim : 4948

GOD'S MERCY DEFEATS HIS WRATH

Hadith Imam Tirmidzi Number 3466

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ اللَّهَ حِينَ خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu 'Ajlan] from [his father] from [Abu Hurairah] from the Messenger of Allah, peace and blessings be upon him, he said: "Indeed Allah when creating creation obligated upon Himself with His hand: 'Indeed My mercy overcomes My wrath.'" Abu Isa said: this hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ahmad : 6998, 7187, 7215, 7779, 8346, 8508, 8601, 8794, 9225, 9633
Imam Bukhari : 2955, 6855, 6863, 6872, 6899, 6998, 6999
Imam Muslim : 4939, 4940, 4941
Imam Tirmidzi : 3466
Imam Ibnu Majah : 185, 4285

PRAYER IN THE NOBLE NAME OF GOD

Hadith Imam Tirmidzi Number 3467

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي الثَّلَاجِ رَجُلٌ مِنْ أَهْلِ بَغْدَادَ أَبُو عَبْدِ اللَّهِ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنَا
يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا سَعِيدُ بْنُ زُرَيْجٍ عَنْ عَاصِمِ الْأَحْوَلِ وَثَابِتٍ عَنْ أَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَوَاتِ
وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرُونَ بِمَ دَعَا اللَّهُ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ
الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ
غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ

Narrated to us [Muhammad bin Abdullah bin Abu Ats Tsalj] who is a resident of Baghdad kunyah Abu Abdullah, companion of Ahmad bin Hanbal, narrated to us [Yunus bin

Muhammad], Narrated to us [Sa'id bin Zarbi] from [Ashim Al Ahwas] and [Tsabit] from [Anas], he said: The Prophet, peace and blessings be upon him, entered the mosque and there was a man who had prayed and supplicated saying: ALLAAHUMMA LAA ILAAHA ILLAA ANTA AL MANNAAN, BADI'US SAMAAWAATI WAL ARDHI DZAL JALAALI WAL IKRAAM (O Allah, there is no god worthy of worship except You, the Bestower, Originator of the heavens and the earth, Possessor of majesty and honor). Then the Prophet, peace and blessings be upon him, said: "Do you know with what that person supplicated to Allah? He supplicated to Allah with His greatest name, which when He is called by it He answers. And when asked He gives." Abu Isa said: this hadith is gharib from this path. And it has been narrated from other than this path.

Hadith Corroboration
Imam Ahmad : 11760

Woe to the person who does not pray when my name is mentioned Hadith Imam Tirmidzi Number 3468

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا رُبَيْعُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عَنْدهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ قَالَ عَبْدُ الرَّحْمَنِ وَأُظْنُهُ قَالَ أَوْ أَحَدُهُمَا وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرُبَيْعُ بْنُ إِبْرَاهِيمَ هُوَ أَخُو إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَهُوَ ثِقَةٌ وَهُوَ ابْنُ عُلَيَّةَ وَيُرَوَّى عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ إِذَا صَلَّى الرَّجُلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً فِي الْمَجْلِسِ أَجْزَأَ عَنْهُ مَا كَانَ فِي ذَلِكَ الْمَجْلِسِ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Rib'i bin Ibrahim] from [Abdurrahman bin Ishaq] from [Sa'id bin Abu Sa'id Al Maburi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Woe to a person, I am mentioned before him and he does not send blessings upon me. and woe to a person, Ramadan comes to him then passes before he obtains forgiveness, and woe to a person whose parents reach old age but his parents do not enter him into Paradise (due to his devotion)." Abdurrahman said: and I think he said: or one of them. And in the chapter there is narration from Jabir and Anas. Abu Isa said: this hadith is gharib from this path. Rib'i bin Ibrahim is the brother of Isma'il bin Ibrahim, he is thiqah, and he is Ibnu 'Ulayyah. And it has been narrated from some scholars, he said: "When a person sends blessings upon the Prophet, peace and blessings be upon him, once then that suffices for what is in the gathering."

Hadith Corroboration
Imam Ahmad : 7139
Imam Tirmidzi : 3469

BAKHIL IS A PERSON WHO DOESN'T PRAY WHEN MY NAME IS CALLED

Hadith Imam Tirmidzi Number 3469

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَزِيَادُ بْنُ أَيُّوبَ قَالَا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Yahya bin Musa] and [Ziyad bin Ayyub], they said: narrated to us [Abu 'Amir Al 'Aqadi] from [Sulaiman bin Bilal] from ['Umarah bin Ghaziyyah] from [Abdullah bin Ali bin Husain bin Ali bin Abu Thalib] from [his father] from [Husain bin Ali bin Abu Thalib] from [Ali bin Abu Thalib], he said: The Messenger of Allah, peace and blessings be upon him, said: "The stingy person is the one when I am mentioned before him he does not send blessings upon me." Abu Isa said: this hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ahmad : 1645, 7139

THE PROPHET'S PRAYER TO GUARD THE HEART FROM SIN

Hadith Imam Tirmidzi Number 3470

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ حَدَّثَنَا أَبِي عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ بَابُ

Narrated to us [Ahmad bin Ibrahim Ad Dauiraqi], narrated to us [Umar bin Hafsh bin Ghiyats], narrated to us [my father] from [Al Hasan bin Ubaidullah] from ['Atho` bin As Saib] from [Abdullah bin Abu Aufa], he said: The Messenger of Allah, peace and blessings be upon him, supplicated: "ALLAAHUMMA BARRID QALBII BITS TSALJI WAL MAAIL BAARIDI, ALLAAHUMMA NAQQI QALBII MINAL KHATHAAYAA KAMAA NAQQAITATS TSAUBAL ABYADHA MINAD DANAS!" (O Allah, cool my heart with snow and cold water, O Allah, cleanse my heart from sins as You cleanse a white garment from dirt!) Abu Isa said: this hadith is hasan sahih gharib.

Hadith Corroboration
Imam Ahmad : 18590
Imam Nasa'i : 332, 400

THE PRINCIPITY OF PRAYER AND ITS BENEFITS FOR HUMANITY

Hadith Imam Tirmidzi Number 3471

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ الْمُلَيْكِيِّ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَغْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ وَهُوَ الْمُلَيْكِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ وَقَدْ رَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ الْعَافِيَةِ حَدَّثَنَا بِذَلِكَ الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ الْكُوفِيُّ عَنْ إِسْرَائِيلَ بِهِذَا

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Yazid bin Harun] from [Abdurrahman bin Abu Bakr Al Qurasyi Al Mulaiki] from [Musa bin 'Uqbah] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: "Whoever among you has the door of supplication opened for him then the doors of mercy are opened for him. And nothing is more beloved to Allah when He is asked than well-being." And the Messenger of Allah, peace and blessings be upon him, said: "Indeed supplication benefits what has occurred and what has not occurred, so supplicate O servants of Allah!" Abu Isa said: this hadith is gharib, we know it only from the hadith of Abdurrahman bin Abu Bakr Al Qurasyi Al Makki Al Mulaiki, he is weak in hadith. He was weakened by some scholars due to his memory. [Israil] narrated this hadith from [Abdurrahman bin Abu Bakr] from [Musa bin 'Uqbah] from [Nafi'] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, he said: "Nothing is more beloved to Allah when He is asked than well-being." Narrated to us with a hadith like that [Al Qasim bin Dinar Al Kufi], narrated to us [Ishaq bin Manshur Al Kufi] from [Israil] with this hadith.

THE PRINCIPITY OF NIGHT PRAYER AS A DELIVERY OF PIOUS PEOPLE

Hadith Imam Tirmidzi Number 3472

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا بَكْرُ بْنُ حُنَيْسٍ عَنْ مُحَمَّدٍ الْقُرَشِيِّ عَنْ رِبْعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ بِلَالٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاةٌ عَنِ الْإِثْمِ وَتَكْفِيرٌ لِلْسَّيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنْ الْجَسَدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ بِلَالٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ مِنْ قَبْلِ إِسْنَادِهِ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ مُحَمَّدُ الْقُرَشِيُّ هُوَ مُحَمَّدُ بْنُ سَعِيدٍ الشَّامِيُّ وَهُوَ ابْنُ أَبِي قَيْسٍ وَهُوَ مُحَمَّدُ بْنُ حَسَّانٍ وَقَدْ تَرَكَ حَدِيثَهُ وَقَدْ رَوَى هَذَا الْحَدِيثَ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رِبْعَةَ بْنِ يَزِيدَ عَنْ أَبِي

إِدْرِيسَ الْخَوْلَانِيَّ عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاةٌ لِلْإِثْمِ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِدْرِيسَ عَنْ بِلَالٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu An Nadhr], narrated to us [Bakr bin Khunais] from [Muhammad Al Qurasyi] from [Rabi'ah bin Yazid] from [Abu Idris Al Khaulani] from [Bilal] that the Messenger of Allah, peace and blessings be upon him, said: "You should perform night prayer, because night prayer is the practice of the righteous before you, and indeed night prayer brings closeness to Allah, and prevents sin, erases mistakes, and repels illness from the body." Abu Isa said: this hadith is gharib, we know it from the hadith of Bilal only from this path. And it is not sahih in its chain. He said: I heard Muhammad bin Isma'il say: Muhammad Al Qurasyi is Muhammad bin Sa'id Asy Syami, and he is Ibnu Abi Qais, and he is Muhammad bin Hassan. And his hadith is abandoned. This hadith has been narrated by [Mu'awiyah bin Shalih] from [Rabi'ah bin Yazid] from [Abu Idris Al Khaulani] from [Abu Umamah] from the Messenger of Allah, peace and blessings be upon him, that he said: "You should perform night prayer because night prayer is the practice of the righteous before you, and brings closeness to your Lord, erases evil, and prevents sin." Abu Isa said: this hadith is more sahih than the hadith of Abu Idris from Bilal.

THE AGE OF MY PEOPLE IS BETWEEN SIXTY AND SEVENTY YEARS Hadith Imam Tirmidzi Number 3473

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ وَأَقْلُهُمْ مَنْ يَجُوزُ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin 'Arafah], he said: narrated to me [Abdurrahman bin Muhammad Al Muharibi] from [Muhammad bin 'Amr] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "The lifespan of my ummah is between sixty and seventy years, and few among them exceed that." Abu Isa said: this hadith is hasan gharib, from the hadith of Muhammad bin 'Amr from Abu Salamah from Abu Hurairah from the Prophet, peace and blessings be upon him. We know it only from this path. And it has been narrated from Abu Hurairah from other than this path.

Hadith Corroboration
Imam Ibnu Majah : 4226

PROPHET MUHAMMAD'S PRAYER SHALALLAHU ALAIHI WASALLAM FOR PROTECTION AND GUIDANCE

Hadith Imam Tirmidzi Number 3474

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ طَلِيقِ بْنِ قَيْسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُولُ رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ الْهُدَى لِي وَانصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَكَارًا لَكَ ذَكْرًا لَكَ رَهَابًا لَكَ مَطْوَعًا لَكَ مُحِبًّا إِلَيْكَ أَوْاهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيمَةَ صَدْرِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ مُحَمَّدُ بْنُ غَيْلَانَ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ عَنْ سُفْيَانَ هَذَا الْحَدِيثُ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud Al Hafari] from [Sufyan Ats Tsauri] from [Amr bin Murrah] from [Abdullah bin Al Harits] from [Thulaiq bin Qais] from [Ibnu Abbas], he said: The Prophet, peace and blessings be upon him, supplicated saying: "ALLAAHUMMA A'INNII WA LAA TU'IN 'ALAYYA WANSURNII WA LAA TANSUR 'ALAYYA, WAMKUR LII WA LAA TAMKUR 'ALAYYA, WAHDINII WA YASSIR AL HUDAA LII, WANSURNII 'ALAA MAN BAGHAA 'ALAYYA. RABBIJ'ALNII LAKA SYAKKAARAN LAKA, DZAKKAARAN LAKA RAHHAABAN LAKA MITHWAA'AN LAKA MUKHBITAN ILAIKA, AWWAAHAN MUNIIBAN. RABBI TAQABBAL TAUBATII AGHSIL HAUBATII WA AJIB DA'WATII WA TSABBIT HUJJATII, WA SADDID LISAANII WAHDI QALBII WASLUL SAKHIIMATA SHADRII" (O Allah, help me and do not help (my enemy) to defeat me, and aid me and do not aid my enemy to defeat me, make plots for my success and do not make plots to harm me. Give me guidance and make guidance easy for me, and help me against those who transgress against me. My Lord, make me grateful to You, remembering You, fearful and obedient to You, repenting to You, and always returning to You. My Lord, accept my repentance, wash my sins, answer my supplication, establish my proof, straighten my tongue, guide my heart, and remove the malice from my chest!) Abu Isa said: this hadith is hasan sahih. [Mahmud bin Ghailan] said: and narrated to us [Muhammad bin Bisyr Al 'Abdi] from [Sufyan] like this hadith.

Hadith Corroboration
Imam Ahmad : 1893
Imam Abu Dawud : 1291
Imam Ibnu Majah : 3820

PRAY FOR ACCIDENTS ON PEOPLE WHO OPENNESS

Hadith Imam Tirmidzi Number 3475

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ انْتَصَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي حَمْزَةَ مِنْ قَبْلِ حِفْظِهِ وَهُوَ مَيْمُونٌ الْأَعْوَرُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّؤَاسِيُّ عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِي حَمْزَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Hannad], narrated to us [Abu Al Ahswash] from [Abu Hamzah] from [Ibrahim] from [Al Aswad] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: "Whoever supplicates for calamity upon the one who wrongs him then he has obtained help." Abu Isa said: this hadith is gharib, we know it only from the hadith of Abu Hamzah. Some scholars have questioned Abu Hamzah due to his memory. That Abu Hamzah is Maimun Al A'war. Narrated to us [Qutaibah], narrated to us [Humaid bin Abdurrahman Ar Ruasi] from [Abu Al Ahwash] from [Abu Hamzah] with this chain like that hadith.

THE PRIVATENESS OF READING TAHLIL TEN TIMES

Hadith Imam Tirmidzi Number 3476

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ وَأَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الشَّعْبِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُجِبِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَتْ لَهُ عِدْلُ أَرْبَعِ رِقَابٍ مِنْ وَلَدٍ إِسْمَاعِيلَقَالَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ مَوْقُوفًا

Narrated to us [Musa bin Abdurrahman Al Kindi Al Kufi], narrated to us [Zaid bin Hubab], he said: And informed me [Sufyan Ats Tsauri] from [Muhammad bin Abdurrahman bin Abu Laila] from [Asy Sya'bi] from [Abdurrahman bin Abu Laila] from [Abu Ayyub Al Anshari], he said: The Messenger of Allah (peace and blessings be upon him) said: 'Whoever says ten times: LAA ILAAHA ILLALLAAHU WAHDAHU LAA SYARIKA LAH, LAHUL MULKU WA LAHUL HAMDU YUHYII WA YUMIITU WA HUWA 'ALAA KULLI SYAI-IN QADIIR, it is like freeing four slaves from the descendants of Isma'il.' Abu Isa said: This hadith has also been narrated as mauquf from Abu Ayyub.

Hadith Corroboration

Imam Ahmad : 8362, 8362, 22416, 22416, 22418, 22418, 22444, 22444, 22465, 22465, 22480, 22480

Imam Muslim : 4859, 4859

Imam Tirmidzi : 3457, 3457, 3476, 3476

THE PRINCIPITY OF Dhikr WITH THE NUMBERS OF CREATURES

Hadith Imam Tirmidzi Number 3477

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هَاشِمٌ وَهُوَ ابْنُ سَعِيدٍ الْكُوفِيُّ حَدَّثَنِي كِنَانَةُ مَوْلَى صَفِيَّةَ قَالَ سَمِعْتُ صَفِيَّةَ تَقُولُ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاةٍ أَسْبَحُ بِهَا فَقَالَ لَقَدْ سَبَّحْتَ بِهَذِهِ أَلَا أَعْلَمُكَ بِأَكْثَرِ مِمَّا سَبَّحْتَ بِهِ فَقُلْتُ بَلَى عَلَّمَنِي فَقَالَ قُولِي سُبْحَانَ اللَّهِ

عَدَدَ خَلْقِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هَاشِمِ بْنِ سَعِيدٍ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِمَعْرُوفٍ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abdushshamad bin Abdul Warits], narrated to us [Hasyim namely ibnu Sa'id Al Kufi], narrated to me [Kinanah] former slave of Shafiyyah, he said: I heard [Shafiyyah] say: The Messenger of Allah, peace and blessings be upon him, met me while in my hand there were four thousand date seeds, which I used for tasbih. Then he said: "Indeed you have glorified with this! Shall I teach you something whose reward is more than what you use for tasbih?" Then I said: yes, teach me. then he said: "Say: SUBHAANALLAAH, 'ADADA KHALQIHI (Glory be to Allah, as many as His creations)." Abu Isa said: this hadith is gharib, we know it from the hadith of Shafiyyah only from this path, from the hadith of Hasyim bin Sa'id Al Kufi. And its chain is not known. In the chapter there is narration from Ibnu Abbas.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TEACHED THE SENTENCES OF TASBIH TO JUWIRIYAH Hadith Imam Tirmidzi Number 3478

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا ثُمَّ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا مَا زِلْتِ عَلَى حَالِكِ فَقَالَتْ نَعَمْ قَالَ أَلَا أَعَلَّمُكَ كَلِمَاتٍ تَقُولِينَهَا سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ زِينَةً عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةً عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ شَيْخٌ مَدَنِيٌّ ثِقَةٌ وَقَدْ رَوَى عَنْهُ الْمَسْعُودِيُّ سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ

Narrated to us [Muhammad bin Basysyar], narrated to us [Muhammad bin Ja'far] from [Syu'bah] from [Muhammad bin Abdurrahman], he said: I heard [Kuraib] narrate from [Ibnu Abbas] from [Juwiriyah binti Al Harits] that the Prophet, peace and blessings be upon him, passed by her while she was in her prayer place, then the Prophet, peace and blessings be upon him, passed by her near midday. Then he said to her: "Are you still in your state?" I said: yes. He said: "Shall I teach you some words that you can say? Namely: SUBHAANALLAAH, 'ADADA KHALQIHI, SUBHAANALLAAH, 'ADADA KHALQIHI, SUBHAANALLAAH, 'ADADA KHALQIHI, SUBHAANALLAAH RIDHAA NAFSIHI, ZINATA 'ARSIHI, SUBHAANALLAAH ZINATA 'ARSIHI, SUBHAANALLAAH ZINATA 'ARSIHI, SUBHAANALLAAH MIDAADA KALIMAATIHI, SUBHAANALLAAH MIDAADA KALIMAATIHI, SUBHAANALLAAH MIDAADA KALIMAATIHI" (Glory be to Allah, as many as His creations, Glory be to Allah, as many as His creations, Glory be to Allah, as many as His creations,

Glory be to Allah the adornment of His Throne, Glory be to Allah the adornment of His Throne, Glory be to Allah the adornment of His Throne, Glory be to Allah as much as the ink of His words, Glory be to Allah as much as the ink of His words, Glory be to Allah as much as the ink of His words). Abu Isa said: this hadith is hasan sahih. Muhammad bin Abdurrahman is a former slave of the family of Thalhah, he is a Sheikh from Madinah. And from him [Al Mas'udi] [Sufyan Ats Tsauri] narrated this hadith.

GOD WAS ASHAMED TO REJECT THE PRAYER OF A SERVANT WHO RAISED HIS HANDS

Hadith Imam Tirmidzi Number 3479

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ أَنْبَأَنَا جَعْفَرُ بْنُ مَيْمُونٍ صَاحِبُ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ
التَّهْدِيَّ عَنْ سَلْمَانَ الْفَارِسِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ
إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Ibnu Abu Adi], he said: informed us [Ja'far bin Maimun] companion of Al Anmath, from [Abu Utsman An Nahdi] from [Salman Al Farisi] from the Prophet, peace and blessings be upon him, he said: "Indeed Allah is Living and Generous, He is shy when a person raises his two hands to Him and they return empty without result." Abu Isa said: this hadith is hasan gharib. And some scholars narrated it and did not raf' it.

Hadith Corroboration
Imam Ibnu Majah : 3855

THE ADVANTAGES OF USING ONE FINGER WHILE PRAYING

Hadith Imam Tirmidzi Number 3480

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ الْقَعْقَاعِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَدْعُو بِإِصْبَعَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ أَحَدٌ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَمَعْنَى هَذَا الْحَدِيثِ إِذَا أَشَارَ الرَّجُلُ بِإِصْبَعَيْهِ فِي الدُّعَاءِ عِنْدَ الشَّهَادَةِ لَا يُشِيرُ
إِلَّا بِإِصْبَعٍ وَاحِدَةٍ

Narrated to us [Muhammad bin Baysysar], narrated to us [Shafwan bin Isa], narrated to us [Muhammad bin 'Ajlan] from [Al Qa'qa'] from [Abu Shalih] from [Abu Hurairah] that a man supplicated using his two fingers. Then the Messenger of Allah, peace and blessings be upon him, said: "Use one finger, use one finger!" Abu Isa said: this hadith is hasan sahih gharib, and the meaning of this hadith is when a person points with his two fingers in supplication during the testimony then he should not point except with one finger.

Hadith Corroboration

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO ASK FOR FORGIVENESS AND SAFETY

Hadith Imam Tirmidzi Number 3481

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا زُهَيْرٌ وَهُوَ ابْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ أَنَّ مُعَاذَ بْنَ رِفَاعَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ اسْأَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Basysyar], narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Zuhair] namely Ibnu Muhammad, from [Abdullah bin Muhammad bin 'Aqil] that [Mu'adz bin Rifa'ah] informed him from [his father], he said: [Abu Bakr Ash Shiddiq] said on the pulpit, then cried, he said: The Messenger of Allah, peace and blessings be upon him, stood in the first year on the pulpit, then cried. Then he said: "Ask forgiveness and well-being from Allah, indeed none of you is given anything better after certainty than well-being." Abu Isa said: this hadith is hasan gharib from this path. From Abu Bakr may Allah be pleased with him.

Hadith Corroboration
Imam Ahmad : 34

PEOPLE WHO ISTIGHFAR ARE NOT CLASSIFIED AS VIOLATORS

Hadith Imam Tirmidzi Number 3482

حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ حَدَّثَنَا عُثْمَانُ بْنُ وَقِيدٍ عَنْ أَبِي نُصَيْرَةَ عَنْ مَوْلَى لِأَبِي بَكْرٍ عَنْ أَبِي بَكْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَرَ مَنْ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي نُصَيْرَةَ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Husain bin Yazid Al Kufi], narrated to us [Abu Yahya Al Himmani], narrated to us [Utsman bin Waqid] from [Abu Nushairah] from [former slave of Abu Bakr] from [Abu Bakr], he said: The Messenger of Allah, peace and blessings be upon him, said: "A person who continuously commits sins is not called one who seeks forgiveness, even though he commits sins seventy times in a day." Abu Isa said: this hadith is gharib, we only know it from the hadith of Abu Nushairah, and its chain is not strong.

Hadith Corroboration
Imam Abu Dawud : 1293

THANKSGIVING FOR NEW CLOTHES

Hadith Imam Tirmidzi Number 3483

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسُفْيَانُ بْنُ وَكَيْعٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْأَصْبَغُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أُمَامَةَ قَالِيبَسَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ لَبَسَ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنْفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ حَيًّا وَمَيِّتًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ

Narrated to us [Yahya bin Musa] and [Sufyan bin Waki'] and the meaning is one, they said: narrated to us [Yazid bin Harun], narrated to us [Al Ashbagh bin Zaid], narrated to us [Abu Al 'Ala`] from [Abu Umamah], he said: [Umar bin Al Khathab] may Allah be pleased with him wore a new garment, then he said: Al HAMDULILLA AHILLADZII KASAANII MAA UWAARII BIHI 'AURAATII, WA ATAJAMMALU BIHI FII HAYAATII (All praise is for Allah, who has clothed me with what covers my private parts, and I adorn myself with it in my life). Then he took the worn-out garment and gave it in charity, and said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever wears a new garment, and says: Al HAMDULILLA AHILLADZII KASAANII MAA UWAARII BIHI 'AURAATII, WA ATAJAMMALU BIHI FII HAYAATII (All praise is for Allah, who has clothed me with what covers my private parts, and I adorn myself with it in my life), then he takes the worn-out garment and gives it in charity, then he is in the protection and guardianship of Allah, and covered by Allah whether he is alive or dead." Abu Isa said: this hadith is gharib. And [Yahya bin Ayyub] narrated it from [Ubaidullah bin Zahr] from [Ali bin Yazid] from [Al Qasim] from [Abu Umamah].

Hadith Corroboration
Imam Ibnu Majah : 3547
Imam Darimi : 2574

THE PRINCIPITY OF ATTENDING MORNING PRAYERS AND Dhikr TO ALLAH

Hadith Imam Tirmidzi Number 3484

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ التِّرْمِذِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ قَرَأَهُ عَلَيْهِ عَنْ حَمَّادِ بْنِ أَبِي حُمَيْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا قَبْلَ نَجْدٍ فَعَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ مَا رَأَيْنَا بَعْثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً مِنْ هَذَا الْبَعْثِ

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَذُلُّكُمْ عَلَى قَوْمٍ أَفْضَلُ غَنِيمَةً وَأَسْرَعُ رَجْعَةً قَوْمٌ شَهِدُوا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى طَلَعَتْ عَلَيْهِمُ الشَّمْسُ أُولَئِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ الْمَدِينِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ

Narrated to us [Ahmad bin Al Hasan At Tirmidzi], narrated to us [Abdullah bin Nafi' Ash Shaigh] by reading the narration to him, from [Hammad bin Abu Humaid] from [Zaid bin Aslam] from [his father] from [Umar bin Al Khathab] that the Prophet, peace and blessings be upon him, sent a group of envoys to Najd, then they obtained a lot of war booty, and quickly returned. Then someone who did not join said: I have never seen a group of envoys who return the fastest and have the best booty than this envoy. Then the Messenger of Allah, peace and blessings be upon him, said: "Shall I show you a people who have better booty and faster return? That is a people who attend the Fajr prayer then sit remembering Allah, until the sun rises. They are the people who return faster and have better booty." Abu Isa said: this hadith is gharib, we do not know it except from this path. Hammad bin Abu Humaid is Muhammad bin Abu Humaid, namely Abu Ibrahim Al Anshari Al Madini, and he is weak in hadith.

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM ASKED UMAR TO PRAY FOR HIM

Hadith Imam Tirmidzi Number 3485

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَقَالَ أَيُّ أُخِيَّ أَشْرَكْنَا فِي دُعَائِكَ وَلَا تَنْسَنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Sufyan] from ['Ashim bin 'Ubaidullah] from [Salim] from [Ibnu Umar] from [Umar] that he asked permission from the Prophet, peace and blessings be upon him, to perform Umrah, then he said: "O my brother, include us in your supplication, and do not forget us!" Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Ibnu Majah : 2885

PRAYER OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM TO PAY A BUDHAK'S DEBT

Hadith Imam Tirmidzi Number 3486

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ

سَيَّارٍ عَنْ أَبِي وَائِلٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ إِنِّي قَدْ عَجَزْتُ عَنْ كِتَابَتِي فَأَعِيتِي قَالَ أَلَا أَعَلَّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَدِيرٍ دَيْنًا أَدَّاهُ اللَّهُ عَنْكَ قَالَ قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdullah bin Abdurrahman], informed us [Yahya bin Hassan], narrated to us [Abu Mu'awiyah] from [Abdurrahman bin Ishaq] from [Sayyar] from [Abu Wail] from [Ali] may Allah be pleased with him, that a mukatab slave (who made a contract of manumission with his master) came to him and said: I am unable to pay my manumission, so help me! Ali said: shall I teach you some words that the Messenger of Allah, peace and blessings be upon him taught me, that if you had a debt as big as Mount Shir, Allah would pay it for you? Ali said: say: ALLAAHUMMAKFINII BIHALAALIKA 'AN HARAAMIKA, WA AGHNINII BIFADHLIKA 'AMMAN SIWAAKA (O Allah, suffice me with Your halal so I do not need Your haram, and make me rich so I do not need anyone besides You). Abu Isa said: this hadith is hasan gharib.

Hadith Corroboration
Imam Ahmad : 1250

PRAYER TO HEAL AND IMPROVE MEMORY

Hadith Imam Tirmidzi Number 3487

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عَلِيٍّ قَالِ كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَقُولُ اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْحِنِي وَإِنْ كَانَ مُتَأَخِّرًا فَارْفَعْنِي وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ قَالَ فَأَعَادَ عَلَيْهِ مَا قَالَ قَالَ فَضْرَبَهُ بِرِجْلِهِ فَقَالَ اللَّهُمَّ عَافِهِ أَوْ اشْفِهِ شُعْبَةُ الشَّائِكُ فَمَا اشْتَكَيْتُ وَجَعِي بَعْدُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from ['Amr bin Murrah] from [Abdullah bin Salamah] from [Ali], he said: I was complaining, then the Messenger of Allah, peace and blessings be upon him, passed by me while I was saying: O Allah, if my death has come then have mercy on me, and if it is delayed then relieve me in life. And if it is a calamity then grant me patience! Then the Messenger of Allah, peace and blessings be upon him, said: "What did you say?" then he repeated what he had said. Abdullah bin Salamah said: then he kicked him with his foot and supplicated: "O Allah, grant him safety, or cure him" -he was doubtful-. Ali said: then I no longer complained of my illness after that. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration
Imam Ahmad : 800, 1005

THE PROPHET'S PRAYER WHEN VISITING THE SICK

Hadith Imam Tirmidzi Number 3488

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ مَرِيضًا قَالَ اللَّهُمَّ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَإِنَّتِ الشَّافِيَ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Yahya bin Adam] from [Israil] from [Abu Ishaq] from [Al Harits] from [Ali] may Allah be pleased with him, he said: The Prophet, peace and blessings be upon him, when visiting the sick would supplicate: "ALLAAHUMMA ADZHIBIL BA`SA, RABBAN NAASI, WASYFI, FA-ANTASY SYAAFII, LAA SYIFFAA-A ILLAA SYIFAAUKA, SYIFAA-AN LAA YUGHAADIRU SAQAMAN (O Allah, Lord of mankind, remove the harm, and cure, for You are the Curator, there is no cure except Your cure, a cure that leaves no illness." Abu Isa said: this hadith is hasan.

Hadith Corroboration

Imam Ahmad : 533, 12074, 14906, 17560, 23046, 23052, 23632, 23694, 23798, 23811, 23852, 25165, 26194

Imam Bukhari : 5243, 5302, 5309

Imam Muslim : 4061, 4062, 4063

Imam Abu Dawud : 3385, 3392

Imam Ibnu Majah : 1608, 3511

PROPHET SAW'S WITIR PRAYER

Hadith Imam Tirmidzi Number 3489

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي وَثْرِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَلِيٍّ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], informed us [Hammad bin Salamah] from [Hisyam bin 'Amr Al Fazari] from [Abdurrahman bin Al Harits bin Hisyam] from [Ali bin Abu Thalib] that the Prophet, peace and blessings be upon him, supplicated in his Witr: "ALLAAHUMMA INNII A'UUDZU BIRIDHAAKA MIN SAKHATHIK, WA A'UUDZU BIMU'AAFAATIKA MIN 'UQUUBATIK, WA A'UUDZU BIKA MINKA LAA UHSHII TSANAA-AN 'ALAIK, ANTA KAMAA ATSNAITA 'ALAA NAFSIK (I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, I seek refuge in You from You, I cannot count praise upon You. You are as You have praised Yourself). Abu Isa said: this hadith is gharib from the hadith of Ali, we do not know it except from this path from the hadith of Hammad bin Salamah.

Hadith Corroboration

PRAYER FOR PROTECTION FROM THE WORLD'S BAD NATURE AND Slander

Hadith Imam Tirmidzi Number 3490

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ حَدَّثَنَا عُبَيْدُ اللَّهِ هُوَ ابْنُ عَمْرِو الرَّقِّي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُضْعَبِ بْنِ سَعْدٍ وَعَمْرِو بْنِ مَيْمُونٍ قَالَا كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتَتِبُ الْغُلَّامَانَ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبْرَ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَبُو إِسْحَقَ الْهَمْدَانِيُّ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ وَيَقُولُ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ وَيَقُولُ عَنْ غَيْرِهِ وَيَضْطَرِبُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abdurrahman], informed us [Zakariya bin Adi], narrated to us ['Ubaidullah bin 'Amr Ar Raqqi] from [Abdul Malik bin 'Umair] from [Mush'ab bin Sa'd] and ['Amr bin Maimun], they said: [Sa'd] taught these words to his children as one teaches writing to children, he said: The Messenger of Allah, peace and blessings be upon him, sought refuge with these words after prayer namely: ALLAAHUMMA INNII A'UUDZU BIKA MINAL JUBNI WA A'UUDZU BIKA MINAL BUKHLI, WA A'UUDZU BIKA MIN ARDZALIL 'UMRI, WA A'UUDZU BIKA MIN FITNATID DUN-YAA WA 'ADZAABIL QABRI (O Allah, I seek refuge in You from cowardice, and I seek refuge in You from stinginess, and I seek refuge in You from the most wretched life, and I seek refuge in You from the trial of the world and the punishment of the grave). Abdullah bin Abdurrahman said: Abu Ishaq Al Hamdani in this hadith experienced confusion, he said: from 'Amr bin Maimun from Umar and he also said from others, so he was confused in that. Abu Isa said: this hadith is hasan sahih from this path.

Hadith Corroboration

Imam Ahmad : 1500, 1535, 11670, 11722, 12155, 12368, 12603, 12658, 12695, 12756, 12826, 12886, 12987, 13036, 13282, 21296
Imam Bukhari : 789, 2610, 2611, 5893, 5897, 5911
Imam Muslim : 4878, 4879, 4899
Imam Abu Dawud : 746, 834, 1317, 1318, 1330, 3458
Imam Tirmidzi : 3495
Imam Nasa'i : 1330, 2033, 5350, 5352, 5353, 5354, 5356, 5357, 5358, 5362, 5363, 5364, 5381, 5382, 5383, 5384, 5386, 5394, 5400, 5401, 5402, 5408, 5419, 5425, 5443

HOW TO IMPROVE THE ABILITY TO READ THE QURAN

Hadith Imam Tirmidzi Number 3491

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّهُ أَخْبَرَهُ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ خُزَيْمَةَ عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهَا أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى أَوْ قَالَ حَصَى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَعْدٍ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Ashbagh bin Al Faraj], informed me [Abdullah bin Wahb] from ['Amr bin Al Harits] that he informed him from [Sa'id bin Abu Hilal] from [Khuzaimah] from [Aisyah binti Sa'd bin Abu Waqqash] from [her father] that he was with the Messenger of Allah, peace and blessings be upon him, visiting a woman and in front of her there were date seeds, or pebbles that she used for tasbih. Then he said: "Shall I inform you of what is easier for you than this or better? That is to say: SUBHAANALLAAHI 'ADADA MAA KHALAQA FIS SAMAA'I, WA SUBHAANALLAAHI 'ADADA MAA KHALAQA FIL ARDHI, WA SUBHAANALLAAHI 'ADADA MAA BAINA DZALIK, WA SUBHAANALLAAHI 'ADADA MAA HUWA KHALIQUN. ALLAAHU AKBAR MITS LA DZALIK, WAL HAMDULILLAAHI MITS LA DZAALIK, WA LAA HAULA WA LAA QUWWATA ILLAA BILLAAHI MITS LA DZAALIK. (Glory be to Allah as many as what He created in the heaven, Glory be to Allah as many as what He created in the earth, Glory be to Allah as many as what is between that, Glory be to Allah as many as what He is creating. Allah is the Greatest like that, All praise is for Allah like that, there is no power and no strength except with Allah like that). Abu Isa said: this hadith is hasan gharib from the hadith of Sa'd.

THE HABIT OF ANGELS IS TO CLAIM THE GREATNESS OF GOD

Hadith Imam Tirmidzi Number 3492

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَزَيْدُ بْنُ حُبَابٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ عَنْ أَبِي حَكِيمٍ مَوْلَى الزُّبَيْرِ عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَبَاحٍ يُصْبِحُ الْعَبْدُ فِيهِ إِلَّا وَمُنَادٍ يُنَادِي سُبْحَانَ الْمَلِكِ الْقُدُّوسِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Abdullah bin Numair] and [Zaid bin Hubab] from [Musa bin 'Ubaidah] from [Muhammad bin Tsabit] from [Abu Hakim] former slave of Az Zubair, from [Az Zubair bin Al 'Awwam], he said: The Messenger of Allah, peace and blessings be upon him, said: "There is no servant in the morning, except that an angel calls: Glory be to Allah the Holy King. Abu Isa said: this hadith is gharib.

PRACTICES TO STANDIFY MEMORY AND IMPROVE UNDERSTANDING

Hadith Imam Tirmidzi Number 3493

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا ابْنُ جُرَيْجٍ
 عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَبَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا أَبَا الْحَسَنِ أَفَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ مَنْ
 عَلَّمْتَهُ وَيُثَبِّتَ مَا تَعَلَّمْتَ فِي صَدْرِكَ قَالَ أَجَلٌ يَا رَسُولَ اللَّهِ فَعَلَّمَنِي قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ
 تَقُومَ فِي ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالِدُعَاءُ فِيهَا مُسْتَجَابٌ وَقَدْ قَالَ أَخِي يَعْقُوبُ لِبَنِيهِ { سَوْفَ
 أَسْتَغْفِرُ لَكُمْ رَبِّي } يَقُولُ حَتَّى تَأْتِيَ لَيْلَةُ الْجُمُعَةِ فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسْطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي أَوَّلِهَا
 فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرِّكَعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يَسٍ وَفِي الرِّكَعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمْدِ
 الدُّخَانِ وَفِي الرِّكَعَةِ الثَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْم تَنْزِيلِ السَّجْدَةِ وَفِي الرِّكَعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ
 الْمُفَصَّلُ فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ فَاحْمَدِ اللَّهَ وَأَحْسِنِ الثَّنَاءَ عَلَى اللَّهِ وَصَلِّ عَلَى وَاعِظِي وَاعِظِي سَائِرِ النَّبِيِّينَ
 وَاسْتَغْفِرِ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا خَوَانِكَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ اللَّهُمَّ ارْحَمْنِي بِتَرْكِ
 الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَغْنِيَنِي وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي اللَّهُمَّ
 بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ
 أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى التَّحْوِ الَّذِي يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ
 وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ
 بِكِتَابِكَ بَصَرِي وَأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِي وَأَنْ تُشْرَحَ بِهِ صَدْرِي وَأَنْ تُغْسِلَ بِهِ بَدَنِي فَإِنَّهُ
 لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَا أَبَا الْحَسَنِ تَفْعَلْ ذَلِكَ
 ثَلَاثَ جُمُعٍ أَوْ خَمْسًا أَوْ سَبْعًا تُحِبُّ بِإِذْنِ اللَّهِ وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ
 فَوَاللَّهِ مَا لَبِثَ عَلِيٌّ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِثْلِ ذَلِكَ الْمَجْلِسِ فَقَالَ يَا
 رَسُولَ اللَّهِ إِنَّي كُنْتُ فِيمَا خَلَا لَا أَخْذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهَا وَإِذَا قَرَأْتُهَا عَلَى نَفْسِي تَفَلَّتَنَ وَأَنَا أَتَعَلَّمُ الْيَوْمَ
 أَرْبَعِينَ آيَةً أَوْ نَحْوَهَا وَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللَّهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا رَدَدْتُهُ
 تَفَلَّتَنَ وَأَنَا الْيَوْمَ أَسْمَعُ الْأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أُحْرِمْ مِنْهَا حَرْفًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ عِنْدَ ذَلِكَ مُؤْمِنٌ وَرَبُّ الْكُعْبَةِ يَا أَبَا الْحَسَنِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ
 حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Sulaiman bin Abdurrahman Ad Dimasyqi], narrated to us [Al Walid bin Muslim], narrated to us [Ibnu Juraij] from ['Atho bin Abu Rabbah] and [Ikrimah] former slave of Ibnu Abbas, from [Ibnu Abbas] that he said:

when we were beside the Messenger of Allah, peace and blessings be upon him, suddenly Ali bin Abu Thalib came, and said: my father and mother be sacrificed for you, the Qur'an has disappeared from my chest, I do not find myself able to recite it. Then the Messenger of Allah, peace and blessings be upon him, said: "O Abu Al Hasan, shall I teach you some words by which Allah will benefit you, and benefit those you teach and establish what you have learned in your heart?" He said: yes O Messenger of Allah! Teach me! he said "When Friday night comes, if you can wake up in the last third of the night, know that it is a witnessed night (by angels), and supplication on that night is answered, and my brother Ya'qub said to his children: I will ask forgiveness for you from my Lord. He kept saying this until Friday night came. If you cannot then wake up in the middle of the night, if you cannot then wake up at the beginning of the night, then pray four raka'at and you recite in the first raka'at Surat Al Fatihah and Surat Yaasiin, and in the second raka'at you recite Surat Al Fatihah and Surat Ad Dukhan, and in the third raka'at you recite Surat Al Fatihah and Alif laam miim As Sajdah, and in the fourth raka'at you recite Surat Al Fatihah and Surat Tabarak (Surat Al Mulk). Then when you have finished tasyahhud then praise Allah with the best praise, send blessings upon me and all the prophets with the best, ask forgiveness for the believing men and women, and your brothers who preceded you in faith, then say at the end of all that: "ALLAAHUMMARHAMNII BITARKIL MA'AASHII ABADAN MAA ABQAITANII, WAR HAMNII AN ATAKALLAFA MAA LAA YA'NIINII, WARZUQNII HUSNAN NAZHARI FIIMAA YURDHIIKA 'ANNII. ALLAAHUMMA BADI'AS SAMAAWATI WAL ARDHI DZAL JALAALI WAL IKRAAM, WAL 'IZZATIL LATII KAA TURAAMU. AS-ALUKA YAA ALLAAHU, YAA RAHMAANU BI JALAALIKA WA NUURI WAJHIKA AN TULZIMA QALBII HIFZHA KITAABIKA KAMAA 'ALLAMTANII, WARZUQNII AN ATLUWAHU 'ALAN NAHWILLADZII YURDHIIKA 'ANNII. ALLAAHUMMA BADI'AS SAMAAWAATI WAL ARDHI, DZAL JALAALI WAL IKRAAM, WAL 'IZZILLATII LAA TURAAM, AS-ALUKA YAA ALLAAHU, YAA RAHMAANU BI JALAALIKA WA NUURI WAJHIKA AN TUNAWWIRA BIKITAABIKA BASHARII WA AN TUDHLIQA BIHI LISAANII, WA AN TUFARRIJ BIHI 'AN QALBII, WA AN TASYRAH BIHI SHADRII, WA AN TAGHSIL BIHI BADANII. FAINNAHU LAA YU'IINUNII 'ALAL HAQQI GHAIIRUKA, WA LAA YUTIIHI ILLAA ANTA, WA LAA HAULA WA LAA QUWWATA ILLAA BIKA AI 'ALIYYIL 'AZHIIM." (O Allah, have mercy on me to leave sins forever as long as You keep me alive, and have mercy on me not to burden myself with what does not benefit me, grant me the pleasure of observing what pleases You from me. O Allah, Originator of the heavens and the earth, Possessor of majesty and honor and power that cannot be reached. I ask You O Allah, O Most Merciful, by Your majesty and the light of Your face to make my heart guard Your book as You taught me, and grant me to recite it in the way that pleases You from me. O Allah, Originator of the heavens and the earth, Possessor of majesty, honor and power that cannot be desired. I ask You O Allah, O Most Merciful, by Your majesty and the light of Your face to illuminate my sight with Your book and make my tongue fluent with it, and relieve my heart with it, and open my chest with it, and wash my body with it. For none helps me to the truth except You, and none gives it except You, and there is no power and no strength except with Allah the Most High the Most Great). O Abu Al Hasan, do this for three Fridays or five or seven then you will be answered by Allah's permission. By the One who sent you with truth, Allah will not forget a believer." Abdullah bin Abbas said: by Allah, Ali did not delay except only five or seven Fridays until he came to the Messenger of Allah, peace and blessings be upon him, in that gathering. Then he said: O Messenger of Allah, previously I only took four verses or about that and if I recited them in my heart the verses disappeared, and now I learn forty verses or about that,

and if I recite them in my heart it is as if the Book of Allah is in front of my eyes. And previously I heard a hadith, if I repeated it the hadith disappeared, and now I hear several hadiths, then if I recite them I do not reduce a single letter from it. Then the Messenger of Allah, peace and blessings be upon him, said to him: "In that case you are a believer by the Lord of the Ka'bah O Abu Al Hasan." Abu Isa said: this hadith is hasan gharib, we do not know it except from the hadith of Al Walid bin Muslim.

ASK GOD FOR HIS GIFTS

Hadith Imam Tirmidzi Number 3494

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ وَاقِدٍ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ أَنْ تَنْتَظِرَ الْفَرَجَ قَالَ أَبُو عِيسَى هَكَذَا رَوَى حَمَّادُ بْنُ وَاقِدٍ هَذَا الْحَدِيثَ وَقَدْ حُوِّلَ فِي رِوَايَتِهِ وَحَمَّادُ بْنُ وَاقِدٍ هَذَا هُوَ الصَّفَّارُ لَيْسَ بِالْحَافِظِ وَهُوَ عِنْدَنَا شَيْخٌ بَصْرِيُّ وَرَوَى أَبُو نُعَيْمٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ رَجُلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَحَدِيثُ أَبِي نُعَيْمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ

Narrated to us [Bisyr bin Mu'adz Al 'Aqadi Al Bashri], narrated to us [Hammad bin Waqid] from [Israil] from [Abu Ishaq] from [Abu Al Ahwash] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Ask Allah from His bounty, indeed Allah 'azza wajalla loves to be asked, and the most virtuous worship is waiting for relief." Abu Isa said: thus Hammad bin Waqid narrated this hadith, and he was contradicted in his narration. Hammad bin Waqid is Ash Shaffar, not Al Hafizh, and he according to us is a sheikh from Bashrah. [Abu Nu'aim] narrated this hadith from [Israil] from [Hakim bin Jubair] from [a man] from the Prophet, peace and blessings be upon him, mursal. And the hadith of Abu Nu'aim seems more sahih.

PRAYER PROTECTS FROM LAZY AND WEAKNESS

Hadith Imam Tirmidzi Number 3495

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْعَجْزِ وَالْبُخْلِ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah], narrated to us ['Ashim Al Ahwal] from [Abu Utsman] from [Zaid bin Arqam] may Allah be pleased with him, he said: The Prophet, peace and blessings be upon him, supplicated: "ALLAAHUMMA INNII A'UUDZU BIKA MINAL KASALI WAL 'AJZI WAL BUKHLI." (O Allah, I seek refuge in You from laziness, and weakness, and stinginess).

Hadith Corroboration

Imam Ahmad : 1500, 1535, 11670, 11722, 12155, 12368, 12603, 12658, 12695, 12756, 12826, 12886, 12987, 13036, 13282, 18503

PRAYER FOR PROTECTION FROM DELICIOUSNESS AND THE PURSUE OF THE GRAVE

Hadith Imam Tirmidzi Number 3496

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ الْهَرَمِ وَعَذَابِ الْقَبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

And it has been narrated with this chain (Namely: Narrated to us [Ahmad bin Mani'], narrated to us [Abu Mu'awiyah], narrated to us ['Ashim Al Ahwal] from [Abu Utsman] from [Zaid bin Arqam]) from the Prophet, peace and blessings be upon him, that he sought refuge from senility, and the punishment of the grave. Abu Isa said: this hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 25810, 25812

Imam Bukhari : 1287

Imam Nasa'i : 5348, 5387

PRAYER WITH WHICH GOD WILL GIVE WHAT YOU ASK FOR

Hadith Imam Tirmidzi Number 3497

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ ابْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِذَا نُكِّرْتُ قَالَ اللَّهُ أَكْثَرُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَابْنُ ثَوْبَانَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ بْنُ ثَوْبَانَ الْعَابِدُ الشَّامِيُّ

Narrated to us [Abdullah bin Abdurrahman], informed us [Muhammad bin Yusuf] from [Ibnu Tsauban] from [his father] from [Makhul] from [Jubair bin Nufair] that ['Ubadah bin Ash Shamit] narrated to them that the Messenger of Allah, peace and blessings be upon him, said: "There is no Muslim on the face of the earth who supplicates to Allah with a supplication except that Allah gives it to him, or averts evil from him like his supplication, as long as he does not supplicate for sin or cutting family ties." Then a man from the people said: then we will increase supplication. He said: "Allah gives more." Abu Isa said: this hadith is hasan sahih gharib from this path. Ibnu Tsauban is Abdurrahman bin Tsabit bin Tsauban Al 'Abid Asy Syami.

Hadith Corroboration

PRAYERS AND ADAB BEFORE SLEEP AND WUDHU

Hadith Imam Tirmidzi Number 3498

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ حَدَّثَنِي الْبَرَاءُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ مِتُّ فِي لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ قَالَ فَرَدَدْتُهِنَّ لِأَسْتَذْكِرَهُ فَقُلْتُ آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ قُلِ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَقَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ الْبَرَاءِ وَلَا نَعْلَمُ فِي شَيْءٍ مِنَ الرِّوَايَاتِ ذِكْرَ الْوُضُوءِ إِلَّا فِي هَذَا الْحَدِيثِ

Narrated to us [Sufyan bin Waki'], narrated to us [Jarir] from [Manshur] from [Sa'd bin 'Ubaidah], narrated to me [Al Bara] that the Messenger of Allah, peace and blessings be upon him, said: "When you want to lie down in your bed then perform wudhu as wudhu for prayer, then lie down on your right side, then say: "ALLAAHUMMA ASLAMTU WAJHII ILAIKA, WA ASLAMTU WAJHII ILAIKA WA FAWWADHTU AMRII ILAIKA RAGHBATAN WA RAHBATAN ILAIKA, WA? ALJATU ZAHARI ILAIKA, LAA MALJA-A WA LAA MANJAA MINKA ILLAA ILAIKA, AAMANTU BIKITAABIKALLADZII ANZALTA WA NABIYYIKALLADZII ARSALTA." (O Allah, I submit my face to You, I submit my affair to You, with desire and fear of You. And I lean my back to You, there is no refuge and no escape from You except to You. I believe in Your book which You revealed, and Your prophet whom You sent). If you die that night then you die in fitrah. Al Bara said: then I repeated it to remember. Then I said: I believe in Your messenger whom You sent. Then he said: "Say: I believe in Your prophet whom You sent!" Abu Isa said: this hadith is hasan sahih. And it has been narrated from other than this path from Al Bara, and we do not know any of the various narrations mentioning wudhu except in this hadith.

Hadith Corroboration

Imam Ahmad : 10503, 17782, 17826, 17848, 17906, 17909, 17932

Imam Bukhari : 239, 5836, 5838, 5840, 6934

Imam Muslim : 4884, 4884, 4885, 4888

Imam Abu Dawud : 4389, 4389

Imam Tirmidzi : 3498, 3498

Imam Ibnu Majah : 3866

Imam Darimi : 2567

THE PRINCIPITY OF PROTECTING PROTECTIVE LETTERS

Hadith Imam Tirmidzi Number 3499

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنْ أَبِي سَعِيدٍ الْبَرَادِ عَنْ

مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ عَنْ أَبِيهِ قَالِحَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ لَنَا قَالَ فَأَذْرَكْتُهُ فَقَالَ قُلْ فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ قُلْ فَلَمْ أَقُلْ شَيْئًا قَالَ قُلْ فَقُلْتُ مَا أَقُولُ قَالَ قُلْ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو سَعِيدٍ الْبَرَّادُ هُوَ أَسِيدُ بْنُ أَبِي أَسِيدٍ مَدَنِيٌّ

Narrated to us [Abdu bin Humaid], narrated to us [Muhammad bin Isma'il bin Abu Fudaik], narrated to us [Ibnu Abu Dzi`b] from [Abu Sa'id Al Barrad] from [Mu'adz bin Abdullah bin Khubaib] from [his father], he said: we went out on a rainy night and very dark, we asked the Messenger of Allah, peace and blessings be upon him, to perform the prayer for us. Abdullah bin Khubaib said: then I found him, and he said: " Say!" But I did not say anything. He said: " Say!" But I did not say anything. He said: "Say!" So I said: what should I say? He said: "Say: QUL HUWALLAHU AHAD (Surat Al Ikhlas), and the two protective surahs (Al Falaq and An Naas) when evening and morning three times, then those surahs will protect you from all dangers."

Hadith Corroboration
Imam Ahmad : 21612, 22445
Imam Abu Dawud : 4419
Imam Tirmidzi : 3499
Imam Nasa'i : 5333

PRAYER OF BLESSINGS FOR RIZKI AND FORGIVENESS

Hadith Imam Tirmidzi Number 3500

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ الشَّامِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي فَقَرَّبْنَا إِلَيْهِ طَعَامًا فَأَكَلَ مِنْهُ ثُمَّ أَتَى بِتَمْرٍ فَكَانَ يَأْكُلُ وَيُلْقِي النَّوَى بِأَصْبَعَيْهِ جَمَعَ السَّبَّابَةَ وَالْوُسْطَى قَالَ شُعْبَةُ وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللَّهُ وَالْقَى النَّوَى بَيْنَ أُصْبُعَيْنِ ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاولَهُ الَّذِي عَنْ يَمِينِهِ قَالَ فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ لَنَا فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Yazid bin Khumair Asy Syami] from [Abdullah bin Busr], he said: The Messenger of Allah, peace and blessings be upon him, visited my father, then we presented food to him. He ate some of it, then he was given dates, and he ate and threw the seeds using his two fingers. Abdullah bin Busr combined the index finger and middle finger. Syu'bah said: and that is what I believe insha Allah. And he threw the date seeds between his two fingers. Then he was given drink, then he drank it then gave it to the one on his right. Abdullah bin Busr said: my father while holding the reins of his mount said: supplicate for us! Then he supplicated: "ALLAAHUMMA BAARIK LAHUM FIIMAA RAZAQTAHUM WAGHFIR LAHUM WARHAMHUM." (O Allah, bless them in what You have

provided them, forgive them, and have mercy on them." Abu Isa said: this hadith is hasan sahih, and it has been narrated from other than this path from Abdullah bin Busr.

Hadith Corroboration

Imam Ahmad : 17013, 17015, 17023, 17024, 17035

Imam Muslim : 3805

Imam Abu Dawud : 3241

THE PRINCIPITY OF ISTIGHFAR FOR FORGIVENESS OF SINS

Hadith Imam Tirmidzi Number 3501

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّيْ حَدَّثَنِي أَبِي عُمَرُ بْنُ مُرَّةٍ
قَالَ سَمِعْتُ بِلَالَ بْنَ يَسَارٍ بْنَ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي أَبِي عَنْ جَدِّسَمْعِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ وَإِنْ كَانَ قَرَّ
مِنْ الزَّحْفِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il], narrated to us [Musa bin Isma'il], narrated to us [Hafsh bin Umar Asy Syanni], narrated to me my father [Umar bin Murrah], he said: I heard [Bilal bin Yasar bin Zaid] former slave (freed by) the Prophet, peace and blessings be upon him, narrated to me [my father] from [my grandfather], he heard the Prophet, peace and blessings be upon him, say: "Whoever says: ASTAGHFIRULLAHAL 'ADZIM ALLADZII LAA ILAAHA ILLA HUWAL HAYYUL QAYYUM WA ATUUBU ILAIH (I seek forgiveness from Allah the Most Great, the One there is no god except Him, the Ever-Living the Sustainer and I repent to Him) Then (his sins) will be forgiven even if he fled from battle." Abu 'Isa said: "This hadith is gharib, and we do not know it except from this path."

Hadith Corroboration

Imam Ahmad : 10652

Imam Abu Dawud : 1296

THE STORY OF THE HEALING OF A BLIND MAN WITH THE PROPHET'S PRAYER

Hadith Imam Tirmidzi Number 3502

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ
عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلًا صَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِيَنِي قَالَ إِنْ
شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُوَ بِهَذَا
الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضَى
لِي اللَّهُمَّ فَشَفِّعْهُ فَيَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ

أَبِي جَعْفَرٍ وَهُوَ الْخَطْمِيُّ وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلٍ بْنِ حُنَيْفٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Utsman bin Umar], narrated to us [Syu'bah] from [Abu Ja'far] from ['Umarah bin Khuzaimah bin Tsabit] from [Utsman bin Hunaif] that a man blind in his eyes came to the Prophet, peace and blessings be upon him, saying: "Supplicate to Allah to cure me." he said: "if you wish I will supplicate for you, and if you wish be patient, for that is better for you." the man said: "supplicate (to Allah for me)." Utsman bin Hunaif said: "Then he ordered him to perform wudhu, then he performed wudhu well and supplicated with this supplication, "O Allah! I ask You, turning to You with (intercession) Your prophet Muhammad, the prophet of mercy." (the man said) "I have asked your intercession to my Lord to fulfill my need." (He said): "O Allah! Accept his intercession for me." Abu Isa said: "This hadith is hasan sahih gharib, we do not know it except from this path, namely from the hadith of Abu Ja'far Al Khathmi, while Utsman bin Hunaif is the brother of Sahl bin Hunaif."

Hadith Corroboration
Imam Ahmad : 3070, 9312, 12012
Imam Bukhari : 5220, 5221
Imam Muslim : 4673
Imam Tirmidzi : 3502

THE PRINCIPITY OF NIGHT PRAYER AT MIDNIGHT

Hadith Imam Tirmidzi Number 3503

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ حَدَّثَنِي مَعْنٌ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ
صُمْرَةَ بْنِ حَبِيبٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي
تِلْكَ السَّاعَةِ فَكُنْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abdurrahman], informed us [Ishaq bin Isa], he said: narrated to me [Ma'n], narrated to me [Mu'awiyah bin Shalih] from [Dhamrah bin Habib], he said: I heard [Abu Umamah] say: narrated to me ['Amru bin 'Anasah] that he heard the Prophet, peace and blessings be upon him, say: "The closest time between the Lord and a servant is in the last half of the night, so if you can be among those who remember Allah (in prayer) at that time. do it!" Abu Isa said: "This hadith is hasan sahih gharib through this path."

Hadith Corroboration
Imam Nasa'i : 568

YOUR REAL SERVANT IS THE ONE WHO REMEMBERS GOD WHEN FIGHTING

Hadith Imam Tirmidzi Number 3504

حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَكَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَاوُسَ الْيَحْصَبِيَّ يُحَدِّثُ عَنْ ابْنِ عَائِذٍ الْيَحْصَبِيِّ عَنْ عُمَارَةَ بْنِ زَعْكِرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ يَغْنِي عِنْدَ الْقِتَالِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا نَعْرِفُ لِعُمَارَةَ بْنِ زَعْكِرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ وَمَعْنَى قَوْلِهِ وَهُوَ مُلَاقٍ قِرْنَهُ إِنَّمَا يَغْنِي عِنْدَ الْقِتَالِ يَغْنِي أَنْ يَذْكُرَ اللَّهَ فِي تِلْكَ السَّاعَةِ

Narrated to us [Abu Al Walid Ad Dimasyqi Ahmad bin Abdurrahman bin Bakkar], narrated to us [Al Walid bin Muslim], narrated to us [Ufair bin Ma'dan] that he heard [Abu Daus Al Yahshubi] narrate from [Ibnu 'Aidz Al Yahshubi] from [Umarah bin Za'karah], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: "Indeed Allah 'azza wajalla says: "Indeed My servant (in reality) is every servant of Mine who remembers Me while meeting his enemy, namely in battle." Abu Isa said: "This hadith is gharib, we do not know it except from this path, and its chain is not strong (weak), we also do not know the narration of 'Umarah bin Za'karah from the Prophet, peace and blessings be upon him, except this one hadith, the meaning of His statement "while meeting his enemy, is at the time of battle, meaning he should remember Allah at that time (battle)."

THE PRIZES OF LAFADZ LA HAULA WALA QUWWATA ILLA BILLAH Hadith Imam Tirmidzi Number 3505

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ مَنْصُورَ بْنَ زَادَانَ يُحَدِّثُ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْدُمُهُ قَالَ فَمَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وَقَالَ أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ قُلْتُ بَلَى قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Wahb bin Jarir], narrated to me [my father], he said: I heard [Manshur bin Zadzan] narrate from [Maimun bin Abu Syabib] from [Qais bin Sa'ad bin 'Ubadah] that his father surrendered himself to the Prophet, peace and blessings be upon him, to help him. he said: "(Once) the Prophet, peace and blessings be upon him, passed by me when I had finished prayer, then he kicked me with his foot (metaphorical to pay attention -trans) " then he said: "Shall I show you something that leads you to the doors of paradise?" I answered: "Certainly." he said: "LAA HAULA WALAA QUWWATA ILLA BILLAH (There is no power and no strength except with Allah)." Abu Isa said: "This hadith is hasan sahih, gharib through this path."

Hadith Corroboration

Imam Ahmad : 20336, 20373, 20384, 20429, 20991, 21083, 21099

Imam Muslim : 4875

THE RESURRECTION OF LAND OWNERS WITH THE SAYING "LAA HAULA WALAA QUWWATA ILLA BILLAH"

Hadith Imam Tirmidzi Number 3506

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ قَالَ مَا نَهَضَ
مَلَكٌ مِنَ الْأَرْضِ حَتَّى قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Al Laits bin Sa'd] from ['Ubaidillah bin Abu Ja'far] from [Shafwan bin Sulaim], he said: "The landowners will never succeed until he says: "LAA HAULA WALAA QUWWATA ILLA BILLAH (There is no power and no strength except with Allah)."

Hadith Corroboration

Imam Ahmad : 14932, 18754, 18758, 18779, 20423

Imam Ibnu Majah : 3875

CALCULATE CHARITIES WITH YOUR FINGERS AND DO NOT NEGLECT GOD'S GRACE

Hadith Imam Tirmidzi Number 3507

حَدَّثَنَا مُوسَى بْنُ حِزَامٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَازِمُ بْنُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ فَقَالَ سَمِعْتُ هَانِيَّ بْنَ عُثْمَانَ
عَنْ أُمِّهِ حُمَيْصَةَ بِنْتِ يَاسِرٍ عَنْ جَدَّتِهَا يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ
فَتَنْسِينَ الرَّحْمَةَ قَالَ هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِيَّ بْنِ عُثْمَانَ وَقَدْ رَوَاهُ مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ هَانِيَّ
بْنِ عُثْمَانَ

Narrated to us [Musa bin Hizam] and ['Abd bin Humaid] and others, they said: narrated to us [Muhammad bin Bisyr], he said: I heard [Hani bin Utsman] from [his mother Humaidhah binti Yasir] from [her grandmother namely Yusairah] -she was one of the women who emigrated- she said: The Messenger of Allah, peace and blessings be upon him, said to us: "You should say tasbih, tahlil and taqdis (say subhanal malikil qudus and count with your fingertips, because they will be questioned about (what they did) and what they said. And do not be negligent, so that you forget mercy (of Allah)." The narrator said: "This hadith is only known to us from the hadith of Hani bin Utsman, and it has also been narrated by [Muhammad bin Rabi'ah] from [Hani` bin Utsman]."

PRAYER OF THE PROPHET SAW. WHEN GOING TO WAR:

"ALLAHUMMA ANTA 'ADLUDII WA ANTA NASHIIRII"

Hadith Imam Tirmidzi Number 3508

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَخْبَرَنِي أَبِي عَنْ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا غَزَا قَالَ اللَّهُمَّ أَنْتَ عَضْدِي وَأَنْتَ نَصِيرِي وَبِكَ أَقَاتِلُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمَعْنَى قَوْلِهِ عَضْدِي يَعْنِي عَوْنِي

Narrated to us [Nahsr bin Ali Al Jahdhami], informed me [my father] from [Al Mutsanna bin Sa'id] from [Qatadah] from [Anas], he said: "When the Prophet, peace and blessings be upon him, went to war, he said: 'ALLAHUMMA ANTA 'ADLUDII WA ANTA NASHIIRII WABIKA UQAATILU (O Allah, indeed You are my support and my helper, with (Your strength and help) I fight).'" Abu Isa said: "This hadith is hasan gharib. And the meaning of my support is my helper."

Hadith Corroboration
Imam Ahmad : 12443
Imam Abu Dawud : 2262

THE BEST PRAYER ON THE DAY OF 'ARAFAT AND THE UNDERSTANDING OF "LAA ILAAHA ILLALLAH" Hadith Imam Tirmidzi Number 3509

حَدَّثَنَا أَبُو عَمْرِو مُسْلِمُ بْنُ عَمْرِو الْحَدَّاءُ الْمَدِينِيُّ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ حَمَّادِ بْنِ أَبِي حُمَيْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ الْمَدِينِيُّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Abu 'Amru Al Haddza` Al Madini], he said: narrated to me [Abdullah bin Nafi'] from [Hammad bin Abu Humaid] from ['Amru bin Syu'aib] from [his father] from [his grandfather] that the Prophet, peace and blessings be upon him, said: "The best supplication is the supplication on the day of 'Arafah and the best of what I and the Prophets before me said is 'LAA ILAAHA ILLALLAHU WAHDAHUU LAA SYARIKALAHU LAHUL MULKU WALAHUL HAMDU WAHUWA 'ALAA KULLI SYAI'IN QADIIR (There is no god but Allah alone, no partner for Him, to Him belongs the kingdom and praise and He is over all things competent).'" Abu Isa said: "this hadith is gharib through this chain. Hammad bin Abu Humaid is Muhammad bin Abu Humaid namely Abu Ibrahim Al Anshari Al Madini, according to hadith scholars he is weak (in memory)."

Hadith Corroboration
Imam Malik : 449, 841

PRAYER FOR BLESSINGS FROM WHAT IS STORED AND APPEARS

Hadith Imam Tirmidzi Number 3510

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنْ الْجَرَّاحِ بْنِ الصَّحَّاحِ الْكِنْدِيِّ عَنْ أَبِي شَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلِ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحٍ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Muhammad bin Humaid], narrated to us [Ali bin Abu Bakr] from [Al Jarrah bin Adl Dhahhak Al Kindi] from [Abu Syaibah] from [Abdullah bin 'Ukaim] from [Umar bin Al Khattab], he said: The Messenger of Allah, peace and blessings be upon him, taught me (supplication) saying: "Say, ALLAHUMMAJ'AL SARIIRATIi KHAIRAN MIN 'ALAANIYATII WAJ'AL 'ALAANIYATI SHAALIHATAN, ALLAHUMMA INNI AS`ALUKA MIN SHAALIH MAA TUTIN NAASA MINAL MAALI WAL AHLI WAL WALADI GHAI RADL DLAALLI WALAAL MUDLALLI (O Allah, make what is hidden in me better than what is apparent in me and make what is apparent in me good (beneficial). O Allah! I ask You for the good that You give to people, whether wealth, family and children, not misguided nor misguiding)." Abu Isa said: "This hadith is gharib, we know it only from this chain, but its isnad is weak."

PRAYER ASK FOR steadfastness IN RELIGION

Hadith Imam Tirmidzi Number 3511

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ الْجَحْدَرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعْدَانَ قَالَ أَخْبَرَنِي عَاصِمُ بْنُ كُلَيْبٍ الْجَرْمِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَابَةَ وَهُوَ يَقُولُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Uqbah bin Mukram], narrated to us [Sa'id bin Sufyan Al Jahdari], narrated to us [Abdullah bin Ma'dan], he said: informed me [Ashim bin Kulaib Al Jarmi] from [his father] from [his grandfather], he said: "I came to the Messenger of Allah, peace and blessings be upon him, while he was praying. (At that time) he placed his left hand on his left thigh and placed his right hand on his right thigh while clenching his fingers and extending his index finger saying: 'YAA MUQALLIBAL QULUUB TSABBIT QALBII 'ALAA DIINIK (O Turner of hearts, make my heart firm upon Your religion)." Abu Isa said: "This hadith is gharib through this chain."

Hadith Corroboration

Imam Ahmad : 9052, 11664, 13200, 23463, 24938, 25310, 25364, 25457

PRAYER TO CURE PAIN WITH "BISMILLAH A'UUDZU BI 'IZZATILLAH"

Hadith Imam Tirmidzi Number 3512

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنِي أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ قَالَ لِي يَا مُحَمَّدُ إِذَا اشْتَكَيتَ فَضَعْ يَدَكَ حَيْثُ تَشْتَكِي وَقُلْ بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا ثُمَّ أَرْفَعْ يَدَكَ ثُمَّ أَعِدْ ذَلِكَ وَثَرًا فَإِنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ بِذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ سَالِمٍ هَذَا شَيْخٌ بَصْرِيٌّ

Narrated to us [Abdul Warits bin Abdusshamad], narrated to me [my father], narrated to us [Muhammad bin Salim], narrated to us [Tsabit Al Bunani], he said to me: "O Muhammad! If you feel pain, then place your hand on (the body part) where you feel the pain and say: 'BISMILLAH I A'UUDZU BI 'IZZATILLAH I WA QUDRATIHI MIN SYARRI MAA AJIDU MIN WAJ'I' (In the name of Allah, I seek refuge in the might of Allah and His power from the evil of this pain I suffer).' Then lift your hand and repeat it in odd number. Because [Anas bin Malik] narrated to me that the Messenger of Allah, peace and blessings be upon him, said that to him." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration
Imam Ibnu Majah : 3513

PRAYER AFTER MAGHRIB ADHAN TO ASK FOR FORGIVENESS

Hadith Imam Tirmidzi Number 3513

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنِ الْأَسْوَدِ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ حَفْصَةَ بِنْتِ أَبِي كَثِيرٍ عَنْ أَبِيهَا أَبِي كَثِيرٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُولِي اللَّهُمَّ هَذَا اسْتِقْبَالُ لَيْلِكَ وَاسْتِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ وَحُضُورُ صَلَوَاتِكَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ لَا نَعْرِفُهَا وَلَا نَعْرِفُ أَبَاهَا

Narrated to us [Husain bin Ali bin Al Aswad Al Baghdadi], narrated to us [Muhammad bin Fudhail] from [Abdurrahman bin Ishaq] from [Hafshah binti Abu Katsir] from [her father namely Abu Katsir] from [Ummu Salamah], she said: The Messenger of Allah, peace and blessings be upon him, taught me saying: "Say (after Maghrib adhan): HAADZA ISTIQBAALU LAILIKA WA ISTIDBAARU NAHAARIKA WA ASHWAATU DU'AAIKA WA HUDLUURU SHALAWAATIKA AS'ALUKA AN TAGHFIRA LII (O Allah! this is the arrival of Your night, and the departure of Your day, the time of the voices of Your callers (ringing) and (sign) of the arrival of Your prayer time. I ask that You forgive me." Abu Isa said: "This hadith is gharib. We only know it from this chain, while Hafshah binti Abu Katsir we do not know her identity nor her father."

Hadith Corroboration
Imam Abu Dawud : 446

THE BLESSING OF SAYING "LAA ILAAHA ILLALLAH" WITH SINCERITY

Hadith Imam Tirmidzi Number 3514

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَزِيدَ الصُّدَائِيُّ الْبَغْدَادِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكِبَائِرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Husain bin Ali bin Yazid Ash Shuda'i Al Baghdadi], narrated to us [Al Walid bin Al Qasim bin Al Walid Al Hamdani] from [Yazid bin Kaisan] from [Abu Hazim] from [Abu Hurairah May Allah be pleased with him], he said: The Messenger of Allah, peace and blessings be upon him, said: "No servant says lailaaha illa Allah (there is no god but Allah) sincerely except the gates of heaven are opened for him until it reaches the Throne, as long as he avoids major sins." Abu Isa said: "This hadith is gharib through this chain."

PRAYER FOR PROTECTION FROM POSSIBILITIES OF MORALS AND DEALS

Hadith Imam Tirmidzi Number 3515

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَمِّهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَعَمُّ زِيَادِ بْنِ عِلَاقَةَ هُوَ قُطْبَةُ بْنُ مَالِكٍ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Sufyan bin Waki'], narrated to us [Ahmad bin Basyir] and [Abu Usamah] from [Mis'ar] from [Ziyad bin 'Ilaqah] from [his uncle], he said: The Prophet, peace and blessings be upon him, said: "ALAAHUMMA INNII A'UUDZU BIK MIN MUNKARAATIL AKHLAAQ WAL A'MAALI WAL AHWAAAI (O Allah! I seek refuge in You from evil morals, deeds and desires)." Abu Isa said: "This hadith is hasan gharib." And his uncle Ziyad bin 'Ilaqah is named Quthbah bin Malik a companion of the Prophet, peace and blessings be upon him.

Hadith Corroboration
Imam Nasa'i : 5376, 5420

THE GLORY OF THE WORDS "ALLAHU AKBAR KABIRAN"

Hadith Imam Tirmidzi Number 3516

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ

قَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْقَائِلِ كَذَا وَكَذَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا يَا رَسُولَ اللَّهِ قَالَ عَجِبْتُ لَهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ قَالَ ابْنُ عُمَرَ مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَحَجَّاجُ بْنُ أَبِي عُمَانَ هُوَ حَجَّاجُ بْنُ مَيْسَرَةَ الصَّوَّافُ وَيُكْنَى أَبَا الصَّلْتِ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Isma'il bin Ibrahim], informed us [Al Hajjaj bin Abu Utsman] from [Abu Az Zubair] from ['Aun bin Abdullah] from [Ibnu Umar May Allah be pleased with both of them], he said: "While we were praying with the Messenger of Allah, peace and blessings be upon him, suddenly a man from a people said: "ALLAHU AKBAR KABIRAN WAL HAMDULILLAHI KATSIRAN WASUBHAANALLAHI BUKRATAN WA`ASHIILAA" Then the Messenger of Allah, peace and blessings be upon him, asked: 'Who said such and such?' the man answered: 'I, O Messenger of Allah.' Then the Messenger of Allah, peace and blessings be upon him, said: "I am amazed, because with it the gates of heaven have been opened." Ibnu Umar said: "Therefore, I have never left it since I heard it from the Messenger of Allah, peace and blessings be upon him." Abu Isa said: "This hadith is hasan gharib through this chain, And Hajjaj bin Abu Utsman is Hajjaj bin Maisarah Ash Shawwaf nicknamed Abu Shalt according to hadith scholars, he is tsiqah (trustworthy)."

Hadith Corroboration
Imam Ahmad : 5464
Imam Muslim : 943
Imam Nasa'i : 876

THE MOST LOVED SPEECH IN THE COURT OF GOD Hadith Imam Tirmidzi Number 3517

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْجُسْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَهُ أَوْ أَنَّ أَبَا ذَرٍّ عَادَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَبَتِ وَأُمِّي يَا رَسُولَ اللَّهِ أَيُّ الْكَلَامِ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ قَالَ مَا اضْطَفَأَهُ اللَّهُ لِمَلَائِكَتِهِ سُبْحَانَ رَبِّيَ وَمَجْمَدِهِ سُبْحَانَ رَبِّيَ وَمَجْمَدِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Isma'il bin Ibrahim], informed us [Al Jurairi] from [Abu Abdullah Al Jasri] from [Abdullah bin Shamit] from [Abu Dzar May Allah be pleased with him] that the Messenger of Allah, peace and blessings be upon him, visited him or he visited the Messenger of Allah, peace and blessings be upon him, saying: "By my father and mother (whom I sacrifice for you) O Messenger of Allah, peace and blessings be upon him, what statement is most beloved to Allah azzawajalla." he answered: "(namely) The statement that Allah has chosen for His angels, SUBHAANA RABBII WA BIHAMDIHI SUBHAANA RABBII WABIHAMDIHI (Glory to my Lord and with His

praise, Glory to my Lord and with His praise)". Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 15984, 19204, 20357, 20549, 21297

Imam Muslim : 4910, 4911

Imam Abu Dawud : 751

Imam Tirmidzi : 3517

MUSTAJAB TIME BETWEEN ADZAN AND IQAMAH

Hadith Imam Tirmidzi Number 3518

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ الْعَمِّيِّ عَنْ أَبِي
إِيَّاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ
وَالْإِقَامَةِ قَالُوا فَمَاذَا نَقُولُ يَا رَسُولَ اللَّهِ قَالَ سَلُوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ وَقَدْ زَادَ يَحْيَى بْنُ الْيَمَانِ فِي هَذَا الْحَدِيثِ هَذَا الْحَرْفَ قَالُوا فَمَاذَا نَقُولُ قَالَ سَلُوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ

Narrated to us [Abu Hisyam Ar Rifa'i Muhammad bin Yazid Al Kufi], narrated to us [Yahya bin Al Yaman], narrated to us [Sufyan] from [Zaid Al 'Ammi] from [Abu 'Iyyas Mu'awiyah bin Qurrah] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: "The supplication between adhan and iqamah will not be rejected." They asked: "Then what should we say O Messenger of Allah? he answered: "Ask for well-being to Allah in the world and the hereafter." Abu Isa said: "This hadith is hasan. And Yahya bin Al Yaman is the one who added some words in this hadith, namely: 'Then what should we recite?' he answered: 'Ask for well-being to Allah in the world and the hereafter.'"

Hadith Corroboration

Imam Ahmad : 11755, 12124, 12878, 13174, 23921

Imam Abu Dawud : 437

Imam Tirmidzi : 3519

PRAYER BETWEEN ADZAN AND IQAMAH IS NOT REJECTED

Hadith Imam Tirmidzi Number 3519

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ وَأَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ زَيْدِ الْعَمِّيِّ عَنْ
مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالَ أَبُو
عِيسَى وَهَكَذَا رَوَى أَبُو إِسْحَقَ الْهَمْدَانِيُّ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ الْكُوفِيِّ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَهَذَا أَصَحُّ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] and [Abdurrazaq], [Abu Ahmad], [Abu Nu'aim] from [Sufyan] from [Zaid Al 'Ammi] from [Mu'awiyah bin Qurrah]

from [Anas bin Malik] from the Prophet, peace and blessings be upon him, he said: "The supplication between adhan and iqamah will not be rejected." Abu Isa said: "This is how it is narrated by [Abu Ishaq Al Hamdani], this hadith (originates) from [Buraidd bin Abu Maryam Al Kufi] from [Anas] from the Prophet, peace and blessings be upon him, like this context, and this hadith is more sahih."

Hadith Corroboration

Imam Ahmad : 11755, 12124, 12878, 13174, 23921

Imam Abu Dawud : 437

THE PRINCIPITY OF AL MUFRIDUN IN THE DZIKIR OF ALLAH

Hadith Imam Tirmidzi Number 3520

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَقَ الْمُفْرِدُونَ قَالُوا وَمَا الْمُفْرِدُونَ يَا رَسُولَ اللَّهِ قَالَ الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib Muhammad bin Al 'ala`], informed us [Abu Mu'awiyah] from [Umar bin Rasyid] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Al Mufarridun (those who seclude for worship) have preceded (excelled)." They asked: "What (is meant by) Al Mufarridun O Messenger of Allah?" he said: "They are those captivated in remembering Allah, remembrance has shed the sins they carried, so they come light without the burden of sins." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration

Imam Ahmad : 7940

Imam Muslim : 4834

THE PRINCIPITY OF ZIKIR IS MORE VALUABLE THAN THE RISE OF THE SUN

Hadith Imam Tirmidzi Number 3521

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah May Allah be pleased with him], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed my statement, SUBHAANALLAHI WAL HAMDULILLAHI WALAA ILAAHA ILLA ALLAH WA ALLAHU AKBAR (Glory to Allah, all

praise to Allah, no god but Allah and Allah is Greatest), is more beloved to me than the rising of the sun." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7670, 12076, 15816, 20510, 21155, 22020

Imam Muslim : 3985, 4861

Imam Abu Dawud : 708

Imam Nasa'i : 915

Imam Ibnu Majah : 3801, 3803

THREE GROUPS WHOSE PRAYERS ARE NOT REJECTED

Hadith Imam Tirmidzi Number 3522

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ سَعْدَانَ الْقُمِّيِّ عَنْ أَبِي مُجَاهِدٍ عَنْ أَبِي مُدَلَّةَ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتَّى يُفْطَرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ
الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْعَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزَّتِي لَا أَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ قَالَ أَبُو
عِيْسَى هَذَا حَدِيثٌ حَسَنٌ وَسَعْدَانُ الْقُمِّيُّ هُوَ سَعْدَانُ بْنُ بَشِيرٍ وَقَدْ رَوَى عَنْهُ عِيْسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ
وَعِزُّ بْنُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ وَأَبُو مُجَاهِدٍ هُوَ سَعْدُ الطَّائِي وَأَبُو مُدَلَّةَ هُوَ مَوْلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ وَإِنَّمَا
نَعْرِفُهُ بِهَذَا الْحَدِيثِ وَيُرْوَى عَنْهُ هَذَا الْحَدِيثُ أَتَمَّ مِنْ هَذَا وَأَطْوَلَ

Narrated to us [Abu Kuraib], narrated to us [Abdullah bin Numair] from [Sa'dan Al Qummi] from [Abu Mujahid] from [Abu Mudillah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Three whose supplication is not rejected: the fasting person until breaking fast, the just imam (ruler) and the supplication of the oppressed. Allah raises his supplication above the clouds, and opens for him the gates of heaven, saying: 'By My might, indeed I will help you even after a while.'" Abu Isa said: "This hadith is hasan. Sa'dan Al Qummi is Sa'dan bin Bisyr, and narrated from him Isa bin Yunus, Abu 'Ashim and others from the hadith authorities, while Abu Mujahid's real name is Sa'd Ath Tha`i, and Abu Mudillah is a former slave (freed by) Ummul Mukminin Aisyah, we only know him with this hadith, and this hadith is narrated from him (through other chains) with more complete and longer wording than this."

Hadith Corroboration

Imam Ahmad : 9348, 9366, 9793

Imam Ibnu Majah : 1742

PRAYER TO ADVANCE KNOWLEDGE AND PROTECT FROM THE CONDITION OF AHLIL NAAR

Hadith Imam Tirmidzi Number 3523

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Abdullah bin Numair] from [Musa bin 'Ubaidah] from [Muhammad bin Tsabit] from [Abu Hurairah May Allah be pleased with him], he said: The Messenger of Allah, peace and blessings be upon him, said: "ALLAHUMMAN FA'NII BIMAA 'ALLAMTANII WA 'ALLIMNII MAA YANFA'UNII WA ZIDNII 'ILMA, ALHAMDULILLAHI 'ALAA KULLI HAALIN WA A'UUDZU BILLAHI MIN HAALI AHLIN NAAR (O Allah! Benefit me with what You have taught me, teach me what benefits me and increase me in knowledge. All praise to Allah in all conditions (whether happy or difficult) and I seek refuge in Allah from the state of the people of the Fire." Abu Isa said: "This hadith is hasan gharib through this chain."

Hadith Corroboration
Imam Ibnu Majah : 247, 3823

THE BLESSING OF Dhikr TO ALLAH AND FORGIVENESS OF SINS Hadith Imam Tirmidzi Number 3524

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فَضَّلًا عَنْ كُتَابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى بُغْيَتِكُمْ فَيَجِئُونَ فَيَحْفُقُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اللَّهُ عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ فَيَقُولُونَ تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُجَدِّدُونَكَ وَيَذْكُرُونَكَ قَالَ فَيَقُولُ فَهَلْ رَأَوْنِي فَيَقُولُونَ لَا قَالَ فَيَقُولُ فَكَيْفَ لَوْ رَأَوْنِي قَالَ فَيَقُولُونَ لَوْ رَأَوْكَ لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمْجِيدًا وَأَشَدَّ لَكَ ذِكْرًا قَالَ فَيَقُولُ وَأَيُّ شَيْءٍ يَطْلُبُونَ قَالَ فَيَقُولُونَ يَطْلُبُونَ الْجَنَّةَ قَالَ فَيَقُولُ وَهَلْ رَأَوْهَا قَالَ فَيَقُولُونَ لَا قَالَ فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ فَيَقُولُونَ لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ لَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا قَالَ فَيَقُولُ فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّدُونَ قَالُوا يَتَعَوَّدُونَ مِنَ النَّارِ قَالَ فَيَقُولُ هَلْ رَأَوْهَا فَيَقُولُونَ لَا فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا فَيَقُولُونَ لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّدًا قَالَ فَيَقُولُ فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُولُونَ إِنَّ فِيهِمْ فُلَانًا الْخَطَاءَ لَمْ يَرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ فَيَقُولُ هُمْ الْقَوْمُ لَا يَشْقَى لَهُمْ جَلِيسٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] or from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah has angels who roam the earth, and assist the guardian angels of humans, if they find a people remembering Allah, they call their companions saying: 'Come to what you seek.' Then they crowd shading them with their wings until filling the space between heaven and earth. Then Allah says: 'What were My

servants doing when you left them?' the angels answer: 'We left them while they were praising, glorifying and remembering You.' he said: Allah says: 'Have they seen Me?' The angels answer: 'No.' Allah says: 'How if they saw Me?' The angels answer: 'If they could see You they would be more in praising, glorifying and remembering You.' He said: Allah says: 'Then what do they hope for?' The angels answer: 'They hope for Paradise.' Allah says: 'Have they seen it?' The angels answer: 'No.' He said: Allah says: 'How if they have seen it?' The angels answer: 'If they saw it they would seek it more and be more enthusiastic about it.' He said: Allah says: 'Then from what do they seek refuge?' The angels answer: 'From the Fire.' He said: Allah says: 'Have they seen it?' The angels answer: 'No.' Allah says: 'How if they have seen it?' the angels answer: 'Surely they would flee and fear it more.'" He continued: "Allah says: 'Indeed I have witnessed to you that I have forgiven them.' He continued: "the angels answer: 'Indeed among them is so-and-so who did not intend to come to them except for a need' Allah says: 'They are a people whom one will not be wretched sitting with them.'" Abu Isa said: "This hadith is hasan sahih, and narrated from Abu Hurairah from other than this chain."

Hadith Corroboration
 Imam Ahmad : 3484, 3993
 Imam Nasa'i : 1265
 Imam Darimi : 2655

THE IMPORTANCE OF SAYING "LAA HAULA WALAA QUWWATA ILLA BILLAH"

Hadith Imam Tirmidzi Number 3525

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامِ بْنِ الْغَازِ عَنْ مَكْحُولٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ قَالَ مَكْحُولٌ فَمَنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنَجًا مِنَ اللَّهِ إِلَّا إِلَيْهِ كَشَفَ عَنْهُ سَبْعِينَ بَابًا مِنَ الضَّرِّ أَذْنَاهُنَّ الْفَقْرُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Kuraib], narrated to us [Abu Khalid Al Ahmar] from [Hisyam bin Al Ghaz] from [Makhul] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said to me: "Say much: Laa haula walaa quwwata illa billahi (there is no power nor strength except with Allah), because it is a treasure of Paradise." Makhul said: "Whoever says: Laa haula walaa quwwata illaa billahi wala manja'a minallahi illa ilaihi (there is no power nor strength except with Allah and no refuge from Allah except to Him), then Allah will remove from him seventy doors of harm, the lowest of which is poverty." Abu Isa said: "This hadith's chain is not connected, because Makhul did not hear from Abu Hurairah."

Hadith Corroboration
 Imam Ahmad : 8054, 10318, 14932, 18754, 18758, 18779, 20384, 20423, 20429
 Imam Ibnu Majah : 3814, 3815, 3816

PRAYERS THAT WILL NOT BE REJECTED AND THE PROPHET SAW'S INTERCESSION.

Hadith Imam Tirmidzi Number 3526

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لَأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Every prophet has a supplication that is answered and I have saved my supplication, for intercession for my ummah later and insha Allah my ummah will get it, namely for whoever dies among them while not associating anything with Allah." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 7389, 9185, 9920, 11928, 12693, 12804, 13209, 13422, 13597, 14726

Imam Bukhari : 5829, 5830, 6920

Imam Muslim : 293, 296, 299, 300

Imam Ibnu Majah : 4297

Imam Malik : 443

GOD'S CLOSENESS TO SERVANTS WHO MAKE ZIKIR

Hadith Imam Tirmidzi Number 3527

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَإِنْ اقْتَرَبَ إِلَيَّ شَبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمِينِي أَتَيْتُهُ هَرَوَلَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرَوَّى عَنْ الْأَعْمَشِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ مَنْ تَقَرَّبَ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا يَعْنِي بِالْمَغْفِرَةِ وَالرَّحْمَةِ وَهَكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ قَالُوا إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ الْعَبْدُ بِطَاعَتِي وَمَا أَمَرْتُ أُسْرِعُ إِلَيْهِ بِمَغْفِرَتِي وَرَحْمَتِي وَرَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ { فَادْكُرُونِي أَذْكُرْكُمْ } قَالَ أَذْكُرُونِي بِطَاعَتِي أَذْكُرْكُمْ بِمَغْفِرَتِي حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَعَمْرُو بْنُ هَاشِمٍ الرَّمْلِيُّ عَنْ ابْنِ لَهِيْعَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِهِذَا

Narrated to us [Abu Kuraib], narrated to us [Ibnu Numair] and [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Allah 'azza wajalla said: I am with the assumption of My servant about Me, and I am with him as long as he remembers (supplicates) Me. If he

remembers Me in himself then I remember him in Myself, if he remembers Me in a gathering then I remember him in a better and finer gathering than them. If he approaches Me a handspan then I approach him an arm's length, if he approaches Me an arm's length then I approach him a fathom, and if he comes to Me walking then I come to him running." Abu Isa said: "This hadith is hasan sahih, and narrated also from Al A'masy regarding the tafsir of this hadith, namely: 'Whoever approaches Me a handspan, I approach him an arm's length.' Its meaning with forgiveness and mercy. Like this some scholars interpret this hadith, they say: its meaning is, Allah says 'When My servant approaches Me with obedience to Me, and what I command, then I hasten to him with My forgiveness and mercy.' And narrated from Said bin Jubair that he said about this verse: 'So remember Me I will remember you.' (QS Al Baqarah 152) he said: 'Remember Me with obedience to Me, then I will remember you with My forgiveness.' Narrated to us Abd bin Humaid he said: narrated to us Al Hasan bin Musa and 'Amru bin Hasyim Ar Ramli from Ibnu Lahi'ah from 'Atha' bin Yasar from Sa'id bin Jubair with this hadith."

Hadith Corroboration

Imam Ahmad : 7115, 7115, 7831, 7831, 8715, 8715, 8983, 8983, 9244, 9373, 9373, 9834, 9834, 9863, 9863, 10094, 10210, 10267, 10267, 10286, 10286, 10364, 10364, 10488, 10488, 10538, 10538, 10552, 10553, 11786, 11839, 11870, 12715, 12715, 13369, 13429, 13429, 13502, 15442, 15442, 16365, 16365
 Imam Bukhari : 6856, 6856, 6951, 6951, 6982, 6983
 Imam Muslim : 4832, 4832, 4833, 4849, 4849, 4850, 4850, 4851, 4851, 4927, 4927
 Imam Tirmidzi : 2310, 2310, 3527, 3527
 Imam Ibnu Majah : 3782, 3812, 3812
 Imam Darimi : 2615, 2615

PRAYER FOR PROTECTION FROM VARIOUS SITUATIONS AND PURSUES

Hadith Imam Tirmidzi Number 3528

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَغِيثُوا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ وَاسْتَغِيثُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ اسْتَغِيثُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَاسْتَغِيثُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Kuraib], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Seek refuge in Allah from the punishment of the Fire and seek refuge in Allah from the punishment of the grave. Seek refuge in Allah from the fitnah of Al-Masih Ad-Dajjal, seek refuge in Allah from the fitnah of life and the fitnah of death." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 9018, 9478, 25799
 Imam Abu Dawud : 4127
 Imam Nasa'i : 1293, 5410, 5414, 5416

THE PRINCIPITY OF PRAYER FOR PROTECTION FROM THE EVIL OF CREATURES

Hadith Imam Tirmidzi Number 3529

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ قَالَ سُهَيْلٌ فَكَانَ أَهْلُنَا تَعْلَمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلَدِغَتْ جَارِيَةً مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَعَبْرُ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ سُهَيْلٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Yahya bin Musa], informed us [Yazid bin Harun], informed us [Hisyam bin Hassan] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "Whoever in the evening recites: A'UUDZU BIKALIMAATILLAHIT TAAMMAH MIN SYARRI MAA KHALAQ (I seek refuge in the perfect words of Allah from the evil of what He created), three times, then he will not be harmed by sting (danger) that night" Suhail said: "Our family learned it and recited it every night, then one of their daughters was stung (by animal), but she felt no pain." Abu Isa said: "This hadith is hasan." [Malik bin Anas] also narrated this hadith from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, and narrated also by ['Ubaidillah bin Umar] and others from [Suhail], but they did not mention from Abu Hurairah.

Hadith Corroboration

Imam Ahmad : 2008, 2308, 6409, 7557, 8525, 14913, 15153, 15978, 19419, 22542, 22719, 25871, 25872, 25873, 25875, 26047

Imam Muslim : 4881, 4882, 4883

Imam Abu Dawud : 3395, 3399, 3400

Imam Tirmidzi : 1986, 3359, 3451, 3529

Imam Ibnu Majah : 3509, 3516, 3537

Imam Malik : 1496, 1498

Imam Darimi : 2564

PRAYER TO GREATER GRATITUDE AND REMEMBER GOD

Hadith Imam Tirmidzi Number 3530

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا وَكِيعٌ أَخْبَرَنَا أَبُو فَضَالَةَ الْفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ دَعَاءُ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدْعُهُ اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرَكَ وَأَكْثَرُ ذِكْرَكَ وَأَتَّبِعْ نَصِيحَتَكَ وَأَحْفَظْ وَصِيَّتَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Yahya bin Musa], informed us [Waki'], informed us [Abu Fadhalah Al Farj bin Fadhalah] from [Abu Sa'id Al Maqburi] that [Abu Hurairah] said: "I have memorized a supplication from the Messenger of Allah? May Allah be pleased with him and I will not leave it, namely: 'ALLAHUMMAJ'ALNII U'ADDHIM SYUKRAKA WA UKTSIR DZIKRAKA WA ATTABBI'U NASHIIHATAKA WA AHFADHU WASHIYYATAKA (O Allah! Make me one who

magnifies gratitude to You, increases remembrance of You, follows Your advice and guards Your testament." Abu Isa said: "This hadith is gharib."

Hadith Corroboration
Imam Ahmad : 7754, 9790

PRAYERS THAT WILL BE ACCEPTED EXCEPT FOR SIN AND BREAKING OFF RELATIONSHIPS

Hadith Imam Tirmidzi Number 3531

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ أَخْبَرَنَا اللَّيْثُ هُوَ ابْنُ أَبِي سُلَيْمٍ عَنْ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ فَمَا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا وَإِمَّا أَنْ يُدْخَرَ لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يُكَفَّرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدَرٍ مَا دَعَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ أَوْ يَسْتَعْجِلُ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْتَعْجِلُ قَالَ يَقُولُ دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِيَقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Yahya bin Musa], informed us [Abu Mu'awiyah], informed us [Al Laits namely Ibnu Abu Sulaim] from [Ziyad] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "No one supplicates to Allah except it is answered for him, either hastened in the world or stored in the hereafter or his sins are erased according to the supplication he utters, as long as he does not supplicate for sin or severing family ties or haste." They asked, "O Messenger of Allah! How is haste? He said: "He says, I have supplicated but my Lord has not answered me." Abu Isa said: "This hadith is gharib."

THE BLESSINGS OF PRAYERS PERFORMED WITH BOTH HANDS

Hadith Imam Tirmidzi Number 3532

حَدَّثَنَا يَحْيَى أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ أَخْبَرَنَا يَحْيَى بْنُ عُبَيْدٍ اللَّهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُوَ إِبْطُهُ يَسْأَلُ اللَّهَ مَسْأَلَةً إِلَّا آتَاهَا إِيَّاهُ مَا لَمْ يَعْجَلْ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ عَجَلْتُهُ قَالَ يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُعْطَ شَيْئًا وَرَوَى هَذَا الْحَدِيثُ الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

Narrated to us [Yahya], informed us [Ya'la bin 'Ubaid], he said: informed us [Yahya bin 'Ubaidillah] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "No servant raises both his hands until his armpits are visible, to ask Allah for a request, except that Allah will give it to him as long as he is not

hasty." They asked, "O Messenger of Allah! What is haste?" He said: "He says, I have asked but I was not given anything." This hadith is narrated by [Az Zuhri] from [Abu 'Ubaid] former slave (freed by) Ibnu Azhar from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "The supplication of one of you will be answered as long as he is not hasty, namely saying: 'I have supplicated, but it was not answered.'"

GOOD RESPECT TO GOD AS A SIGN OF GOOD WORSHIP

Hadith Imam Tirmidzi Number 3533

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا أَبُو دَاوُدَ أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى أَخْبَرَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ سُمَيْرِ بْنِ نَهَارٍ الْعَبْدِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Yahya bin Musa], informed us [Abu Daud], informed us [Shadaqah bin Musa], informed us [Muhammad bin Wasi'] from [Sumair bin Nahar Al 'Abdi] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed having good thoughts about Allah is part of good worship to Allah." Abu Isa said: "This hadith is gharib."

Hadith Corroboration

Imam Ahmad : 7615, 7693, 8912, 9969

KEEPING WHAT IS EXPECTED

Hadith Imam Tirmidzi Number 3534

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Yahya bin Musa], informed us ['Amru bin 'Aun], informed us [Abu 'Awanah] from ['Umar bin Abu Salamah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: "Let one of you look (pay attention) to what he hopes for, because he does not know what will be decreed for him (happen) from his hopes." Abu Isa said: "This hadith is hasan."

Hadith Corroboration

Imam Ahmad : 8335, 8663, 12203

PRAYER OF THE RASULULLAH FOR HEARING AND SIGHT

Hadith Imam Tirmidzi Number 3535

حَدَّثَنَا يَحْيَى بْنُ مُوسَى أَخْبَرَنَا جَابِرُ بْنُ نُوحٍ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو فَيَقُولُ اللَّهُمَّ مَتَّعْنِي بَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي وَانصُرْنِي عَلَى مَنْ يَظْلِمُنِي وَخُذْ مِنْهُ بِثَأْرِيقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Yahya bin Musa], informed us [Jabir bin Nuh], he said: informed us [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, once supplicated reading: "ALLAHUMMA MATTI'NII BISAM'II WA BASHARII WAJ'ALHUMAL WAARISA MINNI WANSHURNII 'ALAA MAN YADHLIMUNII WA KHUD MINHU BI TSA`RII (O Allah, benefit me with my hearing and my sight, make them inherit from me (remain healthy until I die), help me against those who wrong me and take revenge for me from him)." Abu Isa said: "This hadith is hasan gharib through this chain."

ASKING THE LORD FOR YOUR NEEDS

Hadith Imam Tirmidzi Number 3536

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ السَّجَزِيُّ حَدَّثَنَا قَطْنُ الْبَصْرِيُّ أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَسٍ

Narrated to us [Abu Daud Sulaiman bin Al Asy'ats As Sijzi], narrated to us [Qathan Al Bashri], informed us [Ja'far bin Sulaiman] from [Tsabit] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said: "Let one of you ask his Lord for every need, even if his sandal strap breaks, he still asks Him for it." Abu Isa said: "This hadith is gharib." And this hadith has also been narrated by several narrators from Ja'far bin Sulaiman from Tsabit Al Bunani from the Prophet, peace and blessings be upon him, but they did not mention Anas in its chain.

Hadith Corroboration
Imam Tirmidzi : 3537

REQUESTING REQUIREMENTS INCLUDING SANDALS STRAP

Hadith Imam Tirmidzi Number 3537

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَ الْمِلْحَ وَحَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَتْ هَذَا أَصَحُّ مِنْ حَدِيثِ قَطْنٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ

Narrated to us [Shalih bin Abdullah], informed us [Ja'far bin Sulaiman] from [Tsabit Al Bunani] that the Messenger of Allah, peace and blessings be upon him, said: "Let one of you truly ask his Lord for his needs, even asking for salt, and even if his sandal strap breaks, he asks Him for it." This hadith is more sahih than the hadith of Qathn from Ja'far bin Sulaiman.

ALLAH'S CHOICE OF THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3538

حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Khallad bin Aslam], narrated to us [Muhammad bin Mush'ab], narrated to us [Al Auza'i] from [Abu 'Ammar] from [Watsilah bin Al Asqa' May Allah be pleased with him], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah chose Isma'il from the descendants of Ibrahim and chose Kinanah from the descendants of Ismail, and chose Quraisy from bani Kinanah, and chose Hasyim from the Quraisy tribe and chose me from bani Hasyim." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 16372, 16373
Imam Muslim : 4221
Imam Tirmidzi : 3539

ALLAH'S CHOICE OF PROPHET MUHAMMAD (OTHER PATH)

Hadith Imam Tirmidzi Number 3539

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ حَدَّثَنِي وَائِلَةُ بْنُ الْأَسْقَعِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى هَاشِمًا مِنْ قُرَيْشٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Isma'il], narrated to us [Sulaiman bin Abdurrahman Ad Dimasyqi], narrated to us [Al Walid bin Muslim], narrated to us [Al Auza'i], narrated to me [Syaddad Abu 'Ammar], narrated to me [Watsilah bin Al Asqa'], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah has chosen Kinanah from the descendants of Isma'il and chosen Quraisy from Kinanah and chosen Hasyim from the Quraisy tribe and chosen me from Bani Hasyim." Abu Isa said: "This hadith is hasan sahih gharib."

BURIAL OF ISA AND MUHAMMAD IN AISYAH'S ROOM

Hadith Imam Tirmidzi Number 3540

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ قُرَيْشًا جَلَسُوا فَتَذَاكَرُوا أَحْسَابَهُمْ بَيْنَهُمْ فَجَعَلُوا مَثَلَكُم مَثَلِ نَخْلَةٍ فِي كَبُوةٍ مِنَ الْأَرْضِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ مِنْ خَيْرِ فِرْقَتِهِمْ وَخَيْرِ الْفِرْقَتَيْنِ ثُمَّ تَخَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ قَبِيلَةٍ ثُمَّ تَخَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ

Narrated to us [Yusuf bin Musa Al Baghdadi], narrated to us [Ubaidullah bin Musa] from [Isma'il bin Abu Khalid] from [Yazid bin Abu Ziyad] from [Abdullah bin Al Harits] from [Abbas bin Abdul Muthallib], he said: I said: "O Messenger of Allah! Indeed the Quraishy people are sitting and mentioning lineages among them, then they make your attribute like a date palm growing on the surface of the earth." Then the Prophet, peace and blessings be upon him, said: "Indeed Allah created His creation and made me the best among them, the best among their groups, and the best among two groups (Arabs and foreigners). Then He chose from the tribes and made me the best of the tribe, then He chose houses and made me the best of their houses, so I am the best soul among them and the best house among them." Abu Isa said: "This hadith is hasan. And Abdullah bin Al Harits means Ibnu Naufal."

Hadith Corroboration
Imam Tirmidzi : 3541

RASULULLAH SHALALLAHU ALAIHI WASALLAM EXPLAINS HIS CENTURY AND HIS PRIORITIES

Hadith Imam Tirmidzi Number 3541

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَبْدِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ أَنَا فَقَالُوا أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَفْسًا قَالَ أَبُو عِيسَى هَذَا

حَدِيثٌ حَسَنٌ وَرَوَاهُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad], narrated to us [Sufyan] from [Yazid bin Abu Ziyad] from [Abdullah bin Al Harits] from [Al Mutthalib bin Abu Wada'ah], he said: Abbas came to the Messenger of Allah, peace and blessings be upon him, as if he heard something, then the Prophet, peace and blessings be upon him, stood on the pulpit saying: "Who am I?" they answered: "You are the Messenger of Allah, upon you be peace." He said: "I am Muhammad bin Abdullah bin Abdul Mutthalib, indeed Allah created His creation and made me the best among them, Then He made them two groups, and made me in the best group of the two groups (Arabs and foreigners). Then He made them into tribes, and made me the best of the tribe, then He made them into houses, and made my house the best of their houses and the best personality among them." Abu Isa said: "This hadith is hasan, narrated from [Sufyan Ats Tsauri] from [Yazid bin Abu Ziyad] like the hadith (narration) of Isma'il bin Abu Khalid from Yazid bin Abu Ziyad from [Abdullah bin Al Harits] from [Al 'Abbas bin Abdul Mutthalib]."

PROPHETRY WAS APPROVED WHEN ADAM WAS STILL THERE

Hadith Imam Tirmidzi Number 3542

حَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعٍ بْنُ الْوَلِيدِ الْبَغْدَادِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالُوا يَا رَسُولَ اللَّهِ مَتَى وَجِبَتْ لَكَ التَّبُوءَةُ قَالَ وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ مَيْسَرَةَ الْفَجْرِ

Narrated to us [Abu Hammam Al Walid bin Syuja' bin Al Walid Al Baghdadi], narrated to us [Al Walid bin Muslim] from [Al Auza'i] from [Yahya bin Abu Katsir] from [Abu Salamah] from [Abu Hurairah], he said: The companions asked: "O Messenger of Allah, since when was prophethood conferred upon you?" He answered: "When Adam was still between soul and body." Abu Isa said: "This hadith is hasan sahih gharib from the hadith of Abu Hurairah, we know it only from this chain, and in this chapter, there is also narration from Maisarah Al Fajri."

Hadith Corroboration
Imam Ahmad : 16028, 19686, 22128

PRIZES OF THE PROPHET MUHAMMAD ON THE DAY OF RESURRECTION

Hadith Imam Tirmidzi Number 3543

حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ لَيْثٍ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ

مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَقَدُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أُبْسُوا لِوَاءِ الْحَمْدِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلَا فَخْرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Al Husain bin Yazid Al Kufi], narrated to us [Abdus Salam bin Harb] from [Laits] from [Ar Rabi' bin Anas] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: "I am the first human to come out when they are resurrected (from graves) and I am their spokesman when they are presented (to Allah), I am the giver of glad tidings when they despair, the banner of praise at that time is in my hand and I am the most noble descendant of Adam before my Lord not boasting." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration
Imam Darimi : 48

RASULULLAH SHALALLAHU ALAIHI WASALLAM WAS THE FIRST PERSON TO BE RESURRECTED

Hadith Imam Tirmidzi Number 3544

حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدَ أَبِي خَالِدٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَأُكْسَى حُلَّةً مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Al Husain bin Yazid], narrated to us [Abdussalam bin Harb] from [Yazid Abu Khalid] from [Al Minhal bin 'Amru] from [Abdullah bin Al Harits] from [Abu Hurairah May Allah be pleased with him], he said: The Messenger of Allah, peace and blessings be upon him, said: "I am the first to be brought out (resurrected) from the earth, then clothed in garments from Paradise, then I stand beside the Throne and no one from this creation occupies that position except me." Abu Isa said: "This hadith is hasan gharib sahih."

Hadith Corroboration
Imam Ahmad : 11969
Imam Tirmidzi : 3625

WASILAH IN HEAVEN

Hadith Imam Tirmidzi Number 3545

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ وَهُوَ ابْنُ أَبِي سُلَيْمٍ حَدَّثَنِي كَعْبٌ حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ لِي الْوَسِيلَةَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْوَسِيلَةُ قَالَ أَعْلَى دَرَجَةٍ فِي

الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ قَالَ هَذَا حَدِيثٌ غَرِيبٌ إِسْنَادُهُ لَيْسَ بِالْقَوِيٍّ وَكَعْبٌ لَيْسَ هُوَ بِمَعْرُوفٍ وَلَا نَعْلَمُ أَحَدًا رَوَى عَنْهُ غَيْرَ لَيْثِ بْنِ أَبِي سُلَيْمٍ

Narrated to us [Bundar], narrated to us [Abu 'Ashim], narrated to us [Sufyan] from [Laits namely Ibnu Abu Sulaim], narrated to me [Ka'b], narrated to me [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Ask for wasilah to Allah for me." They asked: "O Messenger of Allah! What is wasilah (intermediary)?" He answered: "It is the highest degree in Paradise, no one can reach it except one person, I hope I am that person." Abu Isa said: "This hadith is gharib, its chain is not strong. Ka'b is a narrator whose identity (in hadith science) is unknown and we do not know any (hadith scholar) who narrated from him except Laits bin Abu Sulaim."

PARABLES OF THE PROPHET MUHAMMAD AND THE PREVIOUS PROPHETS

Hadith Imam Tirmidzi Number 3546

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ الطُّفَيْلِ بْنِ أَبِي بِنٍ كَعْبٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَبَنَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبِنَاءِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ لَوْ تَمَّ مَوْضِعُ تِلْكَ اللَّبَنَةِ وَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبَنَةِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Zuhair bin Muhammad] from [Abdullah bin Muhammad bin 'Aqil] from [At Thufail bin Ubay bin Ka'ab] from [his father] that the Messenger of Allah, peace and blessings be upon him, said: "The parable between me and the other prophets is like a person who builds a building, then beautifies, perfects and decorates it, but one part is still missing in the building. Then people circle the building in amazement saying: 'If only that brick hole were perfect!' so my position for the prophets is like the place of that brick." Still from the same chain from the Prophet, peace and blessings be upon him, he said: "On the Day of Judgment, I will be the imam of the prophets and their spokesman and giver of intercession, not boasting." Abu Isa said: "This hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 7020, 7173, 7768, 8802, 10645, 14358, 14359, 20291, 20292

Imam Bukhari : 3270, 3271

Imam Muslim : 237, 4238, 4239, 4240

Imam Tirmidzi : 2789, 3546

THE PRINCIPITY OF PRAYING AND ASKING FOR WASILAH

Hadith Imam Tirmidzi Number 3547

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا حَيَّوَةُ أَخْبَرَنَا كَعْبُ بْنُ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِوَّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ مُحَمَّدٌ عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ هَذَا قُرَشِيٌّ مِصْرِيٌّ مَدَنِيٌّ وَعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ شَامِيٌّ

Narrated to us [Muhammad bin Isma'il], narrated to us [Abdullah bin Yazid Al Muqri], narrated to us [Haiwah], informed us [Ka'ab bin 'Alqamah], he heard [Abdurrahman bin Jubair] that he heard [Abdullah bin 'Amru] that he heard the Prophet, peace and blessings be upon him, say: "When you hear a muadzin, then say like what the muadzin says, then send blessings upon me, because whoever sends blessings upon me once, Allah will send ten blessings in return, and ask for wasilah for me, because it is one of the positions in Paradise that is not fitting to be given except to one of Allah's servants and I hope I am that person. Whoever asks for wasilah for me, then he is entitled to intercession." Abu Isa said: "This hadith is hasan sahih." Muhammad said: "Abdurrahman bin Jubair is a Quraisy from Mishri Madani and Abdurrahman bin Jubair bin Nufair is from Syam."

Hadith Corroboration

Imam Ahmad : 6280, 10564, 11078, 11318, 11428, 16314, 22206, 22207, 22208, 22209

Imam Bukhari : 576

Imam Muslim : 576, 577

Imam Abu Dawud : 438, 439

Imam Nasa'i : 667, 671

Imam Ibnu Majah : 710, 712

Imam Malik : 135

Imam Darimi : 47, 1175

SPECIALTY OF THE PROPHET MUHAMMAD ON THE DOOMSDAY

Hadith Imam Tirmidzi Number 3548

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ قِصَّةٌ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي نَضْرَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Ibnu Jud'an] from [Abu Nadhrah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said: "I am the leader of the children of Adam on the Day of Judgment, not boasting. In my hand is the banner of praise, not boasting, and there is no prophet on that day, neither

Adam nor others except under my banner. I am the first to be resurrected (from the grave) not boasting." And in the wording of the hadith there is a story, Abu Isa said: "This hadith is hasan sahih. And it has been narrated with this chain from [Abu Nadhrah] from [Ibnu Abbas] from the Prophet, peace and blessings be upon him."

THE SPECIALTY OF THE PROPHET MUHAMMAD AMONG THE PROPHETS

Hadith Imam Tirmidzi Number 3549

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالِجَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُونَهُ قَالَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ عَجَبًا إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلًا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخِرُ مَاذَا بَأْعَجَبَ مِنْ كَلَامِ مُوسَى كَلَّمَهُ تَكْلِيمًا وَقَالَ آخِرُ فَعِيسَى كَلَّمَهُ اللَّهُ وَرُوحُهُ وَقَالَ آخِرُ آدَمُ اصْطَفَاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ وَعِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ وَآدَمُ اصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيْدُخْلِينَهَا وَمَعِيَ فَقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Ali bin Nahsr bin Ali Al Jahdhami], narrated to us ['Ubaidullah bin Abdul Majid], narrated to us [Zam'ah bin Shalih] from [Salamah bin Wahram] from [Ikrimah] from [Ibnu Abbas], he said: "Some companions of the Messenger of Allah, peace and blessings be upon him, were sitting waiting for him. Then he came out, when he approached them, he heard their conversation, some of them said in amazement that Allah chose Ibrahim among His creation as khalil (close friend), and some others said: 'Is there anything more special than Musa, because Allah spoke directly to him.' And some others said: 'Isa is kalimatullah (created with the word 'kun, fa yakuun (be, and it is)) and His spirit.' some again said: 'Adam is the one Allah chose', then he came out to them and greeted saying: 'Indeed I have heard your conversation and your amazement, indeed Ibrahim is His khalil (close friend) and he is as you said. So is Musa, he is the one spoken to directly by Allah and he is indeed like that, and Isa, he is kalimatullah and His spirit and he is indeed like that, and Adam whom Allah chose and he is indeed like that, while I am the beloved of Allah not boasting, I am the bearer of the banner of praise on the Day of Judgment, and not intending to boast, and I am the first to intercede and the first to be given intercession by Allah on the Day of Judgment, and not intending to boast, and I am the first to move the chain of Paradise so Allah opens the door of Paradise and enters me into it along with the poor among the believers not intending to boast, and I am the most noble from the first generation to the last before Allah not intending to boast." Abu Isa said: "This hadith is gharib."

THE BURIAL OF ISA WITH MUHAMMAD

Hadith Imam Tirmidzi Number 3550

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ حَدَّثَنِي أَبُو مَوْدُودٍ الْمَدَنِيُّ حَدَّثَنَا عُثْمَانُ بْنُ الضَّحَّاكِ عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ مَكْتُوبٌ فِي التَّوْرَةِ صِفَةُ مُحَمَّدٍ وَصِفَةُ عِيسَى ابْنِ مَرْيَمَ يُدْفَنُ مَعَهُ فَقَالَ أَبُو مَوْدُودٍ وَقَدْ بَقِيَ فِي الْبَيْتِ مَوْضِعُ قَبْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ هَكَذَا قَالَ عُثْمَانُ بْنُ الضَّحَّاكِ وَالْمَعْرُوفُ الضَّحَّاكُ بْنُ عُثْمَانَ الْمَدَنِيُّ

Narrated to us [Zaid bin Ahzam At Tha`i Al Bashri], narrated to us [Abu Qutaibah Salm bin Qutaibah], narrated to me [Abu Maudud Al Madani], narrated to us [Utsman bin Dhahhak] from [Muhammad bin Yusuf bin Abdullah bin Salam] from [his father] from [his grandfather], he said: "It is written in the Torah regarding the attributes of Muhammad and Isa bin Maryam, that (Isa) will be buried with him (or beside him)." Abu Maudud said: "And there is still one burial place left in Aisyah's room." Abu Isa said: "This hadith is hasan gharib. Like this is also said by Utsman bin Dhahak, better known by the name Adl Dhahak bin Utsman Al Madani."

ANAS BIN MALIK: MADINA SHINE WHEN RASULULLAH SHALALLAHU ALAIHI WASALLAM ENTERED IT

Hadith Imam Tirmidzi Number 3551

حَدَّثَنَا يَشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَلَمَّا نَفَضْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Bisyr bin Hilal Ash Shawwaf Al Bashri], narrated to us [Ja'far bin Sulaiman Adl Dhuba'i] from [Tsabit] from [Anas bin Malik], he said: "On the day when the Prophet, peace and blessings be upon him, entered the city of Madinah, everything became bright, but on the day when the Prophet, peace and blessings be upon him, passed away, everything turned dark, and when we were at his grave to remove (dust and dirt on it) with our hands, it was as if our hearts denied (the death of the Messenger of Allah)." Abu Isa said: "This hadith is gharib sahih."

Hadith Corroboration
Imam Ahmad : 12834, 13328
Imam Ibnu Majah : 1621

BIRTH YEAR OF THE PROPHET MUHAMMAD SAW

Hadith Imam Tirmidzi Number 3552

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَقَ يُحَدِّثُ عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالُوا لِدْتُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ وَسَأَلَ عُثْمَانُ بْنُ عَفَّانَ قُبَاتُ بْنُ أَشِيمَ أَخَا بَنِي يَعْمَرَ بْنِ لَيْثٍ أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْبَرُ مِنِّي وَأَنَا أَقْدَمُ مِنْهُ فِي الْمِيلَادِ وَلِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ وَرَفَعَتْ بِي أُمِّي عَلَى الْمَوْضِعِ قَالَ وَرَأَيْتُ خَذَقَ الطَّيْرِ أَخْضَرَ مُحِيلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ

Narrated to us [Muhammad bin Basyar Al Abdi], narrated to us [Wahb bin Jarir], narrated to us [my father], he said: I heard [Muhammad bin Ishaq] narrate from [Al Mutthalib bin Abdullah bin Qais bin Makhramah] from [his father] from [his grandfather], he said: "I and the Messenger of Allah, peace and blessings be upon him, were born in the year of the elephant." Then Utsman bin 'Affan asked [Qubats bin Asyyam] -brother of bani Ya'mar bin Laits- "Are you older or the Messenger of Allah, peace and blessings be upon him?" he answered: "The Messenger of Allah, peace and blessings be upon him, is more mature in everything than me even though in age I was born before him, the Messenger of Allah, peace and blessings be upon him, was born in the year of the elephant, while my mother gave birth to me at that time also." he said: "(At that time) I also saw bird droppings had turned green." Abu Isa said: "This hadith is hasan gharib, we do not know (that hadith) except from the hadith of Muhammad bin Ishaq."

RAHIB'S PROPHECY ABOUT THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3553

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ أَبُو الْعَبَّاسِ الْأَعْرَجُ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ أَبُو نُوحٍ أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ قَالَتْ خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَشْيَاحٍ مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبْطُوا فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ قَالَ فَهُمْ يَحُلُّونَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا سَيِّدُ الْعَالَمِينَ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعَثُهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ فَقَالَ لَهُ أَشْيَاحٌ مِنْ قُرَيْشٍ مَا عَلِمَكَ فَقَالَ إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ الثُّبُوتِ أَسْفَلَ مِنْ غُضْرُوفٍ كَتِفِهِ مِثْلُ الثَّقَاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ قَالَ أَرْسِلُوا إِلَيْهِ فَأَقْبَلَ وَعَلَيْهِ عِمَامَةٌ تُظِلُّهُ فَلَمَّا دَنَا

مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فِيءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فِيءُ الشَّجَرَةِ عَلَيْهِ فَقَالَ انْظُرُوا إِلَى فِيءِ الشَّجَرَةِ
 مَالَ عَلَيْهِ قَالَ فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يَنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ فَإِنَّ الرُّومَ إِذَا رَأَوْهُ عَرَفُوهُ
 بِالصِّفَةِ فَيَقْتُلُونَهُ فَالْتَفَتَ فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ فَاسْتَقْبَلَهُمْ فَقَالَ مَا جَاءَ بِكُمْ قَالُوا جِئْنَا إِنَّ هَذَا
 النَّبِيَّ خَارِجٌ فِي هَذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأَنَاسٍ وَإِنَّا قَدْ أَخْبَرْنَا خَبْرَهُ بُعِثْنَا إِلَى طَرِيقِكَ هَذَا
 فَقَالَ هَلْ خَلَفَكُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ قَالُوا إِنَّمَا أَخْبَرْنَا خَبْرَهُ بِطَرِيقِكَ هَذَا قَالَ أَفَرَأَيْتُمْ أَمْرًا أَرَادَ اللَّهُ أَنْ
 يَقْضِيَهُ هَلْ يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدَّهُ قَالُوا لَا قَالَ فَابْيَعُوهُ وَأَقَامُوا مَعَهُ قَالَ أَنْشِدُكُمْ بِاللَّهِ أَيُّكُمْ وَلِيُّهُ
 قَالُوا أَبُو طَالِبٍ فَلَمْ يَزَلْ يَنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ
 وَالزَّيْتِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Fadhl bin Sahl Abu Al Abbas Al A'raj Al Baghdadi], narrated to us [Abdurrahman bin Ghazwan Abu Nuh], informed us [Yunus bin Abu Ishaq] from [Abu Bakr bin Abu Musa] from [his father], he said: "Abu Thalib and the Prophet, peace and blessings be upon him, went out to the land of Syam (for trade) along with the Quraisy leaders, when they met a monk, they stopped and halted their journey, suddenly a monk came out to meet them, whereas before that, the monk never came out even if a group passed by him, Abu Musa said: 'Then they put down their provisions, then the monk parted their way until coming (before) him, while holding the hand of the Messenger of Allah, peace and blessings be upon him, the monk said: 'This person will be the leader of the worlds, this child will be the messenger of the Lord of the worlds and will be sent by Allah as a mercy to all worlds.' Then the Quraisy leaders said: 'How do you know that?' The monk answered: 'Actually since you arrived at Aqabah, there is no stone or tree except they bowed in prostration, they do not prostrate except to a prophet, I also know from the seal of prophethood which is under the cartilage of his shoulder resembling an apple.' Then the monk returned and hosted them with food, when the monk came to the Quraisy group that included the prophet, while the prophet was among the camel group, the monk said: 'Please send some people to pick him up.' A while later the prophet came shaded by a cloud above him. Amazingly, when the monk approached the group, he found them scrambling to seek shade under the tree. Strangely when the prophet sat, the tree's shadow actually approached him, immediately the monk said 'Look, the tree's shadow actually approaches him'. (Abu Musa said), when the monk stood facing the group, he warned 'Sorry, this group should not continue the journey to Rome. Because if they see him, they will certainly know him by his signs, and they will kill him.' When the monk turned, suddenly there were seven people who had just returned from Rome and met the group. The monk asked them: 'What drove you to come here?' The group answered: 'This, we left because we heard a prophet has been sent this month, therefore there is no way for us except some people must be sent to meet him. We have been informed of his news. Therefore we were sent and left through the road you will pass.' The monk then said to the Makkah group: 'Perhaps you have an opinion that Allah will decide?, Or do you want to return this boy (meaning Muhammad) to Makkah?.' They answered: "Wow, it seems not." Next the group pledged allegiance to the monk and stayed with him for some time. The monk said: "Who is the guardian of this child? They answered: "Abu Thalib". The monk incessantly advised Abu Thalib until he agreed to return Muhammad (who at that time had

not become a prophet). Abu Bakar ordered Bilal to accompany him, while the monk gave him provisions of crackers and oil." Abu Isa said: "This hadith is hasan gharib, we do not know it except from this chain."

THE AGE OF REVELATION AND THE DEATH OF THE PROPHET

Hadith Imam Tirmidzi Number 3554

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ أُنْزِلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ أَرْبَعِينَ فَأَقَامَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ وَبِالْمَدِينَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Isma'il], narrated to us [Muhammad bin Basyar], narrated to us [Ibnu Abu 'Adi] from [Hisyam bin Hassan] from [Ikrimah] from [Ibnu Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, received revelation when he was forty years old, he stayed in Mecca for thirteen years and in Madinah for ten years. He passed away when he was sixty-three years old." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1913, 2006, 2006, 2130, 2130, 3254, 3323, 3336, 3337, 3337, 16269, 16277, 16285, 16317, 23477

Imam Bukhari : 613, 3272, 3562, 3562, 3613, 3614, 4106

Imam Muslim : 4331, 4332, 4332, 4333, 4334, 4335, 4336, 4337, 4337, 4338, 4339, 4340, 4341

Imam Tirmidzi : 3554, 3554, 3585, 3585, 3586, 3587

THE AGE OF THE DEATH OF THE RASULULLAH (OTHER VERSION)

Hadith Imam Tirmidzi Number 3555

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً قَالَ أَبُو عِيسَى وَهَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَرَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِثْلَ ذَلِكَ

Narrated to us [Muhammad bin Basyar], narrated to us [Ibnu Abu 'Adi] from [Hisyam] from [Ikrimah] from [Ibnu Abbas], he said: "The Messenger of Allah, peace and blessings be upon him, passed away when he was sixty-five years old." Abu Isa said: "Like this Muhammad bin Basyar narrated to us, and [Muhammad bin Isma'il] also narrated from him like that."

Hadith Corroboration

Imam Ahmad : 1749, 1749, 1844, 1844, 2276, 2276, 2392, 2392, 2508, 2508, 2548, 2548, 2703, 2703

Imam Muslim : 4339, 4339, 4341, 4341

Imam Tirmidzi : 3555, 3555, 3583, 3583, 3584, 3584

PHYSICAL CHARACTERISTICS OF THE PROPHET

Hadith Imam Tirmidzi Number 3556

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ ح وَحَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطِطِ وَلَا بِالْسَّبِطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرًا وَتَوَقَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik bin Anas]. And narrated from another chain, narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Rabi'ah bin Abu Abdurrahman] that he heard [Anas] say: The Messenger of Allah, peace and blessings be upon him, was a person of medium stature, not tall and not short, not pale white and not brown, not curly and not straight hair. Allah sent him when he was forty years old, he stayed in Mecca for more than ten years and in Madinah for ten years. Allah caused him to pass away when he was sixty years old, on his head and beard there were no more than twenty white hairs (gray)." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 2006, 2130, 3207, 3337, 13031

Imam Bukhari : 105, 105, 284, 3283, 3283, 3284, 4596, 4596, 5449, 5449

Imam Muslim : 4306, 4330, 4330

Imam Tirmidzi : 3556, 3556

Imam Malik : 1434

BLACK STONE THAT SAYS GREETINGS

Hadith Imam Tirmidzi Number 3557

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ غَيْلَانَ قَالَا أَنْبَأَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ الضَّبِّيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بِمَكَّةَ حَجْرًا كَانَ يُسَلِّمُ عَلَيَّ لَيَالِي بُعِثْتُ إِنِّي لَأَعْرِفُهُ الْآنَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar] and [Mahmud bin Ghailan], both said: informed us [Abu Daud Ath Thayalisi], narrated to us [Sulaiman bin Mu'adz Adl Dlabbi] from [Simak bin Harb] from [Jabir bin Samurah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed in the city of Makkah there is a stone (hajar aswad) that greeted me with salam on the night I was sent, while now I truly recognize it." The narrator (Abu Isa) said: "This hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 19912, 19988, 20097

Imam Muslim : 4222

Imam Darimi : 20

THE BLESSING OF FOOD WITH THE RASULULLAH

Hadith Imam Tirmidzi Number 3558

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي الْعَلَاءِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَكُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَدَاوُلُ فِي قَصْعَةٍ مِنْ غَدَوَةٍ حَتَّى اللَّيْلِ يَقُومُ عَشْرَةٌ وَيَقْعُدُ عَشْرَةٌ قُلْنَا فَمَا كَانَتْ تُمَدُّ قَالَ مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ

Narrated to us [Muhammad bin Basyar], narrated to us [Yazid bin Harun], narrated to us [Sulaiman At Taimi] from [Abu Al 'Ala`] from [Samurah bin Jundab], he said: "We took turns eating with the Messenger of Allah, peace and blessings be upon him, in one bowl, from morning until night, ten people stood up after eating, then another ten sat to eat." Then we asked: "From where does this amount (of food) increase?" He answered: "From where else does the amount (of food) increase if not from here?" while his hand at that time pointed to the sky. Abu Isa said: "This hadith is hasan sahih."

DELIVERY OF STONES AND TREES TO THE RASULULLAH

Hadith Imam Tirmidzi Number 3559

حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ السُّدِّيِّ عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَكُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ الْوَلِيدِ بْنِ أَبِي ثَوْرٍ وَقَالُوا عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ مِنْهُمْ فَرَوَاهُ أَبُو الْمَغْرَاءِ

Narrated to us ['Abbad bin Ya'qub Al Kufi], narrated to us [Al Walid bin Abu Tsaur] from [As Suddi] from ['Abbad bin Abu Yazid] from [Ali bin Abu Thalib], he said: "(When) We were with the Prophet, peace and blessings be upon him, in the city of Makkah, then we went out to one of its outskirts, and there was not a single mountain or tree that we passed except it said 'Assalamualaika ya Rasulullah (peace be upon you O Messenger of Allah).' " Abu Isa said: "This hadith is gharib, and it has been narrated by several narrators from Al Walid bin Abu Tsaur, they said: from 'Abbad Abu Yazid among them is Farwah bin Abu Al Maghra`."

THE DATE STROKE WAITING BEFORE THE PUBLISH

Hadith Imam Tirmidzi Number 3560

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ إِلَى لِزْقٍ جَذْعٍ وَاتَّخَذُوا لَهُ مِنْبَرًا فَخَطَبَ عَلَيْهِ فَحَنَّ الْجَذْعُ حَيْنَيْنِ الثَّاقَةِ فَتَزَلَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَّهُ فَسَكَنَوْنِي الْبَابَ عَنْ أَبِي وَجَابِرٍ وَابْنِ عُمَرَ

وَسَهْلُ بْنُ سَعْدٍ وَابْنُ عَبَّاسٍ وَأُمُّ سَلَمَةَ قَالُوا أَبُو عِيسَى وَحَدِيثُ أَنَسٍ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Umar bin Yunus] from [Ikrimah bin 'Ammar] from [Ishaq bin Abdullah bi Abu Thalhah] from [Anas bin Malik] that the Messenger of Allah, peace and blessings be upon him, gave a sermon beside a date palm trunk, then the companions made a pulpit for him, then he gave a sermon on it, suddenly that date palm trunk moaned like the moan of a female camel, then the Prophet, peace and blessings be upon him, descended (from the pulpit) and stroked it, finally it calmed down again." In this chapter, there is also narration from Ubay, Jabir, Ibnu Umar, Sahl bin Sa'd, Ibnu Abbas and Ummu Salamah. Abu Isa said: "this hadith is hasan sahih gharib through this path."

THE EXISTENCE OF A BUNCH OF DATES AS A MIRACLE

Hadith Imam Tirmidzi Number 3561

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ عَنْ أَبِي ظَبْيَانَ عَنْ ابْنِ عَبَّاسٍ قَالَجَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ قَالَ إِنْ دَعَوْتُ هَذَا الْعِدْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الْأَغْرَابِيُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Muhammad bin Isma'il], narrated to us [Muhammad bin Sa'id], narrated to us [Syarik] from [Simak] from [Abu Zhabyan] from [Ibnu Abbas], he said: "A bedouin came to the Messenger of Allah, peace and blessings be upon him, saying: 'With what do I know that you are a Prophet?' he said: 'If I call a bunch of dates from this date palm (here) will you testify that I am the messenger of Allah?' then the Messenger of Allah, peace and blessings be upon him, called that bunch of dates, suddenly the bunch of dates descended and fell in front of the Prophet, peace and blessings be upon him, then he said: "Return." So the bunch of dates returned to its original place, after (the event) that bedouin entered Islam." Abu Isa said: "This hadith is hasan gharib sahih."

THE PRAYER OF THE PROPHET FOR ABU ZAID

Hadith Imam Tirmidzi Number 3562

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ حَدَّثَنَا عَلْبَاءُ بْنُ أَحْمَرَ حَدَّثَنَا أَبُو زَيْدٍ بْنُ أَخْطَبَ قَالَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى وَجْهِهِ وَدَعَا لِيَقَالَ عَزْرَةُ إِنَّهُ عَاشَ مِائَةً وَعِشْرِينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ إِلَّا شَعْرَاتُ بَيْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زَيْدٍ اسْمُهُ عَمْرُو بْنُ أَخْطَبَ

Narrated to us [Bundar], narrated to us [Abu 'Ashim], narrated to us ['Azrah bin Tsabit], narrated to us ['Alba` bin Ahmar], narrated to us [Abu Zaid bin Akhthab], he said: "The Messenger of Allah, peace and blessings be upon him, wiped his hand on my face while praying for me." Azrah said: "Indeed, (after that) Abu Zaid bin Akhthab lived for one hundred twenty years until there was no hair on his head except white." Abu Isa said: "This hadith is hasan gharib and Abu Zaid's real name is Amru bin Akhthab."

THE RASULULLAH'S DINNER FROM ABU THALHAH'S HOUSE Hadith Imam Tirmidzi Number 3563

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ قَالَ عَرَضْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْنِي ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ فَقَالَتْ نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَقَّتِ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ فِي يَدِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذَهَبْتُ بِهِ إِلَيْهِ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ قَالَ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَكَ أَبُو طَلْحَةَ فَقُلْتُ نَعَمْ قَالَ بِطَعَامٍ فَقُلْتُ نَعَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ قُومُوا قَالَ فَاَنْطَلَقُوا فَاَنْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمُّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهُ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ قَالَتْ أُمُّ سُلَيْمٍ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَاَنْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمِّي يَا أُمُّ سُلَيْمٍ مَا عِنْدَكَ فَأَتَتْهُ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفُتَّ وَعَصَرَتْ أُمُّ سُلَيْمٍ بَعْكَةً لَهَا فَأَدَمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], he said: I presented (the hadith) to [Malik bin Anas] from [Ishaq bin Abdullah bin Abu Thalhah] that he heard [Anas bin Malik] say: Abu Thalhah said to Ummul Sulaim: "I heard the faint voice of the Messenger of Allah, peace and blessings be upon him, I know that he felt hungry, do you have something?" she answered: "Yes." then she took out several handfuls of barley, after that she took her veil and folded some bread and pressed it in my hand then gave me some more. Then she sent me to the Messenger of Allah, peace and blessings be upon him, Ummu Sulaim said: "Then I brought it to the Messenger of Allah, peace and blessings be upon him, it turned out he was sitting in the mosque with the companions, then I stood before them, so the Messenger of Allah, peace and blessings be upon him, said: 'Did Abu Thalhah send you

here?' I answered: 'Yes.' he said: 'Is it for bringing food?' I answered: 'Yes.' then the Messenger of Allah, peace and blessings be upon him, said: 'For whoever wants to be with him then stand up,' then he went and I went with them, until I met Abu Thalhah and informed him of that, Abu Thalhah said: 'O Ummu Sulaim, indeed the Messenger of Allah, peace and blessings be upon him, has come with the companions, while we do not have food to entertain them.' She answered: 'Allah and His Messenger know best.' Anas bin Malik said: "Then Abu Thalhah went to meet the Messenger of Allah, peace and blessings be upon him, and the Messenger of Allah, peace and blessings be upon him, came to meet until Abu Thalhah with him entered the house, the Messenger of Allah, peace and blessings be upon him, said: 'Come here O Ummu Sulaim, what do you have?' Then she came with that bread, then the Messenger of Allah, peace and blessings be upon him, ordered (to be served), so she divided and squeezed her pure milk and served it as a side dish for him, then the Messenger of Allah, peace and blessings be upon him, said something as Allah willed, then said: 'Allow ten people to enter.' She allowed, then they entered and ate until full then exited, he said again: 'Allow another ten people to enter.' she allowed, then ten people entered, after that they ate until full then exited, until that day, all the people ate and were full, at that time their number was about seventy or eighty people." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Bukhari : 3313, 4962, 6194
 Imam Muslim : 3801
 Imam Malik : 1451
 Imam Darimi : 43

THE WATER OF ABBREVIATION FLOWING FROM THE PROPHET'S FINGERS

Hadith Imam Tirmidzi Number 3564

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَانَتْ صَلَاةُ الْعَصْرِ وَالتَّمَسَّ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوُضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّعُوا مِنْهُ قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّعَ النَّاسُ حَتَّى تَوَضَّعُوا مِنْ عِنْدِ آخِرِهِمْ فِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ وَجَابِرٍ وَزِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ أَبُو عِيسَى وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Ishaq bin Abdullah bin Abu Thalhah] from [Anas bin Malik], he said: "I saw the Messenger of Allah, peace and blessings be upon him, -when the time of Asr had come- and the people were looking for wudlu water, but they had not gotten it. Then wudlu water was brought to the Messenger of Allah, peace and blessings be upon him, so the Messenger of Allah, peace and blessings be upon him, put his hand into that vessel. he ordered the people to perform wudlu from it. Anas said: "I saw water flowing from under his fingers, so they

performed wudlu until the last person." And in this chapter, there is also narration from Imran bin Hushain and Ibnu Mas'ud, Jabir and Ziyad bin Al Harits Ash Shuda'i. Abu Isa said: "Anas's hadith is hasan sahih."

Hadith Corroboration
Imam Bukhari : 164, 3307, 3308
Imam Muslim : 4224, 4225
Imam Malik : 57

THE BEGINNING OF PROPHETIC REVELATION AND THE LOVE OF BEING ALONE

Hadith Imam Tirmidzi Number 3565

حَدَّثَنَا الْأَنْصَارِيُّ إِسْحَقُ بْنُ مُوسَى حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَقَ حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ أَوَّلُ مَا ابْتَدَيْ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ التَّبَوُّةِ حِينَ أَرَادَ اللَّهُ كَرَامَتَهُ وَرَحْمَةَ الْعِبَادِ بِهِ أَنْ لَا يَرَى شَيْئًا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ فَمَكَثَ عَلَى ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمُكُثَ وَحُبَّ إِلَيْهِ الْخُلُوءُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَخْلُوقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Al Anshari Ishaq bin Musa], narrated to us [Yunus bin Bukair], informed us [Muhammad bin Ishaq], narrated to me [Az Zuhri] from ['Urwah] from ['Asiyah] that she said: "The beginning of prophetic revelation that came to the Messenger of Allah, peace and blessings be upon him, -when Allah intended honor and mercy for His servants- that he did not dream except it came like the light of dawn. Then he secluded himself (tahannuts) as Allah willed, he was also given love for solitude, and there was no activity he loved except solitude." Abu Isa said: "This hadith is hasan sahih gharib."

BLESSED ABUNDANCE WATER FROM THE PROPHET'S FINGERS

Hadith Imam Tirmidzi Number 3566

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ إِنَّكُمْ تَعُدُّونَ الْآيَاتِ عَذَابًا وَإِنَّا كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَكَةً لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ قَالَ وَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَّ عَلَى الْوُضُوءِ الْمُبَارَكِ وَالْبَرَكَةُ مِنَ السَّمَاءِ حَتَّى تَوْضَأُوا كُلُّنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], he said: narrated to us [Abu Ahmad Az Zubairi], narrated to us [Isra'il] from [Manshur] from [Ibrahim] from ['Alqamah] from [Abdullah], he said: "You consider signs (of Allah's greatness) as punishment while we in the time of the Messenger of Allah, peace and blessings be upon him, considered them as blessings. Indeed we used to eat food with the Prophet, peace and blessings be upon him, and we heard the

food glorifying Allah when we ate." Abdullah said: "Then the Prophet, peace and blessings be upon him, was given a vessel (containing little water), then he put his hand in it, so water came out from his fingers. Then the Prophet, peace and blessings be upon him, said: "Come let us perform wudlu with blessed water, namely blessing from the sky." So we all performed wudlu." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 12281, 16878
 Imam Bukhari : 3307
 Imam Muslim : 4224, 4226
 Imam Darimi : 29, 30

HOW THE REVELATION TO THE PROPHET MUHAMMAD DELIVERED

Hadith Imam Tirmidzi Number 3567

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ
 الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ يَأْتِينِي فِي مِثْلِ صَلَافَةِ الْجَرِّسِ وَهُوَ أَشَدُّ عَلَيَّ وَأَخْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْي مَا يَقُولُ
 قَالَتْ عَائِشَةُ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ ذِي الْبَرْدِ الشَّدِيدِ فَيَقْصِمُ
 عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from [Hisyam bin 'Urwah] from [his father] from [Aisyah] that Al Harits bin Hisyam asked the Messenger of Allah, peace and blessings be upon him: "How does revelation come to you?" The Messenger of Allah, peace and blessings be upon him, said: "Revelation comes to me like the ringing of a bell and this way is the heaviest for me. sometimes, the angel resembles a man, then he speaks to me, so I try to understand (digest) what he says." Aisyah said: "Indeed I once saw the descent of revelation to the Messenger of Allah, peace and blessings be upon him, on a very cold day, then the revelation stopped, and indeed his forehead was sweating." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
 Imam Ahmad : 24092, 25002
 Imam Bukhari : 2, 2976
 Imam Muslim : 4304
 Imam Abu Dawud : 4113
 Imam Tirmidzi : 3567
 Imam Nasa'i : 924, 925
 Imam Malik : 425

PICTURE OF THE PROPHET MUHAMMAD SAW'S HAIR

Hadith Imam Tirmidzi Number 3568

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ مَا رَأَيْتُ مِنْ ذِي لِمَةٍ فِي حُلَّةٍ

حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Abu Ishaq] from [Al Barra`], he said: "I have never seen anyone with hair hanging down more beautiful when wearing red clothes than the Messenger of Allah, peace and blessings be upon him, he had hair (length) approaching his shoulders, not long and not short." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 9673, 11675, 11730, 11817, 11818, 11934, 12140, 12232, 12633, 13075, 13338, 17743, 17823, 17871, 17918, 17951, 23726

Imam Bukhari : 3287, 5450, 5452, 5453, 5454

Imam Muslim : 4309, 4311, 4312, 4313

Imam Abu Dawud : 3550, 3651, 3652, 3653, 3654, 3655

Imam Tirmidzi : 1646, 3568

Imam Nasa'i : 4967, 4974, 4975, 4976, 5137, 5138, 5139, 5140

Imam Ibnu Majah : 3624, 3625

Imam Darimi : 57, 58, 59, 60, 61, 62, 63, 64, 65, 66

THE RASULULLAH'S FACE WAS LIKE THE MOON

Hadith Imam Tirmidzi Number 3569

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَقَ قَالَ سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ السَّيْفِ قَالَ لَا مِثْلَ الْقَمَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Humaid bin Abdurrahman], narrated to us [Zuhair] from [Abu Ishaq], he said: "Someone asked [Al Barra`]: 'Was the face of the Messenger of Allah, peace and blessings be upon him, like (the flash of) a sword?' he answered: 'No, but like the moon.'" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 17748

Imam Darimi : 64

PHYSICAL DESCRIPTION OF THE PROPHET

Hadith Imam Tirmidzi Number 3570

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عُثْمَانَ بْنِ مُسْلِمٍ بْنِ هُرْمُزٍ عَنْ نَافِعِ بْنِ جَبْرِ بْنِ مُطْعِمٍ عَنْ عَلِيٍّ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ شَتَّى الْكَفَيْنِ وَالْقَدَمَيْنِ ضَخَمَ الرَّأْسِ ضَخَمَ الْكَرَادِيسِ طَوِيلَ الْمَسْرَبَةِ إِذَا مَشَى تَكَفَّأَ تَكَفُّوًّا كَأَنَّمَا انْحَطَّ مِنْ صَبَبٍ لَمْ أَرَقَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ

Narrated to us [Muhammad bin Isma'il], narrated to us [Abu Nu'aim], narrated to us [Al Mas'udi] from ['Utsman bin Muslim bin Hurmus] from [Nafi' bin Jubair bin Muth'im] from [Ali], he said: "The Messenger of Allah, peace and blessings be upon him, was neither tall nor short, his palms and feet rough, his head big, the bones of his head were large, his chest hair thick, When he walked upright it was as if someone ascending from a low place. I have never met anyone like him peace and blessings be upon him, before or after." Abu Isa said: "This hadith is hasan sahih, narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Al Mas'udi] with this chain similar to the hadith above."

Hadith Corroboration

Imam Ahmad : 708, 900, 1001, 1233, 13031

Imam Bukhari : 2608, 3284, 5400, 5449

Imam Muslim : 4330

Imam Tirmidzi : 1676, 3556, 3570, 3571

Imam Malik : 1434

PHYSICAL CHARACTERISTICS AND TEMPERATURE OF THE RASULULLAH ACCORDING TO ALI Hadith Imam Tirmidzi Number 3571

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي حَلِيمَةَ مِنْ قَصْرِ الْأَحْنَفِ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ وَعَلِيُّ بْنُ حُجْرٍ
الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا عَيْسَى بْنُ يُونُسَ حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ
وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَكَانَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ إِذَا وَصَفَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَكُنْ بِالطَّوِيلِ
الْمُغِطِ وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَكَانَ رُبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجُعْدِ الْقَطِطِ وَلَا بِالسَّيْطِ كَانَ جَعْدًا رَجُلًا وَلَمْ
يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكْلَثَمِ وَكَانَ فِي الْوَجْهِ تَدْوِيرٌ أَبْيَضٌ مُشْرَبٌ أَدْعَجُ الْعَيْنَيْنِ أَهْدَبُ الْأَشْفَارِ جَلِيلُ
الْمُشَاشِ وَالْكَتْدِ أَجْرَدُ ذُو مَسْرَبَةٍ شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ وَإِذَا التَفَتَ
التَفَتَ مَعًا بَيْنَ كَتِفَيْهِ خَاتَمُ الثُّبُوتِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ كَفًّا وَأَشْرَحُهُمْ صَدْرًا وَأَصْدَقُ النَّاسِ لَهْجَةً
وَأَلْيَنُهُمْ عَرِيكَةً وَأَكْرَمُهُمْ عِشْرَةً مَنْ رَأَاهُ بِدِيَهَةٍ هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعْتُهُ لَمْ أَرَقْبَلَهُ وَلَا
بَعْدَهُ مِثْلَهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ قَالَ أَبُو جَعْفَرٍ سَمِعْتُ الْأَصْمَعِيَّ
يَقُولُ فِي تَفْسِيرِهِ صِفَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُغِطُ الدَّاهِبُ طُولًا وَسَمِعْتُ أَغْرَابِيًّا يَقُولُ تَمَغَّطَ فِي
نُشَابَةِ أَيِّ مَدَّهَا مَدًّا شَدِيدًا وَأَمَّا الْمُتَرَدِّدُ فَالِدَاخِلُ بَعْضُهُ فِي بَعْضٍ قَصْرًا وَأَمَّا الْقَطِطُ فَالشَّدِيدُ الْجُعُودَةُ
وَالرَّجُلُ الَّذِي فِي شَعْرِهِ حُجُونَةٌ أَيْ يَنْحَنِي قَلِيلًا وَأَمَّا الْمُطَهَّمُ فَالْبَادِنُ الْكَثِيرُ اللَّحْمِ وَأَمَّا الْمُكْلَثَمُ فَالْمُدَوَّرُ
الْوَجْهِ وَأَمَّا الْمُشْرَبُ فَهُوَ الَّذِي فِي نَاصِيَتِهِ حُمْرَةٌ وَالْأَدْعَجُ الشَّدِيدُ سَوَادِ الْعَيْنِ وَالْأَهْدَبُ الطَّوِيلُ الْأَشْفَارِ
وَالْكَتْدُ مُجْتَمَعُ الْكَتِفَيْنِ وَهُوَ الْكَاهِلُ وَالْمَسْرَبَةُ هُوَ الشَّعْرُ الدَّقِيقُ الَّذِي هُوَ كَأَنَّهُ قُضِيبٌ مِنَ الصَّدْرِ إِلَى السَّرَّةِ

وَالشَّئْنُ الْغَلِيظُ الْأَصَابِعُ مِنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ وَالْقَلْعُ أَنْ يَمْشِيَ بِقُوَّةٍ وَالصَّبُّ الْحُدُورُ يَقُولُ انْحَدَرْنَا فِي صُبُوبٍ وَصَبٍ وَقَوْلُهُ جَلِيلُ الْمُشَاشِ يُرِيدُ رُءُوسَ الْمَنَاكِبِ وَالْعِشْرَةُ الصُّحْبَةُ وَالْعَشِيرُ الصَّاحِبُ وَالْبَدِيَّةُ الْمَفَاجَأَةُ يُقَالُ بَدَهْتُهُ بِأَمْرٍ أَيْ فَجَأْتُهُ

Narrated to us [Abu Ja'far Muhammad bin Al Husain bin Abu Halimah] from the region of Qahsri Ahnaf, and [Ahmad bin 'Abdah Adl Dlabbi] and [Ali bin Hujr] while (their narration) similar in meaning, they said: narrated to us [Isa bin Yunus], narrated to us [Umar bin Abdullah] former slave (freed by) Ghufrah, narrated to me [Ibrahim bin Muhammad] -one of the children of Ali bin Abu Thalib- he said: When [Ali may Allah be pleased with him] described the Prophet, peace and blessings be upon him, he said: He was a person neither too tall nor too short, medium build, his hair neither stiff nor curly, his hair thick, not fat nor thin, his face slightly round, his eyes very black, his eyelashes long, his main joints large, his shoulders broad, his chest hair soft, no hair on body, his feet thick, when walking as if walking on a downhill path, when turning his whole body turned, between his shoulders there was the seal of prophethood namely the seal of the prophets, his palms beautiful, his chest broad, the most truthful in speech, the gentlest in character, the noblest in association, whoever suddenly saw him would respect him, whoever associated with him would love him." He continued: "I have never seen anyone like him before or after." Abu Isa said: "This hadith is hasan gharib, and its isnad is not connected. Abu Ja'far said: 'I heard Al Ashma'i say in his interpretation of the personality of the Prophet, peace and blessings be upon him, namely: long (his hair) hanging down, and I heard a bedouin say: Very long means tall long, while short build means some (of his body parts) very short, curly means (his hair) very curly (frizzy) like someone whose hair is wavy meaning bent, while 'Al Muthahham' means much flesh, Al Mukaltsam means round face (oval), and Al Musyrab means as if on his forehead there is a slightly reddish color, while black eyes means (the pupil) black, al Ahdab means long eyelashes, Al Katadu means broad shoulders, which (in front) his chest has hair namely very soft chest hair in the area between chest to navel, and Syatsnu means thick palms and feet, At Taqallu' means walking with full strength, and Ash Shabab means downhill place like the sentence: 'inhadarnaa fie shabuubin wa shababin' meaning: 'we walked in a downhill area.' While his statement: 'Large base bone, meaning the main joint bones.' Al 'Isyrah is As Shuhbah (association) while Al 'Asyir is Ash Shahib (friend) and Al Badihah is Al Mufaja'ah (suddenly), example: 'Badahtu bi amrin' meaning: I did something to him suddenly."

Hadith Corroboration

Imam Ahmad : 708, 900, 1001, 1233, 13031, 13353, 24797

Imam Bukhari : 2608, 3284, 3285, 5400, 5449

Imam Muslim : 4273, 4310, 4330

Imam Tirmidzi : 1676, 3556, 3570, 3571, 3571

Imam Malik : 1434

THE MOST DETAILED WAY OF THE PROPHET'S SPEECH

Hadith Imam Tirmidzi Number 3572

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا مُحَمَّدُ بْنُ الْأَسْوَدِ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ مَا

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَهُ فَضْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ وَقَدْ رَوَاهُ يُونُسُ بْنُ يَزِيدَ عَنِ الزُّهْرِيِّ

Narrated to us [Humaid bin Mas'adah], narrated to us [Humaid bin Al Aswad] from [Usamah bin Zaid] from [Az Zuhri] from ['Urwah] from [Aisyah], she said: "The Messenger of Allah, peace and blessings be upon him, never spoke hurriedly like your speech this, but he spoke with detailed explanation that could be memorized by the one sitting with him." Abu Isa said: "This hadith is hasan sahih, we know it only from the hadith of Az Zuhri, [Yunus bin Yazid] also narrated this hadith from [Az Zuhri]."

THE RASULULLAH'S HABIT OF REPEATING WORDS

Hadith Imam Tirmidzi Number 3573

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى عَنْ ثُمَامَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعِيدُ الْكَلِمَةَ ثَلَاثًا لِتُعْقَلَ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى

Narrated to us [Muhammad bin Yahya], narrated to us [Abu Qutaibah Salm bin Qutaibah] from [Abdullah bin Al Mutsanna] from [Tsumamah] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, often repeated his words up to three times so that they could be understood." Abu Isa said: "This hadith is hasan sahih gharib, we only know it from the hadith of Abdullah bin Al Mutsanna."

THE Messenger of Allah was the one who smiled most often

Hadith Imam Tirmidzi Number 3574

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَمَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from ['Ubaidullah bin Al Mughirah] from [Abdullah bin Al Harits bin Jaz`i], he said: "I have never seen anyone who smiled more than the Messenger of Allah, peace and blessings be upon him." Abu Isa said: "This hadith is hasan gharib."

Hadith Corroboration
Imam Ahmad : 17043

THE PROPHET'S SMILE IS JUST A SMILE

Hadith Imam Tirmidzi Number 3575

وَقَدْ رُوِيَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ مِثْلُ هَذَا حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ خَالِدٍ
الْخَلَّالُ حَدَّثَنَا يَحْيَى بْنُ إِسْحَقَ السَّيْلَحَانِيُّ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ بْنِ جَزْءٍ قَالَمَا كَانَ ضَحِكُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا تَبَسُّمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ إِلَّا مِنْ هَذَا الْوَجْهِ

And also narrated from Yazid bin Abu Habib from Abdullah bin Al Harits bin Jaz'i like this, narrated to us like that [Ahmad bin Khalid Al Khallal], narrated to us [Yahya bin Ishaq As Sailahani], narrated to us [Al Laits bin Sa'd] from [Yazid bin Abu Habib] from [Abdullah bin Al Harits bin Jaz'i], he said: "The laughter of the Messenger of Allah, peace and blessings be upon him, was only a smile." Abu Isa said: "This hadith is hasan sahih gharib. We don't know it from the hadith of Laith bin Sa'd but from this path."

THE STAMP OF PROPHECY BETWEEN THE SHOULDER OF THE PROPHET

Hadith Imam Tirmidzi Number 3576

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْجُعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ ذَهَبَتْ بِي
خَالَتِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعَ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بِالْبَرَكَةِ
وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ فَإِذَا هُوَ مِثْلُ زُرِّ الْحَجَلَةِ قَالَ أَبُو
عِيسَى الزَّرُّ يُقَالُ بَيْضٌ لَهَا وَفِي الْبَابِ عَنْ سَلْمَانَ وَفُرَّةَ بْنِ إِيَّاسٍ الْمُزَنِيِّ وَجَابِرِ بْنِ سَمُرَةَ وَأَبِي رَمْثَةَ وَبُرَيْدَةَ
الْأَسْلَمِيِّ وَعَبْدِ اللَّهِ بْنِ سَرَجَسَ وَعَمْرِو بْنِ أَخْطَبَ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Al Ja'd bin Abdurrahman], he said: I heard [As Sa'ib bin Yazid] say: I went with my aunt to the Prophet, peace and blessings be upon him, then she said: "O Messenger of Allah, indeed my nephew is sick." So he stroked my head and prayed for me to be blessed. Then he performed wudlu and I drank the remaining wudlu water, then I stood behind his back, so I saw the seal (of prophethood) between his shoulders and it was like a bird's egg." Abu Isa said: "Az Zirr is also called the egg." And in this chapter, there is also narration from Salman, Qurrah bin Iyyas Al Muzanni, Jabir bin Samurah, Abu Rimtsah, Buraidah Al Aslami, Abdullah bin Sarjis, 'Amru bin Akhthab and Abu Sa'id. Abu Isa said: "this hadith is hasan sahih gharib through this path."

THE SIGN OF THE PROPHET OF THE PROPHET IS LIKE A DOVE'S EGG

Hadith Imam Tirmidzi Number 3577

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْنِي الَّذِي بَيْنَ كَتِفَيْهِ غُدَّةً حُمْرَاءَ مِثْلَ بَيْضَةِ الْحَمَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sa'id bin Ya'qub Ath Thalaqani], narrated to us [Ayyub bin Jabir] from [Simak bin Harb] from [Jabir bin Samurah], he said: "The sign (seal) of prophethood of the Messenger of Allah, peace and blessings be upon him, between his shoulders, was a red gland like a pigeon's egg." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 5427, 11229
Imam Nasa'i : 5181

THE RASULULLAH'S CALF WAS SMOOTH AND HIS EYES WERE LIKE SHEETS

Hadith Imam Tirmidzi Number 3578

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ أَخْبَرَنَا الْحَجَّاجُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ فِي سَاقَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ أَكْحَلُ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us ['Abbad bin Al 'Awwam], informed us [Al Hajjaj] from [Simak bin harb] from [Jabir bin Samurah], he said: The calves of the Messenger of Allah, peace and blessings be upon him, smooth, and he did not laugh except smile, when I saw him, I would say: "As if he wore kohl on his eyes, even though he did not wear kohl." Abu Isa said: "This hadith is hasan gharib sahih."

Hadith Corroboration
Imam Ahmad : 20012, 20096

PHYSICAL CHARACTERISTICS OF THE PROPHET MUHAMMAD'S LIPS AND EYES

Hadith Imam Tirmidzi Number 3579

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو قَطَنِ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مِنْهُوشِ الْعَقِبِقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Abu Qathan], narrated to us [Syyubah] from [Simak bin Harb] from [Jabir bin Samurah], he said: The Prophet, peace and blessings

be upon him, was a person with thick lips, shaped eyes and smooth heels." Abu Isa said: "This is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 20007
Imam Tirmidzi : 3580

DETAILED EXPLANATION OF THE PHYSICAL CHARACTERISTICS OF THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3580

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ أَشْكَلُ الْعَيْنَيْنِ مِنْهُوْشَ الْعَقِبِ قَالَ شُعْبَةُ قُلْتُ لِسِمَاكِ مَا ضَلِيعُ الْفَمِ قَالَ وَاسِعُ الْفَمِ قُلْتُ مَا أَشْكَلُ الْعَيْنَيْنِ قَالَ طَوِيلُ شَقِّ الْعَيْنِ قَالَ قُلْتُ مَا مِنْهُوْشُ الْعَقِبِ قَالَ قَلِيلُ اللَّحْمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], he said: narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Simak bin Harb] from [Jabir bin Samurah], he said: "The Messenger of Allah, peace and blessings be upon him, was a person with thick lips, shaped eyes and smooth boneless heels." Syu'bah said: I asked Simak: "What is meant by thick lips? He answered: 'His lips somewhat wide.' I asked: 'What is meant by shaped eyes?' he answered: 'His eyebrows somewhat long.' Syu'bah said: I asked: 'What is meant by smooth heels.' He answered: 'Namely little bone.'" Abu Isa said: "This is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 20007

THE BEAUTY OF THE PROPHET MUHAMMAD'S FACE AND WALK

Hadith Imam Tirmidzi Number 3581

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ أَبِي يُونُسَ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الشَّمْسُ تَجْرِي فِي وَجْهِهِ وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطَوَّى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَثِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Abu Yunus] from [Abu Hurairah], he said: I have never seen anything more beautiful than the Messenger of Allah, peace and blessings be upon him, as if the sun was moving on his face, and I have not seen anyone when walking faster than the Messenger of Allah, peace and blessings be upon him, as if the earth was folded for him. We did it with difficulty, but for him it was considered easy." Abu Isa said: "This hadith is gharib."

THE SIMILARITY OF THE PROPHETS TO SOME PEOPLE

Hadith Imam Tirmidzi Number 3582

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غُرِضَ عَلَيَّ
الْأَنْبِيَاءُ فَإِذَا مُوسَى ضَرْبُ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ فَإِذَا أَقْرَبُ النَّاسِ مَنْ
رَأَيْتُ بِهِ شَبَهَا عُرْوَةَ بْنِ مَسْعُودٍ وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا صَاحِبُكُمْ يَعْنِي نَفْسَهُ وَرَأَيْتُ
جِبْرَائِيلَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا دِحْيَةَ هُوَ ابْنُ خَلِيفَةَ الْكَلْبِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Az Zubair] from [Jabir] that the Messenger of Allah, peace and blessings be upon him, said: "The Prophets were shown to me, so (I saw) Musa like a sturdy man from the region of Syanu`ah (Yaman), I saw Isa bin Maryam, so the person I know most resembling him is 'Urwah bin Mas'ud, I also saw Ibrahim, the person I know most resembling him is your companion this, namely himself, I also saw Jibril, the person I saw resembling him is Dihyah namely Ibnu Khalifah Al Kalbi." Abu Isa said: "This hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 14062
Imam Muslim : 244

THE AGE OF THE PROPHET AT THE TIME OF HIS DEATH

Hadith Imam Tirmidzi Number 3583

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَا أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ خَالِدِ الْحَدَّاءِ قَالَ
حَدَّثَنِي عَمَّارُ مَوْلَى بَنِي هَاشِمٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ
خَمْسٍ وَسِتِّينَ

Narrated to us [Ahmad bin Mani'] and [Ya'qub bin Ibrahim Ad दौरقي], both said: informed us [Isma'il bin 'Ulayyah] from [Khalid Al Khaddza`], he said: narrated to me [Ammar] former slave (freed by) Bani Hasyim, he said: I heard [Ibnu Abbas] say: "The Messenger of Allah, peace and blessings be upon him, passed away at the age of sixty-five years."

Hadith Corroboration
Imam Ahmad : 1749, 1844, 2276, 2392, 2508, 2548, 2703
Imam Muslim : 4339, 4341
Imam Tirmidzi : 3555, 3583, 3584

THE AGE OF THE PROPHET WHEN HE DIED ACCORDING TO IBNU ABBAS

Hadith Imam Tirmidzi Number 3584

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا خَالِدُ الْحَدَّاءُ حَدَّثَنَا عَمَّارُ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنُ الْإِسْنَادِ صَحِيحٌ

Narrated to us [Nahsr bin Ali Al Jahdhami], narrated to us [Bisyr bin Al Mufadhdhal], narrated to us [Khalid Al Khaddza`], narrated to us ['Ammar former slave (freed by) Bani Hasyim], narrated to us [Ibnu Abbas] that the Prophet, peace and blessings be upon him, passed away when he was sixty-five years old." Abu Isa said: "This hadith is hasan with a sahih chain."

Hadith Corroboration

Imam Ahmad : 1749, 1844, 2276, 2392, 2508, 2548, 2703

Imam Muslim : 4339, 4341

Imam Tirmidzi : 3555, 3583, 3584

RASULULLAH'S AGE AND LENGTH OF LIVE IN MAKKAH ACCORDING TO IBNU ABBAS

Hadith Imam Tirmidzi Number 3585

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَقَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ وَدَعْفَلِ بْنِ حَنْظَلَةَ وَلَا يَصِحُّ لِدَعْفَلٍ سَمَاعٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا رُؤْيَا قَالَ أَبُو عِيسَى وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَمْرُو بْنِ دِينَارٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Rauh bin 'Ubadah], narrated to us [Zakariya bin Ishaq], narrated to us ['Amru bin Dinar] from [Ibnu Abbas], he said: "The Prophet, peace and blessings be upon him, stayed in Makkah for thirteen years namely when he was given revelation, and he passed away when he was sixty-three years old." And in this chapter, there is also narration from Aisyah, Anas and Daghfal bin Hanzhalah, while Daghfal is not correct if he heard directly from the Prophet, peace and blessings be upon him, and did not even see him. Abu Isa said: "Ibnu Abbas's hadith is hasan gharib from the hadith of 'Amru bin Dinar."

Hadith Corroboration

Imam Ahmad : 1913, 2006, 2006, 2130, 2130, 3254, 3323, 3336, 3337, 3337, 16269, 16277, 16285, 16317, 23477

Imam Bukhari : 613, 3272, 3562, 3562, 3613, 3614, 4106

Imam Muslim : 4331, 4332, 4332, 4333, 4334, 4335, 4336, 4337, 4337, 4338, 4339, 4340, 4341

Imam Tirmidzi : 3554, 3554, 3585, 3585, 3586, 3587

THE AGE OF THE PROPHET AND HIS COMPANIONS ACCORDING TO MU'AWIYAH

Hadith Imam Tirmidzi Number 3586

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَالَ سَمِعْتُهُ يَخْطُبُ يَقُولُ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Abu Ishaq] from [Amir bin Sa'd] from [Jarir bin Abdullah] from [Mu'awiyah bin Abu Sufyan] that he said: I heard him in khutbah, he said: "The Messenger of Allah, peace and blessings be upon him, passed away when he was sixty-three years old, while Abu Bakar, Umar and I were sixty-three years old." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 1913, 2006, 2130, 3254, 3323, 3336, 3337, 16269, 16277, 16285, 16317, 23477

Imam Bukhari : 3272, 3562, 3613, 3614, 4106

Imam Muslim : 4331, 4332, 4337, 4338, 4340

Imam Tirmidzi : 3554, 3585, 3586, 3587

THE AGE OF THE PROPHET WHEN HE DIED ACCORDING TO AISYAH

Hadith Imam Tirmidzi Number 3587

حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ وَالْحُسَيْنُ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرْتُ عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَقَالَ الْحُسَيْنُ بْنُ مَهْدِيٍّ فِي حَدِيثِهِ ابْنُ جُرَيْجٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ ابْنُ أَخِي الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مِثْلَ هَذَا

Narrated to us [Al 'Abbas Al 'Anbari] and [Al Husain? bin Mahdi], both said: narrated to us [Abdurrazzaq] from [Ibnu Juraij], he said: [I was informed] from [Ibnu Syihab Az Zuhri] from ['Urwah] from [Aisyah]. [Husain bin Mahdi] said in his hadith [Ibnu Juraij] from [Az Zuhri] from ['Urwah] from [Aisyah] that the Prophet, peace and blessings be upon him, passed away, while he was sixty-three years old." Abu Isa said: "This hadith is hasan sahih, and it has also been narrated by [his cousin Az Zuhri] from [Az Zuhri] from ['Urwah] from [Aisyah] like this hadith."

Hadith Corroboration

Imam Ahmad : 1913, 2006, 2130, 3254, 3323, 3336, 3337, 16269, 16277, 16285, 16317, 23477

Imam Bukhari : 3272, 3562, 3613, 3614, 4106

Imam Muslim : 4331, 4332, 4337, 4338, 4340

Imam Tirmidzi : 3554, 3585, 3586, 3587

RASULULLAH BECAME KHALILULLAH AND LATER BECAME KHALIL IBNU ABU QUAFAH

Hadith Imam Tirmidzi Number 3588

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَتَّخِذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَأَبْنِ الزُّبَيْرِ وَأَبْنِ عَبَّاسٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq], informed us [Ats Tsauri] from [Abu Ishaq] from [Abu Al Ahwash] from [Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed I disavow taking a khalil (close friend) besides Allah, if I were allowed to take (someone as khalil (close friend) certainly I would take Ibnu Abu Quhafah as khalil (close friend), and indeed your companion this is khalilullah (close friend of Allah)." Abu Isa said: "This hadith is hasan sahih, and in this chapter there is also narration from Abu Sa'id, Abu Hurairah and Ibnu Zubair as well as Ibnu Abbas."

Hadith Corroboration
Imam Ahmad : 3399, 3506, 3686, 3714, 3911, 4124
Imam Muslim : 4395
Imam Ibnu Majah : 90

ABU BAKAR WAS THE PRIEST AND THE MOST LOVED BY THE RASULULLAH ACCORDING TO UMAR

Hadith Imam Tirmidzi Number 3589

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Ibrahim bin Sa'id Al Jauhari], narrated to us [Isma'il bin Abu Uwais] from [Sulaiman bin Bilal] from [Hisyam bin 'Urwah] from [his father] from [Aisyah] from [Umar bin Khattab], he said: "Abu Bakar is our leader and the best of us and the most beloved by the Messenger of Allah, peace and blessings be upon him." Abu Isa said: "This hadith is sahih gharib."

ABU BAKAR, UMAR, AND ABU UBAIDAH: BELOVED FRIENDS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3590

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ لِعَائِشَةَ أَيُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ قَالَتْ أَبُو بَكْرٍ قُلْتُ ثُمَّ مَنْ قَالَتْ عُمَرُ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ قُلْتُ ثُمَّ مَنْ قَالَ فَسَكَتَتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Isma'il bin Ibrahim] from [Al Jurairi] from [Abdullah bin Syaqq], he said: I said to [Aisyah]: "Who is the companion of the Messenger of Allah, peace and blessings be upon him, most loved by the Messenger of Allah, peace and blessings be upon him?" she answered: "Abu Bakar." I asked: "Then who?" she answered: "Umar." I asked: "Then who?" she answered: "Then Abu 'Ubaidah bin Al Jarrah." I asked: "Then who?" Abdullah said: "Then Aisyah was silent." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Tirmidzi : 3730, 3809
Imam Ibnu Majah : 99

THE PRIORITY OF ABU BAKAR AND UMAR IN HEAVEN Hadith Imam Tirmidzi Number 3591

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ وَالْأَعْمَشِ وَعَبْدِ اللَّهِ بْنِ صَهْبَانَ وَابْنِ أَبِي لَيْلَى وَكَثِيرُ النَّوَّاءِ كُلُّهُمْ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ النَّجْمَ الطَّالِعَ فِي أَفْقِ السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ

Narrated to us [Qutaibah], narrated to us [Muhammad bin Fudhail] from [Salim bin Abu Hafshah], [Al A'masy], [Abdullah bin Shahban], [Ibnu Abu Laila] and [Katsir An Nawa`], they said: from ['Athiyah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said: "Indeed the highest degree of the inhabitants of Paradise can be seen by the people below them, just as you see the rising star visible at the horizon of the sky. And indeed Abu Bakr and Umar are among them and the best." Abu Isa said: "This hadith is hasan not only narrated by one path from 'Athiyah from Abu Sa'id."

Hadith Corroboration
Imam Ahmad : 10774, 10781, 11265, 11448, 11501
Imam Ibnu Majah : 93

ABU BAKAR CRIED HEARD HEARD THAT THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WAS GOING TO MEET HIS GOD Hadith Imam Tirmidzi Number 3592

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ابْنِ أَبِي الْمَعْلَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ إِنَّ رَجُلًا خَيَّرَهُ رَبُّهُ بَيْنَ أَنْ يَعِيشَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَعِيشَ وَيَأْكُلَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَأْكُلَ وَبَيْنَ لِقَاءِ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ قَالَ فَبَكَى أَبُو بَكْرٍ فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَعْجَبُونَ مِنْ هَذَا الشَّيْخِ إِذْ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا صَالِحًا خَيَّرَهُ رَبُّهُ بَيْنَ الدُّنْيَا وَبَيْنَ لِقَاءِ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ قَالَ فَكَانَ أَبُو بَكْرٍ أَعْلَمَهُمْ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ بَلْ نَفْدِيكَ بِآبَائِنَا وَأَمْوَالِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ النَّاسِ أَحَدٌ أَمَنَ إِلَيْنَا فِي صُحْبَتِهِ وَذَاتِ يَدِهِ مِنْ ابْنِ أَبِي قُحَافَةَ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا وَلَكِنْ وَدُّ وَإِخَاءَ إِيْمَانٍ وَدُّ وَإِخَاءَ إِيْمَانٍ مَرَّتَيْنِ أَوْ ثَلَاثًا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ فِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِإِسْنَادٍ غَيْرِ هَذَا وَمَعْنَى قَوْلِهِ أَمَنَ إِلَيْنَا يَعْنِي أَمَنَ عَلَيْنَا

Narrated to us [Muhammad bin Abdul Malik bin Abu Asy Syawarib], narrated to us [Abu 'Awanah] from [Abdul Malik bin 'Umair] from [Ibnu Abu Al Mu'alla] from [his father] that one day the Messenger of Allah, peace and blessings be upon him, gave a khutbah, he said: "Indeed there is a man given choice by his Lord Azza wa jalla to choose between living in the world as he wishes, he can eat in the world as he wishes or choosing to meet his Lord, so he chose to meet his Lord." Abu Al Mu'ala said: "Then Abu Bakar cried." So the companions of the Prophet, peace and blessings be upon him, said: "Are you not amazed at this old man (Abu Bakr), when the Messenger of Allah, peace and blessings be upon him, told about a righteous man ordered by his Lord to choose between (adornments) of the world or meeting his Lord but he chose meeting his Lord." Abu Al Mu'alla said: "Abu Bakar was the one who understood the meaning of the statement of the Messenger of Allah, peace and blessings be upon him, most among the other companions, so Abu Bakar said: 'Rather we will ransom you with our wealth and children O Messenger of Allah.'" Then the Messenger of Allah, peace and blessings be upon him, said: "No one among mankind has done more good to us in his companionship and what he has given exceeding his faith than Ibnu Abi Quhafah (Abu Bakar), if I were allowed to take a khalil (close friend as a Prophet-note) certainly I would take Ibnu Abi Quhafah as khalil, but he greatly loves brotherhood and faith (sincere), but he greatly loves brotherhood and faith (sincere), -he said it up to twice-. Know that indeed your companion this (Abu Bakar) is khalilullah." And in this chapter, there is also narration from Abu Sa'id. This hadith is hasan gharib, this hadith has also been narrated from Abu 'Awanah from Abdul Malik bin 'Umair with a chain other than this, while the meaning of his statement: "Amanna ilaina (done good to us) means Amanna 'alaina (done good upon us)."

Hadith Corroboration
Imam Ahmad : 15357, 17178

ABU BAKAR KNEW THAT THE RASULULLAH SHALALLAHU ALAIHI

WASALLAM WAS GIVEN THE CHOICE BETWEEN THE WORLD AND THE AFTERMATH

Hadith Imam Tirmidzi Number 3593

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي التَّضَرِّ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ قَالَ إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ فَقَالَ أَبُو بَكْرٍ فَدَيْنَاكَ يَا رَسُولَ اللَّهِ بِأَبَائِنَا وَأُمَّهَاتِنَا قَالَ فَعَجَبْنَا فَقَالَ النَّاسُ انْظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولَ اللَّهِ عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَ اللَّهِ وَهُوَ يَقُولُ فَدَيْنَاكَ بِأَبَائِنَا وَأُمَّهَاتِنَا قَالَ فَكَانَ رَسُولُ اللَّهِ هُوَ الْمُخَيَّرُ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ أَخُوَّةُ الْإِسْلَامِ لَا تَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةٌ أَبِي بَكْرٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Abdullah bin Maslamah] from [Malik bin Anas] from [Abu An Nadhrl] from ['Ubaid bin Hunain] from [Abu Sa'id Al Khudri] that the Messenger of Allah, peace and blessings be upon him, sat on the mimbar, he said: "Indeed Allah offered to His servant between the adornments of the world as he wishes and what is with Him, but the servant chose what is with Him," Then Abu Bakar said: "Rather we will ransom you with our fathers and children O Messenger of Allah." Abu Sa'id said: "We were amazed." Then the people (companions) said: "Look at this sheikh (old man namely Abu Bakar), the Messenger of Allah, peace and blessings be upon him, informed about a servant ordered to choose between being given adornments of the world as his heart desires with what is with Him, instead he said: Rather we will ransom you with our fathers and children." Abu Sa'id said: "Whereas the Messenger of Allah, peace and blessings be upon him, was the servant given that choice, while Abu Bakar was the one who knew that most. Then the Messenger of Allah, peace and blessings be upon him, said: "Indeed the best person toward me in companionship and his wealth is Abu Bakar, if I were allowed to take a close friend besides Allah, certainly I would make Abu Bakar my close friend, but Islamic brotherhood (as love), there remains no ray of light in the mosque except the light of Abu Bakar." Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 2306, 10710

Imam Bukhari : 446, 447, 3381, 3615

Imam Muslim : 4390

Imam Tirmidzi : 3593

ABU BAKAR, THE ONLY FRIEND WITH UNMATCHED TREASURE BENEFITS

Hadith Imam Tirmidzi Number 3594

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَرَّرٍ الْقَوَارِيرِيُّ عَنْ دَاوُدَ بْنِ يَزِيدَ الْأُودِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِيهِ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالٌ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَخَذْتُ أَبَا بَكْرٍ خَلِيلًا إِلَّا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Ali bin Al Hasan Al Kufi], narrated to us [Mahbub bin Muhriz Al Qawariri] from [Daud bin Yazid Al Audi] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "There is no hand of anyone beside us except we have sufficed except Abu Bakar, because for me he has a hand that Allah will suffice for him on the Day of Judgment, and no wealth of anyone can benefit me as the wealth of Abu Bakar benefits me, if I were allowed to take a close friend, indeed I would take Abu Bakar as khalil (close friend), and know that your companion this is khalilullah (close friend of Allah)." Abu Isa said: "this hadith is hasan gharib through this path."

THE EXAMPLE OF ABU BAKAR AND UMAR AFTER THE DEATH OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3595

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ رَبِيعٍ وَهُوَ ابْنُ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَوْنِي الْبَابُ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ عَنْ مَوْلَى لِرَبِيعٍ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ نَحْوَهُ وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُدَلِّسُ فِي هَذَا الْحَدِيثِ فَرُبَّمَا ذَكَرَهُ عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَرُبَّمَا لَمْ يَذْكُرْ فِيهِ عَنْ زَائِدَةَ وَرَوَى هَذَا الْحَدِيثُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ هِلَالٍ مَوْلَى رَبِيعٍ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ سَالِمُ الْأَنْعُمِيُّ كُوفِيٌّ عَنْ رَبِيعٍ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ

Narrated to us [Al Hasan bin As Shabah Al Bazzar], narrated to us [Sufyan bin 'Uyainah] from [Za'idah] from [Abdul Malik bin Umair] from [Rib'i namely Ibnu Hirasy] from [Hudzaifah], he said: The Messenger of Allah, peace and blessings be upon him, said: "Follow the example of two people after me namely Abu Bakar and Umar." And in this chapter, there is also narration from Ibnu Mas'ud. Abu Isa said: "This hadith is hasan, and this hadith is also narrated by [Sufyan Ats Tsauri] from [Abdul Malik bin 'Umair] from [former slave (freed by) Rib'i] from [Rib'i] from [Hudzaifah] from the Prophet, peace and

blessings be upon him. Narrated to us [Ahmad bin Mani'] and others, they said: narrated to us [Sufyan bin 'Uyainah] from [Abdul Malik bin 'Umair] like the hadith above, while Sufyan bin 'Uyainah has done tadlis in this hadith, possibly he mentioned it from Za'idah from Abdul Malik bin Umair like the hadith above, and possibly he did not mention in his chain from Za'idah. This hadith is also narrated by [Ibrahim bin Sa'd] from [Sufyan Ats Tsauri] from [Abdul Malik bin 'Umair] from [Hilal] former slave (freed by) from [Rib'i] from [Hudzaifah] from the Prophet, peace and blessings be upon him. this hadith is also narrated through other than this path, from [Rib'i] from [Hudzaifah] from the Prophet, peace and blessings be upon him. and also narrated by [Salim Al Al'an'umi] a Kufan from [Rib'I bin Hirsy] from [Hudzaifah]."

Hadith Corroboration

Imam Ahmad : 22161, 22189, 22296, 22328

Imam Tirmidzi : 3741

RASULULLAH SHALALLAHU ALAIHI WASALLAM POINTS ON ABU BAKAR AND UMAR AS EXAMPLES AFTER HIS DEAD

Hadith Imam Tirmidzi Number 3596

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا وَكِيعٌ عَنْ سَالِمِ أَبِي الْعَلَاءِ الْمُرَادِيِّ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَدْرِي مَا بَقَائِي فِيكُمْ فَأَقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ

Narrated to us [Sa'id bin Yahya bin Sa'id Al Umawi], narrated to us [Waki'] from [Salim Abu Al 'Ala' Al Muradi] from ['Amru bin Harim] from [Rib'i bin Hirsy] from [Hudzaifah may Allah be pleased with him], he said: "We were sitting beside the Prophet, peace and blessings be upon him, then he said: Indeed I do not know how long I will live with you, therefore follow the example of two people after me." -while pointing to Abu Bakar and Umar-.

Hadith Corroboration

Imam Tirmidzi : 3735

Imam Ibnu Majah : 94

ABU BAKAR AND UMAR: HEAVEN'S PRIESTS OTHER THAN THE PROPHETS

Hadith Imam Tirmidzi Number 3597

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ عَنْ الْأَوْزَاعِيِّ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ وَعُمَرَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin As Shabah Al Bazzar], narrated to us [Muhammad bin Katsir Al

'Abdi] from [Al Auza'i] from [Qatadah] from [Anas], he said: The Messenger of Allah, peace and blessings be upon him, said to Abu Bakar and Umar: "These two are the leaders of the adult inhabitants of Paradise from the first to the last except the Prophets and the Messengers, do not inform them O Ali." Abu Isa said: "This hadith is hasan gharib through this path."

Hadith Corroboration
Imam Ahmad : 568
Imam Tirmidzi : 3598, 3599
Imam Ibnu Majah : 92, 97

UMAR AND ABU BAKAR WERE THE PRINCIPLES OF THE PEOPLE OF HEAVEN BESIDES THE PROPHET AND THE APOSTLE

Hadith Imam Tirmidzi Number 3598

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِّيُّ عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِي طَالِبٍ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ يَا عَلِيُّ لَا تُخْبِرُهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِّيُّ يُضَعَّفُ فِي الْحَدِيثِ وَلَمْ يَسْمَعْ عَلِيُّ بْنُ الْحُسَيْنِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَلِيٍّ مِنْ غَيْرِ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ

Narrated to us [Ali bin Hujr], informed us [Al Walid bin Muhammad Al Muwaqqari] from [Az Zuhri] from [Ali bin Husain] from [Ali bin Abu Thalib], he said: "We were with the Messenger of Allah, peace and blessings be upon him, suddenly Abu Bakar and Umar appeared (before us), then the Prophet, peace and blessings be upon him, said: "These two are the leaders of the adult inhabitants of Paradise from the first to the last except the Prophets and the Messengers, do not inform them O Ali." Abu Isa said: "This hadith is hasan gharib through this path, Al Walid bin Muhammad bin Al Muwaqqiri is weakened in hadith narration, because Ali bin Husain did not hear from Ali bin Abu Thalib, this hadith is also narrated from Ali through other than this path, and in this chapter there is also narration from Anas and Ibnu Abbas."

Hadith Corroboration
Imam Ahmad : 568
Imam Tirmidzi : 3599
Imam Ibnu Majah : 92, 97

ABU BAKAR AND UMAR: ADULT PRINCERS OF HEAVEN

Hadith Imam Tirmidzi Number 3599

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ ذَكَرَ دَاوُدُ عَنْ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مَا خَلَا

التَّيِّبِينَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيُّ

Narrated to us [Ya'qub bin Ibrahim Ad Dauraqi], narrated to us [Sufyan bin 'Uyainah], he said: [Daud] mentioned from [As Sya'bi] from [Al Harits] from [Ali] from the Prophet, peace and blessings be upon him, he said: "Abu Bakar and Umar are the leaders of the adult inhabitants of Paradise from the first to the last except the Prophets and the Messengers, do not inform them O Ali."

Hadith Corroboration
Imam Ahmad : 14629
Imam Ibnu Majah : 92, 97

ABU BAKAR REMEMBERS HIMSELF AS THE FIRST PERSON TO CONVERT TO ISLAM

Hadith Imam Tirmidzi Number 3600

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنَا شُعْبَةُ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ أَبُو بَكْرٍ أَلَسْتُ أَوَّلَ مَنْ أَسْلَمَ أَلَسْتُ صَاحِبَ كَذَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ عَنْ شُعْبَةَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ قَالَ أَبُو بَكْرٍ وَهَذَا أَصَحُّ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ قَالَ أَبُو بَكْرٍ فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ وَهَذَا أَصَحُّ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Uqbah bin Khalid], narrated to us [Suyu'bah] from [Al Jurairi] from [Abu Nadhrah] from [Abu Sa'id], he said: [Abu Bakar] said: "Am I not the first to enter Islam, am I not the companion (of Muhammad) like this." Abu Isa said: "This hadith is gharib, some of them (hadith scholars) narrated from [Suyu'bah] from [Al Jurairi] from [Abu Nadhrah] he said: [Abu Bakar] said ..." and this is the more sahih (narration). [Muhammad bin Basysyar] narrated that to us, narrated to us [Abdurrahman bin Mahdi] from [Suyu'bah] from [Al Jurairi] from [Abu Nadhrah] he said: [Abu Bakar] said ..." mentioning the hadith like above in meaning, without mentioning in his chain from Abu Sa'id, and this is the more sahih narration."

ONLY ABU BAKAR AND UMAR DARE TO LOOK AT THE RASULULLAH SALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3601

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا الْحَكَمُ بْنُ عَطِيَّةٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهُمْ جُلُوسٌ فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلَا يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصَرَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ

إِلَيْهِمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ بْنِ عَطِيَّةَ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَكَمِ بْنِ عَطِيَّةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], narrated to us [Al Hakam bin 'Athiyah] from [Tsabit] from [Anas] that the Messenger of Allah, peace and blessings be upon him, came out to his companions from the Muhajirin and Ansar, the companions sat near him, among them were Abu Bakar and Umar. None of his companions dared to look directly at him except Abu Bakar and Umar, because he looked at both while smiling and both looked at him smiling." Abu Isa said: "This hadith is gharib, we know it only from the hadith narration of Al Hakam bin 'Athiyah, some of them (hadith scholars) have commented on Al Hakam bin 'Athiyah."

ABU BAKAR AND UMAR: FRIENDS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ON THE DOOMSDAY Hadith Imam Tirmidzi Number 3602

حَدَّثَنَا عُمرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَسَعِيدُ بْنُ مَسْلَمَةَ لَيْسَ عَنْدهُمْ بِالْقَوِيٍّ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ

Narrated to us [Umar bin Isma'il bin Mujalid], narrated to us [Sa'id bin Maslamah] from [Isma'il bin Umayyah] from [Nafi'] from [Ibnu Umar] that one day, the Messenger of Allah, peace and blessings be upon him, came out (from home) then entered the mosque, while Abu Bakar and Umar were on his right and left sides holding his hands, he said: "Like this we will be raised on the Day of Judgment." Abu Isa said: "This hadith is gharib, according to them (hadith scholars) the narration of Sa'id bin Maslamah is not strong, and this hadith has been narrated from other than this path, from Nafi' from Ibnu Umar."

Hadith Corroboration
Imam Ibnu Majah : 96

ABU BAKAR: FRIEND OF THE RASULULLAH IN THE WATER AND IN THE GOA Hadith Imam Tirmidzi Number 3603

حَدَّثَنَا يُونُسُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ حَدَّثَنِي كَثِيرٌ أَبُو إِسْمَاعِيلَ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّيْمِيِّ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرٍ أَنْتَ صَاحِبِي عَلَى الْخَوْضِ وَصَاحِبِي فِي الْعَارِقِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Yusuf bin Musa Al Qatthan Al Baghdadi], narrated to us [Malik bin Isma'il] from [Manshur bin Abu Al Aswad], narrated to me [Katsir Abu Isma'il] from [Jumai' bin Umair At Taimi] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said to Abu Bakar: "You are my companion at the pond and my companion in the cave." The narrator (Abu Isa) said: "This hadith is hasan sahih gharib."

ABU BAKAR AND UMAR: HEARING AND VISION FOR MUSLIMS

Hadith Imam Tirmidzi Number 3604

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ هَذَانِ السَّمْعُ وَالْبَصَرُ فِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُرْسَلٌ وَعَبْدُ اللَّهِ بْنُ حَنْظَلٍ لَمْ يُدْرِكِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Ibnu Abu Fudaik] from [Abdul Aziz bin Al Mutthalib] from [his father] from [his grandfather namely Abdullah bin Hanthab] that the Messenger of Allah, peace and blessings be upon him, looked at Abu Bakar and Umar while saying: "(these two men) are like hearing and sight (among the Muslims)." And in this chapter, there is also narration from Abdullah bin 'Amru. Abu Isa said: "This hadith is mursal because Abdullah bin Hanthab never met the Prophet, peace and blessings be upon him."

APPOINTMENT OF ABU BAKAR AS PRAYER LEADER

Hadith Imam Tirmidzi Number 3605

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمَعْ النَّاسُ مِنَ الْبُكَاءِ فَأُمِرَ عُمَرُ فَلْيُصَلِّ بِالنَّاسِ قَالَتْ فَقَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ قَالَتْ عَائِشَةُ فَقُلْتُ لِحُفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمَعْ النَّاسُ مِنَ الْبُكَاءِ فَأُمِرَ عُمَرُ فَلْيُصَلِّ بِالنَّاسِ فَفَعَلْتُ حَفْصَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ لَا تَنْتَنَ صَوَاحِبَاتُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَسَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ

Narrated to us [Ishaq bin Musa Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Hisyam bin 'Urwah] from [his father] from [Aisyah] that the Prophet, peace and blessings be upon him, said: "Order Abu Bakar to (lead prayer) with the people." Then Aisyah said: "O Messenger of Allah indeed if Abu Bakar leads the people, they will not hear

(his words) because of his crying, therefore order Umar to lead the people." The Messenger of Allah, peace and blessings be upon him, said: "Order Abu Bakar to lead the people." Aisyah said: then I said to Hafshah: "Tell him, indeed if Abu Bakar leads the people, they will not hear him because of his crying, so order Umar to lead the people." then Hafshah did it, but the Messenger of Allah, peace and blessings be upon him, said: "Indeed you are like the companions of Yusuf, order Abu Bakar to lead the people." then Hafshah said to Aisyah: "Indeed I did not get any good from you at all." Abu Isa said: "This hadith is hasan sahih, and in this chapter, there is also narration from Abdullah bin Mas'ud, Abu Musa, Ibnu Abbas, Salim bin 'Ubaidillah and Abdullah bin Zam'ah."

Hadith Corroboration

Imam Ahmad : 1689, 1951, 3184, 3577, 3649, 12557, 12620, 18869, 21982, 22932, 23506, 24095, 24097, 24483, 24579, 24690, 24728, 24753, 24918, 25118

Imam Bukhari : 624, 637, 638, 641, 642, 671, 672, 675, 3132, 3133, 6759

Imam Muslim : 633, 634, 635, 636, 638

Imam Tirmidzi : 3605

Imam Nasa'i : 769, 788, 824

Imam Ibnu Majah : 1222, 1223

Imam Malik : 282, 374

Imam Darimi : 82

IT WAS NOT WORTH THAT ABU BAKAR WAS LEFT AS A PRIEST WHEN HE WAS THERE

Hadith Imam Tirmidzi Number 3606

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عَيْسَى بْنِ مَيْمُونٍ الْأَنْصَارِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يُؤْمَهُمْ غَيْرُهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Nahsr bin Abdurrahman Al Kuffi], narrated to us [Ahmad bin Basyir] from [Isa bin Maimun Al Anshari] from [Al Qasim bin Muhammad] from [Aisyah may Allah be pleased with her], she said: The Messenger of Allah, peace and blessings be upon him, said: "It is not fitting for a people among whom Abu Bakar is present to make imam other than him." Abu Isa said: "This hadith is hasan gharib."

THE DOORS OF HEAVEN FOR VARIOUS DEEDS OF WORSHIP

Hadith Imam Tirmidzi Number 3607

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ فَقَالَ أَبُو

بَكْرٍ بِأَيِّ أَنْتَ وَأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا قَالَ
نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ishaq bin Musa Al-Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas] from [Az-Zuhri] from [Humaid bin Abdurrahman] from [Abu Hurairah], that the Messenger of Allah (peace and blessings be upon him) said: "Whoever spends a pair in the way of Allah will be called from the gates of Paradise: O servant of Allah, this is better for you. Whoever is among the people of prayer will be called from the Gate of Prayer and whoever is among the people of jihad will be called from the Gate of Jihad and whoever is among the people of charity will be called from the Gate of Charity and whoever is among the people of fasting will be called from the gate Ar-Rayyan." Then Abu Bakar said: 'By my father and my mother, I would ransom them for you, there is no harm upon the one who is called from all these gates. Will there be anyone called from all of them?' He replied: 'Yes, and I hope you will be one of them.' (A pair means two things of the same kind, such as two dinars or two garments etc.) Abu Isa said: This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 7313, 7313, 8435, 20379, 20395, 20444, 21752, 21753, 21775

Imam Bukhari : 1763, 1764, 1764, 2629, 2977, 3017, 3393, 3393

Imam Muslim : 1705, 1705, 1706, 1947

Imam Tirmidzi : 696, 1550, 3607, 3607

Imam Nasa'i : 2204, 2205, 2206, 2206, 2396, 2396, 3084, 3084, 3132, 3132, 3133, 3134, 3135

Imam Ibnu Majah : 1630

Imam Malik : 892, 892

Imam Darimi : 2296

THE STORY OF UMAR BRINGING HALF OF HIS TREASURE TO GIVE ALMS

Hadith Imam Tirmidzi Number 3608

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ الْبَغْدَادِيُّ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ
عَنْ أَبِيهِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ
عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قُلْتُ مِثْلَهُ وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ
قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Abdullah Al Bazzaz Al Baghdadi], narrated to us [Al Fadhl bin Dukain], narrated to us [Hisyam bin Sa'd] from [Zaid bin Aslam] from [his father], he said: I heard [Umar bin Khattab] say: The Messenger of Allah, peace and blessings be upon him, ordered us to give charity. At that time I had some wealth, so I said (to myself): "Today I will surpass Abu Bakar if I ever surpass him." Umar said: So I came with half of my wealth. The Messenger of Allah, peace and blessings be upon him, asked: "What have you left for your family?" I replied: "It seems so." Then Abu Bakar came bringing everything he owned. He asked him: "What have you left for your family?" He replied: "I have left for them Allah and

His Messenger." So I said: "By Allah, I will never surpass him in anything ever again." The narrator (Abu 'Isa) said: "This hadith is hasan sahih.

Hadith Corroboration
Imam Darimi : 1601

THE ORDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO MEET ABU BAKAR AFTER HIS DEATH

Hadith Imam Tirmidzi Number 3609

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدَّثَنَا أَبِي عَنْ أَبِيهِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَتْهُ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ وَأَمَرَهَا بِأَمْرٍ فَقَالَتْ أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ قَالَ فَإِنْ لَمْ تَجِدْنِي فَأَتِي أَبَا بَكْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abd bin Humaid], narrated to us [Ya'qub bin Ibrahim bin Sa'd], he said: narrated to us [my father] from [his father], he said: informed me [Muhammad bin Jubair bin Muth'im] from [his father, Jubair bin Muth'im], he informed that a woman came to the Messenger of Allah, peace and blessings be upon him, speaking to him about something, so he commanded her with an order. The woman then asked: "O Messenger of Allah, what if I do not meet you later?" He replied: "If you do not find me later, then go to Abu Bakar." Abu 'Isa said: "This hadith is sahih gharib through this chain."

Hadith Corroboration
Imam Ahmad : 16154, 16166
Imam Bukhari : 3386, 6680

THE MIRACLE OF THE TALKING COW

Hadith Imam Tirmidzi Number 3610

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ رَاكِبٌ بَقَرَةً إِذْ قَالَتْ لَمْ أُخْلَقْ لِهَذَا إِنَّمَا خُلِقْتُ لِلْحَرْثِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ قَالَ أَبُو سَلَمَةَ وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: informed us [Suyu'bah] from [Sa'd bin Ibrahim], he said: I heard [Abu Salamah bin Abdurrahman] narrating from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: "While a man was riding a cow, suddenly the cow spoke to him: 'I was not

created for this rather, I was created for ploughing." The Messenger of Allah, peace and blessings be upon him, said: "So I believe in it, and so do Abu Bakar and Umar." Abu Salamah said: "Even though at that time the two of them were not present with the people." Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] with this chain like the above hadith. Abu 'Isa said: "This hadith is hasan sahih."

Hadith Corroboration
Imam Ahmad : 856

ORDER TO CLOSE DOORS OTHER THAN THE BURNING ASH DOOR Hadith Imam Tirmidzi Number 3611

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ إِسْحَقَ بْنِ رَاشِدٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ

Narrated to us [Muhammad bin Humaid], narrated to us [Ibrahim bin Al-Muhtar] from [Ishaq bin Rasyid] from [Az-Zuhri] from ['Urwah] from ['Aisyah] that the Prophet peace and blessings be upon him ordered that all doors (leading to the mosque) be closed except the door of Abu Bakr. This hadith is gharib through this chain, and in this chapter there is also a narration from Abu Sa'id.

Hadith Corroboration
Imam Tirmidzi : 3665

THE NICKNAME 'ATIQ FOR ABU BAKAR BECAUSE HE WAS FREED FROM HELL FIRE Hadith Imam Tirmidzi Number 3612

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا إِسْحَقُ بْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَمِّهِ إِسْحَقَ بْنِ طَلْحَةَ عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ فَيَوْمَئِذٍ سُمِّيَ عَتِيقًا هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ مَعْنٍ وَقَالَ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ عَائِشَةَ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Ishaq bin Yahya bin Abu Thalhah] from [his uncle Ishaq bin Thalhah] from ['Aisyah] that Abu Bakar came to the Messenger of Allah, peace and blessings be upon him, and he said: "You are the one whom Allah has freed from the Fire." From that day he was called 'Atiq. (Abu 'Isa said:) This hadith is gharib. Some of them narrated this hadith from [Ma'n], and he said: "From [Musa bin Thalhah] from ['Aisyah]."

JIBRIL AND MIKA'IL ARE WAZIRS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM IN THE SKY Hadith Imam Tirmidzi Number 3613

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا تَلِيدُ بْنُ سُلَيْمَانَ عَنْ أَبِي الْجَحَّافِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا لَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ وَوَزِيرَانِ مِنْ أَهْلِ الْأَرْضِ فَأَمَّا وَزِيرَايَ مِنْ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو الْجَحَّافِ اسْمُهُ دَاوُدُ بْنُ أَبِي عَوْفٍ وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرْضِيًّا وَتَلِيدُ بْنُ سُلَيْمَانَ يُكْنَى أَبَا إِدْرِيسَ وَهُوَ شَيْعِيٌّ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Talid bin Sulaiman] from [Abu Al Jahhaf] from ['Athiyah] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: "There is no prophet except that he has two wazirs (trusted advisors) from the inhabitants of the heavens and two from the inhabitants of the earth. As for my two wazirs from the heavens, they are Jibril and Mika'il, and my two wazirs from the earth are Abu Bakar and Umar." Abu 'Isa said: "This hadith is hasan gharib. Abu Al Jahhaf's real name is Daud bin Abu 'Auf. It is also narrated that Sufyan Ats Tsauri said: 'Al Jahhaf narrated to us,' and he is thiqah. As for Talid bin Sulaiman, he is also called Abu Idris and he is a Shi'i."

Hadith Corroboration
Imam Ahmad : 10914
Imam Nasa'i : 4131

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM: Glorifying ISLAM THROUGH ABU JAHAL OR UMAR Hadith Imam Tirmidzi Number 3614

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ مُحَمَّدُ بْنُ رَافِعٍ قَالَا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ قَالَ وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Muhammad bin Basyar] and [Muhammad bin Rafi'], both said: narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Kharijah bin Abdullah Al Anshari] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, once supplicated: "O Allah, honor Islam with the one of these two men whom You love most: Abu Jahl or Umar bin Al Khaththab." Ibnu Umar said: "And the one Allah loved more between the two was Umar bin Al Khaththab." Abu 'Isa said: "This hadith is hasan sahih gharib from the hadith of Ibnu Umar."

THE TRUTH IS IN UMAR'S WORDS AND HEART

Hadith Imam Tirmidzi Number 3615

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ وَقَالَ ابْنُ عُمَرَ مَا نَزَلَ بِالنَّاسِ أَمْرٌ قُطِّ فَقَالُوا فِيهِ وَقَالَ فِيهِ عُمَرُ أَوْ قَالَ ابْنُ الْخَطَّابِ فِيهِ شَكٌّ خَارِجَةٌ إِلَّا نَزَلَ فِيهِ الْقُرْآنُ عَلَى نَحْوِ مَا قَالَ عُمَرُ وَفِي الْبَابِ عَنْ الْفَضْلِ بْنِ الْعَبَّاسِ وَأَبِي ذَرٍّ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَخَارِجَةٌ عَنْ عَبْدِ اللَّهِ الْأَنْصَارِيِّ هُوَ ابْنُ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ وَهُوَ ثِقَةٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Kharijah bin Abdullah] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: "Indeed Allah Most High has placed truth upon the speech and heart of Umar." Ibnu Umar said: "No matter ever occurred among a people, then they gave their opinion and Umar gave a different opinion" — or he said "Ibnu Khattab" (Kharijah was uncertain) — "except that the Qur'an was revealed in accordance with what Umar said." And in this chapter there are also narrations from Al Fadhl bin Al 'Abbas, Abu Dzar, and Abu Hurairah. Abu 'Isa said: "This hadith is hasan sahih gharib through this chain. While Kharijah bin Abdullah Al Anshari is Ibn Sulaiman bin Zaid bin Tsabit, and he is tsiqah."

Hadith Corroboration
Imam Ahmad : 4898, 8846, 20484
Imam Abu Dawud : 2573
Imam Ibnu Majah : 105

UMAR'S ISLAM AS AN ANSWER TO THE PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3616

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ النَّضْرِ أَبِي عُمَرَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ ابْنِ هِشَامٍ أَوْ بِعُمَرَ قَالَ فَأَصْبَحَ فَعَدَا عُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي النَّضْرِ أَبِي عُمَرَ وَهُوَ يَرْوِي مَنَاكِيرَ

Narrated to us [Abu Kuraib], narrated to us [Yunus bin Bukair] from [An Nadhr Abu Umar] from ['Ikrimah] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, once supplicated: "O Allah, honor Islam with Abu Jahl bin Hisyam or with Umar." Ibnu Abbas said: "Then in the morning, Umar came to the Messenger of Allah, peace and blessings be

upon him, to embrace Islam." Abu 'Isa said: "This hadith is gharib through this chain, and some of them the hadith scholars have criticized An Nadhr Abu Umar because he narrated from narrators whose reports are munkar.

Hadith Corroboration
Imam Ibnu Majah : 102

UMAR'S PRAISE TO ABU BAKAR: THE BEST PERSON AFTER RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3617

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ الْوَاسِطِيُّ أَبُو مُحَمَّدٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ أَخِي مُحَمَّدِ بْنِ
الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عُمَرُ لِأَبِي بَكْرٍ يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ
فَقَالَ أَبُو بَكْرٍ أَمَا إِنَّكَ إِنْ قُلْتَ ذَلِكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا طَلَعَتِ الشَّمْسُ
عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِذَلِكَ
وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abdullah bin Daud Al Wasithi Abu Muhammad], narrated to me [Abdurrahman bin Akhi Muhammad Al Munkadir] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah], he said: Umar once said to Abu Bakar: "O best of people after the Messenger of Allah, peace and blessings be upon him!" So Abu Bakar replied: "Why do you say that? Indeed I heard the Messenger of Allah, peace and blessings be upon him, say: "The sun has never risen upon a man better than Umar."" Abu 'Isa said: "This hadith is gharib. We only know it through this chain, and its isnad is not like that. And in this chapter there is also a narration from Abu Darda'."

HONORING ABU BAKAR AND UMAR AS PROOF OF LOVE FOR THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3618

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ مَا أَظُنُّ
رَجُلًا يَنْتَقِصُ أَبَا بَكْرٍ وَعُمَرَ يُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Al Mutsanna], narrated to us [Abdullah bin Daud] from [Hammad bin Zaid] from [Ayyub] from [Muhammad bin Sirin], he said: "In my view, whoever belittles Abu Bakar and Umar is not considered to truly love the Prophet, peace and blessings be upon him." The narrator (Abu 'Isa) said: "This hadith is hasan gharib."

IF THERE WAS A PROPHET AFTER RASULULLAH SHALALLAHU

ALAIHI WASALLAM, THEN IT WAS UMAR

Hadith Imam Tirmidzi Number 3619

حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ حَدَّثَنَا الْمُقْرِئُ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ مِشْرَحِ بْنِ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مِشْرَحِ بْنِ هَاعَانَ

Narrated to us [Salamah bin Syabib], narrated to us [Al Muqri'] from [Haiwah bin Syuraih] from [Bakr bin 'Amru] from [Misyras bin Ha'an] from ['Uqbah bin 'Amir], he said: The Messenger of Allah, peace and blessings be upon him, said: "If there were to be a prophet after me, it would be Umar bin Al Khaththab." The narrator (Abu 'Isa) said: "This hadith is hasan gharib. We only know it from the hadith of Misyras bin Ha'an."

Hadith Corroboration
Imam Ahmad : 16764

DREAM OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM:

GIVING KNOWLEDGE TO UMAR BIN KHATTAB

Hadith Imam Tirmidzi Number 3620

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ كَأَنِّي أُتِيْتُ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Laits] from ['Uqail] from [Zuhri] from [Hamzah bin Abdillah bin Umar] from [Abdullah bin Umar], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: "I saw in a dream as if I was given a cup of milk, I drank from it, and the remainder I gave to Umar bin Al Khaththab." The companions asked: "What do you interpret from that dream, O Messenger of Allah?" He replied: "Knowledge." The narrator (Abu 'Isa) said: "This hadith is hasan sahih gharib."

Hadith Corroboration
Imam Ahmad : 5295, 5602, 5868, 6059, 6138
Imam Bukhari : 80, 6489, 6490, 6509, 6512
Imam Muslim : 4404
Imam Tirmidzi : 2209, 3620
Imam Darimi : 2060

UMAR BIN KHATTAB: OWNER OF THE GOLDEN PALACE IN HEAVEN

Hadith Imam Tirmidzi Number 3621

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَخَلْتُ

الْجَنَّةَ فَإِذَا أَنَا بِقَصْرِ مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِشَابٍّ مِنْ قُرَيْشٍ فَظَنَنْتُ أَنِّي أَنَا هُوَ فَقُلْتُ وَمَنْ هُوَ فَقَالُوا عُمَرُ بْنُ الْخَطَّابِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Humaid] from [Anas] that the Prophet, peace and blessings be upon him, said: "When I entered Paradise, suddenly I was at a palace made of gold. I asked: "For whom is this palace?" They (the angels) replied: "For a young man from Quraysh." I thought that I was the one. Then I asked: "Who is he?" They said: 'He is Umar bin Khatthab.'" The narrator (Abu 'Isa) said: "This hadith is hasan sahih.

Hadith Corroboration

Imam Ahmad : 8115, 11604, 12369, 12514, 12520, 13276, 13344, 14472, 14656

Imam Bukhari : 3003, 3403, 3404, 4826, 6505, 6506, 6507

Imam Muslim : 4409

Imam Tirmidzi : 3621

Imam Ibnu Majah : 104

BILAL RECEIVED NEWS OF HEAVEN BECAUSE OF PERFORMING TWO RAKAAT AFTER THE CALL TO AZAN

Hadith Imam Tirmidzi Number 3622

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ الْمُرَوِّزِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاqِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ حَدَّثَنِي أَبِي بُرَيْدَةَ قَالَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِلَالًا فَقَالَ يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَأَتَيْتُ عَلَى قَصْرِ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِرَجُلٍ مِنَ الْعَرَبِ فَقُلْتُ أَنَا عَرَبِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ قُرَيْشٍ قُلْتُ أَنَا قُرَشِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ أُمَّةٍ مُحَمَّدٍ قُلْتُ أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ بِلَالُ يَا رَسُولَ اللَّهِ مَا أَذْنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكَعَتَيْنِ وَمَا أَصَابَنِي حَدَثٌ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ لِلَّهِ عَلَيَّ رَكَعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمَا وَفِي الْبَابِ عَنْ جَابِرٍ وَمُعَاذٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ فِي الْجَنَّةِ قَصْرًا مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا فَقِيلَ لِعُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنِّي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ يَعْني رَأَيْتُ فِي الْمَنَامِ كَأَنِّي دَخَلْتُ الْجَنَّةَ هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ

Narrated to us [Husain bin Huraitis Abu 'Ammar Al Marwazi], narrated to us [Ali bin Al Husain bin Waqid], narrated to me [my father], narrated to me ['Abdullah bin Buraidah], he said: narrated to me [Abu Buraidah], he said: One morning the Messenger of Allah, peace and blessings be upon him, called Bilal and said: "O Bilal, with what have you preceded me to Paradise? I never entered Paradise at all except that I heard the sound of your sandals in

front of me. Last night I entered Paradise and heard the sound of your sandals, then I approached a tall, towering golden palace. I asked: 'For whom is this?' They (the angels) replied: 'For a man from the Arabs.' I said: 'I am an Arab, for whom is this palace?' They replied: 'For a man from the ummah of Muhammad.' I said: 'I am Muhammad, for whom is this palace?' They replied: 'For Umar bin Al Khaththab.'" Bilal said: "O Messenger of Allah, whenever I heard the adhan, I would immediately pray two raka'at afterward, and whenever I broke wudu, I would hasten to purify myself, and I considered that Allah had made two raka'at obligatory upon me." So the Messenger of Allah, peace and blessings be upon him, said: "Because of these two deeds (you preceded me to Paradise)." And in this chapter there are also narrations from Jabir, Mu'adz, Anas, and Abu Hurairah that the Prophet, peace and blessings be upon him, said: "I saw a palace made of gold, then I said: 'For whom is this?' It was said: 'For Umar bin Al Khaththab.'" Abu 'Isa said: "This hadith is hasan sahih gharib. The meaning of 'Last night I entered Paradise' is that he saw a dream as if he entered Paradise — as is narrated in some versions of the hadith. It is also narrated from Ibnu Abbas that he said: 'The dreams of the prophets are revelation.'"

Hadith Corroboration
Imam Ahmad : 21918

A WOMAN SLAVE WHO WAS BADING A TUBANA NEAR THE RASULULLAH SALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3623

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ سَمِعْتُ بُرَيْدَةَ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ أَنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالْذُّفِّ وَأَتَغَنَّى فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ كُنْتَ نَذَرْتَ فَأَضْرِبِي وَإِلَّا فَلَا فَجَعَلْتُ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتْ الذُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ لِيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلَتْ أَنْتَ يَا عُمَرُ أَلْقَتْ الذُّفَّ فَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بُرَيْدَةَ وَفِي الْبَابِ عَنْ عُمَرَ وَسَعْدِ بْنِ أَبِي وَقَاصٍ وَعَائِشَةَ

Narrated to us [Al Husain bin Hurait], narrated to us [Ali bin Al Husain bin Waqid], narrated to me [my father], narrated to me ['Abdullah bin Buraidah], he said: I heard [Buraidah] say: The Messenger of Allah, peace and blessings be upon him, set out for one of the battles. When it was over, a black slave woman came to him and said: "O Messenger of Allah! I made a vow that if Allah returns you safely, I will beat the drum(tambourine) and sing in front of you." The Messenger of Allah, peace and blessings be upon him, said: "If you

have made such a vow, then do it but if not, do not." So she beat the drum. Then Abu Bakar entered while she was still beating it, Ali entered while she was still beating it, Utsman entered and she was still beating it, but when Umar entered, the slave woman hid the drum under her and sat on it. Then the Messenger of Allah, peace and blessings be upon him, said: "Indeed Satan truly fears you, O Umar. I was sitting while she was beating the drum, then Abu Bakar entered and she continued, then Ali entered and she continued, then Utsman entered and she continued, but when you entered, O Umar, she immediately threw away the drum." Abu 'Isa said: "This hadith is hasan sahih gharib from the hadith of Buraidah, and in this chapter there are also narrations from Umar, Sa'ad bin Abu Waqash, and 'Aisyah."

RASULULLAH SALALLAHU ALAIHI WASALLAM WITNESSED THE WOMAN BUDHAK HABASYAH DANCING AND PEOPLE RUNNING TO SEE UMAR

Hadith Imam Tirmidzi Number 3624

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّازُ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ خَارِجَةَ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ أَخْبَرَنَا يَزِيدُ بْنُ رُوْمَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعْنَا لَعَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبَشِيَّةٌ تَرْفِنُ وَالصَّبِيَّانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَى فَاَنْظُرِي فَجِئْتُ فَوَضَعْتُ لِحْيَتِي عَلَى مَنْكِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكِبِ إِلَى رَأْسِهِ فَقَالَ لِي أَمَا شِيعْتَ أَمَا شِيعْتَ قَالَتْ فَجَعَلْتُ أَقُولُ لَا لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَ النَّاسُ عَنْهَا قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَنْظُرُ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ قَالَتْ فَرَجَعْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Hasan bin Shabbah Al Bazzaz], narrated to us [Zaid bin Hubbab] from [Kharijah bin Abdullah bin Sulaiman bin Zaid bin Tsabit], informed us [Yazid bin Ruman] from ['Urwah] from ['Aisyah], she said: "(At one time) the Messenger of Allah, peace and blessings be upon him, was sitting when we heard noise and the voices of children. The Messenger of Allah, peace and blessings be upon him, stood up it turned out a Habasyah (Ethiopian) slave woman was dancing and playing, surrounded by children. He said: 'Come here, O 'Aisyah, and watch.' So I came, placing my chin on the shoulder of the Messenger of Allah, peace and blessings be upon him, and watched the performance between his shoulder and head. He said to me: 'Are you satisfied? Are you satisfied?' I replied: 'Not yet,' because I wanted to remain close to him. Suddenly Umar appeared." 'Aisyah said: "So the people scattered." 'Aisyah said: Then the Messenger of Allah, peace and blessings be upon him, said: "Indeed I have seen the devils from among jinn and mankind fleeing from Umar." 'Aisyah said: "Then I returned." Abu 'Isa said: "This hadith is hasan sahih gharib through this chain."

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WILL BE RESURRECTED FOR THE FIRST TIME ON EARTH WITH ABU BAKAR AND UMAR

Hadith Imam Tirmidzi Number 3625

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ آتَى أَهْلَ الْبَقِيعِ فَيُحْشَرُونَ مَعِيَ ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الْحَرَمَيْنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَعَاصِمُ بْنُ عُمَرَ لَيْسَ بِالْحَافِظِ عِنْدَ أَهْلِ الْحَدِيثِ

Narrated to us [Salamah bin Syabib], narrated to us [Abdullah bin Nafi' Ash Sha'igh], narrated to us ['Ashim bin Umar Al 'Umari] from [Abdullah bin Dinar] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: "I will be the first to be resurrected from the earth, then Abu Bakar, then Umar. Then I will come to the people of Baqi' and they will be gathered with me. Then I will wait for the people of Makkah so that they will be gathered between the Haramain." Abu 'Isa said: "This hadith is hasan gharib. According to the hadith scholars, 'Ashim bin Umar is not a hafidh."

THE ILHAM OF REVELATION TO UMAR WAS MENTIONED BY RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3626

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدَّثُونَ فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَعُمَرُ بْنُ الْخَطَّابِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ سُفْيَانَ قَالَ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ مُحَدَّثُونَ يَعْنِي مُفَهَّمُونَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu 'Ajlan] from [Sa'd bin Ibrahim] from [Abu Salamah] from ['Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: "There used to be in previous nations people who were inspired (muhaddatsun). If there is anyone like that in my ummah, it is Umar." Abu 'Isa said: "This hadith is sahih." He (Abu 'Isa) said: Some of the companions of Sufyan narrated to me that Sufyan bin 'Uyainah said: "Al-Muhaddatsun means al-mufahhamun (those given understanding/inspiration)."

Hadith Corroboration
Imam Ahmad : 23150
Imam Bukhari : 3413
Imam Muslim : 4411

GOOD NEWS ABOUT THE ASHES OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 3627

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عُبَيْدَةَ السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قَالَ يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ عَمْرُو بْنُ الْبَابِ عَنْ أَبِي مُوسَى وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ

Narrated to us [Muhammad bin Humaid], narrated to us [Abdullah bin Abdul Quddus], narrated to us [Al A'masy] from ['Amru bin Murrah] from [Abdullah bin Salamah] from ['Abidah As Salmani] from [Abdullah bin Mas'ud] that the Prophet, peace and blessings be upon him, said: "There will come to you a man from the inhabitants of Paradise." Then Abu Bakar appeared. Then he said: "There will come to you a man from the inhabitants of Paradise." Then Umar appeared. And in this chapter there are also narrations from Abu Musa and Jabir. Abu 'Isa said: "This hadith is gharib from the hadith of Ibnu Mas'ud."

Hadith Corroboration

Imam Ahmad : 12236, 14023, 14309, 14629

RASULULLAH SALALLAHU ALAIHI WASALLAM PROFESSED FAITH IN WOLVES WITH ABU BAKAR AND UMAR

Hadith Imam Tirmidzi Number 3628

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَرْعَى غَنَمًا لَهُ إِذْ جَاءَ ذَنْبٌ فَأَخَذَ شَاةً فَجَاءَ صَاحِبُهَا فَانْتَزَعَهَا مِنْهُ فَقَالَ الذَّنْبُ كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبْعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ قَالَ أَبُو سَلَمَةَ وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud Ath Thayalisi] from [Syu'bah] from [Sa'd bin Ibrahim] from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, he said: "While a man was herding his goats, suddenly a wolf came and seized one of the goats. The owner came and rescued it from the wolf. Then the wolf spoke: 'Who will protect it on the day when there is no protector except me?'" The Messenger of Allah, peace and blessings be upon him, said: "So I believe in it, and so do Abu Bakar and Umar." [Abu Salamah] said: "Even though at that time the two of them were not with the Prophet." Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Sa'd bin Ibrahim] like the above hadith. Abu 'Isa said: "This hadith is hasan sahih."

THE RASULULLAH SALALLAHU ALAIHI WASALLAM PRAISED THE PEOPLE WHO WERE WITH HIM IN THE HIRA CAVE
Hadith Imam Tirmidzi Number 3629

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اهْدَأْ إِنَّمَا عَلَيْكَ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ وَفِي الْبَابِ عَنْ عُثْمَانَ وَسَعِيدِ بْنِ زَيْدٍ وَابْنِ عَبَّاسٍ وَسُهَيْلِ بْنِ سَعْدٍ وَأَنَسِ بْنِ مَالِكٍ وَبُرَيْدَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], may Allah be pleased with him, that when the Messenger of Allah, peace and blessings be upon him, was in the Cave of Hira' together with Abu Bakar, Umar, Utsman, Ali, Thalhah, and Zubair, suddenly the large rock they were standing on shook. The Prophet, peace and blessings be upon him, said: "Be calm, for with you are a Prophet, a Siddiq, or martyr." And in this chapter there are also narrations from Utsman, Sa'id bin Zaid, Ibnu Abbas, Sahl bin Sa'd, Anas bin Malik, and Buraidah. Abu 'Isa said: "This hadith is sahih."

Hadith Corroboration

Imam Ahmad : 394, 1543, 1544, 1545, 1550, 1551, 1557, 1558, 9062, 21088, 21858

Imam Bukhari : 3410

Imam Muslim : 4438, 4439

Imam Abu Dawud : 4030, 4031

Imam Tirmidzi : 3629, 3632, 3680, 3681, 3690

Imam Nasa'i : 3552

Imam Ibnu Majah : 130, 131

MOUNT UHUD SHAKED WHEN THE PROPHET SAW, ABU BAKAR, UMAR, AND UTHMAN CLIMBED IT
Hadith Imam Tirmidzi Number 3630

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عُرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ حَدَّثَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أَحَدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْبُتْ أَحَدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Anas] that he narrated to them: The Messenger of Allah, peace and blessings be upon him, climbed Mount Uhud together with Abu Bakar, Umar, and Utsman. Suddenly the mountain shook. The Messenger of Allah, peace and blessings be upon him, said: "Be calm, O Uhud! For upon you are a Prophet, a Siddiq, and two martyrs." Abu 'Isa said: "This hadith is hasan sahih."

UTSMAN BIN AFFAN CLOSE FRIEND OF THE PROPHET IN HEAVEN Hadith Imam Tirmidzi Number 3631

حَدَّثَنَا أَبُو هِشَامٍ الرَّقَاعِيُّ حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ شَيْخٍ مِنْ بَنِي زُهْرَةَ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي يَعْني فِي الْجَنَّةِ عُثْمَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَهُوَ مُنْقَطِعٌ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Yahya bin Al Yaman] from [a shaykh from Bani Zuhrah] from [Al Harits bin Abdurrahman bin Abu Dzubab] from [Thalhah bin 'Ubaidillah], he said: The Prophet, peace and blessings be upon him, said: "Every prophet has a close companion, and my close companion in Paradise is Utsman." Abu 'Isa said: "This hadith is gharib its chain is not strong because it is broken."

Hadith Corroboration
Imam Ibnu Majah : 106

UTSMAN REMEMBERED HIS SERVICES AND THE WORDS OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ABOUT THE HIRA' GOA AND THE TABUK WAR TROOPS Hadith Imam Tirmidzi Number 3632

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ هُوَ ابْنُ أَبِي أَنَيْسَةَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ لَمَّا حُصِرَ عُثْمَانُ أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ أَذْكَرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ حِينَ انْتَفَضَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْبُتْ حِرَاءَ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدٌ قَالُوا نَعَمْ قَالَ أَذْكَرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي جَيْشِ الْعُسْرَةِ مَنْ يُنْفِقْ نَفَقَةً مُتَقَبَّلَةً وَالنَّاسُ مُجْهَدُونَ مُعْسِرُونَ فَجَهَّزْتُ ذَلِكَ الْجَيْشَ قَالُوا نَعَمْ ثُمَّ قَالَ أَذْكَرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ بَثْرَ رُومَةٍ لَمْ يَكُنْ يَشْرَبُ مِنْهَا أَحَدٌ إِلَّا بِثَمَنِ فَاثْبَعْتُهَا فَجَعَلْتُهَا لِلْغَنِيِّ وَالْفَقِيرِ وَابْنِ السَّبِيلِ قَالُوا اللَّهُمَّ نَعَمْ وَأَشْيَاءَ عَدَدَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ

Narrated to us [Abdullah bin Abdurrahman], informed us [Abdullah bin Ja'far Ar-Raqqi], narrated to us ['Ubaidullah bin 'Amru] from [Zaid, that is Ibn Abu Unaisah] from [Abu Ishaq]

from [Abu Abdurrahman As-Sulami], he said: When [Utsman] was besieged, so he appeared before them and called out: 'I remind you by the name of Allah, do you not know the incident when the Cave of Hira` shook, so the Messenger of Allah (peace and blessings be upon him) said: ""Calm down, O Hira`, for there is none upon you except a prophet, a siddiq, or two martyrs""?' They replied: 'Yes.' Then Utsman said again: 'I remind you by the name of Allah, do you not know the statement of the Messenger of Allah (peace and blessings be upon him) regarding the army of Al-'Usrah (the Tabuk expedition): "Who wants to give charity for the battle tomorrow?" while at that time people were struck by hardship and distress, so I equipped the army with provisions?' They replied: 'Yes.' Then Utsman asked further: 'I remind you by the name of Allah, do you not know about the well of Ruumah (a well with abundant water) from which no one could drink except by buying it expensively, so I bought it and made it free for the rich, the poor, and the wayfarer?' They replied: 'By Allah, yes.' And other merits that he mentioned." Abu Isa said: "This hadith is hasan sahih gharib through this chain, from the hadith of Abu Abdurrahman As-Sulami from Utsman.

Hadith Corroboration

Imam Ahmad : 394, 1543, 1544, 1545, 1550, 1551, 1557, 1558, 9062, 21088, 21858

Imam Bukhari : 3410

Imam Muslim : 4438, 4439

Imam Abu Dawud : 4030, 4031

Imam Tirmidzi : 3629, 3632, 3680, 3681, 3690

Imam Nasa'i : 3552

Imam Ibnu Majah : 130, 131

UTSMAN'S GOODNESS SAVED HIM FROM ALL SINS

Hadith Imam Tirmidzi Number 3633

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا السَّكَنُ بْنُ الْمُغِيرَةِ وَيُكْنَى أَبَا مُحَمَّدٍ مَوْلَى لَالِ عُثْمَانَ حَدَّثَنَا
الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ فَرْقَدِ أَبِي طَلْحَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ مِائَةٌ بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي
سَبِيلِ اللَّهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ مِائَتَا بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي
سَبِيلِ اللَّهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ ثَلَاثَ مِائَةٍ بَعِيرٍ بِأَحْلَاسِهَا
وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ فَأَنَّا رَأَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عَنِ الْمِنْبَرِ وَهُوَ يَقُولُ مَا عَلَى عُثْمَانَ مَا
عَمِلَ بَعْدَ هَذِهِ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ
إِلَّا مِنْ حَدِيثِ السَّكَنِ بْنِ الْمُغِيرَةِ وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ

"Narrated to us [Muhammad bin Basyar], narrated to us [Abu Daud], narrated to us [As Sakan bin Mughirah who was nicknamed Abu Muhammad], the former slave (who had been emancipated by) the family of Utsman, narrated to us [Al Walid bin Abu Hisyam] from [Farqad Abu Thalhah] from [Abdurrahman bin Khabbab], he said: "I saw the Prophet (shallallahu 'alaihi wasallam) when he was giving advice to the 'Usrah army (the Tabuk army). Then Utsman bin 'Affan stood up while saying: 'O Messenger of Allah, I will give one

hundred camels complete with their loads and their saddles for (fighting) in the path of Allah.' Then he gave advice to the army, so Utsman bin 'Affan stood up while saying: 'O Messenger of Allah, I add two hundred more complete with their loads and their saddles for (fighting) in the path of Allah.' Then he gave advice to the soldiers, so Utsman bin 'Affan stood up while saying: 'O Messenger of Allah, I will add three hundred more camels complete with their loads and their saddles for (fighting) in the path of Allah.' So I saw the Messenger of Allah (peace and blessings be upon him) descend from the pulpit while saying: 'So there is nothing that can harm Utsman after this good deed of his, there is nothing that can harm Utsman after this good deed of his (his sins and mistakes are forgiven, both those in the past and those in the future - pent.).'" Abu Isa said: "This hadith is gharib (singular in chain) through this route we do not know (it) except from the hadith of As Sakan bin Al Mughirah, and in this chapter, there is also (a narration) from Abdurrahman bin Samurah."

Hadith Corroboration
Imam Tirmidzi : 3634

THE PRINCIPLES OF UTSMAN'S DONATIONS WHICH RECEIVED THE PRAISE OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3634

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعٍ الرَّمْلِيُّ حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ كَثِيرٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَجَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَلْفٍ دِينَارٍ قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعٍ آخَرَ مِنْ كِتَابِي فِي كُمِّهِ حِينَ جَهَزَ جَيْشَ الْعُسْرَةِ فَيَنْتَرُهَا فِي حِجْرِهِ قَالَ عَبْدُ الرَّحْمَنِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا فِي حِجْرِهِ وَيَقُولُ مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il], narrated to us [Al Hasan bin Waki' Ar Ramli], narrated to us [Dhamrah bin Rabi'ah] from [Abdullah bin Syaudzab] from [Abdullah bin Al Qasim] from [Katsir], a freed slave (freed by) Abdurrahman bin Samurah, from [Abdurrahman bin Samurah], he said: "Utsman came to the Prophet (peace and blessings be upon him) carrying one thousand dinars." Al Hasan bin Waki' said: "While in another place in my book (the wording of the hadith is: he placed), in his garment when he was equipping the army of Usrah, then Utsman placed the dinar in his room, Abdurrahman said: "So I saw the Prophet (peace and blessings be upon him) wrapping them while saying: "Nothing will harm Utsman after what he has done today." And he repeated it twice." Abu Isa said: "This hadith is hasan gharib through this chain."

Hadith Corroboration
Imam Ahmad : 19713

APPRECIATION OF RASULULLAH SHALALLAHU ALAIHI WASALLAM TOWARDS UTSMAN AS A DELEGATE

Hadith Imam Tirmidzi Number 3635

حَدَّثَنَا أَبُو زُرْعَةَ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ بْنُ عَفَّانَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ مَكَّةَ قَالَ فَبَايَعَ النَّاسَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنفُسِهِمْ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Zur'ah], narrated to us [Al-Hasan bin Bisyr], narrated to us [Al-Hakam bin Abdul Malik] from [Qatadah] from [Anas bin Malik], he said: When the Messenger of Allah (peace and blessings be upon him) was commanded to take the Pledge of Ridlwan, At that time Utsman bin 'Affan was the delegate of the Messenger of Allah (peace and blessings be upon him) to the people of Makkah. Anas said: 'So the people pledged allegiance. Then the Messenger of Allah (peace and blessings be upon him) said: Indeed, Utsman is fulfilling a task for Allah and His Messenger,' while grasping one of his hands over the other, while the hand of the Messenger of Allah (peace and blessings be upon him) for Utsman was better than their own hands for themselves.' The narrator (Abu Isa) said: 'This hadith is hasan sahih gharib.'

Hadith Corroboration
Imam Abu Dawud : 2350

UTSMAN'S PATIENCE TOWARDS THE TESTS AT THE END OF HIS LIFE

Hadith Imam Tirmidzi Number 3636

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَعَبْدُ الْوَكِيلِ وَاحِدٌ قَالُوا حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى بْنِ أَبِي الْحَجَّاجِ الْمَنْقَرِيِّ عَنْ أَبِي مَسْعُودٍ الْجُرَيْرِيِّ عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ اتُّوْنِي بِصَاحِبَيْكُمْ اللَّذَيْنِ أَلْبَاكُمْ عَلَيَّ قَالَ فَجِئَا بِهِمَا فَكَانَتْهُمَا جَمَلَانِ أَوْ كَأَنَّهُمَا جَمَارَانِ قَالَ فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ أَأَشَدُّكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرَ بئرِ رُومَةَ فَقَالَ مَنْ يَشْتَرِي بِئرَ رُومَةَ فَيَجْعَلَ دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أَشْرَبَ حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَأَشَدُّكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِي بُقْعَةً أَلِ فُلَانٍ فَيَزِيدُهَا فِي الْمَسْجِدِ بِخَيْرٍ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أَصَلِّيَ فِيهَا رَكْعَتَيْنِ

قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي قَالُوا اللَّهُمَّ نَعَمْ
ثُمَّ قَالَ أَنْشُدْكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى ثَبِيرِ مَكَّةَ وَمَعَهُ أَبُو
بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ قَالَ فَرَكَّضَهُ بِرِجْلِهِ وَقَالَ اسْكُنْ ثَبِيرُ
فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبُّ الْكَعْبَةِ أَنِّي شَهِيدٌ ثَلَاثًا قَالَ
أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عُثْمَانَ

Narrated to us [Abdullah bin Abdurrahman] and [Abbas bin Muhammad Ad-Duuri] and others, but the meaning is the same they said: narrated to us [Sa'id bin 'Amir] [Abdullah] said: informed us [Sa'id bin 'Amir] from [Yahya bin Abu Al-Hajjaj Al-Manqari] from [Abu Mas'ud Al-Jurairi] from [Tsumamah bin Hazn Al-Qusyairi], he said: I witnessed the house of [Utsman] when Utsman appeared to them and said: 'Bring to me your two leaders who have intentions against me.' Tsumamah said: 'So they brought the two, and they were like two camels or two donkeys.' Tsumamah continued: 'Then Utsman appeared to them and said: I ask you and swear by Allah and Islam, do you know that the Messenger of Allah (peace and blessings be upon him) came to Madinah and there was no fresh water in it except the well of Ruumah, so he said: ""Whoever buys the well of Ruumah and makes his bucket equal to the Muslims' buckets, his reward will be Paradise."" So I bought it purely from my wealth, yet now you prevent me from drinking from it until I drink from seawater?' They said: 'By Allah, yes.' I ask you and swear by Allah and Islam, do you know that the mosque was crowded with its occupants, so the Messenger of Allah (peace and blessings be upon him) said: ""Who will buy the land of such-and-such family and add it to the mosque, and his reward will be Paradise?"" So I bought it purely from my wealth, yet today you prevent me from praying two raka'at in it?' They said: 'By Allah, yes.' Utsman said: 'I ask you and swear by Allah and Islam, do you know that I equipped the army of Al-'Usrah (Tabuk expedition) from my wealth?' They said: 'By Allah, yes.' Then Utsman continued: 'I ask you and swear by Allah and Islam, do you know that the Messenger of Allah (peace and blessings be upon him) was on Mount Tsabir in Makkah with Abu Bakr, Umar, and me, then the mountain shook until its rocks fell down, so the Messenger of Allah (peace and blessings be upon him) stamped his foot and said: ""Be still, O Tsabir, for upon you are a prophet, a siddiq, and two martyrs""?' They replied: 'By Allah, yes.' Utsman said: 'Allahu Akbar, by the Lord of the Ka'bah, they have testified that I am a martyr.' He said it three times. Abu Isa said: 'This hadith is hasan, and it has been narrated through several chains from Utsman.'

Hadith Corroboration
Imam Ahmad : 481
Imam Tirmidzi : 3636
Imam Nasa'i : 3131, 3549, 3550, 3551

THE STORY OF UTSMAN WHO WAS ACCUSED OF FITNA BY MURRAH BIN KA'AB

Hadith Imam Tirmidzi Number 3637

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَائِيِّ أَنَّ
خُطْبَاءَ قَامَتْ بِالشَّامِ وَفِيهِمْ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ آخِرُهُمْ رَجُلٌ يُقَالُ لَهُ
مُرَّةُ بْنُ كَعْبٍ فَقَالَ لَوْلَا حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قُمْتُ وَذَكَرَ الْفِتْنَةَ فَقَرَّبَهَا فَمَرَّ
رَجُلٌ مُقَنَّعٌ فِي ثَوْبٍ فَقَالَ هَذَا يَوْمَئِذٍ عَلَى الْهَدَى فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ قَالَ فَأَقْبَلْتُ عَلَيْهِ
بَوَاجِهِ فَقُلْتُ هَذَا قَالَ نَعَمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ
حَوَالَةَ وَكَعْبِ بْنِ عُجْرَةَ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdul Wahab Ats Tsaqafi], narrated to us [Ayyub] from [Abu Qilabah] from [Abu Al Asy'ats Ash Shan'ani] that the orators stood and delivered speeches in the region of Syam (Syria), and among them were several men from the Companions of the Prophet, peace and blessings be upon him. Then the last man among them, whose name was [Murrah bin Ka'ab], stood and said: "Had it not been for a hadith that I heard from the Messenger of Allah, peace and blessings be upon him, I would not have stood here." Then he mentioned some fitnah (trials/tribulations) whose time had drawn near. Then a man passed by, covered with a garment. Murrah said: "This man, on that day, is upon the truth." So I hurried toward him — and behold, it was Uthman bin Affan. Murrah said: "Then I looked at his face and said: 'Is it this man?' He (the Prophet, peace and blessings be upon him) replied: 'Yes.'" Abu Isa said: "This hadith is hasan sahih. And in this chapter, there are also narrations from Ibnu Umar, Abdullah bin Hawalah, and Ka'ab bin 'Ujrah."

Hadith Corroboration
Imam Ahmad : 17374, 17427

PROPHET SHALALLAHU ALAIHI WASALLAM'S WARNING TO UTHMAN NOT TO LET GO OF THE KHILAFAH Hadith Imam Tirmidzi Number 3638

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا حُجَيْبُ بْنُ الْمُثَنَّى حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رَبِيعَةَ بْنِ
يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُثْمَانُ إِنَّهُ
لَعَلَّ اللَّهَ يُقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Hujain bin Al Mutsanna], narrated to us [Al Laits bin Sa'd] from [Mu'awiyah bin Shalih] from [Rabi'ah bin Yazid] from [Abdullah bin 'Amir] from [An Nu'man bin Basyir] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: "O Uthman, if on a certain day Allah gives you authority over this matter, and the people want you to remove this garment (the caliphate), then do not remove it for them." And in this hadith there is a long story. Abu Isa said: "This hadith is hasan gharib."

EXPLANATION OF UTHMAN'S ABSENCE IN SEVERAL EVENTS

Hadith Imam Tirmidzi Number 3639

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ أَنَّ رَجُلًا مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ مَنْ هَؤُلَاءِ قَالُوا قُرَيْشٌ قَالَ فَمَنْ هَذَا الشَّيْخُ قَالُوا ابْنُ عُمَرَ فَأَتَاهُ فَقَالَ إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثْتَنِي أَنْشُدَكَ اللَّهُ بِحُرْمَةِ هَذَا الْبَيْتِ أَتَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ قَالَ أَتَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ أَتَعْلَمُ أَنَّهُ تَغَيَّبَ يَوْمَ بَدْرٍ فَلَمْ يَشْهَدْ قَالَ نَعَمْ قَالَ اللَّهُ أَكْبَرُ فَقَالَ لَهُ ابْنُ عُمَرَ تَعَالَ أُبَيِّنَ لَكَ مَا سَأَلْتَ عَنْهُ أَمَا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ قَدْ عَفَا عَنْهُ وَغَفَرَ لَهُ وَأَمَا تَغَيُّبُهُ يَوْمَ بَدْرٍ فَإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ أَجْرُ رَجُلٍ شَهِدَ بَدْرًا وَسَهْمُهُ وَأَمْرُهُ أَنْ يَخْلُفَ عَلَيْهَا وَكَانَتْ عَلِيلَةً وَأَمَا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَانَ عُثْمَانَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ إِلَى مَكَّةَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيَمْنَى هَذِهِ يَدُ عُثْمَانَ وَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ هَذِهِ لِعُثْمَانَ قَالَ لَهُ اذْهَبْ بِهَذَا الْآنَ مَعَكَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Shalih bin Abdullah], narrated to us [Abu 'Awanah] from ['Uthman bin Abdullah bin Mauhab]: A man from the people of Egypt came for Hajj to the House of Allah. He saw a group of people sitting and asked, "Who are these people?" They replied, "Quraysh." He said, "Who is that old man?" They answered, "[Ibnu 'Umar]." So he approached him and said, "I am going to ask you something, so please narrate to me (the truth). I adjure you by the sanctity of this House: Do you know that 'Uthman fled on the day of Uhud?" Ibnu 'Umar replied, "Yes." The man asked, "Do you know that he was absent from the Pledge of Ridwan?" Ibnu 'Umar said, "Yes." The man asked, "Do you know that 'Uthman was absent from the Battle of Badr and did not witness it?" Ibnu 'Umar said, "Yes." The man exclaimed, "Allahu Akbar!" Then Ibnu 'Umar said to him: "Come, I will explain to you everything you have asked about. As for his fleeing on the day of Uhud, I bear witness that Allah has pardoned him and forgiven him. As for his absence from Badr, it was because he was nursing the daughter of the Messenger of Allah, peace and blessings be upon him (who was his wife and was gravely ill at the time). The Messenger of Allah, peace and blessings be upon him, said to him: 'You will have the reward of one who participated in Badr and his share of the war booty as well.' Thus he commanded him to remain behind to take care of her while she was sick. As for his absence from the Pledge of Ridwan, had there been anyone in Makkah more honourable than 'Uthman, the Messenger of Allah, peace and blessings be upon him, would have sent him instead of 'Uthman. The Messenger of Allah,

peace and blessings be upon him, sent 'Uthman to Makkah, and the Pledge of Ridwan took place after 'Uthman had already departed for Makkah. Ibnu 'Umar continued: So the Messenger of Allah, peace and blessings be upon him, raised his right hand and said: 'This is the hand of 'Uthman,' then he placed it upon his other hand and said: 'This pledge is for 'Uthman.'" Then Ibnu 'Umar said to the man: "Go now with this (explanation)!" Abu Isa said: "This hadith is hasan sahih."

Hadith Corroboration

Imam Ahmad : 5739

Imam Bukhari : 2898, 3759

THE PRIZES OF ABU BAKAR, UMAR, AND UTSMAN WERE KNOWN BY THE FRIENDS

Hadith Imam Tirmidzi Number 3640

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ حَدَّثَنَا الْحَارِثُ بْنُ عُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُسْتَعْرَبُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عُمَرَ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Al 'Ala' bin Abdul Jabbar], narrated to us [Al Harits bin 'Umair] from ['Ubaidillah bin 'Umar] from [Nafi'] from [Abdullah bin Umar], he said: "We used to say -while the Messenger of Allah, peace and blessings be upon him, was still alive- Abu Bakr, Umar and Utsman (in order -pent)." Abu Isa said: "This hadith, its status is hasan sahih gharib through this chain, that is, gharib from hadith (narration) 'Ubaidillah bin 'Umar, and this hadith has also been narrated through several chains from Ibn Umar."

THE PROPHET MENTIONED THE FITNA THAT WOULD BECOME UTSMAN

Hadith Imam Tirmidzi Number 3641

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا شَاذَانُ الْأَسْوَدُ بْنُ عَامِرٍ عَنْ سِنَانِ بْنِ هَارُونَ الْبُرْجُمِيِّ عَنْ كُتَيْبِ بْنِ وَائِلٍ عَنْ ابْنِ عُمَرَ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَالَ يُقْتَلُ فِيهَا هَذَا مَظْلُومًا لِعُثْمَانَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عُمَرَ

Narrated to us [Ibrahim bin Sa'id Al-Jauhari], narrated to us [Syadzan Al-Aswad bin 'Amir] from [Sinan bin Harun Al-Burjumi] from [Kulaib bin Wa'il] from [Ibn Umar], he said: 'The Messenger of Allah (peace and blessings be upon him) once explained a tribulation and said: This one will be killed unjustly in it.' meaning Utsman.' Abu Isa said: 'This hadith is hasan gharib through this beautiful chain, from the hadith of Ibn Umar.'

PROHIBITION OF CRAFTING BODY OF THOSE WHO HATE UTSMAN

Hadith Imam Tirmidzi Number 3642

حَدَّثَنَا الْفَضْلُ بْنُ أَبِي طَالِبٍ الْبَغْدَادِيُّ وَعَبْدُ وَاحِدٍ قَالُوا حَدَّثَنَا عُثْمَانُ بْنُ زُفَرَ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَا تِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ فَقِيلَ يَا رَسُولَ اللَّهِ مَا رَأَيْنَاكَ تَرَكْتَ الصَّلَاةَ عَلَى أَحَدٍ قَبْلَ هَذَا قَالَ إِنَّهُ كَانَ يَبْغُضُ عُثْمَانَ فَأَبْغَضَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ زِيَادٍ صَاحِبُ مَيْمُونِ بْنِ مِهْرَانَ ضَعِيفٌ فِي الْحَدِيثِ جَدًّا وَمُحَمَّدُ بْنُ زِيَادٍ صَاحِبُ أَبِي هُرَيْرَةَ هُوَ بَصْرِيُّ ثِقَةٌ وَيُكْنَى أَبُو الْحَارِثِ وَمُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ صَاحِبُ أَبِي أُمَامَةَ ثِقَةٌ يُكْنَى أَبُو سُفْيَانَ شَائِيٌّ

Narrated to us [Al Fadhl bin Abu Thalib Al Baghdadi] and others, they said: Narrated to us [Utsman bin Zufar], narrated to us [Muhammad bin Ziyad] from [Muhammad bin 'Ajlan] from [Abu Az Zubair] from [Jabir], he said: "A man's body (janazah) was brought to the Messenger of Allah, peace and blessings be upon him, so that he would pray the funeral prayer over it, but he refused to pray over him. It was said to him: 'O Messenger of Allah peace and blessings be upon him, we have never seen you leave off praying the funeral prayer over anyone before this one.' He replied: 'Because indeed he used to hate 'Utsman, so Allah hated him.'" Abu Isa said: "This hadith is gharib we do not know it except through this chain. Muhammad bin Ziyad is a companion of Maimun bin Mihran, one who has been severely weakened in the transmission of hadith. Whereas Muhammad bin Ziyad is a companion of Abu Hurairah from the people of Basrah, a tsiqah person who is nicknamed Abu Al Harits. Whereas Muhammad bin Ziyad Al Alhani is a companion of Abu Umamah, he is a thiqah person who is nicknamed Abu Sufyan, coming from Sham."

THE PRIORITIES OF ABU BAKAR, UMAR AND UTSMAN

Hadith Imam Tirmidzi Number 3643

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ انْطَلَقْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ حَائِطًا لِلْأَنْصَارِ فَقَضَى حَاجَتَهُ فَقَالَ لِي يَا أَبَا مُوسَى أَمْلِكْ عَلَيَّ الْبَابَ فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ إِلَّا بِإِذْنٍ فَجَاءَ رَجُلٌ يَضْرِبُ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ قَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ وَجَاءَ رَجُلٌ آخَرُ فَضْرَبَ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا عُمَرُ يَسْتَأْذِنُ قَالَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ الْبَابَ وَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ فَجَاءَ رَجُلٌ آخَرُ فَضْرَبَ الْبَابَ فَقُلْتُ مَنْ هَذَا قَالَ عُثْمَانُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا عُثْمَانُ يَسْتَأْذِنُ قَالَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ

رُويَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي عُثْمَانَ التَّهْدِيّ وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ

Narrated to us [Ahmad bin 'Abdah Adl Dlabbi] narrated to us [Hammad bin Zaid] from [Ayyub] from [Abu Utsman An Nahdi] from [Abu Musa Al Asy'ari] he said: "I went with the Prophet shallallahu 'alaihi wasallam, then he entered a garden belonging to an Ansar person and fulfilled his needs while saying to me: 'O Abu Musa! Guard the door for me, do not allow anyone to meet me except with permission.' Then a man came while knocking at the door, so I asked: 'Who is this?' He replied: 'Abu Bakr.' I said: 'O Messenger of Allah! This is Abu Bakr, he asks permission (to enter).' Then he said: 'Permit him, and give him glad tidings of Paradise.' Then he entered and I gave him glad tidings of Paradise. Not long after, came another man while knocking at the door, then I asked: 'Who is this?' He replied: 'Umar.' I said: 'O Messenger of Allah! This is Umar, he (coming) asks permission.' Then he said: 'Open the door for him and give him glad tidings of Paradise.' Then I opened the door and he entered while I gave him glad tidings of Paradise. A short while later, came another man knocking at the door, I asked: 'Who is this?' He replied: 'Uthman.' I said: 'O Messenger of Allah! This is Uthman, he (coming) asks permission.' He said: 'Open the door for him and give him glad tidings of Paradise regarding a calamity that befalls him.'" Abu Isa said: "This hadith is hasan sahih. And it has been narrated through several chains from Abu Utsman An Nahdi, and in this chapter there are also (narrations) from Jabir and Ibn Umar."

Hadith Corroboration

Imam Ahmad : 14831, 14832, 18823

Imam Bukhari : 3398, 3419, 6568, 6720

Imam Muslim : 4416, 4417

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S TESTIMONY TO UTSMAN TO BE PATIENT

Hadith Imam Tirmidzi Number 3644

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي وَيَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ حَدَّثَنِي
أَبُو سَهْلَةَ قَالَ قَالَ عُثْمَانُ يَوْمَ الدَّارِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَاهَدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ قَالَ
أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] and [Yahya bin Sa'id] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim], narrated to me [Abu Sahlah], he said: "On the Day of the House (the day when Uthman was besieged in his house), [Uthman] said: 'Indeed the Messenger of Allah, peace and blessings be upon him, has made a bequest to me with a bequest, so that I will remain patient and steadfast upon that directive.'" Abu Isa said: "This hadith is hasan sahih gharib we do not know of this hadith except through the narration of Isma'il bin Abu Khalid."

Hadith Corroboration

Imam Ahmad : 384, 470, 23119

REMINDER OF RASULULLAH SHALALLAHU ALAIHI WASALLAM

REGARDING THE WORKS OF ALI BIN ABI THALIB

Hadith Imam Tirmidzi Number 3645

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ يَزِيدَ الرَّشَكِيِّ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنَ السَّفَرِ بَدَّءُوا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْغَضَبُ يُعْرِفُ فِي وَجْهِهِ فَقَالَ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيٌّ كُلِّ مُؤْمِنٍ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ

Narrated to us [Qutaibah] narrated to us [Ja'far bin Sulaiman Adl Dlubai] from [Yazid Ar Risyk] from [Mutharrif bin Abdullah] from [Imran bin Hushain], he said: The Messenger of Allah shallallahu 'alaihi wasallam dispatched a war expedition and appointed Ali bin Abu Thalib as their leader, then Ali (had intimate relations with) a female slave (in that expedition). So they disapproved of Ali's action, and four Companions of the Messenger of Allah shallallahu 'alaihi wasallam made a mutual pact, and they said "When we meet the Messenger of Allah shallallahu 'alaihi wasallam we will report what has been done by Ali." And when the Muslims returned from war, they would face (him) and say salam first to the Messenger of Allah shallallahu 'alaihi wasallam, then they went to their respective homes. So when that war expedition had returned, they faced the Messenger of Allah shallallahu 'alaihi wasallam, then one of the four men stood up while saying "O Messenger of Allah! Do you not know (what was done by) Ali bin Abu Thalib, he has done such-and-such." But the Messenger of Allah shallallahu 'alaihi wasallam turned away from him. Then the second man stood up while saying like what he had said, but he still turned away from him. The turn of the third man, he stood while saying like what he had said, but he remained turned away from him. Then the fourth man stood up while saying like what they had said, so the Messenger of Allah shallallahu 'alaihi wasallam faced his face (toward him) and it was visible from his facial expression that he was very angry, he said "What do you want from Ali? What do you want from Ali? What do you want from Ali? Indeed Ali is part of me and I am also part of him, he is the wali of every person who believes after me." Abu Isa said "This hadith is a hasan gharib hadith, we do not know it except from the hadith of Ja'far bin Sulaiman."

**STATEMENT OF THE PROPHET SHALALLAHU ALAIHI WASALLAM
REGARDING ALI AS WALI
Hadith Imam Tirmidzi Number 3646**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَ شُعْبَةُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ فَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Narrated to us [Muhammad bin Bassyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from [Salamah bin Kuhail], he said: I heard [Ath-Thufail] narrated from [Abu Sarihah] or [Zaid bin Arqam]—Syu'bah was uncertain—from the Prophet (peace and blessings be upon him), he said: 'If I were to appoint a wali (helper), Ali would be his wali.' Abu Isa said: 'This hadith is hasan gharib. And it has also been narrated by [Syu'bah] from [Maimun Abu Abdullah] from [Zaid bin Arqam] from the Prophet (peace and blessings be upon him) like above. Whereas Abu Sarihah is Hudzaifah bin Asid Al-Ghifari, a Companion of the Prophet (peace and blessings be upon him).'

Hadith Corroboration
Imam Ahmad : 606, 906, 21867, 21883, 21950, 21979, 22028, 22062

**RASULULLAH SHALALLAHU ALAIHI WASALLAM PRAISED THE
KINDNESS OF ABU BAKAR, UMAR, AND UTSMAN
Hadith Imam Tirmidzi Number 3647**

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ حَمَّادٍ حَدَّثَنَا الْمُخْتَارُ بْنُ نَافِعٍ حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ أَبَا بَكْرٍ زَوْجَنِي ابْنَتَهُ وَحَمَلَنِي إِلَى دَارِ الْهَجْرَةِ وَأَعْتَقَ بِلَالًا مِنْ مَالِهِ رَحِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقُّ وَإِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ رَحِمَ اللَّهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ رَحِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرْ الْحَقَّ مَعَهُ حَيْثُ دَارَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَالْمُخْتَارُ بْنُ نَافِعٍ شَيْخٌ بَصْرِيُّ كَثِيرُ الْغَرَائِبِ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدٍ بْنُ حَيَّانَ التَّيْمِيُّ كُوْنِيٌّ وَهُوَ ثَقَّةٌ

Narrated to us [Abu Al Khatthab Ziyad bin Yahya Al Bahsri], narrated to us [Abu 'Attab Sahl bin Hammad], narrated to us [Al-Mukhtar bin Nafi'], narrated to us [Abu Hayyan At-Taimi] from [his father] from ['Ali], he said: The Messenger of Allah (peace and blessings be upon him) said: "May Allah have mercy on Abu Bakr he married me to his daughter, carried me to the land of Hijrah, and freed Bilal with his wealth, may Allah have mercy on Umar he speaks

the truth even though the consequences were bitter, truth is always with him even if he is alone. May Allah have mercy on Utsman the angels themselves feel shy before him. May Allah have mercy on Ali, O Allah, include the Truth (Al-Haqq) with him wherever he goes." Abu Isa said: "This hadith is gharib. We do not know this hadith through this chain, while Al Mukhtar bin Nafi' is a shaykh from the people of Basrah who has many gharib narrations, while Abu Hayyan At Taimi his name is Yahya bin Sa'id bin Hayyan At Taimi, a Kufan, he is a tsiqah person."

NEWS ABOUT PEOPLE WHO WILL FIGHT THE QURAISH

Hadith Imam Tirmidzi Number 3648

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ شَرِيكَ عَنْ مَنْصُورٍ عَنْ رَبِيعِ بْنِ حِرَاشٍ حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ بِالرَّحْبِيِّ قَالَ لَمَّا كَانَ يَوْمَ الْحُدَيْبِيَّةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو وَأَنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ خَرَجَ إِلَيْكَ نَاسٌ مِنْ أبنَائِنَا وَإِخْوَانِنَا وَأَرْقَائِنَا وَلَيْسَ لَهُمْ فَهْمٌ فِي الدِّينِ وَإِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَضِيَاعِنَا فَارْدُدْهُمْ إِلَيْنَا قَالَ فَإِنْ لَمْ يَكُنْ لَهُمْ فَهْمٌ فِي الدِّينِ سَنُفَقِّهُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ قُرَيْشٍ لَتَنْتَهَنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدْ أَمْتَحَنَ اللَّهُ قَلْبَهُ عَلَى الْإِيمَانِ قَالُوا مَنْ هُوَ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ أَبُو بَكْرٍ مَنْ هُوَ يَا رَسُولَ اللَّهِ وَقَالَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِيفُ النَّعْلِ وَكَانَ أُعْطِيَ عَلِيًّا نَعْلَهُ يَخْصِفُهَا ثُمَّ التَفَتَ إِلَيْنَا عَلِيٌّ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ رَبِيعِ بْنِ حِرَاشٍ عَنْ عَلِيٍّ قَالَ وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ لَمْ يَكْذِبْ رَبِيعُ بْنُ حِرَاشٍ فِي الْإِسْلَامِ كَذِبَةً وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْأَسْوَدِ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ مَنْصُورُ بْنُ الْمُعْتَمِرِ أَثْبَتَ أَهْلَ الْكُوفَةِ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Syarik] from [Manshur] from [Rib'i bin Hirasy] narrated to us [Ali bin Abi Thalib] when he was at Rahabiyah, he said: "During the incident of Hudaibiyah, a group of the polytheists - among them was Suhail bin 'Amru and a group from the leaders of the polytheists - went out to fight us. Then they (the Companions) said: 'O Messenger of Allah, a group from our children, our brothers and our slaves have gone out to fight you, while they do not understand the religion, but they are fighting because they fled carrying our wealth and our gardens so return them to us.' He said: 'If they do not understand the religion, then we will make them understand.' Then the Prophet, peace and blessings be upon him, said: 'O people of Quraysh, you will not cease (saying what you say). Indeed, Allah will send upon you a man who will strike your necks with the sword while you are upon the religion indeed Allah has tested the faith that is in his heart.' Then they asked: 'Who is he, O Messenger of Allah?' Abu Bakr also asked him: 'Who is he, O Messenger of Allah?' and Umar also asked him: 'Who is he, O Messenger of Allah?' He replied: 'He is the one repairing the sandal.' Then he gave his sandal to Ali to

repair. Ali turned to us and said: 'Indeed, the Messenger of Allah, peace and blessings be upon him, has said: Whoever lies upon me, then let him prepare his dwelling in the Fire.'" Abu Isa said: "This hadith is hasan sahih gharib. We do not know it except through this chain, that is, from the hadith of Rib'i from Ali, who said..." And I have heard Jarud say: I heard Waki' comment: Rib'i bin Hirasy never lied at all in Islam. And Muhammad bin Isma'il informed me from Abdullah bin Abu al-Aswad, he said: I heard Abdurrahman bin Mahdi say: 'Manshur bin al-Mu'tamir is the strongest narrator of Kufah.'

Hadith Corroboration

Imam Ahmad : 308, 439, 551, 1022, 1339, 1353, 3623, 3654, 4110, 6189, 7918, 8421, 8982, 10109, 10310, 10917, 10923, 10976, 11504, 11667, 11711, 12241, 12303, 12337, 12627, 12712, 12853, 13450, 13459, 13469, 13737, 14934, 15909, 16309, 16790, 18465, 21463, 21589

Imam Bukhari : 104, 105, 106

Imam Muslim : 3, 4

Imam Abu Dawud : 3166

Imam Ibnu Majah : 30, 32, 33, 34, 36, 37

Imam Darimi : 233, 234, 235, 236, 237, 238, 240, 592

THE PROPHET'S APPRECIATION OF THE RELATIONSHIP BETWEEN HIMSELF AND ALI

Hadith Imam Tirmidzi Number 3649

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَنْتَ مِنِّي وَأَنَا مِنْكَ فِي الْحَدِيثِ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Isra'il] and narrated from another chain, narrated to us [Muhammad bin Isma'il], narrated to us ['Ubaidullah bin Musa] from [Isra'il] from [Abu Ishaq] from [Al Barra' bin 'Azib] that the Prophet (peace and blessings be upon him) said to Ali bin Abu Thalib: "You are a part of me and I am a part of you." In this hadith, there is a long story. Abu Isa said: 'This hadith is hasan sahih.'

HYPOCRITES ARE KNOWN BY THEIR HATRED TOWARD ALI

Hadith Imam Tirmidzi Number 3650

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ إِنَّا كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الْأَنْصَارِ بُغْضُهُمْ عَلَيْنَا قَالَ أَبُو طَالِبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي هَارُونَ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي أَبِي هَارُونَ وَقَدْ رُوِيَ هَذَا عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ

Narrated to us [Qutaibah], narrated to us [Ja'far bin Sulaiman] from [Abu Harun] from [Abu Sa'id Al Khudri], he said: "Indeed we, the Ansar, recognized the hypocrites by their hatred of Ali bin Abi Thalib." Abu Isa said: 'This hadith is gharib we know it only from the hadith of Abu Harun, Syu'bah discussed Harun's identity, this hadith it has also been narrated from [Al A'masy] from [Abu Shalih] from [Abu Sa'id].'

CHARACTERISTICS OF HYPOCRITES DO NOT LOVE ALI BIN ABI THALIB

Hadith Imam Tirmidzi Number 3651

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي نَضْرٍ عَنِ الْمَسَاوِرِ الْحَمِيرِيِّ عَنْ أُمِّهِ قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَمِعْتُهَا تَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يَبْغِضُهُ مُؤْمِنٌ فِي الْبَابِ عَنْ عَلِيٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ هُوَ أَبُو نَضْرٍ الْوَرَّاقُ وَرَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ

Narrated to us [Al-Washil bin Abdul A'la], narrated to us [Muhammad bin Fudhail] from [Abdullah bin Abdurrahman Abu Nashr] from [Al-Musawir Al-Himyari] from [his mother], she said: 'I visited [Ummu Salamah] and heard her say: The Messenger of Allah (peace and blessings be upon him) said: A hypocrite will never love Ali, while a believer will never hate him.' And in this chapter, there is also a narration from Ali.' Abu Isa said: 'This hadith is hasan gharib through this chain. And Abdullah bin Abdurrahman is Abu Nashr Al-Warraaq, Sufyan Ats Tsauri narrated from him.'

Hadith Corroboration
Imam Ahmad : 607, 693, 1010
Imam Nasa'i : 4932, 4936

GOD'S ORDER TO THE PROPHET SHALALLAHU ALAIHI WASALLAM TO LOVE FOUR PEOPLE

Hadith Imam Tirmidzi Number 3652

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بِنْتِ السُّدِّيِّ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ قِيلَ يَا رَسُولَ اللَّهِ سَمِّهُمْ لَنَا قَالَ عَلِيٌّ مِنْهُمْ يَقُولُ ذَلِكَ ثَلَاثًا وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَسَلْمَانُ أَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ

Narrated to us [Isma'il bin Musa Al Fazari, grandson of As Suddi], narrated to us [Syarik] from [Abu Rabi'ah] from [Ibnu Buraidah] from [his father], he said: The Messenger of Allah (peace and blessings be upon him) said: "Indeed, Allah has commanded me to love four people and informed me that He loves them." It was said: "O Messenger of Allah, name them for us!" He said: "Ali is among them—he repeated it three times then Abu Dzar, Miqdad, and Salman. He commanded me to love them and informed me that He loves them." Abu Isa said: 'This hadith is hasan gharib. We know it only from the hadith of Syarik.'

Hadith Corroboration
Imam Ibnu Majah : 146

THE PRIORITY OF ALI AS PART OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3653

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Isma'il bin Musa], narrated to us [Syarik] from [Abu Ishaq] from [Hubsyi bin Junadah], he said: The Messenger of Allah (peace and blessings be upon him) said: "Ali is from me and I am from him, and none fulfills my obligations except me or Ali." Abu Isa said: "This hadith is hasan sahih gharib."

Hadith Corroboration

Imam Ahmad : 16853, 16856, 16857, 16858

Imam Ibnu Majah : 116

THE BROTHERHOOD OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WITH ALI IN THE WORLD AND THE HEREafter

Hadith Imam Tirmidzi Number 3654

حَدَّثَنَا يُونُسُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ بْنُ حِجٍّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ التَّيْمِيِّ عَنْ ابْنِ عُمَرَ قَالَ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ أَخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخَ بَيْنِي وَبَيْنَ أَحَدٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَابِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى

Narrated to us [Yusuf bin Musa Al Qatthan Al Baghdadi], narrated to us [Ali bin Qadim], narrated to us [Ali bin Shalih bin Hayyi] from [Hakim bin Jubair] from [Jumai' bin 'Umar At Taimi] from [Ibnu Umar], he said: "The Messenger of Allah (peace and blessings be upon him) made brotherhood among his Companions, suddenly Ali came with tears flowing and said: "O Messenger of Allah, you made brotherhood among your Companions but not between me and anyone." So the Messenger of Allah (peace and blessings be upon him) said to him: "You are my brother in this world and the Hereafter."" Abu Isa said: "This hadith is hasan gharib. and in this chapter, there is also a narration from Zaid bin Abu Aufa."

ALI IS CALLED THE MOST LOVED PERSON BY ALLAH

Hadith Imam Tirmidzi Number 3655

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُمَرَ عَنْ السُّدِّيِّ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ هَذَا الطَّيْرَ فَجَاءَ
عَلِيٌّ فَأَكَلَ مَعَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّيِّ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى
مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ وَعِيسَى بْنُ عُمَرَ هُوَ كُوفِيٌّ وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ وَقَدْ أَدْرَكَ أَنَسُ
بْنَ مَالِكٍ وَرَأَى الْحُسَيْنَ بْنَ عَلِيٍّ وَثَقَّهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَزَائِدَةُ وَثَقَّهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ

Narrated to us [Sufyan bin Waki'], narrated to us ['Ubaidullah bin Musa] from [Isa bin Umar] from [As Suddi] from [Anas bin Malik], he said: "(At one time) there was a bird beside the Prophet (peace and blessings be upon him), so he said: "O Allah, bring to me the creature (person) You love most so he may eat this bird with me." Then Ali came and ate with him." Abu Isa said: "This hadith is hasan gharib we do not know it from As Suddi except through this chain, and it has also been narrated through several chains from Anas. Isa bin Umar was a resident of Kufah while As Suddi's real name is Isma'il bin Abdurrahman. He had met Anas bin Malik and saw Al Husain bin Ali. Syu'bah, Sufyan Ats Tsauri, Za'idah had declared him tsiqah (establishing that he was trustworthy), and likewise Yahya bin Sa'id Al Qaththan established that he was tsiqah."

ADDRESS OF BLESSINGS IF ALI ASKS OR IS MANDATED

Hadith Imam Tirmidzi Number 3656

حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ أَخْبَرَنَا عَوْفٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِنْدٍ الْجَمَلِيِّ
قَالَ قَالَ عَلِيٌّ كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي وَإِذَا سَكَتُ ابْتَدَأَنِي قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al-Khallad bin Aslam Al-Baghdadi], narrated to us [An-Nadhr bin Syumail], informed us ['Auf] from [Abdullah bin 'Amru bin Hind Al-Jamali], he said: [Ali] said: 'When I ask the Messenger of Allah (peace and blessings be upon him), he gives me but when I remain silent, he initiates it to me.' Abu Isa said: 'This hadith is hasan gharib through this chain.'

ALI IS THE DOOR TO WISDOM ACCORDING TO THE RASULULLAH

ShalALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3657

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيِّ حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ عَنْ سُؤَيْدِ بْنِ
عَقْلَةَ عَنْ الصَّنَابِيحِيِّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ
بَابُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ

الصَّنَابِجِي وَلَا نَعْرِفُ هَذَا الْحَدِيثَ عَنْ وَاحِدٍ مِنَ الثَّقَاتِ عَنْ شَرِيكِ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Isma'il bin Musa], narrated to us [Muhammad bin Umar bin Ar Rumi], narrated to us [Syarik] from [Salamah bin Kuhail] from [Suwaid bin Ghafilah] from [Ash Shunabihi] from [Ali radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: "I am the possessor of Wisdom, and Ali is its door." Abu Isa said: "This hadith is gharib munkar. Some of them (the hadith scholars) narrated this hadith from Syarik, and they did not mention Ash Shunabihi in it. We also do not know this hadith from any thiqah narrator from Syarik. And in this chapter, there is also a narration from Ibnu Abbas."

THREE PRIZES OF ALI BIN ABI THALIB

Hadith Imam Tirmidzi Number 3658

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا يَمْنَعُكَ أَنْ تُسَبَّ أَبَا تُرَابٍ قَالَ أَمَّا مَا ذَكَرْتَ ثَلَاثًا قَالَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَنْ أُسَبَّهُ لِأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِعَلِيٍّ وَخَلْفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ تَخْلُفُنِي مَعَ النِّسَاءِ وَالصَّبِيَّانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لَا أُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ ادْعُوا لِي عَلِيًّا فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ وَأُنْزِلَتْ هَذِهِ الْآيَةُ { نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ } الْآيَةُ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Qutaibah], narrated to us [Hatim bin Isma'il] from [Bukair bin Mismar] from ['Amir bin Sa'd bin Abu Waqqash] from [his father], he said: "Muawiyah bin Abi Sufyan once appointed Sa'ad as a leader. Then he said: 'What prevents you from reviling Abu Turab (Ali)?' Sa'd replied: 'As for three things which the Messenger of Allah, peace and blessings be upon him, said, I will never revile him. To have one of them is dearer to me than red camels. I heard the Messenger of Allah, peace and blessings be upon him, say to Ali when he left him behind as his deputy (in Madinah) in one of the battles (the Battle of Tabuk)' Then Ali said to him: 'O Messenger of Allah, are you leaving me behind with the women and children?' The Messenger of Allah, peace and blessings be upon him, said: 'Are you not pleased that your position to me is like the position of Aaron to Moses, except that there is no Prophet after me?' And I also heard him say on the Day of Khaybar: 'I will surely give this flag to a man who loves Allah and His Messenger, and whom Allah and His Messenger love.' We all hoped to get it, but he said: 'Call Ali for me.' So he was brought, suffering from an eye ailment, so he spat in his eyes and gave the flag to him. Then Allah granted victory through him. And when this verse was revealed: 'Let us call our sons and your sons, our

women and your women...' (the verse), the Messenger of Allah, peace and blessings be upon him, called Ali, Fatimah, Hasan, and Husain and said: 'O Allah! These are my family.'" Abu Isa said: "This hadith is hasan sahih gharib through this chain."

Hadith Corroboration

Imam Ahmad : 1384, 1408, 1423, 1427, 1450, 1465, 1498, 1514, 1522, 10842, 14111, 25834, 26195

Imam Bukhari : 3430, 4064

Imam Muslim : 4418, 4419, 4420, 4421

Imam Tirmidzi : 3663, 3664

Imam Ibnu Majah : 112

RASULULLAH SHALALLAHU ALAIHI WASALLAM SHOWS ALI'S PRINCESSITY IN WAR

Hadith Imam Tirmidzi Number 3659

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا الْأَحْوَصُ بْنُ جَوَابٍ أَبُو الْجَوَابِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشَيْنِ وَأَمَرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْآخَرِ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ قَالَ فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِيَ خَالِدٌ كِتَابًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشِي بِهِ قَالَ فَقَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ فَسَكَتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Al Ahwash bin Jawab Abu Al Jawwab] from [Yunus bin Abu Ishaq] from [Abu Ishaq] from [Al Barra], he said: The Prophet, peace and blessings be upon him, dispatched two military detachments: he appointed Ali as the commander of one detachment and Khalid bin Al-Walid as the commander of the other. Then he said: "When fighting actually breaks out, then Ali is the (overall) commander." Al Barra said: "Ali conquered a fortress and took a female slave from the captives (and married her). Khalid then wrote a letter and instructed me to deliver it to the Prophet, peace and blessings be upon him, so that authority would be given to him (Khalid) to lead." Al Barra said: "After I handed the letter to the Prophet, peace and blessings be upon him, he read it. His face changed (in anger), and he said: 'What do you think of a man who loves Allah and His Messenger, and whom Allah and His Messenger love?'" Al Barra said: I said: "I seek refuge with Allah from the anger of Allah and His Messenger! I am only a messenger." So the Prophet became silent. Abu Isa said: "This hadith is hasan gharib. We do not know it except through this chain."

GOD ESTABLISHES SECRET COMMUNICATION WITH ALI

Hadith Imam Tirmidzi Number 3660

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْأَجْلَحِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ دَعَا رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اُنْتَجَيْتُهُ وَلَكِنَّ اللَّهَ اُنْتَجَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَجْلَحِ وَقَدْ رَوَاهُ غَيْرُ ابْنِ فَضِيلٍ أَيْضًا عَنْ الْأَجْلَحِ وَمَعْنَى قَوْلِهِ وَلَكِنَّ اللَّهَ اُنْتَجَاهُ يَقُولُ اللَّهُ أَمَرَنِي أَنْ اُنْتَجِيَ مَعَهُ

Narrated to us [Ali bin Al Mundzir Al Kuffi], narrated to us [Muhammad bin Fudhail] from [Al Ajlah] from [Abu Az Zubair] from [Jabir], he said: During the event of Tha'if, the Messenger of Allah, peace and blessings be upon him, once prayed for Ali, then he held a private conversation with him. People said: "Indeed he held a private conversation with his cousin." Then the Messenger of Allah, peace and blessings be upon him, said: "It was not I who held a private conversation with him rather, it was Allah who held a private conversation with him." Abu Isa said: "This hadith is hasan gharib, we do not know it except from the hadith of Al Ajlah, and it has also been narrated by others besides Ibn Fudhail from Al Ajlah. The meaning of his statement 'rather, it was Allah who held a private conversation with him' is: Allah commanded me to hold a private conversation with him."

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM PROHIBITED JUNUB PEOPLE FROM BEING IN THE MOSQUE EXCEPT FOR ALI

Hadith Imam Tirmidzi Number 3661

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ قَالَ عَلِيُّ بْنُ الْمُنْذِرِ قُلْتُ لِضَرَّارِ بْنِ صُرْدٍ مَا مَعْنَى هَذَا الْحَدِيثِ قَالَ لَا يَحِلُّ لِأَحَدٍ يَسْتَظِرُّهُ جُنُبًا غَيْرِي وَغَيْرِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَسَمِعَ مِنِّي مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ فَاسْتَغْرَبَهُ

Narrated to us [Ali bin Al Mundzir], narrated to us [Muhammad bin Fudhail] from [Salim bin Abu Hafshah] from ['Athiyah] from [Abu Sa'id], he said: The Messenger of Allah, peace and blessings be upon him, said to Ali: "O Ali, it is not permissible for anyone in a state of major ritual impurity (junub) to be inside this mosque except for me and you." Ali bin Al Mundzir said: I asked Dlarar bin Shurd: "What is the meaning of this hadith?" He replied: "It is not permissible for anyone in a state of major ritual impurity to pass through (this mosque) except for me and you." Abu Isa said: "This hadith is hasan gharib. We do not know it except through this chain. Muhammad bin Isma'il (Imam Al Bukhari) heard this hadith from me, and he also considered it gharib."

Hadith Corroboration
Imam Abu Dawud : 62
Imam Ibnu Majah : 637

ALI PRACTICES THE FIRST PRAYER AFTER THE SENDING OF THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3662

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى حَدَّثَنَا عَلِيُّ بْنُ عَازِبٍ عَنْ مُسْلِمِ الْمَلَائِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْاِثْنَيْنِ وَصَلَّى عَلَيَّ يَوْمَ الثَّلَاثَاءِ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمٍ الْأَعْوَرِ وَمُسْلِمٍ الْأَعْوَرُ لَيْسَ عَنْدهُمْ بِذَلِكَ الْقَوِيُّ وَقَدْ رُوِيَ هَذَا عَنْ مُسْلِمٍ عَنْ حَبَّةَ عَنْ عَلِيٍّ نَحْوَ هَذَا

Narrated to us [Isma'il bin Musa], narrated to us [Ali bin Abis] from [Muslim Al Mula`i] from [Anas bin Malik], he said: 'The Prophet, peace and blessings be upon him, was sent (as a messenger) on Monday, and Ali began performing prayer on Tuesday.' Abu Isa said: 'In this matter, there is also a narration from Ali. This hadith is a gharib hadith, we only know it from the hadith of Muslim Al A'war, and according to them (hadith scholars), Muslim Al A'war's narrations are not strong. This hadith was also narrated from [Muslim] from [Habbah] from [Ali] like this narration.'

ALI'S POSITION ON THE SIDE OF THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3663

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ سَعْدِ بْنِ زَيْدٍ وَابْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad], narrated to us [Syarik] from [Abdullah bin Muhammad bin 'Aqil] from [Jabir bin Abdullah] that the Prophet, peace and blessings be upon him, said to Ali: 'Your position to me is like the position of Aaron to Moses, except that there is no prophet after me.' Abu Isa said: 'This hadith is hasan gharib through this chain, and in this matter, there are also narrations from Sa'd, Zaid bin Arqam, Abu Hurairah, and Ummu Salamah.'

Hadith Corroboration

Imam Ahmad : 1423, 1465, 1514, 1522, 10842, 14111, 25834, 26195

Imam Bukhari : 3430, 4064

Imam Muslim : 4418, 4420, 4421

Imam Tirmidzi : 3664

Imam Ibnu Majah : 112

ALI'S POSITION ON THE SIDE OF THE PROPHET MUHAMMAD

Hadith Imam Tirmidzi Number 3664

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ سَعْدِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُسْتَعْرَبُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us [Abu Nu'aim] from [Abdussalam bin Harb] from [Yahya bin Sa'id] from [Sa'id bin Al Musayyab] from [Sa'ad bin Abu Waqash] that the Prophet, peace and blessings be upon him, said to Ali: 'Your position to me is like the position of Aaron to Moses, except that there is no prophet after me.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it has been narrated through several chains from Sa'd from the Prophet, peace and blessings be upon him, but this hadith is considered gharib if narrated through Yahya bin Sa'id Al Anshari.'

Hadith Corroboration

Imam Ahmad : 1423, 1465, 1514, 1522, 10842, 14111, 25834, 26195

Imam Bukhari : 3430, 4064

Imam Muslim : 4418, 4420, 4421

Imam Ibnu Majah : 112

ORDER TO CLOSE DOORS OTHER THAN ALI'S DOOR

Hadith Imam Tirmidzi Number 3665

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ عَنْ أَبِي بَلْجٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Humaidi Ar Razi], narrated to us [Ibrahim bin Al Muhtar] from [Syu'bah] from [Abu Balj] from ['Amru bin Maimun] from [Ibnu Abbas] that the Messenger of Allah, peace and blessings be upon him, ordered all doors to be closed except the door of Ali. Abu Isa said: 'This hadith is a gharib hadith, we have not known it from Syu'bah with this chain except through this path.'

THE PRIORITIES OF PEOPLE WHO LOVE THE PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM, HASAN, AND HUSAIN

Hadith Imam Tirmidzi Number 3666

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ أَخْبَرَنِي أَخِي مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ فَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا

كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Nahsr bin Ali Al Jahdlami], narrated to us [Ali bin Ja'far bin Muhammad bin Ali], informed me [my brother, namely Musa bin Ja'far bin Muhammad] from [his father, namely Ja'far bin Muhammad] from [his father, namely Muhammad bin Ali] from [his father, namely Ali bin Husain] from [his father] from [his grandfather, namely Ali Abu Thalib] that the Messenger of Allah, peace and blessings be upon him, held the hands of Hasan and Husain and said: 'Whoever loves me and loves these two children (Hasan and Husain), their father, and their mother, will be with me at my station.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Ja'far bin Muhammad through this chain.'

Hadith Corroboration
Imam Ahmad : 543

THE FIRST PERSON TO PERFORM PRAYER WAS ALI Hadith Imam Tirmidzi Number 3667

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ عَنْ أَبِي بَلْجٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَوَّلُ مَنْ صَلَّى عَلَيَّ قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي بَلْجٍ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ حُمَيْدٍ وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى بْنُ سُلَيْمٍ وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا فَقَالَ بَعْضُهُمْ أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ الصِّدِّيقُ وَقَالَ بَعْضُهُمْ أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ أَبُو بَكْرٍ وَأَسْلَمَ عَلِيٌّ وَهُوَ غُلَامٌ ابْنُ ثَمَانَ سِنِينَ وَأَوَّلُ مَنْ أَسْلَمَ مِنَ النِّسَاءِ خَدِيجَةُ

Narrated to us [Muhammad bin Humaid], narrated to us [Ibrahim bin Al Muhtar] from [Syu'bah] from [Abu Balj] from ['Amru bin Maimun] from [Ibnu Abbas], he said: 'The first person to perform prayer was Ali.' Abu Isa said: 'This hadith is gharib through this chain.' We do not know it from the hadith of Syu'bah from Abu Balj except from the hadith of Muhammad bin Humaid. Abu Balj's real name is Yahya bin Sulaim. Scholars differ on this matter some say: 'The first to embrace Islam was Abu Bakr As Siddiq.' Others say: 'The first to embrace Islam was Ali.' Other scholars say: 'The first to embrace Islam from the youth was Abu Bakr, while Ali embraced Islam when he was a child at the age of eight, and the first to embrace Islam from the women was Khadijah.'

ALI WAS THE FIRST PERSON TO CONVERT TO ISLAM ACCORDING TO ZAIID BIN ARQAM Hadith Imam Tirmidzi Number 3668

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَحُمَيْدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ أَبِي

حَمْزَةُ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ سَمِعْتُ زَيْدَ بْنِ أَرْقَمَ يَقُولُ أَوَّلَ مَنْ أَسْلَمَ عَلِيٌّ قَالَ عَمْرُو بْنُ مُرَّةٍ فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ التَّخَعِّي فَأَنْكَرَهُ فَقَالَ أَوَّلَ مَنْ أَسْلَمَ أَبُو بَكْرٍ الصِّدِّيقُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَمْزَةَ اسْمُهُ طَلْحَةُ بْنُ يَزِيدَ

Narrated to us [Muhammad bin Basyar] and [Muhammad bin Al Mutsanna], both said: narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from ['Amru bin Murrah] from [Abu Hamzah]—a man from the Ansar—he said: I heard [Zaid bin Arqam] say: 'The first to embrace Islam was Ali.' ['Amru bin Murrah] said: I mentioned this to [Ibrahim An Nakha'i], but he denied it, saying: 'The first to embrace Islam was Abu Bakr As Siddiq.' Abu Isa said: 'This hadith is a hasan sahih hadith. Abu Hamzah's real name is Thalhaf bin Yazid.'

Hadith Corroboration
Imam Ahmad : 18478, 18481, 18498, 18501

SIGNS OF BELIEVERS AND HYPOCRITES

Hadith Imam Tirmidzi Number 3669

حَدَّثَنَا عِيْسَى بْنُ عُثْمَانَ ابْنُ أَخِي عِيْسَى حَدَّثَنَا يَحْيَى بْنُ عِيْسَى الرَّمْلِيُّ عَنْ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ زُرِّ بْنِ حُبَيْشٍ عَنْ عَلِيٍّ قَالَ لَقَدْ عَاهَدَ إِلَيَّ النَّبِيُّ الْأُمِّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يَبْغُضُكَ إِلَّا مُنَافِقٌ قَالَ عَدِيُّ بْنُ ثَابِتٍ أَنَا مِنَ الْقَرْنِ الَّذِينَ دَعَا لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Isa bin Utsman, the nephew of Yahya bin Isa], narrated to us [Yahya bin Isa Ar Ramli] from [Al A'masy] from ['Adi bin Tsabit] from [Zirr bin Hubaisy] from [Ali], he said: The Ummi Prophet (the Messenger of Allah), peace and blessings be upon him, made a covenant with me that: 'No one loves you except a believer, and no one hates you except a hypocrite.' 'Adi bin Tsabit said: 'I am among those for whom the Prophet, peace and blessings be upon him, prayed.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 607, 693, 1010, 25299
Imam Tirmidzi : 3835
Imam Nasa'i : 4932, 4936

PROPHET MUHAMMAD'S PRAYER SHALALLAHU ALAIHI WASALLAM FOR ALI DURING THE WAR

Hadith Imam Tirmidzi Number 3670

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ أَبِي الْجَرَّاحِ حَدَّثَنِي جَابِرُ بْنُ صُبَيْحٍ قَالَ حَدَّثَنِي أُمُّ شَرَّاحِيلَ قَالَتْ حَدَّثَنِي أُمُّ عَطِيَّةَ قَالَتْ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا

فِيهِمْ عَلِيٌّ قَالَتْ فَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمِتْنِي حَتَّى تُرِيَنِي عَلِيًّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basyar] and [Ya'qub bin Ibrahim] and others, they said: informed us [Abu 'Ashim] from [Abu Al Jarrah], narrated to me [Jabir bin Shubaih], he said: narrated to me [Ummu Syarahil], she said: narrated to me [Ummu 'Athiyah], she said: The Prophet, peace and blessings be upon him, sent a troop that included Ali. Ummu 'Athiyah said: I heard the Prophet, peace and blessings be upon him, raising his hands and saying: 'O Allah, do not take my life until You let me meet Ali.' Abu Isa said: 'This hadith is a gharib hadith, we only know it through this chain.'

TALHAH BECOMES HEAVEN AS A SYMBOL OF MARTYR

Hadith Imam Tirmidzi Number 3671

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبَادٍ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ فَنَهَضَ إِلَى صَخْرَةٍ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ تَحْتَهُ طَلْحَةَ فَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Yahya bin 'Abbad bin Abdullah bin Zubair] from [his father] from [his grandfather, namely Abdullah bin Zubair] from [Az Zubair], he said: 'The Messenger of Allah, peace and blessings be upon him, wore two coats of armor during the Battle of Uhud, then he stood up (approaching) a boulder (to observe the disbelievers), but he could not. So Talhah sat beneath it, and the Prophet, peace and blessings be upon him, climbed on it until he could stand on the boulder.' Zubair said: 'I heard the Prophet, peace and blessings be upon him, say: "Talhah has surely earned paradise." Abu Isa said: 'This hadith is a hasan gharib hadith.'

THALHAH BIN UBAIDILLAH WAS REFERRED TO AS A SHAHID ON EARTH

Hadith Imam Tirmidzi Number 3672

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا صَالِحُ بْنُ مُوسَى الطَّلَحِيُّ مِنْ وَلَدِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ الصَّلْتِ بْنِ دِينَارٍ عَنْ أَبِي نَضْرَةَ قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ

حَدِيثِ الصَّلَاتِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الصَّلَاتِ بْنِ دِينَارٍ وَفِي صَالِحِ بْنِ مُوسَى مِنْ قَبْلِ حِفْظِهِمَا

Narrated to us [Qutaibah], narrated to us [Shalih bin Musa Ath Thulahi]—one of the sons of Thalhah bin Ubaidillah—from [Ash Shalt bin Dinar] from [Abu Nadhrah], he said: [Jabir bin Abdullah] said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Whoever wishes to see a martyr walking on the face of the earth, let him look at Thalhah bin 'Ubaidillah.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Ash Shult. Some scholars have commented on Shult bin Dinar and Shalih bin Musa regarding their memorization.'

Hadith Corroboration
Imam Ibnu Majah : 122

THALHAH INCLUDE PEOPLE WHO PROMISED TO DIE Hadith Imam Tirmidzi Number 3673

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ إِسْحَقَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ
عَمِّهِ مُوسَى بْنِ طَلْحَةَ قَالَ دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ أَلَا أُبَشِّرُكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
طَلْحَةُ مِمَّنْ قَضَى نَحْبُهُ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us ['Abd Al Quddus bin Muhammad Al 'Atthar Al Bashri], narrated to us ['Amru bin 'Ashim] from [Ishaq bin Yahya bin Thalhah] from [his uncle Musa bin Thalhah], he said: I met [Mu'awiyah], and he said: 'Shall I give you good news? I heard the Messenger of Allah, peace and blessings be upon him, say: "Thalhah is among those who have fulfilled their pledge to die." The narrator (Abu Isa) said: 'This hadith is a gharib hadith. We only know it from the hadith of Mu'awiyah through this chain.'

Hadith Corroboration
Imam Ibnu Majah : 123, 124

TALHAH AND ZUBAIR ARE THE PROPHET'S NEIGHBORS IN HEAVEN Hadith Imam Tirmidzi Number 3674

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مَنْصُورٍ الْعَزْرِيُّ عَنْ عُقْبَةَ بْنِ عُلْقَمَةَ الْيَشْكُرِيِّ قَالَ
سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ سَمِعْتُ أُذُنِي مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ طَلْحَةُ وَالزُّبَيْرُ
جَارَايَ فِي الْجَنَّةِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Sa'id Al Asyaj], narrated to us [Abu Abdurrahman bin Manshur Al 'Anazi] from ['Uqbah bin 'Alqamah Al Yasykuri], he said: I heard [Ali bin Abu Thalib], he said: 'My ears heard directly from the mouth of the Messenger of Allah, peace and blessings be upon him, saying: "Thalhah and Zubair are my neighbors in paradise." The narrator (Abu Isa) said: 'This hadith is a gharib hadith, we only know it through this chain.'

THALHAH'S RECOGNITION AS A PERSON WHO PROMISED UNTIL THE POINT OF THE LAST BLOOD

Hadith Imam Tirmidzi Number 3675

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ عَنْ أَبِيهِمَا طَلْحَةَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِأَعْرَابِيٍّ جَاهِلٍ سَلِّ عَنْ قَضَى نَحْبَهُ مَنْ هُوَ وَكَانُوا لَا يَجْتَرِئُونَ هُمْ عَلَى مَسْأَلَتِهِ يُوقِرُونَهُ وَيَهَابُونَهُ فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ إِنِّي أَطْلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ قَالَ الْأَعْرَابِيُّ أَنَا يَا رَسُولَ اللَّهِ قَالَ هَذَا مِمَّنْ قَضَى نَحْبَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي كُرَيْبٍ عَنْ يُونُسَ بْنِ بُكَيْرٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ عَنْ أَبِي كُرَيْبٍ هَذَا الْحَدِيثَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُحَدِّثُ بِهِذَا عَنْ أَبِي كُرَيْبٍ وَوَضَعَهُ فِي كِتَابِ الْفَوَائِدِ

Narrated to us [Abu Kuraib Muhammad bin Al 'Ala], narrated to us [Yunus bin Bukair], narrated to us [Thalhah bin Yahya] from [Musa] and [Isa]—both sons of Thalhah—from their father, namely [Thalhah], that the companions of the Messenger of Allah, peace and blessings be upon him, said to an ignorant Bedouin Arab, 'Ask him about the one who pledged to die, who is he?'—because they (the companions) did not dare to ask him directly, out of respect and reverence for him. So the Bedouin asked him, but he turned away from him. He asked again, and he still turned away. Then I came from the direction of the mosque door—wearing a green garment—and when the Messenger of Allah, peace and blessings be upon him, saw me, he asked: 'Where is the one who asked about the person who pledged to the point of shedding his last drop of blood?' The Bedouin replied, 'It's me, O Messenger of Allah!' He said: 'This is the one who pledged to the point of shedding his last drop of blood.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Abu Kuraib from Yunus bin Bukair, and this hadith was also narrated by several narrators from prominent hadith scholars from Abu Kuraib, and I also heard [Muhammad bin Isma'il] narrate about this from [Abu Kuraib], and he included it in the book Al Fawaid.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM CALLED BOTH PARENTS AS A RANSOM FOR ZUBAIR

Hadith Imam Tirmidzi Number 3676

حَدَّثَنَا هَنَادٌ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ الزُّبَيْرِ قَالَجَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ قُرَيْظَةَ فَقَالَ بِأَبِي وَأُمِّي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us ['Abdah] from [Hisyam bin 'Urwah] from [his father] from [Abdullah bin Az Zubair] from [Az Zubair], he said: 'The Messenger of Allah,

peace and blessings be upon him, mentioned both his parents (as a ransom) for me during the Battle of Bani Quraidhah, he said: By my father and mother." Abu Isa said: 'This hadith is a hasan sahih hadith.'"

Hadith Corroboration
Imam Tirmidzi : 3687, 3688

ZUBAIR BIN AWWAM AS THE PROPHET'S HELP

Hadith Imam Tirmidzi Number 3677

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ عَنْ زُرَّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الرَّبِّ بْنِ الْعَوَامِقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ الْحَوَارِيُّ هُوَ النَّاصِرُ سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ الْحَوَارِيُّ هُوَ النَّاصِرُ

Narrated to us [Ahmad bin Mani'], narrated to us [Mu'awiyah bin 'Amru], narrated to us [Za'idah] from [Ashim] from [Zirr] from [Ali radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, every prophet has a helper, and my helper is Zubair bin 'Awwam.' Abu Isa said: 'This hadith is a hasan sahih hadith.' It is said that 'Al Hawari' means 'An Nashir' (the helper). I heard Ibnu Abu Umar say: Sufyan bin 'Uyainah said: 'Al Hawari is An Nashir (the helper).'

Hadith Corroboration
Imam Ahmad : 642, 643, 760, 772, 13778, 13856, 14107, 14185, 14408, 15531
Imam Bukhari : 2634, 2635, 2775, 3441, 6719
Imam Muslim : 4436
Imam Tirmidzi : 3677, 3678
Imam Ibnu Majah : 119

ZUBAIR BIN AWWAM IN THE AHZAB WAR

Hadith Imam Tirmidzi Number 3678

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الرَّبِّ بْنِ الْعَوَامِ وَزَادَ أَبُو نُعَيْمٍ فِيهِ يَوْمَ الْأَحْزَابِ قَالَ مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ قَالَ الرَّبِّيرُ أَنَا قَالَهَا ثَلَاثًا قَالَ الرَّبِّيرُ أَنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud Al Hafari] and [Abu Nu'aim] from [Sufyan] from [Muhammad bin Al Munkadir] from [Jabir radliallahu 'anhu], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, every prophet has a helper, and my helper is Zubair bin 'Awwam.' Abu Nu'aim (in his narration) added: 'During the Battle of Ahzab, the Messenger of Allah, peace and blessings be upon him, said: Who will bring us news about a people?' Zubair replied: "I will." He said it three times, and Zubair said: "I will." Abu Isa said: 'This hadith is a hasan sahih hadith.'

ZUBAIR REVIEWS JAMAL'S WAR AS PROOF OF LOVE FOR THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3679

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ صَخْرِ بْنِ جُوَيْرِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ أَوْصَى الزُّبَيْرُ إِلَى ابْنِهِ عَبْدِ
اللَّهِ صَبِيحَةَ الْجَمَلِ فَقَالَ مَا مِنِّي غُضُوءٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَهَى ذَلِكَ إِلَى
فَرْجِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ

Narrated to us [Qutaibah], narrated to us [Hammad bin Zaid] from [Shakhr bin Juwairiyah], he said: '[Zubair] made a will to his son, Abdullah, on the morning of the camel incident (Battle of Jamal), saying: There is no part of my body that has not been wounded (while) with the Messenger of Allah, peace and blessings be upon him,' until the wounds reached his private parts.' Abu Isa said: 'This hadith is a hasan gharib hadith, from the hadith of Hammad bin Zaid.'

GOOD NEWS ABOUT THE TEN FRIENDS OF HEAVEN Hadith Imam Tirmidzi Number 3680

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ
وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ فِي الْجَنَّةِ وَسَعِيدُ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ
بْنُ الْجَرَّاحِ فِي الْجَنَّةِ أَخْبَرَنَا أَبُو مُصْعَبٍ قِرَاءَةً عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ وَقَدْ رَوَى هَذَا الْحَدِيثُ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ هَذَا وَهَذَا أَصَحُّ
مِنَ الْحَدِيثِ الْأَوَّلِ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Abdurrahman bin Humaid] from [his father] from [Abdurrahman bin 'Auf], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Abu Bakr will enter paradise, Umar will enter paradise, Uthman will enter paradise, Ali will enter paradise, Thalhah will enter paradise, Zubair will enter paradise, Abdurrahman bin 'Auf will enter paradise, Sa'ad will enter paradise, Sa'id will enter paradise, and Abu Ubaidah bin Jarrah will enter paradise.'

Narrated to us [Abu Mush'ab] with the reading from [Abdul Aziz bin Muhammad] from [Abdurrahman bin Humaid] from [his father] from the Prophet, peace and blessings be upon him, like the above, but he did not mention from Abdurrahman bin 'Auf. The narrator (Abu Isa) said: 'This hadith was also narrated from [Abdurrahman bin Humaid] from [his father] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him, like the above hadith, and this hadith is more sahih than the first hadith.'

Hadith Corroboration

Imam Ahmad : 394, 1543, 1543, 1544, 1545, 1545, 1550, 1550, 1551, 1557, 1557, 1558, 1558, 1585, 9062, 21088, 21088, 21858

Imam Bukhari : 3410

Imam Muslim : 4438, 4439

Imam Abu Dawud : 4030, 4030, 4031, 4031

Imam Tirmidzi : 3629, 3632, 3680, 3680, 3681, 3681, 3690, 3690

Imam Nasa'i : 3552

Imam Ibnu Majah : 130, 130, 131

OTHER HISTORIES ABOUT THE TEN COMPANIONS OF THE RESIDENTS OF HEAVEN

Hadith Imam Tirmidzi Number 3681

حَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ الْمَرْوَزِيُّ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ أَنَّ سَعِيدَ بْنَ زَيْدٍ حَدَّثَهُ فِي نَفَرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَشْرَةٌ فِي الْجَنَّةِ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ وَعَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَعَبْدُ الرَّحْمَنِ وَأَبُو عُبَيْدَةَ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ فَعَدَّ هَؤُلَاءِ التَّسْعَةَ وَسَكَتَ عَنِ الْعَاشِرِ فَقَالَ الْقَوْمُ نَنْشُدُكَ اللَّهُ يَا أَبَا الْأَعْوَرِ مِنَ الْعَاشِرِ قَالَ نَشَدْتُمُونِي بِاللَّهِ أَبُو الْأَعْوَرِ فِي الْجَنَّةِ قَالَ أَبُو عَيْسَى أَبُو الْأَعْوَرِ هُوَ سَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرِو بْنِ نُفَيْلٍ وَسَمِعْتُ مُحَمَّدًا يَقُولُ هُوَ أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ

Narrated to us [Shalih bin Mismar Al Marwazi], narrated to us [Ibnu Abu Fudaik] from [Musa bin Ya'qub] from ['Umar bin Sa'id] from [Abdurrahman bin Humaid] from [his father] from [Sa'id bin Zaid], he narrated about some people (who were promised paradise), the Messenger of Allah, peace and blessings be upon him, said: 'Ten people will enter paradise: Abu Bakr will enter paradise, Umar will enter paradise, Uthman, Ali, Zubair, Thalhah, Abdurrahman, Abu Ubaidah, and Sa'ad bin Abi Waqash.' Humaid said: 'Their number is nine, and the tenth, Sa'id, remained silent.' So some people said: 'We swear by Allah, who is the tenth, O Abul A'war!' Then Sa'id said: 'You have sworn by Allah to me, (yes) Abu A'war is included in paradise.' Abu Isa said: 'Abu A'war is Sa'id bin Zaid bin 'Amru bin Nufail, and I heard Muhammad say: This hadith is more sahih than the first hadith.'"

Hadith Corroboration

Imam Ahmad : 394, 1543, 1543, 1544, 1545, 1545, 1550, 1550, 1551, 1557, 1557, 1558, 1558, 1585, 9062, 21088, 21088, 21858

Imam Bukhari : 3410

Imam Muslim : 4438, 4439

Imam Abu Dawud : 4030, 4030, 4031, 4031

Imam Tirmidzi : 3629, 3632, 3680, 3680, 3681, 3681, 3690, 3690

Imam Nasa'i : 3552

Imam Ibnu Majah : 130, 130, 131

WOMEN'S PATIENCE BECOME THE PROPHET'S SADNESS

Hadith Imam Tirmidzi Number 3682

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ صَخْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِنَّ أَمْرَكُمْ مِمَّا يَهْمُنِي بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُمْ إِلَّا الصَّابِرُونَ قَالَ ثُمَّ تَقُولُ عَائِشَةُ فَسَقَى اللَّهُ أَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ تُرِيدُ عَبْدَ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ قَدْ وَصَلَ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ يُقَالُ بَيْعَتُ بَارَبَعِينَ أَلْفًا قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Bakr bin Mudlar] from [Shakhr bin Abdullah] from [Abu Salamah] from [Aisyah] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, your matter (O women) saddens me after I am gone indeed, you will not be able to be patient except those who are patient.' Abu Salamah said: Then Aisyah said: 'May Allah grant your father the Salsabila (spring) in paradise.'—meaning (Aisyah referred to) Abdurrahman bin Auf, because he donated his wealth to the wives of the Prophet, peace and blessings be upon him. It is said: 'It (the garden) was bought for forty thousand (dinars).' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 23345

THE WILL OF ABDURRAHMAN BIN 'AUF TO THE WIVES OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3683

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ الْبَصْرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ الْبَصْرِيُّ حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَوْصَى بِحَدِيقَةٍ لَأُمَّهَاتِ الْمُؤْمِنِينَ بَيْعَتُ بَارَبَعٍ مِائَةٍ أَلْفًا قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ahmad bin Utsman Al Bashri] and [Ishaq bin Ibrahim bin Habib Al Bashri], narrated to us [Quraissy bin Anas] from [Muhammad bin 'Amru] from [Abu Salamah] that [Abdurrahman bin 'Auf] bequeathed his garden to the mothers of the believers (wives of the Prophet) for four hundred thousand (dirhams). Abu Isa said: 'This hadith is a hasan gharib hadith.'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR BLESSINGS SA'D PRAYER

Hadith Imam Tirmidzi Number 3684

حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدٍ الْعُدْرِيُّ بَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي

حَازِمٍ عَنْ سَعْدِ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ قَالَ أَبُو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ وَهَذَا أَصَحُّ

Narrated to us [Raja` bin Muhammad Al 'Udzri Bashri], narrated to us [Ja'far bin 'Aun] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] from [Sa'd] that the Messenger of Allah, peace and blessings be upon him, said: 'O Allah, grant the prayer of Sa'd when he prays to You.' Abu Isa said: 'This hadith was also narrated from Isma'il from Qais that the Prophet, peace and blessings be upon him, said: O Allah, grant the prayer of Sa'd when he prays to You.' And this is more sahih."

SA'D WAS APPOINTED AS THE PROPHET'S SPECIAL UNCLE

Hadith Imam Tirmidzi Number 3685

حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَالِي فَلْيُرِنِي أَمْرُؤُ خَالَهُقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِدٍ وَكَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ مِنْ بَنِي زُهْرَةَ وَكَانَتْ أُمُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَنِي زُهْرَةَ فَلِذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَالِي

Narrated to us [Abu Kuraib] and [Abu Sa'id Al Asyaji], both said: narrated to us [Abu Usamah] from [Mujalid] from ['Amir Asy Sya'bi] from [Jabir bin Abdullah], he said: Sa'd came forward, and the Prophet, peace and blessings be upon him, said: 'This is my uncle, so let someone show me an uncle like him.' (Meaning there is no uncle like his uncle.) The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Mujalid. Sa'd bin Abu Waqash is from Bani Zuhrah, as is the mother of the Prophet, peace and blessings be upon him, who is from Bani Zuhrah, which is why the Prophet, peace and blessings be upon him, said: This is my uncle.'"

THE SPECIALTY OF SA'D BIN ABI WAQQASH IN THE UHUD WAR

Hadith Imam Tirmidzi Number 3686

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ وَيَحْيَى بْنُ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ قَالَ عَلِيٌّمَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ قَالَ لَهُ يَوْمَ أُحُدٍ أَرَمَ فِدَاكَ أَبِي وَأُمِّي وَقَالَ لَهُ أَرَمَ أَيُّهَا الْعُلَامُ الْخَزَوْرُقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدٍ

Narrated to us [Al Hasan bin Ash Shabah Al Bazzar], narrated to us [Sufyan bin 'Uyainah] from [Ali bin Zaid] and [Yahya bin Sa'id], both heard [Sa'id bin Musayyab] say: [Ali] said:

'The Messenger of Allah, peace and blessings be upon him, never combined both his parents as a (ransom) for anyone except Sa'd. During the Battle of Uhud, he said to him: Shoot, (by) my father and mother as your ransom." He said to him again: "Shoot, O strong youth." Abu Isa said: 'This hadith is a hasan sahih hadith. This hadith was also narrated from several narrators from [Yahya bin Sa'id] from [Sa'id bin Musayyab] from [Sa'd].'"

Hadith Corroboration

Imam Ahmad : 671, 968, 1090, 1530

Imam Bukhari : 2690, 3749, 3751, 3753, 5716

Imam Muslim : 4431

Imam Ibnu Majah : 126, 127

BOTH PARENTS' RANSOM FOR SA'D BIN ABI WAQQASH

Hadith Imam Tirmidzi Number 3687

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَيْ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ بْنِ الْهَادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] and [Abdul Aziz bin Muhammad] from [Yahya bin Sa'id] from [Sa'id bin Musayab] from [Sa'd bin Abu Waqqash], he said: 'The Messenger of Allah, peace and blessings be upon him, combined both his parents (as a ransom) for me during the Battle of Uhud.' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith, it was also narrated from [Abdullah bin Syaddad bin Al Had] from [Ali bin Abu Thalib] from the Prophet, peace and blessings be upon him.'

Hadith Corroboration

Imam Ahmad : 1334, 1413, 1479

Imam Bukhari : 3446, 3750

Imam Muslim : 4430

Imam Ibnu Majah : 120

OTHER HISTORY ABOUT THE RANSOM OF BOTH PARENTS

Hadith Imam Tirmidzi Number 3688

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَمَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفَدِّي أَحَدًا بِأَبَوَيْهِ إِلَّا لِسَعْدٍ فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ أَرَمَ سَعْدٌ فِدَاكَ أَبِي وَأُمِّي قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us as well [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Sa'd bin Ibrahim] from [Abdullah bin Syaddad] from [Ali bin Abu Thalib], he said: 'I never heard the Prophet, peace and blessings be upon him, make both his parents a ransom for anyone except Sa'd. Indeed, I heard him say during the Battle of Uhud: Shoot, O Sa'd, (by) my father and mother as your ransom." Abu Isa said: 'This hadith is a sahih

hadith."

Hadith Corroboration

Imam Ahmad : 671, 968, 1090, 1530

Imam Bukhari : 2690, 3749, 3751, 3753, 5716

Imam Ibnu Majah : 126, 127

SA'D BIN ABI WAQASH GUARDING THE PROPHET ON THE NIGHT OF BATTLE

Hadith Imam Tirmidzi Number 3689

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَنَّ عَائِشَةَ قَالَتْ سَهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً قَالَ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ قَالَتْ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا خَشْخَشَةَ السَّلَاحِ فَقَالَ مَنْ هَذَا فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جَاءَ بِكَ فَقَالَ سَعْدٌ وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَحْرُسُهُ فَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Yahya bin Sa'id] from [Abdullah bin 'Amir bin Rabi'ah] that [Aisyah] said: 'The Messenger of Allah, peace and blessings be upon him, stayed up one night in the early days in Medina (during a conflict), and he said: If only there were a righteous man to guard me tonight.' Aisyah said: 'Then we heard the sound of clashing weapons, and he said: "Who is this?" The person replied: "(I am) Sa'ad bin Abi Waqash." The Messenger of Allah, peace and blessings be upon him, asked: "What brought you here?" Sa'd replied: "I feared for the safety of the Messenger of Allah, peace and blessings be upon him, so I came to guard him." Then the Messenger of Allah, peace and blessings be upon him, prayed for him and then went to sleep.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 23941

Imam Bukhari : 2672, 6690

Imam Muslim : 4428

ALL BUT ELEVEN PEOPLE IN THE CAVE OF HIRA' ARE GUARANTEED TO ENTER HEAVEN

Hadith Imam Tirmidzi Number 3690

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ الْمَازِنِيِّ عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرٍو بْنِ نُفَيْلٍ أَنَّهُ قَالَ أَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ أَتَمِّ قِيلَ وَكَيْفَ ذَلِكَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِجْرَاءَ فَقَالَ اثْبُتْ حِرَاءَ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ

صَدِّيقٌ أَوْ شَهِيدٌ قِيلَ وَمَنْ هُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قِيلَ فَمَنْ الْعَاشِرُ قَالَ أَنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحُجَّاجُ بْنُ مُحَمَّدٍ حَدَّثَنِي شُعْبَةُ عَنْ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Hushain] from [Hilal bin Yasaf] from [Abdullah bin Dlalim Al Mazini] from [Sa'id bin Zaid bin 'Amru bin Nufail], he said: 'I bear witness for nine people that they are guaranteed paradise, and if I bore witness for ten, I would not be sinful.' It was asked: 'How so?' He replied: 'We were with the Messenger of Allah, peace and blessings be upon him, at (the cave of) Hira', and he said: Be still, O Hira', for there is none upon you but a prophet, a truthful one (siddiq), or a martyr." It was asked: "Who are they?" He replied: '(They are) the Messenger of Allah, peace and blessings be upon him, Abu Bakr, Umar, Uthman, Ali, Thalhah, Zubair, Sa'ad, and Abdurrahman bin 'Auf.' It was asked: "Who is the tenth?" He replied: "I am." Abu Isa said: 'This hadith is a hasan sahih hadith.' This hadith was also narrated through several chains from Sa'id bin Zaid from the Prophet, peace and blessings be upon him. Narrated to us [Ahmad bin Mani'], narrated to us [Al Hajjaj bin Muhammad], narrated to me [Syu'bah] from [Al Hurr bin Ash Shayyah] from [Abdurrahman bin Al Akhnas] from [Sa'id bin Zaid] from the Prophet, peace and blessings be upon him, like the above hadith in meaning, he said: 'This hadith is a hasan hadith.'"

Hadith Corroboration

Imam Ahmad : 394, 1543, 1543, 1544, 1545, 1545, 1550, 1550, 1551, 1557, 1557, 1558, 1558, 1585, 9062, 21088, 21088, 21858

Imam Bukhari : 3410

Imam Muslim : 4438, 4439

Imam Abu Dawud : 4030, 4030, 4031, 4031

Imam Tirmidzi : 3629, 3632, 3680, 3680, 3681, 3681, 3690, 3690

Imam Nasa'i : 3552

Imam Ibnu Majah : 130, 130, 131

ABBAS BIN ABDUL MUTHALIB'S ANGER TOWARDS DIFFERENT TREATMENT

Hadith Imam Tirmidzi Number 3691

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ حَدَّثَنِي عَبْدُ الْمُطَّلِبِ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ بْنُ عَبْدِ الْمُطَّلِبِ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُغَضَّبًا وَأَنَا عِنْدَهُ فَقَالَ مَا أَغْضَبَكَ قَالَ يَا رَسُولَ اللَّهِ مَا لَنَا وَلِقُرَيْشٍ إِذَا تَلَاقُوا بَيْنَهُمْ تَلَاقُوا بِوُجُوهِ مُبَشَّرَةٍ وَإِذَا لَقُونَا لَقُونَا بِغَيْرِ ذَلِكَ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى احْمَرَّتَ وَجْهُهُ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُجَبِّكُمُ اللَّهُ وَلِرَسُولِهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ مَنْ آذَى عَمِّي فَقَدْ آذَانِي فَإِنَّمَا عَمُّ

الرَّجُلِ صَنُوْا يُهْتَقَالَ هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

Narrated to us [Qutaibah], narrated to us [Abu 'Awanah] from [Yazid bin Abu Ziyad] from [Abdullah bin Al Harits], narrated to me [Abdul Muthalib bin Rabi'ah bin Al Harits bin Abdul Muthalib] that Abbas bin Abdul Muthalib came to the Messenger of Allah, peace and blessings be upon him, in a state of anger—while I was with him—and he asked: 'What has made you angry?' He replied: 'O Messenger of Allah, what is it with us (Bani Hashim) and the Quraysh? When they meet each other, they meet with cheerful faces, but when they meet us, they are not like that.' Abdul Muthalib bin Rabi'ah said: 'The Messenger of Allah, peace and blessings be upon him, became angry until his face turned red and said: By the One in Whose hand is my soul, faith does not enter a person's heart until they love you for the sake of Allah and His Messenger.' Then he said: "O people! Whoever harms my uncle harms me, for a man's uncle is like his father's brother." Abu Isa said: 'This hadith is a hasan sahih hadith.'

ABBAS WAS PART OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3692

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ قَالَ هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيْثِ إِسْرَائِيلَ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us ['Ubaidullah] from [Israil] from [Abdul A'la] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Abbas is part of me, and I am part of him.' Abu Isa said: 'This hadith is a sahih gharib hadith, we only know it from the hadith of Israil.'

UNCLE IS FATHER'S BROTHER

Hadith Imam Tirmidzi Number 3693

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنِي أَبِي قَالَ سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ عَلِيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ فِي الْعَبَّاسِ إِنَّ عَمَّ الرَّجُلِ صَنُوْا أَبِيهِ وَكَانَ عُمَرُ تَكَلَّمَ فِي صَدَقَتِهِ قَالَ هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Wahb bin Jarir], narrated to me [my father], he said: I heard [Al A'masy] narrate from ['Amru bin Murrah] from [Abu Al Bakhtari] from [Ali] that the Prophet, peace and blessings be upon him, said to Umar regarding Abbas: 'Indeed, a man's uncle is his father's brother.' While Umar (at that time) was questioning Abbas's charity. Abu Isa said: 'This hadith is a hasan sahih hadith.'

ABBAS AS THE UNCLE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3694

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا شَبَابَةُ حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ وَإِنَّ عَمَّ الرَّجُلِ صِنُّو أَبِيهِ أَوْ مِنْ صِنِّ أَبِيهِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ahmad bin Ibrahim Ad Dauraqi], narrated to us [Syababah], narrated to us [Warqa`] from [Abu Az Zinnad] from [Al A'raj] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'Abbas is the uncle of the Messenger of Allah, peace and blessings be upon him, and indeed, a man's uncle is his father's brother or part of his father.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith, we only know it from the hadith of Abu Az Zinnad through this chain.'

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR ABBAS AND HIS CHILDREN

Hadith Imam Tirmidzi Number 3695

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ مَكْحُولٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ إِذَا كَانَ غَدَاةَ الْاِثْنَيْنِ فَأْتِنِي أَنْتَ وَوَلَدُكَ حَتَّى أَدْعُو لَكَ بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدُكَ فَغَدَا وَغَدَوْنَا مَعَهُ وَأَلْبَسْنَا كِسَاءً ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ibrahim bin Sa'id Al Jauhari], narrated to us [Abdul Wahhab bin 'Atha`] from [Tsa'ur bin Yazid] from [Makhul] from [Kuraib] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said to Abbas: 'On Monday morning, come with your son so that I may pray for you with a prayer, may Allah benefit you and your children through it.' In the morning, we (the family) went with him, and he clothed us and said: 'O Allah, forgive Abbas and his son for their sins, both apparent and hidden, and leave no sin unforgiven. O Allah, protect him for his son.' The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith, we only know this hadith through this chain.'

JA'FAR FLYING IN HEAVEN WITH ANGELS

Hadith Imam Tirmidzi Number 3696

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَقَدْ ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Ali bin Hujr], informed us [Abdullah bin Ja'far] from [Al 'Ala` bin Abdurrahman] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'I saw Ja'far flying in paradise with the angels.' The narrator (Abu Isa) said: 'This hadith is a gharib hadith from the hadith of Abu Hurairah, we only know it from the hadith of Abdullah bin Ja'far. Yahya bin Ma'in and others have weakened (this hadith), and Abdullah bin Ja'far is the father of Ali bin Al Madini, and in this matter, there is also a narration from Ibnu Abbas.'

JA'FAR BIN ABI THALIB WAS THE MOST IMPORTANT AFTER THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3697

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا احْتَدَى النَّعَالَ وَلَا انْتَعَلَ وَلَا رَكِبَ الْمَطَايَا وَلَا رَكِبَ الْكُورَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلَ مِنْ جَعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْكُورُ الرَّحْلُ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdul Wahhab], narrated to us [Khalid Al Khaddza`] from [Ikrimah] from [Abu Hurairah], he said: 'No one who wears shoes, sandals, or rides a mount or camel is better after the Messenger of Allah, peace and blessings be upon him, than Ja'far bin Abu Thalib.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.' The meaning of Al Kuur is Ar Rahl (vehicle).

Hadith Corroboration
Imam Ahmad : 8985

JA'FAR IMITED THE APPEARANCE AND BEHAVIOR OF THE RASULULLAH

Hadith Imam Tirmidzi Number 3698

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَجَعْفَرِ بْنِ أَبِي طَالِبٍ أَشْبَهْتَ خَلْقِي وَخُلُقِيَوِي الْحَدِيثُ قِصَّةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ نَحْوَهُ

Narrated to us [Muhammad bin Isma'il], narrated to us ['Ubaidullah bin Musa] from [Israil] from [Abu Ishaq] from [Al Barra bin 'Azib] that the Prophet, peace and blessings be upon him, said to Ja'far bin Abu Thalib: 'You resemble me in appearance and character.' This

hadith contains a story. Abu Isa said: 'This hadith is a hasan sahih hadith.' Narrated to us [Sufyan bin Waki'], narrated to us [Ubay] from [Isra'il] like the above.

Hadith Corroboration
Imam Ahmad : 18238

THE GLORY OF JA'FAR BIN ABI THALIB TOWARDS THE POOR Hadith Imam Tirmidzi Number 3699

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو يَحْيَى التَّيْمِيُّ حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْحَقَ الْمَخْزُومِيُّ عَنْ
سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ إِنْ كُنْتُ لَأَسْأَلَ الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
الْآيَاتِ مِنَ الْقُرْآنِ أَنَا أَعْلَمُ بِهَا مِنْهُ مَا أَسْأَلُهُ إِلَّا لِيُطْعِمَنِي شَيْئًا فَكُنْتُ إِذَا سَأَلْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ لَمْ يُجِبْنِي
حَتَّى يَذْهَبَ بِي إِلَى مَنْزِلِهِ فَيَقُولُ لِمَرْأَتِهِ يَا أَسْمَاءُ أَطْعِمِينَا شَيْئًا فَإِذَا أَطْعَمْتُنَا أَجَابَنِي وَكَانَ جَعْفَرُ يُحِبُّ
الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْنِيهِ بِأَبِي الْمَسَاكِينِ قَالَ
أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَأَبُو إِسْحَقَ الْمَخْزُومِيُّ هُوَ إِبْرَاهِيمُ بْنُ الْفَضْلِ الْمَدَنِيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ
أَهْلِ الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ وَلَهُ غَرَائِبُ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Isma'il bin Ibrahim Abu Yahya At Taimi], narrated to us [Ibrahim Abu Ishaq Al Mahzumi] from [Abu Sa'id Al Maqburi] from [Abu Hurairah], he said: 'I did not ask any of the Prophet's companions, peace and blessings be upon him, about some verses of the Quran except that I knew more than them, and I only asked them so they would give me a morsel of food. But when I asked Ja'far bin Abu Thalib, he did not answer my question until he took me to his house and said to his wife: O Asma', serve us food." After we ate, Ja'far answered my question. Ja'far loved the poor, often sat with them, spoke with them, and they spoke with him, which is why the Messenger of Allah, peace and blessings be upon him, nicknamed him Abu Masakin (the father of the poor).' Abu Isa said: 'This hadith is a gharib hadith. Abu Ishaq Al Mahzumi is Ibrahim Al Fadhl Al Madani, some hadith scholars have discussed his memorization, and he also has (narrations) that are gharib.'"

JA'FAR'S NICKNAME AS THE FATHER OF THE POOR Hadith Imam Tirmidzi Number 3700

حَدَّثَنَا أَبُو أَحْمَدَ حَاتِمُ بْنُ سَيَّاهِ الْمُرُوزِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ عَجْلَانَ عَنْ يَزِيدَ بْنِ
قُسَيْطٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا نَدْعُو جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَبَا الْمَسَاكِينِ فَكُنَّا إِذَا
أَتَيْنَاهُ قَرَبْنَا إِلَيْهِ مَا حَضَرَ فَأَتَيْنَاهُ يَوْمًا فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا فَأَخْرَجَ جَرَّةً مِنْ عَسَلٍ فَكَسَرَهَا فَجَعَلْنَا نَلْعَقُ
مِنْهَا قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Ahmad Hatim bin Siyah Al Marwazi], narrated to us [Abdurrazaq], informed us [Ma'mar] from [Ibnu 'Ajlal] from [Yazid bin Qusaith] from [Abu Salamah] from [Abu Hurairah], he said: We called Ja'far bin Abi Thalib, radiallahu 'anhu, Abal Masakin (the father of the poor). When we visited him, we drew near to him wherever he was present. One day, we visited him when he had nothing, so he brought out a honey jar and broke it so we could lick (the remaining honey from its pieces). Abu Isa said: 'This hadith is a hasan gharib hadith from the hadith of Abu Salamah from Abu Hurairah.'

HASAN AND HUSAIN ARE THE YOUTH PRINCIPLES OF HEAVEN

Hadith Imam Tirmidzi Number 3701

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فَضِيلٍ عَنْ يَزِيدَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ الْبَجَلِيُّ الْكُوفِيُّ وَيُكْنَى أَبَا الْحَكَمِ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud Al Hafari] from [Sufyan] from [Yazid bin Abu Ziyad] from [Ibnu Abu Nu'm] from [Abu Sa'id Al Khudri radiallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Hasan and Husain are the leaders of the youth of paradise.' Narrated to us [Sufyan bin Waki'], narrated to us [Jarir] and [Muhammad bin Fudhail] from [Yazid] like the above hadith. Abu Isa said: 'This hadith is a hasan sahih hadith. Ibnu Abu Nu'aim is Abdurrahman bin Abu Nu'm Al Bajali Al Kuffi, nicknamed Abu Al Hakam.'

Hadith Corroboration

Imam Ahmad : 10576, 11166, 11192, 11351

Imam Ibnu Majah : 115

THE PROPHET'S LOVE FOR HASAN AND HUSEIN

Hadith Imam Tirmidzi Number 3702

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ زَيْدٍ بْنِ الْمُهَاجِرِ أَخْبَرَنِي مُسْلِمُ بْنُ أَبِي سَهْلٍ التَّبَّالُ أَخْبَرَنِي الْحَسَنُ بْنُ أُسَامَةَ بْنِ زَيْدٍ أَخْبَرَنِي أَبِي أُسَامَةَ بْنُ زَيْدٍ قَالَ طَرَقْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ فَلَمَّا فَرَعْتُ مِنْ حَاجَتِي قُلْتُ مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ قَالَ فَكَشَفَهُ فَإِذَا حَسَنٌ وَحُسَيْنٌ عَلَى وَرَكَيْهِ فَقَالَ هَذَانِ ابْنَايَ وَابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Sufyan bin Waki'] and ['Abd bin Humaid], both said: narrated to us [Khalid

bin Makhlad], narrated to us [Musa bin Ya'qub Az Zam'i] from [Abdullah bin Abu Bakar bin Zaid bin Al Muhajir], informed me [Muslim bin Abu Sahl An Nabbal], informed me [Al Hasan bin Usamah bin Zaid], informed me [my father Usamah bin Zaid], he said: 'One night I visited the Prophet, peace and blessings be upon him, for some need, and the Prophet, peace and blessings be upon him, came out carrying something I did not know what it was. When I finished my need, I asked: What is this that you are covering?' Abu Usamah said: 'Then he uncovered it, and it was Hasan and Husain on his hips, and he said: 'These are my two sons and the sons of my daughter. O Allah! I love them both, so love them and those who love them.' Abu Isa said: 'This hadith is a hasan gharib hadith.'"

Hadith Corroboration
 Imam Ahmad : 9383, 22052
 Imam Bukhari : 3464

HASAN AND HUSEIN WERE THE PROUD OF THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3703

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنِ حَازِمٍ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمَانَ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ سَأَلَ ابْنَ عُمَرَ عَنْ دَمِ الْبَعُوضِ يُصِيبُ الثَّوبَ فَقَالَ ابْنُ عُمَرَ انْظُرُوا إِلَى هَذَا يَسْأَلُ عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَمَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Narrated to us ['Uqbah bin Mukram Al 'Ammi], narrated to us [Wahb bin Jarir bin Hazim], narrated to us [my father] from [Muhammad bin Abu Ya'qub] from [Abdurrahman bin Abi Nu'm] that a man from the people of Iraq asked [Ibnu Umar] about the blood of a mosquito on clothing, and Ibnu Umar said: 'Look at this man, he asks about the blood of a mosquito while they (the people of Iraq) have killed the son (grandson) of the Messenger of Allah, peace and blessings be upon him. Indeed, I heard the Messenger of Allah, peace and blessings be upon him, say: Indeed, Hasan and Husain are my pride in this world.' Abu Isa said: 'This hadith is a sahih hadith. [Syu'bah] and [Mahdi bin Maimun] also narrated it from [Muhammad bin Abu Ya'qub], and it was also narrated from Abu Hurairah from the Prophet, peace and blessings be upon him, like the above.'"

Hadith Corroboration
 Imam Ahmad : 5312, 5417, 5670, 6118
 Imam Bukhari : 3470, 5535

UMMU SALAMAH'S DREAM ABOUT HUSEIN'S DEATH

Hadith Imam Tirmidzi Number 3704

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ حَدَّثَنَا رَزِينٌ قَالَ حَدَّثَنِي سَلْمَى قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْنِي فِي الْمَنَامِ وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ قَالَ شَهِدْتُ قَتْلَ الْحُسَيْنِ آتِفًا قَالَ هَذَا حَدِيثٌ غَرِيبٌ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Abu Khalid Al Ahmar], narrated to us [Razin], he said: narrated to me [Salma], she said: 'I visited [Ummu Salamah] while she was crying, so I asked: What makes you cry?' She replied: 'I dreamt, and there was dirt on the head and beard of the Messenger of Allah, peace and blessings be upon him, so I asked: 'What is wrong with you, O Messenger of Allah?' He replied: 'I have just witnessed the killing of Husain.'" Abu Isa said: 'This hadith is a gharib hadith.'

THE PROPHET LOVED HASAN AND HUSEIN AS EXPERTS OF HIS TEMPLE

Hadith Imam Tirmidzi Number 3705

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنِي يُوسُفُ بْنُ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ قَالَ الْحَسَنُ وَالْحُسَيْنُ وَكَانَ يَقُولُ لِفَاطِمَةَ ادْعِي لِي ابْنَيْ فَيْشُمَهُمَا وَيَضُمَّهُمَا إِلَيْهِمَا قَالَ هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ

Narrated to us [Abu Sa'id Al Asyaji], narrated to us [Uqbah bin Khalid], narrated to me [Yusuf bin Ibrahim] that he heard [Anas bin Malik] say: 'The Messenger of Allah, peace and blessings be upon him, was asked: Who among your household do you love the most?' He replied: 'Hasan and Husain.' Once, he called Fatimah: 'Call my two grandsons.' Then he kissed and embraced them.' The narrator (Abu Isa) said: 'This hadith is gharib through this chain, from the hadith of Anas.'

NEWS ABOUT HASAN AS A UNIFYER OF TWO GROUPS

Hadith Imam Tirmidzi Number 3706

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا الْأَشْعَثُ هُوَ ابْنُ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ فَنَتَيْنِ عَظِيمَتَيْنِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ يَعْنِي الْحَسَنَ بْنَ عَلِيٍّ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Abdullah Al Anshari], narrated to us [Al Asy'ats, who is Ibnu Abdul Malik] from [al Hasan] from [Abu Bakrah], he said: The Messenger of Allah, peace and blessings be upon him, ascended the pulpit and said: 'Indeed, this grandson of mine is a leader through whom Allah reconciles

two large groups.' The narrator (Abu Isa) said: 'This is a hasan sahih hadith, and he continued: the intended grandson is Hasan bin Ali.'

Hadith Corroboration
Imam Ahmad : 19497, 19595
Imam Bukhari : 2505, 3357, 3463, 6576
Imam Abu Dawud : 4043
Imam Nasa'i : 1393

THE PROPHET'S AFFECTION TOWARDS HASAN AND HUSAIN

Hadith Imam Tirmidzi Number 3707

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْتَزَّانِ فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ صَدَقَ اللَّهُ { إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ } فَنَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتَزَّانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ

Narrated to us [Al Husain bin Hurait], narrated to us [Ali bin Husain bin Waqid], narrated to me [my father], narrated to us [Abdullah bin Burdah], he said: I heard my father [Buraidah] say: 'While the Messenger of Allah, peace and blessings be upon him, was delivering a sermon, Hasan and Husain came wearing red clothes. They were walking and fell, so the Messenger of Allah, peace and blessings be upon him, descended from the pulpit, picked them up, and said: Allah spoke the truth in His saying: 'Indeed, your wealth and your children are but a trial.' (QS Al-Anfal (8): 28). I saw these two children fall in their clothes, and I could not be patient until I interrupted my speech and picked them up." Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Al Husain bin Waqid.'"

Hadith Corroboration
Imam Ahmad : 21917
Imam Abu Dawud : 935
Imam Tirmidzi : 3707
Imam Nasa'i : 1396, 1567
Imam Ibnu Majah : 3590

HUSAIN IS PART OF THE PROPHET AND VICE VERSA

Hadith Imam Tirmidzi Number 3708

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ رَاشِدٍ عَنْ يَعْلَى بْنِ مُرَّةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ

عُثْمَانُ بْنُ خُثَيْمٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ

Narrated to us [Al Hasan bin 'Arafah], narrated to us [Isma'il bin 'Ayyasy] from [Abdullah bin Utsman bin Hutsaim] from [Sa'id bin Rasyid] from [Ya'la bin Murrah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Husain is part of me, and I am part of Husain. Allah will love those who love Husain. Husain is from a lineage that will produce many nations.' Abu Isa said: 'This hadith is a hasan hadith, we only know it from the hadith of Abdullah bin Utsman bin Khutsaim, and it was also narrated by several narrators from Abdullah bin Utsman bin Khutsaim.'

Hadith Corroboration
Imam Ahmad : 16903
Imam Ibnu Majah : 141

HASAN BIN ALI RESEMBLED PHYSICALLY THE PROPHET

Hadith Imam Tirmidzi Number 3709

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمْ يَكُنْ مِنْهُمْ أَحَدٌ أَشْبَهَ رَسُولَ اللَّهِ مِنَ الْحَسَنِ بْنِ عَلِيٍّ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Abdurrazaq] from [Ma'mar] from [Az Zuhri] from [Anas bin Malik], he said: 'No one resembled the Messenger of Allah, peace and blessings be upon him, more than Hasan bin Ali.' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 12213, 12581, 17996, 17999
Imam Bukhari : 3469

HASAN BIN ALI RESEMBLED PHYSICALLY THE PROPHET

Hadith Imam Tirmidzi Number 3710

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِّيقِ وَابْنِ عَبَّاسٍ وَابْنِ الزُّبَيْرِ

Narrated to us [Muhammad bin Bassyar], narrated to us [Yahya bin Sa'id], narrated to us [Isma'il bin Abu Khalid] from [Abu Juhaifah], he said: I saw the Messenger of Allah, peace and blessings be upon him, and Hasan bin Ali greatly resembled him. Abu Isa said: 'This hadith is a hasan sahih hadith, and he continued: in this matter, there are also narrations from Abu Bakr As Siddiq, Ibnu Abbas, and Ibnu Zubair.'

Hadith Corroboration
Imam Bukhari : 3279
Imam Muslim : 4324

HUSEIN'S HEAD WAS SHOWN BEFORE IBNU ZIYAD

Hadith Imam Tirmidzi Number 3711

حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ أَبُو بَكْرٍ الْبَغْدَادِيُّ حَدَّثَنَا التَّضَرُّ بْنُ شُمَيْلٍ أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِئَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ بِقَضِيبٍ لَهُ فِي أَنْفِهِ وَيَقُولُ مَا رَأَيْتُ مِثْلَ هَذَا حُسْنًا قَالَ قُلْتُ أَمَا إِنَّهُ كَانَ مِنْ أَشْبَهِهِمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Khallad bin Aslam Abu Bakar Al Baghdadi], narrated to us [An Nadhr bin Syumail], informed us [Hisyam bin Hassan] from [Hafshah binti Sirin], she said: narrated to me [Anas bin Malik], he said: I was with Ibnu Ziyad, and the head of Husain was brought to him. He touched his nose with a stick and said: 'I have never seen such beauty!' Ibnu Ziyad said: 'I said: He (Hasan) was the one whose face most resembled the Messenger of Allah, peace and blessings be upon him.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

HASAN RESEMBLED THE PROPHET FROM THE TOP, HUSEIN FROM THE BOTTOM

Hadith Imam Tirmidzi Number 3712

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ هَانِئِ بْنِ هَانِئٍ عَنْ عَلِيٍّ قَالَا لِحَسَنِ أَشْبَهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ وَالْحُسَيْنُ أَشْبَهُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abdullah bin Abdurrahman], informed us [Ubaidullah bin Musa] from [Isra`il] from [Abu Ishaq] from [Hani` bin Hani`] from [Ali], he said: 'Hasan is the one who most resembles the Messenger of Allah, peace and blessings be upon him, from his chest to his head, while Husain is the one who most resembles the Prophet, peace and blessings be upon him, from below that.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 735, 812

SNAKE BITES THE CARCASE OF UBAIDILLAH BIN ZIYAD

Hadith Imam Tirmidzi Number 3713

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ قَالَ لَمَّا جِئَ بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَأَصْحَابِهِ نُصِّدَتْ فِي الْمَسْجِدِ فِي الرَّحْبَةِ فَأَنْتَهَيْتُ إِلَيْهِمْ وَهُمْ يَقُولُونَ قَدْ جَاءَتْ قَدْ جَاءَتْ فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تَخْلُلُ الرَّءُوسَ حَتَّى دَخَلَتْ فِي مَنْخَرِي عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَمَكَثَتْ هُنَيْهَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ

حَتَّى تَغَيَّبَتْ ثُمَّ قَالُوا قَدْ جَاءَتْ قَدْ جَاءَتْ فَفَعَلَتْ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Washil bin Abdul A'la], narrated to us [Abu Mu'awiyah] from [Al A'masy] from ['Umarah bin 'Umair], he said: 'When the heads of Ubaidillah bin Ziyad and his companions were piled at the mosque's porch, I approached them, and they were saying: It has come, it has come. And it was a snake that came and slithered through the cavities of the heads until it entered the throat of Ubaidillah bin Ziyad. The snake stayed in Ubaidillah's head for a while, then came out and left until it was no longer seen. Then they said again: It has come, it has come, and the snake did the same, two or three times.' Abu Isa said: 'This hadith is a hasan gharib hadith.'

GOOD NEWS ABOUT FATHIMAH, HASAN, AND HUSEIN AS THE PRINCIPLES OF HEAVEN

Hadith Imam Tirmidzi Number 3714

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ إِسْرَائِيلَ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زَيْرِ بْنِ حُبَيْشٍ عَنْ حُدَيْفَةَ قَالَ سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ تَعْنِي بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا فَتَنَالَتْ مِنِّي فَقُلْتُ لَهَا دَعِينِي آتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلَكَ فَاتَّيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْقَلَبَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ مَنْ هَذَا حُدَيْفَةُ قُلْتُ نَعَمْ قَالَ مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلِأُمَّكَ قَالَ إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلْ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبُّهُ أَنْ يُسَلَّمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ

Narrated to us [Abdullah bin Abdurrahman] and [Ishaq bin Manshur], both said: informed us [Muhammad bin Yusuf] from [Israil] from [Maisarah bin Habib] from [Al Minhal bin 'Amru] from [Zirr bin Hubaisy] from [Hudzaifah], he said: My mother asked me: 'Since when have you known the Prophet, peace and blessings be upon him?' I replied: 'I have known him since such and such time.' So my mother scolded me, and I said to her: 'Then let me go to the Prophet, peace and blessings be upon him, to pray Maghrib with him and ask him to seek forgiveness for me and you.' Hudzaifah bin Al Yaman said: Then I went to the Prophet, peace and blessings be upon him, prayed Maghrib with him, then Isha, and after that, he left, and I followed him. He heard my voice and said: 'Who is this? Hudzaifah!' I replied: 'Yes.' He said: 'What is your need, may Allah forgive you and your mother?' He continued: 'Indeed, this is an angel who has never descended to earth before tonight. He sought permission from his Lord to greet me and deliver the glad tidings that Fatimah is the leader of the women of paradise, and Hasan and Husain are the leaders of the youth of paradise.' The narrator (Abu Isa) said: 'This hadith is hasan gharib through this chain, we only know it from the hadith of Israil.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM LOVED HASAN AND HUSEIN

Hadith Imam Tirmidzi Number 3715

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَسَمَةَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Asamah] from [Fudhail bin Marzuq] from [Adi bin Tsabit] from [Al Barra`], that the Messenger of Allah, peace and blessings be upon him, looked at Hasan and Husain and said: 'O Allah, indeed I love them both, so love them.' Abu Isa said: 'This hadith is a sahih hadith.'

Hadith Corroboration
Imam Ahmad : 9383, 22052
Imam Bukhari : 3464
Imam Tirmidzi : 3716

PRAYER OF LOVE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR HASAN BIN ALI

Hadith Imam Tirmidzi Number 3716

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْفُضَيْلِ بْنِ مَرْزُوقٍ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah] from [Adi bin Tsabit], he said: I heard [Al Barra` bin 'Azib] say: I saw the Prophet, peace and blessings be upon him, place Hasan bin Ali on his shoulder and say: 'O Allah, indeed I love him, so love him.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it is more sahih than the hadith of Fudhail bin Marzuq.'

Hadith Corroboration
Imam Ahmad : 7091
Imam Bukhari : 3466
Imam Muslim : 4445, 4446, 4447, 4448

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM PRAISED HUSEIN AS A NOBLE RIDMAN

Hadith Imam Tirmidzi Number 3717

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ عَنْ عِكْرِمَةَ عَنْ

ابْنُ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ فَقَالَ رَجُلٌ نِعَمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنِعَمَ الرَّكَّابُ هُوَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَزَمَعَهُ بْنُ صَالِحٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Zam'ah bin Shalih] from [Salamah bin Wahram] from ['Ikrimah] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, carried Husain bin Ali on his shoulder, and a man said: 'What a fine mount you ride, O little child (Husain bin Ali).' So the Prophet, peace and blessings be upon him, replied: 'What a fine rider he is.' The narrator said: 'This hadith is a hasan gharib hadith, we only know it through this chain, and Zam'ah bin Shalih has been weakened by some hadith scholars due to his memorization.'

THE RASULULLAH SHALALLAHU ALAIHI WASALLAM LEFT THE BOOK OF THE BOOK AND THE TEMPLE EXPERTS AS GUIDELINES

Hadith Imam Tirmidzi Number 3718

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُسَيْنِ هُوَ الْأَنْمَاطِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقُصَوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِثْرَتِي أَهْلَ بَيْتِي قَالَ فِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ أَرْقَمَ وَحَدِيقَةَ بْنِ أَسِيدٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ زَيْدُ بْنُ الْحُسَيْنِ قَدْ رَوَى عَنْهُ سَعِيدُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ

Narrated to us [Nahsr bin Abdurrahman Al Kuffi], narrated to us [Zaid bin Al Hasan, who is from Anmath] from [Ja'far bin Muhammad] from [his father] from [Jabir bin Abdullah], he said: I saw the Messenger of Allah, peace and blessings be upon him, during his Hajj at Arafah, delivering a sermon on his camel—Al Qahwa`—and I heard him say: 'O people, indeed I have left among you something that, if you hold fast to it, you will never go astray: the Book of Allah and my household.' The narrator (Abu Isa) said: 'In this matter, there are also narrations from Abu Dzar, Abu Sa'id, Zaid bin Arqam, and Hudzaifah bin Asid. He said: This hadith is hasan gharib through this chain. He continued: Sa'id bin Sulaiman and many scholars have narrated from Zaid bin Hasan.'

Hadith Corroboration
Imam Ahmad : 11135

THE PROPHET COVERED FATHIMAH, HASAN, AND HUSEIN WITH A SHAWL

Hadith Imam Tirmidzi Number 3719

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَصْبَهَانِيُّ عَنْ يَحْيَى بْنِ عَبْدِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ
عُمَرَ بْنِ أَبِي سَلَمَةَ رَيْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {إِنَّمَا
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلَى خَلْفِ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ
بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ
إِلَى خَيْرٍ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَبِي الْحَمْرَاءِ وَأَنَسٍ قَالَ وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ

Narrated to us [Qutaibah bin Sa'id], narrated to us [Muhammad bin Sulaiman Al Ashbahani] from [Yahya bin 'Ubaid] from ['Atha bin Abu Rabah] from [Umar bin Abu Salamah], the stepson of the Prophet, peace and blessings be upon him, he said: The verse, 'Indeed, Allah intends to remove impurity from you, O people of the household, and purify you with a thorough purification' (QS Al Ahzab: 33), was revealed to the Prophet, peace and blessings be upon him, in the house of Ummu Salamah. So the Prophet, peace and blessings be upon him, called Fatimah, Hasan, and Husain, and covered them with a cloak, while Ali was behind him, and he also covered him with the cloak, then he said: 'O Allah, these are my household, so remove impurity from them and purify them with a thorough purification.' Ummu Salamah said: 'Am I also with them, O Prophet of Allah?' He replied: 'You remain in your position, and you will still receive goodness.' The narrator (Abu Isa) said: 'In this matter, there are also narrations from Ummu Salamah, Ma'qil bin Yasar, Abu Hamra, and Anas.' He continued: 'This hadith is gharib through this chain.'

Hadith Corroboration
Imam Ahmad : 25300, 25339, 25383
Imam Tirmidzi : 3806

BOOK OF LAW AND TEMPLE EXPERTS AS MAIN GUIDELINES Hadith Imam Tirmidzi Number 3720

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا الْأَعْمَشُ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ وَالْأَعْمَشُ
عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي تَارِكٌ
فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخِرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى
الْأَرْضِ وَعِثْرَتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا قَالَ هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ

Narrated to us [Ali bin Al Mundzir Al Kufi], narrated to us [Muhammad bin Fudhail], narrated to us [Al A'masy] from ['Athiyah] from [Abu Sa'id Al A'masy] from [Habib bin Abu Tsabit] from [Zaid bin Arqam radliallahu 'anhuma], both said: The Messenger of Allah,

peace and blessings be upon him, said: 'Indeed, I have left for you something that, if you hold fast to it, you will not go astray after me. One of them is greater than the other: the Book of Allah, a rope stretched from the heavens to the earth, and my progeny, my household. They will not separate until they come to me at the Hawd (Pool), so consider how you treat them after me.' The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith.'

Hadith Corroboration
Imam Ahmad : 11135

LIST OF NOBLE FRIENDS OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3721

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ كَثِيرِ التَّوَّاءِ عَنْ أَبِي إِدْرِيسَ عَنِ الْمُسَيَّبِ بْنِ نَجْبَةَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَبْعَةَ نُجَبَاءَ أَوْ نُقَبَاءَ وَأُعْطِيتُ أَنَا أَرْبَعَةَ عَشَرَ فَلَنَا مِنْهُمْ قَالَ أَنَا وَابْنَاهُ وَجَعْفَرُ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُضْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَالْمِقْدَادُ وَحَذِيفَةُ وَعَمَّارٌ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَلِيٍّ مَوْقُوفًا

Narrated to us [Ibnu Abu Umar], narrated to us [Sufyan] from [Katsir An Nawwa`] from [Abu Idris] from [Al Musayyib bin Najabah], [Ali bin Abu Thalib] said: The Prophet, peace and blessings be upon him, said: 'Indeed, every prophet is given seven noble companions or prominent ministers, while I have been given fourteen.' We asked: 'Who are they?' He replied: '(They are) myself, my two grandsons, Ja'far, Hamzah, Abu Bakr, Umar, Mush'ab bin 'Umair, Bilal, Salman, Miqdad, Hudzaifah, 'Ammar, and Abdullah bin Mas'ud.' Abu Isa said: 'This hadith is hasan gharib through this chain, and this hadith has been narrated from Ali in a mauquf form.'

Hadith Corroboration
Imam Ahmad : 1209

LOVE FOR GOD, PROPHETS AND TEMPLE EXPERTS

Hadith Imam Tirmidzi Number 3722

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ قَالَ أَخْبَرَنَا يَحْيَى بْنُ مَعِينٍ حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ التَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحِبُّوا اللَّهَ لِمَا يَغْدُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّوا اللَّهَ وَأَحِبُّوا أَهْلَ بَيْتِي مُحِبِّينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abu Daud Sulaiman bin Al Asy'ats], he said: informed us [Yahya bin Ma'in],

narrated to us [Hisyam bin Yusuf] from [Abdullah bin Sulaiman An Naufali] from [Muhammad bin Ali bin Abdullah bin Abbas] from [his father] from [Abdullah bin Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Love Allah for the blessings He has given you, love me for the sake of Allah, and love my household for my sake.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it through this chain.'

THE PRIORITIES OF ABU BAKAR, UMAR, AND OTHER FRIENDS

Hadith Imam Tirmidzi Number 3723

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ الْعَطَّارِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَقْرَأُهُمْ أُبَيٌّ وَلِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ أَبُو قِلَابَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَالْمَشْهُورُ حَدِيثُ أَبِي قِلَابَةَ

Narrated to us [Sufyan bin Waki'], narrated to us [Humaid bin Abdurrahman] from [Daud Al 'Atthar] from [Ma'mar] from [Qatadah] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The most merciful of my nation toward my nation is Abu Bakr, the most steadfast in Allah's command is Umar, the most modest is Uthman, the most knowledgeable about halal and haram is Mu'adz bin Jabal, the most knowledgeable about inheritance laws is Zaid bin Tsabit, the best in recitation is Ubay bin Ka'ab, and every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Jarrah.' The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Qatadah through this chain. This hadith was also narrated by [Abu Qilabah] from [Anas] from the Prophet, peace and blessings be upon him, like the above, and the hadith of Abu Qilabah is more well-known.'

Hadith Corroboration
Imam Ahmad : 12437, 13479
Imam Tirmidzi : 3724
Imam Ibnu Majah : 151

THE PRIORITIES OF ABU BAKAR, UMAR, AND OTHER FRIENDS

Hadith Imam Tirmidzi Number 3724

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَقْرَأُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ

مُعَاذُ بْنُ جَبَلٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdul Wahab bin Abdul Majid At Tsaqafi], narrated to us [Khalid Al Khaddza`] from [Abu Qilabah] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The most merciful of my nation toward my nation is Abu Bakr, the most steadfast in Allah's command is Umar, the most modest is Uthman, the best in recitation is Ubay bin Ka'ab, the most knowledgeable about inheritance laws is Zaid bin Tsabit, the most knowledgeable about halal and haram is Mu'adz bin Jabal. Know that every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Jarrah.' The narrator said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 12437, 13479
Imam Ibnu Majah : 151

ALLAH ORDERED THE READING OF THE AYAT TO UBAY BIN KA'AB Hadith Imam Tirmidzi Number 3725

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنْ الَّذِينَ كَفَرُوا قَالَ وَسَمَانِي قَالَ نَعَمْ فَبَكَمَقَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَهُ نَحْوَهُ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah], he said: I heard [Qatadah] narrate from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said to Ubay bin Ka'ab: 'Indeed, Allah has commanded me to recite (verses of the Quran) to you, namely: Those who disbelieve will not cease...' (QS Al Bayyinah: 1).' Ubay bin Ka'ab said: 'By mentioning my name!' He replied: 'Yes.' Hearing this, Ubay wept.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it was also narrated from [Ubay bin Ka'ab], he said: The Prophet, peace and blessings be upon him, said to me...' then the narrator mentioned a similar hadith.'

Hadith Corroboration
Imam Ahmad : 11871, 12452, 13379, 20212, 20257, 20258
Imam Bukhari : 3525, 4577, 4578
Imam Muslim : 1330, 1331, 4509, 4510
Imam Tirmidzi : 3726, 3833

ALLAH ORDERED THE READING OF THE AYAT TO UBAY BIN KA'AB Hadith Imam Tirmidzi Number 3726

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ سَمِعْتُ زَيْدَ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أُبَيِّ

بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فَقَرَأَ عَلَيْهِ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ {فَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْخَنِيفَةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ وَقَرَأَ عَلَيْهِ وَلَوْ أَنَّ لِبْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَا يَبْتَغَى إِلَيْهِ ثَانِيًا وَلَوْ كَانَ لَهُ ثَانِيًا لَا يَبْتَغَى إِلَيْهِ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بِنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بِنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], informed us [Suyu'bah] from ['Ashim], he said: I heard [Zirr bin Hubais] narrate from [Ubay bin Ka'ab] that the Messenger of Allah, peace and blessings be upon him, said to him: 'Indeed, Allah has commanded me to recite (verses of the Quran) to you.' Then he recited: 'Those who disbelieve...' (QS Al Bayyinah: 1), and he also recited: INNA DZAATADDIINI 'INDALLAHI AL HANIIFIYYAH AL MUSLIMAH LAA AL YAHUUDIYYAH WALAA AN NASHRANIYYAH WALAA AL MAJUUSIYYAH, MAN YA'MAL KHAIRAN FALAN YUKFARAH (Indeed, the true religion in the sight of Allah is the upright, Muslim faith, not Judaism, nor Christianity, nor Zoroastrianism whoever does good will not be denied its reward), and he also recited: LAU ANNA LI IBNI AADAM WAADIYAN MIN MAALIN LABTAGHAA ILAIHI TSAANIYAN WALAU KAANA LAHUU TSAANIYAN LAABTAGHAA ILAIHI TSAALITSAN WALAA YAMLA`U JAUFU IBNU AADAM ILLA TURAAB WA YATUUBULLAHU 'ALAA MAN TAABA (If the son of Adam had a valley of wealth, he would seek another, and if he had another, he would seek a third, and nothing fills the belly of the son of Adam except dust, and Allah accepts the repentance of those who repent). Abu Isa said: 'This hadith is a hasan hadith, and this hadith has been narrated through other chains. [Abdullah bin Abdurrahman bin Abza] also narrated from [his father] from [Ubay bin Ka'ab] that the Prophet, peace and blessings be upon him, said to him: Indeed, Allah has commanded me to recite the Quran to you." And [Qatadah] also narrated from [Anas] that the Prophet, peace and blessings be upon him, said to Ubay bin Ka'ab: "Indeed, Allah has commanded me to recite the Quran to you."

Hadith Corroboration

Imam Ahmad : 11871, 13379, 20257, 20258

Imam Bukhari : 3525, 4577, 4578

Imam Muslim : 1331, 4510

Imam Tirmidzi : 3833

COLLECTOR OF THE QUR'AN FROM THE ANSHAR

Hadith Imam Tirmidzi Number 3727

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالِجَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةً كُلُّهُمْ مِنَ الْأَنْصَارِ أَبِي بِنِ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ

وَأَبُو زَيْدٍ قَالَ قُلْتُ لِأَنْسٍ مِّنْ أَبُو زَيْدٍ قَالَ أَحَدُ عُمَمَتِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Yahya bin Sa'id], narrated to us [Syu'bah] from [Qatadah] from [Anas bin Malik], he said: 'The Quran was collected by four people, all of whom were from the Ansar: Ubay bin Ka'ab, Mu'adz bin Jabal, Zaid bin Tsabit, and Abu Zaid.' Qatadah said: I asked Anas, 'Who is Abu Zaid?' Anas bin Malik replied: 'He is one of my uncles.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 12959, 13432
Imam Bukhari : 3526, 4619
Imam Muslim : 4507, 4508

THE BEST MEN ACCORDING TO THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3728

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعَمَ الرَّجُلُ أَبُو بَكْرٍ نِعَمَ الرَّجُلُ عُمَرُ نِعَمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نِعَمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ نِعَمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَّاسٍ نِعَمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ نِعَمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرٍو بْنِ الْجُمُوحِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best of men is Abu Bakr, the best of men is Umar, the best of men is Abu 'Ubaidah bin Jarrah, the best of men is Usaid bin Hudlair, the best of men is Tsabit bin Qais bin Syammas, the best of men is Mu'adz bin Jabal, the best of men is Mu'adz bin 'Amru bin Al Jamuh.' Abu Isa said: 'This hadith is a hasan hadith, we only know it from the hadith of Suhail.'

Hadith Corroboration
Imam Tirmidzi : 3731

THE PROPHET'S TRUST IN ABU 'UBAIDAH BIN JARRAH

Hadith Imam Tirmidzi Number 3729

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا ابْعَثْ مَعَنَا أَمِينًا فَقَالَ فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُمَا وَقَالَ أَبُو إِسْحَقَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ عَنْ صِلَةَ قَالَ سَمِعْتُهُ مِنْهُ سِتِينَ سَنَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ ابْنِ

عُمَرَ وَأَنْسِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا سَلْمُ بْنُ قُتَيْبَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَقَ قَالَ قَالَ حُذَيْفَةُ قَلْبُ صِلَةَ بْنِ زُفَرٍ مِنْ ذَهَبٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Abu Ishaq] from [Shilah bin Zufar] from [Hudzaifah bin Yaman], he said: 'Al 'Aqib and As Sayyid (from the people of Najran) came to the Prophet, peace and blessings be upon him, and said: Send with us someone trustworthy!' He replied: "Indeed, I will send someone trustworthy, truly trustworthy." The companions competed to be chosen, but he sent (appointed) Abu 'Ubaidah bin Jarrah radiallahu 'anhu.' The narrator (Abu Isa) said: 'When Abu Ishaq narrated this hadith from Shilah, he said: "I heard it sixty years ago." Abu Isa said: 'This hadith is a hasan sahih hadith, and it has also been narrated from Ibnu Umar and Anas radiallallahu 'anhuma, from the Prophet, peace and blessings be upon him, who said: "Every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Al Jarrah." Narrated to us Muhammad bin Basyar, informed us Salm bin Qutaibah and Abu Daud from Syu'bah from Abu Ishaq, he said: Hudzaifah said: "The heart of Shilah bin Zufar is made of gold (pure and shining)."'

Hadith Corroboration
Imam Ahmad : 22185
Imam Ibnu Majah : 132

SEQUENCE OF THE MOST LOVED FRIENDS IN THE HEART OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3730

حَدَّثَنَا أَحْمَدُ الدَّوْرَقِيُّ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ لِعَائِشَةَ أَيْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَبَّ إِلَيْهِ قَالَتْ أَبُو بَكْرٍ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ عُمَرُ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ قُلْتُ ثُمَّ مَنْ فَسَكَتَتْ

Narrated to us [Ahmad Ad Dauraqi], informed us [Isma'il bin Ibrahim] from [Al Jurairi] from [Abdullah bin Syaqiq], he said: I said to [Aisyah]: 'Who among the companions of the Prophet, peace and blessings be upon him, did he love the most?' She replied: 'Abu Bakr.' I asked: 'Then who?' She replied: 'Then Umar.' I asked: 'Then who?' She replied: 'Then Abu 'Ubaidah bin Al Jarrah.' I said: 'Then who?' She remained silent.'

Hadith Corroboration
Imam Ibnu Majah : 99

THE BEST MEN ACCORDING TO THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3731

حَدَّثَنَا قُتَيْبَةُ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعَمَ الرَّجُلُ أَبُو بَكْرٍ نِعَمَ الرَّجُلُ عُمَرُ نِعَمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ

Narrated to us [Qutaibah], informed us [Abdul Aziz bin Muhammad] from [Suhail bin Abu Shalih] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best of men is Abu Bakr, the best of men is Umar, the best of men is Abu 'Ubaidah bin Al Jarrah.' (Abu Isa said:) This hadith is a hasan hadith, we only know it from the hadith of Suhail.'

HEAVEN MISSES THREE PEOPLE

Hadith Imam Tirmidzi Number 3732

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي عَنْ الْحُسَيْنِ بْنِ صَالِحٍ عَنْ أَبِي رِبْعَةَ الْإِيَادِيِّ عَنْ الْحُسَيْنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْجَنَّةَ لَتَشْتَاتِقُ إِلَى ثَلَاثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ صَالِحٍ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Al Hasan bin Shalih] from [Abu Rabi'ah Al Iyadi] from [Al Hasan] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Indeed, paradise longs for three people: Ali, 'Ammar, and Salman.' The narrator (Abu Isa) said: 'This is a hasan gharib hadith, we only know it from the hadith of Al Hasan bin Shalih.'

'AMMAR'S CONSTANTNESS IN CHOOSING THE RIGHT THING

Hadith Imam Tirmidzi Number 3733

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ هَانِيٍّ بْنِ هَانِيٍّ عَنْ عَلِيٍّ قَالَجَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذِنُوا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Abu Ishaq] from [Hani bin Hani] from [Ali], he said: 'Ammar came seeking permission from the Prophet, peace and blessings be upon him, and he said: Grant him permission, welcome O possessor of goodness upon goodness.' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith.'"

'AMMAR'S WISDOM IN CHOOSING THE RIGHT THING Hadith Imam Tirmidzi Number 3734

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ كُوفِيٍّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَيْرَ عَمَارٍ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَرْشَدَهُمَا قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ وَهُوَ شَيْخٌ كُوفِيٌّ وَقَدْ رَوَى عَنْهُ النَّاسُ لَهُ ابْنٌ يُقَالُ لَهُ ابْنُ يَزِيدَ بْنُ عَبْدِ الْعَزِيزِ ثِقَةٌ رَوَى عَنْهُ يَحْيَى بْنُ آدَمَ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us ['Ubaidullah bin Musa] from [Abdul Aziz bin Siyah Kuffi] from [Habib bin Abu Tsabit] from ['Atha` bin Yasar] from ['Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'Ammar never hesitates between two matters except that he chooses the one closer to the truth.' The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith, we only know it through this chain, from the hadith of Abdul Aziz bin Siyah, a Kufi scholar. Others have also narrated from him. He has a son named Yazid bin Abdul Aziz, a trustworthy person, and Yahya bin Adam narrated from him.'

Hadith Corroboration

Imam Ahmad : 23410, 23676, 23686, 23702, 24310, 24574, 24686, 25061

Imam Abu Dawud : 4153

THE PROPHET COMMANDED TO FOLLOW THE INSTRUCTIONS OF 'AMMAR AND IBNU MAS'UD Hadith Imam Tirmidzi Number 3735

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مَوْلَى لِرَبْعِيِّ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَدْرِي مَا قَدَرُ بَقَائِي فِيكُمْ فَأَقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ وَاهْتَدَوْا بِهِدْيِ عَمَارٍ وَمَا حَدَّثَكُمْ ابْنُ مَسْعُودٍ فَصَدَّقُوهُمْ هَذَا حَدِيثٌ حَسَنٌ وَرَوَى إِبْرَاهِيمُ بْنُ سَعْدٍ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ هِلَالٍ مَوْلَى رَبِيعِ بْنِ رَبْعِيِّ عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى سَالِمُ الْمُرَادِيُّ الْكُوفِيُّ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'], narrated to us [Sufyan] from [Abdul Malik bin 'Umair] from [the freed slave of Rib'i] from [Rib'i bin Hirasy] from [Hudzaifah], he said: 'We were sitting near the Prophet, peace and blessings be upon him,

and he said: I do not know how long I will be with you, so follow two people after me"—pointing to Abu Bakr and Umar—. He continued: "Follow the guidance of 'Ammar, and confirm what Ibnu Mas'ud conveys to you." (Abu Isa said:) This hadith is a hasan hadith. [Ibrahim bin Sa'ad] narrated this hadith from [Sufyan Ats Tsauri] from [Abdul Malik bin 'Umair] from [Hilal, the freed slave of Rib'i] from [Rib'i] from [Hudzaifah] from the Prophet, peace and blessings be upon him, like the above. And [Salim Al Muradi Al Kufi] narrated from ['Amru bin Harim] from [Rib'i bin Hiras] from [Hudzaifah] from the Prophet, peace and blessings be upon him, like the above hadith."

Hadith Corroboration
Imam Ibnu Majah : 94

PROPHECY OF THE PROPHET SHALALLAHU ALAIHI WASALLAM REGARDING THE DEATH OF 'AMMAR Hadith Imam Tirmidzi Number 3736

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْشِرْ عَمَّارُ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَّةُ قَالَ أَبُو عِيسَى وَفِي
الْبَابِ عَنْ أُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي الْيَسْرِ وَحَدِيقَةَ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ
حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ

Narrated to us [Abu Mush'ab Al Madani], narrated to us [Abdul Aziz bin Muhammad] from [Al 'Ala bin Abdurrahman] from [his father] from [Abu Hurairah radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: 'I confide in you, O 'Ammar, you will be killed by a rebellious group.' Abu Isa said: 'In this matter, there are also narrations from Ummu Salamah, Abdullah bin 'Amru, Abu Al Yasar, and Hudzaifah. Abu Isa continued: This hadith is a hasan sahih gharib hadith from the hadith of Al 'Ala bin Abdurrahman.'

Hadith Corroboration
Imam Ahmad : 10740, 10789, 17098, 21562, 25352, 25431

ABU DZAR'S HONESTY AND ISA'S SUCCESSFULNESS Hadith Imam Tirmidzi Number 3737

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ الْأَعْمَشِ عَنْ عُثْمَانَ بْنِ عُمَيْرٍ وَهُوَ أَبُو الْيَقْظَانِ عَنْ أَبِي حَرْبٍ
بْنِ أَبِي الْأَسْوَدِ الدِّيَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَظَلَّتْ
الْخُضْرَاءُ وَلَا أَقَلَّتِ الْغُبَرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍّ قَالَ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي ذَرٍّ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Ibnu Numair] from [Al A'masy] from ['Utsman bin 'Umair, who is Abu Al Yaqdhan] from [Abu Harb bin Abu Al Aswad Ad Dyli]

from [Abdullah bin 'Amru], he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'There is no man on the face of the earth or under the canopy of the sky more truthful than Abu Dzar.' The narrator (Abu Isa) said: 'In this matter, there are also narrations from Abu Darda` and Abu Dzar. He continued: This hadith is a hasan hadith.'

Hadith Corroboration

Imam Ahmad : 6232, 6341, 6781, 20731, 26221

Imam Tirmidzi : 3738

Imam Ibnu Majah : 152

THE STORY OF ABID AND THE HEARING OF THE MESSAGE OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3738

حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ هُوَ سِمَاكُ بْنُ
الْوَلِيدِ الْحَنْفِيُّ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَظَلَّتْ
الْحُضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ وَلَا أَوْفَى مِنْ أَبِي ذَرٍّ شَبَّهَ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ فَقَالَ
عُمَرُ بْنُ الْخَطَّابِ كَالْحَاسِدِ يَا رَسُولَ اللَّهِ أَفَتَعْرِفُ ذَلِكَ لَهُ قَالَ نَعَمْ فَأَعْرِفُوهُ لَهْقَالِ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ فَقَالَ أَبُو ذَرٍّ يَمْشِي فِي الْأَرْضِ بِزُهْدِ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ
السَّلَامُ

Narrated to us [Al 'Abbas Al 'Anbari], narrated to us [An Nadhr bin Muhammad], narrated to us [Ikrimah bin 'Ammar], narrated to me [Abu Zmail, who is Simak bin Al Walid Al Hanafi] from [Malik bin Martsad] from [his father] from [Abu Dzar], he said: The Messenger of Allah, peace and blessings be upon him, said to me: 'There is no man on the face of the earth or under the canopy of the sky more truthful in his speech or more faithful to his promises than Abu Dzar, a figure resembling Jesus son of Mary, peace be upon him.' Umar bin Khattab—as if out of envy—said: 'O Messenger of Allah, do you indeed know that such qualities are in him?' He replied: 'Yes, so recognize those qualities in him.' The narrator (Abu Isa) said: 'This hadith is hasan gharib through this chain. Some hadith scholars have narrated this hadith (with the wording): Then the Messenger of Allah, peace and blessings be upon him, said: Abu Dzar walks the earth with the asceticism of Jesus son of Mary, peace be upon him.'""

Hadith Corroboration

Imam Ahmad : 6232, 6341, 6781, 20731, 26221

Imam Ibnu Majah : 152

ABDULLAH BIN SALAM'S WARNING TO THE REBELS

Hadith Imam Tirmidzi Number 3739

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا أَبُو مُحْيَاةَ يَحْيَى بْنُ يَعْلَى بْنِ عَطَاءٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ابْنِ أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا أُريدَ قَتْلُ عُثْمَانَ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ مَا جَاءَ بِكَ قَالَ جِئْتُ فِي نَصْرِكَ قَالَ اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجًا خَيْرٌ لِي مِنْكَ دَاخِلًا فَخَرَجَ عَبْدُ اللَّهِ إِلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّيَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ وَنَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ اللَّهِ فَنَزَلَتْ فِيَّ {وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} وَنَزَلَتْ فِيَّ {قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ} إِنَّ لِلَّهِ سَيْفًا مَغْمُودًا عَنْكُمْ وَإِنَّ الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاللَّهُ اللَّهُ فِي هَذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَتَطْرُدَنَّ جِيرَانَكُمْ الْمَلَائِكَةَ وَلَتَسْلُنَّ سَيْفُ اللَّهِ الْمَغْمُودَ عَنْكُمْ فَلَا يُغَمِّدُ عَنْكُمْ إِلَى يَوْمِ الْقِيَامَةِ قَالُوا افْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَقَدْ رَوَى شُعَيْبُ بْنُ صَفْوَانَ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ فَقَالَ عَنْ ابْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ

Narrated to us [Ali bin Sa'id Al Kindi], narrated to us [Abu Muhayyah Yahya bin Ya'la bin 'Atha'] from [Abdul Malik bin 'Umair] from [his cousin Abdullah bin Salam], he said: 'When Uthman was about to be killed, Abdullah bin Salam came to him, and Uthman said to him: Why have you come here?' He replied: "I came to help you." Uthman said: "Go out to the people and drive them away from me, for you are more useful to me outside than inside." So [Abdullah] went out to the people and said: "O people, during the time of ignorance, my name was so-and-so, then the Messenger of Allah, peace and blessings be upon him, named me Abdullah. Several verses of the Book of Allah were revealed about me, including: 'Say: "Tell me, what would you think if the Quran is from Allah, yet you deny it, and a witness from the Children of Israel testifies to its likeness and believes, while you are arrogant? Indeed, Allah does not guide the wrongdoers."' (QS Al Ahqaf: 10), and also revealed about me: 'Say: "Sufficient is Allah as a witness between me and you, and those who have knowledge of the Scripture."' (QS Ar Ra'd: 43). Indeed, Allah has a sword still sheathed, and indeed, angels are beside you in this land where He sent the Messenger of Allah, peace and blessings be upon him. By Allah, by Allah, do you intend to kill this man (Uthman)? By Allah, if you kill him, you will surely drive away the angels protecting you and unsheathe Allah's sword against you, which will never be sheathed until the Day of Judgment." But they (the rebels) still said: "Kill this Jew (Abdullah bin Salam) and kill Uthman." Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Abdul Malik bin 'Umair. [Syuaib bin Shafwan] also narrated this hadith from [Abdul Malik bin 'Umair], he said: from [Ibnu Muhammad bin Abdullah bin Salam] from [his grandfather, Abdullah bin Salam].'

Hadith Corroboration
Imam Ahmad : 16944, 22666
Imam Ibnu Majah : 3724

MESSAGE FROM MU'ADZ BIN JABAL BEFORE HE DIED

Hadith Imam Tirmidzi Number 3740

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ يَزِيدَ بْنِ عُمَيْرَةَ قَالَ لَمَّا حَضَرَ مُعَاذُ بْنُ جَبَلٍ الْمَوْتَ قِيلَ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَوْصِنَا قَالَ أَجْلِسُونِي فَقَالَ إِنَّ الْعِلْمَ وَالْإِيمَانَ مَكَانَهُمَا مَنْ ابْتَغَاهُمَا وَجَدَهُمَا يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَالتَّمَسُّوا الْعِلْمَ عِنْدَ أَرْبَعَةِ رَهْطٍ عِنْدَ عُوَيْمِرِ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الْفَارِسِيِّ وَعِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعِنْدَ عَبْدِ اللَّهِ بْنِ سَلَامٍ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ عَاشِرُ عَشْرَةٍ فِي الْجَنَّةِ وَفِي الْبَابِ عَنْ سَعْدٍ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Mu'awiyah bin Shalih] from [Rabi'ah bin Yazid] from [Abu Idris Al Khaulani] from [Yazid bin 'Umairah], he said: When [Mu'adz bin Jabal] was at the point of death, it was said to him: 'O Abu Abdurrahman, give us your advice!' Mu'adz said: 'Sit me up.' Then he said: 'Indeed, knowledge and faith are in their place, so whoever seeks them will find them.' Mu'adz bin Jabal said this three times. Then he continued: 'Therefore, seek knowledge from four people: 'Uwaimir Abu Darda', Salman Al Farisi, Abdullah bin Mas'ud, and Abdullah bin Salam, who was formerly a Jew and then embraced Islam, for I heard the Messenger of Allah, peace and blessings be upon him, say: He is the tenth of ten in paradise." In this matter, there is also a narration from Sa'd. The narrator (Abu Isa) said: "This hadith is a hasan gharib hadith."

Hadith Corroboration
Imam Ahmad : 21088

EXAMPLES OF ABU BAKAR, UMAR, AND IBNU MAS'UD

Hadith Imam Tirmidzi Number 3741

حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كَهَيْلٍ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ عَنْ أَبِي الزَّعْرَاءِ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرُ وَاهْتَدُوا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَلَمَةَ بْنِ كَهَيْلٍ وَيَحْيَى بْنُ سَلَمَةَ يُضَعَّفُ فِي الْحَدِيثِ وَأَبُو الزَّعْرَاءِ اسْمُهُ عَبْدُ اللَّهِ بْنُ هَانِيٍّ وَأَبُو الزَّعْرَاءِ الَّذِي رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ اسْمُهُ عَمْرُو بْنُ عَمْرٍو وَهُوَ ابْنُ أَخِي أَبِي الْأَخْوَصِ صَاحِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

Narrated to us [Ibrahim bin Isma'il bin Yahya bin Salamah bin Kuhail], narrated to me [my father] from [his father] from [Salamah bin Kuhail] from [Abu Az Za'ra] from [Ibnu Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Follow two of my companions after me: Abu Bakr and Umar, follow the guidance of 'Ammar, and hold fast to

the covenant of Ibnu Mas'ud.' The narrator (Abu Isa) said: 'This hadith is hasan gharib through this chain, from the hadith of Ibnu Mas'ud, we only know it from the hadith of Yahya bin Salamah bin Kuhail, and Yahya bin Salamah has been weakened in hadith narration. Abu Za'ra's real name is Abdullah bin Hani'. Shu'bah and At Tsauri narrated from him, while Ibnu 'Uyainah's real name is 'Amru bin 'Amru, he is the nephew of Abu Al Ahwash, one of the companions of Abdullah bin Mas'ud.'

Hadith Corroboration

Imam Ahmad : 22161, 22189, 22296, 22328

ABU MUSA DESCRIBES IBNU MAS'UD'S CLOSENESS TO THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3742

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَقَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَقَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا مُوسَى يَقُولُ لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ وَمَا نَرَى حِينًا إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ

Narrated to us [Abu Kuraib], narrated to us [Ibrahim bin Yusuf bin Abu Ishaq] from [his father] from [Abu Ishaq] from [Al Aswad bin Yazid], that he heard [Abu Musa] say: 'When I and my brother arrived from Yemen, we did not see Abdullah bin Mas'ud except as if he were part of the Prophet's household, peace and blessings be upon him, because we saw him and his mother frequently visiting the Prophet, peace and blessings be upon him.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain, and the hadith was also narrated by [Sufyan Ats Tsauri] from [Abu Ishaq].'

Hadith Corroboration

Imam Bukhari : 4033

Imam Muslim : 4499

IBNU MAS'UD AS THE PERSON CLOSEST TO RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3743

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ أَتَيْنَا عَلَى حُدَيْفَةَ فَقُلْنَا حَدَّثَنَا مَنْ أَقْرَبُ النَّاسِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيًّا وَدَلًّا فَنَأْخُذَ عَنْهُ وَنَسْمَعَ مِنْهُ قَالَ كَانَ أَقْرَبُ النَّاسِ هَدِيًّا وَدَلًّا وَسَمْتًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُ مَسْعُودٍ حَتَّى يَتَوَارَى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمُحْفُوظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ ابْنَ أُمِّ عَبْدِ

هُوَ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ زُلْفَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Isra'il] from [Abu Ishaq] from [Abdurrahman bin Yazid], he said: 'We visited [Hudzaifah] and said: Show us the person closest to the Messenger of Allah, peace and blessings be upon him, in guidance and conduct, so we may take and hear (knowledge) from him.' Hudzaifah bin Al Yaman said: 'The person closest to the Messenger of Allah, peace and blessings be upon him, in guidance, conduct, and character is Ibnu Mas'ud, to the point that we often did not see him at his house. Indeed, the guarded companions of the Messenger of Allah, peace and blessings be upon him, all knew that Ibnu Ummi 'Abd was the closest to Allah, the closest of all.' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith.'"

Hadith Corroboration
Imam Ahmad : 22219

IBNU MAS'UD IS CONSIDERED AN IDEAL LEADER

Hadith Imam Tirmidzi Number 3744

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا صَاعِدُ الْحَرَّانِيُّ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ مِنْهُمْ لَأَمَرْتُ عَلَيْهِمْ ابْنَ أُمِّ عَبْدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلِيٍّ

Narrated to us [Abdullah bin Abdurrahman], informed us [Sha'id Al Harrani], narrated to us [Zuhair], narrated to us [Manshur] from [Abu Ishaq] from [Al Harits] from [Ali], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If I were to appoint a leader without consultation with them (the Muslims), I would have appointed Ibnu Ummi 'Abd (Abdullah bin Mas'ud) as their leader.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Al Harits from Ali.'

Hadith Corroboration
Imam Ahmad : 534, 805, 810
Imam Tirmidzi : 3745

IBNU MAS'UD AS THE LEADER'S CHOICE WITHOUT DESCINATION

Hadith Imam Tirmidzi Number 3745

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا أَبِي عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ لَأَمَرْتُ ابْنَ أُمِّ عَبْدِ

Narrated to us [Sufyan bin Waki'], narrated to us [my father] from [Sufyan Ats Tsauri] from [Abu Ishaq] from [Al Harits] from [Ali], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If I were to appoint a leader without prior consultation with them, I would have appointed Ibnu Ummi 'Abd (Abdullah bin Mas'ud).'

TAKE THE QURAN FROM FOUR MAIN PEOPLE

Hadith Imam Tirmidzi Number 3746

حَدَّثَنَا هَنَّاذُ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ مَسْعُودٍ وَأُبَيِّ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Syaqiq bin Salamah] from [Masruq] from [Abdullah bin 'Amru], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Take the Quran (recitation) from four people: Ibnu Mas'ud, Ubay bin Ka'ab, Mu'adz bin Jabal, and Salim, the freed slave of Hudzaifah.' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 6476, 6497, 6504, 6543
Imam Bukhari : 3475, 3522, 3524, 4615
Imam Muslim : 4504, 4506

ASSESSMENT OF THE PROPHET'S IMPORTANT FRIENDS

Hadith Imam Tirmidzi Number 3747

حَدَّثَنَا الْجَرَّاحُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ خَيْثَمَةَ بْنِ أَبِي سَبْرَةَ قَالَ أَتَيْتُ الْمَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسِّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَوَفَّقْتَ لِي فَقَالَ لِي مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ قَالَ أَلَيْسَ فِيكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابُ الدَّعْوَةِ وَابْنُ مَسْعُودٍ صَاحِبُ ظُهُورِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعْلِيهِ وَحُدَيْفَةُ صَاحِبُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَمَّارُ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ وَسَلْمَانَ صَاحِبُ الْكِتَابَيْنِ قَتَادَةَ وَالْكِتَابَانِ الْإِنْجِيلُ وَالْفُرْقَانُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَخَيْثَمَةُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَبْرَةَ إِنَّمَا نُسِبَ إِلَى جَدِّهِ

Narrated to us [Al Jarrah bin Makhlad bin Al Bahsri], narrated to us [Mu'adz bin Hisyam], narrated to me [my father] from [Qatadah] from [Khaitamah bin Abu Sabrah], he said: 'I came to Medina, and I prayed to Allah to make it easy for me to meet a righteous companion, and He made it easy for me to meet [Abu Hurairah]. I associated with him and said to him: Indeed, I prayed to Allah to make it easy for me to meet a righteous companion, and He destined you for me.' Abu Hurairah said: "Where are you from?" I replied: "From the people of Kufah, I came to seek goodness (knowledge) and pursue it." Abu Hurairah said: "Is

there not among you Sa'd bin Malik, whose prayers are answered, Ibnu Mas'ud, who served the Messenger of Allah, peace and blessings be upon him, in his purification and putting on his sandals, Hudzaifah, the keeper of the Prophet's secrets, peace and blessings be upon him, 'Ammar, whom Allah protected from Satan through the tongue of His Prophet, and Salman, who mastered two books?" Qatadah said: "(The two books mean) the Gospel and the Quran." The narrator (Abu Isa) said: 'This hadith is a hasan sahih gharib hadith. Khaitsamah is Ibnu Abdurrahman bin Abu Sabrah, but he is attributed to his grandfather.'

OBLIGATION TO Obey ORDERS AND READ THE QUR'AN

Hadith Imam Tirmidzi Number 3748

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى عَنْ شَرِيكِ عَنْ أَبِي الْيَقْظَانِ عَنْ زَادَانَ عَنْ
حُذَيْفَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ لَوْ اسْتَخْلَفْتَ قَالَ إِنْ اسْتَخْلِفَ عَلَيْكُمْ فَعَصَيْتُمُوهُ عَذَّبْتُمْ وَلَكِنْ مَا حَدَّثَكُمْ
حُذَيْفَةَ فَصَدَّقُوهُ وَمَا أَقْرَأَكُمْ عَبْدُ اللَّهِ فَاقْرَءُوهُ قَالَ عَبْدُ اللَّهِ فَقُلْتُ لِإِسْحَاقَ بْنِ عِيسَى يَقُولُونَ هَذَا عَنْ أَبِي
وَإِلٍ قَالَ عَنْ زَادَانَ إِنْ شَاءَ اللَّهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَهُوَ حَدِيثُ شَرِيكِ

Narrated to us [Abdullah bin Abdurrahman], informed us [Ishaq bin Isa] from [Syarik] from [Abu Al Yaqzhan] from [Zadzan] from [Hudzaifah], he said: The companions said: 'O Messenger of Allah, if only you would appoint a leader.' He replied: 'If I were to appoint a leader and you disobeyed him, you would be punished. But whatever Hudzaifah says, confirm it, and whatever Abdullah recites, recite it.' Abdullah said: I said to Ishaq bin Isa: They (the narrators) say: 'This hadith is from Abu Wa'il.' Ishaq said: 'Insha Allah, this hadith is from Zadzan.' The narrator (Abu Isa) said: 'This hadith is a hasan hadith, narrated by Syarik.'

DIFFERENCE IN ALLOWANCE BETWEEN USAMAH AND ABDULLAH BIN 'AMRU

Hadith Imam Tirmidzi Number 3749

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ جُرَيْجٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ أَنَّهٗ فَرَضَ لِأُسَامَةَ بْنِ زَيْدٍ فِي ثَلَاثَةِ آلَافٍ وَخَمْسِ مِائَةٍ وَفَرَضَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي ثَلَاثَةِ آلَافٍ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِأَبِيهِ لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ فَوَاللَّهِ مَا سَبَقَنِي إِلَى مَشْهَدٍ قَالَ لِأَنَّ زَيْدًا كَانَ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبِييكَ وَكَانَ أُسَامَةُ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكَ فَاتَّزْتُ حُبَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حُبِّي قَالَهُ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Sufyan bin Waki'], narrated to us [Muhammad bin Bakr] from [Ibnu Juraij] from [Zaid bin Aslam] from [his father] from [Umar], that he gave an allowance (during his rule) to Usamah bin Zaid of three thousand five hundred and gave an allowance to Abdullah bin 'Amru of three thousand. Abdullah bin 'Umar protested to his father, saying: 'Why did

you give more to Usamah than to me? By Allah, I participated in battles before him.' Umar said: 'Because Zaid was more beloved to the Messenger of Allah, peace and blessings be upon him, than your father, and Usamah was more beloved to the Messenger of Allah, peace and blessings be upon him, than you, so I prioritized the love of the Messenger of Allah, peace and blessings be upon him, over my own love.' The narrator (Abu Isa) said: 'This hadith is a hasan gharib hadith.'

ORDER TO CALL AN ADOPTED CHILD BY THE NAME OF HIS BIOLOGICAL FATHER

Hadith Imam Tirmidzi Number 3750

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَمَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ ابْنِ مُحَمَّدٍ حَتَّى نَزَلَتْ {ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ} قَالَ هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Ya'qub bin Abdurrahman] from [Musa bin 'Uqbah] from [Salim bin Abdullah bin Umar] from [his father], he said: 'We always called Zaid bin Haritsah by the name Zaid bin Muhammad until the verse was revealed: Call them (adopted children) by (the names of) their fathers that is more just in the sight of Allah" (QS Al Ahzab: 5).' The narrator (Abu Isa) said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Bukhari : 4409
Imam Muslim : 4451

THE PROPHET'S PERMISSION FOR YOU WHEN YOU CALL TO WAR

Hadith Imam Tirmidzi Number 3751

حَدَّثَنَا الْجَرَّاحُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرُّومِيِّ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ قَالَ أَخْبَرَنِي جَبَلَةُ بْنُ حَارِثَةَ أَخُو زَيْدٍ قَالَقَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ ابْعَثْ مَعِيَ أَخِي زَيْدًا قَالَ هُوَذَا قَالَ فَإِنْ انْطَلَقَ مَعَكَ لَمْ أَمْنَعُهُ قَالَ زَيْدُ يَا رَسُولَ اللَّهِ وَاللَّهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا قَالَ فَرَأَيْتُ رَأْيِي أَخِي أَفْضَلَ مِنْ رَأْيِي قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ الرُّومِيِّ عَنْ عَلِيِّ بْنِ مُسْهِرٍ

Narrated to us [Al Jarrah bin Makhlad Al Bashri and others], they said: narrated to us [Muhammad bin Umar bin Ar Rumi], narrated to us [Ali bin Mushir] from [Isma'il bin Abu Khalid] from [Abu 'Amru As Syaibani], he said: informed me [Jabalah bin Haritsah], the brother of Zaid, he said: I came to the Messenger of Allah, peace and blessings be upon him, and said: 'O Messenger of Allah, send my brother Zaid with me.' He said: 'Here he is.' He continued: 'If he wishes to go with you, I will not prevent him.' Zaid said: 'O Messenger of

Allah, by Allah, I will not consult anyone but you.' Jabalah said: 'So I knew my brother's opinion was better than mine.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Ibnu Ar Rumi from Ali bin Mushir.'

Hadith Corroboration
Imam Ahmad : 11837

THE PROPHET'S DEFENSE OF USAMAH BIN ZAID'S LEADERSHIP Hadith Imam Tirmidzi Number 3752

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَطَعَنُوا فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطَعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ وَإِنَّمَا اللَّهُ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وَإِنْ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Abdullah bin Maslamah] from [Malik bin Anas] from [Abdullah bin Dinar] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, sent an expedition led by Usamah bin Zaid, and some people criticized his leadership. The Prophet, peace and blessings be upon him, said: 'If you criticize his leadership, then indeed you have criticized the leadership of his father before him. By Allah, he (his father) was indeed worthy of leadership, and he was among the most beloved to me, and indeed he (Usamah) is among the most beloved to me after his father.' Abu Isa said: 'This hadith is a hasan sahih hadith.' Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, like the hadith of Malik bin Anas.

Hadith Corroboration
Imam Ahmad : 5622
Imam Bukhari : 3451, 3919, 4109, 6137, 6650
Imam Muslim : 4452

RASULULLAH'S FEAR OF TIRED SHALALLAHU ALAIHI WASALLAM AND PRAYER FOR BUSINESS Hadith Imam Tirmidzi Number 3753

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ عُبَيْدٍ بْنِ السَّبَّاقِ عَنْ مُحَمَّدِ بْنِ أَسَامَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِينَةَ فَدَخَلْتُ

عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَصَمَّتْ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَيْهِ
عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُو لِيَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abu Kuraib], narrated to us [Yunus bin Bukair] from [Muhammad bin Ishaq] from [Sa'id bin 'Ubaid bin As Sabbaq] from [Muhammad bin Usamah bin Zaid] from [his father], he said: 'When the Messenger of Allah, peace and blessings be upon him, felt weak, I stopped by, and others also stopped in Medina. I visited the Messenger of Allah, peace and blessings be upon him, but he was silent, not speaking at all. Then the Messenger of Allah, peace and blessings be upon him, placed both his hands on me and raised them, so I understood that he was praying for me.' Abu Isa said: 'This hadith is a hasan gharib hadith.'

PROPHET SHALALLAHU ALAIHI WASALLAM'S LOVE FOR USAHMAH THROUGH AISYAH

Hadith Imam Tirmidzi Number 3754

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ قَالَتْ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنَجِّيَ مُحَاظَ أُسَامَةَ قَالَتْ عَائِشَةُ دَعَنِي حَتَّى أَكُونَ أَنَا الَّذِي
أَفْعَلُ قَالَ يَا عَائِشَةُ أَحْبَبِهِ فَإِنِّي أُحِبُّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Al Husain bin Hurait], narrated to us [Al Fadhl bin Musa] from [Thalhah bin Yahya] from [Aisyah binti Thalhah] from [Aisyah Ummul Mukminin], she said: 'The Prophet, peace and blessings be upon him, wanted to wipe mucus from Usamah's nose, so Aisyah said: Let me do it.' He said: "O Aisyah, love him, for I love him." Abu Isa said: 'This hadith is a hasan gharib hadith.'

THE POSITION OF USAHMAH AND ALI IN THE HEART OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3755

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَانَةَ قَالَ حَدَّثَ عُمَرُ بْنُ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ عَنْ أَبِيهِ قَالَ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَتْ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ عَلِيٌّ
وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ يَا أُسَامَةُ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيٌّ
وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ أَتَدْرِي مَا جَاءَ بِهِمَا قُلْتُ لَا أَدْرِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكِنِّي أَدْرِي
فَأَذِنَ لَهُمَا فَدَخَلَا فَقَالَ يَا رَسُولَ اللَّهِ جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَ مَا
جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ قَالَ أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أُسَامَةُ بْنُ زَيْدٍ قَالَا ثُمَّ مَنْ
قَالَ ثُمَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ جَعَلْتَ عَمَّكَ آخِرَهُمْ قَالَ لِأَنَّ عَلِيًّا قَدْ سَبَقَكَ

بِالْهَجْرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَكَانَ شُعْبَةُ يُضَعِّفُ عُمَرَ بْنَ أَبِي سَلَمَةَ

Narrated to us [Ahmad bin Al Hasan], narrated to us [Musa bin Isma'il], narrated to us [Abu 'Awanah], he said: [Umar bin Abu Salamah bin Abdurrahman] narrated from [his father], he said: informed me [Usamah bin Zaid], he said: 'I was sitting beside the Prophet, peace and blessings be upon him, when Ali and Abbas sought permission. They said: O Usamah, request permission for us from the Messenger of Allah, peace and blessings be upon him.' So I said: "O Messenger of Allah, Ali and Abbas are seeking permission." He said: "O Usamah, do you know why they have come?" I replied: "I do not know." The Prophet, peace and blessings be upon him, said: "But I know (why they have come)." So they were permitted to enter, and they asked: "O Messenger of Allah, we have come to ask you: 'Who among your relatives do you love the most?'" He replied: "Fatimah binti Muhammad." They said: "We did not come to ask about your family (children and wives)." He said: "The most beloved of my relatives is the one whom Allah has blessed (with Islam) and whom I have also blessed (by making him family), namely Usamah bin Zaid." They said: "Then who?" He replied: "Then Ali bin Abu Thalib." Abbas said: "O Messenger of Allah, you have made your uncle the last among them?" He said: "Because Ali preceded you in migration." Abu Isa said: "This hadith is a hasan hadith, and Syu'bah has weakened Umar bin Abu Salamah."

THE PROPHET SHALALLAHU ALAIHI WASALLAM'S LOVE FOR JARIR BIN ABDULLAH

Hadith Imam Tirmidzi Number 3756

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو الْأَزْدِيُّ حَدَّثَنَا زَائِدَةُ عَنْ بَيَانَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْذُ أَسْلَمْتُ وَلَا رَأَيْنِي إِلَّا ضَحِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Mu'awiyah bin 'Amru Al Azdi], narrated to us [Za'idah] from [Bayan] from [Qais bin Abu Hazim] from [Jarir bin Abdullah], he said: 'The Messenger of Allah, peace and blessings be upon him, never prevented me from entering his house since I embraced Islam, and he never saw me except that he smiled.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 18380, 18383, 18384, 18413, 18453

Imam Bukhari : 3537

Imam Muslim : 4522

Imam Tirmidzi : 3757

THE OPPORTUNITY OF ENTERING THE HOUSE OF THE PROPHET SHALALLAHU ALAIHI WASALLAM IS STILL FOR JARIR

Hadith Imam Tirmidzi Number 3757

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو حَدَّثَنَا زَائِدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ عَنْ جَرِيرٍ
قَالَ مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْذُ أُسَلِّمْتُ وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Mu'awiyah bin 'Amru], narrated to us [Za'idah] from [Isma'il bin Abu Khalid] from [Qais] from [Jarir], he said: 'The Messenger of Allah, peace and blessings be upon him, never prevented me from entering his house since I embraced Islam, and he never saw me except that he smiled.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 18380, 18383, 18384, 18413, 18453, 20739
Imam Bukhari : 3537
Imam Muslim : 4522

IBNU ABBAS SAW JIBRIL TWICE Hadith Imam Tirmidzi Number 3758

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ عَيَّلَانَ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ عَنْ لَيْثٍ عَنْ أَبِي جَهْضَمٍ عَنْ ابْنِ
عَبَّاسٍ أَنَّهُ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ مَرَّتَيْنِ وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ مُرْسَلٌ وَلَا نَعْرِفُ لِأَبِي جَهْضَمٍ سَمَاعًا مِنْ ابْنِ عَبَّاسٍ وَقَدْ رَوَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ
عَنْ ابْنِ عَبَّاسٍ وَأَبُو جَهْضَمٍ اسْمُهُ مُوسَى بْنُ سَالِمٍ

Narrated to us [Muhammad bin Basyar] and [Mahmud bin Ghailan], both said: narrated to us [Abu Ahmad] from [Sufyan] from [Laits] from [Abu Jahdham] from [Ibnu Abbas] that he saw Gabriel, peace be upon him, twice, and the Prophet, peace and blessings be upon him, also prayed for him twice. Abu Isa said: 'This hadith is a mursal hadith, we do not know if Abu Jahdham heard from Ibnu Abbas, and it has also been narrated from 'Ubaidillah bin Abdullah bin Abbas from Ibnu Abbas. Abu Jahdham's real name is Musa bin Salim.'

Hadith Corroboration
Imam Bukhari : 4477

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR AL-HIKMAH FOR IBNU ABBAS Hadith Imam Tirmidzi Number 3759

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُكْتَبِيُّ الْمُؤَدَّبُ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمَرْزِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ
عَظَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ دَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْتِيَنِي اللَّهُ الْحِكْمَةَ مَرَّتَيْنِ قَالَ أَبُو عِيسَى

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ وَقَدْ رَوَاهُ عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ

Narrated to us [Muhammad bin Hatim Al Muktib Al Mu`addib], narrated to us [Al Qasim bin Malik Al Muzanni] from [Abdul Malik bin Abu Sulaiman] from ['Atha] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, prayed for me that Allah grant me Al Hikmah (wisdom, the Quran) twice.' Abu Isa said: 'This hadith is hasan gharib through this chain, from the hadith of 'Atha. ['Ikrimah] also narrated from [Ibnu Abbas].'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR IBNU ABBAS TO BE TAUGHT AL-HIKMAH

Hadith Imam Tirmidzi Number 3760

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ ضَمَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdul Wahhab Ats Tsaqafi] from [Khalid Al Khaddza`] from ['Ikrimah] from [Ibnu Abbas], he said: 'The Messenger of Allah, peace and blessings be upon him, once embraced me and said: O Allah, teach him Al Hikmah (the Quran)." Abu Isa said: "This hadith is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 3206
Imam Bukhari : 73, 6728
Imam Ibnu Majah : 162

IBN UMAR'S DREAM ABOUT A PLACE IN HEAVEN

Hadith Imam Tirmidzi Number 3761

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا فِي يَدَيَّ قِطْعَةً إِسْتَبْرَقٍ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعٍ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ أَوْ إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin Ibrahim] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: 'I dreamt as if I had a piece of silk cloth in my hand, and wherever I pointed it in paradise, it would fly with me to that place. I told my dream to Hafshah, and Hafshah told it to the Prophet, peace and blessings be upon him, who said: Indeed, your brother is a righteous man, or indeed, Abdullah is a righteous man." Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 4265, 6048, 14293
Imam Bukhari : 1054, 1088, 3457, 3458, 6498, 6510, 6511
Imam Muslim : 4527, 4528

HIS NAME WAS ABDULLAH AND TAHNIK FROM THE PROPHET FOR BABY IBNU ZUBAIR

Hadith Imam Tirmidzi Number 3762

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَقَ الْجَوْهَرِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤَمِّلِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أَرَى أَسْمَاءَ إِلَّا قَدْ نَفِسَتْ فَلَا تُسَمِّهِ حَتَّى أَسْمِيَهُ فَسَمَاهُ عَبْدُ اللَّهِ وَحَنَكُهُ بِتَمْرَةٍ بِيَدِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Abdullah bin Ishaq Al Jauhari], narrated to us [Abu 'Ashim] from [Abdullah bin Al Mu`amal] from [Ibnu Abu Mulaikah] from [Aisyah] that the Prophet, peace and blessings be upon him, saw a lamp in the house of Ibnu Zubair and said: 'O Aisyah, I did not think Asma` had given birth, so do not name him until I name him.' So he named him Abdullah and performed tahnik (rubbing the baby's palate with a date) with a date in his hand.' Abu Isa said: 'This hadith is a hasan gharib hadith.'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR ANAS BIN MALIK AND THE REALITY OF TWO PRAYERS IN THE WORLD

Hadith Imam Tirmidzi Number 3763

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ الْجَعْدِ أَبِي عُثْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا رَسُلَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَتْ أُمِّي أُمَّ سُلَيْمٍ صَوْتَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَنَيْسُ قَالَ فَدَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ دَعَوَاتٍ قَدْ رَأَيْتُ مِنْهُنَّ اثْنَتَيْنِ فِي الدُّنْيَا وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Ja'far bin Sulaiman] from [Al Ja'd Abu Utsman] from [Anas bin Malik], he said: My mother Ummu Sulaim heard the Messenger of Allah, peace and blessings be upon him, as he passed by, so she said: 'By my father and mother (whom I would ransom for you), O Messenger of Allah, (pray for) Anas.' Anas said: 'Then the Messenger of Allah, peace and blessings be upon him, prayed for me with three things, and indeed, two of them I have witnessed in this world, and I hope for the third in the hereafter.' Abu Isa said: 'This hadith is hasan gharib through this chain, and this hadith has also been narrated through several chains from Anas from the Prophet, peace and blessings be upon him.'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR ANAS: BLESSINGS OF PROPERTY AND CHILDREN

Hadith Imam Tirmidzi Number 3764

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ أَنَسٌ خَادِمُكَ اذْعُ اللَّهُ لَهُ قَالَ اللَّهُ أَكْثَرَ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَ تَهْتَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah], he said: I heard [Qatadah] narrate from [Anas bin Malik] from [Ummu Sulaim] that she said: 'O Messenger of Allah, pray for your servant Anas.' He said: 'O Allah, grant him abundant wealth and children, and bless what You have granted him.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 13104, 26158
Imam Bukhari : 5859, 5868, 5901, 5902
Imam Muslim : 1055, 4529, 4530, 4531
Imam Tirmidzi : 3764

PROPHET SHALALLAHU ALAIHI WASALLAM'S NICKET FOR ANAS USING PICKED FRUIT

Hadith Imam Tirmidzi Number 3765

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ جَابِرٍ عَنْ أَبِي نَصْرٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَقْلَةٍ كُنْتُ أَجْتَنِيهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي نَصْرٍ وَأَبُو نَصْرٍ هُوَ خَيْثَمَةُ بْنُ أَبِي خَيْثَمَةَ الْبَصْرِيُّ رَوَى عَنْ أَنَسٍ أَحَادِيثَ

Narrated to us [Zaid bin Ahzam Ath Tha'i], narrated to us [Abu Daud] from [Suyu'bah] from [Jabir] from [Abu Nahsr] from [Anas radliallahu 'anhu], he said: 'The Messenger of Allah, peace and blessings be upon him, once gave me a nickname based on a fruit I had picked.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Jabir Al Ju'fi from Abu Nashr, and Abu Nashr's real name is Khaitsamah bin Abu Khaitsamah Al Bashri. He narrated several hadiths from Anas.'

Hadith Corroboration
Imam Ahmad : 11838, 11879, 12176, 12951, 13240

SCIENCE FROM THE PROPHET AND GABRIL ACCORDING TO ANAS

Hadith Imam Tirmidzi Number 3766

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا مَيْمُونُ أَبُو عَبْدِ اللَّهِ حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ قَالَ لِي أَنَسُ بْنُ مَالِكٍ ثَابِتٌ خُذْ عَنِّي فَإِنَّكَ لَنْ تَأْخُذَ عَنْ أَحَدٍ أَوْثَقَ مِنِّي إِنِّي أَخَذْتُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جَبْرِيلَ وَأَخَذَهُ جَبْرِيلُ عَنْ اللَّهِ تَعَالَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ الْحُبَابِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ عَنْ ثَابِتٍ عَنْ أَنَسٍ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ وَلَمْ يَذْكُرْ فِيهِ وَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جَبْرِيلَ

Narrated to us [Ibrahim bin Ya'qub], narrated to us [Zaid bin Al Khubbab], narrated to us [Maimun Abu Abdullah], narrated to us [Tsabit Al Bunani], he said: [Anas bin Malik] said to me: 'O Tsabit, take (knowledge) from me, for you will not find anyone more trustworthy than me. Indeed, I took (knowledge) from the Messenger of Allah, peace and blessings be upon him, from Gabriel, and Gabriel took it from Allah Almighty.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Zaid bin Al Hubbab. Narrated to us [Abu Kuraib], narrated to us [Zaid bin Al Hubbab] from [Maimun Abu Abdullah] from [Tsabit] from [Anas] like the hadith of Ibrahim bin Ya'qub, but he did not mention (the wording): And the Prophet, peace and blessings be upon him, took it from Gabriel.'"

THE PROPHET'S JOKE TO ANAS AS DZAL UDZUNAIN

Hadith Imam Tirmidzi Number 3767

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكِ عَنْ عَاصِمٍ عَنْ أَنَسٍ قَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ذَا الْأُذُنَيْنِ قَالَ أَبُو أُسَامَةَ يَعْنِي يُمَارِضُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Usamah] from [Syarik] from ['Ashim] from [Anas], he said: The Prophet, peace and blessings be upon him, said to me: 'O Dzal Udzunain (the one with two ears).' Abu Usamah said: He intended to joke with him. Abu Isa said: 'This hadith is a hasan gharib sahih hadith.'

Hadith Corroboration

Imam Ahmad : 11720, 11837, 13055, 13241

ANAS GARDEN WHICH HARVESTED TWICE AS A BLESSING OF THE PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3768

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ أَبِي خَلْدَةَ قَالَ قُلْتُ لِأَبِي الْعَالِيَةِ سَمِعَ أَنَسُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَدَمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةَ

مَرَّتَيْنِ وَكَانَ فِيهَا رَيْحَانٌ كَانَ يَجِيءُ مِنْهُ رِيحُ الْمِسْكِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَقَدْ أَذْرَكَ أَبُو خَلْدَةَ أَنَسُ بْنُ مَالِكٍ وَرَوَى عَنْهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud] from [Abu Khaldah], he said: I said to [Abu 'Aliyah], Anas heard from the Prophet, peace and blessings be upon him. He said: 'He (Anas) served him for ten years, and the Prophet, peace and blessings be upon him, prayed for him, and (due to his prayer) Anas had an orchard that yielded fruit twice a year, and in that orchard, there was a basil plant that emitted the scent of musk.' Abu Isa said: 'This hadith is a hasan gharib hadith. Abu Khaldah's name is Khalid bin Dinar, and according to hadith scholars, he is trustworthy. Abu Khaldah also met Anas bin Malik and narrated hadiths from him.'

COLLECTION OF HADITH BY ABU HURAIRAH THAT WILL NEVER FORGET

Hadith Imam Tirmidzi Number 3769

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سِمَاكِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ فَجَمَعَهُ عَلَيَّ فَلَمَّا نَسِيتُ بَعْدَهُ حَدِيثًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin 'Umar bin Ali Al Muqaddami], narrated to us [Ibnu Abu 'Adi] from [Syu'bah] from [Simak] from [Abu Ar Rabi'] from [Abu Hurairah], he said: 'I came to the Prophet, peace and blessings be upon him, and spread my cloth beside him, then I took and gathered (his hadiths) in my heart, so after that, I never forgot a single hadith (from him).' Abu Isa said: 'This hadith is hasan gharib through this chain.'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR ABU HURAIRAH AND HIS HADITH MEMORY

Hadith Imam Tirmidzi Number 3770

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا ابْنُ أَبِي ذئْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَسْمَعْ مِنْكَ أَشْيَاءَ فَلَا أَحْفَظُهَا قَالَ ابْسُطْ رِدَاءَكَ فَبَسَطْتُهُ فَحَدَّثَ حَدِيثًا كَثِيرًا فَمَا نَسِيتُ شَيْئًا حَدَّثَنِي بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Abu Musa Muhammad bin Al Mutsanna], narrated to us [Utsman bin Umar], narrated to us [Ibnu Abu Dzi'b] from [Sa'id Al Maqburi] from [Abu Hurairah], he said: I said: 'O Messenger of Allah, I often hear things from you, but I never remember them.' He said: 'Spread your cloak.' So I spread my cloak, and he narrated many hadiths to me, and I never forgot any of the hadiths he narrated to me.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it has been narrated through several chains from Abu Hurairah.'

ABU HURAIRAH AS THE PERSON WHO MOST MEMORIZED THE HADITH

Hadith Imam Tirmidzi Number 3771

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يَعْلَى بْنُ عَظَاءٍ عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ
لَأَبِي هُرَيْرَةَ يَا أَبَا هُرَيْرَةَ أَنْتَ كُنْتَ أَلْزَمَنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْفَظَنَا لِحَدِيثِهِ قَالَ أَبُو عِيسَى
هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Husyaim], informed us [Ya'la bin 'Atha'] from [Al Walid bin Abdurrahman] from [Ibnu Umar] that he said to Abu Hurairah: 'O Abu Hurairah, you were the one who stayed with the Messenger of Allah, peace and blessings be upon him, the most among us, and you were the one who memorized his hadiths the most among us.' Abu Isa said: 'This hadith is a hasan hadith.'

THE ADVANTAGES OF ABU HURAIRAH IN STORING THE HADITH OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3772

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ
بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَجَاءَ رَجُلٌ إِلَى طَلْحَةَ بْنِ عُبَيْدٍ اللَّهُ فَقَالَ يَا أَبَا مُحَمَّدٍ
أَرَأَيْتَ هَذَا الْيَمَانِيَّ يَعْنِي أَبَا هُرَيْرَةَ أَهْوَأَعْلَمَ بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ نَسْمَعُ مِنْهُ مَا لَا
نَسْمَعُ مِنْكُمْ أَوْ يَقُولُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ قَالَ أَمَّا أَنْ يَكُونَ سَمِعَ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ فَلَا أَشْكُ إِلَّا أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ وَذَلِكَ
أَنَّهُ كَانَ مِسْكِينًا لَا شَيْءَ لَهُ ضَيْقًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُهُ مَعَ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَكُنَّا نَحْنُ أَهْلُ بَيْتَاتٍ وَغَنَى وَكُنَّا نَأْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفِي النَّهَارِ فَلَا أَشْكُ إِلَّا أَنَّهُ
سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ وَلَا نَجِدُ أَحَدًا فِيهِ خَيْرٌ يَقُولُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ وَقَدْ
رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ

Narrated to us [Abdullah bin Abdurrahman], informed us [Ahmad bin Abu Syu'aib Al Harrani], informed us [Muhammad bin Salamah Al Harrani] from [Muhammad bin Ishaq] from [Muhammad bin Ibrahim] from [Malik bin Abu 'Amir], he said: A man came to [Thalhah bin Ubaidillah] and said: 'O Abu Muhammad, do you know this man from Yemen—meaning Abu Hurairah—does he know more about the hadiths of the Messenger of Allah, peace and blessings be upon him, than you? For we have heard from him what we have not heard from you, or does he attribute to the Messenger of Allah, peace and blessings be upon him,

something he did not say?' Thalhah said: 'As for his claim that he heard from the Messenger of Allah, peace and blessings be upon him, something we did not hear, I have no doubt that he indeed heard from the Messenger of Allah, peace and blessings be upon him, what we did not hear, for he was a poor man with nothing, a guest of the Messenger of Allah, peace and blessings be upon him. His hand was always with the hand of the Messenger of Allah, peace and blessings be upon him, while we had houses and were self-sufficient. We came to the Messenger of Allah, peace and blessings be upon him, only in the early and late parts of the day, so I have no doubt that he heard from the Messenger of Allah, peace and blessings be upon him, what we did not hear, and we never found anyone with goodness who attributed to the Messenger of Allah, peace and blessings be upon him, something he did not say.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Muhammad bin Ishaq. [Yunus bin Bukair] and others also narrated this hadith from [Muhammad bin Ishaq].'

PROPHET'S STATEMENT ABOUT THE WORST OF THE DAUS TRIBE Hadith Imam Tirmidzi Number 3773

حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنُ بِنْتِ أَزْهَرَ السَّمَّانِ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا أَبُو خَلْدَةَ حَدَّثَنَا أَبُو
الْعَالِيَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ أَنْتَ قَالَ قُلْتُ مِنْ دَوْسٍ قَالَ مَا كُنْتُ أَرَى
أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ
وَأَبُو الْعَالِيَةِ اسْمُهُ رُفَيْعٌ

Narrated to us [Bisyr bin Adam, grandson of Azhar As Saman], narrated to us [Abdus Shamad bin Abdul Warits], narrated to us [Abu Khaldah], narrated to us [Abu 'Aliyah] from [Abu Hurairah], he said: The Prophet, peace and blessings be upon him, said to me: 'Where are you from?' I said: 'From Daus.' He said: 'I have not seen anyone from the Daus tribe who is good.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith. Abu Khaldah's real name is Khalid bin Dinar, and Abu Aliyah's real name is Rufai.'

PRAYER OF THE PROPHET SHALALLAHU ALAIHI WASALLAM FOR THE BLESSING OF DATES AND HOW TO STORE THEM Hadith Imam Tirmidzi Number 3774

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا الْمُهَاجِرُ عَنْ أَبِي الْعَالِيَةِ الرَّيَّاحِيِّ عَنْ أَبِي هُرَيْرَةَ
قَالَ تَلَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمَرَاتٍ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ فِيهِنَّ بِالْبَرَكَةِ فَضَمَّهِنَّ ثُمَّ دَعَا لِي
فِيهِنَّ بِالْبَرَكَةِ فَقَالَ خُذْهُنَّ وَاجْعَلْهُنَّ فِي مِزْوَدِكَ هَذَا أَوْ فِي هَذَا الْمِزْوَدِ كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَادْخُلْ
فِيهِ يَدَكَ فَخُذْهُ وَلَا تَنْثَرُهُ نَثْرًا فَقَدْ حَمَلْتُ مِنْ ذَلِكَ الثَّمَرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللَّهِ فَكُنَّا نَأْكُلُ مِنْهُ
وَنُطْعِمُ وَكَانَ لَا يُفَارِقُ حَقْوِي حَتَّى كَانَ يَوْمُ قَتْلِ عُثْمَانَ فَإِنَّهُ انْقَطَعَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ

Narrated to us [Imran bin Musa Al Qazzaz], narrated to us [Hammad bin Zaid], narrated to us [Al Muhajir] from [Abu 'Aliyah Ar Riyahi] from [Abu Hurairah], he said: '(One day) I came to the Prophet, peace and blessings be upon him, with dates and said: O Messenger of Allah, pray for blessings upon these dates.' So he arranged the dates in front of him, then prayed for blessings upon them. He said: "Take these dates and place them in this sack of yours. If you want to take some, put your hand in the sack and do not scatter them." So I carried so-and-so many wasaq (a measure) in the way of Allah, we ate from them and fed others with them, and that sack never left my waistband, but when Uthman was killed, the sack was lost.' Abu Isa said: 'This hadith is hasan gharib through this chain, and this hadith has also been narrated from other chains from Abu Hurairah.'

BECAUSE THE NICKETA ABU HURAIRAH IS RELATING TO LITTLE CATS

Hadith Imam Tirmidzi Number 3775

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْمُرَابِطِيُّ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ قَالَ قُلْتُ لِأَبِي هُرَيْرَةَ لِمَ كُنَّيْتَ أَبَا هُرَيْرَةَ قَالَ أَمَا تَفَرِّقُ مِنِّي قُلْتُ بَلَى وَاللَّهِ إِنِّي لَأَهَابُكَ قَالَ كُنْتُ أَرْعَى غَنَمَ أَهْلِي وَكَانَتْ لِي هُرَيْرَةٌ صَغِيرَةٌ فَكُنْتُ أَضْعُهَا بِاللَّيْلِ فِي شَجَرَةٍ فَإِذَا كَانَ النَّهَارُ ذَهَبْتُ بِهَا مَعِيَ فَلَعَبْتُ بِهَا فَكَتَنُونِي أَبَا هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Ahmad bin Sa'id Al Murabithi], narrated to us [Rauh bin 'Ubadah], narrated to us [Usamah bin Zaid] from [Abdullah bin Rafi'], he said: I said to [Abu Hurairah]: 'Why are you called Abu Hurairah?' He replied: 'Are you worried about me?' I said: 'Yes, by Allah, I am worried about you.' Abu Hurairah said: 'I used to herd the goats of my family, and I had a small kitten. At night, I placed it in the trees, and during the day, I went and played with it, so I was called Abu Hurairah.' Abu Isa said: 'This hadith is a hasan gharib hadith.'

ABU HURAIRAH'S UNDEPENDENCE IN HIS HISTORY

Hadith Imam Tirmidzi Number 3776

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ أَخِيهِ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ لَيْسَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلَّا عَبْدَ اللَّهِ بْنُ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Sufyan bin 'Uyainah] from ['Amru bin Dinar] from [Wahb bin Munabbih] from [his brother Hammam bin Munabbih] from [Abu Hurairah], he said: 'No one narrated more hadiths from the Messenger of Allah, peace and blessings be upon him, than me except Abdullah bin 'Amru, for he used to write while I did not.' Abu Isa

said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 7084
Imam Darimi : 483

THE PROPHET'S PRAYER FOR MU'AWIYAH TO BECOME A GIVER OF GUIDANCE

Hadith Imam Tirmidzi Number 3777

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَبُو مُسْهَرٍ عَبْدُ الْأَعْلَى بْنُ مُسْهَرٍ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَيْرَةَ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِمُعَاوِيَةَ اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهِدٍ بِهِ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Abu Mushir 'Abdul A'la bin Mushir] from [Sa'id bin Abdul Aziz] from [Rabi'ah bin Yazid] from [Abdurrahman bin Abu 'Umairah], one of the companions of the Messenger of Allah, peace and blessings be upon him, from the Prophet, peace and blessings be upon him, that he prayed for Mu'awiyah: 'O Allah, make him a guide who is guided and grant guidance through him.' Abu Isa said: 'This hadith is a hasan gharib hadith.'

Hadith Corroboration
Imam Ahmad : 17222
Imam Bukhari : 2809, 5625
Imam Muslim : 4523

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR MU'AWIYAH FROM UMAR BIN KHATTHAB

Hadith Imam Tirmidzi Number 3778

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقَفِيُّ حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ عَنْ يُونُسَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعْدٍ عَنْ حِمصَ وَلَّى مُعَاوِيَةَ فَقَالَ النَّاسُ عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ فَقَالَ عُمَيْرٌ لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ اهْدِ بِهِ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ قَالَ وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ

Narrated to us [Muhammad bin Yahya], narrated to us [Abdullah bin Muhammad An Nufaili], narrated to us ['Amru bin Waqid] from [Yunus bin Halbas] from [Abu Idris Al Khaulani], he said: 'When Umar bin Khattab removed 'Umair bin Sa'd from the governorship of Hims and appointed Mu'awiyah in his place, people said: "He has removed Uwaimir and appointed Mu'awiyah in his stead." Then ['Umair bin Sa'd] said: "Do not mention Mu'awiyah except with good, for I heard the Messenger of Allah, peace and blessings be upon him, say: 'O Allah, guide him.'" Abu Isa said: 'This hadith is a gharib hadith, he continued: "'Amru bin

Waqid's narration is considered weak (dha'if)."

AMRU BIN 'ASH CONVERTED TO ISLAM BECAUSE OF LOVE NOT FEAR

Hadith Imam Tirmidzi Number 3779

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْلَمَ النَّاسُ وَأَمَنَ عَمْرُو بْنُ الْعَاصِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ

Narrated to us [Qutaibah], narrated to us [Ibnu Lahi'ah] from [Misyrach bin Ha'an] from ['Uqbah bin 'Amir], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The people (of Mecca) entered Islam in droves (out of fear), while 'Amru bin 'Ash believed (out of love).' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Ibnu Lahi'ah from Misyrach bin Ha'an, and its chain is not strong (weak)."

Hadith Corroboration
Imam Ahmad : 16772

THE KINDNESS OF AMRU BIN 'ASH ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3780

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ قَالَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ عَمْرُو بْنَ الْعَاصِ مِنْ صَالِحِي قُرَيْشٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ وَنَافِعٌ ثِقَةٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَابْنُ أَبِي مُلَيْكَةَ لَمْ يُدْرِكْ طَلْحَةَ

Narrated to us [Ishaq bin Manshur], informed us [Abu Usamah] from [Nafi' bin Umar Al Jumahi] from [Ibnu Abu Mulaikah], he said: [Thalhah bin Ubaidillah] said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Indeed, 'Amru bin 'Ash is among the best of the Quraysh.' Abu Isa said: 'This hadith is only known to us from the hadith of Nafi' bin Umar Al Jumahi, and Nafi' is trustworthy, but its chain is not connected (muttashil), because Ibnu Mulaikah did not meet Thalhah.'

Hadith Corroboration
Imam Ahmad : 1310

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S ASSESSMENT OF PEOPLE THROUGH ABU HURAIRAH

Hadith Imam Tirmidzi Number 3781

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي هُرَيْرَةَ قَالَ نَزَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْزِلًا فَجَعَلَ النَّاسُ يَمُرُّونَ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هَذَا يَا أَبَا هُرَيْرَةَ فَأَقُولُ فُلَانٌ فَيَقُولُ نِعَمَ عَبْدُ اللَّهِ هَذَا وَيَقُولُ مَنْ هَذَا فَأَقُولُ فُلَانٌ فَيَقُولُ بئسَ عَبْدُ اللَّهِ هَذَا حَتَّى مَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ مَنْ هَذَا فَقُلْتُ هَذَا خَالِدُ بْنُ الْوَلِيدِ فَقَالَ نِعَمَ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ لِرَّيْدِ بْنِ أَسْلَمَ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ وَهُوَ عِنْدِي حَدِيثٌ مُرْسَلٌ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Hisyam bin Sa'd] from [Zaid bin Aslam] from [Abu Hurairah], he said: We stopped with the Messenger of Allah, peace and blessings be upon him, at a place, and some people passed by him. The Messenger of Allah, peace and blessings be upon him, said: 'Who is this, O Abu Hurairah?' I replied: 'So-and-so.' He said: 'What a good servant of Allah this is.' He said again: 'And who is this?' I replied: 'He is so-and-so.' He said: 'What a bad servant of Allah this is.' Until Khalid bin Walid passed by, and he asked: 'Who is this?' I replied: 'He is Khalid bin Walid.' He said: 'What a good servant of Allah Khalid bin Walid is, one of the swords of Allah.' Abu Isa said: 'This hadith is a gharib hadith, we do not know if Zaid bin Aslam heard from Abu Hurairah, and in my opinion, this hadith is mursal. Abu Isa said: 'And in this matter, there is also a narration from Abu Bakr As Siddiq.'"

Hadith Corroboration
Imam Ahmad : 42, 8363

COMPARISON OF THE SOFTNESS OF FABRIC AND HANDBERRY SA'D BIN MU'ADZ

Hadith Imam Tirmidzi Number 3782

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ قَالَ أُرْهِدِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَ حَرِيرٍ فَجَعَلُوا يَعْجَبُونَ مِنْ لِينِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَعْجَبُونَ مِنْ هَذَا لَمَّا دِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا وَفِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Waki'] from [Sufyan] from [Abu Ishaq] from [Al Barra`], he said: 'The Messenger of Allah, peace and blessings be upon him, was given a gift of a piece of silk cloth. The companions were amazed at its softness. The Messenger of Allah, peace and blessings be upon him, asked: "Are you amazed by it?" They replied: "Yes, O Messenger of Allah!" He said: "Indeed, the handkerchief of Sa'd bin Mu'adz in paradise is better than this." And in this matter, there is also a narration from Anas. Abu

Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 6887, 6970, 7353, 9017, 9657, 10098, 11650, 11776, 12673, 12711, 12916, 12921, 12972, 13005, 13135, 17810, 17855, 17920, 17937, 19955, 20035, 20104

Imam Bukhari : 2423, 2888, 2889, 3009, 3010, 3349, 3350, 3518, 5388, 6139, 6140, 6149

Imam Muslim : 4514, 4515, 5196

Imam Tirmidzi : 1645, 2142, 3782

Imam Nasa'i : 5207

VIBRATION OF THE THRONE WHEN THE BODY OF SA'D BIN MU'ADZ

Hadith Imam Tirmidzi Number 3783

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ قَالَ وَفِي الْبَابِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ وَأَبِي سَعِيدٍ وَرُمَيْثَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abdurrazzaq], informed us [Ibnu Juraij], informed me [Abu Az Zubair] that he heard [Jabir bin Abdullah] say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The funeral of Sa'd bin Mu'adz was carried by them (the angels), causing the Throne of the Merciful to tremble.' The narrator (Abu Isa) said: 'And in this matter, there are also narrations from Usaid bin Hudlair, Abu Sa'id, and Rumaitseh. Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Muslim : 4511, 4512, 4513

ANGELS CARRY THE BODY OF SA'D BIN MU'ADZ

Hadith Imam Tirmidzi Number 3784

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ مَا أَخَفَّ جَنَازَتُهُ وَذَلِكَ لِحُكْمِهِ فِي بَنِي فُرَيْطَةَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us ['Abd bin Humaid], informed us [Abdurrazzaq], informed us [Ma'mar] from [Qatadah] from [Anas bin Malik], he said: 'When the funeral of Sa'd bin Mu'adz was carried (to the graveyard), the hypocrites said: "How light this funeral is, perhaps because of his judgment regarding Bani Quraidhah." Their words reached the Prophet, peace and blessings be upon him, and he said: 'Indeed, the angels were carrying Sa'd's funeral.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

THE POSITION OF QAIS BIN SA'D AS THE FOREIGN SOLDIER IN THE FACE OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3785

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ قَالَ كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْزِلَةِ صَاحِبِ الشَّرْطِ مِنَ الْأَمِيرِ قَالَ الْأَنْصَارِيُّ يَعْنِي مِمَّا يَلِي مِنْ أُمُورِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَنْصَارِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ قَوْلَ الْأَنْصَارِيِّ

Narrated to us [Muhammad bin Marzuq Al Bashri], narrated to us [Muhammad bin Abdullah Al Anshari], narrated to me [my father] from [Tsumamah] from [Anas], he said: 'The status of Qais bin Sa'd with the Prophet, peace and blessings be upon him, was like the status of a vanguard (a fearless group ready to die) with a commander.' [Al Anshari] said: 'That is because he always carried out the mandates of the Prophet.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Al Anshari. Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Abdullah Al Anshari] like the hadith above, but he did not mention the statement of Al Anshari in the hadith.'

Hadith Corroboration

Imam Bukhari : 6617, 6618, 6622

Imam Muslim : 203, 3409, 3410, 3411

Imam Tirmidzi : 3785

Imam Darimi : 2676

VISIT THE RASULULLAH SHALALLAHU ALAIHI WASALLAM WITHOUT RIDING A VEHICLE

Hadith Imam Tirmidzi Number 3786

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِرَاكِبٍ بَعْلٍ وَلَا بِرِذْوَنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Muhammad bin Al Munkadir] from [Jabir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, came to visit me without riding a mule or a horse (i.e., on foot). Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Bukhari : 5232

Imam Abu Dawud : 2692

RASULULLAH SHALALLAHU ALAIHI WASALLAM'S FORGIVENESS PRAYER FOR JABIR DURING LAILATUL BA'IR

Hadith Imam Tirmidzi Number 3787

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ أَلَا سَتَغْفِرُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْبَعِيرِ خَمْسًا وَعِشْرِينَ مَرَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَمَعْنَى قَوْلِهِ لَيْلَةَ الْبَعِيرِ مَا رَوَى عَنْ جَابِرٍ مِنْ غَيْرِ وَجْهِ أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَبَاعَ بَعِيرَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاشْتَرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ يَقُولُ جَابِرٌ لَيْلَةَ بَعْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَعِيرَ اسْتَغْفَرَ لِي خَمْسًا وَعِشْرِينَ مَرَّةً وَكَانَ جَابِرٌ قَدْ قُتِلَ أَبُوهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ يَوْمَ أُحُدٍ وَتَرَكَ بَنَاتٍ فَكَانَ جَابِرٌ يَعُولُهُنَّ وَيُنْفِقُ عَلَيْهِنَّ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْرُ جَابِرًا وَيَرْحَمُهُ بِسَبَبِ ذَلِكَ هَكَذَا رَوَى فِي حَدِيثٍ عَنْ جَابِرٍ نَحْوُ هَذَا

Narrated to us [Ibnu Abu Umar], narrated to us [Bisyr bin As Sirri] from [Hammad bin Salamah] from [Abu Az Zubair] from [Jabir], he said: 'The Messenger of Allah, peace and blessings be upon him, sought forgiveness for me during the night of the camel (lailatul ba'ir) twenty-five times.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.' The meaning of 'lailatul ba'ir' is as narrated from Jabir through several chains, that once he traveled with the Prophet, peace and blessings be upon him, and sold his camel to the Prophet, peace and blessings be upon him, but stipulated that he could ride it until reaching Medina. That night, Jabir said: 'I sold my camel to the Prophet, peace and blessings be upon him, and he sought forgiveness for me twenty-five times.' Jabir's father, Abdullah bin 'Amru bin Haram, was killed in the Battle of Uhud, leaving several daughters, and Jabir was the eldest among them and supported them, which is why the Prophet, peace and blessings be upon him, showed kindness and affection to Jabir. This is how the hadith was narrated from Jabir.

THE VAINITY OF THE HIJRAH LIFE AND THE STORY OF THE SHROUD OF MUS'AB BIN UMAIR

Hadith Imam Tirmidzi Number 3788

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ خَبَّابٍ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبْتِغِي وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا وَإِنْ مُصْعَبَ بْنِ عُمَيْرٍ مَاتَ وَلَمْ يَتْرُكْ إِلَّا ثَوْبًا كَانُوا إِذَا غَطُّوا بِهِ رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا غَطُّوا بِهِ رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الْإِذْخِرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا هَذَا حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ شَقِيقِ بْنِ سَلَمَةَ عَنْ خَبَّابِ بْنِ الْأَرْتِّ نَحْوَهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad], narrated to us [Sufyan]

from [Al A'masy] from [Abu Wail] from [Khabbab], he said: 'We migrated with the Messenger of Allah, peace and blessings be upon him, seeking the pleasure of Allah Almighty, and Allah will determine our reward. Some of us passed away without tasting any reward (of life after migration), and some of us had fruit that ripened, and they picked it.' Indeed, Mush'ab bin Umair was among those killed in the Battle of Uhud, and we could not find anything to shroud him except a piece of cloth if we covered his head, his feet would be exposed, and if we covered his feet, his head would be exposed. So the Messenger of Allah, peace and blessings be upon him, said: 'Cover his head (with the shroud) and cover his feet with idhkhir (fragrant grass).' Abu Isa said: 'This hadith is a hasan sahih hadith.' Narrated to us [Hannad], narrated to us [Ibnu Idris] from [Al A'masy] from [Abu Wail Syaqq bin Salamah] from [Khabbab bin al Art] like the hadith above.

Hadith Corroboration
 Imam Bukhari : 3773
 Imam Muslim : 1562
 Imam Abu Dawud : 2491, 2743

THE ABILITY OF PEOPLE WITH TANGLED HAIR IN KEEPING THEIR OATH

Hadith Imam Tirmidzi Number 3789

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ حَدَّثَنَا ثَابِتٌ وَعَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمِ مِنْ أَشْعَثَ أَغْبَرَ ذِي طُمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَهُ مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Sayyar], narrated to us [Ja'far bin Sulaiman], narrated to us [Tsabit] and [Ali bin Zaid] from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'How many people with disheveled hair, dusty, with only two worn garments, and unnoticed by others, yet if they swear by Allah, it will be fulfilled. Among them is Al Barra` bin Malik.' Abu Isa said: 'This hadith is hasan gharib through this chain.'

THE GIFT OF ABU MUSA'S MOODY VOICE IS LIKE DAVID'S FAMILY

Hadith Imam Tirmidzi Number 3790

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَعَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَا أَبَا مُوسَى لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَأَبِي هُرَيْرَةَ وَأَنَسِ

Narrated to us [Musa bin Abdurrahman Al Kindi], narrated to us [Abu Yahya Al Himmani] from [Buraidd bin Abdullah bin Abu Burdah] from [Abu Burdah] from [Abu Musa] from the Prophet, peace and blessings be upon him, who said: 'O Abu Musa, indeed you have been

given a melodious voice like that of the family of David (Prophet David).' Abu Isa said: 'This hadith is a gharib hasan sahih hadith, and in this matter, there are also narrations from Buraidah, Abu Hurairah, and Anas.'

Hadith Corroboration

Imam Ahmad : 8464, 9430, 22968, 24178

Imam Bukhari : 4660

Imam Nasa'i : 1009, 1010, 1011

Imam Darimi : 1451, 3356, 3362, 3363

THE PROPHET'S PRAYER CONCERNING THE PRIORITY OF THE AFTERLIFE

Hadith Imam Tirmidzi Number 3791

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيْعٍ حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْفِرُ الْخَنْدَقَ وَنَحْنُ نَنْقُلُ التُّرَابَ فَيَمُرُّ بِنَا فَقَالَ اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرِ هَفَاغْفِرَ لِلْأَنْصَارِ وَالْمُهَاجِرِ هَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَأَبُو حَازِمٍ اسْمُهُ سَلَمَةُ بْنُ دِينَارٍ الْأَعْرَجُ الزَّاهِدُ وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ

Narrated to us [Muhammad bin Abdullah bin Bazi'], narrated to us [Al Fudhail bin Sulaiman], narrated to us [Abu Hazim] from [Sahl bin Sa'd], he said: We were with the Prophet, peace and blessings be upon him, when he was digging the trench, and we were moving the soil. He passed by us and said: 'ALLAHUMMA LA 'AISYA ILLA 'AISYAL AAKHIRAH FAGHFIR LILANSHAAR WAL MUHAAJIRAH (O Allah, there is no true life except the life of the hereafter, so forgive the Ansar and the Muhajirin).' Abu Isa said: 'This hadith is hasan sahih gharib through this chain. Abu Hazim's real name is Salamah bin Dinar Al A'raj, a pious person. And in this matter, there is also a narration from Anas bin Malik.'

Hadith Corroboration

Imam Ahmad : 8594, 12271, 12306, 12385, 12483, 12653, 12714, 12731, 12781, 13072, 13154, 13412, 13445, 13554, 21749, 25277, 25458

Imam Bukhari : 2622, 2741, 3512, 3513, 3789, 3790, 5934, 5935, 6661

Imam Muslim : 3366, 3367, 3369, 3370

Imam Abu Dawud : 383

Imam Tirmidzi : 3792

Imam Ibnu Majah : 734

PRAYER TO GLORIFY THE ANSHAR AND MUHAJIRIN PEOPLE

Hadith Imam Tirmidzi Number 3792

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرِ هَفَاكْرِمَ الْأَنْصَارَ وَالْمُهَاجِرِ هَقَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah] from [Qatadah] from [Anas] that the Prophet, peace and blessings be upon him, prayed: 'ALLAHUMMA LA 'AISYA ILLA 'AISYAL AAKHIRAH FA AKRIMIL ANSHAAR WAL MUHAAJIRAH (O Allah, there is no true life except the life of the hereafter, so honor the Ansar and the Muhajirin).' Abu Isa said: 'This hadith is a hasan sahih gharib hadith, and it has been narrated through several chains from Anas radliallahu 'anhu.'

Hadith Corroboration

Imam Ahmad : 8594, 12296, 12306, 12714, 12731, 12781, 13412, 13445

Imam Bukhari : 2623, 2741, 3512, 3513, 3789, 3791, 5934, 5935

Imam Muslim : 3367, 3369

Imam Abu Dawud : 383

PROMISE OF HELL FOR MUSLIMS WHO SEE THE RASULULLAH SHALALLAHU ALAIHI WASALLAM OR HIS FRIENDS

Hadith Imam Tirmidzi Number 3793

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمَسُّ النَّارَ مُسْلِمًا رَأَى أَوْ رَأَى مَنْ رَأَى قَالَ طَلْحَةُ فَقَدْ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ وَقَالَ مُوسَى وَقَدْ رَأَيْتُ طَلْحَةَ قَالَ يَحْيَى وَقَالَ لِي مُوسَى وَقَدْ رَأَيْتُنِي وَنَحْنُ نَرْجُو اللَّهَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْحَدِيثِ عَنْ مُوسَى هَذَا الْحَدِيثُ

Narrated to us [Yahya bin Habib bin 'Arabi], narrated to us [Musa bin Ibrahim bin Katsir Al Anshari], he said: I heard [Thalhah bin Hirasy] say: I heard [Jabir bin Abdullah] say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The fire of hell will not touch a Muslim who saw me or saw those who saw me (the companions).' Thalhah said: 'Indeed, I have seen Jabir bin Abdullah.' Musa said: 'And I have seen Thalhah.' Yahya said: Musa said to me: 'And I have seen myself, and we hope to Allah to be among them.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Musa bin Ibrahim Al Anshari, and this hadith has also been narrated by [Ali bin Al Madini] and many hadith scholars from Musa.'

THREE BEST GENERATIONS OF ISLAMIC PEOPLE

Hadith Imam Tirmidzi Number 3794

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ هُوَ السَّلْمَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ مِنْ

بَعْدَ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ شَهَادَاتُهُمْ أَيْمَانُهُمْ فِي الْبَابِ عَنْ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَبُرَيْدَةَ قَالَ
أَبُو عَيْسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Hannad], narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Ibrahim] from ['Abidah, namely As Salmani] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best of people are my generation, then the generation after them, then the generation after them. After that, a people will come who belittle oaths and testimonies, sometimes swearing before testifying and sometimes testifying before swearing.' And in this matter, there are also narrations from Umar, Imran bin Hushain, and Buraidah. Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 109, 172, 3413, 3767, 3920, 3959, 3999, 4142, 6826, 8127, 8950, 9821, 17625, 17626, 17701, 17719, 18979, 18982, 18994, 19059, 19105, 21882, 21946, 24074

Imam Bukhari : 2457, 2458, 3377, 3378, 5948, 5949, 6166, 6201

Imam Muslim : 4599, 4600, 4601, 4602, 4603, 4604

Imam Abu Dawud : 4038

Imam Tirmidzi : 2091, 2147, 2148, 2225, 3794

Imam Nasa'i : 3749

Imam Ibnu Majah : 2353, 2354

Imam Darimi : 1239

GUARANTEE OF HEAVEN FOR PARTICIPANTS OF RIDWAN'S PLEDGE

Hadith Imam Tirmidzi Number 3795

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Az Zubair] from [Jabir], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The one who pledged allegiance under the tree will not enter hell.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 14251

Imam Abu Dawud : 4034

PROHIBITION OF REMOVING THE FRIENDS OF THE PROPHET

Hadith Imam Tirmidzi Number 3796

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ ذَكْوَانَ أَبَا صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفُهُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ نَصِيفُهُ يَعْنِي نِصْفَ مُدِّهِ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَكَانَ حَافِظًا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي

صَالِحٌ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوُهُ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], he said: informed us [Syu'bah] from [Al A'masy], he said: I heard [Dzakwan Abu Shalih] from [Abu Sa'id Al Khudri], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Do not curse my companions. By the One in Whose Hand is my soul, if one of you were to spend gold equal to Mount Uhud, it would not equal the reward of one mud or even half of it from the charity of one of them.' Abu Isa said: 'This hadith is a hasan sahih hadith, and the meaning of his saying: "Half of it" refers to half of their mud (a measure of charity).' Narrated to us [Al Hasan bin Ali Al Khallal], a memorizer (who memorized a hundred thousand hadiths), narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Sa'id Al Khudri] from the Prophet, peace and blessings be upon him, like the hadith above.

Hadith Corroboration
Imam Ahmad : 10657, 11092, 11180
Imam Bukhari : 3397
Imam Muslim : 4610, 4611
Imam Abu Dawud : 4039
Imam Ibnu Majah : 157

REMINDER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO RESPECT HIS FRIENDS Hadith Imam Tirmidzi Number 3797

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا عُبَيْدَةُ بْنُ أَبِي رَائِظَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ اللَّهُ فِي أَصْحَابِي اللَّهُ اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحَبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ يُوشِكُ أَنْ يَأْخُذَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Yahya], narrated to us [Ya'qub bin Ibrahim bin Sa'd], narrated to us [Abidah bin Abu Ra'ithah] from [Abdurrahman bin Ziyad] from [Abdullah bin Mughaffal], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Fear Allah, fear Allah regarding the rights of my companions. Do not make them targets (of slander and criticism) after me. Whoever loves them, I love them with my love, and whoever hates them, I hate them with my hatred. Whoever harms them has harmed me, whoever harms me has harmed Allah, and whoever harms Allah, Allah will soon punish him.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it through this chain.'

Hadith Corroboration
Imam Ahmad : 14017, 16201, 19641, 19669

THE PROMISE OF HEAVEN FOR THOSE WHO PLEDGE ALLEGIANCE

UNDER THE TREE

Hadith Imam Tirmidzi Number 3798

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ خَدَاشٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Azhar As Saman] from [Sulaiman At Taimi] from [Khidasy] from [Abu Az Zubair] from [Jabir] from the Prophet, peace and blessings be upon him, who said: 'Indeed, those who pledged allegiance under the tree will enter paradise, except the owner of the red camel (Ja'd bin Qais, a hypocrite).' Abu Isa said: 'This hadith is a hasan gharib hadith.'

THE DECISION OF THE RASULULLAH SHALALLAHU ALAIHI

WASALLAM CONCERNING HATIB BIN ABU BALTA'AH

Hadith Imam Tirmidzi Number 3799

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ عَبْدًا لِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْكُو حَاطِبًا فَقَالَ يَا رَسُولَ اللَّهِ لِيَدْخُلَنَّ حَاطِبُ النَّارَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Abu Az Zubair] from [Jabir] that a slave of Hatib bin Abu Balta'ah came to the Prophet, peace and blessings be upon him, complaining about Hatib, saying: 'O Messenger of Allah, indeed Hatib will enter hell.' The Messenger of Allah, peace and blessings be upon him, said: 'You have lied! He will not enter hell, for indeed he participated in the Battle of Badr and Hudaibiyah.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 13960, 14244, 25800

Imam Muslim : 4551

EVERY COMPANION WHO DECEASED WILL HAVE A GUIDE AND

LIGHT IN THE AFTERLIFE

Hadith Imam Tirmidzi Number 3800

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عُثْمَانُ بْنُ نَاجِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَبِي طَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَبِي طَيْبَةَ عَنْ ابْنِ

بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهُوَ أَصَحُّ

Narrated to us [Abu Kuraib], narrated to us [Utsman bin Najiyah] from [Abdullah bin Muslim Abu Thaibah] from [Abdullah bin Buraidah] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'None of my companions who die in any land will be resurrected except with a guide and light on the Day of Judgment.' Abu Isa said: 'This hadith is a gharib hadith, it has also been narrated from Abdullah bin Muslim Abu Thaibah from Ibnu Buraidah from the Prophet, peace and blessings be upon him, in a mursal form, and this is more correct.'

PUNISHMENT FOR PEOPLE WHO RESULT THE FRIENDS OF THE RASULULLAH

Hadith Imam Tirmidzi Number 3801

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ نَافِعٍ حَدَّثَنَا النَّضْرُ بْنُ حَمَّادٍ حَدَّثَنَا سَيْفُ بْنُ عُمَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ وَالنَّضْرُ مَجْهُولٌ وَسَيْفٌ مَجْهُولٌ

Narrated to us [Abu Bakar Muhammad bin Nafi'], narrated to us [An Nadhr bin Hammad], narrated to us [Saif bin Umar] from ['Ubaidillah bin Umar] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'If you see someone cursing my companions, say to him: "May Allah's curse be upon the worst of you in character."' Abu Isa said: 'This hadith is a munkar hadith, we only know this narration from the hadith of Ubaidillah bin Umar through this chain. An Nadhr is majhul (unknown), as is Saif.'

RASULULLAH SALALLAHU ALAIHI WASALLAM'S REFUSAL OF THE REQUEST TO MARRY HIS DAUGHTER TO ALI

Hadith Imam Tirmidzi Number 3802

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكَحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنْ ثُمَّ لَا آذَنْ ثُمَّ لَا آذَنْ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلَّقَ ابْنَتِي وَيُنْكَحَ ابْنَتَهُمْ فَإِنَّهَا بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِنِي مَا آذَاهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ نَحْوَ هَذَا

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Ibnu Abu Mulaikah] from [Al Miswar bin Makhramah], he said: I heard the Prophet, peace and blessings be upon him, say

while on the pulpit: 'Indeed, the Banu Hisham bin Al Mughirah asked my permission to marry their daughters to Ali bin Abu Thalib, but I did not permit it, then I did not permit it, then I did not permit it, unless Ibnu Abu Thalib (Ali) wishes to divorce my daughter and marry their daughters, for indeed my daughter is a part of me. I am pleased with what pleases her, and I am hurt by what hurts her.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it was also narrated by [Amru bin Dinar] from [Ibnu Abu Mulaikah] from [Al Miswar bin Makhramah] like this.'

Hadith Corroboration
Imam Bukhari : 4870
Imam Muslim : 4482
Imam Ibnu Majah : 1988

THE LOVE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TOWARDS FATHIMAH AND ALI Hadith Imam Tirmidzi Number 3803

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ جَعْفَرِ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ ابْنِ
بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ أَحَبَّ النِّسَاءِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةُ وَمِنْ الرِّجَالِ عَلِيُّ قَالَ إِبْرَاهِيمُ
بْنُ سَعِيدٍ يَعْنِي مِنْ أَهْلِ بَيْتِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Ibrahim bin Sa'id Al Jauhari], narrated to us [Al Aswad bin 'Amir] from [Ja'far Al Ahmar] from [Abdullah bin 'Atha`] from [Ibnu Buraidah] from [his father], he said: 'Among the women most beloved to the Messenger of Allah, peace and blessings be upon him, was Fatimah, and among the men was Ali.' Ibrahim bin Sa'id said: 'Meaning from his household.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it through this chain.'

STATEMENT OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM CONCERNING THE SUFFERINGS OF FATHIMAH AND ABU JAHAL'S DAUGHTER Hadith Imam Tirmidzi Number 3804

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي أُيُوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَلِيًّا
ذَكَرَ بِنْتَ أَبِي جَهْلٍ فَبَلَغَ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا
وَيُنْصِبُنِي مَا أَنْصَبَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ هَكَذَا قَالَ أُيُوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ
الزُّبَيْرِ وَقَالَ غَيْرُ وَاحِدٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمُسَوَّرِ بْنِ مَحْرَمَةَ وَيُحْتَمَلُ أَنْ يَكُونَ ابْنُ أَبِي مُلَيْكَةَ رَوَى
عَنْهُمَا جَمِيعًا

Narrated to us [Ahmad bin Mani'], narrated to us [Isma'il bin 'Ulayyah] from [Ayyub] from

[Ibnu Abu Mulaikah] from [Abdullah bin Az Zubair] that Ali mentioned the daughter of Abu Jahal, and it reached the Prophet, peace and blessings be upon him, so he said: 'Indeed, Fatimah is a part of me, I am hurt by what hurts her, and I am pained by what pains her.' Abu Isa said: 'This hadith is a hasan sahih hadith, as Abu Ayyub narrated from Ibnu Abu Mulaikah from Ibnu Az Zubair. And more than one person narrated like this, from Ibnu Abu Mulaikah from Al Miswar bin Makhramah, and it is possible that Ibnu Abu Mulaikah narrated from both.'

Hadith Corroboration
Imam Ahmad : 15539
Imam Muslim : 4483

STATEMENT OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO FIGHT AGAINST ANYONE WHO FIGHTS HIS FAMILY

Hadith Imam Tirmidzi Number 3805

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ الِهَمْدَانِيُّ عَنْ السُّدِّيِّ عَنْ صُبَيْحِ مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَفَاطِمَةَ وَالْحُسَيْنِ وَالْحُسَيْنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسَلَامٌ لِمَنْ سَالَمْتُمْ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَصُبَيْحٌ مَوْلَى أُمِّ سَلَمَةَ لَيْسَ بِمَعْرُوفٍ

Narrated to us [Sulaiman bin Abdul Jabbar Al Baghdadi], narrated to us [Ali bin Qadim], narrated to us [Asbath bin Nashr Al Hamdani] from [As Suddi] from [Shubaih, the freed slave of Ummu Salamah] from [Zaid bin Arqam] that the Messenger of Allah, peace and blessings be upon him, said to Ali, Fatimah, Hasan, and Husain: 'I will fight those who fight you, and I will make peace with those who are good to you.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it through this chain, and Shubaih, the freed slave of Ummu Salamah, is not well-known.'

Hadith Corroboration
Imam Ibnu Majah : 142

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO IMMERSE THE FAMILY TO HOLINESS

Hadith Imam Tirmidzi Number 3806

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَلَ عَلَى الْحُسَيْنِ وَالْحُسَيْنِ وَعَلِيٍّ وَفَاطِمَةَ كِسَاءً ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي أَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا فَقَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكَ إِلَى خَيْرٍ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَفِي الْبَابِ عَنْ عُمَرَ بْنِ

أَبِي سَلَمَةَ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَعَائِشَةَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad Az Zubairi], narrated to us [Sufyan] from [Zubaid] from [Syahr bin Hausyab] from [Ummu Salamah] that the Prophet, peace and blessings be upon him, covered Hasan, Husain, Fatimah, and Ali with a cloak, then said: 'O Allah, these are my household and my closest ones, so purify them from impurity (sin) and cleanse them with the purest cleansing.' Ummu Salamah said: 'May I be with them, O Messenger of Allah?' He said: 'Indeed, you are in goodness.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it is the best narration in this matter, and in this matter, there are also narrations from Umar bin Abu Salamah, Anas bin Malik, Abu Al Hamra', and Ma'qil bin Yasar, as well as Aisyah.'

Hadith Corroboration
Imam Ahmad : 25300, 25339, 25383

THE LOVE OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TOWARDS FATHIMAH AND HER REACTION WHEN she DIED Hadith Imam Tirmidzi Number 3807

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمرٍ أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ مَا رَأَيْتُ أَحَدًا أَشَبَّهَ سَمْتًا وَدَلًّا وَهَدْيًا بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ وَكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا فَلَمَّا مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَتْ فَاطِمَةُ فَأَكْبَتَ عَلَيْهِ فَقَبَّلَتْهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ ثُمَّ أَكْبَتَ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ فَقُلْتُ إِنْ كُنْتُ لَا أَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا إِذَا هِيَ مِنَ النِّسَاءِ فَلَمَّا تُوفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَهَا أَرَأَيْتِ حِينَ أَكْبَبْتَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعْتَ رَأْسَكَ فَبَكَيتِ ثُمَّ أَكْبَبْتَ عَلَيْهِ فَرَفَعْتَ رَأْسَكَ فَضَحِكْتَ مَا حَمَلَكَ عَلَى ذَلِكَ قَالَتْ إِنِّي إِذَا لَبَذَرْتُ أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيتُ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لُحُوقًا بِهِ فَذَاكَ حِينَ ضَحِكْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ

Narrated to us [Muhammad bin Basyar], narrated to us [Utsman bin Umar], informed us [Isra'il] from [Maisarah bin Habib] from [Al Minhal bin 'Amru] from [Aisyah binti Thalhaf] from [Ummul Mukminin Aisyah], she said: 'I never saw anyone who resembled the Messenger of Allah, peace and blessings be upon him, in his reverence, behavior, and stance, whether standing or sitting, except Fatimah, the daughter of the Messenger of Allah, peace and blessings be upon him. Aisyah said: '(That is) when she visited the Prophet, peace and blessings be upon him, he would welcome her, kiss her, and give her his seat, and

likewise, when the Prophet, peace and blessings be upon him, visited her, she would stand from her seat (to welcome him), kiss him, and give him her seat. When the Prophet, peace and blessings be upon him, was ill, Fatimah came to visit him, leaned her head (on his chest), kissed him, then raised her head crying. Then she leaned her head on his chest again, and raised it smiling. So I thought to myself: "Indeed, I thought Fatimah was the strongest (most steadfast) among our women, but she is like other women (who can be sad and cry)." When the Messenger of Allah, peace and blessings be upon him, passed away, I said to her: "Do you know when you leaned your head on the Prophet, peace and blessings be upon him, then raised it crying, and then leaned your head again and raised it smiling, what caused that?" Fatimah replied: "Indeed, at that time, I received secret news. He informed me that he would soon pass away due to his illness, so I cried. Then he also informed me that I would be the first of his family to follow him, so I smiled." Abu Isa said: 'This hadith is hasan gharib through this chain, and this hadith was also narrated through several chains from Aisyah.'

Hadith Corroboration
Imam Ahmad : 22260, 22323
Imam Abu Dawud : 4540

FATHIMAH'S EXPLANATION OF HER CRYING AND SMILE ON THE DAY OF THE CONQUEST OF MAKKA

Hadith Imam Tirmidzi Number 3808

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ قَالَ حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ وَهْبٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ يَوْمَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ قَالَتْ فَلَمَّا تُوِّفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا قَالَتْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ ابْنَةَ عِمْرَانَ فَضَحِكْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Informed us [Muhammad bin Basyar], narrated to us [Muhammad bin Khalid bin 'Atsmah], he said: narrated to me [Musa bin Ya'qub Az Zam'i] from [Hasyim bin Hasyim] that [Abdullah bin Wahb] informed him that [Ummu Salamah] informed him that on the day of the conquest of Mecca, the Messenger of Allah, peace and blessings be upon him, called [Fatimah] and whispered to her, and suddenly Fatimah cried. Then he spoke to her again, and Fatimah smiled. Ummu Salamah said: 'After the Messenger of Allah, peace and blessings be upon him, passed away, I asked her about what made her cry and smile.' Fatimah said: 'The Messenger of Allah, peace and blessings be upon him, informed me that he would pass away, so I cried. Then he informed me that I would be the leader of the women of paradise except for Maryam binti Imran, so I smiled.' Abu Isa said: 'This hadith is hasan gharib through this chain.'

Hadith Corroboration
Imam Tirmidzi : 3828

WOMEN AND MEN MOST LOVED BY THE RASULULLAH SHALALLAHU ALAIHI WASALLAM ACCORDING TO AISYAH

Hadith Imam Tirmidzi Number 3809

حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ أَبِي الْجَحَّافِ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّيْمِيِّ قَالَ دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسُئِلَتْ أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ فَقِيلَ مِنَ الرِّجَالِ قَالَتْ زَوْجُهَا إِنْ كَانَ مَا عَلِمْتُ صَوَامًا قَوَامًا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ وَأَبُو الْجَحَّافِ اسْمُهُ دَاوُدُ بْنُ أَبِي عَوْفٍ وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرُضِيًّا

Narrated to us [Husain bin Yazid Al Kufi], narrated to us [Abdussalam bin Harb] from [Abu Al Jahhaf] from [Jumai' bin 'Umair At Taimi], he said: I, along with my aunt, visited [Aisyah], and I asked: 'Who among the women (of his household) was most beloved to the Messenger of Allah, peace and blessings be upon him?' Aisyah replied: 'Fatimah.' I asked again: 'And among the men?' Aisyah replied: 'Her husband, for as far as I know, he was the one who fasted the most and performed night prayers the most.' Abu Isa said: 'This hadith is a hasan gharib hadith.' Abu Al Jahhaf's real name is Daud bin Abu 'Auf, and (this hadith) was also narrated by Sufyan Ats Tsauri, who narrated to us from Abu Al Jahhaf, and he is a trustworthy person.'

AISYAH'S JEALOUSY TOWARDS KHADIJAH

Hadith Imam Tirmidzi Number 3810

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَا غَرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرْتُ عَلَى خَدِيجَةَ وَمَا بِي أَنْ أَكُونَ أَذْرَكْتُهَا وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهَا وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَّبِعُ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهَنَّالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Hisyam Ar Rifa'i], narrated to us [Hafsh bin Ghiyats] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: 'I was never jealous of any of the wives of the Prophet, peace and blessings be upon him, like my jealousy of Khadijah, not because I ever met her, but because the Messenger of Allah, peace and blessings be upon him, frequently mentioned her virtues. When he slaughtered a goat, he would give charity on behalf of Khadijah, then distribute it to his wives.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 25183
Imam Muslim : 4465
Imam Ibnu Majah : 1987

KHADIJAH RECEIVED THE HAPPY NEWS OF A HOME IN HEAVEN

Hadith Imam Tirmidzi Number 3811

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَا حَدَّثْتُ أَحَدًا مَا حَدَّثْتُ خَدِيجَةَ وَمَا تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بَعْدَ مَا مَاتَتْ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ قَصَبٍ قَالَ إِنَّمَا يَعْنِي بِهِ قَصَبَ اللُّؤْلُؤِ

Narrated to us [Al Husain bin Al Hurait], narrated to us [Al Fadhl bin Musa] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: 'I was never envious of anyone like my envy of Khadijah. The Messenger of Allah, peace and blessings be upon him, did not marry me until after Khadijah's death, and that was because he gave her glad tidings of a house in paradise made of pearls, in which there is no shouting or exhaustion.' Abu Isa said: 'This hadith is a hasan sahih hadith. (The term) qashab refers to qashabul lulu (pearls).'

Hadith Corroboration

Imam Ahmad : 1666, 18340, 18354, 18356, 18593

Imam Bukhari : 1666, 3533, 3535, 4828

Imam Muslim : 4461

THE BEST WOMEN IN HEAVEN: KHADEJAH AND MARYAM

Hadith Imam Tirmidzi Number 3812

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَخَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ فِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Harun bin Ishaq Al Hamdani], narrated to us ['Abdah] from [Hisyam bin 'Urwah] from [his father] from [Abdullah bin Ja'far], he said: I heard [Ali bin Abu Thalib] say: I heard the Messenger of Allah, peace and blessings be upon him, say: 'The best of women (of paradise) is Khadijah binti Khuwailid, and the best of women (of paradise) is Maryam binti Imran.' And in this matter, there are also narrations from Anas, Ibnu Abbas, and Aisyah. Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 605, 894, 1054, 1149

Imam Bukhari : 3178, 3531

Imam Muslim : 4458

THE BEST WOMEN IN THE WORLD AND THE AFTERLIFE ACCORDING TO RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3813

حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Abu Bakar bin Zanzuwai], narrated to us [Abdurrazzaq], informed us [Ma'mar] from [Qatadah] from [Anas radiallahu 'anhu] that the Prophet, peace and blessings be upon him, said: 'Sufficient for you among the women (leaders) of the world are Maryam binti Imran, Khadijah binti Khuwailid, Fatimah binti Muhammad, and Asiyah, the wife of Pharaoh.' Abu Isa said: 'This hadith is a sahih hadith.'

Hadith Corroboration
Imam Ahmad : 2805, 11942

DELIVERY OF GIFTS TO THE PROPHET AND UMMA SALAMAH'S REACTION

Hadith Imam Tirmidzi Number 3814

حَدَّثَنَا يَحْيَى بْنُ دُرُسْتَ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ قَالَتْ فَاجْتَمَعَ صَوَاحِبَاتِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ يَا أُمَّ سَلَمَةَ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُ عَائِشَةُ فَقُولِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُمَّ سَلَمَةَ فَأَعْرَضَ عَنْهَا ثُمَّ عَادَ إِلَيْهَا فَأَعَادَتْ الْكَلَامَ فَقَالَتْ يَا رَسُولَ اللَّهِ يُهْدُونَ إِلَيْهِ أَيْنَمَا كَانَ قَدْ ذَكَرْتَ ذَلِكَ أُمُّ سَلَمَةَ فَأَعْرَضَ عَنْهَا ثُمَّ عَادَ إِلَيْهَا فَأَعَادَتْ الْكَلَامَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ صَوَاحِبَاتِي قَدْ ذَكَرْنَ أَنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ فَأُمِرَ النَّاسُ يُهْدُونَ أَيْنَمَا كُنْتُ فَلَمَّا كَانَتْ الثَّالِثَةُ قَالَتْ ذَلِكَ قَالَ يَا أُمَّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ مَا أَنْزَلَ عَلَيَّ الْوَحْيَ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَقَدْ رَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ هَذَا الْحَدِيثَ عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ رُمَيْثَةَ عَنْ أُمِّ سَلَمَةَ شَيْئًا مِنْ هَذَا وَهَذَا حَدِيثٌ قَدْ رَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ عَلَى رِوَايَاتٍ مُخْتَلَفَةٍ وَقَدْ رَوَى سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ

Narrated to us [Yahya bin Durusta Al Bashri], narrated to us [Hammad bin Zaid] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: The companions strove to do good by presenting their gifts to the Prophet, peace and blessings be upon him, on the day of his turn at Aisyah's house. Aisyah continued: 'So my companions (the other wives of the Prophet, peace and blessings be upon him) gathered at Ummu Salamah's, and they said: "O Ummu Salamah, indeed the people (the companions) strive to do good by giving their gifts to the Prophet, peace and blessings be upon him, on the day of his turn at Aisyah's house,

and we desire goodness just as Aisyah desires. So tell the Messenger of Allah, peace and blessings be upon him, to order the people to give their gifts to him wherever he is (among the houses of his wives)." So Ummu Salamah conveyed this to him, but he turned away. Then he returned to her, and Ummu Salamah repeated her words, saying: "O Messenger of Allah, my companions (the Prophet's wives) said that the people (the companions) strive to do good by giving their gifts to the Prophet, peace and blessings be upon him, on the day of his turn at Aisyah's house, so order the people to give their gifts wherever you are." When Ummu Salamah said this for the third time, he said: "O Ummu Salamah, do not hurt me regarding Aisyah, for revelation does not come to me when I am under a blanket with any woman among you except Aisyah." Abu Isa said: 'This hadith is a hasan gharib hadith, and some narrated this hadith from Hammad bin Zaid from Hisyam bin 'Urwah from his father from the Prophet, peace and blessings be upon him, in a mursial form. This hadith was also narrated from [Hisyam bin 'Urwah] from ['Auf bin Al Harits] from [Rumaitah] from [Ummu Salamah] regarding something from this. The hadith was also narrated from Hisyam bin 'Urwah with varying narrations, and [Sulaiman bin Bilal] also narrated from [Hisyam bin 'Urwah] from [his father] from [Aisyah] like the hadith of Hammad bin Zaid.'

JIBRIL DESCRIBES AISYA AS THE PROPHET'S WIFE IN THIS WORLD AND THE HEREAFTER

Hadith Imam Tirmidzi Number 3815

حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ الْمَكِّيِّ عَنْ ابْنِ أَبِي حُسَيْنٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ أَنَّ جِبْرِيلَ جَاءَ بِصُورَتِهَا فِي خِرْقَةٍ حَرِيرٍ خَضْرَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ بِهَذَا الْإِسْنَادِ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ وَقَدْ رَوَى أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا

Narrated to us [Abd bin Humaid], informed us [Abdurrazzaq] from [Abdullah bin 'Amru bin 'Alqamah Al Makki] from [Ibnu Abu Husain] from [Ibnu Abu Mulaikah] from [Aisyah] that Gabriel came to the Prophet, peace and blessings be upon him, with an image of Aisyah on a piece of green silk cloth, saying: 'Indeed, this is your wife in this world and the hereafter.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know this hadith from the narration of Abdullah bin 'Amru bin 'Alqamah. This hadith was also narrated by [Abdurrahman bin Mahdi] from [Abdullah bin 'Amru bin 'Alqamah] with this chain in a mursial form, and he did not mention in his hadith from Aisyah. It was also narrated by [Abu Usamah] from [Hisyam bin 'Urwah] from [his father] from [Aisyah] from the Prophet, peace and blessings be upon him, regarding something from this hadith.'

JIBRIL SENDS GREETINGS TO AISYAH

Hadith Imam Tirmidzi Number 3816

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ هَذَا جِبْرِيلُ وَهُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ قَالَتْ قُلْتُ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرَى مَا لَا تَرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Suwaid bin Nashr], narrated to us [Abdullah bin Al Mubarak], informed us [Ma'mar] from [Az Zuhri] from [Abu Salamah] from [Aisyah radliallahu 'anha], she said: The Messenger of Allah, peace and blessings be upon him, said: 'O Aisyah, this is Gabriel, he conveys his greetings to you.' Aisyah said: I replied: 'Wa 'alaihis salam warahmatullah wabarakatuh, you know what we do not know.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 23146, 23435, 23712, 24018, 24693

Imam Bukhari : 2978, 5733, 5780

Imam Muslim : 4479, 4480

Imam Nasa'i : 3890, 3891, 3892

Imam Darimi : 2524

JIBRIL SENDS GREETINGS TO AISYAH ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3817

حَدَّثَنَا سُؤَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا زَكْرِيَّا عَنْ الشَّعْبِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ فَقُلْتُ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Suwaid], informed us [Abdullah bin Al Mubarak], informed us [Zakariya] from [Asy Sya'bi] from [Abu Salamah bin Abdurrahman] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said to me: 'Indeed, Gabriel conveys his greetings to you.' So I replied: 'Wa 'alaihis salam warahmatullah wa barakaatuh.' Abu Isa said: 'This hadith is a sahih hadith.'

Hadith Corroboration

Imam Ahmad : 23146, 23435, 23671, 23712, 24018, 24564, 24693

Imam Bukhari : 2978, 5780, 5783

Imam Muslim : 4479, 4480

Imam Abu Dawud : 4555

Imam Nasa'i : 3891

Imam Ibnu Majah : 3686

Imam Darimi : 2524

AISYAH AS A SOURCE OF HADITH KNOWLEDGE FOR THE

COMPANIONS

Hadith Imam Tirmidzi Number 3818

حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ حَدَّثَنَا زِيَادُ بْنُ الرَّيِّعِ حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَمَا أَشْكَلْ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Humaid bin Mas'adah], narrated to us [Ziyad bin Ar Rabi'], narrated to us [Khalid bin Salamah Al Makhzumi] from [Abu Burdah] from [Abu Musa], he said: 'There was never any difficulty for us, the companions of the Prophet, peace and blessings be upon him, regarding his hadiths, that we asked Aisyah about, except that we would find knowledge of that hadith from her.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

AISYAH IS KNOWN AS THE MOST FLASHIH PERSON

Hadith Imam Tirmidzi Number 3819

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَمَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us [Mu'awiyah bin 'Amru] from [Za'idah] from [Abdul Malik bin 'Umair] from [Musa bin Thalhah], he said: 'I never saw anyone more eloquent than [Aisyah].' Abu Isa said: 'This hadith is a sahih gharib hadith.'

PROPHET MUHAMMAD SHALALLAHU ALAIHI WASALLAM DECLARED AISYAH AS THE PERSON HE LOVED MOST

Hadith Imam Tirmidzi Number 3820

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ يَعْقُوبَ قَالَا حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي عُثْمَانَ التَّهْدِيَّ عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ قَالَ فَاتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ عَائِشَةُ قُلْتُ مِنَ الرِّجَالِ قَالَ أَبُوهَا قَالِ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ibrahim bin Ya'qub] and [Muhammad bin Basyar], and the wording of the hadith is from Ibnu Ya'qub, both said: narrated to us [Yahya bin Hammad], narrated to us [Abdul Aziz bin Al Mukhtar], narrated to us [Khalid bin Al Haddza'] from [Abu Utsman An Nahdi] from ['Amru bin Al 'Ash] that the Messenger of Allah, peace and blessings be upon him, assigned him to lead the army of Dhat As-Salasil. So I came to him and said: 'O Messenger of Allah, who among the people do you love the most?' He replied: 'Aisyah.' I asked: 'And among the men?' He replied: 'Her father.' Abu Isa said: 'This hadith is a hasan

sahih hadith.'

Hadith Corroboration
Imam Bukhari : 4010
Imam Muslim : 4396
Imam Tirmidzi : 3821, 3825
Imam Ibnu Majah : 98

THE PEOPLE THAT THE RASULULLAH SALALLAHU ALAIHI WASALLAM LOVED MOST WAS AISYAH AND HIS FATHER Hadith Imam Tirmidzi Number 3821

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ قَالَ عَائِشَةُ قَالَ مِنَ الرِّجَالِ قَالَ أَبُو هَاقَالٍ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ

Narrated to us [Ibrahim bin Sa'id Al Jauhari], narrated to us [Yahya bin Sa'id Al Umawiy] from [Isma'il bin Abu Khalid] from [Qais bin Abu Hazim] from ['Amru bin Al 'Ash] that he said: 'O Messenger of Allah, who among the people do you love the most?' He replied: 'Aisyah.' He said: 'And among the men?' He replied: 'Her father.' Abu Isa said: 'This hadith is hasan gharib through this chain, namely from the hadith of Isma'il from Qais.'

Hadith Corroboration
Imam Bukhari : 4010
Imam Muslim : 4396
Imam Tirmidzi : 3825
Imam Ibnu Majah : 98

AISYAH'S PRIORITY OVER OTHER WOMEN Hadith Imam Tirmidzi Number 3822

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الْأَنْصَارِيِّ عَنْ أَنَسِ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ فِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي مُوسَى قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ هُوَ أَبُو طَوَالَةَ الْأَنْصَارِيُّ الْمَدَنِيُّ ثِقَةٌ وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Abdullah bin Abdurrahman bin Ma'mar Al Anshari] from [Anas] that the Messenger of Allah, peace and blessings be upon him, said: 'The superiority of Aisyah over other women is like the superiority of tsarid (a special dish like porridge) over all other foods.' And in this matter, there are also narrations from Aisyah and Abu Musa. Abu Isa said: 'This hadith is a hasan sahih hadith. Abdullah bin Abdurrahman bin Ma'mar is Abu Thuwalah Al Anshari Al Madani, a trustworthy person. And Malik bin Anas also narrated from him.'

DON'T MENTION UGLY AISYAH IN FRONT OF 'AMMAR BIN YASIR

Hadith Imam Tirmidzi Number 3823

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَمْرِو بْنِ غَالِبٍ أَنَّ
رَجُلًا نَالَ مِنْ عَائِشَةَ عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَقَالَ أَغْرِبْ مَقْبُوحًا مَنْبُوحًا أَتُؤْذِي حَبِيبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Abu Ishaq] from ['Amru bin Ghalib] that a man mentioned something bad about Aisyah in the presence of 'Ammar bin Yasir, so ['Ammar] said: 'Keep away (your bad words), would you harm the beloved of the Messenger of Allah, peace and blessings be upon him?' Abu Isa said: 'This hadith is a hasan sahih hadith.'

AISYAH WAS THE WIFE OF THE PROPHET MUHAMMAD SHALALLAHU

ALAIHI WASALLAM IN THE WORLD AND THE AFTERNOON

Hadith Imam Tirmidzi Number 3824

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ عَنْ عَبْدِ
اللَّهِ بْنِ زِيَادٍ الْأَسَدِيِّ قَالَ سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ هِيَ زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ يَعْنِي عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَلِيٍّ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Abu Bakr bin 'Ayyasy] from [Abu Hushain] from [Abdullah bin Ziyad Al Asadi], he said: I heard ['Ammar bin Yasir] say: 'She is his wife in this world and the hereafter.' He meant Aisyah radliallahu 'anha. Abu Isa said: 'This hadith is a hasan sahih hadith, and in this matter, there is also a narration from Ali.'

AISYAH WAS THE PERSON THAT THE RASULULLAH SALALLAHU

ALAIHI WASALLAM MOST LOVED

Hadith Imam Tirmidzi Number 3825

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَحَبُّ

النَّاسِ إِلَيْكَ قَالَ عَائِشَةُ قِيلَ مِنَ الرِّجَالِ قَالَ أَبُو هَاقَالٍ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ

Narrated to us [Ahmad bin 'Abdah Adl Dlabi], narrated to us [Al Mu'tamir bin Sulaiman] from [Humaid] from [Anas], he said: 'It was said: "O Messenger of Allah, who among the people do you love the most?" He replied: "Aisyah." He was asked: "And among the men?" He replied: "Her father." Abu Isa said: 'This hadith is hasan sahih gharib through this chain, namely from the hadith of Anas.'

Hadith Corroboration
Imam Muslim : 4396
Imam Ibnu Majah : 98

PROSTITUTION AS A FORM OF THANKSGIVING FOR THE DEATH OF THE PROPHET SHALALLAHU ALAIHI WASALLAM'S WIFE Hadith Imam Tirmidzi Number 3826

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ وَكَانَ ثِقَةً عَنْ الْحَكَمِ
بْنِ أَبَانَ عَنْ عِكْرِمَةَ قَالِقِيلَ لِبْنِ عَبَّاسٍ بَعْدَ صَلَاةِ الصُّبْحِ مَاتَتْ فُلَانَةٌ لِبَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَسَجَدَ فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ فَقَالَ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ آيَةً
فَاسْجُدُوا فَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Abbas Al 'Anbari], narrated to us [Yahya bin Katsir Al 'Anbari Abu Ghassan], narrated to us [Sulm bin Ja'far] —he is a trustworthy person— from [Al Hakam bin Aban] from [Ikrimah], he said: After performing the Fajr prayer, it was said to [Ibnu Abbas]: 'So-and-so, one of the wives of the Prophet, peace and blessings be upon him, has passed away.' So he prostrated, and it was said to him: 'Are you prostrating at this time (after Fajr prayer)?' Ibnu Abbas replied: 'Did not the Messenger of Allah, peace and blessings be upon him, say: "When you see a sign of Allah's greatness, prostrate!" And what sign of Allah's greatness is greater than the passing of one of the wives of the Prophet, peace and blessings be upon him' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it through this chain.'

Hadith Corroboration
Imam Abu Dawud : 1012

RASULULLAH SHALALLAHU ALAIHI WASALLAM CALMED SHAFIYAH WHO WAS INSULTED BY HAFSHAH Hadith Imam Tirmidzi Number 3827

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هَاشِمٌ هُوَ ابْنُ سَعِيدٍ الْكُوفِيُّ حَدَّثَنَا كِنَانَةُ قَالَ حَدَّثَنَا صَفِيَّةُ بِنْتُ حَيٍّ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ بَلَغَنِي عَنْ حَفْصَةَ وَعَائِشَةَ كَلَامٌ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَلَا قُلْتِ فَكَيْفَ تَكُونَانِ خَيْرًا مِنِّي وَزَوْجِي مُحَمَّدٌ وَأَبِي هَارُونُ وَعَمِّي مُوسَى وَكَانَ الَّذِي بَلَغَهَا أَنَّهُمْ قَالُوا نَحْنُ أَكْرَمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا وَقَالُوا نَحْنُ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَنَاتُ عَمِّهِو فِي الْبَابِ عَنْ أَنَسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إِلَّا مِنْ حَدِيثِ هَاشِمٍ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdusshamad bin Abdul Warits], narrated to us [Hasyim, that is Ibnu Sa'id Al Kufi], narrated to us [Kinanah], he said: narrated to us [Shafiyyah binti Huyay], she said: The Messenger of Allah, peace and blessings be upon him, visited me after words from Hafshah and Aisyah reached me (that hurt my feelings), so I complained to him about it. He said: 'Why do you not say: "How can you two be better than me when my husband is Muhammad, my father is from the lineage of Harun, and my uncle is from the lineage of Musa?"' The report that reached him was that they said: 'We are more noble in the sight of the Messenger of Allah, peace and blessings be upon him, than her (Shafiyah binti Huyay).' They also said: 'We are the wives of the Prophet, peace and blessings be upon him, and his cousins.' And in this matter, there is also a narration from Anas. Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Shafiyah except through the hadith of Hasyim Al Kufi, and its chain is weak.'

FATIMAH WAS CRYING AND SMILING AT THE NEWS OF THE DEATH OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3828

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ قَالَ حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ وَهْبٍ بْنَ زَمْعَةَ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ قَالَتْ فَلَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا قَالَتْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Khalid bin 'Atsmah], he said: narrated to me [Musa bin Ya'qub Az Zam'i] from [Hasyim bin Hasyim] that [Abdullah bin Wahb bin Zam'ah] informed him that [Ummu Salamah] informed him that on the day of the conquest of Mecca, the Messenger of Allah, peace and blessings be upon him, called Fatimah and whispered to her, and suddenly Fatimah cried. Then he spoke to her again, and she smiled. Ummu Salamah continued: 'When the Messenger of Allah, peace

and blessings be upon him, passed away, I asked her about what made her cry and smile.' Fatimah said: 'The Messenger of Allah, peace and blessings be upon him, informed me that he would pass away, so I cried. Then he informed me that I am the leader of the women of paradise except for Maryam binti Imran, so I smiled.' Abu Isa said: 'This hadith is hasan gharib through this chain.'

SHAFIYAH BINTI HUAYY WAS KNOWN AS THE PROPHET'S DAUGHTER AND UNDER THE PROTECTION OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3829

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ بِنْتُ يَهُودِيٍّ فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِي فَقَالَ مَا يُبْكِيكِ فَقَالَتْ قَالَتْ لِي حَفْصَةُ إِنِّي بِنْتُ يَهُودِيٍّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَا بِنْتُ نَبِيٍّ وَإِنَّ عَمَّكَ لَنَبِيٍّ وَإِنَّكَ لَتَحْتَ نَبِيٍّ فَفِيمَ تَفْخَرُ عَلَيْكَ ثُمَّ قَالَ اتَّقِي اللَّهَ يَا حَفْصَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Ishaq bin Manshur] and ['Abd bin Humaid], both said: informed us [Abdurrazzaq], informed us [Ma'mar] from [Tsabit] from [Anas], he said: It reached Shafiyah that Hafshah said: 'The daughter of a Jew,' so she cried. When the Prophet, peace and blessings be upon him, entered upon her while she was still crying, he asked: 'What makes you cry?' Shafiyah replied: 'Hafshah said to me that I am the daughter of a Jew.' So the Prophet, peace and blessings be upon him, said: 'Indeed, you are the daughter of a Prophet, and your uncle is also a Prophet, and you are under the protection of a Prophet (Muhammad). So what can she (Hafshah) boast over you?' Then he said: 'Fear Allah, O Hafshah.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain.'

Hadith Corroboration
Imam Ahmad : 11943

THE PROPHET SHALALLAHU ALAIHI WASALLAM FORBIDDEN COMMUNICATING THE BADNESS OF HIS FRIENDS

Hadith Imam Tirmidzi Number 3830

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ الثَّوْرِيِّ مَا أَقَلَّ مَنْ رَوَاهُ عَنْ الثَّوْرِيِّ وَرَوَاهُ هَذَا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf] from [Sufyan] from [Hisyam bin 'Urwah] from [his father] from [Aisyah], she said: The Messenger of Allah, peace and blessings be upon him, said: 'The best of you are those who are best to their wives, and I am the best to my wife. When your companion passes away, leave him (do not speak of his faults).' Abu Isa said: 'This hadith is a hasan gharib sahih hadith from the narration of Ats Tsauri, and very few narrators transmitted it from Ats Tsauri. This hadith was also narrated from Hisyam bin 'Urwah from his father from the Prophet, peace and blessings be upon him, in a mursal form.'

Hadith Corroboration
Imam Ibnu Majah : 1967
Imam Darimi : 2160

DON'T REPORT OTHER PEOPLE'S BADNESS TO THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3831

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ عَنِ الْوَلِيدِ عَنْ زَيْدِ بْنِ زَائِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُبْلَغُنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أَحِبُّ أَنْ أَخْرَجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ قَالَ عَبْدُ اللَّهِ فَإِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ فَقَسَّمَهُ فَانْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا يَقُولَانِ وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ وَلَا الدَّارَ الْآخِرَةَ فَتَتَبْتُ حِينَ سَمِعْتُهُمَا فَاتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْبَرْتُهُ فَأَحْمَرَّ وَجْهُهُ وَقَالَ دَعْنِي عَنْكَ فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ زِيدَ فِي هَذَا الْإِسْنَادِ رَجُلٌ

Narrated to us [Muhammad bin Yahya], narrated to us [Muhammad bin Yusuf] from [Israil] from [Al Walid] from [Zaid bin Zaid] from [Abdullah bin Mas'ud], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Let no one convey to me the bad character of any of my companions, for I wish to meet them with a clear heart.' Abdullah said: '(Once) the Messenger of Allah, peace and blessings be upon him, was given wealth, and he distributed it (to the people). I came upon two men sitting, and they said: "By Allah, in his distribution, Muhammad does not seek the Face of Allah nor the reward of the Hereafter," until I felt pained by what I heard. I hastened to the Messenger of Allah, peace and blessings be upon him, and informed him. His face reddened, and he said: "Leave it, for Musa was harmed more than this, yet he remained patient."' Abu Isa said: 'This hadith is gharib through this chain, because there is an additional man in its chain.'

Hadith Corroboration
Imam Ahmad : 3571

THE PROPHET READS VERSES OF THE QUR'AN TO UBAY BIN KA'AB

Hadith Imam Tirmidzi Number 3832

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى وَالْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ
إِسْرَائِيلَ عَنْ السُّدِّيِّ عَنْ الْوَلِيدِ بْنِ أَبِي هِشَامٍ عَنْ زَيْدِ بْنِ زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُبَلِّغُنِي أَحَدٌ عَنْ أَحَدٍ شَيْئًا وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Isma'il], narrated to us [Abdullah bin Muhammad], narrated to us ['Ubaidullah bin Musa] and [Al Husain bin Muhammad] from [Israil] from [As Suddi] from [Al Walid bin Abu Hisyam] from [Zaid bin Zaidah] from [Abdullah bin Mas'ud radliallahu 'anhu] from the Prophet, peace and blessings be upon him, who said: 'Let no one convey to me the bad character of others.' Part of this hadith has been narrated from Abdullah bin Mas'ud through chains other than this.

ALLAH ORDERED THE PROPHET SHALALLAHU ALAIHI WASALLAM TO READ THE QUR'AN TO UBAY BIN KA'AB

Hadith Imam Tirmidzi Number 3833

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ سَمِعْتُ زَيْدَ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أَبِي
بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ فَقَرَأَ عَلَيْهِ {لَمْ يَكُنْ
الَّذِينَ كَفَرُوا} وَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْخَفِيفِ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ وَلَا الْمَجُوسِيَّةُ
مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ وَقَرَأَ عَلَيْهِ لَوْ أَنَّ لِبْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَا يَبْتَغَى إِلَيْهِ ثَانِيًا وَلَوْ كَانَ لَهُ ثَانِيًا لَا يَبْتَغَى
إِلَيْهِ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا تُرَابٌ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَقَدْ رَوَى مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِرَى عَنْ أَبِيهِ عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ
عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسٍ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَنْ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Daud], informed us [Syu'bah] from ['Ashim], he said: I heard [Zir bin Hubaisy] narrate from [Ubay bin Ka'ab] that the Messenger of Allah, peace and blessings be upon him, said to him: 'Indeed, Allah has commanded me to recite the Qur'an to you.' Then he recited: 'The disbelievers... (QS Al Bayyinah: 1),' and also recited: 'INNA DZAATADDIINI 'INDALLAHI AL HANIIFIYYAH AL MUSLIMAH LAA AL YAHUUDIYYAH WALAA AN NASHRANIYYAH WALAA AL MAJUUSIYYAH, MAN YA'MAL KHAIRAN FALAN YUKFARAH (Indeed, the religion in the sight of Allah is the upright Muslim faith, not Judaism, nor Christianity, nor Magianism. Whoever does good will not be denied its reward).' And he also recited: 'LAU ANNA LI IBNI AADAM WAADIYAN MIN MAALIN LABTAGHAA ILAHI TSAANIYAN WALAU KAANA

LAHUU TSAANIYAN LAABTAGHAA ILAIHI TSAALITSAN WALAA YAMLA`U JAUFU IBNU AADAM ILLA TURAAB WA YATUUBULLAHU 'ALAA MAN TAABA (If the son of Adam had a valley of wealth, he would desire a second if he had a second, he would desire a third. Nothing fills the belly of the son of Adam except dust, and Allah accepts the repentance of those who repent).' Abu Isa said: 'This hadith is a hasan sahih hadith, and it has been narrated through chains other than this, namely narrated by [Abdullah bin Abdurrahman bin Abza] from [his father] from [Ubay bin Ka'ab radliallahu 'anhu] that the Prophet, peace and blessings be upon him, said to him: "Indeed, Allah commanded me to recite the Qur'an to you." It was also narrated by [Qotadah] from [Anas] that the Prophet, peace and blessings be upon him, said to Ubay bin Ka'ab: "Indeed, Allah commanded me to recite the Qur'an to you."'

Hadith Corroboration

Imam Ahmad : 11871, 11954, 12452, 12809, 13379, 13521, 20212, 20257, 20258

Imam Bukhari : 3525, 4577, 4578

Imam Muslim : 1331, 4509, 4510

THE PROPHET SHALALLAHU ALAIHI WASALLAM APPRECIATES THE ANSHAR AND ACCOMPANIES THEM

Hadith Imam Tirmidzi Number 3834

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنِ الطَّفِيلِ بْنِ أَبِي كَعْبٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ سَلَكَ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَكُنْتُ مَعَ الْأَنْصَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu 'Amir] from [Zuhair bin Muhammad] from [Abdullah bin Muhammad bin 'Aqil] from [Ath Thufail bin Ubay bin Ka'ab] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Were it not for the hijrah, I might have been among the Ansar.' And through this chain, there is a narration from the Prophet, peace and blessings be upon him, who said: 'If the Ansar traverse a valley or a mountain pass, I would accompany the Ansar.' Abu Isa said: 'This hadith is a hasan hadith.'

Hadith Corroboration

Imam Ahmad : 7822, 10105, 11209, 11414, 12518, 20294, 20300, 20303, 20304

Imam Bukhari : 6703, 6704

Imam Darimi : 2402

SIGN OF FAITH IS LOVING THE ANSHAR PEOPLE

Hadith Imam Tirmidzi Number 3835

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَنْصَارِ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يَبْغِضُهُمْ إِلَّا مُنَافِقٌ
مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللَّهُ فَقُلْتُ لَهُ أَنْتَ سَمِعْتَهُ مِنَ الْبَرَاءِ فَقَالَ إِيَّايَ حَدَّثَكَ أَبُو
عِيسَى هَذَا حَدِيثٌ صَحِيحٌ

Narrated to us [Bundar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah] from ['Adi bin Tsabit] from [Al Barra bin 'Azib] that he heard the Prophet, peace and blessings be upon him —or he said— the Prophet, peace and blessings be upon him, said regarding the Ansar: 'No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him.' Then I asked him: 'Did you hear it from Al Barra?' He replied: 'Yes, he narrated it to me.' Abu Isa said: 'This hadith is a sahih hadith.'

Hadith Corroboration
Imam Ahmad : 17838, 25299
Imam Bukhari : 3499
Imam Muslim : 110
Imam Nasa'i : 4932, 4936

RASULULLAH SHALALLAHU ALAIHI WASALLAM ACCOMPANIED THE ANSHAR IN Climbing THE VALLEY

Hadith Imam Tirmidzi Number 3836

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنَ الْأَنْصَارِ فَقَالَ هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ قَالُوا لَا إِلَّا ابْنُ
أَخْتٍ لَنَا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ ابْنَ أَخْتِ الْقَوْمِ مِنْهُمْ ثُمَّ قَالَ إِنَّ قُرَيْشًا حَدِيثٌ عَنْهُمْ بِجَاهِلِيَّةٍ
وَمُصِيبَةٍ وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَى بُيُوتِكُمْ قَالُوا بَلَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا
وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِي الْأَنْصَارِ أَوْ شِعْبَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], he said: narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah], he said: I heard [Qatadah] narrate from [Anas radiallahu 'anhu], he said: 'The Messenger of Allah, peace and blessings be upon him, gathered the Ansar and said: "Is there among you someone not from your tribe?" They replied: "No, except our nephew." He said: "Indeed, your nephew is from your tribe." Then he continued: "The Quraysh have recently emerged from jahiliyyah and the calamity they faced, so I wish to comfort and win their hearts. Are you willing if they return with worldly gains while you return to your homes with the Messenger of Allah, peace and blessings be upon him?" They said: "Certainly." So the Messenger of Allah, peace and blessings be upon him, said: "If people traverse a valley or a mountain pass, and the Ansar traverse another valley or mountain pass, I will traverse the valley or mountain pass of the Ansar." Abu Isa said: 'This hadith is a sahih hadith.'

PRAYER FOR FORGIVENESS FOR THE ANSHAR AND THEIR DESCENDANTS

Hadith Imam Tirmidzi Number 3837

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ حَدَّثَنَا التَّضَرُّ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّهُ كَتَبَ إِلَى أَنَسِ بْنِ مَالِكٍ يُعَزِّيهِ فِيمَنْ أُصِيبَ مِنْ أَهْلِهِ وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ فَكَتَبَ إِلَيْهِ إِنِّي أَبَشِّرُكَ بِبُشْرَى مِنْ اللَّهِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِذُرَارِيهِ الْأَنْصَارِ وَلِذُرَارِيِّ ذُرَارِيهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ التَّضَرُّ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَرْقَمَ

Narrated to us [Ahmad bin Mani'], narrated to us [Husayim], informed us [Ali bin Zaid bin Jud'an], narrated to us [An Nadhr bin Anas] from [Zaid bin Arqam] that he wrote a letter of condolence to Anas bin Malik due to the calamity that befell his family and his uncle's tribe during the Battle of Harrah (Marwan's army attacking Medina). Anas replied to his letter: 'I give you glad tidings from Allah, for I heard the Messenger of Allah, peace and blessings be upon him, say: "O Allah, forgive the Ansar, the children of the Ansar, the women of the Ansar, and the grandchildren of the Ansar."' Abu Isa said: 'This hadith is a hasan sahih hadith, and it was also narrated by [Qatadah] from [An Nadhr bin Anas] from [Zaid bin Arqam].'

Hadith Corroboration
 Imam Ahmad : 11964, 12134, 12190, 12749, 12791, 18489, 18494, 18517, 18531, 18537
 Imam Bukhari : 4526
 Imam Muslim : 4561
 Imam Tirmidzi : 3844

THE FRIENDLY WELCOME OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM TO THE ANSHAR AND THEIR COUSINS

Hadith Imam Tirmidzi Number 3838

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الصَّمَدِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتٍ الْبُنَانِيُّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي طَلْحَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرِئْ قَوْمَكَ السَّلَامَ فَإِنَّهُمْ مَا عَلِمْتُ أَعَفَّةً صَبْرًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us ['Abdah bin Abdullah Al Khuza'i Al Bashri], narrated to us [Abu Daud] and [Abdusshamad], both said: narrated to us [Muhammad bin Tsabit Al Bunani] from [his father] from [Anas bin Malik] from [Abu Thalhah], he said: The Messenger of Allah, peace and blessings be upon him, said to me: 'Convey my salam to your people, for as far as I know, they are people who uphold honor and are patient.' Abu Isa said: 'This hadith is a

THE PROPHET SHALALLAHU ALAIHI WASALLAM ADVISED TO FORGIVE UGLY AND ACCEPT THE TRUTH FROM THE ANSHAR Hadith Imam Tirmidzi Number 3839

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنِي الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا إِنَّ عَيْبَتِي الَّتِي آوَى إِلَيْهَا أَهْلُ بَيْتِي وَإِنَّ كَرِشِي الْأَنْصَارُ فَأَعْفُوا
عَنْ مُسِيئِهِمْ وَاقْبَلُوا مِنْ مُحْسِنِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَابِ عَنْ أَنَسٍ

Narrated to us [Al Husain bin Hurait], narrated to me [Al Fadhl bin Musa] from [Zakariya bin Abu Za'idah] from ['Athiyah] from [Abu Sa'id Al Khudri] from the Prophet, peace and blessings be upon him, who said: 'Know that my close relatives whom I rely upon are my household, and my close companions are the Ansar. So forgive their faults and accept their good deeds.' Abu Isa said: 'This hadith is a hasan hadith, and in this matter, there is also a narration from Anas.'

PROHIBITION OF HUMILIATING THE QURAISH Hadith Imam Tirmidzi Number 3840

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ
عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ عَنْ يُونُسَ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ حَدَّثَنَا
عَبْدُ بْنُ حُمَيْدٍ قَالَ أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ
بِهَذَا الْإِسْنَادِ نَحْوَهُ

Narrated to us [Ahmad bin Hasan], narrated to us [Sulaiman bin Daud Al Hasyimi], narrated to us [Ibrahim bin Sa'd], narrated to me [Shalih bin Kaisan] from [Az Zuhri] from [Muhammad bin Abu Sufyan] from [Yusuf bin Al Hakam] from [Muhammad bin Sa'd] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever humiliates the Quraysh, Allah will humiliate him.' Abu Isa said: 'This hadith is gharib through this chain.' Narrated to us ['Abd bin Humaid], he said: informed me [Ya'qub bin Ibrahim bin Sa'd], he said: narrated to me [my father] from [Shalih bin Kaisan] from [Ibnu Syihab] like the hadith above with this chain.

PROHIBITION OF HATING THE ANSHAR PEOPLE

Hadith Imam Tirmidzi Number 3841

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَالْمُؤَمَّلُ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ
سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبْغُضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Bisyr bin As Sarri] and [Al Mu`amal], both said: narrated to us [Sufyan] from [Habib bin Abu Tsabit] from [Sa'id bin Jubair] from [Ibnu Abbas] that the Prophet, peace and blessings be upon him, said: 'Let no believer in Allah and the Last Day hate the Ansar.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 2679, 9065, 10873, 10979, 11267, 11451

Imam Muslim : 111, 112

THE ANSHAR ARE CLOSE FRIENDS AND GUARDIANS OF THE SECRETS OF THE PROPHET SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3842

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارُ كَرِشِي وَعَيْبَتِي وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقْلُونَ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ
وَتَجَاوَزُوا عَنْ مُسِيئَتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Syu'bah], he said: I heard [Qatadah] narrate from [Anas bin Malik], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The Ansar are my close companions and keepers of my secrets. People will increase, and they (the Ansar) will decrease, so accept their good and forgive their faults.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 12339, 13374

Imam Bukhari : 3517

Imam Muslim : 4565

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR THE LAST GENERATION OF THE QURAYS

Hadith Imam Tirmidzi Number 3843

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو يَحْيَى الْهَمَّانِيُّ عَنْ الْأَعْمَشِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ

ابْنُ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَذَقْتُ أَوَّلَ قُرَيْشٍ نَكَالًا فَأَذِقْ آخِرَهُمْ نَوَالًا قَالَ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنْ الْأَعْمَشِ نَحْوَهُ

Narrated to us [Abu Kuraib], narrated to us [Abu Yahya Al Himmani] from [Al A'masy] from [Thariq bin Abdurrahman] from [Sa'id bin Jubair] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said: 'O Allah, You have afflicted the first generation of Quraysh with punishment, so bestow grace upon their last generation.' The narrator said: Abu Isa said: 'This hadith is a hasan sahih gharib hadith. Narrated to us [Abdul Wahhab Al Warraq], narrated to us [Yahya bin Sa'id Al Amawi] from [Al A'masy] like the hadith above.'

Hadith Corroboration
Imam Ahmad : 2062

PRAYER FOR FORGIVENESS FOR THE ANSHAR PEOPLE AND THEIR FAMILIES

Hadith Imam Tirmidzi Number 3844

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ جَعْفَرٍ الْأَحْمَرِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ وَلِإِنْسَاءِ الْأَنْصَارِ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Narrated to us [Al Qasim bin Dinar Al Kufi], narrated to us [Ishaq bin Manshur] from [Ja'far Al Ahmar] from ['Atha bin As Saib] from [Anas] that the Prophet, peace and blessings be upon him, said: 'O Allah, forgive the Ansar, the children of the Ansar, the grandchildren of the Ansar, and the women of the Ansar.' Abu Isa said: 'Through this chain, this hadith is a hasan gharib hadith.'

Hadith Corroboration
Imam Ahmad : 11964, 12134, 12190, 12749, 12791, 18489, 18494, 18517, 18531, 18537
Imam Bukhari : 4526
Imam Muslim : 4561

THE BEST HOUSES OF THE ANSHAR ARE THE BANI NAJJAR

Hadith Imam Tirmidzi Number 3845

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ أَوْ بِخَيْرِ الْأَنْصَارِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ بَنُو النَّجَّارِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الْأَشْهَلِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْحَزْرَجِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو

سَاعِدَةً ثُمَّ قَالَ بِيَدِهِ فَقَبَضَ أَصَابِعَهُ ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدَيْهِ قَالَ وَفِي دُورِ الْأَنْصَارِ كُلِّهَا خَيْرٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا أَيْضًا عَنْ أَنَسٍ عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Qutaibah], narrated to us [Al Laits bin Sa'd] from [Yahya bin Sa'id Al Anshari] that he heard [Anas bin Malik] say: The Messenger of Allah, peace and blessings be upon him, said: 'Shall I not inform you of the best houses of the Ansar or the best of the Ansar?' They replied: 'Certainly, O Messenger of Allah.' He said: 'Bani Najjar, then Bani Abdul Ashal, then Bani Al Harits bin Al Khazraj, then Bani Sa'idah.' Then he gestured by clenching his fingers and releasing them as if throwing something. Then he continued: 'And in every house of the Ansar, there is goodness.' Abu Isa said: 'This hadith is a hasan sahih hadith, and this hadith was also narrated from [Anas] from [Abu Usaid As Sa'idi] from the Prophet, peace and blessings be upon him.'

Hadith Corroboration
Imam Ahmad : 369, 11587, 12621
Imam Bukhari : 4888
Imam Muslim : 4569

GOOD HOUSES OF THE ANSHAR ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3846

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ بْنِ مَالِكٍ عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دُورِ الْأَنْصَارِ دُورُ بَنِي النَّجَّارِ ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ ثُمَّ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ فَقَالَ سَعْدُ مَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَدْ فَضَّلَ عَلَيْنَا فَقِيلَ قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو أُسَيْدٍ السَّاعِدِيُّ اسْمُهُ مَالِكُ بْنُ رَبِيعَةَ وَقَدْ رُوِيَ نَحْوُ هَذَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Muhammad bin Basyar], narrated to us [Muhammad bin Ja'far], narrated to us [Suyu'bah], he said: I heard [Qatadah] narrate from [Anas bin Malik] from [Abu Usaid as Sa'idi], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best houses of the Ansar are the houses of Bani Najjar, then Bani Abdul Ashal, then Bani Al Harits bin Al Khazraj, then Bani Sa'idah, and every house of the Ansar is good.' So Sa'd said: 'I never saw the Messenger of Allah, peace and blessings be upon him, except that he always gave us preference,' and it was said: 'You have been given great excellence.' Abu Isa said: 'This hadith is a hasan sahih hadith, and Abu Usaid As Sa'idi's name is Malik bin Rabi'ah. It was also narrated like (the hadith above) from [Abu Hurairah] from the Prophet,

peace and blessings be upon him. And [Ma'mar] also narrated from [Az Zuhri] from [Abu Salamah] and ['Ubaidullah bin Abdullah bin 'Utbah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him.'

Hadith Corroboration

Imam Ahmad : 369, 11587, 15470, 15471, 15472, 15473

Imam Bukhari : 3505, 3507, 3523, 5593

Imam Muslim : 4566, 4567, 4568

THE BEST HOUSES OF THE ANSHAR ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3847

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دِيَارِ الْأَنْصَارِ بَنُو النَّجَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ

Narrated to us [Abu As Sa`ib Salm bin Junadah], narrated to us [Ahmad bin Basyir] from [Mujalid] from [Asy Sya'bi] from [Jabir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best houses of the Ansar are Bani Najjar.' Abu Isa said: 'Through this chain, this hadith is a gharib hadith.'

Hadith Corroboration

Imam Ahmad : 15471, 15473

Imam Bukhari : 5593

THE BEST PLACE TO LIVE FOR THE ANSHAR ACCORDING TO THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3848

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأَنْصَارِ بَنُو عَبْدِ الْأَشْهَلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ

Narrated to us [Abu As Sa`ib Salm bin Junadah], narrated to us [Ahmad bin Basyir] from [Mujalid] from [Asy Sya'bi] from [Jabir bin Abdullah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best dwellings of the Ansar are Bani Najjar.' Abu Isa said: 'Through this chain, this hadith is a gharib hadith.'

Hadith Corroboration

Imam Ahmad : 15470, 15471, 15472, 15473

Imam Bukhari : 5593

**PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR
THE WELFARE OF THE PEOPLE OF MADINA**
Hadith Imam Tirmidzi Number 3849

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ عَاصِمِ بْنِ عَمْرٍو
عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَتْ جَاءَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا بِحَرَّةِ السُّقْيَا الَّتِي كَانَتْ
لِسَعْدِ بْنِ أَبِي وَقَّاصٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْنُونِي بِوُضُوءٍ فَتَوَضَّأْتُ ثُمَّ قَامَ فَاسْتَقْبَلَ الْقِبْلَةَ ثُمَّ
قَالَ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ وَدَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ وَأَنَا عَبْدُكَ وَرَسُولُكَ أَذْعُوكَ لِأَهْلِ
الْمَدِينَةِ أَنْ تُبَارِكَ لَهُمْ فِي مُدَّهِمْ وَصَاعِهِمْ مِثْلِي مَا بَارَكْتَ لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ

Narrated to us [Qutaibah], narrated to us [Al Laits] from [Sa'id bin Abu Sa'id Al Maqburi] from ['Amru bin Sulaim az Zuraqi] from ['Ashim bin 'Amru] from [Ali bin Abu Thalib], he said: 'We went out with the Prophet, peace and blessings be upon him, until we reached the area of Harrah Suqya —the settlement of Sa'd bin Abu Waqash— and the Messenger of Allah, peace and blessings be upon him, said: "Bring me water for wudu." Then he performed wudu, faced the qibla, and said: "O Allah, indeed Ibrahim was Your servant and close friend, and he prayed for blessings for the people of Mecca. I am also Your servant and Messenger, and I pray to You for the people of Medina that You bless them in their mud and sha' (measures) as You blessed the people of Mecca with one blessing doubled.'" Abu Isa said: 'This hadith is a hasan sahih hadith, and in this matter, there are also narrations from Aisyah, Abdullah bin Zaid, and Abu Hurairah.'

Hadith Corroboration
Imam Ahmad : 892, 21580

**PARADISE GARDEN BETWEEN THE HOUSE AND THE MIMBAR OF
THE RASULULLAH SHALALLAHU ALAIHI WASALLAM**
Hadith Imam Tirmidzi Number 3850

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى بْنِ نُبَاتَةَ حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَبِي سَعِيدٍ
بْنِ الْمُعَلَّى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ
بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَلِيٍّ
وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Abdullah bin Abu Ziyad], narrated to us [Abu Nubatah Yunus bin Yahya bin Nubatah], narrated to us [Salamah bin Wardan] from [Abu Sa'id bin Al Mu'alla] from [Ali bin Abu Thalib] and [Abu Hurairah] radliallahu 'anhuma, both said: The Messenger of Allah, peace and blessings be upon him, said: 'Between my house and my pulpit is a garden from

the gardens of paradise.' Abu Isa said: 'This hadith is hasan gharib through this chain, namely from the hadith of Ali. It has also been narrated through several chains from Abu Hurairah from the Prophet, peace and blessings be upon him.'

Hadith Corroboration

Imam Ahmad : 6925, 8530, 8789, 8847, 9266, 9627, 10479, 10487, 10580, 11185, 14654, 15838, 15858, 15863, 15866

Imam Bukhari : 1120, 1121, 1755, 6100, 6790

Imam Muslim : 2463, 2464, 2465

Imam Tirmidzi : 3850, 3851

Imam Nasa'i : 688, 689

Imam Malik : 415, 416

PRAYER IN THE PROPHET'S MOSQUE IS BETTER THAN A THOUSAND TIMES IN OTHER MOSQUES

Hadith Imam Tirmidzi Number 3851

حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ الزَّاهِدُ عَنْ كَثِيرِ بْنِ زَيْدٍ عَنْ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهِ

Narrated to us [Muhammad bin Kamil Al Marwazi], narrated to us [Abdul Aziz bin Abu Hazim Az Zahid] from [Katsir bin Zaid] from [Al Walid bin Rabah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, who said: 'Between my house and my pulpit is a garden from the gardens of paradise.' Through this chain, from the Prophet, peace and blessings be upon him, who said: 'Prayer in my mosque is better than a thousand prayers in any other mosque except the Haram Mosque.' Abu Isa said: 'This hadith is a hasan sahih hadith, and it has been narrated from Abu Hurairah radliallahu 'anhu from the Prophet, peace and blessings be upon him, through several chains.'

Hadith Corroboration

Imam Ahmad : 6925, 8530, 8789, 8847, 9266, 9627, 10479, 10487, 10580, 11185, 14654, 15838, 15858, 15863, 15866

Imam Bukhari : 1120, 1121, 1755, 6100, 6790

Imam Muslim : 2463, 2464, 2465

Imam Tirmidzi : 3850, 3851

Imam Nasa'i : 688, 689

Imam Malik : 415, 416

THE ADVANTAGES OF DYING IN THE CITY OF MADINAH

Hadith Imam Tirmidzi Number 3852

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا وَفِي الْبَابِ عَنْ

سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
أَيُّوبَ السَّخْتِيَانِيِّ

Narrated to us [Muhammad bin Basyar], narrated to us [Mu'adz bin Hisyam], narrated to me [my father] from [Ayyub] from [Nafi'] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever is able to die in the city of Medina, let him die in it, for indeed I will intercede for whoever dies in it.' And in this matter, there is also a narration from Subai'ah binti Al Harits Al Aslamiyah. Abu Isa said: 'This hadith is sahih gharib through this chain, namely from the hadith of Ayyub As Sakhtiyani.'

Hadith Corroboration
Imam Ahmad : 5180, 5555
Imam Ibnu Majah : 3103

THE PRINCIPITY OF PATIENCE LIVING IN MADINAH

Hadith Imam Tirmidzi Number 3853

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ مَوْلَاةً لَهُ أَتَتْهُ فَقَالَتْ اشْتَدَّ عَلَيَّ الزَّمَانُ وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعِرَاقِ قَالَ فَهَلَّا إِلَى
الشَّامِ أَرْضِ الْمَنْشَرِ اصْبِرِي لِكَأَعٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَبَرَ عَلَى شِدَّتِهَا
وَلَا وَايَهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُفْيَانَ بْنِ أَبِي زُهَيْرٍ وَسُبَيْعَةَ الْأَسْلَمِيَّةِ
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ

Narrated to us [Muhammad bin Abdul A'la], narrated to us [Al Mu'tamir bin Sulaiman], he said: I heard ['Ubaidullah bin Umar] from [Nafi'] from [Ibnu Umar radliallahu 'anhuma] that his freed female slave came to him and said: 'How harsh the times I feel now, indeed I will go out to Iraq.' Ibnu Umar said: 'Why not go to Sham, for it is a holy land. Be patient, O impatient one, for I heard the Messenger of Allah, peace and blessings be upon him, say: Whoever is patient with its hardships and difficulties, I will be a witness or intercessor for him on the Day of Resurrection.'" And in this matter, there are also narrations from Abu Sa'id, Sufyan bin Abu Zuhair, and Subai'ah Al Aslamiyah. Abu Isa said: 'This hadith is a hasan sahih gharib hadith from the narration of 'Ubaidillah.'"

Hadith Corroboration
Imam Ahmad : 5665, 5729, 5898, 6151, 7527, 8160, 8796, 9394, 10816, 11128, 11232, 25838
Imam Muslim : 2441, 2445, 2446, 2447, 2448
Imam Tirmidzi : 3853, 3859
Imam Malik : 1376

MEDINAH WAS THE LAST CITY TO BE ATTACKED

Hadith Imam Tirmidzi Number 3854

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ أَخْبَرَنَا أَبِي جُنَادَةُ بْنُ سَلَمٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرُ قَرْيَةٍ مِنْ قُرَى الْإِسْلَامِ خَرَابًا الْمَدِينَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
 حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جُنَادَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ تَعَجَّبَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنْ حَدِيثِ
 أَبِي هُرَيْرَةَ هَذَا

Narrated to us [Abu As Sa'ib Salm bin Junadah], informed us [Abu Junadah bin Salm] from [Hisyam bin 'Urwah] from [his father] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The last city among the Islamic cities to be attacked is Medina.' Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Junadah from Hisyam bin 'Urwah. The narrator said: 'Muhammad bin Isma'il was astonished after hearing this hadith from Abu Hurairah.'

MADINAH FILTERING THE GOOD AND THE BAD

Hadith Imam Tirmidzi Number 3855

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ح وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ مُحَمَّدِ بْنِ
 الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ فَأَصَابَهُ وَعَكٌ بِالْمَدِينَةِ فَجَاءَ
 الْأَعْرَابِيَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ
 الْأَعْرَابِيُّ ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَدِينَةُ
 كَالْكَبِيرِ تَنْفِي خَبَثِهَا وَتُنْصَعُ طَيِّبَهَا وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik bin Anas]. And narrated through another chain, narrated to us [Qutaibah] from [Malik bin Anas] from [Muhammad bin Al Munkadir] from [Jabir] that a Bedouin pledged allegiance to the Messenger of Allah, peace and blessings be upon him, for Islam, then he suffered from fever while in Medina. The Bedouin came to the Messenger of Allah, peace and blessings be upon him, and said: 'O Messenger of Allah, cancel my pledge.' But the Messenger of Allah, peace and blessings be upon him, refused. Then he left, and soon came back and said: 'Cancel my pledge.' But he refused, so he left. The Messenger of Allah, peace and blessings be upon him, said: 'Medina is like a blacksmith's bellows that removes rust and purifies the good.'

Hadith Corroboration
 Imam Ahmad : 13766, 13781, 14409, 14682
 Imam Bukhari : 1750, 6669, 6671, 6676, 6777
 Imam Muslim : 2453
 Imam Nasa'i : 4114
 Imam Malik : 1377

THE HOLINESS OF THE CITY OF MADINAH

Hadith Imam Tirmidzi Number 3856

حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ ح و حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ لَوْ رَأَيْتُ الطَّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا دَعَرْتُهَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ لَا بَتَيْهَا حَرَامٌ فِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَنَسٍ وَأَبِي أَيُّوبَ وَزَيْدِ بْنِ ثَابِتٍ وَرَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ حُنَيْفٍ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik]. And narrated through another chain, narrated to us [Qutaibah] from [Malik] from [Ibnu Syihab] from [Sa'id bin Musayyab] from [Abu Hurairah], he said: 'If I saw gazelles being herded in Medina, I would not scare them, for the Messenger of Allah, peace and blessings be upon him, said: Between its two sides is sacred.'" And in this matter, there are also narrations from Sa'd, Abdullah bin Zaid, Anas, Abu Ayyub, Zaid bin Tsabit, Rafi' bin Khadij, Sahl bin Hunaif, and Jabir. Abu Isa said: 'The hadith of Abu Hurairah is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 6920, 20681
Imam Bukhari : 1740
Imam Muslim : 2435
Imam Malik : 1383

MOUNT UHUD AND THE SACREDNESS OF MADINAH

Hadith Imam Tirmidzi Number 3857

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح و حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنُ حَدَّثَنَا مَالِكٌ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أَحَدٌ فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَا بَتَيْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah] from [Malik]. And narrated through another chain, narrated to us [Al Anshari], narrated to us [Ma'n], narrated to us [Malik] from ['Amru bin Abu 'Amru] from [Anas bin Malik] that Mount Uhud appeared before the Messenger of Allah, peace and blessings be upon him, so he said: 'This is a mountain that loves us and we love it. O Allah, indeed Ibrahim made Mecca sacred, and indeed I make sacred between its two sides (Medina).' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 8096, 11971, 12052, 13037, 13059, 15104
Imam Bukhari : 2679, 3116, 3774, 3775, 4070, 5005, 6788
Imam Muslim : 2428, 2467, 2468
Imam Malik : 1382, 1389

MIGRATION PLACES REVEALED BY GOD

Hadith Imam Tirmidzi Number 3858

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ عَنْ عَيَّلَانَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ

عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيُّ هَؤُلَاءِ الثَّلَاثَةِ نَزَلَتْ فِيهَا دَارُ هِجْرَتِكَ الْمَدِينَةُ أَوْ الْبَحْرَيْنِ أَوْ قِنَسْرِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى تَفَرَّدَ بِهِ أَبُو عَمَّارٍ

Narrated to us [Al Husain bin Hurait], narrated to us [Al Fadhl bin Musa] from [Isa bin 'Ubaid] from [Ghailan bin Abdullah Al 'Amiri] from [Abu Zur'ah bin 'Amru bin Jarir] from [Jarir bin Abdullah] from the Prophet, peace and blessings be upon him, who said: 'Indeed, Allah has revealed to me: Whichever of these three places you step on, it is your place of hijrah: Medina, Bahrain, or Qinasrin (a region in Sham).' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Al Fadhl bin Musa, and Abu 'Amir is unique in narrating this hadith.'

THE IMPORTANCE OF BEING PATIENT AGAINST THE DIFFICULTIES OF LIFE IN MADINAH

Hadith Imam Tirmidzi Number 3859

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ عَلَى لَأُوءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ إِلَّا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ وَصَالِحُ بْنُ أَبِي صَالِحٍ أَخُو سُهَيْلِ بْنِ أَبِي صَالِحٍ

Narrated to us [Mahmud bin Ghailan], narrated to us [Al Fadhl bin Musa], narrated to us [Hisyam bin 'Urwah] from [Shalih bin Abu Shalih] from [his father] from [Abu Hurairah] that the Messenger of Allah, peace and blessings be upon him, said: 'No one is patient with the hardships and difficulties of Medina except that I will be a witness or intercessor for him on the Day of Judgment.' Abu Isa said: 'This hadith is hasan gharib through this chain.' The narrator said: 'Shalih bin Abu Shalih is the brother of Suhail bin Abu Shalih.'

Hadith Corroboration

Imam Ahmad : 5665, 5729, 5898, 6151, 7527, 8160, 8796, 9394, 10816, 11128, 11232, 25838

Imam Muslim : 2441, 2445, 2446, 2447, 2448

Imam Tirmidzi : 3853, 3859

Imam Malik : 1376

MAKKAH IS THE LAND MOST LOVED BY GOD

Hadith Imam Tirmidzi Number 3860

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ حَمْرَاءَ الزُّهْرِيِّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ واقِفًا عَلَى الْحُزُورَةِ فَقَالَ وَاللَّهِ إِنَّكَ لَحَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ

إِلَى اللَّهِ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُكَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَاهُ يُونُسُ
عَنِ الزُّهْرِيِّ نَحْوَهُ وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَحَدِيثُ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ ابْنِ حَمْرَاءَ عِنْدِي أَصَحُّ

Narrated to us [Qutaibah], narrated to us [Al Laits] from ['Uqail] from [Az Zuhri] from [Abu Salamah] from [Abdullah bin 'Adi bin Hamra Az Zuhri], he said: I saw the Messenger of Allah, peace and blessings be upon him, standing in Hazwarah (a region in Mecca) and saying: 'By Allah, indeed you (Mecca) are the best land of Allah and the most beloved land to Allah. If I had not been expelled from you, I would not have left.' Abu Isa said: 'This hadith is a hasan gharib sahih hadith, and it was also narrated by [Yunus] from [Az Zuhri] like above, and narrated by [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah] from the Prophet, peace and blessings be upon him. In my opinion, the hadith of Az Zuhri from Abu Salamah from Abdullah bin 'Adi bin Hamra is more sahih.'

Hadith Corroboration

Imam Ahmad : 17966, 17967, 17968, 17969

Imam Ibnu Majah : 3099

Imam Darimi : 2398

MAKKAH WAS THE CITY MOST LOVED BY THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3861

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ حَدَّثَنَا سَعِيدُ
بْنُ جُبَيْرٍ وَأَبُو الطُّفَيْلِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا أَطْيَبَكَ مِنْ بَلَدٍ
وَأَحَبَّكَ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ

Narrated to us [Muhammad bin Musa Al Bashri], narrated to us [Al Fudhail bin Sulaiman] from [Abdullah bin Utsman bin Khutsaim], narrated to us [Sa'id bin Jubair] and [Abu Ath Thufail] from [Ibnu Abbas], he said: The Messenger of Allah, peace and blessings be upon him, said to Mecca: 'How good you are, O Mecca, and how much I love you. If my people had not expelled me from you, I would not dwell except in your land.' Abu Isa said: 'This hadith is hasan sahih gharib through this chain.'

DO NOT MAKE THE PROPHET ANGRY BY CREATING CONFLICT

Hadith Imam Tirmidzi Number 3862

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ وَأَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ عَنْ قَابُوسَ
بْنِ أَبِي طَبْيَانَ عَنْ أَبِيهِ عَنْ سَلْمَانَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَلْمَانُ لَا تَبْغُضْنِي فَتَفَارِقَ

دِينَكَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَبْغَضُكَ وَبِكَ هَدَانَا اللَّهُ قَالَ تَبْغِضُ الْعَرَبَ فَتَبْغِضُنِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَدْرٍ شُجَاعِ بْنِ الْوَلِيدِ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ أَبُو ظَبْيَانَ لَمْ يُدْرِكْ سَلْمَانَ مَاتَ سَلْمَانٌ قَبْلَ عَلِيٍّ

Narrated to us [Muhammad bin Yahya Al Azdi] and [Ahmad bin Mani'] and others, they said: narrated to us [Abu Badr Syuja' bin Al Walid] from [Qabus bin Abu Dhabyan] from [his father] from [Salman], he said: The Messenger of Allah, peace and blessings be upon him, said to me: 'O Salman, do not make me angry until you separate from your religion.' I said: 'O Messenger of Allah, how could I make you angry when through you Allah has guided us?' He said: 'By making the Arabs angry, it is as if you have made me angry.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Abu Badr Syuja' bin al Walid.' And I heard Muhammad bin Isma'il say: 'Abu Dhabyan never met Salman, because Salman died before Ali (died).'

Hadith Corroboration
Imam Ahmad : 22615

DECEIVING THE ARAB PEOPLE REMOVING THE INTERCESSION OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM

Hadith Imam Tirmidzi Number 3863

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ حُصَيْنِ بْنِ عُمَرَ الْأَحْمَسِيِّ عَنْ مُحَارِقِ بْنِ عَبْدِ اللَّهِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنْلُهُ مَوَدَّتِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُصَيْنِ بْنِ عُمَرَ الْأَحْمَسِيِّ عَنْ مُحَارِقِ بْنِ عُمَرَ الْحَدِيثُ بِذَاكَ الْقَوِيِّ

Narrated to us [Abd bin Humaid], narrated to us [Muhammad bin Bisyr Al 'Abdi], narrated to us [Abdullah bin Abdullah bin Al Aswad] from [Hushain bin Umar Al Ahmasi] from [Mukhariq bin Abdullah] from [Thariq bin Syihab] from [Utsman bin 'Affan], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Whoever deceives the Arabs will not enter (the group that will receive) my intercession nor my love.' Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Hushain bin Umar Al Ahmasi from Mukhariq, and according to hadith scholars, Hushain's narration is not strong.'

Hadith Corroboration
Imam Ahmad : 488

SIGNS OF THE COMING OF THE END: THE DESTRUCTION OF THE ARAB PEOPLE

Hadith Imam Tirmidzi Number 3864

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي رَزِينٍ عَنْ أُمِّهِ قَالَتْ كَانَتْ أُمُّ الْحُرَيْرِ إِذَا مَاتَ أَحَدٌ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْهَا فَقِيلَ لَهَا إِنَّا نَرَاكِ إِذَا مَاتَ رَجُلٌ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْكِ قَالَتْ سَمِعْتُ مَوْلَايَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَفْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ قَالَ مُحَمَّدُ بْنُ أَبِي رَزِينٍ وَمَوْلَاهَا طَلْحَةُ بْنُ مَالِكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ

Narrated to us [Yahya bin Musa], he said: narrated to us [Sulaiman bin Harb], narrated to us [Muhammad bin Abu Razin] from [his mother], she said: 'When an Arab resident died, [Ummu Hurair] would grieve for it, and it was said to her: Why do we always see you grieving when an Arab dies?' She replied: 'Because I heard my former [slave] (freed by me) say: The Messenger of Allah, peace and blessings be upon him, said: "Among the signs of the nearness of the Hour is the destruction of the Arabs."' Muhammad bin Abu Razin said: The former slave of Ummu Hurair (freed by her) was Thahah bin Malik. Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Sulaiman bin Harb.'

THE STATE OF THE ARAB PEOPLE WHEN THE DAJJAL COMES

Hadith Imam Tirmidzi Number 3865

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ حَدَّثَنِي أُمُّ شَرِيكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَفِرَّ النَّاسُ مِنَ الدَّجَالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ قَالَتْ أُمُّ شَرِيكَ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ هُمْ قَلِيلٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Muhammad bin Yahya Al Azdi], narrated to us [Hajjaj bin Muhammad] from [Ibnu Juraij], informed me [Abu Az Zubair] that he heard [Jabir bin Abdullah] say: narrated to me [Ummu Syarik] that the Messenger of Allah, peace and blessings be upon him, said: 'People will flee from the Dajjal until they reach the mountains.' Ummu Syarik said: 'O Messenger of Allah, where will the Arabs be then?' He said: 'At that time, their number will be very few.' Abu Isa said: 'This hadith is a sahih gharib hadith.'

Hadith Corroboration
Imam Ahmad : 26337
Imam Muslim : 5238

THE FORECLOSERS OF THE ARABIC, ROMAN AND HABASYAH PEOPLE

Hadith Imam Tirmidzi Number 3866

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ بَصْرِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَأَمَ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامُ أَبُو

الْحَبَشَقَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَيُقَالُ يَافِثٌ وَيَافِثُ وَيَفَتْ

Narrated to us [Bisyr bin Mu'adz Al 'aqadi Bashri], narrated to us [Yazid bin Zurai] from [Sa'id bin Abu 'Arubah] from [Qatadah] from [Al Hasan] from [Samurah bin Jundab] that the Messenger of Allah, peace and blessings be upon him, said: 'Sam is the ancestor of the Arabs, Yafits is the ancestor of the Romans, and Ham is the ancestor of the Abyssinians.' Abu Isa said: 'This hadith is a hasan hadith.' Yafits is also called Yafit or Yafat.'

Hadith Corroboration
Imam Ahmad : 19240, 19241, 19255

THE PROPHET'S EXCELLENCE WITH THE 'AJM PEOPLE

Hadith Imam Tirmidzi Number 3867

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ حَدَّثَنَا صَالِحُ بْنُ أَبِي صَالِحٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ ذَكَرْتُ الْأَعَاجِمُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنَا بِهِمْ أَوْ بَعْضُهُمْ أَوْ ثَقٌ مِنِّي بِكُمْ أَوْ بَعْضُكُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ وَصَالِحُ بْنُ أَبِي صَالِحٍ هَذَا يُقَالُ لَهُ صَالِحُ بْنُ مِهْرَانَ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ

Narrated to us [Sufyan bin Waki'], narrated to us [Yahya bin Adam] from [Abu Bakar bin Ayyasy], narrated to us [Shalih bin Abu Shalih], the freed slave of 'Amru bin Hurait, he said: I heard [Abu Hurairah] say: 'Some non-Arabs were mentioned in the presence of the Prophet, peace and blessings be upon him, so the Prophet, peace and blessings be upon him, said: Indeed, my connection with them or some of them is closer than my connection with you or some of you.'" Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Abu Bakr bin 'Ayyasy, and Shalih bin Abu Shalih is also called Shalih bin Mihran, the freed slave of 'Amru bin Hurait.'"

SALMAN AL-FARISI AND HIGH FAITH

Hadith Imam Tirmidzi Number 3868

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدَّيْلِيُّ عَنْ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلَّاهَا فَلَمَّا بَلَغَ {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمَهُ قَالَ وَسَلْمَانُ الْفَارِسِيُّ فِينَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هَؤُلَاءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو الْعَيْثِ اسْمُهُ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ مَدَنِيٌّ

Narrated to us [Ali bin Hujr], narrated to us [Abdullah bin Ja'far], narrated to me [Tsaur bin

Zaid Ad Diili] from [Abu Al Ghaitis] from [Abu Hurairah], he said: 'When we were with the Messenger of Allah, peace and blessings be upon him, during the revelation of Surah Al Jumu'ah, he recited it until he reached the verse: And to others among them who have not yet joined them (QS Al Jum'ah: 2). A man asked him: O Messenger of Allah, who are those who have not yet joined us?" He did not answer him. Abu Hurairah said: "At that time, Salman Al Farisi was among us." Abu Hurairah continued: Then the Messenger of Allah, peace and blessings be upon him, placed his hand on Salman and said: "If faith were in the Pleiades, it would be attained by them." Abu Isa said: 'This hadith is a hasan hadith, and it has been narrated through several chains from Abu Hurairah from the Prophet, peace and blessings be upon him. Abu Al Ghaitis's real name is Salim, the freed slave of Abdullah bin Muthi' Al Madani.'"

Hadith Corroboration
 Imam Ahmad : 7609, 9038, 9071, 9677
 Imam Bukhari : 4518
 Imam Muslim : 4619

PRAYER FOR THE PEOPLE OF YEMEN AND BLESSINGS OF MEASURE Hadith Imam Tirmidzi Number 3869

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَطَوَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قَبْلَ الْيَمَنِ فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ زَيْدِ بْنِ ثَابِتٍ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ

Narrated to us [Abdullah bin Abu Ziyad Al Qathuwani] and many others, they said: narrated to us [Abu Daud Ath Thayalisi], narrated to us [Imran Al Qatthan] from [Qatadah] from [Anas] from [Zaid bin Tsabit radiallahu 'anhu] that the Prophet, peace and blessings be upon him, looked towards Yemen and said: 'O Allah, attach our hearts to their hearts, and bless us in our sha' and mud (measures).' Abu Isa said: 'This hadith is a hasan sahih gharib hadith, we only know it from the hadith of Zaid bin Tsabit except through the narration of 'Imran Al Qatthan.'

Hadith Corroboration
 Imam Ahmad : 5791, 11008, 24837

THE GENTLE NATURE OF THE YEMENI POPULATION Hadith Imam Tirmidzi Number 3870

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَضْعَفُ قُلُوبًا وَأَرْقُ أَفئِدَةً الْإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ وَفِي

الْبَاب عَنْ ابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Abdul Aziz bin Muhammad] from [Muhammad bin 'Amru] from [Abu Salamah] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The people of Yemen have come to you they are the softest-hearted and gentlest in character. Faith is from Yemen, wisdom is in Yemen.' And in this matter, there are also narrations from Ibnu Abbas and Ibnu Mas'ud. Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 7123, 7308, 7398, 9750, 9832, 9936, 10123, 10559

Imam Bukhari : 4037, 4039

Imam Muslim : 73, 74, 78, 79

LEADERSHIP AND TRUST AMONG PEOPLE

Hadith Imam Tirmidzi Number 3871

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنَا أَبُو مَرْيَمَ الْأَنْصَارِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُلْكُ فِي فُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ وَالْأَذَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ يَعْنِي الْيَمَنَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ

Narrated to us [Ahmad bin Mani'], narrated to us [Zaid bin Hubab], narrated to us [Mu'awiyah bin Shalih], narrated to us [Abu Maryam Al Anshari] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'Leadership is with the Quraysh, judgment with the Ansar, the call to prayer with the Abyssinians, and trustworthiness with the Azd tribe, that is Yemen.' Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi] from [Mu'awiyah bin Shalih] from [Abu Maryam Al Anshari] from [Abu Hurairah] like the hadith above, but he did not raise it (to the Prophet, peace and blessings be upon him), and this hadith is more sahih than the narration of Zaid bin Hubab.'

Hadith Corroboration

Imam Ahmad : 8406, 16995

THE AZAD CIVIL IS THE LION OF GOD ON THE FACE OF THE EARTH

Hadith Imam Tirmidzi Number 3872

حَدَّثَنَا عَبْدُ الْقُدُّوسُ بْنُ مُحَمَّدٍ الْعَطَّارُ حَدَّثَنِي عَمِّي صَالِحُ بْنُ عَبْدِ الْكَبِيرِ بْنِ شُعَيْبٍ بْنِ الْحُبَابِ حَدَّثَنِي عَمِّي عَبْدُ السَّلَامِ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَزْدُ أَسَدُ اللَّهِ فِي الْأَرْضِ يُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَرْفَعَهُمْ وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَقُولُ الرَّجُلُ

يَا لَيْتَ أَبِي كَانَ أَزْدِيًّا يَا لَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ
وَرُويَ هَذَا الْحَدِيثُ بِهَذَا الْإِسْنَادِ عَنْ أَنَسٍ مَوْقُوفًا وَهُوَ عِنْدَنَا أَصَحُّ

Narrated to us [Abdul Quddus bin Muhammad bin Al 'Atthar], narrated to me [my uncle, Shalih bin Abdul Kabir bin Syu'aib bin Al Habhab], narrated to me [my uncle, Abdussalam bin Syu'aib] from [his father] from [Anas radliallahu 'anhu], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The Azd tribe are the lions of Allah on earth. Some people want to humiliate them, but Allah wills only to elevate them. Soon a time will come when a person will say: If only my father were from Azd, and if only my mother were from Azd.' Abu Isa said: 'This hadith is a gharib hadith, we only know it through this chain. This hadith is narrated with this chain from Anas in a mauquf form, and in our opinion, it is more sahih.'

THE PRIVACY OF THE AZAD CIVIL ACCORDING TO ANAS BIN MALIK Hadith Imam Tirmidzi Number 3873

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ الْبَصْرِيُّ حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ حَدَّثَنِي
غَيْلَانُ بْنُ جَرِيرٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ لَنْ لَمْ نَكُنْ مِنَ الْأَزْدِ فَلَسْنَا مِنَ النَّاسِ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abdul Quddus bin Muhammad], narrated to us [Muhammad bin Katsir Al 'Abdi Al Bashri], narrated to us [Mahdi bin Maimun], narrated to me [Ghailan bin Jarir], he said: I heard [Anas bin Malik] say: 'If we were not from the Azd tribe, we might not be considered human.' Abu Isa said: 'This hadith is a gharib hadith.'

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR THE HIMYAR REGENCY Hadith Imam Tirmidzi Number 3874

حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ بَغْدَادِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنِي أَبِي عَنْ مِينَاءَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ أَحْسِبُهُ مِنْ قَيْسٍ فَقَالَ يَا رَسُولَ
اللَّهِ الْعَنَ حِمَيْرًا فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخِرِ فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخِرِ فَأَعْرَضَ عَنْهُ
ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخِرِ فَأَعْرَضَ عَنْهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ حِمَيْرًا أَفَوَاهُهُمْ سَلَامٌ
وَأَيْدِيَهُمْ طَعَامٌ وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
عَبْدِ الرَّزَّاقِ وَيُرَوَّى عَنْ مِينَاءَ هَذَا أَحَادِيثُ مَنَاكِيرُ

Narrated to us [Abu Bakar bin Zanzuwaih Baghdadi], narrated to us [Abdurrazzaq], informed me [my father] from [Mina` , the freed slave of Abdurrahman bin 'Auf], he said: I heard [Abu

Hurairah] say: 'When we were with the Prophet, peace and blessings be upon him, suddenly a man came—I think from Qais—and said: O Messenger of Allah, curse the Himyar tribe." But he turned away. Then the man approached from another direction, but he still turned away. The man approached from another side, and he continued turning away. The man tried from another direction, and he kept turning his face. Finally, the Messenger of Allah, peace and blessings be upon him, said: "May Allah have mercy on Himyar their words are full of peace, their hands are full of food, and they are among the people of security and faith.'""

Hadith Corroboration
Imam Ahmad : 7418

THE ANSHAR AND THE SUPPORTING CIVIL OF THE PROPHET SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3875

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارٌ وَأَشْجَعٌ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِي لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَاللَّهُ وَرَسُولُهُ مَوْلَاهُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], narrated to us [Abu Malik Al Asyja'i] from [Musa bin Thalhah] from [Abu Ayyub Al Anshari], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The Ansar, Muzainah, Juhainah, Ghifar, Asyja', and whoever is from Bani Abdid Daar are my allies, and they have no ally except Allah, while Allah and His Messenger are their allies.' Abu Isa said: 'This hadith is a sahih hadith.'

Hadith Corroboration
Imam Ahmad : 7563, 8470, 8674, 9659, 9661, 9855, 19584, 22441
Imam Bukhari : 3242, 3250, 6144
Imam Muslim : 4577, 4578, 4579, 4583
Imam Darimi : 2410

THE SALVATION OF BANI ASLAM AND THE FORGIVENESS OF BANI GHIFAR, AND THE DISOBEDIENCE OF BANI 'USHAYYAH Hadith Imam Tirmidzi Number 3876

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمَ سَالَمَهَا اللَّهُ وَغِفَارٌ غَفَرَ اللَّهُ لَهَا وَعُصَيَّةٌ عَصَتْ اللَّهَ وَرَسُولَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'Bani

Aslam because Allah has saved it, Bani Ghifar because Allah has forgiven it, and Bani 'Ushayyah because it has disobeyed Allah and His Messenger.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 4472, 4862, 5010, 5593, 5698, 5709, 5767, 5819, 5863, 5922, 6121, 6122, 9046, 9684, 14187, 14581, 15920, 15976, 18938, 20555

Imam Bukhari : 3251, 3252, 3785

Imam Muslim : 1096, 4571, 4572, 4573, 4574, 4576

Imam Tirmidzi : 3883, 3884

Imam Darimi : 2412, 2413

PRAYER OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM FOR GUIDANCE FOR THE BANI TSAQIF

Hadith Imam Tirmidzi Number 3877

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُثَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالُوا يَا رَسُولَ اللَّهِ أَخْرَقَتْنَا نِبَالٌ ثَقِيفٍ فَأَدْعُ اللَّهَ عَلَيْهِمْ قَالَ اللَّهُمَّ اهْدِ ثَقِيفًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Narrated to us [Abu Salamah Yahya bin Khalaf], narrated to us [Abdul Wahab Ats Tsaqafi] from [Abdullah bin Utsman bin Khutsaim] from [Abu Az Zubair] from [Jabir], he said: They (the companions) said: 'O Messenger of Allah, the arrows of Bani Tsaqif have destroyed us, so pray (for evil) upon them.' He said: 'O Allah, guide the people of Tsaqif.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith.'

THE HATRED OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM AGAINST THE THREE CABILAHS: THE BANI TSAQIF, THE BANI HANIFAH, AND THE BANI UMAYYAH

Hadith Imam Tirmidzi Number 3878

حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ حَدَّثَنَا هِشَامٌ عَنْ الْحَسَنِ بْنِ عِمْرَانَ بْنِ حُصَيْنٍ قَالَمَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Narrated to us [Zaid bin Ahzam Ath Tha'i], narrated to us [Abdul Qahir bin Syu'aib], narrated to us [Hisyam] from [Al Hasan] from [Imran bin Hushain], he said: The Prophet, peace and blessings be upon him, passed away while still hating three tribes: Bani Tsaqif, Bani Hanifah, and Bani Umayyah. Abu Isa said: 'This hadith is a gharib hadith, we only know it through this chain.'

RASULULLAH SHALALLAHU ALAIHI WASALLAM NAMED LIARS AND

MESS MAKERS FROM THE TSAQIF CIVIL

Hadith Imam Tirmidzi Number 3879

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكَ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ حَدَّثَنَا شَرِيكَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَعَبْدُ اللَّهِ بْنُ عُصْمٍ يُكْنَى أَبَا عَلْوَانَ وَهُوَ كُوفِيٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ وَشَرِيكَ يَقُولُ عَبْدُ اللَّهِ بْنُ عُصْمٍ وَإِسْرَائِيلُ يَرْوِي عَنْ هَذَا الشَّيْخِ وَيَقُولُ عَبْدُ اللَّهِ بْنُ عُصْمَةَ وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ

Narrated to us [Ali bin Hujr], informed us [Al Fadhl bin Musa] from [Syarik] from [Abdullah bin 'Ushm] from [Ibnu Umar], he said: The Messenger of Allah, peace and blessings be upon him, said: 'In the tribe of Tsaqif there is a liar and a destroyer.' Narrated to us [Abdurrahman bin Waqid Abu Muslim], narrated to us [Syarik] with a similar chain, while Abdullah bin 'Ushm is nicknamed Abu 'Ulwan, a resident of Kufah. Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Syarik, and Syarik said Abdullah bin 'Ushm. Whereas Israil narrated from this Sheikh and said Abdullah bin 'Ishmah. And in this matter, there is also a narration from Asma binti Abu Bakar.'

BADUI'S REJECTION OF REPLACEMENT GIFTS AND ACCEPTANCE OF GIFTS ONLY FROM QURAISSY, ANSHAR, TSAQIF, AND DAUS

Hadith Imam Tirmidzi Number 3880

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنِي أَيُّوبُ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرَةً فَعَوَّضَهُ مِنْهَا سِتَّ بَكَرَاتٍ فَتَسَخَّطَهُ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَاثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ فُلَانًا أَهْدَى إِلَيَّ نَاقَةً فَعَوَّضْتُهُ مِنْهَا سِتَّ بَكَرَاتٍ فَظَلَّ سَاخِطًا وَلَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ فِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ وَيَزِيدُ بْنُ هَارُونَ يَرْوِي عَنْ أَيُّوبَ أَبِي الْعَلَاءِ وَهُوَ أَيُّوبُ بْنُ مَسْكِينٍ وَيُقَالُ ابْنُ أَبِي مَسْكِينٍ وَلَعَلَّ هَذَا الْحَدِيثَ الَّذِي رَوَاهُ عَنْ أَيُّوبَ عَنْ سَعِيدِ الْمُقْبَرِيِّ هُوَ أَيُّوبُ أَبُو الْعَلَاءِ

Narrated to us [Ahmad bin Mani'], narrated to us [Yazid bin Harun], informed me [Ayyub] from [Sa'id Al Maqburi] from [Abu Hurairah] that a Bedouin gave a gift of a young camel to the Prophet, peace and blessings be upon him, so the Prophet gave him six young camels in return. But the Bedouin was not satisfied, and the news reached the Prophet, peace and blessings be upon him. After praising and exalting Allah, he said: 'Indeed, so-and-so gave me a gift of a camel, and I gave him six young camels in return, but he was not satisfied. Indeed, I do not wish to accept gifts except from the Quraysh, Ansar, Tsaqafi, or Dausi.' And

in one hadith, there is more discussion than in this hadith. Abu Isa said: 'This hadith has also been narrated through several chains from Abu Hurairah, while Yazid bin Harun narrated from Ayyub abu 'Ala, that is Ayyub bin Miskin, also called Ibnu Abu Miskin, and this hadith might be the one narrated from Ayyub from Sa'id Al Maqburi, that is Ayyub Abu Al 'Ala.'

BADUITS DISAPPOINTMENT OF REPLACEMENT OF GIFTS FROM THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3881

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْحِمَصِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَهْدَى رَجُلٌ مِنْ بَنِي فِزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَةً مِنْ إِبِلِهِ الَّتِي كَانُوا أَصَابُوا بِالْعَابَةِ فَعَوَّضَهُ مِنْهَا بَعْضُ الْعَوَاضِ فَتَسَخَّطَهُ فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذَا الْمَنْبَرِ يَقُولُ إِنَّ رَجُلًا مِنَ الْعَرَبِ يُهْدِي أَحَدَهُمُ الْهَدِيَّةَ فَأَعَوَّضَهُ مِنْهَا بِقَدَرٍ مَا عِنْدِي ثُمَّ يَتَسَخَّطُهُ فَيَظْلُ يَتَسَخَّطُ عَلَيَّ وَائِمُ اللَّهِ لَا أَقْبَلُ بَعْدَ مَقَامِي هَذَا مِنْ رَجُلٍ مِنَ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرَيْشٍ أَوْ أَنْصَارٍ أَوْ ثَقَفٍ أَوْ دَوْسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بْنِ هَارُونَ عَنْ أَيُّوبَ

Narrated to us [Muhammad bin Isma'il], narrated to us [Ahmad bin Khalid Al Himshi], narrated to us [Muhammad bin Ishaq] from [Sa'id bin Abu Sa'id Al Maqburi] from [his father] from [Abu Hurairah], he said: 'A man from Bani Fazarah gave a gift of a camel to the Prophet, peace and blessings be upon him, from several camels he obtained from the wilderness, then he gave him several in return, but the Bedouin was not satisfied. Then I heard the Messenger of Allah, peace and blessings be upon him, say from this pulpit: Indeed, one of the Arab residents gave me a gift, and I gave him something I had in return, but he was not satisfied and even became angry with me. By Allah, after this place of mine, I will not accept a gift from any Arab except from Quraysh, Ansar, Tsaqif, or Daus.'" Abu Isa said: 'This hadith is a hasan hadith. And this hadith is more sahih than the hadith of Yazid Ibnu Harun from Ayyub.'

POPULATION OF THE BANI ASAD AND ASY'ARIYYIN AS PART OF THE RASULULLAH SHALALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3882

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَعَبْدُ اللَّهِ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَلَاذٍ يُحَدِّثُ عَنْ نُمَيْرِ بْنِ أَوْسٍ عَنْ مَالِكِ بْنِ مَسْرُوحٍ عَنْ عَامِرِ بْنِ أَبِي عَامِرٍ الْأَشْعَرِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعَمَ الْحَيِّ الْأَسَدُ وَالْأَشْعَرِيُّونَ لَا يَفِرُّونَ فِي الْقِتَالِ وَلَا يَغْلُونَ هُمْ مِنِّي وَأَنَا مِنْهُمْ قَالَ فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ لَيْسَ هَكَذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُمْ مِنِّي وَإِلَيَّ فَقُلْتُ لَيْسَ

هَكَذَا حَدَّثَنِي أَبِي وَلَكِنَّهُ حَدَّثَنِي قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هُمْ مِنِّي وَأَنَا مِنْهُمْ قَالَ
فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ وَهْبِ بْنِ جَرِيرٍ
وَيُقَالُ الْأَسَدُ هُمْ الْأَزْدُ

Narrated to us [Ibrahim bin Ya'qub] and others, they said: narrated to us [Wahb bin Jarir], narrated to us [my father], he said: I heard [Abdullah bin Maladz] narrate from [Numair bin Aus] from [Malik bin Masruh] from ['Amir bin Abu 'Amir Al Asy'ari] from [his father], he said: The Messenger of Allah, peace and blessings be upon him, said: 'The best people are Bani Asad and Asy'ariyyin they do not flee from battle nor do they embezzle (hide war booty). They are from me, and I am from them.' The narrator said: 'So I told this to [Mu'awiyah], and he said: That is not what the Messenger of Allah, peace and blessings be upon him, said rather, he said: 'They are from me, and to me.'" So I objected: "That is not what my father narrated to me rather, he said: I heard the Messenger of Allah, peace and blessings be upon him, say: 'They are from me, and I am from them.'" Mu'awiyah said: "You know your father's hadith better." Abu Isa said: 'This hadith is a gharib hadith, we only know it from the hadith of Wahb bin Jarir, and Asad is also called Azad.'

Hadith Corroboration
Imam Ahmad : 16540, 16850

BANI ASLAM WAS SAVED BY ALLAH, BANI GHIFAR WAS FORGIVEN BY ALLAH

Hadith Imam Tirmidzi Number 3883

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمُ سَالَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي بَرَزَةَ الْأَسْلَمِيِّ وَبُرَيْدَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Syu'bah] from [Abdullah bin Dinar] from [Ibnu Umar] from the Prophet, peace and blessings be upon him, who said: 'Bani Aslam because Allah has saved it, and Ghifar because Allah has forgiven it.' Abu Isa said: 'This hadith is a hasan sahih hadith, and in this matter, it has also been narrated from Abu Dzar, Abu Barzah al Aslami, Buraidah, and Abu Hurairah radliallahu 'anhu.'

Hadith Corroboration
Imam Ahmad : 4472, 4862, 5010, 5593, 5698, 5709, 5767, 5819, 5922, 6121, 6122, 9046, 9684, 14187, 14581, 15920, 18938, 20555
Imam Bukhari : 3252
Imam Muslim : 4571, 4572, 4573, 4574
Imam Tirmidzi : 3884
Imam Darimi : 2412

GOD'S FORGIVENESS FOR BANI ASLAM AND BANI GHIFAR, AND THE

SINS OF BANI 'USHAYYAH

Hadith Imam Tirmidzi Number 3884

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمَ سَالَمَهَا اللَّهُ وَغَفَّارُ غَفَرَ اللَّهُ لَهَا وَعُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُؤَمَّلٌ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ نَحْوَ حَدِيثِ شُعْبَةَ وَزَادَ فِيهِ وَعُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Ali bin Hujr], narrated to us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'Bani Aslam because Allah has saved it, Bani Ghifar because Allah has forgiven it, and 'Ushaiyyah because it has disobeyed Allah and His Messenger.' Abu Isa said: 'This hadith is a hasan sahih hadith. Narrated to us [Muhammad bin Basyar], narrated to us [Mu`amal], narrated to us [Sufyan] from [Abdullah bin Dinar] like the hadith of Syu'bah, and he added a little: And 'Ushayyah has disobeyed Allah and His Messenger.'" Abu Isa said: 'This hadith is a hasan sahih hadith.'"

Hadith Corroboration

Imam Ahmad : 4472, 4862, 5010, 5593, 5698, 5709, 5767, 5819, 5863, 5922, 6121, 6122, 9046, 9684, 14187, 14581, 15920, 15976, 18938, 20555

Imam Bukhari : 3251, 3252, 3785

Imam Muslim : 1096, 4571, 4572, 4573, 4574, 4576

Imam Darimi : 2412, 2413

THE PRIORITY OF THE BANI GHIFAR, ASLAM, MUZAINAH, AND JUHAINAH ON THE DAY OF JUDGMENT

Hadith Imam Tirmidzi Number 3885

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغَفَّارٌ وَأَسْلَمٌ وَمُزَيْنَةٌ وَمَنْ كَانَ مِنْ جُهَيْنَةٍ أَوْ قَالَ جُهَيْنَةٍ وَمَنْ كَانَ مِنْ مُزَيْنَةٍ خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيْيٍّ وَغَطَفَانٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Qutaibah], narrated to us [Al Mughirah bin Abdurrahman] from [Abu Az Zinnad] from [Al A'raj] from [Abu Hurairah], he said: The Messenger of Allah, peace and blessings be upon him, said: 'By the One in Whose Hand is the soul of Muhammad, indeed Bani Ghifar, Aslam, Muzainah, and those in Juhainah —or he said— Juhainah and those in Muzainah are better in the sight of Allah than Bani Asad, Thayi`, and Ghatafan on the Day of Resurrection.' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration

Imam Ahmad : 9437, 9661

Imam Bukhari : 3253

Imam Muslim : 4579, 4580

BANI TAMIM REJECTS THE GOOD NEWS FROM THE RASULULLAH ShalALLAHU ALAIHI WASALLAM Hadith Imam Tirmidzi Number 3886

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أُبَشِّرُوا يَا بَنِي تَمِيمٍ قَالُوا بَشَّرْتَنَا فَأَعْظِمْنَا قَالَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ أَقْبَلُوا الْبُشْرَى فَلَمْ يَقْبَلُهَا بَنُو تَمِيمٍ قَالُوا قَدْ قَبِلْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abdurrahman bin Mahdi], narrated to us [Sufyan] from [Jami' bin Syaddad] from [Shafwan bin Muhriz] from ['Imran bin Hushain], he said: 'A group from Bani Tamim came to the Messenger of Allah, peace and blessings be upon him, so he said: Rejoice, O Bani Tamim.' They replied: "You have given us glad tidings, so give us something." 'Imran said: "Then the face of the Messenger of Allah, peace and blessings be upon him, changed. Soon after, a group from Yemen came to him, so he said: "Accept the glad tidings, for Bani Tamim did not accept it!" They said: "Yes, O Messenger of Allah, we accept it." Abu Isa said: "This hadith is a hasan sahih hadith."

Hadith Corroboration
Imam Ahmad : 18981, 19030, 19040
Imam Bukhari : 4017, 4035

THE PRIORITY OF THE BANI ASLAM, GHIFAR, AND MUZAINAH OVER THE BANI TAMIM, ASAD, AND GHATHAFAN Hadith Imam Tirmidzi Number 3887

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمَ وَغِفَارٌ وَمُزَيْنَةُ خَيْرٌ مِنْ تَمِيمٍ وَأَسَدٍ وَغَطَفَانَ وَبَنِي عَامِرٍ بْنِ صَعْصَعَةَ يَمُدُّ بِهَا صَوْتَهُ فَقَالَ الْقَوْمُ قَدْ خَابُوا وَخَسِرُوا قَالَ فَهُمْ خَيْرٌ مِنْهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us [Mahmud bin Ghailan], narrated to us [Abu Ahmad], narrated to us [Sufyan] from [Abdul Malik bin 'Umair] from [Abdurrahman bin Abu Bakrah] from [his father] that the Messenger of Allah, peace and blessings be upon him, said: 'Bani Aslam, Ghifar, and Muzainah are better than Bani Tamim, Asad, Ghathafan, and Bani 'Amir bin Sha'sha'ah who are loud-voiced.' Some people said: 'They will perish and lose.' He said: 'So they (Bani Aslam, Ghifar, and Muzainah) are better than them (Bani Tamim, Asad, Ghathafan, and Bani Amir bin Sha'sha'ah).' Abu Isa said: 'This hadith is a hasan sahih hadith.'

Hadith Corroboration
Imam Ahmad : 9073, 9097, 19584
Imam Muslim : 4579, 4583

BLESSING PRAYER FOR SYRIA AND YEMEN

Hadith Imam Tirmidzi Number 3888

حَدَّثَنَا يَشْرُبُ بْنُ آدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَانِ حَدَّثَنِي جَدِّي أَزْهَرُ السَّمَانُ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوا وَفِي نَجْدِنَا قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمَنِنَا قَالُوا وَفِي نَجْدِنَا قَالَ هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ وَبِهَا أَوْ قَالَ مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَوْنٍ وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us [Bisyr bin Adam, grandson of Azhar bin As Saman], narrated to me [my grandfather, Azhar As Saman] from [Ibnu 'Aun] from [Nafi'] from [Ibnu Umar] that the Messenger of Allah, peace and blessings be upon him, said: 'O Allah, bless us in our Sham, O Allah, bless us in our Yemen.' They (the companions) said: 'And in our Najd?' He said: 'O Allah, bless us in our Sham and bless us in our Yemen.' They said: 'And in our Najd?' He said: 'There will be earthquakes and trials there.' Or he said: 'From there will emerge the horn of Satan.' Abu Isa said: 'This hadith is a hasan sahih gharib hadith through this chain, namely from the hadith of Ibnu 'Aun. And this hadith has also been narrated from [Salim bin Abdullah bin Umar] from [his father] from the Prophet, peace and blessings be upon him.'

Hadith Corroboration

Imam Ahmad : 5384, 5715, 5791, 5818, 10875, 11434

Imam Bukhari : 979, 6565

THE PEOPLE OF SHAM ARE LUCKY, PROTECTED BY GOD'S ANGELS

Hadith Imam Tirmidzi Number 3889

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَكُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُوَلِّفُ الْقُرْآنَ مِنَ الرَّقَاعِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِلشَّامِ فَقُلْنَا لِأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةً أَجْنِحَتَهَا عَلَيْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ أَيُّوبَ

Narrated to us [Muhammad bin Basyar], narrated to us [Wahb bin Jarir], narrated to us [my father], he said: I heard [Yahya bin Ayyub] narrate from [Yazid bin Abu Habib] from [Abdurrahman bin Syimasah] from [Zaid bin Tsabit], he said: 'We wrote the Qur'an on palm stalks in the presence of the Messenger of Allah, peace and blessings be upon him, so the Messenger of Allah, peace and blessings be upon him, said: Blessed are the people of Sham.' We asked: "Why is that, O Messenger of Allah?" He said: "Indeed, the angels of the Most Merciful have spread their wings over Sham." Abu Isa said: 'This hadith is a hasan gharib hadith, we only know it from the hadith of Yahya bin Ayyub.'

PROHIBITION OF BEING PROUD OF JAHILIYAH'S DESCENDANTS

Hadith Imam Tirmidzi Number 3890

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَنْتَهِيَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ أَوْ لَيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعَلِ الَّذِي يَدْهِيهِ الْخِرَاءُ بِأَنْفِهِ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ وَفَخَّرَهَا بِالْأَبَاءِ إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خُلِقَ مِنْ تُرَابٍ فِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated to us [Muhammad bin Basyar], narrated to us [Abu 'Amir Al 'Aqadi], narrated to us [Hisyam bin Sa'd] from [Sa'id bin Abu Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, who said: 'Let them stop boasting about their dead ancestors —they are merely the fuel of Jahannam— or they will be more contemptible in the sight of Allah than the beetle that pushes dung with its nose. Indeed, Allah has removed from you the calls of Jahiliyyah and boasting about ancestors: (there is only) a pious believer or a wretched sinner. All people are children of Adam, and Adam was created from clay.' And in this matter, there are also narrations from Ibnu Umar and Ibnu Abbas. Abu Isa said: 'This hadith is a hasan gharib hadith.'

HUMAN EQUALITY AS CHILDREN OF ADAM

Hadith Imam Tirmidzi Number 3891

حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْفَرَوِيُّ الْمَدَنِيُّ حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ وَفَخَّرَهَا بِالْأَبَاءِ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَهَذَا أَصَحُّ عِنْدَنَا مِنَ الْحَدِيثِ الْأَوَّلِ وَسَعِيدُ الْمَقْبُرِيِّ قَدْ سَمِعَ أَبَا هُرَيْرَةَ وَيَرْوي عَنْ أَبِيهِ أَشْيَاءَ كَثِيرَةً عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ أَبِي عَامِرٍ عَنْ هِشَامِ بْنِ سَعْدٍ

Narrated to us [Harun bin Musa bin Abu 'Alqamah Al Farwi Al Madani], narrated to me [my father] from [Hisyam bin Sa'd] from [Sa'id bin Abu Sa'id] from [his father] from [Abu Hurairah radliallahu 'anhu] that the Messenger of Allah, peace and blessings be upon him, said: 'Indeed, Allah has removed from you the calls of Jahiliyyah and boasting about ancestors: (there is only) a pious believer or a wretched sinner. All people are children of Adam, and Adam was created from clay.' Abu Isa said: 'This hadith is a hasan hadith, and in our opinion, this hadith is more sahih than the first one, because Sa'id Al Maqburi heard

from Abu Hurairah, and he also narrated many reports from his father from Abu Hurairah radliallahu 'anhu. This hadith was also narrated by [Sufyan Ats Tsauri] and others from [Hisyam bin Sa'd] from [Sa'id Al Maqburi] from [Abu Hurairah] from the Prophet, peace and blessings be upon him, like the hadith of Abu 'Amir from Hisyam bin Sa'd.'

Hadith Corroboration

Imam Ahmad : 8381

Imam Abu Dawud : 4452

al-Hadith
9 Imaams