

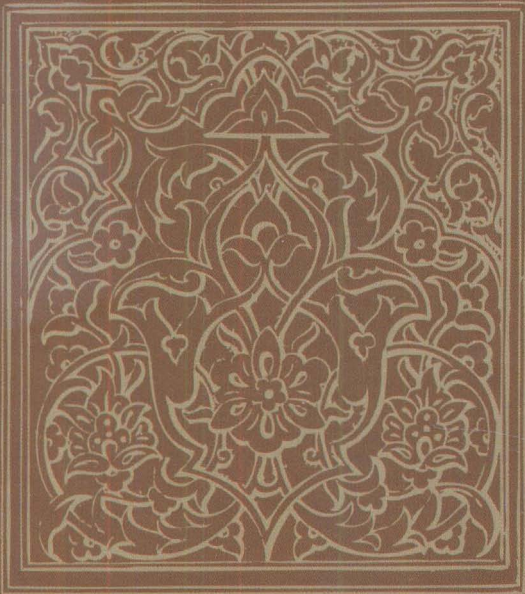
~ 10 ~

COLLECTIONS OF FORTY ḤADĪTHS

AL-ARBA'ĪN

Aḥmad ibn Ḥajar al-ʿAsqalānī

*Forty Ḥadīths from Forty Companions
through Forty Shuyūkh*



Edited & Annotated by
DR. MANSUR ALI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Arba'īn

Forty Ḥadīth from Forty Companions
through Forty Shuyūkh

10

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arbaʿīn

Forty Ḥadīths from Forty Companions
through Forty Shuyūkh

الإمتاع بالأربعين المتباينة السماع

ḤĀFĪZ AḤMAD IBN ʿALĪ
IBN ḤAJAR AL-ʿASQALĀNĪ



TURATH PUBLISHING

Copyright: Turath Publishing 1435/2014

ISBN: 978-1-906949-29-7

Published by:

Turath Publishing

79 Mitcham Road

London SW17 9PD

+44 (20) 8767 3666

www.turath.co.uk

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers.

<i>Author</i>	Aḥmed ibn 'Alī ibn Muḥammed ibn Ḥajar al-'Asqalānī
<i>Translation</i>	Aisha Bewley
<i>Editors</i>	Uwais Namazi and Ibrahim Amin
<i>Introduction & notes</i>	Dr. Mansur Ali
<i>Hadīth Referencing</i>	Shaykhah Fatima Patel
<i>General Editor</i>	Yahya Batha

British Library Cataloguing in Publication Data

al-'Asqalānī, Aḥmed ibn 'Alī ibn Muḥammed 'Alī ibn Ḥajar

Imtā' Bi al-Arba'īn al-Mutabāyanah as-Samā'

I. Title

Design & typesetting

ARM (www.whitethreadpress.com)

Printed by

Megaprinters, Istanbul, Turkey (export@mega.com.tr)

Distributors for UK and Europe

Azhar Academy Ltd.

54-56 Little Ilford Lane

Manor Park

London E12 5QA

+44 (20) 8911-9797

sales@azharacademy.com

www.azharacademy.com

Distributors for America and Canada

White Thread Press

www.whitethreadpress.com

inf@whitethreadpress.com

Distributors for South Africa

Darul-Ihsan Research and Education Centre

www.darulihisan.com/shop

bookshop@darulihisan.com

+27 (31) 577 7868

CONTENTS

Publisher's preface	9
Editor's Introduction	13
<i>The Forty Hadith Genre</i>	13
<i>About the Author</i>	16
<i>About the Book</i>	21
<i>Editorial Work</i>	29
Author's Introduction	33
Abū Bakr ﷺ	39
ʿUmar ibn al-Khaṭṭāb ﷺ	41
ʿUthmān ﷺ	43
ʿAlī ﷺ	44
Ṭalḥah ibn ʿUbaydullāh ﷺ	46
Az-Zubayr ﷺ	49
Saʿd ﷺ	50
Saʿīd [ibn Zayd] ﷺ	52
ʿAbd ar-Raḥmān ibn ʿAwf ﷺ	54
Abū ʿUbayda ibn al-Jarrāḥ ﷺ	56
Anas ﷺ	58
Burayda ﷺ	60
Tamīm ﷺ	62

Al-Arbaʿīn

Thawbān ❁	63
Jābir ❁	65
Ḥāzim ibn Ḥarmalah ❁	66
Khawwāt ibn Jubayr ❁	67
Diḥyah ❁	68
Dhū al-Yadayn ❁	70
Rāfiʿ ibn ʿAmr ❁	71
Zuhayr ibn Ṣurad ❁	73
Abū Saʿīd ❁	77
Shakal ibn Ḥumayd ❁	78
Ṣuhayb ❁	80
Ḍumayrah ❁	81
Ṭalq ibn ʿAlī ❁	83
Zuhayr ibn Rāfiʿ ❁	84
ʿAbdullāh ibn Masʿūd ❁	86
Gharafah ibn al-Ḥārith ❁	88
Faḍālah al-Laythī ❁	90
Qatādah ibn Milḥān ❁	91
Kaʿb ibn ʿUjrah ❁	92
Laqīṭ ❁	94
Muḥammad ibn Jahsh ❁	95
An-Nuʿmān ibn Bashīr ❁	99
Hind ibn Abī Hālah ❁	101
Wahb ibn ʿAbdullāh ❁	103
Yaʿlā ibn Murrah ❁	105
ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb ❁	105
ʿAbdullāh ibn ʿAbbās ❁, the fourth of the ʿAbdullāhs	107
<i>Apendix: Isnāds of the Ḥadīths in Full</i>	129
Endnotes	205

PUBLISHER'S PREFACE

In the name of Allāh, the All-Compassionate, the Most Merciful. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty Hadiths dates as far back as the first century after the Hijrah. ‘Abdullāh ibn al-Mubārak al-Marwazī (d. 181/797-8) is thought to be the first to have gathered forty Hadiths in a collection, and his lead was followed by later Hadith scholars such as Muḥammad ibn Aslam aṭ-Ṭūsī (d. 242/856-7), al-Ḥasan ibn Sufyān al-Fasawī (d. 303/915-16), and many others. Perhaps the most well-known collection is that of Imām an-Nawawī (d. 676/1278), which has been translated into English, and on which there are several commentar-

ies including Ibn Rajab's exhaustive *Jāmiʿ al-ʿulūm wa al-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty Hadiths springs from a Hadith, narrated through several Companions, that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer: "Whoever memorises forty narrations for my nation in matters of this religion, Allāh will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising." The narrators of the various versions of this Hadith include illustrious names such as ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn Masʿūd, Muʿādh ibn Jabal, Abū ad-Dardāʾ, Ibn ʿUmar, Ibn ʿAbbās, Anas ibn Mālik, Abū Hurayrah, and Abū Saʿīd al-Khudrī, may Allāh be pleased with them all.

It brings us great joy to present this collection of Ibn Hajar, who is without a doubt one of our great Hadith scholars. He did justice to Bukhārī with his commentary. May Allah forgive him and elevate his status in *jannah* and may he unite us with him in *jannah*. *Ammen*.

I would like to thank Sister Aisha Bewley for the initial translation and thereafter I would like to extend my gratitude to Maulana Ibrahim Amin and Maulana Uwais Namazi for their assistance in editing. We were honoured to have the assistance of Shaykhah Fatima Patel, wife of our beloved Shaykh Mufti Shabbir Patel, Ustadh of Hadith at

Darul Uloom Bury. The introduction and the biography of the companions along with the final edit was compiled by Dr Mansur Ali. The work set before has come to fruition due to the hard work and commitment of Dr Mansur Ali. I pray that Allah bless him in this world and the next.

It is hoped that through acquainting the readers with the sayings of the prophet, the translator, editor and publisher and everyone who made this series possible may be included among those to whom the above Hadith applies: "Whoever memories forty Hadiths"

YAHYA BATHA

EDITOR'S INTRODUCTION

In the Name of Allah, the All-Merciful, the Most Merciful. All praises are for Allah the Lord of the universe, the most Merciful most Kind. Master of the day of judgement. Most Merciful most Kind. You alone we worship and you alone we ask for help. Guide us along the straight path. The path of those who have earned your favour. And not the path of those who have earned your anger and went astray. Ameen. And praise and salutations on our liege-lord the Prophet ﷺ and his noble and pure family and the stalwart scholars of this ummah.

THE FORTY HADITH GENRE

The virtue for memorising forty ḥadīths can be traced back to the Prophet ﷺ.¹ Although scholars of ḥadīth have criti-

cally analysed the ḥadīth and discussed its defects, it functioned as an impetus for them to create the forty ḥadīth genre. It maybe the scholars' sincerity to carefully practice the Prophet's ﷺ sunna on the one hand and their sceptical caution to attribute any dubious material to him on the other that they did not strictly include forty ḥadīths in their collections. For example imam an-Nawawī includes forty-two ḥadīths in his collection and imām Ibn Ḥajar include's forty-five ḥadīths in this collection. Nevertheless, the major motivation for collecting forty ḥadīths has been devotional with a few exceptions. For example to gain some financial benefits from Sultan Ahmad III, the Ottoman scholar Osman Zāde Ṭā'ib wrote a forty ḥadīth collection on the virtues of good health and presented it to the Sultan when he recovered from an illness.

Scholars have collected forty ḥadīths on a whole range of topics. These included from one theme only to a number of themes. An-Nawawī identifies a few of these themes such as: fundamentals of religion (*uṣūl ad-dīn*), Islamic law, jihad, exhortation and intimidation (*targhīb wa tarhīb*) and etiquettes (*ādāb*). Some of the collections translated and published by Turath Publishing include: Loving the Prophet's ﷺ family (al-Kattānī), virtues of the Prophet's wives (Ibn 'Asākir), excellence of the Qur'ān ('Alī al-Qārī) and legal judgements (as-Suyūṭī). Other topics include as-Sulamī's (d. 422/1031)

forty ḥadīth on sufi morals, Abū Nu‘aym al-Isfihānī’s (d. 430/1039) *Kitāb al-arba‘īn ‘alā madhāhib al-muhaqqiqīn min aṣ-ṣūfiyya*, and Muḥīyyuddīn ibn al-‘Arabī’s forty ḥadīth *al-Aḥādīth al-Qudsiyya*.

In addition to compiling topical collections, the scholars also compiled forty ḥadīth collections with regards to special features in the *isnād*. For example, Abū Sa‘d Aḥmad Ibn Muḥammad al-Mālinī (d. 412/1021) compiled a forty ḥadīth collection where all the shuykh in the *isnād* were sufis called *Kitāb al-Arba‘īn fī shuyūkh aṣ-ṣūfiyya*. Similarly ‘Abdullāh al-Furāwī (d. 530/1136) started of the trend of narrating ḥadīths from forty different shuyukh. This feature was later developed by Abū al-Futūḥ aṭ-Ṭā‘ī (d. 555/1160) who collected forty ḥadīths from forty shuyūkh going through forty Companions. Finally Ibn ‘Asākir’s teacher Abū Ṭāhir as-Silafī further developed it in his *Kitāb al-Arba‘īn al-Mustaghni bi Ta’yīn mā fihi ‘an al-Mu‘īn* by narrating from forty shuyūkh from forty different towns. Imam Ibn Ḥajar’s *al-Imtā‘ fī al-Arba‘īn al-Mutabayyināt as-Simā‘* follows the above pattern, since he narrates from 40 Companions through 40 shuyukh in a myriad of places such as Makkah, in front of the Ka‘bah, between the rawḍā and minbar, Cairo, Damscus, Bayt al-Maqdis and many more.

ABOUT THE AUTHOR

From where he sat in the house of al-Kharrūbi near mount Ṣafā the scenery was awe-inspiring. He could see people flocking towards the black stone situated in the eastern corner of the Kaʿba. He was listening to his first ḥadīth lectures delivered on the *Ṣaḥīḥ al-Bukhārī* by Shaykh ʿAfif ad-Dīn. Just moments before, the twelve year old Ibn Ḥajar had led the people in *tarāwīḥ* prayer. This first lesson sowed the seed of love for ḥadīth in the young Ibn Ḥajar’s heart to the extent that he reached the heights of excellence. As-Suyūṭī calls him the adh-Dhahābī of his time. He says, ‘He is the imam of the hadith scholars of his time, the ḥāfiẓ of Egypt, its greatest ḥadīth scholar, nay, the greatest ḥadīth scholar ever to have lived.’ He drank from the well of Zamzam and prayed to Allah to make him like adh-Dhahabī. Allah accepted his prayer and he surpassed adh-Dhāhabī in knowledge.²

Imam Abū al-Faḍl, Shihāb ad-Dīn Aḥmad ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Aḥmad al-Kinānī al-ʿAsqalānī was born on 22 Shaʿbān 773 hijri (18 February 1372) in the old quarters of Cairo. He is famously known as Ibn Ḥajar which was either the name of one of his forefathers Aḥmad or the latter’s father’s name. He came from a pious and scholarly family. His father Shaykh Nūr ad-Dīn ʿAlī (d. 777) was a mufti and his father’s paternal uncle Fakhr ad-Dīn ʿAlī was

a shafīʿī faqīh and the head mufti of Alexandria. Ibn Ḥajar's mother died when he was very young and his father died when he was four. He was looked after by one of his guardian al-Kharrūbī who looked after him and educated him and had an everlasting effect on him. He started maktab when he was five and memorised the Qurʾān in a very short time. He memorised the entire surah Maryam in a day. He also memorised Ibn Ḥājjib's small treatise on fiqh.

After al-Kharrūbī's death, he was looked after by Ibn al-Qattān who introduced him to the scholar Sirāj al-Dīn al-Bulqīnī. Some of his famous teachers include al-Bulqīnī, Ibn al-Mulaqqin, al-ʿIrāqī, Nur al-Dīn al-Haythamī, ʿIzz ibn al-Jamāʿa and the famous lexicographer Majduddīn al-Fayrūzabadi (ḥadīth 35). Some of his famous students include as-Sakhāwī, Qāsīm ibn al-Qutlubughā, Kamāl ibn al-Humām and Zayn Zakariyyā al-Anṣārī. Imām as-Suyūṭī says that he used to frequent the gathering of Ibn Ḥajar as a child with his father. He may have also heard some ḥadīths from him although he does not remember. Ibn Ḥajar died in 852 while as-Suyūṭī was born in 849. In addition to his scholarly activities, imam Ibn Ḥajar also took the public office of the chief qadi of Cairo. Despite having an aversion to engage in politics, he took the office of qadi no less than seven times.

Imam Ibn Ḥajar wrote over 300 hundred books, some

as small as the current book and others going into volumes covering topics as wide a range as hadith to Arabic grammar and poetry. Indeed he was a poet by temperament. The most famous of his books is *Fatḥ al-Bārī* the commentary of *Ṣaḥīḥ al-Bukhārī*. Ash-Shawkānī says about it, '*Hijra* is no longer required after *Fatḥ*.' Ash-Shawkānī uses the same words of a Prophetic ḥadīth to praise the *Fatḥ al-Bārī*. By it the Prophet ﷺ meant that it was no longer necessary to emigrate (*hijra*) after the conquest (*fatḥ*) of Makkah. Ash-Shawkānī intended by these words that it was no longer necessary to travel for knowledge since ḥafīẓ Ibn Ḥajar has already done the hard work for us in *Fatḥ al-Bārī*. Upon studying the various commentaries of *Ṣaḥīḥ al-Bukhārī* prevalent in his time, Ibn Khaldūn (d. 809) says that the Muslims still have a debt that they must pay to imam al-Bukhārī for writing the *Ṣaḥīḥ*. Imam as-Sakhāwī, Ibn Ḥajar's student says that if Ibn Khaldūn had the opportunity to study the *Fatḥ al-Bārī* he would have conceded that this debt has been paid.

In addition to the *al-Imtā'*, Ibn Ḥajar also has a number of other forty ḥadīth collections such as:

1. *Al-Arba'ūn al-'Ashāriyat al-Isnād ilā aṣ-Ṣaḥāba*
2. *Al-Arba'ūn fī Rad' al-Mujrim 'an Sabb al-Muslim*
3. *Al-Arba'ūn al-Mumtāza bi 'Awālī Shuyūkh al-Ijāza*
4. *Al-Arba'ūn al-Muntaqā min 'Awālī Muslim 'alā al-Bukhārī*

5. *Al-Arba'un min Masmū' Ibn 'Abd ad-Dā'im min at-Targhīb li at-Taymī*
6. *Ḍiyā' al-Anām bi 'Awālī Shaykh al-Islām al-Bulqīnī*
7. *Al-'Awālī at-Tāliya li Mi'ab al-'Āliya*
8. *Mukhtaṣar al-Imtā' bi al-Arba'in al-Mutabāyina bi Shart as-Simā'*

Imam Ibn Ḥajar's fame wasn't unchallenged and unrivalled. Many scholars interrupted his work as a qadi. His arch-nemesis was his fellow colleague at the al-Mu'ayyid school, the famous hanafi scholar and commentator of *Ṣaḥīḥ al-Bukḥarī* Imam Badr ad-Dīn al-'Aynī (d. 855). Academic rivalry between them was perhaps due to a number of factors: firstly both of them held the office of chief qadi; Ibn Ḥajar of the shāfi's and al-Aynī of the hanafis. Secondly both of them wrote a commentary of the same book and finally both of them used their commentary to give leverage to their *madh-dhab*. Since al-'Aynī wrote his commentary called *'Umdat al-Qārī* after Ibn Ḥajar, he had the benefit of studying and criticising the latter's work. Ibn Ḥajar wrote two rebuttals afterword called *Intiqāḍ at-Ta'rīd* and *al-Istansār 'alā at-Tā'in al-Mukhtār*. In there, Ibn Ḥajar accuses al-'Aynī of plagiarising his material. 'AbdurRaḥmān al-Baṣīrī (d. 1935), a Libyan scholar made a study of their differences in his book *Mubtakirāt al-La'ālī wa ad-Durar fī al-Muḥākama bayn al-'Aynī*

wa Ibn Ḥajar. Al-Baṣīrī identified 343 points of contentions between them. Those who have analysed both the commentaries have said that al-ʿAynī's grasp of lexicography, grammar and language is much better than Ibn Ḥajar. Their rivalry can be summed up in the following light incident.

One day Ibn Ḥajar saw the minaret of the al-Muʿayyid school, where both he and al-ʿAynī were lecturers, damaged. Ibn Ḥajar took this opportunity to have a go at al-ʿAynī and wrote the following couplets:

لجامع مولانا المؤيد رونق . . . منارته بالحسن تزهو وبالزين
تقول وقد مالت على البرج امهلوا . . . فليس على جسمي أضر من العين

Splendour belongs to the mosque of our master al-Muʿayyid

Its minaret shines with beauty and adornment

Inclining away from the middle course, it says, 'Wait,

Nothing is more injurious to my body than the evil eye

(*al-ʿayn*)!'

(The word *al-ʿayn* (evil eye) is a pun on the name al-ʿAynī)

Upon hearing this al-ʿAynī retorted with couplets of his own:

منارة كعروس الحسن اذ جليت . . . وهدمها بقضاء الله والقدر
قالوا أصيبت بعين قلت ذا غلط . . . ما أوجب الهدم إلا خسة الحجر

A minaret when it is polished it looks like the bride of beauty

Its destruction is according to the decree and will of Allah.

They say that it has suffered from the evil eye, I say, wrong,
 Nothing but the bad quality of the stone (*al-ḥajar*) caused
 its destruction!

(The word *al-ḥajar* (stone) is a pun on the name Ibn Ḥajar)

Imam Ibn Ḥajar died of a terminal illness which lasted for two months. He died on Friday night on 28 Dhī al-Ḥijja 852 hijri (2 February 1448) and was buried in al-Qarrāfa, Cairo, now famously known as the City of the Dead (*madīnat al-mawtā*). The caliph of the time led his funeral prayer. Imam as-Suyūṭī mentions that ash-Shihāb al-Manṣūrī told him that he was present at Ibn Ḥajar's funeral. It started raining and Ibn Ḥajar's body began to get wet. Capturing the moment, Al-Manṣūrī recited the following couplet;

قد بكت السحب على ... قاضي القضاة بالمطر
 وانهدم الركن الذي ... كان مشيدا من حجر

The clouds have shed tears of rain on the chief qadi

Thus the solid pillar of stone got ruined

ABOUT THE BOOK

The *Imtā'* is a fine, yet simple example of imām Ibn Ḥajar's finesse in ḥadīth. Imam Ibn Ḥajar did not make the topics of the ḥadīth his main focus but the *isnād*. This is why when

one reads the *Imtāʿ*, one will not get a feel for the logical arrangements of the topics. They are haphazard and range from fiqh to history. The brilliance of imam Ibn Ḥajar lies in his arrangement of the *isnād*. Firstly the collection is a composition of 45 ḥadīths the author heard directly from his teachers. This is the first important value of this book which is also expressed in its title. There is a difference of opinion among the scholars of ḥadīth regarding the best mode of receiving ḥadīth from one's teacher. Some are of the opinion that it is to present (*ʿard*) one's materials to the shaykh by reading it to him (*qirāʿat ʿalā ash-shaykh*). This is expressed by some scholars using the phrase '*qarʿatu ʿalā*' or more commonly '*akhbaranā*'. Imām Mālik was of the opinion that if the student is confident with his material and competent to relay it back to the teacher without making major mistakes then it is better to present it to the teacher. However, the majority of the scholars are of the opinion that listening (*simāʿa*) to the teacher recite the ḥadīth is the superior mode of reception. This is expressed using the phrases '*samʿitu*' or more famously by some as '*ḥaddathanā*'. However the early scholars such as Abū Ḥanīfa, aṭ-Ṭaḥāwī and al-Bukhārī did not make any semantical distinctions between the terms *ḥaddathanā* and *akhbaranā*. Ibn Ḥajar seems to be following the opinion that audition (*simāʿa*) is superior to presentation (*ʿard*) hence the title of the book. Nevertheless, there is more

than one example in the collection where Ibn Ḥajar reads to his shaykh (*qirā'atī 'alayh*, ḥadīth 5, 9, 17, 21, 29) or some other students read while Ibn Ḥajar is listening in the gathering (*qirā'atan 'alayh wa an asma'*, ḥadīth 15). However this is an exception and not the rule.

It was the practice of our teacher shaykh Hashim Patel (may Allah give him health and long life), professor of Ḥadīth at Darul Uloom Bury, UK to recite the text of the *Sunan Abū Dāwūd* while all the students listened to him. His argument was that it is a more accurate and blessed practice for the teacher to recite the text than the student to recite to him. This was opposite to the practice of our other shuyūkh of ḥadīth who made the students recite the text to them. Obviously one can appreciate the pedagogical value in their approach. May Allah bless all our shuyukh and give them good health.

Coming back to the *Imtā'*, imam Ibn Ḥajar heard each ḥadīth from a different teacher. In this sense the collection can be called a *mu'jam* of Ibn Ḥajar's shuyukh. *Mu'jam* is a type of ḥadīth collection where an author arranges his materials according to the names of his teachers. Famous in this genre are the three *mu'jams* of aṭ-Ṭabarānī. Ibn Ḥajar's erudition can really be appreciated when we realise that each of the ḥadīths narrated in the collection, in addition to being received from 45 different shuyukh, is also narrated from

45 different Companions of the Prophet ﷺ. The chapter headings are named after the Companions ﷺ. In this sense it can be called a *musnad* of the *ṣaḥāba*. The *musnad* is a genre of ḥadīth collection where the material is organised according to the names of the Companions ﷺ. The most famous *musnad* is the *Musnad* of imam Aḥmad ibn Ḥanbal.

The *al-Imtāʿ* starts with a special ḥadīth narrated by ʿAbdullāh ibn ʿAmr ibn al-Āṣ which is known as *al-musalsal bi al-awwaliyya*. The *musalsal* is a special type of *isnad* where a particular feature is repeated throughout the entire *isnad*. This particular *isnād* is known as *awwaliyya* because it is the first ḥadīth that the Companion ʿAbdullāh ibn ʿAmr ibn al-Āṣ ﷺ heard from the Prophet ﷺ, and it is the first ḥadīth that his student heard from him and the first ḥadīth that his student's student heard from his student and so forth in all subsequent generations. It is still the practice of ḥadīth teachers today to initiate ḥadīth lectures with it. This was also the practice of our shuyukh. Ḥadīth number 35 is another extraordinary example of the *musalsal*. This particular ḥadīth is known as *al-musalsal bi al-Muḥammadiyya*, meaning every single narrator in the *isnād* is called Muḥammad. It is a blessed *isnād* and should be read with uttermost reverence.

After the first ḥadīth, the next 10 ḥadīths are narrated from the 10 Companions who were promised paradise (*al-ʿashara al-mubashshara*), starting with the four Caliphs.

The Companions are: (1) Abū Bakr, (2) ‘Umar, (3) ‘Uthmān, (4) ‘Alī, (5) Ṭalhā ibn ‘Ubaydullāh, (6) az-Zubayr ibn al-‘Awwām, (7) Sa‘d ibn Abī Waqqāṣ, (8) Sa‘id ibn Zayd, (9) ‘Abd ar-Raḥmān ibn ‘Awf, and (10) Abū ‘Ubayda ibn al-Jarrāh ❀. The following 28 ḥadīths are alphabetically arranged according to Companions. Each letter of the alphabet represents a Companion. Some of these are very famous Companions such as Jabir ibn ‘Abdillāh (ḥadīth 16) while others are nearly unknown for example Ḥazim ibn al-Ḥarmala (ḥadīth 17). Ḥadīths 40 and 41 are narrated by ‘Abdullāh ibn ‘Umar and ‘Abdullāh ibn ‘Abbās respectively. This alongside, ‘Abdullāh ibn ‘Amr ibn al-Āṣ (ḥadīth 1) and ‘Abdullāh ibn Mas‘ūd (ḥadīth 29), completes the inclusion of the four ‘Abdullāhs (*‘abādila al-arba’a*) in the *Imtā’*.

The final ḥadīth (45) has a lengthy discussion on the status of the ḥadīth regarding the virtues of 40 ḥadīths. Ibn Ḥajar narrates this ḥadīth from a female teacher of his by the name of Maryam bint Aḥmad as-Sa‘diyya. Another female teacher of his Sāra bint Taqīuddīn as-Subkī features in the discussion. The book closes with some poems related to the virtues of studying for knowledge, a prayer to Allah and the status of ḥadīth scholars.

This long introduction to the logical arrangement of the collection will help readers to appreciate the effort that imam Ibn Ḥajar put into such a small opusculum. However,

with such fancy and elaborate materials comes a trade off. In order to maintain the unique nature of this collection, Ibn Ḥajar had to rely on *isnāds* that ranges the entire gamut of ḥadīth classification from sound (*ṣahīh*) to fabricated (*mawḍūʿ*). This does not mean that the actual ḥadīth is fabricated. It just means that the particular *isnād* that he used in this book is not sound. For example the *isnād* of ḥadīth 39 on ascribing false ḥadīths to the Prophet ﷺ is weak despite the fact that the ḥadīth is the only undisputed rigorously sound (*mutawātir*) ḥadīth at our disposal. This is purposely done to maintain the distinguishing characteristic of the opuscle. Imam Ibn Ḥajar is aware of this and this is why he supplements every ḥadīth with a long discussion on its *isnād* paths and variant wordings.

Finally shaykh ʿAbdul ʿAzīz the muḥaddith of Delhi writes in *Bustān al-Muḥaddithīn* that every ḥadīth of the *Imtāʿ* is supplemented with a poetical couplet encapsulating the essence of the ḥadīth. This is missing from our manuscript of *Imtāʿ*. Maybe the shaykh had another manuscript at his disposal. Here is the translation of the section of *Imtāʿ* from the *Bustān* for the readers benefit. The *Bustān* has been translated and published by Turath Publishing as *The Garden of the Hadith Scholars*.

He related them from forty shaykhs from forty Companions, and from among them the ten who were

promised the Garden, and after each hadith he mentioned some appropriate lines of poetry. For instance, after the second hadith, which is: "After the statement of sincerity (the *shahādah*), people have not been given anything like health," he says:

There are two things whose like an intelligent man
has not been given in our vanishing abode:
Someone who has Allah make easy for him
the testimony of sincerity, and health.

He says after the third hadith, "Actions are according to intentions":

Actions are according to intentions in every matter in which it
is possible obligatorily.
They spoke well. Do good, and if you cannot, then intention is enough.

He said after the fourth hadith, "There is no Muslim man who attends a prescribed prayer and performs purification and its bowing well and with humility. . .":

Do purification well and be humble in obedience,
coming to rest in all *rakā'ahs*.

Al-Arbaʿīn

It is expiation for what you did before
of minor wrong actions. *Good actions.* . .

He says after the fifth hadith, “He forbade to drink standing”:

When you want to drink, sit down and you will settle
like the stones of the people of the Hijaz.
They have soundly transmitted drinking standing,
but it was to make clear that it is permissible.

He says after the sixth hadith, which is the hadith of Ḍimām ibn Thaʿlabah:

Persevere in the sound *sunnahs* and you will obtain a reward
and Allah will be pleased with you and you will profit.
If you confine yourselves to the obligatory prayers, then let it be
without abstaining from supererogatory prayers; you will
have success.

He says after the seventh hadith, which is the hadith of the good news of the ten promised the Garden:

The guide gave good news of the Gardens of ‘Aden to all
of a group of Companions each of whose excellence

is well-known. Sa'īd, Zubayr, Sa'd, Ṭalḥah, 'Āmir,
Abū Bakr, 'Uthmān, Ibn 'Awf, 'Alī, 'Umar.³

EDITORIAL WORK

I have made some major structural changes to the original arrangement of the text. This is to make the book accessible for people at all levels of knowledge. *Isnāds* of all ḥadīths have been truncated and taken to the appendix. This is so that the original text does not look cluttered. Only the names of Ibn Ḥajar's shaykh and the Companions have been kept in the actual text. I have used three dots [. . .] in the text to show the ellipsis. Similarly, Ibn Ḥajar's discussions on the ḥadīths (which mainly relate to technical ḥadīth points) have been relegated to the appendix with its translation. Readers wishing to study the *isnāds* or Ibn Ḥajar's discussions on the ḥadīths will find them in full in the appendix. I have done this for all ḥadīths except three: ḥadīth 1 known as *al-musalsal bi al-awwaliyya*, ḥadīth 35 known as *al-musalsal bi al-Muḥammadiyya* and ḥadīth 45 which is the final ḥadīth of the collection where Ibn Ḥajar discusses extensively the status of the 'forty ḥadīth' ḥadīth.

Further to the above, I have also added a small commentary after each ḥadīth where I thought it was necessary. I have also provided small biographical information for

all of the Companions in the book. The biographies have been taken from Ibn Ḥajār's book *al-Iṣāba fī tamyīz aṣ-ṣahāba*. Finally I pray to Allah that he makes this book a means for our guidance and success in the hereafter.

Dear Lord, Hallowed be they name, lay not on us a burden greater than we have strength to bear. Blot our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against Faith. Peace and salutations be showered on your Prophet ﷺ and his pure family and the pious savants of this ummah. *Ameen*.

MANSUR ALI

September 2013

Caerdydd, Cymru

Al-Arbaʿīn

Taking Delight from Forty Distinguished
Hadiths Received Through Audition

AUTHOR'S INTRODUCTION

In the Name of Allah, the All-Merciful, Most Merciful. Praise belongs to Allah ﷻ who is elevated by His Attributes which are clearly different from the attributes of creatures. He sent our master Muḥammad ﷺ with the Clear Signs and supported him with brilliant miracles, may Allah ﷻ bless him and his family and Companions, the most worthy of pure creatures and manifest creatures.

These forty *ḥadīths* are part of my short transmissions in which I confine myself to the highest of the forms of acquiring *ḥadīth*, i.e. listening (*simāʿ*) and not *ijāzah*, *munāwalah*, and *wijādah*, without repeating any of its transmitters. I present their clear texts and their clear distinct *isnāds*, beginning with the *ḥadīth* whose chain is the first thing each of the narrators learnt of *ḥadīth* (*al-musalsal bi al-awwaliyyah*) as is customary and then followed that with *ḥadīths* from the ten masters [the Companions ﷺ who were promised the

Garden], and then I quoted the rest according to the 28 letters of the alphabet. I ended with two *ḥadīths* from Ibn ʿAbbās and Ibn ʿUmar رضي الله عنهما, to complete by them the transmission from the famous ʿAbdullāhs. I discussed the *ḥadīths* and explained their defects and rectified any faults. I stipulated clarity and continuity (*ittṣāl*) in the main text only and not in the different transmission lines that [I present after the main text]. We rely on Allah عز وجل and seek help from His overflowing generosity. I ask Him for safety from the evils of boasting and for success in that which will draw one near to His pleasure in this world and the Next.

Comments: *Simāʿ*—listening—indicates the student having heard the *ḥadīth* directly from the shaykh. *Ijāzah* is authorisation to cite the teacher’s *ḥadīths*. *Munāwalah* is that the teacher gives his narrations of *ḥadīth* in a written form to his student and tells him that these are his narrations. A second type of *munāwalah* is that the student writes the document of *ḥadīth* from his teacher and then shows it to him; the teacher authenticates the document after checking it. *Wijādah* is citing from a book which the narrator came across but has not heard or received permission to transmit from the author. Quoting from all forms of printed material today without authorization from its author is a form of *wijādah*.



Hadith 1

حَدَّثَنَا شَيْخُ الْإِسْلَامِ أَبُو حَفْصٍ عُمَرُ بْنُ أَبِي الْفَتْحِ الْكِنَانِيُّ مِنْ لَفْظِهِ وَحِفْظِهِ وَقَرَأْتُهُ عَلَيْهِ غَيْرَ مَرَّةٍ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ لَفْظًا وَقِرَاءَةً، قَالَ: حَدَّثَنَا أَبُو الْفَتْحِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْخَطِيبِ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ قَالَ: حَدَّثَنَا أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ عَلِيِّ بْنِ الْجَوَازِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا أَبُو سَعْدٍ إِسْمَاعِيلُ بْنُ أَبِي صَالِحٍ أَحْمَدَ بْنَ عَبْدِ الْمَلِكِ النَّيْسَابُورِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا وَالِدِي أَبُو صَالِحٍ الْمُؤَدِّنُ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ مُحْسِنِ الزِّيَادِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ بِلَالِ الْبَرَّازِ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرِ بْنِ الْحَكَمِ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْ سُفْيَانَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى إِزْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ»

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ بِهِذَا الْإِسْنَادِ، وَرَوَاهُ فِي بَعْضِ تَصَانِيفِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ بِهِذَا الْإِسْنَادِ، وَرَوَاهُ أَبُو دَاوُدَ عَنْ مُسَدَّدٍ وَأَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ، وَالتِّرْمِذِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبِي عُمَرَ ثَلَاثَتُهُمْ عَنْ سُفْيَانَ، قَالَ التِّرْمِذِيُّ: حَسَنٌ صَحِيحٌ - اِنْتَهَى.

وَأَبُو قَابُوسٍ لَمْ يَرَوْ عَنْهُ سِوَى عَمْرِو بْنِ دِينَارٍ وَلَا يُعْرَفُ اسْمُهُ، وَتَابَعَهُ عَلَى بَعْضِ الْمَتَنِ حِبَّانُ ابْنُ زَيْدِ الشَّرْعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، وَقَدْ وَقَعَ لِي عَالِيًا مِنْ طُرُقٍ: مِنْهَا مَا قَرَأْتُ عَلَى أَبِي الْحَسَنِ بْنِ أَبِي الْمَجْدِ عَنْ سُلَيْمَانَ بْنِ حَمْرَةَ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ أَنَّ عَبْدَ اللَّهِ بْنَ رِفَاعَةَ أَخْبَرَهُ أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ أَخْبَرَنَا عَبْدَ الرَّحْمَنِ بْنِ عُمَرَ أَخْبَرَنَا سَعِيدُ أَبُو سَعِيدِ الْأَعْرَابِيُّ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدِ الزَّعْفَرَانِيِّ حَدَّثَنَا سُفْيَانٌ فَذَكَرَهُ بِمَعْنَاهُ

Shaykh al-Islām Abū Ḥafṣ 'Umar ibn Abū al-Fath al-Kinānī narrated this to us in his own words and from his memory, and I read it to him more than once. It is

the first *ḥadīth* that I heard from him orally and by reading. He said: Abū al-Faṭḥ Muḥammad ibn Muḥammad ibn Ibrāhīm al-Khaṭīb narrated to us, and it is the first *ḥadīth* which I heard from him, and he said: Abū al-Faraj ʿAbd ar-Raḥmān ibn ʿAlī ibn al-Jawzī narrated to us, and it is the first *ḥadīth* I heard from him, and he said: Abū Saʿd Ismāʿīl ibn Abī Ṣāliḥ Aḥmad ibn ʿAbd al-Malik an-Naysābūrī narrated to us, and it is the first *ḥadīth* which I heard from him, and he said: my father Abū Ṣāliḥ the *muʿadhdhin* narrated to us, and it is the first *ḥadīth* I heard from him, and he said: Abū Ṭāhir Muḥammad ibn Muḥsin az-Ziyādī narrated to us, and it is the first *ḥadīth* I heard from him, and he said: Abū Ḥāmid Aḥmad ibn Muḥammad ibn Yaḥyā ibn Bilāl al-Bazzāz narrated to us, and it is the first *ḥadīth* I heard from him, and he said: ʿAbd ar-Raḥmān ibn Bishr ibn al-Ḥakam narrated to us, and it is the first *ḥadīth* I heard from him, and he said: Sufyān ibn ʿUyaynah narrated to us, and it is the first *ḥadīth* which I heard from Sufyān, from ʿAmr ibn Dīnār, from Abū Qābūs, the client of ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنه, from ʿAbdullāh ibn ʿAmr رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said:

“Those who show mercy, the All-Merciful—Blessed and Exalted is He!—will show mercy to them. Show mercy to those in the earth and those who are in the heaven will show mercy to you.” (*Musnad Aḥmad ibn Hanbal*).

This is a *ḥasan ḥadīth* which Imām Aḥmad narrated in his *Musnad*⁴ from Sufyān ibn 'Uyaynah with this *isnād*. He narrated it in some of his compilations from 'Abd ar-Raḥmān ibn Bishr with this *isnād*. Abū Dāwūd narrated it from Musaddad and Abū Bakr ibn Abī Shaybah, and at-Tirmidhī⁵ narrated it from Muḥammad ibn Yaḥyā ibn Abī 'Umar, and the three of them from Sufyān. At-Tirmidhī said, "It is *ḥasan saḥīḥ*." Only 'Amr ibn Dīnār narrated from Abū Qābūs, and his [Abū Qābūs] name is not known. Some of the text is corroborated by Ḥibbān ibn Zayd ash-Shar'ibī from 'Abdullāh ibn 'Amr. I have short paths of transmission, including what I read to Abū al-Ḥasan ibn Abū al-Majd from Sulaymān ibn Ḥamzah from Muḥammad ibn 'Abbād that 'Abdullāh ibn Rifā'ah narrated to him: 'Alī ibn al-Ḥasan informed us: 'Abd ar-Raḥmān ibn 'Umar informed us: Sa'īd Abū Sa'īd al-A'rābī informed us: al-Ḥasan ibn Muḥammad az-Za'farānī informed us: Sufyān narrated to us, and he mentioned it in the same sense.

Comments: 'Abdullāh ibn 'Amr ibn al-Āṣ رضي الله عنه, both father and son were Companions of the Prophet صلى الله عليه وسلم. 'Abdullāh became a Muslim before his father. He was known to be from those Companions who narrated the most ḥadīth. Abū Hurayra رضي الله عنه narrates: "No one has more ḥadīths of the Prophet صلى الله عليه وسلم than me with the exception of 'Abdullāh. He

used to write everything.” Imam al-Bukhārī says he died in Egypt in 96 hijri. (*al-Iṣāba fī Tamayiz aṣ-Ṣaḥāba*, 6:308–312).

This hadith is known as *al-Musalsal bi ʿl-Awwaliyya*, it is the first hadith that many *muhaddith* have heard from their teachers and therefore it has a special place.

Hadīth 2

FROM ABŪ BAKR ﷺ

مِنْ رِوَايَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا حَافِظُ الْعَصْرِ أَبُو الْفَضْلِ بْنُ الْحُسَيْنِ
رَحِمَهُ اللَّهُ مِنْ لَفْظِهِ بِسْؤَالِي . . .

أَبُو هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ [ن] الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ عَلَى
هَذَا الْمِنْبَرِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مِثْلِ هَذَا الْيَوْمِ
مِنْ عَامِ الْأَوَّلِ: «إِنَّ النَّاسَ لَمْ يُؤْتُوا شَيْئًا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ
فَاسْأَلُوا اللَّهَ الْعَافِيَةَ»

The Hāfiẓ of the time, Abū al-Faḍl ibn al-Ḥusayn, narrated to us from his own words when I asked . . .

Abū Hurayrah narrated to us and said: I heard Abū Bakr as-Siddīq d say on the minbar: I heard the Messenger of Allah ﷺ say, on a day like this from the first year: “People have not been given anything after the statement of sincerity

[the *shahada*] like well-being. So ask Allah for well-being.”
(*Musnad Aḥmad*).

Comments: ‘Abdullāh ibn ‘Uthmān ibn ‘Āmir, most famously known as Abū Bakr ibn Abī Quḥāfa also known as ‘Atīq ﷺ and Siddīque. He was born two and a half years after the incident of the elephant. Sayyida ‘Ā’isha ﷺ says, ‘The Prophet ﷺ and Abū Bakr ﷺ discussed their birth in my presence. The Prophet ﷺ was older. He kept to the Prophet’s ﷺ company before Prophethood and hastened to the call of imān. He remained with him ﷺ all his life and accompanied him in the emigration in the cave and in every event until his death. The flag was with him in Tabūk. He led the people in Ḥajj during the life of the Prophet ﷺ in 9 hijrī. He remained the Khalīfa after the Prophet’s ﷺ death. The Muslims gave him the title ‘Khalīfa of the Prophet ﷺ’. His father also became a Muslim. He died at 63 years of age on a Monday near the end of Jumādī al-ūlā in 13 hijrī (23 August 634). (*al-Iṣāba*, 6:271–281).

The Prophet ﷺ says that the people cannot ask Allah for anything better than forgiveness and good health.
(*al-Bazzār*).

Hadīth 3

FROM 'UMAR IBN AL-KHAṬṬĀB ﷺ

مَنْ رَوَايَةَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ
بْنِ يَحْيَى بْنِ تَمِيمٍ الْهَاشِمِيُّ بِدِمَشْقَ بِقِرَاءَتِي عَلَيْهِ . . .






سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى
اللَّهِ وَإِلَى رَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا
يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»




هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالْبَاقُونَ مِنْ طُرُقِ عَشْرَةٍ
تَنْتَهِي إِلَى يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ.

Abū al-'Abbās Aḥmad ibn 'Alī ibn Yaḥyā ibn Tamīm al-Hāshimī informed me in Damascus by my reading out to him . . .

I heard 'Umar ibn al-Khaṭṭāb who heard the Messenger of Allah ﷺ say: "Actions are only according to intention. Every man has what he intends. If someone emigrates to Allah and His Messenger, his emigration is to Allah and His Messenger. If someone emigrates to something of this world he obtains or to a woman he marries, his emigration is to that to which he emigrated." (*Agreed upon*).

This *ḥadīth* is *ṣaḥīḥ*. It is narrated by al-Bukhārī,⁶ Muslim⁷ and the rest⁸ by ten paths.

Comments: ‘Umar ibn al-Khaṭṭāb ibn an-Nufayl *al-Fārūq* Abū Ḥaḥṣ . *Amīr al-Mu'minīn*. He was born 13 years after the incident of the elephant. The Prophet  prayed to Allah , ‘Allāh, Strengthen this religion through Abū Jahl ibn Hishām or ‘Umar ibn al-Khaṭṭāb.’ The Prophet’s  prayer was accepted in favour of ‘Umar . He died as a result of an assassination in the year 23 hijri, 644 CE. (*al-Iṣāba*, 7:312–317).

Sincerity is the essence of all actions. If a good deed is not done purely for the sake of Allah it loses its value. In this *ḥadīth* the Prophet  refers to the most excruciating task that the Muslims were commanded to do, the hijra. The Prophet’s  saying means that even in such a task if the sincerity is not correct then this will also get spoilt. The hadith also, according to some narrations, has a background cause of incident. A person solely emigrated to Madina to get married to a woman called Umm Qays, this Companion  became known as *muhājir Umm Qays*. Some scholars say that the reference to emigration in the *ḥadīth* is indication of that particular incident. (*Faṭḥ al-Bārī*) And Allah knows best.

Hadīth 4

FROM ‘UTHMĀN ﷺ

مِنْ حَدِيثِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ
الْمُؤَدَّبُ بِقِرَاءَتِي عَلَيْهِ بِالْمَسْجِدِ الْحَرَامِ تَجَاهَ الْكَعْبَةِ . . .
حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ قَالَ: حَدَّثَنِي أَبِي
عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ بْنِ عَفَّانٍ فَدَعَا بِطَهُورٍ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ امْرِئٍ مُسْلِمٍ تَخَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ
فِيحْسِنُ طَهُورَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ
مَا لَمْ تُؤْتِ الْكَبَائِرُ»

Ibrāhīm ibn Muḥammad ibn Abī Bakr al-Mu‘addib informed me by my reading to him in the Masjid al-Ḥaram facing the Ka‘bah . . .

Ishāq ibn Sa‘īd ibn ‘Amr ibn Sa‘īd ibn al-‘Āṣ narrated to us and said: my father narrated to me that his father said: I was with ‘Uthmān ibn ‘Affān when he called for water for purification and then said, “I heard the Messenger of Allah ﷺ say: ‘When the time for the obligatory prayer comes, there is no Muslim man who does its purification, humility and bowing well but that it is an expiation for the wrong actions that preceded it as long as he has not committed major wrong actions.’” (*Muslim*).

Comments: 'Uthmān ibn 'Affān ibn Abī 'l-'Āṣ, *amīr al-mu'minīn* ﷺ. He became a Muslim at the hands of Abū Bakr ﷺ. He married two of the Prophet's ﷺ daughters, Ruqayya ﷺ and after her death Umm Kulthūm ﷺ. This is why he is known as *dhū 'n-nurayn* (the man with two lights). The Prophet ﷺ gave him the glad tidings of paradise more than once. He ﷺ said every Prophet will have a friend in paradise and my friend will be 'Uthmān ﷺ. He was financially well-off and had a very shy nature. The pledge of Riḍwān under the acacia tree in Ḥudaybiyya was taken because of him. He was assassinated after a house-arrest on 22 Dhī 'l-Hijjah 35 hijrī corresponding to 21 June 656 CE at the age of 82. (*al-Iṣāba*, 7:102-107).

Hadīth 5

FROM 'ALĪ ﷺ

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَبِي الْمَجْدِ
الدمشقيُّ قَدِمَ عَلَيْنَا الْقَاهِرَةَ بِقِرَاءَتِي عَلَيْهِ قَالَ . . .

النَّزَالِ بْنِ سَبْرَةَ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ
فِي حَوَائِجِ النَّاسِ فِي رَحْبَةِ الْكُوفَةِ حَتَّى إِذَا حَضَرَتِ الْعَصْرُ أَتَى بِكُوزٍ مِنْ

مَاءٍ فَأَخَذَ مِنْهُ حَفْنَةً فَمَسَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ وَيَدَيْهِ ثُمَّ قَامَ فَشَرِبَ فَضَلَّهُ
وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا - يَعْنِي الشُّرْبَ قَائِمًا - وَإِنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ أَوْ مِثْلَ مَا صَنَعْتُ وَقَالَ: «هَذَا وُضُوءٌ مَنْ
لَمْ يُحَدِّثْ»

Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Abī al-Majd ad-Dimashqī informed me when he visited us in Cairo by my reading out to him. . .

ʿAbd al-Malik ibn Maysarah who said: I heard an-Nazzāl ibn Sabrah say: “I saw ʿAlī d pray *Zuhr* and then sit down in the square of Kufa to deal with people’s needs until, when *ʿAṣr* came, he was brought a jug of water. He scooped up a handful from it and wiped his face, head and hands with it. Then he stood up and drank the rest of it. He said, ‘People dislike this. (i.e. drinking while standing), but the Messenger of Allah ﷺ did what I did (or the like of what I did) and said, “This is the *wuḍūʾ*’ of someone who has not broken his *wuḍūʾ*.’” (*al-Bukhārī*).

Comments: ʿAlī ibn Abī Ṭālib ﷺ, amīr al-Muʿminīn, the fourth khalīfa and the husband of Fāṭimā ﷺ. He was born ten years before the first revelation came to the Prophet ﷺ and was among the first to accept the call of Islam. He grew up in the house of the Prophet ﷺ. He was present at

all the battles with the Prophet other than Tabūk where the Prophet ﷺ left him as his deputy in Madinah. He was from the 'ulamā' of the Companions and was well known for his bravery. He was assassinated on 17 Ramaḍān 40 hijri corresponding to 24 January 661. (*al-Iṣāba*, 7:275-283).

Imam Ibn Ḥajar al-ʿAsqalānī writes in *Faṭḥ al-Bārī* that there are both types of ḥadīths from the Prophet with regards to drinking water whilst standing up. He says the ḥadīths which has the Prophet or the Companions drinking while standing up is to express that it is permissible to do so. On the other hand the ḥadīth prohibiting drinking while standing is the preferred position (*istiḥbāb*). (*Faṭḥ, Kitāb al-Ashriba*). In any case drinking water while standing up or sitting down should not be made a criterion of someone's iman or lack of it.

Ḥadīth 6

FROM ṬALḤAH IBN ʿUBAYDULLĀH ﷺ

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ قِوَامِ
الْبَالِسِيِّ الشَّافِعِيِّ بِظَاهِرِ دِمَشْقَ . . .
طَلْحَةَ بْنُ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ نَائِرِ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فِإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ»

قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْلَحَ إِنْ صَدَقَ»

Shaykh Abū ‘Abdullāh Muḥammad ibn Muḥammad ibn Qawwām al-Bālisī ash-Shāfi‘ī informed us, outside of Damascus. . .

Abū Suhayl ibn Mālik, from his father that he heard Ṭalḥah ibn ‘Ubaydullāh say: “A man came to the Messenger of Allah ﷺ from the people of Najd. His hair was unkempt and we could hear the drone of his voice, but could not understand what he was saying until he came near. He was asking about Islam. The Messenger of Allah ﷺ said, ‘It is five prayers in the day and the night.’ The man asked, ‘Do I have to do any besides them?’ He answered, ‘No, unless you want to do so voluntarily.’”

He said, “The Messenger of Allah then ﷺ mentioned *zakāt* to him and the man asked, ‘Do I owe anything be-

sides it?' He answered, 'No, unless you want to do so voluntarily.'"

He said, "The man turned away saying, 'By Allah, I will not do more than this nor less than it.' The Messenger of Allah ﷺ said, 'He will achieve success if he speaks the truth.'" (*Agreed upon*).

Comments: Ṭalḥa ibn 'Ubaydillāh ibn 'Uthmān Abū Muḥammad ؓ. He is one of the ten Companions who were promised *Jannah* (*‘ashara mubashshara*), one of the eight early Muslims, one of the five who became Muslim at the hands of Abū Bakr ؓ and one of the six who were appointed by 'Umar ibn al-Khaṭṭāb ؓ to choose the next khalifa after his death. He was also known as Ṭalḥā al-Fayyāḍ after buying a well and donating it for the cause of Muslims. He protected the Prophet ﷺ on the day of Uḥud until his hand became paralysed. He married four women whose sisters were married to the Prophet ﷺ: Umm Kulthūm ؓ the sister of umm *al-mu'minīn* 'Ā'ishā ؓ, Ḥamna bint Jaḥsh ؓ the sister of umm *al-mu'minīn* Zaynab bint Jaḥsh ؓ, al-Fari'a ؓ bint Abī Sufyan ؓ the sister of umm *al-mu'minīn* Umm Ḥabība and Ruqayya bint Abī Umayya ؓ the sister umm *al-mu'minīn* Umm Salama ؓ. He was killed by Marwān ibn al-Ḥakam with a spear during the Battle of Camel in 36 hijrī, 656 CE. (*al-Iṣāba*, 417-424)

Hadīth 7

FROM AZ-ZUBAYR ﷺ

عَنِ الزُّبَيْرِ أَخْبَرَنَا أَبُو الْمَعَالِيِّ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ مُبَارَكِ السَّعُودِيِّ بِقِرَاءَتِي عَلَيْهِ بِالْقَاهِرَةِ . . .

عَبْدُ اللَّهِ بْنِ الزُّبَيْرِ عَنِ الزُّبَيْرِ قَالَ: كَانَ عَلَى رَسُولِ اللَّهِ يَوْمَ أُحُدٍ دِرْعَانٍ فَنَهَضَ إِلَى صَخْرَةٍ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ عِنْدَ طَلْحَةَ ثُمَّ نَهَضَ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَوْجَبَ طَلْحَةُ»

Abū al-Ma‘ālī ‘Abdullāh ibn ‘Umar ibn ‘Alī ibn Mubārak as-Su‘ūdī informed us by my reading out to him in Cairo. . .

‘Abdullāh ibn az-Zubayr from az-Zubayr who said: “On the Day of Uḥud the Messenger of Allah ﷺ was wearing double armour and tried to climb a rock but could not do it. So he sat on Ṭalḥah who lifted him until he was level on the rock. I heard the Messenger of Allah ﷺ say, ‘Ṭalḥah is obliged [the Garden].’” (*al-Hākim, al-Mustadrak*).

Comments: Az-Zubayr ibn al-‘Awwām ibn al-Khuwaylid Abū ‘Abdillāh ﷺ. The Prophet’s ﷺ disciple (*ḥawārī*) and his cousin. His mother, the Prophet’s ﷺ aunt Ṣafiyya bint ‘Abd al-Muṭṭalib used to call him Abū Ṭāhir after her brother Abū Ṭāhir ibn ‘abd al-Muṭṭalib. He is one of the *‘ashara mubashshara* and one of the six that ‘Umar ibn al-Khaṭṭāb

ﷺ chose to choose the khalīfa. He became a Muslim at 12. He takes pride in the fact that the Prophet ﷺ said to him, 'May my father and mother be sacrificed for you (*fidāk abī wa ummī*).' His son 'Abdullāh ﷺ asked him why he does not narrate ḥadīths from the Prophet ﷺ. Upon this Az-Zubayr ﷺ replied that despite his relation and ties with the Prophet ﷺ he heard the Prophet ﷺ saying 'Whoever says I have said that which I did not say should make an abode for himself in fire.' (*al-Iṣāba*, 4:17-23).

Hadīth 8

FROM SA'D ﷺ

عَنْ سَعْدِ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي عُمَرَ الْمَقْدِسِيُّ
بِقِرَائَتِي عَلَيْهِ بِصَالِحِيَّةِ دِمَشْقَ . . .

مُضَعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «أَيْمَنُ أَحَدُكُمْ أَنْ يُكَبِّرَ فِي ذُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدَ عَشْرًا وَيُسَبِّحَ
عَشْرًا فِي خَمْسِ صَلَوَاتٍ خَمْسُونَ وَمِائَةً بِاللِّسَانِ وَالْأَلْفُ وَخَمْسِمِائَةٍ فِي
الْمِيزَانِ، فَإِذَا آوَى إِلَى فِرَاشِهِ كَبَّرَ أَرْبَعًا وَثَلَاثِينَ وَحَمِدَ ثَلَاثًا وَثَلَاثِينَ وَسَبَّحَ
ثَلَاثًا وَثَلَاثِينَ، فَذَلِكَ مِائَةٌ بِاللِّسَانِ وَالْأَلْفُ فِي الْمِيزَانِ، وَأَيُّكُمْ يَكْسِبُ فِي كُلِّ
يَوْمٍ أَلْفَيْنِ وَخَمْسِمِائَةٍ سَيِّئَةٍ»

Abū Bakr ibn Muḥammad ibn 'Abdullāh ibn Abī 'Umar al-Maqdisī informed me by my reading out to him at Ṣāliḥiyyah in Damascus. . .

Muṣ'ab ibn Sa'd ibn Abī Waqqāṣ that the Messenger of Allah ﷺ said: "Is any of you prevented from saying after every prayer *'Allāhu akbar'* ten times, *'al-ḥamdu lillāh'* ten times, and *'subḥāna'llāh'* ten times in the five prayers, which is one hundred and fifty on the tongue and one thousand and five hundred in the balance? Or when he goes to his bed, saying *'Allāhu akbar'* thirty-four times, *'al-ḥamdu lillāh'* thirty-three times, and *'subḥāna'llāh'* thirty-three times? That is one hundred on the tongue and one thousand in the balance. Which of you can acquire two thousand five hundred bad actions every day?" (*An-Naṣā'ī*, *Aml al-Yawm wa al-Layla*).

Comments: Ṣa'd ibn Mālik ibn Uhayb Abū Ishāq ﷺ. He is the last of the *'ashara mubashshara* to die and one of the six chosen by 'Umar ibn al-Khaṭṭāb ﷺ. He was the first to throw a weapon in the path of Allah and was at the forefront in the conquest of Iraq. He was in charge of Kūfa during the khilafa of 'Umar ﷺ. He secluded himself in his house after 'Uthmān's ﷺ assassination. The Prophet ﷺ prayed for him, 'O Allah, accept all of Sa'd's prayers.' As a result of this his prayers were never rejected (*mustajāb ad-da'wa*). (*al-Iṣāba*, 4:287-292).

Hadīth 9

FROM SA'ĪD [IBN ZAYD] ﷺ

عَنْ سَعِيدِ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَنِيعٍ بِقِرَاءَتِي عَلَيْهِ فِي
مَسْجِدِ بَسْفَحِ قَاسِيُونِ . . .

سَعِيدِ بْنِ زَيْدٍ قَالَ: أَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ
عَلَى الْعَاشِرِ لَمْ آتِمْ. قَالَ: قِيلَ لَهُ وَلِمَ ذَاكَ؟ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِحِرَاءَ فَقَالَ: «أُسْكُنْ حِرَاءَ، فَإِنَّمَا لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ
أَوْ شَهِيدٌ» قَالَ: قِيلَ: وَمَنْ هُمْ؟ قَالَ: «النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبُو
بَكْرٍ، وَعَمْرٌ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَعَبْدُ الرَّحْمَنِ بْنُ
عَوْفٍ». قَالَ: قِيلَ: فَمَنْ الْعَاشِرُ؟ قَالَ: «أَنَا».

Abū 'Abdullāh Muḥammad ibn Muḥammad ibn Manī' informed me by my reading out to him in the mosque at the foot of Mount Qāsiyyūn. . .

Sa'īd ibn Zayd who said: "I testify that the nine are in the Garden. If I were to testify that the tenth [also will be in the Garden], I would not sin." He was asked, "And why is that?" He replied, 'I was with the Prophet ﷺ at Hirā' and he said, "Be still, Hirā'. A Prophet, a true one (*siddīq*) or a martyr is standing on you." He was asked, "Who were they?" He answered, "The Prophet ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, az-Zubayr, Sa'd and 'Abd

ar-Raḥmān ibn ʿAwf.” He was asked, “Who was the tenth?” “I was,” he replied. (*at-Tirimidhī*).

Comments: Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl ؓ was one of the *ʿashara mubashshara*. He was the brother-in-law of ʿUmar ibn al-Khaṭṭāb who accepted the *shahāda* on his hands. His dispute against Arwa bint Uwais is famous. When Arwa accused him of usurping her land, he cursed her by saying, ‘Allah, if she is lying about me blind her and let her death come in her land. Let a light (sign) come from you which will passify the Muslims that I have not wronged her.’ The narrator (Abū Bakr ibn Ḥazm) says that suddenly immense lighting struck and the whole incident became clear (in our minds). Arwa thereafter became blind and stumbled into a well in her land and died. He (the narrator) says that Arwa became an idiom that when two people disputed one would say to the other, ‘May Allah blind you like Arwa.’ Saʿīd ibn Zayd died at 73 in the year 50 hijri. (*al-Iṣāba*, 4:337-339).

The Companions mentioned in the hadith are the ten who were promised a place in *Jannah*. They are collectively known as the *al-ʿashara al-mubashshara*.

FROM 'ABD AR-RAḤMĀN IBN 'AWF

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ
سُلَيْمَانَ النَّيْسَابُورِيِّ بِالْمَسْجِدِ الْحَرَامِ . . .

صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَيْنَمَا
أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ
الْأَنْصَارِ حَدِيثَةَ أَسْنَانُهُمَا تَمَنَيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعِ مِنْهُمَا فَغَمَزَنِي أَحَدُهُمَا
فَقَالَ لِي يَا عَمُّ أَتَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ فَمَا حَاجَتُكَ إِلَيْهِ يَا بَنَ أَخِي؟
قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ
لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سِوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا فَغَمَزَنِي الْآخَرَ فَقَالَ لِي
مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ فَقُلْتُ: أَلَا إِنَّ
هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمُونِي عَنْهُ، قَالَ: فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضْرَبَاهُ حَتَّى
قَتَلَاهُ ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ فَقَالَ: «أَيُّكُمَا
قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا» قَالَا: لَا
فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ: «كِلَاهُمَا قَتَلَهُ، سَلَبَهُ لِمُعَاذِ بْنِ عَمْرٍو بْنِ الْجَمُوحِ»
وَكَانَ يَعْنِي الْغُلَامَيْنِ مُعَاذَ بْنَ عَفْرَاءَ وَمُعَاذَ بْنَ الْجَمُوحِ.

Abū Muḥammad 'Abdullāh ibn Muḥammad ibn Muḥam-

mad ibn Sulaymān an-Naysābūrī informed us in the Masjid al-Ḥarām. . .

Ṣāliḥ ibn Ibrāhīm ibn ʿAbd ar-Raḥmān ibn ʿAwf from his father from his grandfather who said: “While I was standing in the battle line on the Day of Badr, I looked to my right and left and there were two young lads of the Anṣār [on either side of me]. I wished that I been between two men who were stronger than them. One of them nudged me and asked, ‘Uncle, do you recognise Abū Jahl?’ ‘Yes,’ I answered. ‘What do you want with him, nephew?’ He replied, ‘I was told that he abuses the Messenger of Allah ﷺ. By the One Who has my soul in His hand, if I see him, then [my person — *sawād*] will not part from his (*sawād*) until the more short-lived of us dies!’ The other nudged me and asked me something similar. Right away I saw Abū Jahl moving among the people. I said, ‘This is the one you asked about.’ They raced to him with their swords and struck him until they had killed him. They then went to the Messenger of Allah ﷺ and informed him. He asked, ‘Which of you killed him?’ Each of them said that he had killed him. He asked, ‘Have you wiped your swords?’ ‘No,’ they replied. He looked at their swords and said, ‘Each of them killed him. His booty goes to Muʿādh ibn ʿAmr ibn al-Jamūḥ.’ He meant the two lads, Muʿādh ibn ʿAfrāʾ and Muʿādh ibn al-Jamūḥ.” (*Agreed upon*).

Comments: 'Abd ar-Rahmān ibn 'Awf az-Zuhrī Abū Muḥammad ﷺ, one of the *'ashara mubashshara*. He was also among the six that 'Umar ibn al-Khaṭṭāb ﷺ chose to choose the khalifa after him. The final decision lied with him and he chose 'Uthmān ibn 'Affān ﷺ. It is said that previously his name was 'Abd al-Kā'ba or 'Abd 'Amr and the Prophet ﷺ changed it to 'Abd ar-Rahmān. He was a muftī and used to issue fatwas during the life of the Prophet ﷺ. The Prophet ﷺ also prayed behind him in one of his travels. He was very rich and freed many slaves for the sake of Allah. He died at 75 in 72 hijri. 'Uthmān ﷺ or az-Zubayr ibn al-'Awwām led his funeral prayer and he was buried in the Baqī'. (*al-Iṣāba*, 6:543-549).

Hadīth 11

FROM ABŪ 'UBAYDA IBN AL-JARRĀH

عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَخْبَرَنِي الشَّيْخُ أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ
بِْنِ الْمُبَارَكِ بْنِ حَمَادِ الْفَزِّيُّ بِمَنْزِلَةِ ظَاهِرِ الْقَاهِرَةِ، . . .
أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ
اللَّهَ بَدَأَ هَذَا الْأَمْرَ بِنُبُوَّةٍ وَرَحْمَةٍ، وَكَاتِنًا خِلَافَةً وَرَحْمَةً، وَكَاتِنًا مُلْكًا عَضُوضًا

وَكَاثِنًا عُنُوتًا وَجَبْرِيَّةً وَفَسَادًا فِي الْأُمَّةِ يَسْتَحِلُّونَ الْفُرُوجَ وَالْخُمُورَ وَالْحَرِيرَ،
وَيُرْزَقُونَ مَعَ ذَلِكَ، وَيُنْصَرُونَ، حَتَّى يَلْقُوا اللَّهَ عَزَّ وَجَلَّ».

Shaykh Abū al-Faraj ‘Abd ar-Raḥmān ibn Aḥmad ibn al-Mubārak ibn Ḥammād al-Fazzī informed me at a home outside of Cairo. . .

Abū ‘Ubaydah ibn al-Jarrāḥ who said: the Messenger of Allah ﷺ said: “Allah began this affair [of Islam] with Prophethood and mercy, then it will be a caliphate and mercy, then a rapacious kingdom, and then arrogance, tyranny and corruption will emerge in the community. They will legalise [unlawful] sex, wine and silk, and they will be provided for in spite of that and victorious until they meet Allah.” (*Musnad ad-Dārmī*).

Comments: ‘Āmir ibn ‘Abdillāh ibn al-Jarrāḥ, famously known as Abū ‘Ubaydah ibn al-Jarrāḥ ﷺ. He was one of the early Muslims. He became a Muslim with ‘Uthmān ibn Maz‘ūn, ‘Abd ar-Raḥman ibn ‘Awf and a few others ﷺ. He emigrated twice (to Abyssinia and Madinah). The Prophet ﷺ said, ‘Every *ummah* has a trustee and the trustee of this *ummah* is Abū ‘Ubayda ibn al-Jarrāḥ.’ The Prophet ﷺ sent him as a teacher to Yemen and Abū Bakr ﷺ sent him on an expedition to the Fertile Crescent. He conquered most of the region of the Fertile Crescent. When ‘Ā’isha ﷺ was

asked regarding who the Prophet ﷺ loved the most, she replied, 'Abū Bakr, 'Umar and Abū 'Ubayda.' He died of plague in Jordan whilst travelling to Bayt al-Maqdis to offer prayers there in 18 hijri. He was 58 years old. (*al-Iṣāba*, 5:508-515).

This ḥadīth and others like it should not be an excuse for despondency, apathy and laziness. It shouldn't inhibit one from excelling and progressing in worship or knowledge by giving the excuse that one can never be like the predecessors. These types of ḥadīths are there to do the exactly opposite, to make people vigilant and to teach them the ḥalal from the ḥaram.

Ḥadīth 12

THE LETTER ALIF: ANAS

مِنْ حَرْفِ الْأَلِفِ عَنْ أَنَسٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ
حَامِدٍ بَيْتِ الْمَقْدِسِ . . .

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزِدَادُ
الْأَمْرُ إِلَّا شِدَّةً وَلَا الدُّنْيَا إِلَّا إِذْبَارًا، وَلَا النَّاسُ إِلَّا شُحًّا، وَلَا تَقُومُ السَّاعَةُ إِلَّا
عَلَى شِرَارِ النَّاسِ»

Abū Muḥammad ʿAbd ar-Raḥmān ibn Muḥammad ibn Ḥāmid informed us in Jerusalem. . .

Anas ibn Malik who said: the Messenger of Allah ﷺ said: “Things will only increase in hardship, this world in retreat, and people in avarice, and the Final Hour will only come upon the worst of people.” (*Ibn Mājah*).

Comments: Anas ibn Mālik, Abū Ḥamza al-Anṣārī al-Khazrajī, the personal attendant to the Prophet ﷺ and one of Companions who narrated the most ḥadīths ﷺ. He was ten years old when the Prophet ﷺ came to Madina. His mothe Umm Sulaym ﷺ offered him to the Prophet ﷺ who gladly accepted his service. He was the last of the Companions to pass away in Basra. The Prophet ﷺ prayed for longevity in his life and growth in his wealth and children. Anas ﷺ says, ‘I have buried 125 of my offsprings with my own hands and my crops yield fruits twice a year.’ Thābit al-Bunānī says that Anas ﷺ was buried with a strand of hair from the Prophet ﷺ placed under his tongue per his request. He died at 99 years of age in 90 hijri. (*al-Iṣāba*, 1:251–256).

Like the above ḥadīth, this ḥadīth is also to motivate people in doing as much as good deeds as possible even though at times this maybe hard.

THE LETTER BĀ': BURAYDA

مِنْ حَرْفِ الْبَاءِ عَنْ بُرَيْدَةَ أَخْبَرَنِي أَبُو مُحَمَّدٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكِنَانِيُّ
الْحَنْفِيُّ بِالْقَاهِرَةِ . . .

عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ وَآيْنَا يُطِيقُ ذَلِكَ؟
قَالَ: «الَّذِينَ يُنَحِّي أَحَدَكُمْ الْأَذَى عَنِ الطَّرِيقِ وَيَبْرِقُ فِي الْمَسْجِدِ فَيَدْفِنُهَا،
فَإِنْ لَمْ يَفْعَلْ فَإِنَّ رَكَعَتِي الضُّحَى تُجْزِيئُهُ»

Abū Muḥammad Ismā'īl ibn Ibrāhīm al-Kinānī al-Ḥanafī informed me in Cairo. . .

‘Abdullāh ibn Buraydah from his father who said: “They asked, ‘Messenger of Allah, which of us can do that?’ He said, ‘Are any of you unable to remove something harmful from the road or spit in the mosque and bury it? If he does not do that, then two *rak'ahs* of *Duḥā* (morning prayer) are enough for him.” (*Musnad Aḥmad ibn Ḥanbal*).

Comments: Burayda ibn al-Ḥuṣayb ibn ‘Abdillāh al-Aslamī ﷺ. His name is ‘Āmir and Burayda is his nickname. He became a Muslim during the Prophet’s ﷺ emigration to Madinah. The Prophet ﷺ passed him in al-Ghamīm where he and 80 others became Muslim. However, he did not join the Prophet in Madinah until after the battle of

Uhud. He lived in Basra after it was conquered, and then fought in Khorasan during the reign of ʿUthmān ﷺ. He finally resided in Merv and died there during the reign of Yazīd ibn Muʿāwiya in 63 hijri. (*al-Iṣāba*, 1:533-534).

The Prophet ﷺ said that every joint in a person's body wakes up with a debt on it to Allah. Every good action that one does pays towards this debt. Hence, giving salām to someone, doing good, stopping wrong, moving a harmful object from the road, fulfilling one's need through their spouse, prayer, fasting, hajj, *tasbīh*, *takbīr*, praising Allah ﷻ all contribute towards paying this debt off. However, offering the *Ḍuḥā* prayer repays off all the debt at once. (*Abū Dāwūd*, 1279, 1280, Bashshār Maʿruf ed.). The Prophet ﷺ said, "whoever remains seated in his place after offering the *fajr* prayer until the sun rises and then offers two *rakʿāt* of *ḍuḥā* prayer, and speaks nothing but good, then all of his sins are forgiven even though they maybe more than the foam of the sea." (*Abū Dawūd*, 1281). The *ḍuḥā* prayer is the morning prayer after sunrise also known as the *ishrāq* prayer.

THE LETTER TĀ': TAMĪM

مِنْ حَرْفِ التَّاءِ الْمُشْتَاةِ عَنْ تَمِيمٍ أَخْبَرَنِي الْإِمَامُ الْعَلَّامَةُ أَبُو إِسْحَاقَ إِبْرَاهِيمُ
 بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ الْمُؤْمِنِ التَّنُوخِيُّ الْبَغْلَبَكِيُّ نَزِيلُ الْقَاهِرَةِ،

...

تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الدِّينَ
 النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ» قَالَ: لِمَنْ يَا رَسُولَ اللَّهِ؟
 قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَعَامَّتِهِمْ»

The imām and noted scholar Abū Ishāq Ibrāhīm ibn Aḥmad ibn ‘Abd al-Wāḥid ibn ‘Abd al-Mu’min at-Tanūkhī al-Ba‘lbakī, who lived in Cairo informed me. . .

Tamīm ad-Dārī who said: The Messenger of Allah ﷺ said: “The Messenger of Allah ﷺ said, ‘The *dīn* is sincerity. The *dīn* is sincerity. The *dīn* is sincerity.’” They asked, “To whom, Messenger of Allah?” He replied, “To Allah, His Book, Messenger, and the leaders of the believers and Muslims, and their common people.” (*Abū Dāwūd*).

Comments: Tamīm ibn Usayd ibn Ḥāritha ad-Dārī ﷺ became a Muslim alongside his brother Na‘īm ﷺ. Prior to becoming a Muslim he was a Christian. He was known to

be the most ascetic in his time and the devout worshipper of Palestine. He narrated the incident of witnessing al-Jassāssa and Dajjāl to the Prophet ﷺ who, to his virtue, mentioned this to the other Companions ﷺ in a sermon. He is also the first to light a lamp in the mosque. (*al-Iṣāba*: 2:8–11).

Imam Abū Dawūd says that this is one of the five pivotal ḥadīths upon which the whole of the Sharīʿa is based. Imām Ibn Rajab al-Ḥanbalī writes that *dīn* is the aggregate of Islam, Iman and Ihsan as mentioned in the ḥadīth of Jibrāʾīl and true *dīn* cannot be attained if one does not have sincerity and devotion. This includes, being sincere to and wanting good for fellow human beings, as well as perfecting one's intention in their devotion to Allah ﷻ. (Ibn Rajab al-Ḥanbalī, *Jāmiʿ al-ʿUlūm wa ʿl-Hikam*)

Ḥadīth 15

THE LETTER THĀ': THAWBĀN

مِنْ حَرْفِ الثَّاءِ الْمُثَلَّثَةِ عَنْ ثَوْبَانَ أَخْبَرَنَا الْحَافِظُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي بَكْرٍ
بْنِ سُلَيْمَانَ بْنِ صَالِحٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ . . .

ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا نَزَلَ فِي الذَّهَبِ
وَالْفِضَّةِ مَا نَزَلَ قَالُوا: فَأَيُّ الْمَالِ نَتَّخِذُ؟ فَقَالَ عُمَرُ: أَنَا أَعْلَمُ لَكُمْ ذَلِكَ.

فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْمَالِ تَتَّخِذُ؟ قَالَ: «لِيَتَّخِذَ أَحَدُكُمْ قَلْبًا شَاكِرًا وَلِسَانًا ذَاكِرًا وَزَوْجَةً صَالِحَةً تُعِينُهُ عَلَى أَمْرِ الْآخِرَةِ»

Al-Hāfiẓ Abū al-Ḥasan ʿAlī ibn Abī Bakr ibn Sulaymān ibn Ṣālīḥ informed us when it was read to him and I was listening. . .

Thawbān, the freed slave of the Messenger of Allah ﷺ who said: “When that which was revealed about gold and silver was revealed [9:34], people asked, ‘Which property should we acquire?’ ‘Umar said, ‘I will find that out for you.’ He said, ‘Messenger of Allah ﷺ, which wealth should we acquire?’ He replied, ‘You should acquire a heart which is grateful, a tongue which remembers [Allah ﷻ] and a righteous wife to help one in the affairs of the Next World.’” (*at-Tirmidhī*).

Comments: Thawbān ﷺ the Prophet’s ﷺ freed slave. He was of Arab stock. The Prophet ﷺ bought him and then freed him, but he attended to the needs of the Prophet ﷺ until the Prophet ﷺ died. He then moved to Ramallah and then to Homs where he died in 54 hijri. Once the Prophet ﷺ said, ‘whoever assures me that they will not ask anyone for anything, I will guarantee *Jannah* for them.’ Thawbān ﷺ said, ‘I can give this guarantee.’ Thenceforth he did not ask anything from anyone. (*al-Iṣāba*: 2:88).

Hadīth 16

THE LETTER JĪM: JĀBIR

مِنْ حَرْفِ الْجِيمِ عَنْ جَابِرٍ حَدَّثَنَا الْمُفِيدُ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْمُحَدَّثِ أَبِي
الْعَبَّاسِ أَحْمَدَ بْنِ عَلِيِّ الْقَاسِمِيِّ . . .

جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَجُلٌ فَرَكَعَ رَكَعَتِي الْفَجْرِ،
فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ حَتَّى انْقَضَتِ السُّورَةُ. فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «هَذَا عَبْدٌ عَرَفَ رَبَّهُ». وَقَرَأَ فِي الرَّكْعَةِ الْأَخِيرَةِ ﴿
قُلْ هُوَ اللَّهُ أَحَدٌ﴾ حَتَّى انْقَضَتِ السُّورَةُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«هَذَا عَبْدٌ آمَنَ بِرَبِّهِ». قَالَ طَلْحَةُ: فَأَنَا أُسْتَحِبُّ أَنْ أَقْرَأَ هَاتَيْنِ السُّورَتَيْنِ فِي
هَاتَيْنِ الرَّكَعَتَيْنِ.

Al-Mufīd Abū Muḥammad ‘Abdullāh ibn al-Muḥaddith
Abū al-‘Abbās Aḥmad ibn ‘Alī al-Qāsimī narrated to us. . .

Jābir ibn ‘Abdullāh ﷺ said: “A man stood up and per-
formed the two *rak’ahs* of *Fajr*. In the first he recited all of
Sūrat al-Kāfirūn and the Prophet ﷺ said, ‘This is a slave who
knows his Lord.’ In the final *rak’ah* he recited all of *Sūrat
al-Ikhlāṣ* and the Prophet said, ‘This is a slave who believes
in his Lord.’” Ṭalḥah said, “I like to recite these two *suras*
in these two *rak’ahs*.” (*Ibn Hibbān*).

Comments: Jābir ibn 'Abdillāh Ibn 'Amr al-Anṣārī as-Salamī, Abū 'Abdillāh ﷺ. Both father and son were Companions of the Prophet ﷺ. He was from those Companions who narrated the most ḥadīths. He used to bring water to the Companions during the battle of Badr but was too young to join in combat. The Prophet prayed twenty five times to Allah for him in one night. He was one of the last Companions to die in Madinah in 78 hijri. (*al-Iṣāba*, 2:120-123).

The ḥadīth is related to the two *sunnah rakā'at* of *fajr* and not the actual *farḍ* as mentioned in another ḥadīth of Ibn Ḥibbān. (ash-Shawkānī, *Tuḥfat adh-Dhākirīn*)

Ḥadīth 17

THE LETTER ḤĀ': ḤĀZIM IBN ḤARMALAH

مِنْ حَرْفِ الْحَاءِ الْمُهْمَلَةِ عَنْ حَازِمِ بْنِ حَرْمَلَةَ أَخْبَرَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ
أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْمَدَنِيِّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ بِالرَّوَضَةِ الشَّرِيفَةِ بَيْنَ
الْقَبْرِ وَالْمِنْبَرِ . . .

حَازِمِ بْنِ حَرْمَلَةَ قَالَ مَرَرْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَانِي
فَقَالَ: «أَلَا أَدُلُّكَ عَلَى كَثْرٍ مِنْ كُنُوزِ الْجَنَّةِ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

Abū Dāwūd Sulaymān ibn Aḥmad ibn ‘Abd al-‘Azīz al-Madanī informed me by my reading out to him in the Noble Rawḍah between the grave and the minbar. . .

Ḥāzim ibn Ḥarmalah said: “I passed by the Messenger of Allah ﷺ and he called me and said, ‘Shall I not direct you to one of the treasures of the Garden? [It is the statement:] ‘There is no power nor strength except by Allah.’” (*Ibn Mājah*).

Comments: Ḥāzim ibn Ḥarmala ibn Mas‘ūd al-Ghifārī رضي الله عنه. This is the only ḥadīth that this Companion narrated. (*al-Iṣāba*, 2:430).

Ḥadīth 18

THE LETTER KHĀ’: KHAWWĀT IBN JUBAYR

مِنْ حَرْفِ الْخَاءِ عَنِ خَوَّاتِ بْنِ جُبَيْرٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْقَادِرِ بْنُ مُحَمَّدٍ
بْنِ عَلِيِّ بْنِ الْعُمَرِ الدَّمَشْقِيِّ بِهَا. . .

خَوَّاتِ بْنِ جُبَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةُ
الْخَوْفِ نِصْفُ طَائِفَةٍ مَعَهُ، وَطَائِفَةٌ تَلْقَاءُ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ
قَامَ وَقَامُوا فَأَتَمُّوا لِأَنْفُسِهِمْ»

Abū Muḥammad 'Abd al-Qādir ibn Muḥammad ibn 'Alī ibn al-'Umar ad-Dimashqī informed us. . .

Khawwāt ibn Jubayr who said about the Messenger of Allah ﷺ: "In the Fear Prayer half of the group stood with him while the other group faced the enemy. He prayed one *rak'ah* with those who were him and then stood and they stood and completed it for themselves." (*Ibn Mandah, Ma'rifat aṣ-Ṣaḥāba*).

Comments: Khawāt ibn Jubayr ibn an-Nu'mān al-Anṣārī رضي الله عنه. Ibn Ishāq and others have said that he participated in the battle of Badr but had to return due to an infection on his shins caused by a stone. A portion of the booty was allocated for him. He also participated in the battle of Uḥud. He died at 74 years old in the year 40 AH. (*al-Isāba*: 3:322-326).

Hadīth 19

THE LETTER DĀL: DIḤYAH

مِنْ حَرْفِ الدَّالِ عَنْ دِحْيَةَ أَخْبَرَنَا الْمُفَيْدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عُمَرَ
الْمَدَنِيِّ . . .

مَنْصُورِ الْكَلْبِيِّ: أَنَّ دِحْيَةَ بْنَ خَلِيفَةَ خَرَجَ مِنْ قَرْيَتِهِ بِدِمَشْقَ الْجِزَّةِ إِلَى

قَدَرِ قَرْيَةَ عُقْبَةَ فِي رَمَضَانَ، ثُمَّ أَنَّهُ أَفْطَرَ وَأَفْطَرَ مَعَهُ أَنَا، فَكِرَةَ آخِرُونَ أَنْ يُفْطِرُوا، فَلَمَّا رَجَعَ إِلَى قَرْيَتِهِ قَالَ: لَقَدْ رَأَيْتُ الْيَوْمَ أَمْرًا مَا كُنْتُ أَظُنُّنِي أَرَاهُ، إِنَّ قَوْمًا رَغِبُوا عَنْ هَدْيِ مُحَمَّدٍ وَأَصْحَابِهِ، يَقُولُ ذَلِكَ لِلَّذِينَ لَمْ يُفْطِرُوا، ثُمَّ قَالَ عِنْدَ ذَلِكَ: «اللَّهُمَّ اقْبِضْنِي إِلَيْكَ»

Al-Mufīd Abū Ja'far Muḥammad ibn Muḥammad ibn 'Umar al-Madanī informed us. . .

Manṣūr al-Kalbī that: Diḥyah ibn Khalīfah left his village al-Mizzah in Damascus in Ramaḍān and went as far as the town of 'Uqbah. Then he broke the fast and some people broke it with him. Others did not want to break the fast. When he returned to his town, he said, "I have seen today a matter which I did not think that I would see. Some people were averse to the guidance of Muḥammad and his Companions!" He said that to those who did not break the fast. Then he said at that point, "O Allah, take me to you!" (*Abū Dāwūd*).

Comments: Diḥya ibn Khalīfa al-Kalbī ؓ was a very prominent companion. He was very handsome that the angel Jibrā'īl used to come in his appearance. He took up his final residence in Mizzah in Damascus where he died during the caliphate of Mu'āwiyah ؓ. (*al-Iṣāba*, 3:381–383).

THE LETTER DHĀL: DHŪ AL-YADAYN

مِنْ حَرْفِ الذَّالِ الْمُعْجَمَةِ عَنْ ذِي الْيَدَيْنِ أَخْبَرَنَا الْمُسْنِدُ الْأَصْلُ أَبُو الْعَبَّاسِ
أَحْمَدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْحَقِّ الدَّمَشْقِيِّ بِهَا. . .

مَعْدِيُّ بْنُ سُلَيْمَانَ صَاحِبِ الطَّعَامِ سَمِعْتُ ابْنَ مُطَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ
وَمُطَيْرٍ حَاضِرٌ يُصَدِّقُهُ بِمَقَالَتِهِ قَالَ: أَبَتَاهُ أَلَيْسَ أَخْبَرْتَنَا أَنَّ ذَا الْيَدَيْنِ لَقَيْكَ
بِذِي خُشْبٍ فَأَخْبَرَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى لَهُمْ إِحْدَى
صَلَاةِ الْعِشِيِّ وَهِيَ الظُّهْرُ فَسَلَّمَ فِي رَكَعَتَيْنِ، ثُمَّ قَامَ وَأَتْبَعَهُ أَبُو بَكْرٍ وَعُمَرُ
وَخَرَجَ سَرْعَانَ النَّاسِ مِنَ الْمَسْجِدِ فَلَحِقَهُ ذُو الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ
أَنْسَيْتَ أَمْ قَصَرْتَ الصَّلَاةَ فَقَالَ: «مَا نَسَيْتُ وَلَا قَصَرْتُ» ثُمَّ التَفَتَ إِلَى أَبِي
بَكْرٍ وَعُمَرَ فَقَالَ: «مَاذَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالَ: صَدَقَ يَا رَسُولَ اللَّهِ فَرَجَعَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ.

Al-Musnad al-Aṣl Abū al-ʿAbbās Aḥmad ibn ʿAlī ibn
Muḥammad ibn ʿAbd al-Ḥaqq ad-Dimashqī informed
us. . .

Maʿdī ibn Sulaymān, the provider of food informed us:
I heard Ibn Muṭayr relate from his father while [his father]
Muṭayr was present confirming what he said: My father,
did you not tell us that Dhū al-Yadayn met you at Dhū
Khushub and told you that:

The Messenger of Allah ﷺ prayed one of the afternoon prayers with them, and it was *Zuhr*, and he said the *salām* after two *rak‘ahs*. Then he got up and Abū Bakr and ‘Umar followed him, and the people swiftly left the mosque. Dhu al-Yadayn caught up to him and said, “Messenger of Allah, have you forgotten or has the prayer been shortened?” He replied, “I did not forget and it has not been shortened.” Then he turned to Abū Bakr and ‘Umar and asked, “What is Dhu al-Yadayn saying?” They answered, “He spoke the truth, Messenger of Allah.” So the Messenger of Allah ﷺ returned and prayed two *rak‘ahs* and then performed the two prostrations of forgetfulness. (*‘Abdullāh ibn Aḥmad ibn Hanbal, Ziyādāt al-Musnad*).

Comments: Dhūl Yadayn as-Sulamī ﷺ. It is said that his real name was Khirbāq. (*al-Iṣāba*, 3:434).

Hadīth 21

THE LETTER RĀ’: RĀFI‘ IBN ‘AMR

مِنْ حَرْفِ الرَّاءِ عَنْ رَافِعِ بْنِ عَمْرٍو أَخْبَرَنِي الْمُسْنِدُ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَمَرَ
اللُّؤْلُؤِيُّ بِقِرَاءَتِي عَلَيْهِ بِمِصْرَ . . .

رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ قَالَ: كُنْتُ وَأَنَا غُلَامًا أَرْمِي نَخْلَنَا، أَوْ قَالَ:

نَخَلَ الْأَنْصَارِ، فَأُتِيَ بِبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «يَا غَلَامُ لِمَ تَرْمِي النَّخْلَ؟» قَالَ: قُلْتُ: أَكُلُ . . . قَالَ: فَقَالَ: «لَا تَرْمِ النَّخْلَ، وَكُلْ مِمَّا سَقَطَ فِيهِ أَسَافِلَهَا» ثُمَّ مَسَحَ رَأْسِي وَقَالَ: «اللَّهُمَّ أَشْبِعْ بَطْنَهُ».

Al-Musnid Abū al-'Abbās Aḥmad ibn 'Umar al-Lu'lu'i informed me by my reading out to him in Egypt. . .

Rāfi' ibn 'Amr al-Ghifārī said: "When I was a boy, I used to throw stones at our palm trees, (or he said, "the trees of the Anṣār") and I was taken to the Prophet ﷺ who said, 'Why do you throw stones at the palm trees child?' I answered, 'To eat them.'" He said, "(the Prophet ﷺ) said, 'Do not throw stones at the palm trees. Eat what falls under them.' Then he stroked my head and said, 'O Allah, fill his belly!'" (*Abū Dāwūd*).

Comments: Rāfi' ibn 'Amr ibn al-Mujadda' al-Ghifārī رضي الله عنه. He took up residence in Basra. Imām Muslim included one of his ḥadīths in his collection. (*al-Iṣāba*, 3:367).

Hadīth 22

LETTER ZĀY: ZUHAYR IBN ŞURAD

مِنْ حَرْفِ الزَّايِ عَنِ زُهَيْرِ بْنِ صُرَدٍ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ
أَحْمَدَ بْنِ الْخَرَّاطِ الْإِسْكَندَرَانِيَّ بِهَا. . .

زُهَيْرُ بْنُ صُرَدٍ بْنِ جِرْوَلِ الْجُشَمِيِّ - وَكَانَ سَيِّدَ قَوْمِهِ وَكَانَ يُكْنَى أَيْضًا
أَبَا صُرَدٍ - قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَسْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَبَيْنَا هُوَ يَمُرُّ بَيْنَ الرَّجَالِ وَالنِّسَاءِ وَتَبَّتْ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ، فَجَعَلْتُ أَذْكَرُهُ
حَيْثُ نَشَأَ وَشَبَّ فِي هَوَازِنَ، وَحَيْثُ أَرَضَعُوهُ. فَأَنْشَأْتُ أَقُولُ:

أُمْنُنْ عَلَيْنَا رَسُولَ اللَّهِ فِي كَرَمٍ . . . فَإِنَّكَ الْمَرْءُ تَرْجُوهُ وَتَنْتَظِرُ

أُمْنُنْ عَلَى بَيْضَةٍ قَدَ عَاقَهَا قَدْرٌ . . . مُفَرَّقًا شَمَلَهَا فِي دَهْرَهَا غَيْرُ

أَبَقْتُ لَنَا الْحَرْبُ تَهْتَأُفَا عَلَى حَزَنِ . . . عَلَى قُلُوبِهِمِ الْعَمَاءُ وَالْعَمْرُ

إِنْ لَمْ تُدَارِكْهُمْ نِعْمَاءُ تَنْشُرُهَا . . . يَا أَرْجَحَ النَّاسِ حِلْمًا حَيْثُ يَخْتَبِرُ

أُمْنُنْ عَلَى نِسْوَةٍ قَدَ كُنْتَ تَرَضَعُهَا . . . إِذْ فُوكَ يَمْلُؤُهُ مِنْ مَحْضِهَا الدَّرُّ

إِذْ أَنْتَ طِفْلٌ صَغِيرٌ كُنْتَ تَرَضَعُهَا . . . وَإِذْ يَزِينُكَ مَا تَأْتِي وَمَا تَذُرُ

يَا خَيْرَ مَنْ مَرَحَتْ كُمْتُ الْجِيَادِ بِهِ . . . عِنْدَ الْهِبَاجِ إِذَا مَا اسْتَوْقَدَ الشَّرُّ

لَا تَجْعَلُنَا كَمَنْ شَأَلَتْ نُعَامَتُهُ . . . فَاسْتَبَقِي مِنَّا فَإِنَّا مَعْشَرُ زُهْرٍ
إِنَّا نَوْمُلُ عَفْوًا مِنكَ تَلْبَسُهُ . . . هَادِيِ الْبَرِيَّةِ إِذْ تَعْفُو وَتَتَّصِرُ
إِنَّا لَنَشْكُرُ بِالتَّعْمَاءِ إِذْ كُفِرَتْ . . . وَعِنْدَنَا بَعْدَ هَذَا الْيَوْمِ مُدَّحَرُ
فَالَيْسِ الْعَفْوَ مَنْ قَدْ كُنْتَ تَرْضَعُهُ . . . مِنْ أُمَّهَاتِكَ إِنَّ الْعَفْوَ مُتَّصِرُ
وَاعْفُ عَفَا اللَّهُ عَمَّا أَنْتَ رَاهِبُهُ . . . يَوْمَ الْقِيَامَةِ إِذْ يُهْدَى لَكَ الظَّفَرُ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا كَانَ لِي وَلِإِنِّي عَبْدُ الْمُطَّلِبِ فَهُوَ
لَكُمْ». وَقَالَ الْأَنْصَارُ: مَا كَانَ لَنَا فَهُوَ لِلَّهِ وَلِرَسُولِهِ، فَرَدَّ الْمُسْلِمُونَ مَا كَانَ
فِي أَيْدِيهِمْ مِنَ الذَّرَارِيِّ وَالْأَمْوَالِ.

Abū al-'Abbās Aḥmad ibn Muḥammad ibn Aḥmad ibn
al-Kharrāt al-Iskandārī informed me. . .

Zuhayr ibn Ṣurad ibn Jirwal al-Jushamī, who was the
chief of his people and also had the *kunyah* Abū Ṣurad, said:
“On the day of Ḥunayn, the Messenger of Allah ﷺ made us
prisoners and while he was passing between the men and
the women, I leapt forward until I sat before him. I began
to remind him of how he had grown up and come to youth
among the Hawāzin and how they had suckled him, and
so I began to recite:

Be gracious to us, Messenger of Allah, with generosity.

You are the man from whom we hope for it and expect [it].

Be gracious to a group (*bayḍah*) whom fate has hampered

And whose unity has been broken by the vicissitudes of time.

War continued to heap sorrows on us

and grief (*ghammā'*) and hardships (*ghumar*) cover their hearts.

If blessings which you disperse do not reach them,

O most forbearing of people when tested,

Then be gracious to women from whom you suckled

When your mouth was filled with their pure milk (*darar*).

You were a small child you nursed from her,

and what you do will adorn you and not be wasted.

O best of those for whom the chestnut (*kumt*) steeds (*jīyād*) run

in the tumult when the sparks fly,

Do not make us like someone who has died (*shālat na'āmatuh*),

but show us good. We are a glorious company.

We hope for pardon from you,

Guide of mankind, since you pardon and help.

We thank you for blessing if you forgive,

and after this day we will store it up.

Show pardon to those of your mothers from whom you suckled.

Pardon is helped.

Pardon! May Allah pardon what you fear

on the Day of Rising when the feet are guided to you!

The Messenger of Allah ﷺ said, “Whatever is mine and Banū ʿAbd al-Muṭṭalib’s is yours.” The Anṣār said, “Whatever is ours is for Allah and His Messenger.” So the Muslims returned what they had received of captives and wealth.” (*aṭ-Ṭabarānī, al-Muʿjam aṣ-Ṣaghīr*).

Comments: Zuhayr ibn Ṣurad ؓ is also known as Abū aṣ-Ṣurad. He is famously known for the above ḥadīth. (*al-Iṣābā, 4:45-46*).

This incident happened during the battle of Hunayn in the 8th hijri when after the conquest of Makkah the Prophet ﷺ and the Companions ؓ turned their attention to the tribe of Hawazin. The Hawazin were gathering an army of twenty thousand against the Prophet ﷺ on fear that after Makkah they will be next. Initially the Muslims were on the brink of destruction when the Hawazin forced them to retreat into a ravine, the valley of Hunayn and then attacked them from all sides. Many of the Companions ؓ dispersed once the ambush took place, but they finally pulled their act together and defeated the Hawazin. One of the clans of Hawazin was the Banū Saʿd ibn Bakr who also came out to fight. When the Hawazin got captured an old woman from the Banū Saʿd ibn Bakr claimed that she was the Prophet’s ﷺ sister. She was brought to the Prophet ﷺ who asked her to prove that she was his sister. She showed him a bite mark

which he ﷺ gave her as a child when she was carrying him on her hip in the valley of Sarar amidst the flock of Ḥalīma as-Sa'ādiyya ﷺ his foster-mother. The Prophet ﷺ then recognized her, his foster-sister Shaymā' the daughter of Ḥalīma ﷺ. He spread his cloak on the floor for her and sat down to converse with her rejoicing and relishing their childhood moments. The reference to the Prophet ﷺ drinking the milk of the women of Hawazin is reference to his foster-mother Halima as-Sa'ādiyya ﷺ.

Ḥadīth 23

THE LETTER SĪN: ABŪ SA'ĪD

مِنْ حَرْفِ السِّينِ عَنْ أَبِي سَعِيدٍ أَخْبَرَنِي أَبُو مُحَمَّدٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ
بْنِ سَلْمَانَ الْبَالِسِيِّ . . .

أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا
تَصْلُحُ صَلَاةٌ إِلَّا بِأَمِّ الْقُرْآنِ وَمَعَهَا غَيْرُهَا»

Abū Muḥammad 'Umar ibn Muḥammad ibn Aḥmad ibn Salmān al-Bālisī informed me. . .

Abū Sa'īd Sa'd ibn Malik al-Khudrī: the Messenger of Allah ﷺ said: "A prayer is only sound with the *Umm al-Qur'ān* (*sūrah Fātiḥā*) and another *sūrah* with it." (*Ibn Mājah*).

Comments: Sa'd ibn Mālik ibn Sinān Abū Sa'īd al-Khudrī ؓ. He was too young to participate in the battle of Uhud where his father was martyred. He was one of those Companions who narrated the most ḥadīths from the Prophet ﷺ. Ḥanzala ibn Abī Sufyān narrates from his teachers that Abū Sa'īd al-Khudrī ؓ was the most knowledgeable of the law from the younger Companions. He died in 74 hijri. (*al-Iṣāba*, 4:293-97).

Imām Abū Ḥanīfa is one of the narrators in the *isnād* of this ḥadīth.

Ḥadīth 24

THE LETTER SHĪN: SHAKAL IBN ḤUMAYD

مِنْ حَرْفِ الشَّيْنِ عَنْ شَكْلِ بْنِ حُمَيْدٍ أَخْبَرَنِي أَبُو الْيَمَنِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ
أَسْعَدَ، أَخْبَرَنَا الْمُحَدَّثُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ . . .
شَكْلِ بْنِ حُمَيْدِ الْعَبْسِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَلَّمْنِي تَعُوذًا أَتَعُوذُ بِهِ
قَالَ قُلْ: اَللّٰهُمَّ اِنِّيْ اَعُوذُ بِكَ مِنْ شَرِّ سَمْعِيْ وَمِنْ شَرِّ بَصَرِيْ وَمِنْ شَرِّ لِسَانِيْ
وَمِنْ شَرِّ قَلْبِيْ وَمِنْ شَرِّ مَنِيَّتِيْ

Abū al-Yumn Muḥammad ibn Muḥammad ibn As'ad informed me. . .

Shakal ibn Ḥumayd al-ʿAbsī, who said: “I said, ‘Messenger of Allah, teach me a prayer of seeking refuge which I can use to seek protection.’ He said, ‘Say: O Allah, I seek Your protection from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart and from the evil of my [sexual] desire.” (*Abū Dāwūd*).

Comments: Shakal ibn Ḥumayd al-ʿAbsī ؓ is a Kūfan Companion from Ḥuzayfa ibn al-Yamāns group. (*al-Iṣāba*, 5:132)

The texts of the two commentaries on at-Tirmidhī and Abū Dāwūd, *Tuhfat al-aḥwadhī* and *ʿAwn al-maʿbūd* agree on the wording *maniyyī*—sexual desire, and the latter has: “Which is that someone’s sexual desire dominates them so that they fall into adultery or those things that lead up to it, meaning ‘from the evil of his genitals so that I do not fall into adultery and gazing at that which is prohibited to me.’ Some have said that it is the plural of *maniyyah* [*manāyā*] with an *a* on the *mīm* i.e. from the evil of death i.e. [seeking refuge] that one’s spirit be taken while one is engaged in some ugly act.

THE LETTER ŠĀD: ŠUHAYB

مِنْ حَرْفِ الصَّادِ الْمُهِمَلَةِ أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ
الْخَلِيلِيُّ بَغْزَةَ، أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ اللَّهِ
الْحَمَوِيُّ بَيْتِ الْمَقْدِسِ . . .

حَمْزَةَ بْنِ صُهَيْبٍ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: «خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ»

Abū al-‘Abbās Aḥmad ibn Muḥammad ibn ‘Uthmān al-Khalīl informed us in Ghazzah (Gaza). . .

Ḥamzah ibn Ṣuhayb from his father: “I heard the Messenger of Allah ﷺ say, ‘The best of you is he who feeds food [to people].’” (*Musnad Aḥmad*).

Comments: Ṣuhayb ibn Sinān Abū Yaḥya ar-Rūmī ؓ. His father Sinān was a governor of the Persian Empire for the city of Ublah (which later became Basra). He was taken as a slave by the Byzantine army when they sacked Ubla. Thereafter he was sold as a slave, changing from one master to another. He escaped from slavery at the first chance he got and came to Makkah where the people gave him the epithet ar-Rumi the Byzantine. He was a confederate of ‘Abdullāh ibn Jud‘ān and was one of the first to

accept Islam. He became a Muslim with ʿAmmār ibn Yāsir ؓ when the Prophet ﷺ was still in the house of Arqam. He was one of the last to emigrate to Madina that year with ʿAlī ؓ. (*al-Isāba*, 3:364).

One can observe from the isnād of this hadith (see appendix) the amount of travelling that the scholars did for knowledge. Imam Ibn Ḥajar heard this *ḥadīth* in Gaza, his teacher heard it in Jerusalem, his teacher heard it in Makkah, his teacher heard it Madinah, his teacher heard it Granada and his teacher heard it in Isfahan.

Hadīth 26

THE LETTER *DĀD*: DUMAYRAH

مِنْ حَرْفِ الضَّادِ عَنْ ضُمَيْرَةَ أَخْبَرَنَا أَبُو الْمَعَالِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سُلَيْمَانَ
الْأَنْصَارِيُّ الدَّمَشْقِيُّ بِالْقَاهِرَةِ . . .

حُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ
بِأُمِّ ضُمَيْرَةَ وَهِيَ تَبْكِي فَقَالَ: مَا يُبْكِيكِ؟ أَجَائِعَةٌ أَنْتِ؟ أَعَارِيَةٌ أَنْتِ؟ فَقَالَتْ:
يَا رَسُولَ اللَّهِ فَرَّقَ بَيْنِي وَبَيْنَ ابْنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا
يُفَرِّقُ بَيْنَ وَالِدَةٍ وَوَلَدِهَا» ثُمَّ أَرْسَلَ إِلَيَّ الَّذِي عِنْدَهُ ضُمَيْرَةُ فَأَتْبَاعَهُ مِنْهُ بِبِكْرٍ

Abū al-Maʿālī Muḥammad ibn Aḥmad ibn Sulaymān al-Anṣārī ad-Dimashqī informed us in Cairo. . .

Ḥusayn ibn ʿAbdullāh from his father from his grandfather: The Prophet ﷺ passed by Umm Ḍumayrah who was weeping and asked, “Why are you weeping? Are you hungry? Are you naked?” She replied, “Messenger of Allah. I have been parted from my son.” The Messenger of Allah ﷺ said, “A mother and her child are not parted.” Then he sent to the one who had Ḍumayrah and bought him from him for a young camel. (*al-Bukhārī, at-Tārīkh al-Kabīr*).

Comments: Ḍumayra ibn Abī Ḍumayra aḍ-Ḍumayrī al-Laythī ﷺ. ʿAbd al-Ghanī al-Maḥdasī thinks that this Ḍumayra ﷺ is the same one who prayed behind the Prophet ﷺ with Ibn ʿAbbās ﷺ and an old lady. (*al-Iṣāba*, 3:401).

The Prophet’s ﷺ saying, ‘Are you naked?’ isn’t obviously about whether she is physically naked or not, it’s related to whether she has sufficient clothes to wear or whether she is cold. And Allah knows best. Umm Ḍumayrah was a slave girl who was parted from her child by her master.

Hadīth 27

THE LETTER ṬĀ': ṬALQ IBN 'ALĪ

مِنْ حَرْفِ الطَّاءِ عَنْ طَلْقِ بْنِ عَلِيٍّ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ
 عَبْدِ اللَّهِ الْحَمَوِيُّ ثُمَّ الْمِصْرِيُّ بِهَا قَالَ أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ
 أَبِي بَكْرِ الْعَطَّارُ، أَخْبَرَنَا الْحَافِظُ أَبُو أَحْمَدَ عَبْدُ الْمُؤْمِنِ بْنُ خَلْفِ الدَّمِيَّاطِيِّ،
 أَخْبَرَنَا الْحَافِظُ أَبُو الْحَجَّاجِ يُونُسُ بْنُ خَلِيلٍ، أَخْبَرَنَا نَاصِرُ بْنُ مُحَمَّدِ
 الْوَيْرِيِّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ الْفَضْلِ بْنِ الْأَخْشِيدِ، أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ
 بْنُ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ الدَّارِقُطَنِيُّ، حَدَّثَنَا
 إِسْمَاعِيلُ بْنُ يُونُسَ بْنِ يَاسِينَ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ، حَدَّثَنَا مُحَمَّدُ
 بْنُ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يُؤَسِّسُونَ مَسْجِدَ الْمَدِينَةِ، وَهُمْ يَنْقُلُونَ الْحِجَارَةَ
 فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا نَنْقُلُ كَمَا يَنْقُلُونَ فَقَالَ «لَا يَا أَخَا الْيَمَامَةِ إِنْ خَلِطُوا لَهُمُ
 الطِّينَ فَأَنْتُمْ أَعْلَمُ بِهِ» قَالَ: فَجَعَلْتُ أَخْلِطُ لَهُمُ الطِّينَ وَهُمْ يَنْقُلُونَهُ

Abū 'Abdullāh Muḥammad ibn Aḥmad ibn 'Abdullāh
 al-Ḥamawī then al-Miṣrī informed us. . .

Qays ibn Ṭalq from his father Ṭalq ibn 'Alī who said: "I
 went to the Messenger of Allah ﷺ when they were build-
 ing the foundation of the mosque of Madīnah. They were
 moving the stones and I asked, 'Messenger of Allah, should

we not move the stones as they are doing?' He said, 'No, brother of Yamāmah. Mix the mud for them. You people know how to do it better.' I began to mix the mud for them and they moved it." (*Ad-Dāraqūṭnī, Sunan*)

Comments: Ṭalq ibn 'Alī ؓ was a famous Companion who the Prophet ﷺ consulted for his expertise on mud. (*al-Iṣāba, 3:437*).

Hadīth 28

THE LETTER ZĀ': ZUHAYR IBN RĀFI'

مِنْ حَرْفِ الظَّاءِ الْمُعْجَمَةِ عَنْ ظَهَيْرِ بْنِ رَافِعٍ أَخْبَرَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَلِيٍّ
الْحَرِيرِيُّ الْحَنْفِيُّ . . .

رَافِعُ بْنُ خَدِيجٍ يَقُولُ: أَنَا ظَهَيْرُ بْنُ رَافِعٍ فَقَالَ: نَهَانَا رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَمْرِ كَانَ بِنَا رَافِعًا، قُلْتُ: وَمَا ذَلِكَ؟ قَالَ أَمْرَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ حَقٌّ، سَأَلَنِي: «كَيْفَ تَصْنَعُونَ فِي مَحَاقِلِكُمْ» قَالَ:
قُلْتُ: نُؤَاجِرُهَا عَلَى الرَّبِيعِ وَعَلَى الْأَوْسَاقِ مِنَ الْبُرِّ وَالشَّعِيرِ قَالَ: فَلَا تَفْعَلُوا
إِزْرَعُوهَا، إِزْرَعُوهَا أَوْ أَمْسِكُوهَا»

Abū Aḥmad Muḥammad ibn 'Alī al-Ḥarīrī al-Ḥanafī informed us. . .

Abū an-Najāshī: I heard Rāfiʿ ibn Khadij say: “Zuhayr ibn Rāfiʿ came to us and said, ‘The Messenger of Allah ﷺ forbade us something which made things easy for us.’ I asked, “What was that?” He replied, ‘The Messenger of Allah ﷺ commanded and it is true. He asked me, “What do you do with your fields?” I replied, “We rent them in return for a quarter [of the produce] and for some *wasqs* of wheat and barley.” He said, “Do not do it. Cultivate them yourselves, cultivate them yourselves, or leave them [uncultivated].”’” (*Agreed upon*).

Comments: Zuhayr ibn Rāfiʿ al-Anṣārī al-Awsī ﷺ was one of the Companions who met the Prophet ﷺ in the second meeting of Aqaba. He was the uncle of the famous Companion Rāfiʿ ibn Khadij ﷺ. (Ibn Athīr, *Usd al-Ghāba*, 3:103, interestingly I could not find an entry for him in *al-Iṣāba* although Ibn Ḥajar does mention him in Rāfi ibn Khadij’s entry).

‘Cultivate them yourselves, cultivate them yourselves’, The edition we have repeats the command “cultivate them yourselves” twice. In *Fath al-Bārī* Ibn Ḥajar comments on the ḥadīth as transmitted by Imām al-Bukhārī and says: “He said, ‘*izraʿūhā aw azriʿūhā*—cultivate them yourselves or give them to others to cultivate’ the first with an *i* on the *alif*, which is an *alif waṣl*, and an *a* on the *rāʾ*, whereas the second

has an *alif qat'* and a *rā'* with an *i*. The *aw*—or—is for the purpose of offering a choice not because of a doubt [on the part of the narrator]. What it means is 'cultivate them yourselves or give them to others to cultivate without payment.'

Hadīth 29

THE LETTER 'AYN: 'ABDULLĀH IBN MAS'ŪD

مِنْ حَرْفِ الْعَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَخْبَرَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ
الْحَسَنِ بْنِ عَلِيِّ الصُّوفِيِّ بِقِرَاءَتِي عَلَيْهِ بِمِصْرَ . . .

عَبْدُ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الْمَسْجِدِ الْحَرَامِ وَرَفَقَةٌ مِنَ الْمُشْرِكِينَ جُلُوسٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَائِمٌ يُصَلِّي وَقَدْ نُحِرَتْ قَبْلَ ذَلِكَ جَزُورٌ وَبَقِيَ مَرْتُهَا وَقَدَرُهَا فَقَالَ أَبُو
جَهْلٍ: أَلَا رَجُلٌ يَقُومُ إِلَى هَذَا الْقَدْرِ فَيُلْقِيهِ عَلَى مُحَمَّدٍ وَنَبِيِّ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ سَاجِدًا إِذْ انْبَعَثَ أَشْقَاهَا فَأَلْقَاهَا عَلَيْهِ فَقَالَ: فَهَبْنَا أَنْ تَرْفَعَهُ عَنْهُ
حَتَّى جَاءَتْ فَاطِمَةٌ فَرَفَعَتْهُ عَنْهُ فَقَامَ فَسَمِعَتْهُ وَهُوَ قَائِمٌ يَقُولُ: «اللَّهُمَّ اشْدُدْ
وَطَأَتِكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَا كَسِنِيِّ يُونُسَ، اللَّهُمَّ عَلَيْكَ يَا أَبِي الْحَكَمِ بْنِ
هَشَامٍ - وَهُوَ أَبُو جَهْلٍ - وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَالْوَلِيدَ بْنَ عُتْبَةَ،
وَعُتْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلْفٍ» وَرَجُلٌ آخَرُ قَالَ ابْنُ مَسْعُودٍ فَرَأَيْتَهُمْ
مِنَ الْعَامِ الْمُقْبِلِ صَرَغِي فِي الطُّوَى طُوَى بَدْرِ يَعْنِي الْقَلِيبَ

Abū al-Ḥasan Muḥammad ibn al-Ḥasan ibn ‘Alī aṣ-Ṣufī informed me by my reading out to him in Egypt. . .

‘Abdullāh ibn Mas‘ūd that he said: “We were with the Messenger of Allah ﷺ in Masjid al-Ḥarām while a group of idolators were sitting there. The Messenger of Allah ﷺ was standing in prayer. Before that a camel had been slaughtered and its intestines and filth remained. Abū Jahl said, ‘A man should take this filth and throw it on Muḥammad.’ While the Prophet of Allah ﷺ was prostrating the worst of them was sent and threw it on him. We were in awe of removing it from him until Fāṭimah came and removed it from him. He stood and I heard him say while he was standing, ‘O Allah, be harsh on Muḍar, O Allah, with famine like the famine of Yūsuf! O Allah, deal with al-Ḥakam ibn Hishām (who was Abū Jahl), ‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah, al-Walīd ibn ‘Utbah, ‘Uqbah ibn Abī Mu‘ayt, Umayyad ibn Khalaf’ and another man.”

Ibn Mas‘ūd said, “I saw them in the following year thrown down into the well, the well of Badr.” (*Agreed upon*).

Comments: ‘Abdullāh ibn Mas‘ūd ibn Ghāfil al-Hudhalī, Abū AbdurRaḥmān ﷺ was one of the first Companions to accept Islam. He says that ‘I am the sixth of six when there where no other Muslims.’ He migrated to Abyssinia and was present at Badr. He is a close Companion of the

Prophet and was seen to be a member of the household to the extent that he was known as the 'keeper of the Sandals' of the Prophet ﷺ (*ṣāhib an-na'layn*). He was the first to recite the Qur'ān in Makkah. He was known as a scholar amongst the Companion and was sent as teacher to Kufa by 'Umar ibn al-Khaṭṭāb ؓ. He died in Madina in 32 hijri. (*al-Iṣāba*, 4:198).

It was not normally in the nature of the Prophet ﷺ to curse someone. The Prophet was most forgiving as could be seen in the incident of Tā'f, or the aforementioned ḥadīth of Zuhayr during the battle of Hunayn.

Ḥadīth 30

THE LETTER GHAYN: GHARAFAH IBN AL-ḤĀRITH

مِنْ حَرْفِ الْغَيْنِ الْمُعْجَمَةِ عَنْ عَرَفَةَ بْنِ الْحَارِثِ أَخْبَرَنِي أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ الْفَاضِلِيُّ . . .

عَرَفَةَ بْنِ الْحَارِثِ الْكِنْدِيِّ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ وَأَتَى بِالْبَدَنِ فَقَالَ «ادْعُوا لِي أَبَا الْحَسَنِ» فَدَعِيَ لَهُ عَلِيٌّ فَقَالَ لَهُ: «خُذْ بِأَسْفَلِ الْحَرَبَةِ» وَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَاهَا ثُمَّ طَعَنَّا بِهَا فِي الْبَدَنِ، فَلَمَّا فَرَّغَ رَكِبَ بَغْلَتَهُ وَأَرْدَفَ عَلِيًّا

Abū ʿAlī Muḥammad ibn Aḥmad ibn ʿAlī ibn ʿAbd al-ʿAzīz al-Fāḍilī informed me. . .

from ʿAbdullāh ibn al-Ḥārith al-Azdī who said: I heard Gharafah ibn al-Ḥārith al-Kindī say: “I witnessed the Messenger of Allah ﷺ in the Farewell Hajj when he brought some camels [for sacrifice]. He said, ‘Call Abū al-Ḥasan for me.’ So ʿAlī was summoned to him and he told him, ‘Take the bottom of the spear.’ The Messenger of Allah ﷺ took the top of it and then stabbed the camel with it. When he finished, he mounted his mule, and mounted ʿAlī behind him.” (*Abū Dāwūd*).

Comments: Gharafah ibn al-Ḥārith Abū al-Ḥārith al-Yamānī al-Kindī ❁. He fought ʿIkrimah ibn Abī Jahl in the apostacy war. He was present at the final Hajj and the Prophet ﷺ prayed for him. He was one of the first to witness the conquest of Egypt and took up residence there. (*al-Iṣāba*, 5:245).

THE LETTER FĀ': FAḌĀLAH AL-LAYTHĪ

مِنْ حَرْفِ الْفَاءِ عَنِ فَضَالَةَ اللَّيْثِيِّ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ خَلِيلِ
الْحَرَسْتَانِيِّ قِرَاءَةً عَلَيْهِ بِالْجَامِعِ الْمُظْفَرِيِّ . . .

عَبْدُ اللَّهِ بْنُ فَضَالَةَ اللَّيْثِيِّ عَنْ أَبِيهِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَكَانَ فِيمَا عَلَّمَنِي أَنْ قَالَ: «حَافِظْ عَلَى الصَّلَوَاتِ الْخَمْسِ»
فَقُلْتُ إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْغَالٌ فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أُجْزِي
عَنِّي قَالَ: «حَافِظْ عَلَى الْعَصْرَيْنِ» قُلْتُ: وَمَا الْعَصْرَانِ؟ قَالَ: «صَلَاةٌ قَبْلَ
طُلُوعِ الشَّمْسِ وَصَلَاةٌ بَعْدَ غُرُوبِهَا»

Abū 'Abd ar-Raḥmān 'Abdullāh ibn Khalīl al-Ḥursthānī informed us when he was read to at the Muẓaffarī mosque. . .

'Abdullāh ibn Faḍālah al-Laythī from his father that he said: "The Messenger of Allah ﷺ taught me, and part of what he taught me was that he said, 'Safeguard the five prayers.' I said, 'I have business at these five times, so command me something general which if I do, it will suffice for me.' He said, 'Preserve the two times (Āṣrs)." I asked, 'What are the two Āṣrs?' He answered, 'The prayer before sunrise and the prayer after its setting.'" (Abū Dāwūd).

Comments: Faḍālah ibn 'Abdillāh al-Laythī ﷺ, not to be

confused with Faḍāla az-Zahrānī who is a Follower (*tābiʿī*). (*al-Iṣāba*, 5:286).

ʿAṣr here is to be understood in its literal sense meaning ‘time’ and not the late afternoon prayer. The Arabs sometimes refer to the night and day by the word *ʿAṣrān* (the two times). This ḥadīth at first glance seems problematic since it gives the impression that when someone is busy they can get away with only offering the two prayers. This is not the case, the ḥadīth is not exclusive of the other prayers but rather an emphasis on the two prayers where the Companion needs to devote more time or offer them in the *jamāʿat* as imam Ibn Ḥajar explains it. See *ʿAwn al-Maʿbud* and *Fath al-Qadīr* by al-Munāwī for more details.

Ḥadīth 32

THE LETTER QĀF: QATĀDAH IBN MILḤĀN

مِنْ حَرْفِ الْقَافِ عَنِ قَتَادَةَ بْنِ مِلْحَانَ أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ الْمُرْدَاوِيُّ قِرَاءَةً عَلَيْهِ بِمَسْجِدِهِ بِجَبَلِ الصَّالِحِيَّةِ . . .
عَبْدُ الْمَلِكِ بْنِ قَتَادَةَ بْنِ مِلْحَانَ الْقَيْسِيُّ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ: ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ وَيَقُولُ: هِيَ كَهَيْئَةِ الدَّهْرِ»

Abū al-Ḥasan 'Alī ibn Aḥmad ibn Muḥammad ibn 'Abdu-llāh al-Muradāwī informed us when he was read to in his mosque at Jabal aṣ-Ṣāliḥiyyah. . .

'Abd al-Malik ibn Qatādah ibn Milḥān al-Qaysī from his father who said: "The Messenger of Allah ﷺ used to command us to fast the white days: the 13th, 14th and 15th. He said that it is like the form of [fasting] all the time." (*Musnad Aḥmad*).

Comments: Ḥayyān ibn 'Amr says, 'The Prophet ﷺ touched Qatāda ibn Milḥān's ﷺ face. When he became old his whole body became wrinkled except his face. I was near him when he was on his death bed and I saw the face of a passing by woman on his face due to the sheen he had on it.' (*al-Iṣāba*, 5:317).

Hadīth 33

THE LETTER KĀF: KĀ'B IBN 'UJRAH

مِنْ حَرْفِ الْكَافِ عَنِ كَعْبِ بْنِ عُجْرَةَ أَخْبَرَنَا عَبْدُ الْقَادِرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْفَخْرِ عَبْدُ الرَّحْمَنِ بْنِ يَوْسَفَ الْبَغْلِيِّ أَخْبَرَنَا الْحَافِظُ أَبُو الْحَجَّاجِ يَوْسَفُ بْنُ عَبْدِ الرَّحْمَنِ الْمَزِّي أَخْبَرَنَا الْفَخْرُ عَبْدُ الرَّحْمَنِ بْنِ يَوْسَفَ الْبَغْلِيِّ أَخْبَرَنَا الْبَهَاءُ عَبْدُ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ الْمَقْدِسِيِّ أَخْبَرَنَا أَبُو الْحُسَيْنِ

عَبْدُ الْحَقِّ بْنُ يُونُسَ أَخْبَرَنَا أَحْمَدُ بْنُ الْمُظْفَرِ أَخْبَرَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ
 إِبْرَاهِيمَ بْنِ شَادَانَ أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ نُجَيْحٍ أَخْبَرَنَا ابْنُ أَبِي
 قَيْسٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنِ أَبِي وَائِلٍ عَنِ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَحْرَمْتُ
 فَكَثُرَ قُمَّلُ رَأْسِي فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَانِي وَأَنَا
 أَطْبِخُ قَدْرًا لِأَصْحَابِي فَمَسَّ رَأْسِي بِإِصْبَعِهِ فَقَالَ: «أَذْهَبْ فَاخْلِقْهُ وَتَصَدَّقْ
 عَلَى سِتَّةِ مَسَاكِينٍ»

‘Abd al-Qādir ibn ‘Abd ar-Raḥmān ibn Muḥammad ibn al-Fakhr ‘Abd ar-Raḥmān ibn Yūsuf al-Ba‘lī informed us. . .

Ka‘b ibn ‘Ujrah said: “I was in *ihrām* and had a lot of lice on my head. The Messenger of Allah ﷺ heard about that and came to me while I was cooking a pot [of food] for my companions. He stroked my head with his finger and said, ‘Go and shave it and give *ṣadaqah* to six destitute people.’” (*Agreed upon*).

Comments: Ka‘b ibn ‘Ujrah ibn Umayya ibn ‘Adī ﷺ was present with the Prophet ﷺ during Hudaibiyya. There is a difference of opinion regarding whether he is of Medinan stock or not. Imām al-Bukhārī is of the opinion that he is whereas Ibn Sa‘d says he could not find any evidence of this. One of his hands was cut off in a battle after which he resided in Kufa for a while. He died in Madina in 51 hijri and was 57 years old. (*al-Iṣāba*, 5:449).

THE LETTER LĀM: LAQĪṬ

مِنْ حَرْفِ اللَّامِ عَنْ لَقِيْطِ حَدَّثَنِی الْقَاضِي الْمُحَدِّثُ أَبُو حَامِدٍ مُحَمَّدُ بْنُ عَبْدِ
اللّهِ الْمَخْزُومِيُّ بِمَكَّةَ . . .

عَنْ عَاصِمِ بْنِ لَقِيْطِ بْنِ صَبْرَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُوْلَ اللّهِ صَلَّى اللّهُ
عَلَيْهِ وَسَلَّمَ عَنِ الوُضُوْءِ فَقَالَ: «أَسْبِغِ الوُضُوْءَ وَبَالِغِ فِي الْاِسْتِنْشَاقِ اِلَّا اَنْ
تَكُوْنَ صَائِمًا»

Al-Qāḍī al-Muḥaddith Abū Ḥāmid Muḥammad ibn
'Abdullāh al-Makhzūmī narrated to me in Makkah. . .

'Āṣim ibn Laqīṭ ibn Ṣabrah from his father that he said:
"I asked the Messenger of Allah ﷺ about *wudu'*, and he said,
"Do *wuḍū'* thoroughly and sniff water well up your nose un-
less you are fasting." (*Ṣaḥīh Ibn Ḥibbān*).

Comments: Laqīṭ ibn Ṣabra ﷺ only narrated two hadiths
from the Prophet ﷺ. He was from Hijaz. He says that he
was a delegate from his tribe and came to the Prophet ﷺ.
He asked the Prophet ﷺ how to deal with his wife who was
foulmouthed. The Prophet ﷺ advised him, 'Counsel her
for if there is any good in her she will accept your counsel.
Do not beat your wife as though she is a slave.' (al-Baghawī,
Mu'jam aṣ-Ṣaḥāba, 5:174).

Hadīth 35

THE LETTER MĪM: MUḤAMMAD IBN JAḤSH

مِنْ حَرْفِ الْمِيمِ عَنْ مُحَمَّدِ بْنِ جَحْشٍ حَدَّثَنِي الْعَلَّامَةُ الْأَوْحَدُ أَبُو طَاهِرٍ
مُحَمَّدُ بْنُ يَعْقُوبَ الشَّيرَازِيُّ اللُّغَوِيُّ قَاضِي الْأَقْضِيَّةِ بِزَبِيدٍ قَالَ: حَدَّثَنِي
مُحَمَّدُ بْنُ مُحَمَّدِ الْأَنْدَلُسِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ التَّلْمَسَانِيِّ حَدَّثَنَا قَاضِي
الْجَمَاعَةِ أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ حَدَّثَنَا
مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحَضَارِ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الدَّمَشْقِيِّ حَدَّثَنَا
مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ الصُّوفِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَحْمُودِ الطَّائِبِيِّ
حَدَّثَنَا الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ الدَّقَاقُ حَدَّثَنَا مُحَمَّدُ بْنُ
عَلِيِّ الْكَرَاتِيِّ التُّرَابِيِّ حَدَّثَنَا الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ
مُحَمَّدِ بْنِ يَحْيَى الْعَبْدِيِّ حَدَّثَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ سَعْدِ الْبَارُودِيِّ حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَضْرَمِيِّ حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى
حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ
أَبِي بَكْرٍ مَوْلَى مُحَمَّدِ بْنِ جَحْشٍ، وَيُقَالُ: إِنَّ اسْمَهُ مُحَمَّدٌ أَيْضًا عَنْ مُحَمَّدِ
بْنِ جَحْشٍ عَنْ مُحَمَّدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ فِي السُّوقِ
عَلَى رَجُلٍ وَفَخِذَاهُ مَكْشُوفَتَانِ فَقَالَ لَهُ: «عَطِّ فَخِذَيْكَ فَإِنَّ الْفَخِذَيْنِ عَوْرَةٌ»
أَبَانِيهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مَرْزُوقِ التَّلْمَسَانِيِّ قَدِمَ
عَلَيْنَا حَاجًّا عَنْ جَدِّهِ مُحَمَّدِ بْنِ أَحْمَدَ التَّلْمَسَانِيِّ بِهِ

هَذَا حَدِيثٌ عَجِيبٌ التَّسْلُسُ بِالْمُحَمَّدَيْنِ وَمُحَمَّدُ بْنُ يُوسُفَ الْمَذْكُورُ فِي الْإِسْنَادِ هُوَ الْحَافِظُ زَكِيُّ الدِّينِ الْبِرْزَالِيُّ وَقَدْ رَأَيْتُ هَذَا الْحَدِيثَ بِخَطِّهِ وَأَنْبَأَنِي بِهِ عَلِيًّا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ الْهَرَوِيُّ عَنْ مُحَمَّدِ بْنِ رَزِينَ بْنِ مُشْرِقٍ عَنْهُ وَلَيْسَ فِي إِسْنَادِهِ مَنْ يُنْظَرُ فِي حَالِهِ سِوَى مُحَمَّدِ بْنِ عَمْرٍو وَاسْمُ جَدِّهِ سَهْلٌ صَعْفَةُ يَحْيَى الْقَطَّانُ وَوَثَّقَهُ ابْنُ حِبَّانٍ وَلَهُ مُتَابِعٌ وَرَوَاهُ أَحْمَدُ وَابْنُ حَزِيمَةَ مِنْ طَرِيقِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي كَثِيرٍ أْتَمَّ مِنْهُ وَقَالَ الْبُخَارِيُّ فِي الصَّحِيحِ: وَيُرَوَّى عَنْ مُحَمَّدِ بْنِ جَحْشٍ فَذَكَرَهُ، وَأَبُو كَثِيرٍ الْمَشْهُورُ أَنَّهُ بِالْمَثَلَةِ وَحُكِّيَ فِيهِ أَنَّهُ بِالْبَاءِ الْمَوْحَدَةِ.

The noted scholar Abū Ṭāhir Muḥammad ibn Ya'qūb ash-Shīrāzī al-Lughawī, the Chief Qāḍī in Zabīd narrated to me and said: Muḥammad ibn Muḥammad al-Andalusī narrated to me: Muḥammad ibn Aḥmad at-Tilimsānī narrated to us: the Qāḍī of the Community Abū al-Qāsim Muḥammad ibn Aḥmad ibn Muḥammad ibn 'Abdullāh al-Ḥusaynī narrated to us: Muḥammad ibn Muḥammad ibn al-Ḥaḍḍār narrated to us: Muḥammad ibn Yūsuf ad-Dimashqī narrated to us: Muḥammad ibn Abī al-Ḥusayn aṣ-Ṣufī informed us: Muḥammad ibn 'Abdullāh ibn Maḥmūd at-Ṭā'ī narrated to us: al-Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn 'Abd al-Wāḥid ad-Daqqāq informed us: Muḥammad ibn 'Alī al-Kirātī ath-Thurābī nar-

rated to us: al-Hāfiẓ Abū ‘Abdullāh ibn Muḥammad ibn Ishāq ibn Muḥammad ibn Yaḥyā al-‘Abdī narrated to us: Abū Maṣṣūr Muḥammad ibn Sa‘d al-Bārūdī informed us: Muḥammad ibn ‘Abdullāh al-Ḥaḍramī informed us: Abū Bakr Muḥammad ibn ‘Abdullāh ibn al-Muthannā informed us: Muḥammad ibn Bishr informed us: Muḥammad ibn ‘Amr informed us: Muḥammad ibn Sirīn narrated to us from Abū Bakr, the freed slave of Muḥammad ibn Jaḥsh, and it is said that his name was also Muḥammad, from Muḥammad ibn Jaḥsh:

From Muḥammad, the Messenger of Allah ﷺ, that he passed by a man in the market whose thighs were uncovered and told him, “Cover your thighs, for the thighs are private parts.” (*Musnad Aḥmad*).

Muḥammad ibn Muḥammad ibn Muḥammad ibn Aḥmad ibn Marzūq at-Tilimsānī told me it—he came to us as a ḥajjī—from his grandfather, Muḥammad ibn Aḥmad at-Tilimsānī. . . This *ḥadīth* contains a wondrous chain of Muḥammads. This Muḥammad ibn Yūsuf in the *isnād* is al-Hāfiẓ Zakī ad-Dīn al-Barzālī, and I saw this *ḥadīth* in his handwriting. Muḥammad ibn Aḥmad ibn ‘Alī al-Hurawī informed me with a shorter *isnād* from Muḥammad ibn Razīn ibn Mashraq, and its *isnād* does not contain anyone whose state requires investigation other than Muḥammad ibn ‘Amr. The name of his grandfather was Sahl. Yaḥyā

al-Qaṭṭān considered him to weak while Ibn Ḥibbān considered him to be trustworthy. The report is followed up. Aḥmad⁹ and Ibn Khuzaymah narrated it by way of al-'Alā' ibn 'Abd ar-Raḥmān from Abū Kathīr in a more complete form than it. Al-Bukhārī said in *as-Sahīḥ*: "It is narrated from Muḥammad ibn Jaḥsh. . ." and he mentioned it. It is well known that it is Ibn Kathīr with a *tā'*. It is also narrated with a *bā'* (Ibn Kabīr).

Comments: Muḥammad ibn 'Abdillāh ibn Jaḥsh was the brother of the Mother of the believer Zaynab bint Jaḥsh. He was born five years before the hijra (according to Wāqidī). He migrated both to Abyssinia and Madina with his father. (*Usd al-Ghāba*, 5:95).

This ḥadīth is known as *al-musalsal bi al-Muḥammadiyya* meaning that all the narrators in the *isnād* have the name Muḥammad.

'The noted scholar Abū Ṭāhir Muḥammad ibn Ya'qūb ash-Shīrāzī al-Lughawī, the Chief Qāḍī in Zabīd', this is the famous Majd ad-Dīn al-Fayrūzabādī (d. 817/1414) the author of *al-Qamūs al-Muḥīṭ*.

Hadīth 36

THE LETTER NŪN: AN-NU‘MĀN IBN BASHĪR

مَنْ حَرَفِ النَّوْنِ عَنِ النَّعْمَانِ بْنِ بَشِيرٍ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ أَبِي
الْفَرَجِ بْنِ أَبِي عَبْدِ اللَّهِ الصَّخْرَاوِيُّ بِقِرَاءَاتِي عَلَيْهِ بِالصَّالِحِيَّةِ . . .
مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: خَرَجْتُ أَمْشِي مَعَ جَدِّي حُسَيْنٍ إِلَى
أَرْضِهِ فَأَدْرَكْنَا ابْنَ النَّعْمَانِ بْنِ بَشِيرٍ عَلَى بَعْلَةٍ لَهُ فَتَزَلَّ عَنْهَا وَقَالَ لِحُسَيْنٍ:
ارْكَبْ أَبَا عَبْدِ اللَّهِ فَأَبَى، فَلَمْ يَزَلْ يُقْسِمُ عَلَيْهِ حَتَّى قَالَ: أَمَا أَنْتَ قَدْ كَلَّفْتَنِي
مَا أَكْرَهُ وَلَكِنْ سَأَحْدِثُكَ: حَدَّثْتَنِي أُمِّي فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّجُلُ
أَحَقُّ بِصَدْرِ دَابَّتِهِ وَفِرَاشِهِ وَالصَّلَاةِ فِي بَيْتِهِ إِلَّا إِمَامًا يَجْمَعُ النَّاسَ» فَارْكَبْ
أَنْتَ عَلَى صَدْرِ الدَّابَّةِ وَسَارْتَدِفُ فَقَالَ ابْنُ النَّعْمَانِ: صَدَقَتْ فَاطِمَةُ حَدَّثْتَنِي
أَبِي وَهُوَ ذَا حَيٍّ بِالْمَدِينَةِ بِمِثْلِ حَدِيثِ فَاطِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَزَادَ فِيهِ «إِلَّا أَنْ يَأْذَنَ لَهُ» فَلَمَّا حَدَّثَهُ ابْنُ النَّعْمَانِ هَذَا الْحَدِيثَ رَكِبَ حُسَيْنٌ
السَّرَجَ وَرَكِبَ ابْنُ النَّعْمَانِ خَلْفَهُ رَضِيَ اللَّهُ عَنْهُمُ.

Abū al-‘Abbās Aḥmad ibn Abī al-Faraj ibn Abī ‘Abdullāh aṣ-Ṣaḥrāwī informed me by my reading out to him at the aṣ-Ṣāliḥiyyah. . .

Muḥammad ibn ‘Alī ibn al-Ḥusayn that he said: “I went out walking with my grandfather Ḥusayn ﷺ to his land.

Ibn an-Nu'mān ibn Bashīr caught up with us riding a mule of his. He got off it and said to al-Ḥusayn ؑ, 'Ride, Abū 'Abdullāh!' He refused. He continued to press him until he said, 'You have imposed on me what I dislike, but I will narrate to you: my mother Fāṭimah ؑ, the daughter of the Messenger of Allah ؑ, narrated to me that the Messenger of Allah ؑ said, "A man is more entitled to the back of his animal and his bed and leading the prayer in his house except for an imām who gathers people." Therefore mount your animal and I will ride behind you.' Ibn an-Nu'mān said, 'Fāṭimah ؑ spoke the truth. My father narrated to me the like of the *ḥadīth* of Fāṭimah ؑ from the Prophet ؑ when he was in a quarter of Madīnah and he added, "Unless he permits him."'" When Ibn an-Nu'mān narrated this *ḥadīth*, Ḥusayn ؑ mounted the saddle and Ibn an-Nu'mān rode behind him." (*aṭ-Tabārānī, al-Mu'jam al-Kabīr*).

Comments: An-Nu'mān ibn Bashīr al-Anṣārī al-Khazrajī ؑ was the first Companion to be born in Madina after the Prophet ؑ migrated there. His mother was 'Amra bin Rawāḥā the sister of the famous Companion 'Abdullāh ibn Rawāḥā ؑ (*Usd al-Ghāba*, 5:310). He was an eloquent orator in addition to being noble, kind and brave. He was appointed as a governor of Kufa by Mu'āwiya ؑ and later of Homs. He was also the judge of Damascus. After Mu'āwiya

passed away he started calling people to pledge their loyalty to ʿAbdullāh ibn az-Zubayr and later to himself. The people of Homs did not like this and pursued him to kill him (*ibid.*). He was killed by Marwān ibn al-Ḥakam in 65 hijri. (*al-Isāba*, 6:346).

‘Unless he permits him’, meaning Unless the rider permits the man to ride his horse, sleep in his bed, or lead the prayer in his house. This ḥadīth shows the meticulousness of the scholars in ḥadīth and their search for the truth. May Allah ﷻ be pleased with them all.

Ḥadīth 37

THE LETTER HĀ': HIND IBN ABĪ HĀLAH

مِنْ حَرْفِ الْهَاءِ عَنْ هِنْدِ بْنِ أَبِي هَالَةَ أَخْبَرَنِي أَبُو الطَّيِّبِ أَحْمَدُ بْنُ أَبِي أَحْمَدَ
بْنِ بَلْعَاقِ الْكَنْجِيِّ بِقِرَاءَتِي عَلَيْهِ بِالصَّالِحِيَّةِ . . .

الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُ خَالَيَ هِنْدَ بْنَ أَبِي هَالَةَ عَنْ
مَشْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَمْشِي تَكْفُؤًا وَيُخْطِي (يُخْطِي)
هَوْنًا، إِذَا مَشَى كَأَنَّمَا يَنْصَبُ أَوْ يَمْشِي فِي صَبَبٍ، خَافِضَ الطَّرْفِ؛ نَظَرَهُ
إِلَى الْأَرْضِ أَكْثَرَ مِنْ نَظَرِهِ إِلَى السَّمَاءِ، جُلَّ نَظَرِهِ الْمُلَاحَظَةَ يَسُوقُ أَصْحَابَهُ
وَيَبْدَأُ مَنْ لَقِيَهُ السَّلَامَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū at-Ṭayyib Aḥmad ibn Abī Aḥmad ibn Balghāq al-Kanjī informed me by my reading out to him at aṣ-Ṣāliḥiyyah. . .

al-Ḥasan ibn ʿAlī that he said: “I asked my uncle Hind ibn Abī Hālah ؓ about how the Prophet ؐ walked. He said, ‘He ؐ walked with even steps and gently. When he walked, it was as if he walked with determination or as if he were walking down a slope. He lowered his gaze, and he looked at the earth more than he looked at the sky. Most of his looking [at someone] was brief. He would lead his Companions by walking behind them and was the first to give the greeting to those he met, may Allah bless him and grant him peace.’” (*Shamāʿil at-Tirmidhī*).

Comments: Hind ibn Abī Hāla ؓ was the Prophet’s ؐ step-son from his wife the Lady Khadija ؓ. He was killed alongside ʿAlī ؓ in the battle of Camel. He was eloquent and very beautifully described the Prophet ؐ. (*al-Iṣāba*, 6:437).

Hadīth 38

THE LETTER WĀW: WAHB IBN ‘ABDULLĀH

مِنْ حَرْفِ الْوَاوِ عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ
بْنِ مُحَمَّدِ الْمُقْرِي . . .

عَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ اللَّهِ السُّوَائِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ» قَالَ: فَسَكَتُوا فَلَمْ يُجِبْ أَحَدٌ
فَقَالَ: «حِفْظُ اللِّسَانِ»

Abū ‘Abdullāh Muḥammad ibn ‘Alī ibn Muḥammad al-Muqrī al-Ghazūlī informed me. . .

Abū Juḥayfah Wahb ibn ‘Abdullāh as-Suwā’ī who said: “The Messenger of Allah ﷺ said, ‘Which action is most beloved to Allah?’ They were silent and no one answered. He then said, ‘Guarding the tongue.’” (*Al-Bayhaqī, Shu‘ab al-īmān*).

Comments: Wahb ibn ‘Abdillāh as-Suwā’ī Abū Juḥayfa ﷺ came to visit the Prophet ﷺ at the end of the Prophet’s ﷺ life. He later remained in the company of ‘Alī ﷺ and was made the head police of Kufa during his caliphate. He died in Iraq in 41 hijri. (*al-Iṣāba*, 6:490).

Hadīth 39

THE LETTER YĀ': YA'LĀ IBN MURRAH

مِنْ حَرْفِ الْيَاءِ عَنْ يَعْلَى بْنِ مُرَّةَ أَخْبَرَنِي الْمُسْنِدُ تَقِيُّ الدِّينِ أَبُو مُحَمَّدٍ
عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَقْدِسِيِّ بِقِرَاءَتِي عَلَيْهِ بِسَفْحِ
قَاسِيُونٍ. . .

عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا لِيُضِلَّ بِهِ النَّاسَ فَلْيَتَبَوَّأْ
مَقْعَدَهُ مِنَ النَّارِ»

Al-Musnid Taqī ad-Dīn Abū Muḥammad ʿAbdullāh ibn Muḥammad ibn Aḥmad ibn ʿUbaydullāh al-Maqdisī informed me by my reading out to him at Mount Qāsiyyūn. . .

ʿUmar ibn ʿAbdullāh ibn Yaʿlā ibn Murrah from his father from his grandfather who said: the Messenger of Allah ﷺ said: “Anyone who deliberately lies about me in order to misguide people should take his seat in the Fire.” (*Musnad ad-Dārmī*).

Comments: Yaʿlā ibn Murrah ath-Thaqafi Abū al-Marāzīm ؓ. He is sometimes known as Yaʿlā ibn Sabāyah after his mother. He was present during the Prophet in Khaybar, Hudaibiyya, the pledge of Ridwan, conquest of Makkah, Battle of Hunayn (Hawazin and Taif). The Prophet or-

dered him to get some grapes from him from Thaqīf. He was a companion of 'Alī ؓ and had a house in Kufa. (*Usd al-Ghāba*, 5:488).

This ḥadīth is one of the few ḥadīths that all the scholars agree that it is *mutawātir lafẓī*, i.e. it's actual wording has been widely transmitted from the time of the Companions ؓ. Imām an-Nawawī mentions and approximate of two hundred Companions ؓ narrating it Although this particular isnād of the ḥadīth is very weak.

Hadīth 40

'ABDULLĀH IBN 'UMAR IBN AL-KHAṬṬĀB

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَخْبَرَنِي الْمُسْنِدُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ الرَّازِقِ بْنِ عَبْدِ الْعَزِيزِ بْنِ مُوسَى الشَّافِعِيِّ بِقِرَاءَتِي عَلَيْهِ بِالْإِسْكَندَرِيَّةِ . . .
عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ»

Al-Musnid Abū Bakr Muḥammad ibn 'Abd ar-Rāziq ibn

ʿAbd al-ʿAzīz ibn Mūsā ash-Shāfiʿī informed me by my reading out to him in Alexandria. . .

ʿĀṣim ibn Muḥammad ibn Zayd ibn ʿAbdullāh ibn ʿUmar from his father who said: ʿAbdullāh ibn ʿUmar رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said: “Islām is built on five: the testimony that there is no god but Allah and that Muḥammad is the Messenger of Allah, establishing the prayer, paying *zakāh*, fasting Ramadan, and making *hajj* to the House.” (*Muslim*).

Comments: ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb رضي الله عنه was born three years after the Prophet’s Prophethood. He was 10 years old at the time of emigration. He became a Muslim with his father and was declined to participate in both the battles of Badr and Uhud. He was accepted for the battle of the ditch (*khandaq*). ʿAbdullāh رضي الله عنه was a scholar. He is among those who narrated the most from the Prophet صلى الله عليه وسلم. He was very soft natured and never said harsh words to any of his slaves. He was an ardent follower of the Sunna to the extent that he would put his foot exactly on the same spot that the Prophet صلى الله عليه وسلم put his foot. He died in 72 or 73 hijri and was 87 years old. (*al-Iṣāba*, 4:161).

Hadīth 41

FROM ‘ABDULLĀH IBN ‘ABBĀS, THE
FOURTH OF THE ‘ABDULLĀHS

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَابِعِ الْعَبَادِلَةِ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ بْنِ سَعْدِ اللَّهِ الْحَمَوِيُّ ثُمَّ الْمِصْرِيُّ بِقِرَاءَتِي عَلَيْهِ بِمِصْرَ . . .

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«الطَّوَافُ بِالْبَيْتِ صَلَاةٌ إِلَّا أَنْ اللَّهُ أَحَلَّ فِيهِ النُّطْقَ فَمَنْ نَطَقَ فَلَا يَنْطِقُ إِلَّا بِخَيْرٍ»

Abū Bakr ibn ‘Umar ibn Muḥammad ibn Ibrāhīm ibn Sa’d
Allah al-Ḥimawī then al-Miṣrī informed me, by my reading
out to him in Egypt. . .

from ‘Abdullāh ibn ‘Abbās who said: the Messenger of
Allah ﷺ said: “*Tawāf* of the House is prayer although Allah
has made speech lawful in it. So if anyone speaks he should
only speak good.”¹⁰ (*Ṣaḥīḥ Ibn Ḥibbān*).

Hadīth 42

أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ ضَرَّعَامِ الْبَكْرِيُّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي
عَلَيْهِ بِمَكَّةَ . . .

مُسْلِمِ بْنِ صَيْحِحٍ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: بَلَغَ عَائِشَةَ أَنْ نَاسًا

يَقُولُونَ: يَقْطَعُ الصَّلَاةَ الْحِمَارُ وَالْكَلْبُ وَالْمَرْأَةُ، فَقَالَتْ: عَدَلْتُمُونَا بِالْكَلابِ وَالْحَمِيرِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا مُقَابِلُهُ عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَيَكُونُ لِي الْحَاجَةُ فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ كَرَاهَةً أَنْ أَسْتَقْبِلَهُ

Abū ʿAbdullāh Muḥammad ibn ʿAlī ibn Ḍirghām al-Bakrī informed me by my reading out to him in Makkah. . .

al-Aswad and Masrūq who said: ʿĀʾishah heard that some people were saying, “Donkeys, dogs and women break the prayer.” She said, “You have equated us with dogs and donkeys! I saw the Messenger of Allah ﷺ pray while I was in front of him on the bed between him and qiblah. I would have a need to attend to and slip out before the feet of the bed, disliking to go in front of him.” (Agreed upon).

Hadīth 43

أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْبَرِّ بْنِ يَحْيَى بْنِ عَلِيِّ بْنِ تَمَّامِ الشُّبَكِيِّ الشَّافِعِيُّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ بِمَنْزِلِهِ ظَاهِرِ الْقَاهِرَةِ . . .

زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْمُهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَيْتِهَا جَارِيَةً بَوَّجَهَا سَفْعَةً فَقَالَ: «إِنَّ بِهَا نَظْرَةً فَاسْتَرُقُوا لَهَا»

Abū ʿAbdullāh Muḥammad ibn Muḥammad ibn ʿAbd al-Barr ibn Yaḥyā ibn ʿAlī ibn Tammām as-Subkī ash-Shāfiʿī, may Allah be merciful to him, informed me by my reading out to him in his house outside of Cairo. . .

Zaynab bint Umm Salamah, the wife of the Prophet ﷺ, and her name was Hind bint Abī Umayyah: “The Prophet ﷺ saw in her house a girl who had a dark mark (*sufʿah*) on her face. He said, ‘She is suffering from the evil eye (*nazrah*). Treat her with a *ruqyah*.’” (*al-Bukhārī, Muslim*).

Comments: *Ruqyah* is literally a ‘charm’, but those that are *ḥalāl* are composed of *āyāt* of Qurʾān or *adhkār* or names of Allah, exalted is He.

Ḥadīth 44

أَخْبَرَنِي أَبُو طَاهِرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّطِيفِ التَّكْرِيْتِيُّ بِقَرَاءَتِي عَلَيْهِ
بِجَامِعِ مِصْرَ . . .

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَعْطَى اللَّهُ الرَّجُلَ مِنْ أُمَّةٍ مُحَمَّدٍ الْيَهُودِيِّ أَوْ النَّصْرَانِيِّ
فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَفِئِدُ بِهَذَا نَفْسِكَ.»

Abū Ṭāhir Muḥammad ibn Muḥammad ibn ʿAbd al-Laṭīf

at-Takrītī informed me by my reading out to him at the mosque in Egypt: Ibrāhīm ibn 'Alī ibn Sinān informed us: 'Abdullāh ibn 'Abd al-Wāhid ibn 'Allān informed us: Abū al-Qāsim Hibatullāh ibn Mas'ūd al-Buṣīrī informed us: Abū Ṣādiq Murshid ibn Yaḥyā al-Madīnī informed us: Abū al-Ḥasan 'Alī ibn 'Umar ibn Ḥamṣah informed us: al-Ḥāfiz Abū al-Qāsim Ḥamzah ibn Muḥammad ibn 'Alī al-Kattānī informed us: Sa'īd ibn 'Uthmān al-Ḥarrānī narrated to us: Mukhallad ibn Mālīk informed us: Ḥafṣ ibn Maysarah informed us from Ṣudayq ibn Mūsā, Ismā'il ibn Rāfi' and others from Abū Burdah ibn Abī Mūsā from his father from the Prophet ﷺ who said: "On the Day of Rising Allah will give a man of the Community of Muḥammad a Jew or Christian, then Allah ﷻ will say, 'Ransom yourself by this one.'" (*Muslim*).

Hadīth 45

قَرَأْتُ عَلَى مَرْيَمَ بِنْتِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْأَسَدِيَّةِ، أَنَّ عَلِيَّ بْنَ عُمَرَ
الْوَائِيَّ أَخْبَرَهُمْ، أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الرَّحْمَنِ بْنُ مَكِّيٍّ، أَخْبَرَنَا جَدِّي
لِأَمِّي الْحَافِظُ أَبُو طَاهِرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ السَّلَفِيِّ، قَالَ
فِي خُطْبَةٍ كِتَابِ الْأَرْبَعِينَ لَهُ:

أَمَّا بَعْدُ: فَإِنَّ نَفَرًا مِنَ الْعُلَمَاءِ لَمَّا رَأَوْا وَرَوَوْا قَوْلَ أَطْهَرِ مُنْسَلٍّ وَأَظْهَرِ مُنْسَلٍّ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَيَقِيهَا» مِنْ طُرُقٍ وَتَقْوَاهَا، وَعَوَّلُوا عَلَيْهَا، وَعَرَفُوا صِحَّتَهَا، وَرَكَنُوا إِلَيْهَا، خَرَجَ مِنْهُمْ كُلُّ لِنَفْسِهِ حَتَّى قَالَ إِسْمَاعِيلُ بْنُ عَبْدِ الْغَافِرِ الْفَارِسِيُّ: اجْتَمَعَ عِنْدِي مِنَ الْأَرْبَعِينَ مَا يُنَيِّفُ إِلَى السَّبْعِينَ، قَالَ السَّلْفِيُّ: وَقَدْ اسْتَفْتَيْتُ شَيْخَنَا الْإِمَامَ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ الْكِنْيَا الطَّبْرِيَّ فِي رَجُلٍ وَصَى بِثُلُثِ مَالِهِ لِلْعُلَمَاءِ وَالْفُقَهَاءِ، هَلْ تَدْخُلُ كِتَابَةُ الْحَدِيثِ فِي وَصِيَّتِهِ؟ فَكَتَبَ بِحِطِّهِ تَحْتَ السُّؤَالِ: نَعَمْ وَكَيْفَ لَا؟ وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ فَيَقِيهَا».

قَالَ السَّلْفِيُّ: وَقَدْ أَخْبَرَنَا بِالْحَدِيثِ الْمَذْكُورِ أَبُو نَصْرِ الْفَضْلُ بْنُ عَلِيٍّ بْنِ أَحْمَدَ، أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَهْدِيٍّ، حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ، حَدَّثَنَا أَبُو بَكْرِ عَبْدُ اللَّهِ مُحَمَّدُ بْنُ أَبِي الدُّنْيَا، حَدَّثَنَا الْفَضْلُ بْنُ غَانِمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ هَارُونَ بْنِ عَتْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَيَقِيهَا وَكُنْتُ لَهُ شَهِيدًا».

هَذَا حَدِيثٌ مَشْهُورٌ لَهُ طُرُقٌ كَثِيرَةٌ وَهُوَ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، تَقَرَّدَ بِهِ عَبْدُ الْمَلِكِ بْنُ هَارُونَ، هَذَا وَاتَّهَمَهُ بِهِ فَقَالَ: لَا يَحِلُّ كِتَابُ حَدِيثِهِ إِلَّا لِلْإِعْتِبَارِ،

وَضَعَفَهُ غَيْرُهُ، وَبَاقِي رِجَالِهِ ثِقَاتٌ، وَلَمْ يُخْرَجْ هَذَا الْمَتْنُ أَحَدًا مِنَ الْأَثَمَةِ فِي الْأُمَّهَاتِ الْمَشْهُورَةِ، لَا الْمُخْرَجَةَ عَلَى الْأَبْوَابِ، وَلَا الْمُرْتَبَةَ عَلَى الْمَسَانِيدِ، إِلَّا أَنَّ أَبَا يَعْلَى رَوَاهُ فِي مُسْنَدِهِ عَنْ عَمْرِو بْنِ الْحُصَيْنِ الْعُقَيْلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلَانَةَ عَنْ حَصِينِ بْنِ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ، وَحَصِينُ بْنُ عَلَانَةَ صَدُوقَانِ فِيهِمَا مَقَالٌ، وَالْآفَةُ فِيهِ مِنْ عَمْرِو بْنِ الْحُصَيْنِ، فَقَدْ كَذَّبَهُ أَحْمَدُ وَابْنُ مَعِينٍ وَغَيْرُهُمَا.

وَرَوَاهُ الْحَسَنُ بْنُ سَفِيَانَ فِي أَرْبَعِينَهِ عَنْ عَلِيِّ بْنِ حُجْرٍ عَنْ إِسْحَاقَ بْنِ بَخْتِيشٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ بِهِ رَضِيَ اللَّهُ عَنْهُ، وَرِجَالُهُ ثِقَاتٌ إِلَّا إِسْحَاقَ، فَقَدْ اتَّهَمَهُ بِالْوَضْعِ ابْنُ مَعِينٍ وَابْنُ أَبِي شَيْبَةَ وَالْفَلَاسُ وَغَيْرُهُمْ، لَكِنْ تَابَعَهُ عَلَيْهِ عَنِ ابْنِ جُرَيْجٍ جَمَاعَةٌ، مِنْهُمْ حُمَيْدُ بْنُ مُدْرِكٍ وَخَالِدُ بْنُ يَزِيدَ الْعُمَرِيُّ وَأَبُو الْبُخْتَرِيِّ وَهَبُ بْنُ وَهْبٍ الْقَاضِي، وَرَوَى عَنْ بَقِيَّةِ بْنِ الْوَلِيدِ وَمَعْمَرٍ أَيْضًا، وَأَمَّا رِوَايَةُ حُمَيْدِ بْنِ مُدْرِكٍ أَخْرَجَهَا الْحَافِظُ أَبُو بَكْرٍ الْجُوزَقِيُّ فِي أَرْبَعِينَهِ وَحُمَيْدُ مَجْهُولٌ، وَأَمَّا رِوَايَةُ خَالِدِ بْنِ يَزِيدَ فَرَوَاهَا ابْنُ عَدِيٍّ فِي الْكَامِلِ فِي تَرْجَمَتِهِ وَضَعَفَهُ وَاتَّهَمَهُ جَمَاعَةٌ، وَأَمَّا رِوَايَةُ أَبِي الْبُخْتَرِيِّ فَرَوَاهَا ابْنُ عَدِيٍّ أَيْضًا فِي تَرْجَمَتِهِ بِإِبْدَالِ ابْنِ عَبَّاسٍ بِأَبِي هُرَيْرَةَ، وَأَبُو الْبُخْتَرِيِّ أَجْمَعُوا عَلَى تَكْذِيبِهِ.

وَأَمَّا رِوَايَةُ بَقِيَّةِ بْنِ الْوَلِيدِ فَرَوَاهَا الْمُظْفَرُ بْنُ الْيَاسِ السَّعِيدِيُّ فِي أَرْبَعِينَهِ

مِنْ طَرِيقِهِ، وَبِقِيَّةِ صَدُوقٍ مَشْهُورٍ بِالتَّدْلِيْسِ عَنِ الضَّعَفَاءِ، فَإِنْ كَانَ مَحْفُوظًا عَنْهُ فَكَانَهُ مِنْ إِنْسَانٍ ضَعِيفٍ عَنِ ابْنِ جُرَيْجٍ فَأَسْقَطَ الضَّعِيفَ وَدَلَّسَهُ.

وَأَمَّا رِوَايَةُ مَعْمَرٍ فَرَوَيْنَاهَا فِي الْأَرْبَعِينَ لِلْإِمَامِ أَبِي الْمَعَالِي إِسْمَاعِيلَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ الْمُقْرِي الْمَعْرُوفُ بِابْنِ بَشْتٍ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَلْفِ الْحَافِظِ النَّسْفِيِّ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ ابْنِ جُرَيْجٍ بِهِ، وَابْنُ بَشْتٍ تَكَلَّمُوا فِي صِحَّةِ سَمَاعِهِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَلْفِ، وَذَكَرَ الْحَافِظُ أَبُو صَالِحِ الْمُؤَدَّنُ أَنَّ (. . .) سَقَطَ اسْمُ شَيْخِهِ الَّذِي حَدَّثَهُ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَلْفِ عَلَى كَاتِبِ الطَّبَقَةِ، قُلْتُ: الَّذِي عِنْدِي فِي هَذَا أَنَّهُ دَخَلَ عَلَيْهِ إِسْنَادُهُ فِي إِسْنَادِهِ، وَإِلَّا فَعَمَرُوهُ غَيْرُ مَعْرُوفٍ بِالرِّوَايَةِ عَنِ ابْنِ جُرَيْجٍ بِهِ، وَعَبْدُ الرَّزَّاقِ مَعْرُوفٌ بِالرِّوَايَةِ عَنْهُمَا جَمِيعًا، وَلِلْحَدِيثِ طُرُقٌ غَيْرُ هَذِهِ، مِنْهَا: مَا أَخْرَجَهُ الْجُوزَقِيُّ مِنْ طَرِيقِ زَيْدِ بْنِ الْحَرِيشِ عَنْ عَبْدِ اللَّهِ بْنِ خَرَّاشٍ عَنْ عَمِّهِ الْعَوَّامِ بْنِ حَوْشِبٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ بِهِ، وَعَبْدُ اللَّهِ بْنُ خَرَّاشٍ ذَكَرَهُمَا ابْنُ حِبَّانٍ فِي الثَّقَاتِ، وَقَالَ فِي كُلِّ مِنْهُمَا: رَبِّمَا أَخْطَأَ، قُلْتُ: أَخْطَأَ ابْنُ حِبَّانٍ فِي تَوْثِيقِ عَبْدِ اللَّهِ بْنِ خَرَّاشٍ، فَقَدِ اتَّفَقَ الْأَيْمَةُ عَلَى تَضْعِيفِهِ وَاتَّهَمَهُ بَعْضُهُمْ.

وَمِنْهَا: مَا رَوَاهُ أَبُو زُرَّ الْهَرَوِيُّ فِي كِتَابِ الْجَامِعِ لَهُ عَنْ شَافِعِيِّ بْنِ مُحَمَّدٍ

بْنِ أَبِي عَوَانَةَ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الْعَسْقَلَانِيِّ عَنْ حُمَيْدِ بْنِ زَنْجَوَيْهِ عَنْ
يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ،

قَالَ ابْنُ عَبْدِ الْبَرِّ: مَنْ رَوَى هَذَا عَنْ مَالِكٍ فَقَدْ أَخْطَأَ عَلَيْهِ وَأَصَافَ مَا
لَيْسَ مِنْ رِوَايَتِهِ، قُلْتُ: لَيْسَ فِي رِوَايَتِهِ مَنْ يُنْظَرُ فِي حَالِهِ إِلَّا يَعْقُوبُ بْنُ
إِسْحَاقَ، فَقَدْ ذَكَرَ مَسْلَمَةُ بْنُ قَاسِمٍ أَنَّهُ لَقِيَهُ وَالنَّاسُ يَخْتَلِفُونَ فِيهِ فَبَعْضُهُمْ
يُوثِقُهُ وَبَعْضُهُمْ يُضَعِّفُهُ، وَالظَّاهِرُ أَنَّهُ دَخَلَ عَلَيْهِ حَدِيثٌ فِي حَدِيثٍ.

وَمِنْهَا: مَا أَخْرَجَهُ الْحَافِظُ أَبُو بَكْرٍ الْأَجْرِيُّ فِي كِتَابِ الْأَرْبَعِينَ لَهُ عَنْ
مُحَمَّدِ بْنِ مَخْلَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْخَنْدَقِيِّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
السَّايِحِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْعَزِيزِ بْنِ أَبِي رُوَادٍ عَنْ أَبِيهِ عَنْ عَطَاءٍ عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ مُعَاذِ بْنِ جَبَلٍ، وَلَيْسَ فِي رِوَايَتِهِ مَنْ يُنْظَرُ فِي
حَالِهِ إِلَّا السَّايِحُ، فَإِنَّهُ غَيْرُ مَعْرُوفٍ، وَعِنْدِي أَنَّ هَذَا الطَّرِيقَ أَجْوَدُ طَرِيقَ هَذَا
الْمَتْنِ مَعَ ضَعْفِهَا.

وَرُوِيَ أَيْضًا مِنْ طَرِيقِ ضَعِيفَةٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَسَلْمَانَ، وَعَبْدِ
اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، وَأَبِي سَعِيدِ الْخُدْرِيِّ، وَأَبِي أَمَامَةَ الْبَاهِلِيِّ، وَجَابِرِ
بْنِ سَمُرَةَ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَتُؤَيَّرَةٌ، وَلَا يَصِحُّ مِنْهَا شَيْءٌ.

قَالَ أَبُو عَلِيٍّ سَعِيدُ بْنُ السَّكَنِ الْحَافِظُ: لَيْسَ يُرَوَى هَذَا الْحَدِيثُ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ طَرِيقٍ يَثْبُتُ، وَقَالَ الدَّارِقُطْنِيُّ: لَا يَثْبُتُ مِنْ

طُرُقِهِ شَيْءٌ، وَقَالَ الْبَيْهَقِيُّ: أَسَانِيدُهُ كُلُّهَا ضَعِيفَةٌ، وَقَالَ ابْنُ عَسَاكِرٍ: أَسَانِيدُهُ كُلُّهَا فِيهَا مَقَالٌ، لَيْسَ فِيهَا لِلتَّصْحِيحِ مَجَالٌ، وَقَالَ عَبْدُ الْقَادِرِ الرَّهَائِيُّ: طُرُقُهُ كُلُّهَا ضِعَافٌ إِذْ لَا يَخْلُو طَرِيقٌ مِنْهَا أَنْ يَكُونَ فِيهَا مَجْهُولٌ لَا يُعْرَفُ أَوْ مَعْرُوفٌ مُضَعَّفٌ، وَقَالَ الْحَافِظَانِ رَشِيدُ الدِّينِ الْعَطَّارُ وَرَكِي الدِّينِ الْمُنْذِرِيُّ نَحْوَ ذَلِكَ.

فَاتَّفَقَ هُوَ لِأَيِّ الْأَيْمَةِ عَلَى تَضْعِيفِهِ أَوْلَى مِنْ إِشَارَةِ السَّلْفِيِّ إِلَى صِحَّتِهِ، قَالَ الْمُنْذِرِيُّ: لَعَلَّ السَّلْفِيَّ كَانَ يَرَى أَنَّ مُطْلَقَ الْأَحَادِيثِ الضَّعِيفَةِ إِذَا انْضَمَّ بَعْضُهَا إِلَى بَعْضٍ أَخَذَتْ قُوَّةً، قُلْتُ: لَكِنَّ تِلْكَ الْقُوَّةَ لَا تُخْرِجُ هَذَا الْحَدِيثَ عَنْ مَرْتَبَةِ الضَّعْفِ، فَالضَّعْفُ يَتَّفَاوَتُ فَإِذَا كَثُرَتْ طُرُقُ حَدِيثٍ رُجِّحَ عَلَى حَدِيثٍ فَرِدَ، فَكَوْنُ الضَّعْفِ الَّذِي ضَعْفُهُ نَاشِئٌ عَنْ سُوءِ حِفْظِ رِوَايَتِهِ إِذَا كَثُرَتْ طُرُقُهُ ارْتَقَى إِلَى مَرْتَبَةِ الْحَسَنِ، وَالَّذِي ضَعْفُهُ نَاشِئٌ عَنْ تَهْمَةٍ أَوْ جَهَالَةٍ إِذَا كَثُرَتْ طُرُقُهُ ارْتَقَى عَنْ مَرْتَبَةِ الْمَرْدُودِ الْمُنْكَرِ الَّذِي لَا يَجُوزُ الْعَمَلُ بِهِ بِحَالٍ إِلَى رُتْبَةِ الضَّعِيفِ الَّذِي يَجُوزُ الْعَمَلُ بِهِ فِي فَضَائِلِ الْأَعْمَالِ. وَعَلَى ذَلِكَ يُحْمَلُ مَا أَخْبَرَنَا بِهِ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، أَخْبَرَنَا أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْهَادِي، أَخْبَرَنَا شَيْخُ الْإِسْلَامِ أَبُو زَكَرِيَّا يَحْيَى بْنُ شَرَفٍ النَّوَوِيُّ رَحِمَهُ اللَّهُ فِي خُطْبَةِ الْأَرْبَعِينَ لَهُ قَالَ: وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى جَوَازِ الْعَمَلِ بِالْحَدِيثِ

الضَّعِيفِ فِي فَضَائِلِ الْأَعْمَالِ، وَقَالَ بَعْدَ أَنْ ذَكَرَ هَذَا الْحَدِيثَ: اتَّفَقَ الْحُفَّاظُ عَلَى أَنَّهُ حَدِيثٌ ضَعِيفٌ وَإِنْ كَثُرَتْ طُرُقُهُ.

وَهَذِهِ أَنَا شَيْدُ نَحْتِمُ بِهَا هَذَا الْأَرْبَعِينَ وَأَسَانِيدُهَا مُتَبَايِنَةٌ أَيْضًا، أَنَشَدَنَا أَبُو حَيَّانٍ مُحَمَّدُ بْنُ حَيَّانَ بْنِ الْعَلَّامَةِ أَثِيرِ الدِّينِ أَبِي حَيَّانَ مُحَمَّدِ بْنِ يُونُسَ عَلِيٍّ الْغُرْنَاطِيُّ، أَنَشَدَنَا جَدِّي لِنَفْسِهِ:

أَرَحْتُ نَفْسِي مِنَ الْإِنْسَانِ بِالنَّاسِ . . . لَمَّا عُنَيْتُ عَنِ الْأَكْبَاسِ بِالْيَأْسِ
وَصِرْتُ فِي الْبَيْتِ وَخِدِي لَا أَرَى أَحَدًا . . . بَنَاتُ فِكْرِي وَكُتُبِي هِيَ جِلَاسِي

وَأَنَشَدَنَا أَبُو الْيُسْرِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الصَّائِعِ الدَّمَشَقِيُّ، أَنَشَدَنَا الْعَلَّامَةُ زَيْنُ الدِّينِ عُمَرُ بْنُ أَبِي بَكْرٍ بْنِ الْوَرْدِيِّ لِنَفْسِهِ:

إِنِّي تَرَكْتُ فُرُوضَهُمْ وَعَقُودَهُمْ . . . وَمَسُوحَهُمْ وَالْحُكْمَ بَيْنَ اثْنَيْنِ
وَلَزِمْتُ بَيْتِي قَانِعًا وَمُطَالِعًا كُتُبَ . . . الْعُلُومِ وَذَاكَ زَيْنُ الدِّينِ
أَهْوَى مِنَ الْفِقْهِ الْفُرُوقَ دَقِيقَةً . . . فِيهَا يُبَيِّنُ مُقَرَّرَ النَّصِيحِينَ
وَأَقُولُ فِي عِلْمِ الْبَدِيعِ مُعَانِيًا . . . مَقْسُومَهُ بَيْنَ الْبَيَّانِ وَبَيْنِي
وَتَرَكْتُ نَظْمَ الشُّعْرِ إِلَّا نَادِرًا . . . كَالْبَيْتِ فِي سَنَةِ وَكَالْبَيْتَيْنِ
مَا الشُّعْرُ مِثْلُ الْفِقْهِ فِيهِ نَبَاهَةٌ . . . الْفِقْهُ فِيهِ سَعَادَةُ الدَّارَيْنِ

قَرَأْتُ عَلَى سَارَةَ بِنْتِ شَيْخِ الْإِسْلَامِ تَقِيِّ الدِّينِ أَبِي الْحَسَنِ عَلِيِّ بْنِ عَبْدِ الْكَافِي السُّبْكِيِّ أَنَّ أَبَاهَا أَخْبَرَهُمْ، أَخْبَرَنَا عَيْسَى بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا

جَعْفَرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْعُثْمَانِيُّ، أَخْبَرَنَا أَبُو بَكْرِ الطَّرْطُوشِيُّ،
أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الدَّامَغَانِيُّ، قَالَ: أَنْشَدَنِي مُحَمَّدُ بْنُ عَلِيٍّ الصُّورِيُّ
لِنَفْسِهِ:

يَا مَنْ إِلَيْهِ بِجُودِهِ أَتَوَسَّلُ . . . وَعَلَيْهِ فِي كُلِّ الْأُمُورِ أَعُوذُ
أَدْعُوكَ رَبِّ تَضَرُّعًا وَتَذَلُّلًا . . . فَإِذَا رَدَدْتَ يَدَيَّ فَمَنْ ذَا أَسْأَلُ
قَدْ قَادَيْتَنِي أَمْلِي إِلَيْكَ وَدَلَّيْتَنِي . . . جُودُكَ عَلَيَّكَ وَفَاقَةٌ وَتَذَلُّلُ
وَعَلِمْتُ أَنَّكَ لَا تَحِيَّبُ أَمَلًا . . . أَضْحَى لِحُودِكَ يَا كَرِيمُ يُؤْمَلُ
فِي نُورٍ وَجِهَكَ كُنْ لِدُنْبِي غَافِرًا . . . فَعَلَيْكَ فِي غُفْرَانِهِ أَتَوَكَّلُ
وَأَنْشَدَ الْمُؤْمِلِي لِنَفْسِهِ:

إِنَّ خَيْرَ الْكَلَامِ بَعْدَ كِتَابِ اللَّهِ . . . أَخْبَارُ خَاتَمِ الْأَنْبِيَاءِ
وَاتِّصَالَ الْإِسْنَادِ مِنَّا إِلَيْهِ . . . قَدْ سَمَوْنَا بِهِ عَلَى الْقُدَمَاءِ
وِلْأَهْلِ الْحَدِيثِ فَضْلٌ بِهِ ائْتَارُوا . . . فَحَازُوا فَخْرًا عَلَى الْعُلَمَاءِ
فَهُمْ أَقْرَبُ الْخَلَائِقِ مِنْ خَيْرٍ . . . الْبَرَائِي فِي يَوْمِ فَضْلِ الْقَضَاءِ
إِذْ هُمْ أَكْثَرُ الْأَنْامِ عَلَيْهِ . . . صَلَوَاتٌ فِي أَخْذِهِمْ وَالْأَدَاءِ
وَلَهُمْ فِي الْأَدَاءِ وَالْأَخْذِ أَنْوَاعٌ . . . عُلُومٌ قَدْ قُسِّمَتْ بِاعْتِنَاءِ
فَأَجَلُ السَّمَاعِ مَا لَفِظَ الشَّيْخُ بِهِ . . . فِي مَجَالِسِ الْإِمْلَاءِ
لَمْ تَكْرَرْ فِيهَا الْأَسَانِيدَ مَعَ مَا . . . قَدْ حَوَتْهُ مِنْ اتِّصَالِ اللَّقَاءِ
عَنْ صَحَابٍ عَلَى اتِّسَاقِ حُرُوفٍ . . . كَمَلَّتْهَا الْأَفْعَالُ بِالْأَسْمَاءِ
وَعَنِ الْعَشْرَةِ الْكِرَامِ وَآلِ . . . الْمُضْطَفَى وَالْعَبَادِلِ الْأَصْفِيَاءِ

وَبِهَآ مَا يَضِيْقُ عَنْهُ نَطَاقُ النَّظْمِ . . . مِمَّا يَسْمُوْا عَلٰى الْجَوْرَاءِ
مِنْ رَبِّيْ عَلَيَّ وَكَمْ لِلّٰهِ . . . مِنْ نِعْمَةٍ بِلَا اِحْصَاءِ
فَلَهُ الْحَمْدُ وَالْتِنَاءُ وَإِنْ كُنْتُ . . . مُقْرًا بِالْعَجْزِ عِنْدَ ثَنَاءِ
وَعَلَى خَيْرِ خَلْقِهِ صَلَوَاتٌ . . . وَسَلَامٌ مِنْهُ بَعِيْرٌ اِنْقِصَاءِ

تَمَّتِ الْأَرْبَعُونَ لِشَيْخِ الْإِسْلَامِ سُلْطَانِ الْمُحَدِّثِينَ حَافِظِ الْعَصْرِ الْعَلَامَةِ
أَحْمَدَ بْنِ عَلِيِّ الْمَشْهُورِ بِابْنِ حَجَرِ الْعَسْقَلَانِيِّ - نَفَعَنَا اللَّهُ بِعُلُومِهِ فِي الدُّنْيَا
وَالْآخِرَةِ آمِينَ آمِينَ.


I read to Maryam bint Aḥmad ibn Muḥammad ibn Ibrāhīm al-Asadiyyah that ‘Alī ibn ‘Umar al-Wānī informed them: Abū al-Qāsim ‘Abd ar-Raḥmān ibn Makkī informed us: my grandfather on my mother’s side, al-Ḥāfiẓ Abū Ṭāhir Aḥmad ibn Muḥammad ibn Aḥmad ibn Ibrāhīm as-Silafi informed us and said in the preface to his *kitāb al-arbaʿīn*: “When some scholars saw and narrated a statement of the purest source and clearest source by routes on which they agree and rely, and whose soundness they know and on which they rely: ‘If anyone preserves forty *ḥadīths* for my community, Allah will raise him up as a *faqīh* on the Day of Rising,’” each of them transmitted for himself until Ismāʿīl ibn ‘Abd al-Ghāfir al-Fārisī said, “I have collected about seventy of the Forty [ḥadīth collections].”

As-Silafi said, “I asked our shaykh, Imām Abū al-Ḥasan

‘Alī ibn Muḥammad al-Kayā aṭ-Ṭabarī, for a *fatwa* about a man who leaves a third of his estate in his will to the scholars and *fuqahā’* and whether that includes those who write down *ḥadīth*. He wrote in his own handwriting under the question: ‘Yes. How could that not be the case? The Prophet ﷺ said: ‘If anyone preserves forty *ḥadīths* for my community, Allah will raise him up a *faqīh*.’”

As-Silafī said: Abū Naṣr al-Faḍl ibn ‘Alī ibn Aḥmad informed us of the aforementioned *ḥadīth*: Abū Sa‘īd Muḥammad ibn ‘Alī ibn Maḥdī informed us: Abū Bakr Muḥammad ibn ‘Abdullāh ibn Ibrāhīm ash-Shāfi‘ī informed us: Abū Bakr ‘Abdullāh Muḥammad ibn Abī ad-Dunyā informed us: al-Faḍl ibn Ghānim informed us: ‘Abd al-Malik ibn Hārūn ibn ‘Antarah narrated to us from his father from his grandfather from Abū ad-Dardā’ who said: the Messenger of Allah ﷺ said: “If anyone preserves forty *ḥadīths* for my community, Allah will raise him up as a *faqīh* on the Day of Rising and I will be a witness for him.”

This is a famous *ḥadīth* which has many paths of transmission. It is *gharīb* by this path and only this ‘Abd al-Malik ibn Hārūn has it, and he is suspect about it. He said, “It is not lawful to write down his *ḥadīth* other than for corroboration purposes.”¹¹ Others said that it was weak. The rest of its narrators are trustworthy. None of the imāms transmitted this text in the famous sources neither those

arranged topically (*abwāb*) nor those arranged by *isnāds* except that Abū Yaʿlā narrated it in his *Musnad* from ʿAmr ibn al-Ḥusayn al-ʿAqīlī from Muḥammad ibn ʿAbdullāh ibn ʿAlāthah from Khaṣīf from Mujāhid from Abū Hurayrah. Khaṣīf and Ibn ʿAlāthah are truthful, but there is some criticism of them. The defect in the linkage is ʿAmr ibn al-Ḥusayn. Aḥmad, Ibn Maʿīn and others said that he was a liar. Al-Ḥasan ibn Sufyān narrated it in his *al-Arbaʿīn* from ʿAlī ibn Ḥajar from Ishāq ibn Bakhīt from Ibn Jurayj from ʿAṭāʾ from Ibn ʿAbbās . Its men are trustworthy except for Ishāq. Ibn Maʿīn, Ibn Abī Shaybah, al-Fallās and others suspected him of forgery. The *ḥadīth* is, however, followed up by a group of men from Ibn Jurayj. They include: Ḥumayd ibn Mudrik, Khālid ibn Yazīd al-ʿUmarī, Abū al-Bukhtarī and Wahb ibn Wahb the Qāḍī.

It is also narrated from Baqīyyah ibn al-Walīd and Maʿmar. As for the transmission of Ḥumayd ibn Mudrik, al-Ḥāfiẓ Abū Bakr al-Jawzaqī transmitted it in his *Arbaʿūn*. Ḥumayd is unknown.

As for the transmission of Khālid ibn Yazīd, Ibn ʿAdī narrated it in *al-Kāmil* in his biography and stated that he was weak. A group find him suspect. as for the transmission of Abū al-Bakhtarī Ibn ʿAdī also narrated it in his biography, changing Ibn ʿAbbās for Abū Hurayrah. They agree that Abū al-Bakhtarī is a liar.

The transmission of Baqīyyah ibn al-Walīd was narrated by al-Muzaffar ibn Ilyās as-Saʿīdī in his *Arbaʿūn* by his route. Baqīyyah is truthful, but well known for concealing transmission from the weak. So if it is recorded from him, it is as if there is a weak man transmitting from Ibn Jurayj and so he dropped the weak person and employed *tadlīs*.

As for the transmission of Maʿmar, we narrated it in *al-Arbaʿūn* by Imām Abū al-Maʿālī Ismāʿīl ibn al-Ḥasan al-Ḥusaynī who said: Abū al-Ḥasan Muḥammad ibn Aḥmad al-Muqrī known as Ibn Basht informed us from ʿAbd al-Muʿmin ibn Khalaf, al-Ḥāfiẓ an-Nasafī from Ishāq ibn Ibrāhīm from ʿAbd ar-Razzāq from Maʿmar from Ibn Jurayj. They discussed the soundness of Ibn Basht having listened to ʿAbd al-Muʿmin ibn Khalaf. Al-Ḥāfiẓ Abū Ṣāliḥ al-Muʿadhdhin mentioned that. . . (the name of his shaykh who narrated it from ʿAbd al-Muʿmin ibn Khalaf got omitted from the work of the scribe who writes on biographies). . . I say that what I know about this is that he inserted its *isnād* to him into another *isnād*. Otherwise ʿAmr is not known for transmitting from Ibn Jurayj. ʿAbd ar-Razzāq is known for transmitting from both of them. The *ḥadīth* has other paths than this one, including what al-Jawzaqī transmitted by way of Zayd ibn al-Ḥarīsh from ʿAbdullāh ibn Khirāsh from his paternal uncle al-ʿAwwām ibn Ḥawshab from Ibrāhīm at-Taymī from Anas ibn Mālīk. ʿAbdullāh ibn

Khīrāsh, Ibn Ḥibbān mentioned both of them as trustworthy, but said about each of them, “He sometimes errs.” I said that Ibn Ḥibbān erred in considering ʿAbdullāh ibn Khīrāsh to be trustworthy, for the imāms agree that he is weak and some of them consider him suspect, including what Abū Zirr al-Hurawī narrated in his *Kitāb al-jāmiʿ* from Shāfiʿī ibn Muḥammad ibn Abī ʿAwānah from Yaʿqūb ibn Ishāq al-ʿAsqalānī from Ḥumayd ibn Zanjawayh from Yaḥyā ibn ʿAbdullāh ibn Bukayr from Mālik from Nāfiʿ from Ibn ʿUmar.

Ibn ʿAbd al-Barr said, “Whoever narrated this from Mālik erred in it and added to what is not part of his transmission.” I say that there is no one in its transmission whose state is under scrutiny except for Yaʿqūb ibn Ishāq for Muslim ibn Qāsim mentioned that he met him. People disagree about him. Some say that he is trustworthy and some say that he is weak. What is clear is that he added one *ḥadīth* to another. Part of it is what al-Ḥāfiẓ Abū Bakr al-Ājurrī said in *Kitāb al-arbaʿīn* from Muḥammad ibn Mukhallad from Jaʿfar ibn Muḥammad al-Khandaqī from Muḥammad ibn Ibrāhīm as-Sāyiḥ from ʿAbd al-Ḥamīd ibn ʿAbd al-ʿAzīz ibn Abī Rawwād from his father from ʿAṭāʾ from Ibn ʿAbbās? from Muʿādh ibn Jabal. There is no one in its transmission whose state is to be investigated except for as-Sāyiḥ for he is unknown. I think that this path is the best of the paths of the text although it is weak.

It is also narrated by a weak path from ʿAlī ibn Abī Ṭālib, Salmān, ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ, Abū Saʿīd al-Khudrī, Abū Umāmah al-Bāhilī, Jābir ibn Samurah, Jābir ibn ʿAbdullāh and Nuwayrah. None of them are sound.

Abū ʿAlī Saʿīd ibn as-Sakan al-Ḥāfiẓ said, “This *ḥadīth* is not narrated from the Prophet ﷺ by a reliable path.” Ad-Dāraquṭnī said, “None of its paths are reliable.” Al-Bayhaqī said, “All of its *isnāds* are weak.” Ibn ʿAsākir said, “Something [critical] may be said about all of its *isnāds*. There is no scope for considering it to be sound.” ʿAbd al-Qādir ar-Rahāwī said, “All of its paths are weak since there is no path among them which does not have someone unknown who is not recognised or someone who is known, but considered weak.” The two *ḥāfiẓs*, Rashīd ad-Dīn al-ʿAṭṭār and Zakī ad-Dīn al-Mundhirī, said something similar. The agreement of those Imāms on its weakness is more appropriate than the indication of as-Silafī that it is sound.

Al-Mundhirī said, “Perhaps as-Silafī held the view that when weak *ḥadīths* are added together they acquire strength.” I say that that strength does not remove this *ḥadīth* from the rank of weakness, for weakness has different degrees. When a *ḥadīth* has many paths, it has preponderance over a single *ḥadīth*, and so the weakness that comes from the poor memory of its relaters is elevated to the rank of *ḥasan* when it has many paths. When its weakness comes

from suspicion [about one or more of its narrators] or ignorance [of who they are] but it has many paths, it rises from the rank of being rejected and unknown which one is not permitted to act by under any circumstances to the rank of the weak by which one is permitted to act in virtuous actions.

That is how we interpret what Abū al-Ḥasan Muḥammad ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Muḥammad ibn ʿAqīl informed us: Abū al-Faraj ʿAbd ar-Raḥmān ibn Muḥammad ibn ʿAbd al-Ḥāmid ibn ʿAbd al-Hādī informed us: the Shaykh al-Islām Abū Zakariyyā Yaḥyā ibn Sharaf an-Nawawī informed us in the preface to his *Arbaʿūn*. He said: “Scholars agree that it is permitted to act on a weak *ḥadīth* concerning virtuous actions.” After he mentioned this *ḥadīth* he said, “The *ḥuffāz* agree that the *ḥadīth* is weak, even if it has many lines of transmission.”

The following are some poems with which we end the *Arbaʿūn* which have different *isnāds*.

Abū Ḥayyān Muḥammad ibn Ḥayyān ibn al-ʿAllāmah Athīr ad-Dīn Abū Ḥayyān Muḥammad ibn Yūsuf ʿAlī al-Gharnāṭī recited to us: my grandfather recited to us about himself:

I gave my soul rest from intimacy with people
because of how I suffered despair of astute people.

I have become alone in the house. I do not see anyone.

Ideas that my reflection has spawned, and my books are
my companions.

Abū al-Yusr Aḥmad ibn ʿAbdullāh ibn Muḥammad ibn Muḥammad ibn aṣ-Ṣāʿigh ad-Dimashqī recited to us: the noted scholar Zayn ad-Dīn ʿUmar ibn Abū Bakr ibn al-Wardī recited to us about himself:

I have left their duties and contracts,
their roads¹² and rendering judgement between people,
and I have kept to my house in contentment, reading
books of knowledge. That is the adornment of the *dīn*
(Zayn ad-Dīn).

In *fiqh* I love a fine point in similar yet different cases
in which it explains that of two texts which is established.
And I discuss ideas in the science of good style
common to rhetoric and me.¹³

I have abandoned composing poetry except on rare occasions,
like a line or two about a *sunnah*.

Poetry is not like *fiqh* which contains nobility.

Fiqh contains the happiness of both abodes.¹⁴

I read to Sārah bint Shaykh al-Islām Taqī ad-Dīn Abū al-Ḥasan ʿAlī ibn ʿAbd al-Kāfī as-Subkī that her father in-

formed them: 'Īsā ibn 'Abd ar-Raḥmān informed us: Ja'far ibn 'Alī informed us: Abū Muḥammad al-'Uthmānī informed us: Abū Bakr at-Ṭarṭūshī informed us: Muḥammad ibn 'Alī ad-Dāmighānī informed us and said: Muḥammad ibn 'Alī aṣ-Ṣūrī recited to me about himself:

O You by Whose generosity I seek the means to Him,
and on Whom I rely in all matters!

I call on you, my Lord, with humble entreaty and with great
humility.

If You turn away my hand, then whom will I ask?

My hope has led me to You

and generosity, need and humility have guided me to You.

I know that You do not disappoint one's hopes

when one hopes for your generosity, O Generous One!

Forgive my sins by the light of Your Face!

I rely on Your for their forgiveness."

The one who is dictating (Ibn Ḥajar) himself wrote:

The best of words after the Book of Allah

are the reports of the Seal of the Prophets.

The connectedness of the *isnāds* from us back to him

have raised us over the ancients.

The people of *ḥadīth* have excellence by which they are distinguished
and they attained a reason to boast over other scholars.
They will be the closest of creatures to the best of creation
on the Day when judgement will be given.
They are the people [who ask for] the most blessings on him
in their taking and conveying.
They have types of science in taking and conveying
which are divided into categories by concern.
The best form of listening is to listen to what
a shaykh articulates in gatherings of dictation.
Because of how the *isnāds* are repeated in them
along with presenting what they contain of connected
meetings¹⁵
reported from companions in alphabetical order
in which the actions are completed by the names,
And reported from the noble ten and the family of the Chosen
one,
and the pure ‘Abdullāhs.
And in them is that which the scope of composition is too
constricted to express
of that which rises above Gemini.
My Lord has graciously bestowed blessings on me,
and the number of the blessings of Allah are without number.

Al-Arba'īn

Praise and laud are His

even if I affirm my inability while praising.

And blessings and peace be upon the best of His creation

from Him without end.

The Forty by the Shaykh al-Islām, the Sulṭān of *ḥadīth* scholars, the *Ḥāfiẓ* of his time, the eminent scholar Aḥmad ibn ʿAlī known as Ibn Ḥajar al-ʿAsqalānī is finished. May Allah give us the benefit of his knowledge in this world and the Next! *Ameen*.



APENDIX

Isnāds of the Ḥadīths in Full



Ḥadīth 2

مِنْ رِوَايَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا حَافِظُ الْعَصْرِ أَبُو الْفَضْلِ بْنُ الْحُسَيْنِ
رَحِمَهُ اللَّهُ مِنْ لَفْظِهِ بِسْؤَالِي قَالَ: قَرَأْتُ عَلَى مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ
الْأَنْصَارِيِّ، أَخْبَرَنَا الْمُسْلِمُ بْنُ هَبَةَ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ الشَّيْبَانِيِّ،
أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْوَاعِظُ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ مَالِكٍ، حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُقْرِيءُ - يَعْنِي عَبْدَ اللَّهِ
بْنَ يَزِيدَ -، حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ، سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ الْحَارِثِ يَقُولُ:
أَخْبَرَنَا أَبُو هُرَيْرَةَ، قَالَ:

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ هَكَذَا وَقَدْ صَحَّحَهُ ابْنُ

حَبَّانٍ، وَرَوَاهُ أَبُو بَكْرٍ الْبَزَّارُ فِي مُسْنَدِهِ مِنْ حَدِيثِ الْمَقْبُرِيِّ، وَقَالَ: «لَا نَعْلَمُ رَوَاهُ عَنْ عَبْدِ الْمَلِكِ إِلَّا حَيَوَةً» قُلْتُ: بَلْ لَمْ يَرَوْهُ عَنْ عَبْدِ الْمَلِكِ مُطْلَقًا إِلَّا حَيَوَةً، وَقَدْ ذَكَرَ الْبُخَارِيُّ عَبْدَ الْمَلِكِ الْمَذْكُورَ وَأَثَبَتْ سَمَاعَهُ مِنْ أَبِي هُرَيْرَةَ، وَلَهُ مُتَابِعٌ قَوِيٌّ رَوَاهُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَهُوَ فِي مُسْنَدِ أَبِي يَعْلَى.

This is a *ḥasan ḥadīth* which Imām Aḥmad narrated thus in his *Musnad*.¹⁶ Ibn Ḥibbān¹⁷ declared it *ṣaḥīh*. Abū Bakr al-Bazzār narrated it in his *Musnad*¹⁸ from the *ḥadīth* of al-Maqburī. He said, “We only know of Ḥaywah relating it from ‘Abd al-Malik.” I say that only Ḥaywah did relate it from ‘Abd al-Malik. Al-Bukhārī mentioned this ‘Abd al-Malik and confirmed that he listened to Abū Hurayrah. It has strong corroboration which Abū Ṣāliḥ narrated from Abū Hurayrah which is to be found in the *Musnad* of Abū Ya‘lā.

Ḥadīth 3

مِنْ رِوَايَةِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ يَحْيَى بْنِ تَمِيمٍ الْهَاشِمِيُّ بِدِمَشْقَ بِقِرَاءَتِي عَلَيْهِ قَالَ: أَخْبَرَنَا شَيْخُ الْإِسْلَامِ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ الْحَلِيمِ بْنِ عَبْدِ السَّلَامِ بْنِ تَيْمِيَّةَ، وَأَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ الْجَعْفَرِيُّ، وَسَالِمُ بْنُ عَلِيٍّ الْفَزَارِيُّ،

وَالْمُحِبُّ مُحَمَّدُ بْنُ الْمُحِبِّ عَبْدِ اللَّهِ الْمَقْدِسِيُّ وَآخَرُونَ قَالُوا: أَخْبَرَنَا أَبُو
 الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ الدَّائِمِ بْنِ نِعْمَةَ الْمَقْدِسِيِّ، أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ
 بْنُ يَعِيشَ أَخْبَرَنَا زَاهِرُ بْنُ طَاهِرِ الشَّحَامِيِّ أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ عَبْدِ
 الرَّحْمَنِ الْكَنْجَرُودِيُّ أَخْبَرَنَا الْحَافِظُ أَبُو أَحْمَدَ بْنِ مُحَمَّدِ الْحَاكِمِ، أَخْبَرَنَا
 أَبُو عَرُوبَةَ الْحُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ،
 سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْأَنْصَارِيِّ سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ
 عَلْقَمَةَ بْنَ وَقَّاصٍ يَقُولُ:

وَقَدْ قِيلَ أَنَّهُ رَوَاهُ عَنْهُ أَكْثَرُ مِنْ مِائَتِي نَفْسٍ وَحُكِّيَ عَنِ أَبِي إِسْمَاعِيلَ
 الْهَرَوِيِّ أَنَّهُ كَتَبَهُ مِنْ سَبْعِمِائَةِ طَرِيقٍ عَنِ يَحْيَى بْنِ سَعِيدٍ وَمِنْ أَعْلَى طَرِيقِهِ
 عِنْدِي مَا قَرَأْتُهُ عَلَى إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ التَّنُوخِيِّ أَنَّ أَحْمَدَ بْنَ
 أَبِي طَالِبٍ أَخْبَرَهُمْ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا مَسْعُودُ
 بْنُ مُحَمَّدٍ، أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ الْوَرَّاقِ، أَخْبَرَنَا أَبُو عَلِيٍّ شَاذَانُ أَخْبَرَنَا
 عَلِيُّ بْنُ مُحَمَّدِ بْنِ الزُّبَيْرِ، حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانٍ، حَدَّثَنَا جَعْفَرُ بْنُ
 عَوْنٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ فَذَكَرَ نَحْوَهُ.

وَقَدْ اشْتَهَرَ بَيْنَ الْمُحَدِّثِينَ أَنَّ يَحْيَى بْنَ سَعِيدٍ تَقَرَّرَ بِهِ عَنْ شَيْخِهِ مُحَمَّدٍ
 بْنِ إِبْرَاهِيمَ، وَأَنَّ مُحَمَّدًا تَقَرَّرَ بِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ ذَلِكَ
 فَقَدْ وَقَعَ لَنَا مِنْ حَدِيثِ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ وَعَلِيٍّ بْنِ أَبِي طَالِبٍ

وَأَنسٍ بِلَفْظِهِ، وَمِنْ جَمْعٍ مِنَ الصَّحَابَةِ بِمَعْنَاهُ، وَمِنْ طَرِيقِ أَبِي جُحَيْفَةَ وَغَيْرِهِ
عَنْ عُمَرَ وَمِنْ طَرِيقِ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعِ مَوْلَى ابْنِ عُمَرَ عَنْ عَلْقَمَةَ،
وَمِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو وَمُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ، وَلَكِنْ فِي أَسَانِيدِ هَذِهِ الطَّرِيقِ قَالَ وَالْكَلَامُ عَلَيْهِ يَطْوُلُ جِدًّا وَاللَّهُ
سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

Yaḥyā ibn Saʿīd al-Anṣārī. It is said that more than 200 people narrated from him. It is cited that Abū Ismāʿīl al-Hurawī wrote it from 700 paths from Yaḥyā ibn Saʿīd. One of the shortest of its paths that he has is what I read to Ibrāhīm ibn Aḥmad ibn ʿAbd al-Wāḥid at-Tanūkhī that Aḥmad ibn Abī Ṭālib informed them: ʿAbdullāh ibn ʿUmar al-Baghdādī informed us, he said: Masʿūd ibn Muḥammad informed us: al-Ḥusayn ibn Muḥammad al-Warrāq informed us: Abū ʿAlī Shādhān informed us: ʿAlī ibn Muḥammad ibn az-Zubayr informed us: al-Ḥasan ibn ʿAlī ibn ʿAffān narrated to us: Jaʿfar ibn ʿAwn narrated to us: Yaḥyā ibn Saʿīd narrated to us, and he mentioned something similar.

It is well known among *ḥadīth* scholars that that Yaḥyā ibn Saʿīd alone has it from his shaykh Muḥammad ibn Ibrāhīm, and that Muḥammad alone has it from the Prophet ﷺ. In addition to that, we also have it from *ḥadīth* of Abū Saʿīd al-Khudrī, Abū Hurayrah, ʿAlī ibn Abī Ṭālib, and

Anas with the same wording, and with the same meaning from a group of the Companions, and by the route of Abū Juḥayfah and others from ‘Umar and by the route of Mūsā ibn ‘Uqbah from Nāfi‘, the freed slave of Ibn ‘Umar, from ‘Alqamah, and from the *ḥadīth* of Muḥammad ibn ‘Amr and Mūsā ibn Muḥammad ibn Ibrāhīm from Muḥammad ibn Ibrāhīm, but concerning the *isnāds* of these paths he said, “And discussing them would be extremely lengthy.” Allah ﷻ knows best.

Hadīth 4

مِنْ حَدِيثِ عُمَانَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الْمُؤَدَّبُ بِقِرَاءَتِي عَلَيْهِ بِالْمَسْجِدِ الْحَرَامِ تَجَاهَ الْكَعْبَةِ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ أَبِي طَالِبٍ بْنُ أَبِي التُّعْمِ الصَّالِحِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَلِيٍّ بْنِ اللَّتِيِّ أَخْبَرَهُمْ قَالَ: أَخْبَرَنَا أَبُو الْوَقْتِ عَبْدُ الْأَوَّلِ بْنُ عَيْسَى بْنِ شُعَيْبِ السَّجَزِيُّ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ الْمُظَفَّرِ الْفَقِيهِيُّ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ السَّرْحَسِيِّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ خُزَيْمِ الشَّاشِيِّ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدِ الْحَافِظُ قَالَ: حَدَّثَنِي أَبُو الْوَلَيْدِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ قَالَ: حَدَّثَنِي أَبِي عَنْ

أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ بْنِ عَفَّانٍ فَدَعَا بِطَهُورٍ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ مُسْلِمٌ عَنْ عَبْدِ بْنِ حُمَيْدٍ بِهَذَا الْإِسْنَادِ فَوَقَعَ لَنَا مُوَافَقَةٌ عَلَيْهِ، وَرَوَاهُ ابْنُ حَبَّانٍ فِي صَحِيحِهِ عَنْ أَبِي خَلِيفَةَ الْفَضْلِ بْنِ الْحُبَابِ عَنْ أَبِي الْوَلَيْدِ الطَّيَالِسِيِّ بِهِ فَوَقَعَ لَنَا بَدَلًا عَالِيًا وَلِهَذَا الْمَتْنِ طُرُقٌ عِنْدَ مُسْلِمٍ وَغَيْرِهِ بِمَعْنَاهُ.

This is a *ṣaḥīḥ ḥadīth* which Muslim¹⁹ narrated from 'Abd ibn Ḥumayd with this *isnād* and we have something which corresponds to it. Ibn Ḥayyān narrated it in his *Ṣaḥīḥ* from Abū Khalīfah al-Faḍl ibn al-Ḥubāb from Abū al-Walīd aṭ-Ṭayālīsī and we have another with a shorter *isnād*. This text has paths of transmission in Muslim and others which have the same meaning.

Hadīth 5

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ أَبِي الْمَجْدِ الدَّمَشْقِيُّ قَدِمَ عَلَيْنَا الْقَاهِرَةَ بِقِرَاءَتِي عَلَيْهِ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ مُظَفَّرِ بْنِ مَحْمُودِ بْنِ أَحْمَدَ بْنِ عَسَاكِرٍ قَالَ: أَخْبَرَنَا عَمُّ أَبِي الْعِزِّ مُحَمَّدُ بْنُ أَحْمَدَ النَّسَابَةَ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا قَوَامٌ بْنُ زَيْدِ بْنِ

عَيْسَى قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْخَطِيبُ الصَّرِيفِيُّ أَخْبَرَنَا
عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ بْنِ حَبَّابَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ
عَبْدِ الْعَزِيزِ الْبَعَوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ
الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةَ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ
عَنْهُ صَلَّى الظُّهْرَ،

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الْبُخَارِيُّ عَنْ آدَمَ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ
وَقَالَ: «فَغَسَلَ» بَدَلَ «فَمَسَحَ» وَلَمْ يَذْكُرِ الْجُمْلَةَ الْأَخِيرَةَ، وَرَوَاهُ النَّسَائِيُّ
وَأَبْنُ حَزِيمَةَ فِي صَحِيحِهِ مِنْ حَدِيثِ شُعْبَةَ بِتَمَامِهِ، وَقَدْ وَقَعَ لِي عَالِيًا مِنْ
طَرِيقٍ أُخْرَى.

This is a *ṣaḥīḥ ḥadīth* which al-Bukhārī²⁰ narrated from Ādam from Shu‘bah with this *isnād*, but he said “washed” instead of “wiped” and he did not mention the last sentence. An-Nasā’ī²¹ narrated it as did Ibn Khuzaymah in his *Ṣaḥīḥ* from the *ḥadīth* of Shu‘bah in full. I have it with a shorter *isnād* by another path.

Ḥadīth 5

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ

قَوَامِ النَّبَالِسِيِّ الشَّافِعِيِّ بِظَاهِرِ دِمَشْقَ، أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ
 الْعَسْقَلَانِيُّ، وَأَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ هِلَالٍ قَالَا: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ
 عُمَرَ الْوَاسِطِيُّ، أَخْبَرَنَا الْمُؤَيَّدُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ الطُّوسِيِّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ
 هِبَةُ اللَّهِ بْنُ سَهْلٍ السَّيِّدُ، أَخْبَرَنَا أَبُو عُمَانَ سَعِيدُ بْنُ مُحَمَّدِ الْحَيْرِيِّ، أَخْبَرَنَا
 أَبُو عَلِيٍّ زَاهِرُ بْنُ أَحْمَدَ السَّرَخْسِيِّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الصَّمَدِ بْنِ مُوسَى
 الْهَاشِمِيُّ، حَدَّثَنَا أَبُو مُضْعَبٍ أَحْمَدُ بْنُ أَبِي بَكْرٍ الزُّهْرِيُّ، حَدَّثَنَا مَالِكٌ عَنْ
 عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الشَّيْخَانِ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ مِنْ حَدِيثِ مَالِكٍ
 وَرَوَاهُ الشَّيْخَانِ أَيْضًا وَابْنُ خُرَيْمَةَ مِنْ طَرِيقِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنْ نَافِعِ بْنِ
 مَالِكٍ وَهُوَ أَبُو سُهَيْلِ الْمَذْكُورُ وَفِيهِ: فَذَكَرَ شَرَائِعَ الْإِسْلَامِ، وَقِيلَ: إِنَّ السَّائِلَ
 الْمَذْكُورَ هُوَ ضِمَامُ بْنُ نَعْلَبَةَ وَالصَّحِيحُ أَنَّهُ غَيْرُهُ، وَفِي الْحَدِيثِ دَلِيلٌ عَلَى أَنَّ
 مَنْ اقْتَصَرَ عَلَى آدَاءِ الْفَرَائِضِ نَجَابَ بِشَرْطِ أَنْ لَا يَكُونَ تَرَكُهُ لِللسَّنَنِ رَغْبَةً عَنْهَا.
 وَقَدْ وَقَعَ لِي حَدِيثُ مَالِكٍ أَعْلَى مِنَ الرَّوَايَةِ الْأُولَى بِدَرَجَةٍ، قَرَأْتُ عَلَى
 إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ يُونُسَ بْنِ مَكْتُومٍ أَنَّ عَبْدَ
 اللَّهِ بْنَ عُمَرَ بْنِ عَلِيٍّ أَخْبَرَهُمْ أَخْبَرَنَا عَبْدُ الْأَوَّلِ بْنُ عِيْسَى أَخْبَرَنَا أَبُو عَاصِمٍ
 الْفُضَيْلِيُّ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ الْأَنْصَارِيَّ حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ
 بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ أَخْبَرَنَا مُضْعَبُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ أَخْبَرَنَا مَالِكٌ بِهِ.

This is a sound *ḥadīth* narrated by the two Shaykhs [al-Bukhārī²² and Muslim], Abū Dāwūd²³ and an-Nasā'ī,²⁴ from the *ḥadīths* of Mālik.²⁵ The two Shaykhs and Ibn Khuzaymah also narrated it by way of Ismā'īl ibn Ja'far from Nāfi' ibn Mālik, and he is the aforementioned Abū Suhayl. In it he mentioned the laws of Islām. It is said that this man who asked the questions was Ḍimām ibn Tha'labah, but the sound position is that it was someone else. The *ḥadīth* contains evidence that someone who confines himself to performing the obligations will be saved provided that he does not abandon the *sunan* out of aversion to them.

I have the *ḥadīth* of Mālik with an *isnād* shorter by one degree than that of the first transmission: I read to Ibrāhīm ibn Aḥmad ibn 'Abd al-Wāḥid from Ismā'īl ibn Yūsuf ibn Maktūm that 'Abdullāh ibn 'Umar ibn 'Alī informed them: 'Abd al-Awwal ibn 'Īsā informed us: Abū 'Āṣim al-Fuḍaylī informed us: 'Abd ar-Raḥmān ibn Aḥmad al-Anṣārī informed us: Abū al-Qāsim 'Abdullāh ibn Muḥammad ibn 'Abd al-'Azīz informed us: Muṣ'ab ibn 'Abdullāh az-Zubayrī informed us: Mālik informed us. . . .

Hadith 6

عَنِ الزُّبَيْرِ أَخْبَرَنَا أَبُو الْمَعَالِيِّ عَبْدِ اللَّهِ بْنُ عُمَرَ بْنِ عَلِيٍّ بْنِ مُبَارَكِ السَّعُودِيِّ بِقَرَاءَتِي عَلَيْهِ بِالْقَاهِرَةِ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْمُنْعِمِ الْأَدِيبُ أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي الْكَرَمِ بْنِ الْبَنَاءِ أَخْبَرَنَا أَبُو الْفَتْحِ عَبْدُ الْمَلِكِ بْنُ أَبِي سَهْلٍ بْنُ أَبِي الْقَاسِمِ أَخْبَرَنَا الْقَاضِي أَبُو عَامِرٍ مُحَمَّدُ بْنُ الْقَاسِمِ الْأَزْدِيُّ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ الصَّمَدِ الْغُورَجِيُّ وَأَبُو نَصْرِ عَبْدِ الْعَزِيزِ بْنُ أَحْمَدَ التَّرْيَاقِيَّ قَالُوا: أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ بْنِ عَيْسَى بْنِ سَوْدَةَ التَّرْمِذِيُّ⁶² أَخْبَرَنَا أَبُو سَعِيدٍ الْأَشْجَحِيُّ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنِ الزُّبَيْرِ . . . قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِسْحَاقَ، اِنْتَهَى. وَقَدْ رَوَاهُ الْحَاكِمُ مِنْ طَرِيقِ يُونُسَ بْنِ بُكَيْرٍ فَصَرَّحَ عَنِ ابْنِ إِسْحَاقَ بِالتَّحْدِيثِ عَنِ يَحْيَى وَرَوَاهُ أَحْمَدُ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنِ ابْنِ إِسْحَاقَ فَجَعَلَ الْمُسْنَدَ مِنْهُ الْجُمْلَةَ الْأَخِيرَةَ وَالْبَقِيَّةَ بِلا إِسْنَادٍ، وَهَكَذَا ذَكَرَهُ زِيَادُ الْبَكَّائِيُّ مِنْ رِوَايَةِ ابْنِ هِشَامٍ عَنْهُ فِي تَهْذِيبِ السِّيَرَةِ مُتَّصِلًا وَرَوَاهُ الْحَاكِمُ أَيْضًا مِنْ طَرِيقِ ابْنِ الْمُبَارَكِ عَنِ ابْنِ إِسْحَاقَ مُخْتَصِرًا عَلَى الْجُمْلَةِ الْمُسْنَدَةِ وَهُوَ قَوْلُهُ «أَوْجَبَ طَلْحَةَ» وَهَذَا كُلُّهُ يَدُلُّ عَلَى أَنَّ فِي رِوَايَةِ يُونُسَ إِدْرَاجًا وَقَوْلُهُ: «أَوْجَبَ» أَي عَمِلَ عَمَلًا أَوْجَبَتْ لَهُ بِهِ الْجَنَّةَ.

Abū 'Īsā said. "This *ḥadīth* is *ḥasan gharīb* and is only known from the *ḥadīth* of ibn Ishāq."²⁷

Al-Ḥākim²⁸ narrated it by way of Yūnus ibn Bukayr who clearly stated that the *ḥadīth* was from Ibn Ishāq who narrated it from Yaḥyā. Aḥmad narrated it from Ya'qūb ibn Ibrāhīm ibn Sa'd from his father from Ibn Ishāq. He gave the last sentence with an *isnād* while the rest is without *isnād*. That is how Ziyād al-Bakā'i mentioned it from the transmission of Ibn Hishām in *Tahdhīb as-sīrah* as connected. Al-Ḥākim narrated it as well by way of Ibn al-Mubārak from Ibn Ishāq abridging it to the sentence with the *isnād*, which is his words, "Ṭalḥah is obliged." All of this indicates that there is some addition (*idrāj*) to the transmission of Yūnus. His words, "is obliged" means he has done an action by which the Garden is obliged for him.

Ḥadīth 8

عَنْ سَعِيدِ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي عُمَرَ الْمَقْدِسِيِّ
 بِقَرَأَتِي عَلَيْهِ بِصَالِحِيَّةِ دِمَشْقَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُمَرَ الْحَمَوِيُّ، وَسَتْ
 الْفُقَهَاءِ بِنْتُ الشَّيْخِ أَبِي إِسْحَاقَ بْنِ عَلِيِّ الْوَاسِطِيِّ، قَالَ الْأَوَّلُ: أَخْبَرَنِي شَيْخُ
 الشُّيُوخِ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ الْحَمَوِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الْمُنْعِمِ

بْنُ عَبْدِ الْوَهَّابِ بْنِ كُثَيْبٍ، وَقَالَتِ الثَّانِيَةُ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْحَقِّ بْنُ خَلْفٍ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ أَبِي الْوَفَا بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ أَحْمَدَ بْنِ بِيَانٍ، أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُخَلَّدٍ، أَخْبَرَنَا أَبُو عَلِيٍّ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ إِسْمَاعِيلَ بْنِ الصَّغِيرِ، حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا الْمُبَارَكُ بْنُ سَعِيدِ الثَّوْرِيِّ وَهُوَ أَخُو سُفْيَانَ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ . . .

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِسْحَاقَ، أَنْتَهَى.

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمُبَارَكِ بْنِ سَعِيدٍ، تَفَرَّدَ بِهِ الْحَسَنُ بْنُ عَرَفَةَ عَنْهُ، وَقَدْ أَخْرَجَهُ النَّسَائِيُّ فِي الْيَوْمِ وَاللَّيْلَةِ عَنْ زَكَرِيَّا بْنِ يَحْيَى السَّجْزِيِّ، عَنِ الْحَسَنِ بْنِ عَرَفَةَ، فَوَقَعَ لَنَا بَدَلًا عَالِيًا بِأَرْبَعِ دَرَجَاتٍ، وَرَوَاهُ أَيْضًا مِنْ طَرِيقِ يَعْلى بْنِ عُبَيْدٍ عَنْ مُوسَى الْجُهَنِيِّ عَنْ مُوسَى غَيْرِ مَنْسُوبٍ عَنْ أَبِي زُرْعَةَ بْنِ أَبِي هُرَيْرَةَ وَقَالَ: الصَّوَابُ حَدِيثُ يَعْلى وَرَوَاهُ يَعْلى بْنُ عُبَيْدٍ أَيْضًا وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَيَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَغَيْرُهُمْ عَنْ مُوسَى الْجُهَنِيِّ عَنْ مُضْعَبِ بْنِ أَبِيهِ مَرْفُوعًا: «أَيَعِجْزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ ذَلِكَ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيَكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَيُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ»

وَبِهَذَا اللَّفْظِ رَوَاهُ أَحْمَدُ وَمُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ حَبَّانٍ

This is a *ḥasan gharīb ḥadīth*. We only know it from the *ḥadīth* of al-Mubārak ibn Saʿīd. Al-Ḥasan ibn ʿArafah alone has it from him. An-Nasāʾī transmitted it in *al-Yawm waʿl-laylah*²⁹ from Zakariyyā ibn Yaḥyā as-Sajzī from al-Ḥasan ibn ʿArafah, and we have another transmission which is four degrees shorter. And he also narrated it from Yaʿlā ibn ʿUbayd from Mūsā al-Juhanī from Mūsā without a lineage from Abū Zurʿah ibn Abī Hurayrah. He said, “What is correct is the *ḥadīth* of Yaʿlā.” Yaʿlā ibn ʿUbayd also narrated it, as did ʿAbdullāh ibn Numayr, Yaḥyā ibn Saʿīd al-Qaṭṭān and others from Mūsā al-Juhanī from Muṣʿab from his father as a *marfūʿ* [*ḥadīth*]:

“Is any of you incapable of performing a thousand good actions every day?” They said, “Messenger of Allah, and how is that?” He said, “If he says *‘subḥāna’llāh’* a hundred times, a thousand good actions are written for him and a thousand errors fall from him.” This wording was narrated by Aḥmad,³⁰ Muslim,³¹ at-Tirmidhī,³² an-Nasāʾī and Ibn Hibbān.³³

عَنْ سَعِيدِ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَنِيعٍ يَقْرَأَنِي عَلَيْهِ فِي
 مَسْجِدِ بَسْفَحِ قَاسِيُونَ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أُذَيْكِ الدَّمَشْقِيُّ، أَخْبَرَنَا
 أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْمُؤْمِنِ الصُّورِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ
 أَبِي الْمَعَالِيِّ بْنِ مُوَهَّبِ الْبَغْدَادِيِّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ بْنِ الرَّاعُونِيِّ
 أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ مَخْلَدِ الْبَاقَرَجِيِّ، أَخْبَرَنَا
 أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُتَيْمِ، أَخْبَرَنَا يُونُسُ بْنُ يَعْقُوبَ الْأَنْبَارِيِّ،
 حَدَّثَنَا أَحْمَدُ بْنُ الرَّبِيعِ، حَدَّثَنَا هَشِيمٌ عَنْ حُصَيْنٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ
 عَبْدِ اللَّهِ بْنِ ظَالِمٍ عَنْ سَعِيدِ بْنِ زَيْدٍ . . .

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ التِّرْمِذِيُّ عَنْ أَحْمَدَ بْنِ مَنِيعٍ، وَأَبُو يَعْلَى عَنْ
 أَبِي خَيْثَمَ كِلَاهِمَا عَنْ هُشَيْمٍ، وَرَوَاهُ أَحْمَدُ مِنْ طَرِيقِ شُعْبَةَ وَالثَّوْرِيِّ، وَرَوَاهُ
 ابْنُ جِبَّانٍ مِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ كُلُّهُمُ عَنْ حُصَيْنٍ، وَرَوَاهُ عَنْ سَعِيدِ
 بْنِ زَيْدٍ جَمَاعَةٌ مِنْهُمْ زُرُّ بْنُ حُبَيْشٍ، وَرِيَّاحُ بْنُ الْحَارِثِ، وَعَبْدُ الرَّحْمَنِ
 بْنُ الْأَخْنَسِ، وَحَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَغَيْرُهُمْ، فِي رِوَايَةِ لِعَبْدِ
 الرَّحْمَنِ بْنِ الْأَخْنَسِ ذَكَرَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ بَدَلَ سَعِيدٍ، وَفِي رِوَايَةِ حَمِيدِ
 بْنِ عَبْدِ الرَّحْمَنِ ذَكَرَ الْعَشْرَةَ كُلِّهِمْ، وَلَهُ شَوَاهِدٌ مِنْ حَدِيثِ عُثْمَانَ بْنِ عَفَّانٍ،
 وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَغَيْرِهِمْ، وَقَدْ

وَقَعَ لِي عَالِيًا مِنَ الطَّرِيقِ الْمَاضِيَةِ قَرَأْتُهُ عَلَى التَّقِيِّ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ
اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي طَالِبٍ عَنْ أَبِي الْحَسَنِ الْقَطِيعِيِّ عَنِ ابْنِ الزَّاعُونِيِّ بِهِ.

This is a *ḥasan ḥadīth* which at-Tirmidhī³⁴ narrated from Aḥmad ibn Manīf, Abū Ya‘lā³⁵ from Abū Khaytham, both narrating from Hushaym. Aḥmad³⁶ narrated it by way of Shu‘bah and ath-Thawrī, and Ibn Ḥibbān³⁷ narrated it by way of ‘Abdullāh ibn Idrīs, all of them from Ḥuṣayn. A group narrated it from Sa‘īd ibn Zayd, including Zirr ibn Hubaysh, Riyāḥ ibn al-Ḥārith, ‘Abd ar-Raḥmān ibn al-Akhnas, Ḥumayd ibn ‘Abd ar-Raḥmān ibn ‘Awf and others. The transmission of ‘Abd ar-Raḥmān ibn al-Akhnas mentioned Abū ‘Ubaydah ibn al-Jarrāḥ instead of Sa‘d. The transmission of Ḥumayd ibn ‘Abd ar-Raḥmān mentioned all of the ten. It has supports from the *ḥadīth* of ‘Uthmān ibn ‘Affān, ‘Abd ar-Raḥmān ibn ‘Awf, Abū Hurayrah, and Ibn ‘Umar. Ibn ‘Abbās and others. I have it with a shorter *isnād* by the past path which I read out to at-Taḳī ‘Abdullāh ibn Muḥammad ibn ‘Abdullāh from Aḥmad ibn Abū Ṭālib from Abū al-Ḥasan al-Qatī‘ī from Ibn az-Zāghūnī.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ النَّيْسَابُورِيِّ بِالْمَسْجِدِ الْحَرَامِ، أَخْبَرَنَا أَبُو أَحْمَدَ إِبرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الطَّبْرِيُّ إِمَامُ الْمَقَامِ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَرَمِيٍّ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ حُمَيْدٍ بْنِ عَمَّارٍ، أَخْبَرَنَا أَبُو مَكْتُومٍ عَيْسَى بْنُ الْحَافِظِ أَبِي ذَرٍّ عَبْدُ بْنُ أَحْمَدَ الْهَرَوِيُّ، أَخْبَرَنَا أَبِي، أَخْبَرَنَا أَبُو الْهَيْثَمِ مُحَمَّدُ بْنُ مَكِّيٍّ الْكُشْمِينِيُّ، وَأَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ أَحْمَدَ الْمُسْتَمَلِيُّ وَغَيْرُهُمَا قَالُوا: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يُونُسَ بْنِ مَطَرِ بْنِ صَالِحِ الْفَرَبْرِئِيِّ أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبرَاهِيمَ الْجُعْفِيُّ، حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يُونُسُ بْنُ الْمَاجِشُونِ عَنْ صَالِحِ بْنِ إِبرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ . . .

هَذَا حَدِيثٌ صَحِيحٌ أَخْرَجَهُ الْبُخَارِيُّ هَكَذَا، وَمُسْلِمٌ عَنْ يَحْيَى بْنِ يَحْيَى عَنْ يُونُسَ الْمَذْكُورِ، وَابْنُ حِبَّانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْأَزْدِيِّ عَنْ إِسْحَاقَ بْنِ إِبرَاهِيمَ عَنْ يَحْيَى بْنِ يَحْيَى بِهِ.

وَالسَّوَادُ بِالْفَتْحِ الشَّخْصُ وَبِالْكَسْرِ السَّدَادُ، وَقَوْلُهُ: «فَلَمْ أَنْشَبْ» أَي لَمْ أَتَعَلَّقْ بِشَيْءٍ غَيْرَ مَا أَنَا فِيهِ.

وَقَدْ وَقَعَ لِي الْحَدِيثُ عَالِيًا مِنْ طَرِيقٍ أُخْرَى إِلَى الْفَرَبْرِئِيِّ، أَخْبَرَنَا عَبْدُ

الرَّحِيمِ بْنِ عَبْدِ الْوَهَّابِ عَنْ سِتِّ الْوَزَّرَاءِ بِنْتِ عُمَرَ سَمَاعًا، أَخْبَرَنَا الْحُسَيْنُ
 بْنُ أَبِي بَكْرٍ، أَخْبَرَنَا أَبُو الْوَقْتِ أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ الْمُظَفَّرِ، أَخْبَرَنَا أَبُو
 مُحَمَّدٍ بْنُ حَمَوَيْهَ، أَخْبَرَنَا الْفِرْبَرِيُّ بِهِ.

This is a sound *ḥadīth* that al-Bukhārī³⁸ and Muslim³⁹ transmitted thus from Yaḥyā ibn Yaḥyā from the aforementioned Yūsuf, and Ibn Ḥibbān transmitted it from ‘Abdullāh ibn Muḥammad al-Azdī from Ishāq ibn Ibrāhīm from Yaḥyā ibn Yaḥyā.

[In the *ḥadīth*,] “*sawād*”⁴⁰ with an *a* refers to a person and “*siwād*” with an *i* is a secret.⁴¹ His words “right away—*lām anshab*” means, “I did not do anything other than what I was doing.”

I have a *ḥadīth* with a shorter path reaching to al-Firbarī: ‘Abd ar-Raḥīm ibn ‘Abd al-Waḥhāb informed us who heard it directly (*samā’*) from Sitt al-Wuzarā’ bint ‘Umar: al-Ḥusayn ibn Abī Bakr informed us: Abū al-Waqt informed us: Abū al-Ḥasan ibn al-Muẓaffar informed us: Abū Muḥammad ibn Hamwayh informed us: al-Firbarī informed us about it.

Hadīth 11

عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَخْبَرَنِي الشَّيْخُ أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ
 بْنِ الْمُبَارَكِ بْنِ حَمَّادِ الْفَزَّيُّ بِمَنْزِلَةِ ظَاهِرِ الْقَاهِرَةِ، أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ
 بْنُ مَنْصُورِ الْجَوْهَرِيُّ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ
 الْمَقْدِسِيُّ، أَخْبَرَنَا أَبُو الْفَتْحِ مُحَمَّدُ ابْنُ الْحَافِظِ عَبْدِ الْغَنِيِّ الْمَقْدِسِيُّ، أَخْبَرَنَا
 أَبُو الْمَكَارِمِ أَحْمَدُ بْنُ مُحَمَّدِ التَّيْمِيِّ، أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ الْمُقْرِي،
 أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، أَخْبَرَنَا يُونُسُ
 بْنُ حَبِيبٍ، حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ
 عَنْ لَيْثٍ - وَهُوَ ابْنُ أَبِي سَلِيمٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنْ أَبِي ثَعْلَبَةَ
 الْحُسَيْنِيِّ عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ . . .

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ الدَّارِمِيُّ مِنْ طَرِيقٍ مَكْحُولٍ عَنْ أَبِي ثَعْلَبَةَ
 بِنَحْوِهِ، وَقَدْ وَقَعَ لِي عَالِيًا بِالسَّنَدِ الْمَذْكُورِ إِلَى عَلِيِّ بْنِ أَحْمَدَ أَخْبَرَنَا أَبُو
 الْمَكَارِمِ التَّيْمِيُّ الْمَذْكُورُ.

This is a *hasan hadīth* whose like ad-Dārimī⁴² narrated by way of Makhūl from Abū Tha'labah. I have the aforementioned *isnād* which is shorter going to 'Alī ibn Aḥmad: Abū al-Makārim at-Taymī the aforementioned informed us.

Hadīth 12

مِنْ حَرْفِ الْأَلْفِ عَنْ أَنَسٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ
 حَامِدِ بَيْتِ الْمَقْدِسِ، أَخْبَرَنَا الْحَافِظُ أَبُو سَعِيدٍ خَلِيلُ الْعَلَايِي، أَخْبَرَنَا
 أَبُو الْفَضْلِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ صَصْرِيٍّ، أَخْبَرَنَا أَبُو الْمَكَارِمِ عَبْدُ الْوَاحِدِ
 بْنُ عَبْدِ الرَّحْمَنِ بْنِ هَلَالٍ، أَخْبَرَنَا الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ بْنِ
 عَسَاكِرٍ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحَسَنِ الْمَوَازِينِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ
 عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَصْرِ قَالَ: قُرِئَ عَلَيَّ الْقَاضِي أَبِي بَكْرٍ يُوَسِّفُ بِنِ الْقَاسِمِ
 الْمِيَانِجِيِّ قَالَ: أَخْبَرَنَا الْأَيْمَّةُ أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ، وَأَبُو
 بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ خَزِيمَةَ، وَأَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَلَامِ
 الطَّحَاوِيِّ وَغَيْرُهُمْ قَالُوا: حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا الْإِمَامُ أَبُو عَبْدِ
 اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسِ الشَّافِعِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدِ الْجُنْدِيِّ، عَنْ
 أَبَانَ بْنِ صَالِحٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ . . .

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ رَوَاهُ ابْنُ مَاجَهَ عَنْ يُونُسَ بْنِ عَبْدِ الْأَعْلَى فَوَقَعَ
 لَنَا مُوَافَقَتُهُ، وَقَدْ وَقَعَ لِي عَالِيًا مِنَ الْوَجْهِ الَّذِي أوردته.

أَبَانِي بِهِ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الصَّائِعُ عَنْ أَبِي الْفَضْلِ بْنِ صَصْرِيٍّ
 بِهِ، وَقَرَأْتُهُ عَالِيًا عَلَى أَبِي الْحَسَنِ بْنِ أَبِي الْمَجْدِ أَيْضًا عَنْ أَبِي الرَّبِيعِ بْنِ
 قُدَامَةَ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ أَنَّ عَبْدَ اللَّهِ بْنَ رِفَاعَةَ أَخْبَرَهُ [قَالَ:] أَخْبَرَنَا

الْخَلَعِيُّ، أَخْبَرَنَا ابْنُ النَّحَّاسِ، أَخْبَرَنَا أَبُو الطَّاهِرِ الْمَدِينِيُّ، حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى بِهِ.

This is a *ḥasan gharīb ḥadīth* which Ibn Mājah⁴³ narrated from Yūnus ibn 'Abd al-A'lā and we have what corresponds to it. I have a shorter *isnād* than the path which I narrated: Abū al-Ḥasan 'Alī ibn Muḥammad aṣ-Ṣā'igh informed me from Abū al-Faḍl ibn Ṣaṣrī, and I read it with a short *isnād*, to Abū al-Ḥasan ibn Abī al-Majd also from Abū ar-Rabī' ibn Qudāmah from Muḥammad ibn 'Ammār that 'Abdullāh ibn Rifā'ah informed him: al-Khala'ī informed us: Ibn an-Naḥḥās informed us: Abū aṭ-Ṭāhir al-Madīnī informed us: Yūnus ibn 'Abd al-A'lā informed us about it.

Ḥadīth 13

مَنْ حَرَفَ الْبَاءَ عَنِ بُرَيْدَةَ أَخْبَرَنِي أَبُو مُحَمَّدٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكِنَانِيُّ الْحَنْفِيُّ بِالْقَاهِرَةِ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَبْدِ الرَّحْمَنِ الْأَزْبَلِيُّ، أَخْبَرَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ بْنِ أَبِي سَعِيدٍ الْكِرْمَانِيُّ، أَخْبَرَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ الصَّفَّارِ، أَخْبَرَنَا جَدِّي لِأُمِّي أَبُو مَنْصُورٍ عَبْدُ الْخَالِقِ بْنُ زَاهِرِ بْنِ طَاهِرٍ، أَخْبَرَنَا أَبُو نَصْرِ عَبْدِ الْكَرِيمِ بْنُ عَلِيِّ الْخَشْفَانِيُّ، أَخْبَرَنَا الْقَاضِي أَبُو

بُكَرِ أَحْمَدُ بْنُ الْحَسَنِ الْحَيْرِيُّ، أَخْبَرَنَا أَبُو سَهْلٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ
 بْنِ زِيَادِ الْقَطَّانُ، حَدَّثَنَا يَحْيَى بْنُ جَعْفَرِ بْنِ الزَّبْرَقَانَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ
 حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ . . .

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الْإِمَامُ أَحْمَدُ عَنْ زَيْدِ بْنِ الْحُبَابِ عَلَى
 الْمُوَافَقَةِ، وَرَوَاهُ ابْنُ حِبَّانٍ مِنْ طَرِيقِ أَبِي كُرَيْبٍ عَنْ زَيْدٍ، وَرَوَاهُ أَبُو دَاوُدَ
 وَابْنُ خُزَيْمَةَ مِنْ طَرِيقِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سُفْيَانَ عَنْ حُسَيْنٍ، وَأَشَارَ ابْنُ
 حِبَّانٍ إِلَى أَنَّ الْحُسَيْنَ تَفَرَّدَ بِهِ، وَلَهُ شَاهِدٌ مِنْ حَدِيثِ أَبِي ذَرٍّ عِنْدَ مُسْلِمٍ
 وَسِيَاقُهُ أَمُّ: «فِي الْإِنْسَانِ ثَلَاثُمِائَةٍ وَسِتُّونَ مِفْصَلًا، عَلَى كُلِّ مِفْصَلٍ مِنْهَا
 صَدَقَةٌ» [الْحَدِيثُ]

This is a *ḥasan saḥiḥ ḥadīth* which Imām Aḥmad⁴⁴ narrated from Zayd ibn al-Ḥubāb which has supporting agreement. Ibn Ḥibbān⁴⁵ narrated it by way of Abū Kurayb from Zayd. Abū Dāwūd⁴⁶ and Ibn Khuzaymah⁴⁷ narrated it by way of ‘Alī ibn al-Ḥusayn ibn Sufyān from Ḥusayn, and Ibn Ḥibbān indicated that al-Ḥusayn alone had it. It has support from the *ḥadīth* of Abū Dharr in Muslim⁴⁸ and its context is more complete: “A human being has three hundred and sixty joints, and every one of them owes *ṣadaqah*.”

Hadith 14

مِنْ حَرْفِ التَّاءِ الْمُثَنَّاةِ عَنْ تَمِيمِ أَخْبَرَنِي الْإِمَامُ الْعَلَّامَةُ أَبُو إِسْحَاقَ إِبْرَاهِيمُ
 بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ الْمُؤْمِنِ التُّوْخِيُّ الْبَغْلَبَكِيُّ نَزِيلُ الْقَاهِرَةِ،
 أَخْبَرَنَا الْحَافِظُ أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ مُحَمَّدٍ الْبِرَزَالِيُّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ
 الْمِقْدَادُ بْنُ هَبَةَ اللَّهِ الْقَيْسِيُّ، أَخْبَرَنَا الْحَافِظُ أَبُو مُحَمَّدٍ عَبْدِ الْعَزِيزِ مَحْمُودُ
 بْنُ الْأَخْضَرِ، أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ الْبَاقِي الْأَنْصَارِيُّ،
 أَخْبَرَنَا الْفَقِيهَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ عَمَرَ الْبِرْمَكِيُّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ
 اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ أَيُّوبَ، أَخْبَرَنَا أَبُو بَرَزَةَ الْفَضْلُ بْنُ مُحَمَّدٍ الْحَاسِبُ، حَدَّثَنَا
 أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ - هُوَ ابْنُ مُعَاوِيَةَ - عَنْ سُهَيْلِ بْنِ
 أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ عَنْ أَحْمَدَ بْنِ يُونُسَ فَوَافَقَنَاهُ بِعُلُوِّ
 إِلَّا أَنَّهُ لَمْ يَقَعْ فِي رِوَايَتِهِ عَنْ أَبِيهِ، وَكَذَا رَوَاهُ عَلِيُّ بْنُ الْجَعْدِ، وَعَبْدُ الرَّحْمَنِ
 بْنُ عَمْرٍو الْبَجَلِيُّ وَغَيْرُهُمَا عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ، وَكَذَا مُعَاوِيَةُ رَوَاهُ أَحْمَدُ
 وَمُسْلِمٌ وَالنَّسَائِيُّ مِنْ طَرِيقِ الثَّوْرِيِّ، وَمُسْلِمٌ أَيْضًا مِنْ طَرِيقِ رَوْحِ بْنِ
 الْقَاسِمِ، وَأَبُو عَوَانَةَ وَابْنُ حِبَّانٍ مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ، كُلُّهُمْ
 عَنْ سُهَيْلِ بْنِ عَطَاءٍ لَيْسَ فِيهِ [عَنْ] أَبِيهِ، وَقَدْ رَوَى مُسْلِمٌ وَابْنُ خُزَيْمَةَ مِنْ
 طَرِيقِ ابْنِ عُيَيْنَةَ قَالَ لِسُهَيْلِ بْنِ أَبِي صَالِحٍ: أَنَّ عَمْرَو بْنَ دِينَارٍ حَدَّثَنَا، عَنْ

الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِيكَ؟؟ حَدِيثًا فَقَالَ: سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي، ثُمَّ حَدَّثَهُ بِهَذَا الْحَدِيثِ عَنْ عَطَاءِ بْنِ يَزِيدَ، وَهَذَا صَرِيحٌ فِي أَنَّ سُهَيْلًا سَمِعَهُ مِنْ شَيْخِ أَبِيهِ، فَيَحْتَمِلُ أَنْ يَكُونَ قَوْلُهُ فِي رِوَايَتِنَا عَنْ أَبِيهِ مِنَ الْمَزِيدِ فِي مُتَّصِلِ الْأَسَانِيدِ، وَيَحْتَمِلُ أَنْ يَكُونَ سُهَيْلًا سَمِعَهُ أَوْلًا مِنْ أَبِيهِ عَنْ عَطَاءٍ، ثُمَّ لَقِيَ عَطَاءً فَحَمَلَهُ عَنْهُ فَحَدَّثَ بِهِ الْوَجْهَيْنِ.

This is a sound *ḥadīth* which Abū Dāwūd⁴⁹ narrated from Aḥmad ibn Yūnus, and we have a shorter *isnād* which agrees with although “from his father” is not in its transmission. That is how ‘Alī ibn al-Ja’d, ‘Abd ar-Raḥmān ibn ‘Amr al-Bajalī and others narrated it from Zuhayr ibn Mu‘āwiyah and thus from Mu‘āwiyah. Aḥmad,⁵⁰ Muslim⁵¹ and an-Nasā’ī⁵² narrated it by way of ath-Thawrī, and Muslim also by way of Rawḥ ibn al-Qasim. Abū ‘Awānah⁵³ and Ibn Ḥibbān have it by way of Yaḥyā ibn Sa‘īd al-Anṣārī, all of them narrated from Suhayl from ‘Aṭā’ and “his father” is not in it. Muslim and Ibn Khuzaymah narrated by way of Ibn Khuzaymah by way of Ibn ‘Uyaynah that he said to Suhayl ibn Abī Ṣāliḥ, “Amr ibn ‘Dīnār narrated a *ḥadīth* to us from al-Qa‘qā’ ibn al-Ḥākim from your father.’ He said, ‘I heard it from the one who heard it from my father and then he narrated this *ḥadīth* to him from ‘Aṭā’ ibn Yazīd.” This is a clear statement that Suhayl heard it from

his father's shaykh and so it is possible that the words in our transmission "from his father" is an addition to the linkage of the *isnāds*. It is possible that Suhayl heard it first from his father from Atā', and then met 'Atā' and took it from him and narrated it both ways.

Hadīth 15

مِنْ حَرْفِ الثَّاءِ الْمُثَلَّثَةِ عَنْ ثُوْبَانَ أَخْبَرَنَا الْحَافِظُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي
بَكْرٍ بْنُ سُلَيْمَانَ بْنِ صَالِحٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدٌ
بْنُ عَبْدِ اللَّهِ بْنِ الْأَكْرَمِ، أَخْبَرَنَا أَبُو الْعَزِّ عَبْدِ الْعَزِيزِ بْنُ عَبْدِ الْمُنْعِمِ الْحَرَائِثِيُّ،
أَخْبَرَنَا يَحْيَى بْنُ الرَّبِيعِ الْفَقِيهِيُّ، أَخْبَرَنَا مُحَمَّدٌ بْنُ يَحْيَى الْفَقِيهِيُّ، أَخْبَرَنَا أَبُو
الْفَيْتِيَانِ عُمَرُ بْنُ أَبِي الْحَسَنِ الْحَافِظُ بِالطَّابَرَانِ، أَخْبَرَنَا أَبُو مَسْعُودٍ أَحْمَدُ بْنُ
مُحَمَّدٍ الْبَجَلِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ مُوسَى السَّرْحَسِيِّ، أَخْبَرَنَا أَبُو
لَبِيدٍ مُحَمَّدٌ بْنُ إِدْرِيسَ السَّامِيُّ، أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ حَمَادٍ سُجَّادَةٌ،
حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ سَالِمِ بْنِ أَبِي
الْجَعْدِ عَنْ ثُوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. . .

رَوَاهُ التِّرْمِذِيُّ مِنْ طَرِيقٍ مَنْصُورٍ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ، وَرَوَاهُ ابْنُ
مَاجَهَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ سَمُرَةَ عَنْ وَكَيْعٍ كَمَا أوردناه، وَلَهُ شَوَاهِدٌ
رَوَاهَا ابْنُ مَرْدُويهَ وَغَيْرُهُ.

At-Tirmidhī⁵⁴ narrated it by way of Manṣūr and said, “This is a *ḥasan ḥadīth*.” Ibn Mājah⁵⁵ narrated it from Muḥammad ibn Ismā‘īl ibn Samurah from Wakīf as we narrated it and it has supporting sources which Ibn Mardawayh and others narrated.

Hadīth 16

مِنْ حَرْفِ الْحَجِيمِ عَنْ جَابِرٍ حَدَّثَنَا الْمُفَيْدُ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْمُحَدَّثِ أَبِي
 الْعَبَّاسِ أَحْمَدَ بْنِ عَلِيِّ الْقَاسِمِيِّ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ
 الْوَهَّابِ، أَخْبَرَنَا أَبُو الْمَعَالِيِّ أَحْمَدُ بْنُ إِسْحَاقَ الْأَبْرُقُوهِيِّ، أَخْبَرَنَا أَبُو الْفَرَجِ
 الْفَتْحُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ هَبَةَ اللَّهِ بْنِ عَبْدِ السَّلَامِ، أَخْبَرَنَا
 أَبُو الْفَضْلِ مُحَمَّدُ بْنُ عُمَرَ الْأَمْوِيِّ، أَخْبَرَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدٍ
 النَّاقُورُ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ الْحَرْبِيُّ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ
 بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ، حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا يَحْيَى بْنُ
 عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ أَنَيْسِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ يُحَدِّثُ
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ. . .

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ رَوَاهُ ابْنُ حِبَّانٍ فِي صَحِيحِهِ عَنْ أَحْمَدَ بْنِ
 الْحَسَنِ الصُّوفِيِّ بِهَذَا الْإِسْنَادِ فَوْقَ لَنَا مُوَافَقَةً عَالِيَةً.

This is a *ḥasan gharīb ḥadīth* which Ibn Ḥibbān narrated in his *Saḥīḥ*⁵⁶ from Aḥmad ibn al-Ḥasan aṣ-Ṣufī with this *isnād*, and we have a shorter *isnād* which agrees with it.

Hadīth 17

مِنْ حَرْفِ الْحَاءِ الْمُهْمَلَةِ عَنْ حَازِمِ بْنِ حَرْمَلَةَ أَخْبَرَنِي أَبُو دَاوُدَ سُلَيْمَانَ بْنِ
أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْمَدِينِيِّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ بِالرَّوَضَةِ الشَّرِيفَةِ بَيْنَ
الْقَبْرِ وَالْمَنْبَرِ، أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ الْجَزْرِيُّ الْعَابِدُ،
أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الْهَادِي الْمَقْدِسِيِّ، أَخْبَرَنَا يُونُسُ بْنُ
مَعَالِي بْنِ نَصِيرِ الْأَطْرَابُلسِيِّ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ قَيْسِ
الْغَسَّانِيِّ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِي الرَّضِيِّ مُحَمَّدِ بْنِ عَلِيِّ
الْأَنْطَاكِيِّ، أَخْبَرَنَا أَبُو الْقَاسِمِ تَمَّامُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ الْحَافِظُ،
حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ حُمَيْدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحَوْرَانِيِّ، حَدَّثَنَا
يَزِيدُ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ عَبْدِ الصَّمَدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ
بْنَ ذَكْوَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحُمَيْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ، عَنْ
خَالِدِ بْنِ سَعِيدٍ عَنْ أَبِي زَيْنَبٍ مَوْلَى حَازِمِ بْنِ حَرْمَلَةَ عَنْ حَازِمِ بْنِ حَرْمَلَةَ . . .
هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهَ عَنْ يَعْقُوبَ بْنِ حُمَيْدِ بْنِ كَاسِبٍ عَنْ
مُحَمَّدِ بْنِ مَعْنٍ فَوْقَ لَنَا بَدَلًا لَهُ.

وَرَوَاهُ الطَّبْرَانِيُّ مِنْ رِوَايَةِ إِبْرَاهِيمَ بْنِ حَمَزَةَ وَإِبْرَاهِيمَ بْنِ الْمُنْدِرِ
الْحِزَامِيِّ.

أَخْرَجَهُ الْحَافِظُ ضِيَاءُ الدِّينِ الْمَقْدِسِيُّ فِي الْمُخْتَارَةِ مِنْ طَرِيقِهِ وَقَرَأْتُهُ
عَالِيًا عَلَى أُمِّ الْحَسَنِ بِنْتِ الْمَنْجَا، عَنْ سُلَيْمَانَ بْنِ حَمَزَةَ، أَنَّ الضِّيَاءَ أَخْبَرَهُ
أَخْبَرَنَا أَبُو جَعْفَرٍ الصَّيْدَلَانِيُّ، عَنْ فَاطِمَةَ الْجُزْدَانِيَّةِ سَمَاعًا، أَخْبَرَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ رَيْذَةَ الطَّبْرَانِيُّ حَدَّثَنَا مُضْعَبُ بْنُ إِبْرَاهِيمَ بْنِ حَمَزَةَ، حَدَّثَنَا أَبِي،
حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ بِهِ.

This is a *ḥasan ḥadīth* which Ibn Mājah⁵⁷ narrated from Ya'qūb ibn Ḥumayd ibn Kāsib from Muḥammad ibn Ma'n, and I have its equivalent. Aṭ-Ṭabarānī⁵⁸ narrated it from the narration of Ibrāhīm ibn Ḥamzah and Ibrāhīm ibn al-Mundhir al-Ḥizāmī. Al-Ḥāfiẓ Ḍiyā' ad-Dīn al-Maqdisī transmitted it in *al-Mukhtārah* by his path, and I read it out with a shorter *isnād* to Umm al-Ḥasan bint al-Manjā from Sulaymān ibn Ḥamzah that aḍ-Ḍiyā' informed him: Abū Ja'far aṣ-Ṣaydalānī informed us: Fāṭimah al-Jazdāniyyah informed us by listening to her: Muḥammad ibn 'Abdullāh ibn Raydhah aṭ-Ṭabarānī narrated to us: Muṣ'ab ibn Ibrāhīm ibn Ḥamzah narrated to us: my father narrated to us: Muḥammad ibn Ma'n narrated it to us.

مِنْ حَرْفِ الْخَاءِ عَنْ خَوَاتِ بْنِ جُبَيْرٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْقَادِرِ بْنُ مُحَمَّدٍ
 بْنِ عَلِيِّ بْنِ الْعُمَرِ الدَّمَشْقِيِّ بِهَا، أَخْبَرَنَا جَدِّي لِأَبِي الْحَافِظِ أَبُو عَبْدِ اللَّهِ
 مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَثْمَانَ الدَّهَيْبِيُّ، أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، أَخْبَرَنَا
 سَالِمُ بْنُ مُحَمَّدٍ التَّغْلِبِيُّ، أَخْبَرَنَا أَبُو الْفَتْحِ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ النَّجَّارِ
 شَاتِئِلَ، أَخْبَرَنَا أَبُو غَالِبٍ مُحَمَّدُ بْنُ الْحَسَنِ الْبَاقِلَانِيُّ، أَخْبَرَنَا أَبُو الْقَاسِمِ
 عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنِ بِشْرَانَ، حَدَّثَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ سَلْمَانَ الْحَافِظُ،
 حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ السُّلَمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ
 الْعُمَرِيُّ، عَنْ أَخِيهِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ
 خَوَاتِ، عَنْ أَبِيهِ خَوَاتِ بْنِ جُبَيْرٍ . . .

قَالَ الْقَاسِمُ: هَذَا أَحَبُّ مَا سَمِعْتُ إِلَيَّ فِي صَلَاةِ الْخَوْفِ. قَالَ شَيْخُنَا:
 وَأَخْبَرَنَا بِهِ عَالِيَا زَيْنَبُ بِنْتُ الْكَمَالِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَنْ ابْنَ شَاتِئِلَ
 أَخْبَرَهُمْ بِهِ.

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَنْدَهَ فِي مَعْرِفَةِ الصَّحَابَةِ مِنْ طَرِيقِ أَبِي
 أُوَيْسٍ عَنْ يَزِيدَ بْنِ رُوْمَانَ عَنِ الْقَاسِمِ بِهَذَا الْإِسْنَادِ، وَرَوَاهُ مَالِكٌ فِي الْمَوْطَأِ
 عَنْ يَزِيدَ بْنِ رُوْمَانَ عَنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ خَوَاتِ عَمَّنْ صَلَّى مَعَ النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُسَمِّ، وَرَوَاهُ الشَّيْخَانِ مِنْ طَرِيقِ شُعْبَةَ عَنْ عَبْدِ

الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ صَالِحٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، فَيَحْتَمِلُ أَنْ يَكُونَ صَالِحٌ سَمِعَهُ مِنْ أَبِيهِ وَمِنْ غَيْرِهِ وَاللَّهُ أَعْلَمُ.

Al-Qāsim said, “This is what I like best of what I have heard about the Fear Prayer.” Our shaykh said and he informed us with a shorter *isnād*: “Zaynab bint Kamāl from Ibrāhīm ibn Maḥmūd that Ibn Shātil informed them of it.” This is a *ḥasan ḥadīth* which Ibn Mandah narrated in *Maʿrifat aṣ-ṣaḥābah* by way of Abū Uways from Yazīd ibn Rūmān from al-Qāsim with this *isnād*. Mālik narrated it in *al-Muwattaʿa* from Yazīd ibn Rūmān from al-Qāsim from Ṣāliḥ ibn Khawwāt from someone who prayed with the Prophet ﷺ whom he did not name. The two Shaykhs (al-Bukhārī and Muslim) narrated it by way of Shuʿbah from ʿAbd ar-Raḥmān ibn al-Qāsim from his father from Ṣāliḥ from Sahl ibn Abī Ḥathmah. It is possible that Ṣāliḥ heard it from his father and from someone else. Allah knows best.

Ḥadīth 19

مِنْ حَرْفِ الدَّالِ عَنْ دِحْيَةَ أَخْبَرَنَا الْمُفَيْدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عُمَرَ الْمَدَنِيِّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْقَادِرِ بْنُ مُحَمَّدِ الْقَرَشِيِّ، أَخْبَرَنَا عَبْدُ اللَّهِ

مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ الصَّمَدَانِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غُرَوَةَ، قَالَ: قُرِيَ عَلَى فَاطِمَةَ بِنْتِ سَعِيدِ الْخَيْرِ وَأَنَا أَسْمَعُ، عَنْ فَاطِمَةَ بِنْتِ عَبْدِ اللَّهِ الْجَوَزْدَانِيَّةِ سَمَاعًا، أَنَّ أَبَا بَكْرٍ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ رِيذَةَ الْأَصْبَهَانِيَّ، أَخْبَرَهُمْ أَنَّ أَبَا الْقَاسِمِ سُلَيْمَانَ بْنَ أَحْمَدَ بْنَ أَيُّوبَ اللَّخْمِيَّ، حَدَّثَنَا مُطَلِّبُ بْنُ شُعَيْبِ الْأَزْدِيِّ، حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ، أَخْبَرَنَا اللَّيْثُ بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ - يَعْنِي مَرْتَدَ بْنَ عَبْدِ اللَّهِ الْيَزْنِيَّ - عَنْ مَنْصُورِ الْكَلْبِيِّ: أَنَّ دُخِيَّةَ بْنَ خَلِيفَةَ . . .

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَرَأْتُهُ عَالِيًا عَلَى فَاطِمَةَ بِنْتِ عَبْدِ الْهَادِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ بِهَذَا الْإِسْنَادِ.

وَرَوَاهُ أَبُو دَاوُدَ عَنْ عَيْسَى بْنِ حَمَادٍ عَنِ اللَّيْثِ بِهَذَا الْإِسْنَادِ.
وَوَقَعَ عِنْدَهُ بَعْدَ قَوْلِهِ قَرِيَّةٌ عُقْبَةٌ مِنَ الْفُسْطَاطِ، وَذَلِكَ قَدْرُ ثَلَاثَةِ أَمْيَالٍ، وَرَوَاهُ ابْنُ حَزِيمَةَ فِي صَحِيحِهِ مِنْ حَدِيثِ اللَّيْثِ، وَعَلَّقَ الْقَوْلَ بِصِحَّتِهِ فَقَالَ: إِنَّ ثَبْتَ الْخَبْرُ فَإِنِّي لَا أَعْرِفُ مَنْصُورًا بَعْدَالَةَ وَلَا جَرِحَ انْتَهَى، وَمَنْصُورٌ قَالَ ابْنُ الْمَدِينِيِّ وَأَبُو حَاتِمٍ: مَجْهُولٌ، وَقَالَ الْعَجَلِيُّ وَابْنُ حِبَّانٍ: ثِقَةٌ.

This is a *gharib hasan hadith* which I read with a shorter *isnād* to Fāṭimah bint ‘Abd al-Hādī from Muḥammad ibn ‘Abd al-Ḥamīd with this *isnād*. Abū Dāwūd⁵⁹ narrated it from ‘Īsā ibn Ḥammād from al-Layth with this *isnād*. He has after the words “the town of ‘Uqbah”: “which is part of

Fuṣṭaṭ. That is a distance of three miles.” Ibn Khuzaymah narrated it in his *Ṣaḥīḥ*⁶⁰ from the *ḥadīth* of al-Layth. He commented about its soundness and said: “if the report is reliable, I do not recognise Manṣūr as being of good character and without defect.” Ibn al-Madīnī and Abū Ḥātim said that Manṣūr is unknown. Al-‘Ijlī and Ibn Ḥibbān said, “He is trustworthy.”

Hadīth 20

مَنْ حَرَفِ الذَّالِ الْمُعْجَمَةِ عَنْ ذِي الْيَدَيْنِ أَخْبَرَنَا الْمُسْنِدُ الْأَصْلُ أَبُو الْعَبَّاسِ
أَحْمَدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْحَقِّ الدَّمَشْقِيُّ بِهَا، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ
مُحَمَّدُ بْنُ جَابِرِ الْقَيْسِيِّ الْوَادِيَّيْ أَشْيَ قَدِمَ عَلَيْنَا، أَخْبَرَنَا قَاضِي الْجَمَاعَةِ
أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ الْعَمَّازُ، أَخْبَرَنَا الْحَافِظُ أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ
مُوسَى بْنِ سَالِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ جُهَوْرٍ الْقَيْسِيُّ، أَخْبَرَنَا الْحَافِظُ
أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَبَّانِيُّ، أَخْبَرَنَا الْحَافِظُ أَبُو عُمَرَ يُونُسُ بْنُ عَبْدِ
اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْبَرِّ، أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سُفْيَانَ، حَدَّثَنَا قَاسِمُ بْنُ
أَصْبَغٍ، حَدَّثَنَا أَحْمَدُ بْنُ زُهَيْرٍ، حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ بْنِ بَرِيٍّ، حَدَّثَنَا مَعْدِيُّ بْنُ
سُلَيْمَانَ صَاحِبِ الطَّعَامِ سَمِعْتُ ابْنَ مُطَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ وَمُطَيْرٌ حَاضِرٌ
يُصَدِّقُهُ بِمَقَالَتِهِ قَالَ . . .

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ رَوَاهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ فِي زِيَادَاتِ الْمُسْنَدِ
عَنْ أَبِي مُوسَى عَنْ مَعْدِيِّ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ شُعَيْبَ بْنَ مَطِيْرٍ فَذَكَرَهُ،
قَرَأْتُهُ عَالِيًا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ أَنَّ أَحْمَدَ بْنَ مُحَمَّدٍ بْنِ عُمَرَ
أَخْبَرَهُمْ أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ الصَّيْقَلِ، أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ صَاعِدٍ، أَخْبَرَنَا
أَبُو الْقَاسِمِ بْنُ الْحُصَيْنِ، أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَحْمَدُ بْنُ مَالِكٍ،
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا:
حَدَّثَنَا مَعْدِيُّ بِهِ؛ رَوَاهُ أَبُو نُعَيْمٍ فِي مَعْرِفَةِ الصَّحَابَةِ مِنْ طَرِيقِ بُنْدَارٍ عَنْ مَعْدِيِّ
قَالَ: أَتَيْنَا وَادِيَ الْقُرَى فَقِيلَ إِنَّ هَاهُنَا شَيْخًا بَلَغَ مِائَةَ سَنَةٍ وَنِصْفًا فَإِذَا شَيْخٌ
يُقَالُ لَهُ مُطِيْرٌ وَلَهُ ابْنٌ يُقَالُ لَهُ شُعَيْثٌ، فَذَكَرَ نَحْوَهُ

وَشُعَيْثٌ بِالنَّاءِ الْمُثَلَّثَةِ صَبَطَ الدَّارَ قُطْنِيٌّ، وَمَعْدِيُّ ضَعَفَهُ النَّسَائِيُّ وَغَيْرُهُ
وَوَثَّقَهُ نَصْرُ بْنُ عَلِيٍّ وَغَيْرُهُ وَمَشَاهُ أَبُو حَاتِمٍ، وَمُطِيْرٌ بِصِغَةِ التَّصْغِيرِ قَدْ وُثِّقَ
وَلِحَدِيثِهِ شَوَاهِدٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَغَيْرِهِمَا.

This is a *hasan gharib hadith* which ‘Abdullāh ibn Aḥmad [ibn Ḥanbal] narrated in *Ziyādāt al-Musnad* from Abū Mūsā from Ma’dī ibn Sulaymān who said: “I heard Shu‘ayb ibn Muṭayr (and he mentioned it).

I read it with a shorter *isnād* to ‘Abdullāh ibn ‘Umar ibn ‘Alī that Aḥmad ibn Muḥammad ibn ‘Umar informed them: Abū al-Faraj ibn aṣ-Ṣayqal informed us: Abū Muḥammad ibn Ṣā’id informed us: Abū al-Qāsim ibn al-Ḥuṣayn in-

formed us: al-Ḥasan ibn ‘Alī informed us: Aḥmad ibn Mālik informed us: ‘Abdullāh ibn Aḥmad narrated to us: Naṣr ibn ‘Alī and Muḥammad ibn al-Muthannā narrated to me and both said: Ma’dī narrated it to us.

Abū Nu‘aym narrated it in *Ma‘rifah aṣ-Ṣaḥābah* by way of Bundār from Ma’dī who said, "We went to Wādī al-Qurā and were told that there was a shaykh there who was one hundred and a half. The shaykh was called Muṭayr. He has a son called Shu‘ayth," and he mentioned the like of it. Shu‘ayth is written with a *thā’*. Ad-Dāraquṭnī spelt it out. An-Nasā’ī and others said that Ma’dī is weak. Naṣr ibn ‘Alī and others said that he is trustworthy. Abū Ḥātim said something similar. Muṭayr is in the diminutive form (*Taṣghīr*). He has been regarded as trustworthy and his *ḥadīth* has support in the *ḥadīths* of Abū Hurayrah, ‘Imrān ibn Ḥuṣayn and others.

Ḥadīth 21

مِنْ حَرْفِ الرَّاءِ عَنْ رَافِعِ بْنِ عَمْرٍو أَخْبَرَنِي الْمُسْنِدُ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عُمَرَ
اللُّؤْلُؤِيُّ يَقْرَأَنِي عَلَيْهِ بِمِصْرَ، أَخْبَرَنَا أَبُو مُحَمَّدٍ دَاوُدُ بْنُ إِبْرَاهِيمَ بْنِ دَاوُدَ
الْعَطَّارُ، أَنَّ إِسْمَاعِيلَ بْنَ إِسْمَاعِيلَ الْبَعْلَبَكِّيَّ أَخْبَرَهُ، أَخْبَرَنَا الْإِمَامُ أَبُو مُحَمَّدٍ

عَبْدُ اللَّهِ بْنِ أَحْمَدَ بْنِ قُدَامَةَ، أَخْبَرَنَا أَبُو زُرْعَةَ طَاهِرُ بْنُ مُحَمَّدِ بْنِ طَاهِرٍ،
 أَخْبَرَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْمَقُومِيُّ، أَخْبَرَنَا أَبُو طَلْحَةَ الْقَاسِمُ بْنُ
 أَبِي الْمُنْذِرِ، قَالَ: أَخْبَرَنَا أَبُو عَلِيٍّ بْنُ إِبْرَاهِيمَ بْنِ سَلَمَةَ الْقَطَّانُ، أَخْبَرَنَا أَبُو عَبْدِ
 اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ بْنِ مَاجَةَ الْقَزْوِينِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَيَعْقُوبُ
 بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ أَبِي الْحَكَمِ
 الْغِفَارِيُّ، حَدَّثَنِي جَدَّتِي، عَنْ عَمِّ أَبِيهَا رَافِعِ بْنِ عَمْرِو الْغِفَارِيِّ . . .

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ عَنْ أَبِي بَكْرٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ
 كِلَاهُمَا عَنْ مُعْتَمِرٍ، وَرَوَاهُ أَحْمَدُ وَمُسَدَّدٌ فِي مُسْنَدَيْهِمَا أَيْضًا عَنْ مُعْتَمِرٍ،
 أَخْبَرَنِي بِهِ عَلِيًّا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ عَلِيٍّ، أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَمْرٍ،
 أَخْبَرَنَا عَبْدُ اللَّطِيفِ الْحَرَائِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، أَخْبَرَنَا هِبَةُ اللَّهِ بْنُ
 مُحَمَّدٍ، أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَحْمَدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
 أَحْمَدَ، حَدَّثَنِي أَبِي، فَذَكَرَهُ فَقَالَ فِي رِوَايَتِهِ عَنْ عَمِّ أَبِي بَدَلٍ عَنْ عَمِّ أَبِيهَا،
 وَابْنُ أَبِي الْحَكَمِ مُخْتَلَفٌ فِي اسْمِهِ قِيلَ: يَزِيدُ، وَقِيلَ: عَبْدُ الْكَبِيرِ، وَجَدْتُهُ لَا
 أَعْرِفُ اسْمَهَا، وَأَخْرَجَ التِّرْمِذِيُّ بِنَحْوِهِ مِنْ طَرِيقٍ أُخْرَى وَصَحَّحَهُ.

This is a *hasan hadith* which Abū Dāwūd⁶¹ narrated from Abū Bakr and 'Uthmān, the sons of Abū Shaybah, both of them from Mu'tamir.

Aḥmad⁶² and Musaddad narrated it in their *Musnads* also from Mu'tamir.

‘Abdullāh ibn ‘Umar ibn ‘Alī informed me of it with a shorter *isnād*: Aḥmad ibn Muḥammad ibn ‘Umar informed us: ‘Abd al-Laṭīf al-Ḥarrānī informed us: ‘Abdullāh ibn Aḥmad informed us: Hibatullāh ibn Muḥammad informed us: al-Ḥasan ibn ‘Alī informed us: Aḥmad ibn Ja‘far informed us: ‘Abdullāh ibn Aḥmad informed us: my father [Aḥmad ibn Ḥanbal] narrated to me, and mentioned it, and he in his narration: “from the paternal uncle of my father” instead of “from the paternal uncle of her father.”

Ibn Abī al-Ḥakam disagrees about his name. It is said that it is Yazīd and it is said that it is ‘Abd al-Kabīr. I do not know the name of his grandmother. At-Tirmidhī narrated it in a similar form by another route and declared it *ṣaḥīḥ*.

Hadīth 22

مِنْ حَرْفِ الزَّايِ عَنِ زُهَيْرِ بْنِ صُرَيْدٍ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ
 بْنِ أَحْمَدَ بْنِ الْحَرَّاطِ الْإِسْكَندَرَانِيُّ بِهَا، أَخْبَرَنَا الْإِمَامُ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ
 الْحَسَنِ بْنِ عَبْدِ الْعَزِيزِ بْنِ الْمُصَفَّى، أَخْبَرَنَا أَبُو الْبَرَكَاتِ هَبَةُ اللَّهِ بْنُ أَحْمَدَ بْنِ
 زَوَيْنٍ، أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ مَكِّيِّ بْنِ مَوْقَا، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ
 مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْخَطَّابِ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ بَقَاءِ الْمِصْرِيِّ،
 أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْيَمَنِيُّ التَّنُوخِيُّ، أَخْبَرَنَا أَبُو جَعْفَرٍ

أَحْمَدُ بْنُ إِسْمَاعِيلَ بْنِ عَاصِمِ بْنِ الْقَاسِمِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ رُمَاحِسَ بْنِ خَالِدِ بْنِ حَبِيبِ بْنِ قَيْسِ الْجُشَمِيِّ مِنْ رُمَادَةَ عَلَى بَرِيدٍ مِنَ الرَّمْلَةِ فِي شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ ثَمَانِينَ وَمِائَتَيْنِ، حَدَّثَنَا زُهَيْرُ بْنُ صُرْدٍ بْنِ جِرْوَلِ الْجُشَمِيِّ - وَكَانَ سَيِّدَ قَوْمِهِ وَكَانَ يُكْنَى أَيْضًا أَبَا صُرْدٍ . . .

هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، رَوَاهُ الطَّبْرَانِيُّ وَأَبُو سَعِيدِ ابْنِ الْأَعْرَابِيِّ فِي مُعْجَمَيْهِمَا عَنْ عُبَيْدِ اللَّهِ بْنِ رُمَاحِسَ، وَقَدْ وَقَعَ لَنَا عَالِيًا جَدًّا فِي الْمُعْجَمِ الصَّغِيرِ لِلطَّبْرَانِيِّ أَمَلَيْتُهُ فِي الْعَشْرَةِ الْعِشَارِيَّةِ، وَرَوَاهُ أَبُو الْحُسَيْنِ ابْنُ قَانِعٍ فِي مُعْجَمِ الصَّحَابَةِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيِّ الْخَوَاصِ عَنْ عُبَيْدِ اللَّهِ بْنِ رُمَاحِسَ فَوْقَ لَنَا بَدَلًا عَالِيًا، وَلِهَذَا مِنْ رِوَايَةِ ابْنِ إِسْحَاقَ فِي الْمَغَازِي قَالَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ فَذَكَرَ الْقِصَّةَ وَسَيَاقَهُ أَتَمُّ، وَأَخْرَجَ الْحَافِظُ ضِيَاءُ الدِّينِ الْمُقَدِّسِيُّ فِي الْمُخْتَارَةِ مِنْ حَدِيثِ زُهَيْرِ بْنِ صُرْدٍ، وَاسْتَشْهَدَ بِهِ بِحَدِيثِ عَمْرُو بْنِ شُعَيْبٍ، فَهُوَ عِنْدَهُ عَلَى سُرْطِ الْحَسَنِ.

وَرُمَاحِسُ بِضَمِّ الرَّاءِ وَتَخْفِيفِ الْمِيمِ وَكَسْرِ الْحَاءِ الْمُهْمَلَةِ وَآخِرُهُ سِينٌ مُهْمَلَةٌ. وَصُرْدٌ بِضَمِّ الصَّادِ الْمُهْمَلَةِ وَفَتْحِ الرَّاءِ الْخَفِيفَةِ، وَالْجُشَمِيُّ بِضَمِّ الْجِيمِ وَفَتْحِ الشَّيْنِ الْمُعْجَمَةِ نَسَبَةً إِلَى جُشَمِ بْنِ بَكْرِ بْنِ هَوَازِنَ، وَالْبَيْضَةُ: الْجَمَاعَةُ، وَالْهَتَافُ: جَمْعُ هَاتِفٍ، وَالْغَمَاءُ مِنَ الْغَمِّ، وَالْغَمْرُ: الشَّدَائِدُ جَمْعُ

عَمْرَةَ يَفْتَحُ الْمُعْجَمَةَ، وَالْمَحْضُ بِالْحَاءِ الْمُهْمَلَةِ السَّاكِنَةِ وَالضَّادِ الْمُعْجَمَةِ:
 الْخَالِصُ، وَالذَّرُّ: بِكَسْرِ الدَّالِ جَمْعُ ذَرَّةٍ، وَالْكُمْتُ: جَمْعُ كُمَيْتٍ، وَالْحِيَادُ:
 الْحَيْلُ، وَشَأَلَتْ نُعَامَتَهُ: يُقَالُ لِمَنْ مَاتَ: وَشَأَلَتْ أَيِ ارْتَفَقَتْ النُّعَامَةُ بَاطِنَ
 الْقَدَمِ مَأْخُودٌ مِنْ ارْتِفَاعِ قَوَائِمِ الدَّابَّةِ إِذَا مَاتَتْ.

This is a *gharīb ḥadīth* by this path. It is narrated by aṭ-Ṭabarānī⁶³ and Abū Sa‘īd ibn al-A‘rābī in their two *Mu‘jam* collections from ‘Ubaydullāh ibn Rumāḥis. We have it with a very short *isnād* in *al-Mu‘jam as-Saghīr* by aṭ-Ṭabarānī⁶⁴ which I dictated in *al-‘Ushrah al-‘Ashshāriyyah*. It is narrated by Abū al-Ḥusayn ibn Qānī’ in *Mu‘jam aṣ-ṣaḥābah* from ‘Ubaydullāh ibn ‘Alī al-Khawwāṣ from ‘Ubaydullāh ibn Rumāḥis and we have an equivalent with a short *isnād* from the transmission of Ibn Ishāq in *al-Maghāzī*. He said: ‘Amr ibn Shu‘ayb narrated to me from his father that his grandfather said, ‘On the day of Ḥunayn. . .’” and he mentioned the story, and its text is more complete. It is transmitted by Ḥāfiẓ Ḍiyā’ ad-Dīn al-Maqdisī in *al-Mukhtārah* from the *ḥadīth* of Zuhayr ibn Ṣurad. It is supported by the *ḥadīth* of ‘Amr ibn Shu‘ayb. He considers that it fulfilled the preconditions of being *ḥasan*.

Rumāḥis is with a *u* on the *rā’*, an un-doubled *mīm*, an *i* on the *ḥā’* and ends with a *sīn*.

Ṣurad is with a *u* on the *ṣād*, an *a* on the un-doubled *rā’*.

Al-Jushamī is with a *u* on the *jīm* and an *a* on the *shīn*, and it comes from *Jusham ibn Bakr ibn Hawāzin*.

Bayḍah is a group.

Hattāf is the plural of *hātif*.

Ghammā' comes from *ghamm* (sorrow).

Ghumar are hardships, the plural of *ghamrah*.

Maḥḍ means pure.

Dirr is the plural of *darrāh* (milk).

Kumt is the plural of *kumayt* (chestnut brown).

Jiyād are horses.

Shālat na'āmatuhu is used for someone who dies, *shālat* means to lift, as an ostrich (*na'āmah*) lift its foot, derived from the image of an animal's feet rising upwards when it dies.

Hadīth 21

مِنْ حَرْفِ السِّينِ عَنْ أَبِي سَعِيدٍ أَخْبَرَنِي أَبُو مُحَمَّدٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ
بْنِ سَلْمَانَ الْبَالِسِيِّ، أَخْبَرَنَا أَبُو بَكْرٍ بْنُ مُحَمَّدِ بْنِ الرَّضِيِّ، أَخْبَرَنَا أَبُو عَبْدِ
اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْخَطِيبُ، أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ النَّفْقِيُّ، أَخْبَرَنَا
عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّزَّاقِ فِي آخَرِينَ، قَالُوا: أَخْبَرَنَا أَبُو الطَّيِّبِ عَبْدُ الرَّزَّاقِ
بْنُ عُمَرَ بْنِ شَمَّةَ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ عَاصِمِ بْنِ

المُقْرِي، أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ رَزِينِ الْعَطَّارِ، حَدَّثَنَا
 إِبْرَاهِيمُ بْنُ الْعَلَاءِ الزَّبِيدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، حَدَّثَنَا أَبُو حَنِيفَةَ -
 يَعْنِي التُّعْمَانَ بْنَ ثَابِتِ الْإِمَامِ -، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ عَنْ
 أَبِي سَعِيدِ سَعْدِ بْنِ مَالِكٍ . . .

هَذَا حَدِيثٌ مُتَّصِلٌ عَالٍ رَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ كُرَيْبٍ عَنْ مُحَمَّدِ بْنِ
 فَضِيلٍ عَنْ أَبِي سُفْيَانَ.

This is a *ḥadīth* with a short connected *isnād*, which Ibn Mājah⁶⁵ narrated from Ibn Kurayb from Muḥammad ibn Fuḍayl from Abū Sufyān.

Ḥadīth 24

مَنْ حَرَفِ الشُّيْنِ عَنْ شَكْلِ بْنِ حُمَيْدٍ أَخْبَرَنِي أَبُو الْيَمَنِ مُحَمَّدُ بْنُ مُحَمَّدِ
 بْنِ أَسْعَدَ، أَخْبَرَنَا الْمُحَدَّثُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ، أَخْبَرَنَا
 مُحَمَّدُ بْنُ الْحُسَيْنِ الْفَسَوِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عِمَادِ الْحَرَائِيِّ، أَخْبَرَنَا عَبْدُ
 اللَّهِ بْنُ رِفَاعَةَ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْحَسَنِ الْخَلَعِيُّ،
 أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمَرَ بْنِ مُحَمَّدِ بْنِ النَّحَّاسِ، أَخْبَرَنَا أَبُو الطَّاهِرِ أَحْمَدُ
 بْنُ مُحَمَّدِ بْنِ عُمَرَ الْمَدِينِيُّ، حَدَّثَنَا بَكَّارُ بْنُ قُتَيْبَةَ الْقَاضِي، حَدَّثَنَا أَبُو أَحْمَدَ

بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الْأَسَدِيِّ، عَنْ سَعْدِ بْنِ أَوْسِ الْعَبْسِيِّ، عَنْ بِلَالِ بْنِ
يَحْيَى الْعَبْسِيِّ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدِ الْعَبْسِيِّ. . .
هَذَا حَدِيثٌ حَسَنٌ. رَوَاهُ أَبُو دَاوُدَ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِي أَحْمَدَ
الزُّبَيْرِيِّ عَلَى الْمَوْافَقَةِ، وَأَخْرَجَهُ التِّرْمِذِيُّ مِنْ رِوَايَةِ أَبِي أَحْمَدَ الْمَذْكُورِ،
وَقَدْ وَقَعَ لَنَا عَلَيْنَا مِنْ طَرِيقٍ أُخْرَى إِلَى الْخَلْعِيِّ، وَرَوَاهُ الْبُخَارِيُّ فِي الْأَدَبِ
الْمُفْرَدِ وَالنَّسَائِيُّ مِنْ وَجْهِ آخَرَ عَنْ سَعْدِ بْنِ أَوْسٍ، وَشُتَيْرٍ بِمُعْجَمَةٍ، ثُمَّ
مُثَنَّاةً مُصَغَّرًا، وَأَبُوهُ بِمُعْجَمَةٍ وَكَافٍ مَفْتُوحَتَيْنِ، وَآخِرُهُ لَامٌ، وَلَا يَظْهَرُ لَهُ فِي
الْأَسْمَاءِ، وَلَا يُعْرَفُ لَهُ رَاوٍ غَيْرُ ابْنِهِ، وَهُوَ ثِقَةٌ.

This is a *ḥasan ḥadīth*. which Abū Dāwūd⁶⁶ narrated from Aḥmad ibn Ḥanbal from Abū Aḥmad az-Zubayrī with agreement about it. At-Tirmidhī⁶⁷ transmitted it from the transmission of the aforementioned Abū Aḥmad. We have it with a shorter *isnād* by another path to al-Khila'ī. Al-Bukhārī narrated it in *al-Adab al-mufrad*,⁶⁸ and an-Nasā'ī⁶⁹ narrated it, by another path from Sa'd ibn Aws and Shutayr, which is with a *shīn* and a *tā'* and is in the diminutive form, and his father is Shakal, with a *shīn* and a *kāf* both with an *a* then with a *lām*, but he does not appear in the names, and no transmitter other than his son is known to have transmitted from him. He is trustworthy.

Hadīth 25

مِنْ حَرْفِ الصَّادِ الْمُهْمَلَةِ أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ
الْخَلِيلِيُّ بَغْزَةَ، أَخْبَرَنَا أَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ اللَّهِ
الْحَمَوِيُّ بَيْتِ الْمَقْدِسِ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنِ خَلِيلِ
الْمَكِّيُّ بِهَا، أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَسْدَى فِي الْمَدِينَةِ
أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ الْأَصْبَهَانِيُّ بَغْرَنَاطَةَ، أَخْبَرَنَا مَسْعُودُ بْنُ الْحَسَنِ
الثَّقَفِيُّ بِأَصْبَهَانَ، أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، أَخْبَرَنَا أَبُو جَعْفَرٍ
أَحْمَدُ بْنُ الْمَرْزُبَانِ، أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ إِبرَاهِيمَ الْحَزْزُورِيُّ، أَخْبَرَنَا
أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سُلَيْمَانَ الْمَصِينِيُّ الْمَعْرُوفُ بِلُؤَيْنِ، حَدَّثَنَا عُبَيْدُ اللَّهِ
بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ حَمْزَةَ بْنِ صُهَيْبٍ،
عَنْ أَبِيهِ. . .

هَذَا حَدِيثٌ حَسَنٌ. رَوَاهُ أَحْمَدُ عَنْ زَكَرِيَّا عَنْ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ
عَمْرٍو بِهِ فَوْقَ لَنَا بَدَلًا، وَرَوَاهُ ابْنُ مَاجَهٍ مِنْ وَجْهِ آخَرَ عَنِ ابْنِ عَقِيلٍ، وَرَوَاهُ
أَبُو يَعْلَى، وَالطَّبْرَانِيُّ مِنْ طَرِيقِ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو وَأَتَمَّ لِمَا سَقْنَا، وَقَدْ وَقَعَ
لَنَا عَالِيًا بِطَوْلِهِ أَخْبَرَنِيهِ إِبرَاهِيمُ بْنُ أَحْمَدَ الدَّمَشْقِيُّ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ
الْأَسَدِيِّ عَنْ صَفِيَّةَ بِنْتِ عَبْدِ الْوَهَّابِ سَمَاعًا أَنَّ مَسْعُودًا الثَّقَفِيَّ فِي كِتَابِهِ
بِالسَّنَدِ الْمَذْكُورِ إِلَى حَمْزَةَ عَنْ أَبِيهِ عَنْ صُهَيْبٍ قَالَ: قَالَ عُمَرُ لِصُهَيْبٍ: أَيُّ

رَجُلٍ أَنْتَ لَوْلَا خِصَالُ ثَلَاثٍ فِيكَ، قَالَ وَمَا هُنَّ؟ قَالَ: اِكْتَنَيْتَ وَلَيْسَ لَكَ
 وَلَدٌ وَانْتَمَيْتَ إِلَى الْعَرَبِ وَأَنْتَ رَجُلٌ مِنَ الرُّومِ وَفِيكَ سَرَفٌ فِي الطَّعَامِ. قَالَ
 أَمَا قَوْلُكَ: اِكْتَنَيْتَ وَلَمْ يُوَلَّدُ لَكَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَنَانِي
 أَبَا يَحْيَى، وَأَمَا قَوْلُكَ: انْتَمَيْتَ إِلَى الْعَرَبِ وَأَنْتَ رَجُلٌ مِنَ الرُّومِ فَإِنِّي رَجُلٌ
 مِنَ النَّمِرِ بْنِ قَاسِطٍ سَبَّيْتَنِي الرُّومُ مِنَ الْمُوصِلِ بَعْدَ إِذْ أَنَا غَلَامٌ قَدْ عَرَفْتُ
 نَسَبِي، وَأَمَا قَوْلُكَ: فِيكَ سَرَفٌ فِي الطَّعَامِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ».

This is a *ḥasan ḥadīth* which Aḥmad⁷⁰ narrated from Zakariyyā from 'Adī from 'Ubaydullāh ibn 'Amr, and we have an equivalent transmission of it. Ibn Mājah⁷¹ narrated it by another path from Ibn 'Aqīl. It is narrated by Abū Ya'la and aṭ-Ṭabarānī⁷² by way of 'Ubaydullāh ibn 'Amr, and completes what we have. We have it with a shorter *isnād* in its full length: Ibrāhīm ibn Aḥmad ad-Dimashqī informed me about it from Muḥammad ibn Abī Bakr al-Asadī from Ṣafīyyah bint 'Abd al-Waḥḥāb by direct audition that Mas'ūd ath-Thaqafī reported in his book with the aforementioned *isnād* going to Ḥamzah from his father from Ṣuhayb who said:

'Umar remarked to Ṣuhayb, "What man would you be were it not for three qualities you have!" "And what are they?" he asked. He said, "You have a *kunya* but have no

child. You are ascribed to the Arabs when you are a man of the Greeks, and you have some extravagance in food.” He answered, “As for what you said about me using a *kunya* but not having a child, the Messenger of Allah ﷺ gave me the *kunya* Abū Yaḥyā. As for your statement about me being ascribed to the Arabs when I am a man of the Greeks, I am a man from an-Namr ibn Qāsiṭ whom the Greeks from Moṣul captured when I was a boy and I know my lineage. As for your statement about me being extravagant in food, I heard the Messenger of Allah ﷺ say, ‘The best of you is he who feeds food [to people].’”

Hadīth 27

مَنْ حَرَفِ الصَّادِ عَنْ ضَمِيرَةٍ أَخْبَرَنَا أَبُو الْمَعَالِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سُلَيْمَانَ
الْأَنْصَارِيُّ الدَّمَشْقِيُّ بِالْقَاهِرَةِ أَخْبَرَنَا أَبُو الْفَتْحِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ
بْنِ أَبِي الْحَرَمِ الْقَلَانِيُّ، أَخْبَرَنَا مَحْفُوظُ بْنُ عُمَرَ بْنِ أَبِي بَكْرٍ بْنِ الْحَامِضِيِّ،
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ السَّلَامِ الدَّاهِرِيُّ أَخْبَرَنَا أَبُو الْقَاسِمِ نَصْرُ بْنُ نَصْرِ بْنِ
عَلِيِّ الْعَكْبَرِيِّ، أَخْبَرَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ أَحْمَدَ الْبَرِّي، أَخْبَرَنَا أَبُو طَاهِرِ
مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْعَبَّاسِ الْمُخْلِصِ، أَخْبَرَنَا أَبُو أَحْمَدَ يَحْيَى بْنُ
صَاعِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذَيْبٍ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ
جَدِّهِ

قَالَ ابْنُ صَاعِدٍ: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا رَوَاهُ عَنِ ابْنِ أَبِي ذَيْبٍ
غَيْرَ ابْنِ وَهْبٍ وَرَوَاهُ الْحَسَنُ بْنُ سُفْيَانَ فِي مُسْنَدِهِ عَنْ حَرْمَلَةَ بْنِ يَحْيَى،
وَرَوَاهُ الْبُخَارِيُّ فِي تَارِيخِهِ عَنْ أَحْمَدَ بْنِ عِيسَى كِلَاهُمَا عَنِ ابْنِ وَهْبٍ بِهِ
وَقَدْ وَقَعَ لِي عَالِيًا قَرَأْتُهُ عَلَى أَبِي الْفَرَجِ بْنِ حَمَادٍ أَنَّ يُونُسَ بْنَ أَبِي إِسْحَاقَ
الْعَسْقَلَانِيَّ أَخْبَرَهُمْ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعِرَاقِيِّ عَنْ نَصْرِ بْنِ نَصْرِ
بِالإِسْنَادِ الْمَذْكُورِ أَوْلًا . . . وَرَوَاهُ ابْنُ شَاهِينَ فِي مُعْجَمِ الصَّحَابَةِ عَنِ ابْنِ
وَهْبٍ بِهَذَا الإِسْنَادِ فَوَافَقْنَاهُ بِعُلُوِّ، وَرَوَاهُ ابْنُ مَنْدَهَ فِي الْمَعْرِفَةِ عَنِ الْأَصَمِّ
عَنِ ابْنِ عَبْدِ الْحَكَمِ.

أَخْبَرْتَنَا بِهِ عَالِيًا خَدِيجَةُ بِنْتُ الشَّيْخِ أَبِي إِسْحَاقَ بْنِ سُلْطَانَ عَنِ أَبِي
نَصْرِ بْنِ الشُّبَيْرِ عَنِ أَبِي الْوَفَاءِ بْنِ مَنْدَهَ أَخْبَرَنَا أَبُو الْخَيْرِ الْبَاغَبَانُ أَخْبَرَنَا
أَبُو عَمْرٍو عَبْدِ الْوَهَّابِ بْنِ أَبِي عَبْدِ اللَّهِ بْنِ مَنْدَهَ أَخْبَرَنَا أَبِي أَخْبَرَنَا أَبُو الْعَبَّاسِ
مُحَمَّدُ بْنُ يَعْقُوبَ أَخْبَرَنَا ابْنُ عَبْدِ الْحَكَمِ فَذَكَرَهُ وَزَادَ قَالَ ابْنُ أَبِي ذَيْبٍ: ثُمَّ
أَقْرَأَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضَمِيرَةَ كِتَابًا عِنْدَهُ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ» كَذَا بِالْأَصْلِ، «مُحَمَّدٌ رَسُولُ اللَّهِ لِأَبِي ضَمِيرَةَ وَأَهْلِ بَيْتِهِ إِنْ مُحَمَّدًا
أَعْتَقْتَهُمْ، وَإِنَّهُمْ أَهْلُ بَيْتِ الْعَرَبِ إِنْ أَحْبَبُوا أَقَامُوا وَإِنْ أَحْبَبُوا رَجَعُوا إِلَى بِلَادِ

قَوْمِهِمْ، فَلَا يُعْرَضُ لَهُمْ أَحَدٌ إِلَّا بِحَقٍّ، وَمَنْ لَقِيَهُمْ فَلْيَسْتَوْصِ بِهِمْ خَيْرًا»
 وَرَوَاهُ أَبُو بَكْرِ الْبَزَّازُ فِي مُسْنَدِهِ عَنْ إِبْرَاهِيمَ بْنِ الْجُنَيْدِ عَنْ يَحْيَى بْنِ كَثِيرٍ،
 عَنْ ابْنِ وَهْبٍ بِتَمَامِهِ فَوَقَعَ لَنَا عَالِيًا جِدًّا وَقَالَ: لَا نَعْلَمُ لِهَذَا الْحَدِيثِ إِلَّا هَذَا
 الْإِسْنَادَ. قُلْتُ: وَقَدْ ذَكَرَ ابْنُ إِسْحَاقَ فِي الْمَغَازِي فِي هَذِهِ الْقِصَّةِ بغيرِ إِسْنَادٍ،
 وَحُسَيْنٌ ضَعِيفٌ إِلَّا أَنَّ فِي الْكِتَابِ الَّذِي ذَكَرَهُ ابْنُ أَبِي ذَنْبٍ تَقْوِيَةً لِهَذَا
 الْحَدِيثِ.

Ibn Ṣā'id said, "This is a *gharīb ḥadīth*. We do not know of anyone who narrated it from Ibn Abī Dhi'b other than Ibn Wahb." Al-Ḥasan ibn Sufyān narrated it in his *Musnad* from Ḥarmalah ibn Yaḥyā. Al-Bukhārī narrated it in *at-Tārīkh*⁷³ from Aḥmad ibn 'Īsā, both of them from Ibn Wahb. I have it with a shorter *isnād* which I read to Abū al-Faraj ibn Ḥammād, that Yūnus ibn Abī Ishāq al-'Asqalānī informed them from 'Alī ibn al-Ḥusayn ibn 'Alī al-'Irāqī from Naṣr ibn Naṣr with the former aforementioned *isnād*.

Ibn Shāhīn narrated it in *Muḥjam aṣ-ṣaḥābah* from Ibn Wahb with this *isnād*, and we also have it with a shorter *isnād*.

Ibn Mandah narrated it in *al-Ma'rifah* from al-Aṣamm from Ibn 'Abd al-Ḥakam: Khadījah bint ash-Shaykh Abū Ishāq ibn Sulṭān informed us with a shorter *isnād* from Abū Naṣr ibn ash-Shīrāzī from Abū al-Wafā' ibn Mandah:

Abū al-Khayr al-Bāghbān informed us: Abū 'Amr 'Abd al-Waḥhāb ibn Abī'Abdullāh ibn Mandah informed us: my father informed us: Abū al-'Abbās Muḥammad ibn Ya'qūb informed us: Ibn 'Abd al-Ḥakam informed us, and then he mentioned it. He added: Ibn Abī Dhi'b said: "Then Ḥusayn ibn 'Abdullāh ibn Ḍumayrah read to me a letter which he had which says: "In the Name of Allah, the All-Merciful, Most Merciful (as it is in the original) Muḥammad the Messenger of Allah to Abū Ḍamrah and the people of his house. Muḥammad has freed them. They are the people of a house of Arabs. If they wish, they can stay, and if they wish, they can return to the lands of their people. No one should challenge them without right. Whoever meets them, should have good intentions towards them."

Abū Bakr al-Bazzār narrated it in his *Musnad*⁷⁴ from Ibrāhīm ibn al-Junayd from Yaḥyā ibn Kathīr from Ibn Wahb in full. I have it with a much shorter *isnād*. He said, "We only know this *ḥadīth* with this *isnād*." I said, "Ibn Ishāq mentioned this story without an *isnād* in *al-Maghāzī*. Ḥusayn is weak, although the letter which Ibn Abī Dhi'b mentioned strengthens this *ḥadīth*."

Hadīth 27

مِنْ حَرْفِ الطَّاءِ عَنْ طَلْقِ بْنِ عَلِيٍّ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْحَمَوِيُّ ثُمَّ الْمِصْرِيُّ بِهَا قَالَ أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرِ الْعَطَّارُ، أَخْبَرَنَا الْحَافِظُ أَبُو أَحْمَدَ عَبْدُ الْمُؤْمِنِ بْنُ خَلْفِ الدِّمِيَّاطِيِّ، أَخْبَرَنَا الْحَافِظُ أَبُو الْحَجَّاجِ يُوسُفُ بْنُ خَلِيلٍ، أَخْبَرَنَا نَاصِرُ بْنُ مُحَمَّدِ الْوَيْرِيِّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ الْفَضْلِ بْنِ الْأَخْشِيدِ، أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ الدَّارَقُطْنِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ يُونُسَ بْنِ يَاسِينَ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ . . .

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ الدَّارَقُطْنِيُّ فِي سُنَنِهِ هَكَذَا، وَمُحَمَّدُ بْنُ جَابِرٍ فِيهِ مَقَالٌ لَكِنْ لَمْ يَنْفَرِدْ بِهِ فَقَدْ رَوَاهُ ابْنُ حِبَّانٍ فِي صَحِيحِهِ مِنْ طَرِيقِ مُلَازِمِ بْنِ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرِ عَنْ قَيْسِ بْنِ طَلْقٍ مِثْلَهُ . . .

This is a *hasan* *hadīth* which ad-Dāraqutnī narrated like that in his *Sunan*.⁷⁵ Muḥammad ibn Jābir is questionable, but he alone does not have it. Ibn Ḥibbān narrated it in his *Saḥīḥ*⁷⁶ by a connected path from ‘Amr from ‘Abdullāh ibn Badr from Qays ibn Ṭalq.

مِنْ حَرْفِ الظَّاءِ الْمُعْجَمَةِ عَنْ ظُهَيْرِ بْنِ رَافِعٍ أَخْبَرَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَلِيٍّ
 الْحَرِيرِيُّ الْحَنْفِيُّ، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رَسْلَانَ، أَخْبَرَنَا
 أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ عَبْدِ الْمَلِكِ، أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ
 إِسْمَاعِيلَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمْدِ
 الدُّونِيِّ، أَخْبَرَنَا أَبُو مَنْصُورٍ أَحْمَدُ بْنُ الْحُسَيْنِ الْكَسَّارُ، أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ
 أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقِ السُّنِّيِّ، أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبِ
 بْنِ عَلِيٍّ بْنِ بَحْرِ النَّسَائِيِّ، أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمزَةَ،
 أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ أَبِي النَّجَّاشِيِّ، سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الْبُخَارِيُّ عَنْ مُحَمَّدِ بْنِ مِقَاتٍ عَنْ عَبْدِ اللَّهِ بْنِ
 الْمُبَارَكِ وَرَوَاهُ مُسْلِمٌ عَنْ إِسْحَاقَ بْنِ مَنْصُورٍ عَنْ أَبِي مُسَهَّرٍ حَدَّثَنِي يَحْيَى
 بْنُ حَمزَةَ، وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ دُحَيْمٍ، عَنِ الْوَلِيدِ
 بْنِ مُسْلِمٍ ثَلَاثَتِهِمْ عَنِ الْأَوْزَاعِيِّ بِهِ فَوْقَ لَنَا عَالِيًا عَلَى طَرِيقِ مُسْلِمٍ، وَقَدْ وَقَعَ
 لَنَا مِنْ وَجْهِ أَعْلَى مِمَّا سُقْنَاهُ أَيْضًا فَقَرَأْتُهُ عَلَى إِبْرَاهِيمَ بْنِ مُحَمَّدِ الدَّمَشْقِيِّ
 بِمَكَّةَ أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْعِمَادِ عَنْ عَبْدِ اللَّطِينِ بْنِ مُحَمَّدٍ أَخْبَرَنَا
 أَبُو زُرْعَةَ الْمَقْدِسِيُّ أَخْبَرَنَا الدُّونِيُّ بِهِ وَرَوَاهُ ابْنُ حِبَّانٍ فِي صَحِيحِهِ عَنْ عَبْدِ
 اللَّهِ بْنِ مُحَمَّدِ بْنِ سَلَمٍ عَنْ دُحَيْمٍ

وَأَبُو النَّجَّاشِيِّ اسْمُهُ عَطَاءُ بْنُ صُهَيْبٍ وَقَدْ اِخْتَلَفَ عَلَيْهِ فِيهِ، فَرَوَاهُ عَنْهُ الْأَوْزَاعِيُّ هَكَذَا وَتَابَعَهُ أَيُّوبُ بْنُ عُتْبَةَ عَنْ أَبِي النَّجَّاشِيِّ؛ أَخْرَجَهُ ابْنُ مَنْدَهٍ مِنْ طَرِيقِهِ وَخَالَفَهُمَا عِكْرِمَةُ بْنُ عَمَّارٍ فَوَرَاهُ (رواه) عَنْ أَبِي النَّجَّاشِيِّ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ وَلَمْ يَذْكُرْهُ ظَهِيرًا، وَرَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ رَافِعٍ عَنْ عَمِّيهِ وَطَرَفُهُ كُلُّهَا صَحِيحَةٌ وَكَانَ رَافِعًا سَمِعَهُ مِنْ عَمِّيهِ ثُمَّ سَمِعَ النَّهْيَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This is a *ṣahīḥ ḥadīth* which al-Bukhārī⁷⁷ narrated from Muḥammad ibn Muqātil from ‘Abdullāh ibn al-Mubārak, and Muslim⁷⁸ narrated it from Ishāq ibn Maṣṣūr from Abū Mis-har: Yaḥyā ibn Ḥamzah narrated to me. . . . Ibn Mājah narrated it from ‘Abd ar-Raḥmān ibn Ibrāhīm Duḥaym from al-Walīd ibn Muslim, all three of them from al-Awzā‘ī. We have a shorter *isnād* for it by way of Muslim. We also have it with a shorter *isnād* than the one we gave. I read it to Ibrāhīm ibn Muḥammad ad-Dimashqī in Makkah: Muḥammad ibn Muḥammad ibn al-‘Imād from ‘Abd al-Laṭīf ibn Muḥammad: Abū Zur‘ah al-Maqdisī informed us: ad-Dawnī informed us of it.

Ibn Ḥibbān narrated it in his *Ṣahīḥ*⁷⁹ from ‘Abdullāh ibn Muḥammad ibn Salm from Duḥaym and Abū an-Najāshī, whose name is ‘Aṭā’ ibn Ṣuhayb. There is disagreement

about him. Al-Awzā'ī narrated it from him thus. It is corroborated by Ayyūb ibn 'Utbah from Abū an-Najāshī. Ibn Mandah transmitted it by his path. 'Ikrimah ibn 'Ammār differed from them and narrated it from Abū an-Najāshī from Rāfi' ibn Khadīj: "I heard the Messenger of Allah ﷺ . . .", and he mentioned the *ḥadīth* but did not mention Zuhayr. Az-Zuhrī narrated it from Sālim from his father from Rāfi' from his two uncles. All its paths are sound. Rāfi' heard it from his two uncles, and then heard the prohibition from the Prophet ﷺ.

Ḥadīth 29

مِنْ حَرْفِ الْعَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْعُودٍ أَخْبَرَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ
الْحَسَنِ بْنِ عَلِيٍّ الصُّوفِيُّ بِقِرَاءَتِي عَلَيْهِ بِمِصْرَ أَخْبَرَنَا الْحَافِظُ أَبُو الْفَتْحِ
مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ سَيِّدِ النَّاسِ الْيَعْمَرِيُّ أَخْبَرَنَا مُحَمَّدُ
بْنُ عُثْمَانَ بْنِ سَلَامٍ أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ الْبَنِّ
أَخْبَرَنَا جَدِّي أَخْبَرَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ أَخْبَرَنَا أَبُو
مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنِ عُثْمَانَ بْنِ أَبِي نَصْرِ أَخْبَرَنَا حَيْثِمَةُ بْنُ سُلَيْمَانَ أَخْبَرَنَا
هَلَالُ بْنُ الْعَلَاءِ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْمَلِكِ - هُوَ الْحَرَائِيُّ - أَخْبَرَنَا مُحَمَّدُ

بْنُ سَلَمَةَ عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَابْنُ خَزِيمَةَ عَنْ مُحَمَّدِ بْنِ
بَشَّارِ بَنْدَارٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ غُنْدَرٍ، وَرَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ عَنْ أَبِي بَكْرٍ
بْنِ أَبِي شَيْبَةَ عَنْ جَعْفَرِ بْنِ عَوْفٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، وَرَوَاهُ أَيْضًا مِنْ رِوَايَةِ
زُهَيْرِ بْنِ مُعَاوِيَةَ، وَرَوَاهُ الْبُخَارِيُّ مِنْ رِوَايَةِ يُوسُفَ بْنِ إِسْحَاقَ.

This is a *ṣaḥīḥ ḥadīth* which al-Bukhārī,⁸⁰ Muslim,⁸¹ and Ibn Khuzaymah⁸² narrated from Muḥammad ibn Bashshār Bundār from Muḥammad ibn Jaʿfar Ghundar. Al-Bukhārī and Muslim narrated it from Abū Bakr ibn Abī Shaybah from Jaʿfar ibn ʿAwf from Sufyān ath-Thawrī, and they also narrated it from the transmission of Zuhayr ibn Muʿawiyah. Al-Bukhārī narrated it from the transmission of Yūsuf ibn Ishāq.

Hadīth 30

مِنْ حَرْفِ الْغَيْنِ الْمُعْجَمَةِ عَنْ عَرَفَةَ بْنِ الْحَارِثِ أَخْبَرَنِي أَبُو عَلِيٍّ مُحَمَّدُ بْنُ
أَحْمَدَ بْنِ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ الْفَاضِلِيِّ، أَخْبَرَنَا يُوسُفُ بْنُ الْحُسَيْنِ الْحَقْفِيُّ
أَخْبَرَنَا الْحَافِظُ أَبُو مُحَمَّدٍ بْنُ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الْقَوِيِّ الْمُنْدَرِيُّ أَخْبَرَنَا عُمَرُ

بِنُ مُحَمَّدِ بْنِ مُعْتَمِرٍ أَخْبَرَنَا مُفْلِحُ بْنُ أَحْمَدَ الدُّومِيُّ أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ
 أَحْمَدُ بْنُ عَلِيِّ بْنِ ثَابِتِ الْخَطِيبِ أَخْبَرَنَا أَبُو عَمَرَ الْقَاسِمُ بْنُ جَعْفَرِ بْنِ عَبْدِ
 الْوَاحِدِ الْهَاشِمِيِّ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَمْرِو اللَّؤْلُؤِيُّ، أَخْبَرَنَا
 أَبُو دَاوُدَ سَلِيمَانُ بْنُ الْأَشْعَثِ السَّجِسْتَانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا عَبْدُ
 الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ، عَنْ
 عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْأَزْدِيِّ قَالَ: سَمِعْتُ غَرْفَةَ بْنَ الْحَارِثِ الْكِنْدِيَّ . . .
 هَذَا حَدِيثٌ حَسَنٌ هَكَذَا أَخْرَجَهُ أَبُو دَاوُدَ وَرَوَاتُهُ مَوْثُوقُونَ وَلَا نَعْلَمُ فِي
 أَحَدٍ مِنْهُمْ طَعْنًا وَغَرْفَةُ ذَكَرَهُ الْبُخَارِيُّ فِي الْأَفْرَادِ مِنْ حَرْفِ الْعَيْنِ الْمُعْجَمَةِ
 وَتَبِعَهُ ابْنُ أَبِي حَاتِمٍ وَجَمَعَ مِنْ صَنَفٍ فِي الْمُؤْتَلَفِ وَالْمُخْتَلَفِ، وَأَخْرَجَهُ
 ابْنُ حِبَّانٍ فِي الصَّحَابَةِ فِي الْعَيْنِ الْمُهْمَلَةِ وَهَمَّا، ثُمَّ ذَكَرَهُ فِي الْمُعْجَمِ عَلَى
 الصَّوَابِ . . .

This is a *ḥasan ḥadīth*. It is transmitted like that by Abū Dāwūd,⁸³ and its transmitters are trustworthy and we do not know of any of them who has been criticised. Al-Bukhārī mentioned Gharafah in *al-Afrād* under the letter *ghayn*. Ibn Abī Ḥātim followed him. He collected those who wrote about names written similarly but pronounced differently. Ibn Ḥibbān mentioned him in the Companions under *ʿayn* which is an error, and then mentioned him correctly in *al-Muʿjam*.

Hadīth 31

مِنْ حَرْفِ الْفَاءِ عَنْ فَضَالَةَ اللَّيْثِيِّ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ خَلِيلِ
الْحَرَسْتَانِيِّ قِرَاءَةً عَلَيْهِ بِالْجَامِعِ الْمُظَفَّرِيِّ أَخْبَرَنَا الْإِمَامُ شَرَفُ الدِّينِ أَبُو
مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ بْنِ أَبِي مُوسَى عَبْدَ اللَّهِ بْنِ الْحَافِظِ عَبْدَ الْغَنِيِّ بْنِ
عَبْدِ الْوَاحِدِ الْمُقَدِّسِيِّ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْمَكِّيُّ بْنُ الْمُسْلِمِ بْنِ عَلَانَ أَخْبَرَنَا
أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ بْنِ أَبِي الْعَجَائِزِ أَخْبَرَنَا أَبُو
طَاهِرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْحَنَائِيِّ أَخْبَرَنَا أَبُو الْحَسَنِ
عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ نَصْرُوَيْهَ بْنِ سَخْتَامٍ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ
اللَّهِ بْنِ يَزْدَادٍ حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ قَارُونَ بْنِ الْعَبَّاسِ أَخْبَرَنَا أَبُو حَاتِمٍ
مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيَّ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ يَغْنِي
الطَّحَّانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ
فَضَالَةَ اللَّيْثِيِّ عَنْ أَبِيهِ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ عَنْ عَمْرٍو بْنِ عَوْنٍ عَلَى الْمُوَافَقَةِ
وَقَدْ وَقَعَ لِي عَالِيًا مِنْ طَرِيقِهِ قَرَأْتُهُ عَلَى أُمِّ عَيْسَى الْأَسَدِيَّةِ أَنَّ يُونُسَ بْنَ أَبِي
إِسْحَاقٍ أَخْبَرَهُمْ سَمَاعًا عَلَيْهِ عَنْ أَبِي الْحَسَنِ بْنِ الْمُقَمَّرِ أُنْبَأَنَا الْفَضْلُ بْنُ
سَهْلٍ عَنِ الْخَطِيبِ أَبِي بَكْرٍ بْنِ ثَابِتٍ أَنَّ الْقَاسِمَ بْنَ جَعْفَرٍ أَخْبَرَهُمْ أَخْبَرَنَا أَبُو
عَلِيٍّ اللَّؤْلُؤِيُّ أَخْبَرَنَا (نا) أَبُو دَاوُدَ بِهِ وَرَوَاهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ مِنْ طَرِيقِ

وَهَبِ بْنِ بَقِيَّةَ وَإِسْحَاقَ بْنِ شَاهِينِ كِلَاهُمَا عَنْ خَالِدٍ وَهَكَذَا رَوَاهُ عَلِيُّ بْنُ عَاصِمٍ عَنْ أَبِي دَاوُدَ وَأَخْرَجَهُ ابْنُ حِبَّانٍ وَالْحَاكِمُ مِنْ طَرِيقِ هُشَيْمٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ مِنْ غَيْرِ ذِكْرِ أَبِي حَرْبٍ فِي إِسْنَادِهِ وَهِيَ مُنْقَطَعَةٌ وَفِي الْمَتْنِ إِشْكَالٌ لِأَنَّهُ يُؤْهِمُ جَوَازَ الْإِقْتِصَارِ عَلَى الْعَصْرِ وَيُمْكِنُ أَنْ يُحْمَلَ عَلَى الْجَمَاعَةِ لَا عَلَى تَرْكِهَا أَصْلًا وَاللَّهُ أَعْلَمُ.

This is a *ṣaḥīḥ ḥadīth* which Abū Dāwūd⁸⁴ narrated from ‘Amr ibn ‘Awn for which there is a similar transmission. I have a shorter path of transmission which I read to Umm ‘Īsā al-Asadiyyah in which Yūnus ibn Abī Ishāq informed them orally from Abū al-Ḥasan ibn al-Muqayyar: al-Faḍl ibn Sahl told us from al-Khaṭīb Abū Bakr ibn Thābit that al-Qāsim ibn Ja‘far informed them: Abū ‘Alī al-Lu‘lu‘ī informed us: Abū Dāwūd informed us. . . .

Al-Ḥākim narrated it *al-Mustadrak*⁸⁵ by way of Wahb ibn Baqiyyah and Ishāq ibn Shāhīn, both of them from Khālid, and thus ‘Alī ibn ‘Āṣim narrated it from Abū Dāwūd.

Ibn Ḥibbān⁸⁶ and al-Ḥākim transmitted it by way of Hushaym from Dāwūd ibn Abī Hind from ‘Abdullāh ibn Faḍālah without mentioning Abū Ḥarb in its *isnād*. It is broken. There is some ambiguity in the text because it might be falsely imagined that it is permissible to confine oneself to ‘Āṣr, and it is possible that it is interpreted as

[praying it in the] group, not abandoning it altogether, and Allah knows best.

Hadīth 32

مِنْ حَرْفِ الْقَافِ عَنِ فِتَادَةَ بْنِ مِلْحَانَ أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ
 بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُرْدَاوِيُّ قِرَاءَةً عَلَيْهِ بِمَسْجِدِهِ بِجَبَلِ الصَّالِحِيَّةِ
 عَنْ عَائِشَةَ بِنْتِ مُحَمَّدِ بْنِ الْمُسْلِمِ الْحَرَّائِيَّةِ سَمَاعًا أَنَّ إِبْرَاهِيمَ بْنَ الْخَلِيلِ
 أَخْبَرَهُمْ أَبُو مَنْصُورِ بْنِ عَلِيٍّ الطَّبْرِيُّ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدِ الْخَوَارِزْمِيُّ
 أَخْبَرَنَا الْحَافِظُ أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحُسَيْنِ الْبَيْهَقِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ مُحَمَّدُ بْنُ
 عَبْدِ اللَّهِ الْحَافِظُ وَغَيْرُهُ قَالُوا: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ حَدَّثَنَا
 الْعَبَّاسُ بْنُ مُحَمَّدِ الدُّورِيِّ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا هَمَّامٌ أَخْبَرَنَا أَنَسُ بْنُ
 سِيرِينَ عَنْ عَبْدِ الْمَلِكِ بْنِ فِتَادَةَ بْنِ مِلْحَانَ الْقَيْسِيِّ عَنْ أَبِيهِ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ أَحْمَدُ عَنْ رَوْحِ بْنِ عُبَادَةَ عَلَى الْمَوْافَقَةِ وَرَوَاهُ
 أَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ مِنْ طَرِيقِ هَمَّامٍ بِهِ وَرَوَاهُ الْمَذْكُورُونَ مِنْ
 طَرِيقِ شُعْبَةَ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ عَبْدِ الْمَلِكِ بْنِ الْمِنْهَالِ عَنْ أَبِيهِ وَعَدَّهُ
 الْحَافِظُ مِنْ أَوْهَامِهِ وَالصَّوَابُ مَا قَالَهُ هَمَّامٌ وَهَذَا الْمَثْنُ مِنْ أَصَحِّ مَا وَرَدَ فِي
 تَعْيِينِ أَيَّامِ الْبَيْضِ .

This is a *ṣaḥīḥ ḥadīth* which Aḥmad⁸⁷ narrated from Rawḥ ibn ʿUbādah for which there is a similar transmission. Abū Dāwūd,⁸⁸ an-Nasāʾī⁸⁹ and Ibn Mājah⁹⁰ narrated it by way of Hammām. The aforementioned narrated it by way of Shuʿbah from Anas ibn Sirīn from ʿAbd al-Malik ibn al-Minhāl from his father. Al-Ḥāfiẓ considered it to be one of his errors. What is correct is what Hammām said. This text is one of the soundest of what there is specifying the white days.

Ḥadīth 33

مِنْ حَرْفِ الْكَافِ عَنِ كَعْبِ بْنِ عُجْرَةَ أَخْبَرَنَا عَبْدُ الْقَادِرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْفَخْرِ عَبْدِ الرَّحْمَنِ بْنِ يَوْسَفَ الْبُعْلِيِّ أَخْبَرَنَا الْحَافِظُ أَبُو الْحَجَّاجِ يَوْسَفُ بْنُ عَبْدِ الرَّحْمَنِ الْمِزِّيُّ أَخْبَرَنَا الْفَخْرُ عَبْدُ الرَّحْمَنِ بْنِ يَوْسَفَ الْبُعْلِيِّ أَخْبَرَنَا الْبَهَاءُ عَبْدُ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ الْمَقْدِسِيِّ أَخْبَرَنَا أَبُو الْحُسَيْنِ عَبْدُ الْحَقِّ بْنُ يَوْسَفَ أَخْبَرَنَا أَحْمَدُ بْنُ الْمُظْفَرِ أَخْبَرَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ شَاذَانَ أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ نُجَيْحٍ أَخْبَرَنَا ابْنُ أَبِي قَيْسٍ عَنِ الزُّبَيْرِ بْنِ عَدِيِّ عَنِ أَبِي وَائِلٍ عَنِ كَعْبِ بْنِ عُجْرَةَ. . .

هَذَا حَدِيثٌ صَحِيحٌ مَشْهُورٌ عَنِ كَعْبِ بْنِ عُجْرَةَ تَخْرُجُ فِي الصَّحِيحَيْنِ

وَعَبْرَهُمَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَغَيْرِهِ عَنْهُ وَهُوَ غَرِيبٌ مِنْ حَدِيثِ أَبِي وَائِلٍ تَفَرَّدَ بِهِ عَمْرُو بْنُ قَيْسٍ عَنِ الزُّبَيْرِ بْنِ عَدِيِّ عَنْهُ أَخْرَجَهُ النَّسَائِيُّ مِنْ طَرِيقِهِ

This is a famous *ṣaḥīḥ ḥadīth* from Ka'b ibn 'Ujrah transmitted in the two *Ṣaḥīḥ* Collections⁹¹ and elsewhere by way of 'Abd ar-Raḥmān ibn Abī Laylā and others. It is *gharīb* from the *ḥadīth* of Abū Wā'il which only 'Amr ibn Qays has from az-Zubayr ibn 'Adī from him. An-Nasā'ī⁹² transmitted it by his path.

Hadīth 34

مِنْ حَرْفِ اللَّامِ عَنْ لَقِيطِ حَدَّثَنِ الْقَاضِي الْمُحَدَّثُ أَبُو حَامِدٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمَخْزُومِيُّ بِمَكَّةَ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْمُعْطِيِّ أَخْبَرَنَا الصَّفِيُّ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرِ الطَّبْرِيُّ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي الْفَضْلِ الْمَرْسِيُّ أَخْبَرَنَا أَبُو رَوْحٍ عَبْدُ الْمُعِزِّ بْنُ مُحَمَّدٍ الْهَرَوِيُّ بِهَا أَخْبَرَنَا تَمِيمٌ بْنُ أَبِي سَعِيدٍ الْجُرْجَانِيُّ أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْبَحَاتِيُّ أَخْبَرَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ هَارُونَ الدُّورِيُّ حَدَّثَنَا أَبُو حَاتِمٍ مُحَمَّدُ بْنُ حَبَانَ بْنِ أَحْمَدَ التَّمِيمِيُّ الْبُسْتِيُّ

أَخْبَرَنَا الْحَسَنُ بْنُ سُفْيَانَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ
عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ عَنْ أَبِيهِ . . .
هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ ابْنُ حِبَّانٍ فِي صَحِيحِهِ هَكَذَا وَرَوَاهُ مُطَوَّلًا
مِنْ وَجْهِ آخَرَ وَرَوَاهُ أَصْحَابُ السُّنَنِ الْأَرْبَعَةِ مِنْ طَرِيقِ يَحْيَى بْنِ سُلَيْمٍ
وَإِسْمَاعِيلَ بْنِ كَثِيرٍ يُكْنَى أَبَا هَاشِمٍ وَهُوَ ثِقَةٌ، رَوَى هَذَا الْحَدِيثَ عَنْهُ جَمَاعَةٌ
مِنْهُمْ سُفْيَانُ الثَّوْرِيُّ وَابْنُ جُرَيْجٍ، قَرَأْتُهُ عَالِيَا عَلَى فَاطِمَةَ بِنْتِ الْمَنْجَا عَنْ
سُلَيْمَانَ بْنِ حَمْرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ الْمَدِينِيِّ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ
عَلِيِّ الْحِمَامِيِّ أَخْبَرَنَا أَبُو مُسْلِمٍ بْنُ عَيْسَى حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا
سُفْيَانُ هُوَ الثَّوْرِيُّ عَنْ أَبِي هِشَامٍ فَذَكَرَ نَحْوَهُ.

This is a sound *ḥadīth* which Ibn Ḥibbān narrated thus in his *Saḥīḥ*⁹³ and he narrated it at length by another path. The authors of the four *Sunan*⁹⁴ narrated it by way of Yaḥyā ibn Sulaym and Ismā'īl ibn Kathīr whose *kunya*h is Abū Hāshim, and he is trustworthy. This *ḥadīth* was narrated from him by a group including Sufyān ath-Thawrī and Ibn Jurayj. I read it with a shorter *isnād* to Fāṭimah bint al-Manjā from Sulaymān ibn Ḥamzah from Muḥammad ibn 'Abd al-Wāḥid al-Madīnī: Ismā'īl ibn 'Alī al-Ḥimāmī informed us: Abū Muslim ibn 'Īsā informed us: al-Faḍl ibn Dukayn narrated to us: Sufyān, and he is ath-Thawrī, narrated to us from Abū Hishām, and he mentioned something similar.

Hadīth 36

مَنْ حَرَفَ النُّونَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ أَبِي
الْفَرَجِ بْنِ أَبِي عَبْدِ اللَّهِ الصَّخْرَاوِيُّ بِقِرَاءَاتِي عَلَيْهِ بِالصَّالِحِيَّةِ أَخْبَرَنَا أَبُو
الْقَاسِمِ مُحَمَّدُ بْنُ خَلِيفَةَ بْنِ عَقِيلٍ بِدِمَشْقَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّشِيدُ
بِبَغْدَادَ أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ السَّيِّدِ الْعَلَوِيِّ أَخْبَرَنَا الْحَافِظُ أَبُو الْفَضْلِ
مُحَمَّدُ بْنُ نَاصِرِ السَّلَامِيِّ أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ الصَّقْرِ الْأَنْبَارِيُّ أَخْبَرَنَا
أَبُو الْبَرَكَاتِ أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ نَظِيفٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ
رَشِيقٍ حَدَّثَنَا أَبُو بَشِيرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمَادِ الدُّوَلَابِيِّ حَدَّثَنَا أَبُو جَعْفَرٍ
مُحَمَّدُ بْنُ عَوْفِ بْنِ سُفْيَانَ الطَّائِيَّ الْحِمِصِيُّ حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ هُوَ
النَّصِيبِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَن صَدَقَةَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ الْوَلِيدِ
عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ . . .

هَذَا حَدِيثٌ غَرِيبٌ تَفَرَّدَ بِسِيَاقِهِ هَذَا صَدَقَةُ وَهُوَ ابْنُ عَبْدِ اللَّهِ السَّمِينُ
وَهُوَ ضَعِيفٌ، وَأَخْرَجَهُ الطَّبْرَانِيُّ فِي الْمُعْجَمِ الْكَبِيرِ مِنْ هَذَا الْوَجْهِ فِي
تَرْجَمَةِ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ أَبِيهِ وَوَقَعَ عِنْدَهُ غَيْرُ مَسْمَى فِي رِوَايَتِهِ
فَلَعَلَّهُ عَرَفَ اسْمَهُ مِنْ مَوْضِعٍ آخَرَ وَقَدْ رَوَاهُ الْحَاكِمُ ابْنُ عَبْدِ اللَّهِ الْأَيْلِيُّ
عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا أَنَّهُ خَالَفَ صَدَقَةَ فِي بَعْضِ السِّيَاقِ،
وَحَدِيثُ «الرَّجُلُ أَحَقُّ بِدَابَّتَيْهِ» جَاءَ مِنْ طَرِيقِ قَيْسِ بْنِ سَعْدِ بْنِ عَبَادَةَ وَبُرَيْدَةَ

بْنِ الْحَصِينِ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ وَغَيْرِهِمْ، وَأَمْثَلَهَا حَدِيثُ بَرِيدَةَ رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ.

This is a *gharīb ḥadīth*, and only Ṣadaqah has this exact account, and he is Ibn 'Abdullāh as-Sāmīn, who is weak. Aṭ-Ṭabarānī transmitted it in *al-Mu'jam al-kabīr*⁹⁵ by this path, in the biography of Muḥammad ibn an-Nu'mān ibn Bashīr, from his father. He has someone who is not named in his transmission. Perhaps his name is known from another place. Al-Ḥākim ibn 'Abdullāh al-Aylī narrated it from Muḥammad ibn 'Alī ibn al-Ḥusayn although he differed from Ṣadaqah in some of the account. The *ḥadīth* "A man is more entitled to his riding animal" comes via the path of Qays ibn Sa'd ibn 'Ubādah, Buraydah ibn al-Ḥaṣīb, Abū Sa'īd al-Khudrī, 'Abdullāh ibn Ḥanzalah and others. The best of them is the *ḥadīth* of Buraydah which Aḥmad, Abū Dāwūd and al-Ḥākim narrated.

Hadīth 37

مِنْ حَرْفِ الْهَاءِ عَنْ هِنْدِ بْنِ أَبِي هَالَةَ أَخْبَرَنِي أَبُو الطَّيِّبِ أَحْمَدُ بْنُ أَبِي أَحْمَدَ
بْنِ بَلْعَاقِ الْكَنْجِيِّ بِقِرَاءَتِي عَلَيْهِ بِالصَّالِحِيَّةِ أَخْبَرَنَا أَبُو مُحَمَّدٍ إِسْحَاقُ بْنُ
يَحْيَى الْأَمْدِيُّ أَخْبَرَنَا أَبُو طَاهِرٍ الْحَسَنُ بْنُ الْعَبَّاسِ التَّمِيمِيُّ أَخْبَرَنَا عَبْدُ

الْوَاحِدِ بْنِ عُمَرَ بْنِ عَلِيِّ الْجُوَيْنِيِّ أَخْبَرَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَارِثِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ حَيَّانٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا جَمِيعُ بْنُ عُمَيْرٍ حَدَّثَنَا رَجُلٌ مِنْ وُلْدِ أَبِي هَالَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ . . .

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ رَوَاهُ التِّرْمِذِيُّ عَنْ سُفْيَانَ بْنِ وَكَيْعٍ عَنْ جَمِيعٍ بِهِ مُطَوَّلًا وَمُعَرَّفًا وَاسْمُ الرَّجُلِ الْمُبْهَمِ يَزِيدُ بْنُ عَمْرِو التَّمِيمِيِّ حَكَاهُ النَّهْدِيُّ وَوَقَعَ فِي رِوَايَتِهِ مُتَّكِنًا، أَمَّا عَبْدُ اللَّهِ فَذَكَرَهُ ابْنُ حِبَّانٍ فِي الثَّقَاتِ وَجَمِيعٌ وَثَقَهُ الْعَجَلِيُّ وَقَالَ أَبُو حَاتِمٍ: مَحَلُّهُ الصِّدْقُ، وَضَعَفَهُ آخِرُونَ مِنْ قَبْلِ التَّشَيْعِ، وَقَدْ رَوَيْنَا لِحَدِيثِهِ مُتَابِعًا فِي مَشِيخَةِ أَبِي عَلِيٍّ بْنِ شَاذَانَ بِإِسْنَادِ رِجَالِهِ مِنْ أَهْلِ الْبَيْتِ.

This is a *gharib hadith* which at-Tirmidhī⁹⁶ narrated from Sufyān ibn Wakīf from Jumayf at length and specifically. The name of the unknown man is Yazīd ibn ‘Amr at-Tamīmī. An-Nahdī cited him. There occurs in his transmission “*muttaki’an*—reclining”. Ibn Hibbān mentioned ‘Abdullah in *ath-Thiqāt* and Jumayf was considered trustworthy by al-‘Ijlī. Abū Hātim said, “He is truthful” while others considered him weak because of being a Shī‘ah. We narrated follow ups to his *hadith* from his shaykh Abū ‘Alī ibn Shādhān with an *isnād* whose men are people of the House [of the Prophet ﷺ].

Hadīth 38

مِنْ حَرْفِ الْوَاوِ عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الْمُقْرِيُّ الْغَزُولِيُّ أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ يَوْسَفَ الْحَرَائِيُّ بِحَلَبٍ، أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْوَاحِدِ الْمَقْدِسِيِّ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ سَعِيدِ الْخَازِنُ قَالَ: قُرِئَ عَلَيَّ شَهْدَةَ بِنْتِ أَحْمَدَ بْنِ الْفَرَجِ الْكَاتِبَةِ وَأَنَا أَسْمَعُ، أَخْبَرَنَا أَبُو الْفَوَارِسِ طَرَادُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الزَّيْنَبِيُّ، أَخْبَرَنَا أَبُو الْفَتْحِ هَلَالُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ الْحَفَّارِ، حَدَّثَنَا الْحُسَيْنُ بْنُ يَحْيَى بْنِ عِيَّاشِ الْقَطَّانُ، حَدَّثَنَا عَلِيُّ بْنُ إِشْكَابٍ، حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ الْبَصْرِيُّ، حَدَّثَنَا زَكَرِيَّا بْنُ سَلَامٍ، عَنِ الْمُنْذِرِ بْنِ بِلَالٍ، عَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ اللَّهِ السَّوَائِيِّ... .
هَذَا حَدِيثٌ غَرِيبٌ أَخْرَجَهُ الْبَيْهَقِيُّ مِنْ هَذَا الْوَجْهِ.

This is a *gharib hadīth* which al-Bayhaqī⁹⁷ transmitted by this path.

Hadīth 39

مِنْ حَرْفِ الْيَاءِ عَنْ يَعْلَى بْنِ مُرَّةَ أَخْبَرَنِي الْمُسْنِدُ تَقِيُّ الدِّينِ أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْمَقْدِسِيِّ بِقِرَاءَتِي عَلَيْهِ سَفْحِ قَاسِيُونَ قَالَ: قُرِئَ عَلَيَّ شَرْفِ خَاتُونِ بِنْتِ إِبْرَاهِيمَ بْنِ دَاوُدَ بْنِ ظَافِرٍ وَأَنَا أَسْمَعُ قَالَ:

أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْفَهْمِ بْنِ عَبْدِ الرَّحْمَنِ الْبُلْدَانِيُّ،
 أَنبَأَنَا أَبُو الْقَاسِمِ يَحْيَى بْنُ أَسْعَدَ بْنِ بُوشَيْبٍ، أَخْبَرَنَا أَبُو طَالِبٍ عَبْدُ الْقَادِرِ بْنُ
 يُوسُفَ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيِّ الْجَوْهَرِيِّ، أَخْبَرَنَا أَبُو الْحُسَيْنِ
 مُحَمَّدُ بْنُ الْمُظَفَّرِ الْحَافِظُ، أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ
 الْبَاغَنْدِيُّ الْحَافِظُ، حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ، حَدَّثَنَا الصَّبَّاحُ بْنُ مَحَارِبَ، عَنْ
 عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مَرَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ . . .

هَذَا حَدِيثٌ غَرِيبٌ تَفَرَّدَ بِهِ الصَّبَّاحُ بْنُ مَحَارِبَ بِهَذَا الْإِسْنَادِ وَرَوَاهُ
 الدَّارِمِيُّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ بِهَذَا الْإِسْنَادِ دُونَ قَوْلِهِ «لِيُضِلَّ بِهِ النَّاسَ» وَهِيَ
 زِيَادَةٌ مُسْتَعْرَبَةٌ قَدْ رَوَيْنَاهُ أَيضًا بِدُونِهَا فِي جُزْءِ أَبِي عُمَرَ بْنِ نَجِيدٍ مِنْ طَرِيقِ
 عَبْدِ السَّلَامِ بْنِ عَاصِمٍ عَنِ الصَّبَّاحِ، وَرَوَيْتُ هَذِهِ الزِّيَادَةَ أَيضًا مِنْ حَدِيثِ
 ابْنِ مَسْعُودٍ وَحَدِيثِ بْنِ الْيَمَانِ وَالْبَرَاءِ بْنِ عَازِبٍ وَفِي أَسَانِيدِهَا مَقَالٌ، وَقَدْ
 تَعَلَّقَ بِهَا بَعْضُ أَهْلِ الْجَهْلِ مِمَّنْ جَوَّرَ وَضَعَ الْحَدِيثِ فِي فَصَائِلِ الْأَعْمَالِ
 مِنَ الْكِرَامِيَّةِ وَغَيْرِهِمْ وَقَالُوا: إِنَّ اللَّامَ لِلتَّلْغِيلِ فَعَلَى هَذَا إِنَّمَا يَدْخُلُ فِي
 الْوَعِيدِ الْمَذْكُورِ مَنْ قَصَدَ الْإِضْلَالَ، وَهَذَا التَّلْغِيلُ بَاطِلٌ فَإِنَّ الْمَذْذُوبَ قِسْمٌ
 مِنَ الْأَقْسَامِ الشَّرْعِيَّةِ، فَمَنْ رَتَّبَ عَلَى عَمَلٍ ثَوَابًا فَقَدْ نَسَبَ إِلَى اللَّهِ وَإِلَى
 رَسُولِهِ مَا لَمْ يَقُولَاهُ وَهَذَا مِنَ الْإِضْلَالِ، وَلِلزِّيَادَةِ الْمَذْكُورَةِ عَلَى تَقْدِيرِ
 صِحَّتِهَا مَعْنِيَانِ أَحَدُهُمَا: أَنَّ اللَّامَ لِلتَّكْيِيدِ وَلَا مَفْهُومٌ وَهَذَا الْجَوَابُ مَثْقُولٌ

عَنِ الطَّحَاوِيِّ رَحِمَهُ اللَّهُ تَعَالَى قَالَ: وَهُوَ مِثْلُ قَوْلِهِ تَعَالَى ﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ﴾ فَافْتَرَاؤُهُ عَلَى اللَّهِ الْكَذِبُ مُحَرَّمٌ مُطْلَقًا سِوَاءَ قَصْدِهِ بِالْإِضْلَالِ أَمْ لَا، وَالْمَعْنَى الثَّانِي: أَنَّ اللَّامَ لِلْعَاقِبَةِ وَالصَّيْرُورَةَ أَيَّ أَنَّ عَاقِبَةَ هَذَا الْكَاذِبِ وَمَصِيرُهُ إِلَى الضَّلَالِ وَمِثْلُهُ قَوْلُهُ تَعَالَى ﴿فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾ وَهُمْ لَمْ يَلْتَقِطُوهُ لِذَلِكَ بَلْ كَانَ عَاقِبَةُ أَمْرِهِمْ أَنَّ صَارَ كَذَلِكَ، وَأَصْلُ الْحَدِيثِ بِدُونِ الزِّيَادَةِ الْمَذْكُورَةِ اتَّفَقَ عَلَيْهِ الشَّيْخَانِ مِنْ رِوَايَةِ عَلِيِّ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَالْمُغْبِرَةَ، وَأَخْرَجَهُ الْبُخَارِيُّ مِنْ رِوَايَةِ الزُّبَيْرِ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَابْنِ عَمْرٍو بْنِ الْعَاصِ؛ وَمُسْلِمٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ؛ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ؛ وَابْنُ مَاجَةَ أَيْضًا مِنْ حَدِيثِ جَابِرٍ وَأَبِي قَتَادَةَ؛ وَأَحْمَدُ مِنْ حَدِيثِ عُثْمَانَ وَزَيْدِ بْنِ أَرْقَمٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَوَائِلَةَ بْنِ الْأَسْقَعِ، وَهَذِهِ الطَّرِيقُ كُلُّهَا عَلَى شَرْطِ الصَّحِيحِ، وَرَوَيْنَاهُ بِأَسَانِيدِ حَسَنٍ يُحْتَجُّ بِمِثْلِهَا مِنْ حَدِيثِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَسَعِيدِ بْنِ زَيْدٍ وَعُقْبَةَ بْنِ عَامِرٍ وَسَلْمَانَ الْفَارِسِيِّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَخَالِدِ بْنِ عَرْفَطَةَ وَطَارِقِ الْأَشْجَعِيِّ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالسَّائِبِ بْنِ يَزِيدٍ وَأَبِي أُمَامَةَ وَأَبِي قُرْصَافَةَ وَعَائِشَةَ وَرَوَيْنَاهُ مِنْ طَرِيقِ ضَعِيفَةٍ عَنْ نَحْوِ خَمْسِينَ صَحَابِيًّا غَيْرِ هَؤُلَاءِ، وَقَدْ جَمَعَ طَرَفُهُ جَمَاعَةً مِنَ الْحُفَاطِ فَمِنْ أَقْدَمِهِمْ إِبْرَاهِيمُ بْنُ إِسْحَاقَ الْحَرَبِيُّ ثُمَّ أَبُو بَكْرٍ بْنُ مَرْدُؤِيَةَ ثُمَّ أَبُو الْقَاسِمِ بْنُ مَنْدَةَ ثُمَّ

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَهَّابِ النَّيْسَابُورِيُّ ثُمَّ أَبُو الْفَرَجِ بْنُ الْجَوَازِيِّ ثُمَّ
يُوسُفُ بْنُ خَلِيلٍ ثُمَّ أَبُو عَلِيٍّ الْبَكْرِيُّ وَقَدْ يَجْتَمِعُ مِنْ مَجْمُوعٍ مَا ذَكَرَهُ هَؤُلَاءِ
كُلُّهُمْ زِيَادَةٌ عَلَى مِائَةِ صَحَابِيٍّ، وَقَدْ حَكَى النَّوَوِيُّ فِي شَرْحِ مُسْلِمٍ أَنَّهُ رَوَاهُ
مِائَتَانِ مِنَ الصَّحَابَةِ. وَاللَّهُ أَعْلَمُ.

This is a *gharīb ḥadīth* which Ṣabbāḥ ibn Muḥārib alone has with this *isnād*. Ad-Dārimī narrated it from Muḥammad ibn Ḥumayd with this *isnād* without his words “to misguide people”. It is a *gharīb* addition. We also narrated it without the addition in the *ḥuzʿ* of Abū ‘Umar ibn Nujayd by way of ‘Abd as-Salām ibn ‘Āṣim from aṣ-Ṣabbāḥ. This addition is also narrated from the *ḥadīth* of Ibn Mas‘ūd, Ḥudhayfah ibn al-Yamān, and al-Barā’ ibn ‘Āzib, about those *isnāds* things have been said in criticism.

Some of the people of ignorance who permit the forgery of *ḥadīth* about virtuous actions, from among the Karāmiyyah and others, comment on it by saying, “The *lām*⁹⁸ is in order to assign a cause [to their taking their seat in the Fire].”⁹⁹ According to this ‘the one who intended to mislead people’ is the only one included in the aforementioned threat. This assigning of a cause is false, because that which is recommended (*mandūb*) is one of the legal categories.¹⁰⁰ If someone ascribes a reward to an action, it is


ascribing to Allah ﷻ and to His Messenger ﷺ that which they did not say. This is part of misguidance.

This addition, if it is assumed to be sound, can have two meanings: one is that the *lām* is simply used for stress, and nothing else. This answer was transmitted from aṭ-Ṭaḥāwī. He said, "It is like His words, exalted is He, '*Who could do greater wrong that someone who invents lies against Allah, thus (li) leading people astray without any knowledge?*' (6:144) So it is inventing lies against Allah ﷻ which is absolutely forbidden, whether misguidance is intended by it or not. The second meaning is that the *lām* indicates consequence and becoming, i.e. the end of this liar and his becoming is going astray. It is like His words, exalted is He, '*The family of Pharaoh picked him up so that (li) he might be an enemy and a source of grief to them.*' (28:8). They did not pick him up for that, but the end of their affair was that he became thus."

The basis of the *ḥadīth* without the aforementioned addition is agreed upon by al-Bukhārī and Muslim from the transmission of 'Alī,¹⁰¹ Abū Hurayrah,¹⁰² Anas,¹⁰³ and al-Mughīrah.¹⁰⁴ Al-Bukhārī transmitted it by way of az-Zubayr,¹⁰⁵ Salamah ibn al-Akwa',¹⁰⁶ and Ibn 'Amr ibn al-'Āṣ;¹⁰⁷ and Muslim from the *ḥadīth* of Abū Sa'īd,¹⁰⁸ and at-Tirmidhī and Ibn Mājah¹⁰⁹ from the *ḥadīth* of Ibn Mas'ūd. Ibn Mājah also has it from the *ḥadīth* of Jābir¹¹⁰ and Abū Qatādah,¹¹¹ Aḥmad from the *ḥadīth* of 'Uthmān,¹¹² Zayd ibn

Arqam,¹¹³ ‘Abdullāh ibn ‘Amr and Wāthilah ibn al-Asqa’.¹¹⁴ All these paths meet the preconditions of the *Saḥīh*.

We have narrated it with good *isnāds* which are authoritative: from *ḥadīth* of Ṭalḥah ibn ‘Ubaydullāh, Sa‘īd ibn Zayd, ‘Uqbah ibn ‘Āmir, Salmān al-Fārisī, ‘Imrān ibn Ḥuṣayn, Khālīd ibn ‘Arfaṭah, Ṭāriq al-Ashja‘ī, ‘Abdullāh ibn ‘Abbās, as-Sā‘ib ibn Yazīd, Abū Umāmah, Abū Qurṣāfah, and ‘Ā’ishah.

We have narrated it by weak paths from about fifty Companions besides those mentioned. A group of the *ḥuffāz* compiled its paths. Among the oldest of them is Ibrāhīm ibn Ishāq al-Ḥarbī, then Abū Bakr ibn Mardawayh, then Abū al-Qāsim ibn Mandah, then Muḥammad ibn Aḥmad ibn ‘Abd al-Waḥhāb an-Naysābūrī, then Abū al-Faraj ibn al-Jawzī, then Yūsuf ibn Khalīl, then Abū ‘Alī al-Bakrī. It can be gathered from the totality of what these compilers mentioned [about the transmission paths of this *ḥadīth*] is that its [numbers] exceed a hundred Companions . An-Nawawī narrated in the commentary on Muslim that two hundred Companions narrated it. Allah knows best.

Hadīth 40

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَخْبَرَنِي الْمُسْنِدُ أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ الرَّازِقِ بْنِ عَبْدِ الْعَزِيزِ بْنِ مُوسَى الشَّافِعِيِّ بِقِرَاءَتِي عَلَيْهِ بِالْإِسْكَندَرِيَّةِ قَالَ: قُرِئَ عَلَيَّ وَجِيهَةً بِنْتِ عَلِيِّ بْنِ يَحْيَى بْنِ سُلْطَانَ أَنْ أَبَا الْبَرَكَاتِ أَحْمَدَ بْنَ عَبْدِ اللَّهِ بْنِ النَّحَّاسِ أَخْبَرَهُمْ أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّبِيعِيُّ أَخْبَرَنَا يُوسُفُ بْنُ عَبْدِ الْعَزِيزِ اللَّخْمِيُّ أَخْبَرَنَا إِمَامُ الْحَرَمَيْنِ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيٍّ الطَّبْرِيُّ أَخْبَرَنَا أَبُو الْحُسَيْنِ عَبْدُ الْغَافِرِ بْنُ مُحَمَّدِ الْفَارِسِيُّ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ مُحَمَّدِ بْنِ عَيْسَى الْجَلُودِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ، أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، أَخْبَرَنَا أَبِي، عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ . . .

هَذَا حَدِيثٌ صَحِيحٌ رَوَاهُ مُسْلِمٌ هَكَذَا. وَقَدْ وَقَعَ لَنَا مِنْ وَجْهِ آخَرَ أَعْلَى مِنْ هَذَا السِّيَاقِ بِدَرَجَتَيْنِ، وَقَرَأْتُهُ عَلَى أَبِي الْفَرَجِ بْنِ الْعَزِيِّ أَنَّ عَلِيَّ بْنَ إِسْمَاعِيلَ أَخْبَرَهُمْ أَخْبَرَنَا أَبُو الْفَرَجِ بْنُ الصِّقْلِ، أَخْبَرَنَا أَبُو الْحَسَنِ مَسْعُودٌ [نِ [الْحَمَّالُ كِتَابَهُ، أَخْبَرَنَا أَبُو عَلِيٍّ الْحَدَّادُ، أَخْبَرَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو عُمَرَ بْنُ حَمْدَانَ، أَخْبَرَنَا الْحَسَنُ بْنُ سُفْيَانَ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ فَذَكَرَ مِثْلَهُ

This is a sound *hadīth* which Muslim¹¹⁵ narrated thus. We have it from another path with this text which is two degrees shorter. I read it to Abū al-Faraj ibn al-Ghazī that

‘Alī ibn Ismā‘īl informed them: Abū al-Faraj ibn aṣ-Ṣayqal informed us: Abū al-Ḥasan Mas‘ūd al-Ḥammāl informed us in writing: Abū ‘Alī al-Ḥaddād informed us: Abū Nu‘aym informed us: Abū ‘Umar ibn Ḥamdān informed us: al-Ḥasan ibn Sufyān informed us: ‘Ubaydullāh ibn Mu‘ādh informed us, and he mentioned the like of it.

Hadīth 41

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَابِعِ الْعَبَادِلَةِ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ
 إِبْرَاهِيمَ بْنِ سَعْدِ اللَّهِ الْحَمَوِيُّ ثُمَّ الْمِصْرِيُّ بِقِرَاءَتِي عَلَيْهِ بِمِصْرَ، أَنَّ جَدَّهُ
 أَخْبَرَهُمْ أَخْبَرَنَا الْحَافِظُ أَبُو الْحُسَيْنِ يَحْيَى بْنُ عَلِيٍّ الْمَعْرُوفُ بِالرَّشِيدِ
 الْعَطَّارِ، أَخْبَرَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ يُوسُفَ الْعَزَنَوِيُّ، أَخْبَرَنَا أَبُو الْقَاسِمِ
 عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ الطَّبْرِيُّ، أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الصَّاهِلِيِّ،
 أَخْبَرَنَا أَبُو الْقَاسِمِ إِسْمَاعِيلُ بْنُ مَسْعَدَةَ الْجُرْجَانِيُّ، أَخْبَرَنَا أَبُو إِبْرَاهِيمَ
 إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ النَّصْرَ أَبَاذِي، حَدَّثَنَا أَبُو الْحَسَنِ الْمُغِيرَةُ بْنُ عَمْرٍو
 بْنِ الْوَلِيدِ، حَدَّثَنَا (نا) الْمُفْضَلُ بْنُ مُحَمَّدِ الْجُنْدِيِّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ
 الشَّافِعِيِّ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْعَدَنِيِّ قَالَا: حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ
 عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ طَاوُسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ . . .

هَذَا حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ حِبَّانٍ مِنْ طَرِيقِ فَضِيلِ بْنِ عِيَاضٍ هَكَذَا،
 وَرَوَاهُ ابْنُ عَدِيٍّ فِي الْكَامِلِ عَنْ إِسْحَاقَ الْخُزَاعِيِّ عَنِ ابْنِ أَبِي عَمَرَ فَوْقَ
 لَنَا بَدَلًا، رَوَاهُ ابْنُ خُزَيْمَةَ عَنْ يُوسُفَ بْنِ مُوسَى وَالتِّرْمِذِيُّ عَنْ قُتَيْبَةَ كِلَاهُمَا
 عَنْ جَرِيرٍ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ التِّرْمِذِيُّ: رُوِيَ عَنِ ابْنِ طَاوُسٍ وَغَيْرِهِ
 عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ
 السَّائِبِ انْتَهَى. وَقَالَ ابْنُ عَدِيٍّ: لَا أَعْلَمُ رَوَاهُ عَنْ عَطَاءٍ عَنْ فَضِيلٍ وَجَرِيرٍ
 وَمُوسَى بْنِ أَعْيُنٍ انْتَهَى. وَقَدْ رَوَيْنَاهُ فِي فَوَائِدِ سَمَوِيهِ قَالَ: حَدَّثَنَا أَبُو حُدَيْفَةَ،
 حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَطَاءِ بْنِ السَّائِبِ بِهِ مَرْفُوعًا، وَتَابِعَ أَبَا حُدَيْفَةَ عَبْدُ
 الصَّمَدِ بْنُ حَسَّانٍ، أَخْرَجَهُ الْحَاكِمُ مِنْ طَرِيقِهِ وَالْمَعْرُوفُ عَنْ سُفْيَانَ الثَّوْرِيِّ
 مَوْقُوفًا. وَاللَّهُ أَعْلَمُ . . .

This is a *hasan hadith* which Ibn Hibbān¹¹⁶ narrated by way of Fuḍayl ibn ʿIyād. Ibn ʿAdī narrated it in *al-Kāmil* from Ishāq al-Khuzāʿī from Abū ʿUmar and we have its equivalent. Ibn Khuzaymah¹¹⁷ narrated it from Yūsuf ibn Mūsā, and at-Tirmidhī¹¹⁸ from Qutaybah, both of them from Jarīr from ʿAṭāʾ ibn as-Sāʾib. At-Tirmidhī said, “It is narrated from Ibn Ṭāwus and others from Ṭāwus from Ibn ʿAbbās as a *mawqūf* and we do not know it as *marfūʿ* except the *hadith* of ʿAṭāʾ ibn as-Sāʾib.” Ibn ʿAdī said, “I do not know that he narrated it from ʿAṭāʾ from Fuḍayl, Jarīr, and Mūsā ibn Aʿyan.” We narrated it in *al-Fawāʾid* by Samawayh¹¹⁹: He

said: Abū Ḥudhayfah narrated to us: Sufyān ath-Thawrī informed us from ‘Atā’ ibn as-Sā’ib as a *marfū‘*, and Abū Ḥudhayfah ‘Abd aṣ-Ṣamad ibn Ḥassān followed it up; al-Ḥākim¹²⁰ transmitted it by his path. What is known from Sufyān ath-Thawrī is *mawqūf*. Allah knows best.

Hadīth 42

أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ ضِرْغَامِ الْبَكْرِيِّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ بِمَكَّةَ، أَخْبَرَنَا الْفَضْلُ عَبْدُ الْمُحْسِنِ بْنُ أَحْمَدَ بْنِ الْحَافِظِ أَبِي حَامِدٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْمُودِ بْنِ الصَّابُونِيِّ أَخْبَرَنَا جَدِّي أَخْبَرَنَا الْقَاضِي أَبُو الْقَاسِمِ عَبْدُ الصَّمَدِ بْنُ مُحَمَّدٍ الْحَرَسْتَانِيُّ أَخْبَرَنَا أَبُو مُحَمَّدٍ طَاهِرُ بْنُ سَهْلِ بْنِ بِشْرِ الْأَسْفَرَايِينِيِّ أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ مَكِّيٍّ الْأَزْدِيُّ أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ رُزَيْقٍ، أَخْبَرَنَا أَبُو حَفْصِ عُمَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الدَّرَبِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ مُسْلِمِ بْنِ صَبِيحٍ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ . . .

هَذَا حَدِيثٌ صَحِيحٌ مُتَّفَقٌ عَلَى صِحَّتِهِ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ جَمِيعًا
عَنْ عُمَرَ بْنِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِيهِ عَنِ الْأَعْمَشِ بِهِ، وَرَوَاهُ ابْنُ خُزَيْمَةَ

فِي صَحِيحِهِ عَنْ أَبِي سَعِيدٍ الْأَشَجِّ حَفْصِ بْنِ غِيَاثِ بَطْرِيْقِ الْأَسْوَدِ وَحَدِيثِهِ،
وَلِلْحَدِيثِ طَرُقٌ عَنْ عَائِشَةَ وَالَّذِي أَنْكَرْتُهُ رَوَاهُ أَبُو ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: «يَقْطَعُ الصَّلَاةَ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ:
الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ» الْحَدِيثُ، وَقِيلَ إِنَّهُ مَنْسُوخٌ، وَاللَّهُ أَعْلَمُ.

This is a *ṣaḥīḥ ḥadīth* whose soundness is agreed upon. Al-Bukhārī¹²¹ and Muslim¹²² both narrated it from 'Umar ibn Ḥaḥṣ ibn Ghiyāth from his father from al-A'mash. Ibn Khuzaymah¹²³ narrated it in his *Ṣaḥīḥ* from Abū Sa'īd al-Ashajj Ḥaḥṣ ibn Ghiyāth by way of al-Aswad alone. The *ḥadīth* has paths of transmission from 'Ā'ishah, and that which I do not acknowledge was narrated by Abū Dharr who reported from the Prophet ﷺ who said: "The prayer is broken by donkeys, women and black dogs when there is nothing in front of him like the end of the saddle." It is said that the *ḥadīth* is abrogated, and Allah knows best.

Hadīth 34

أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْبَرِّ بْنِ يَحْيَى بْنِ عَلِيِّ بْنِ
تَمَّامِ السُّبَيْكِيِّ الشَّافِعِيِّ رَحِمَهُ اللَّهُ بِقِرَائَتِي عَلَيْهِ بِمَنْزِلِهِ ظَاهِرِ الْقَاهِرَةِ، أَخْبَرَنَا
أَبُو الْفَضْلِ عَبْدِ الرَّحِيمِ بْنِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْيُسْرِ

التَّوْحِي، أَخْبَرَنَا جَدِّي، أَخْبَرَنَا أَبُو طَاهِرٍ بَرَكَاتُ بْنُ إِبْرَاهِيمَ الْخُشُوْعِي، أَخْبَرَنَا عَبْدُ الْكَرِيمِ بْنُ حَمْزَةَ، أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الْحَنَائِي، أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ الْحَسَنِ الْكِلَابِي، حَدَّثَنَا الْحَافِظُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرِ بْنِ جَوْصَاءَ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَرَعَرَةَ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزَّيْبِيدِيِّ يَعْنِي مُحَمَّدَ بْنَ الْوَلِيدِ عَنِ الزُّهْرِيِّ عَنِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنِ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . .

هَذَا حَدِيثٌ صَحِيحٌ مُتَّفَقٌ عَلَى صِحَّتِهِ، أَخْرَجَهُ مُسْلِمٌ عَنِ أَبِي الرَّبِيعِ عَلَى الْمُوَافَقَةِ، وَرَوَاهُ الْبُخَارِيُّ عَنِ مُحَمَّدِ بْنِ خَالِدِ بْنِ وَهْبِ بْنِ عَطِيَّةَ عَنِ مُحَمَّدِ بْنِ حَرْبٍ بِهِ، وَقَالَ: تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنِ الزَّيْبِيدِيِّ، وَقَالَ عَقِيلٌ: عَنِ الزُّهْرِيِّ عَنِ عُرْوَةَ مُرْسَلًا، وَمُحَمَّدُ بْنُ خَالِدٍ شَيْخِ الْبُخَارِيِّ، وَقِيلَ: هُوَ مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ الْحِمَاصِيِّ، وَقِيلَ: هُوَ مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ الدُّهْلِيِّ نَسَبَهُ إِلَى جَدِّ أَبِيهِ؛ وَالْأَوَّلُ أَصَوْبٌ، وَقَدْ بَيَّنْتُ طَرِيقَي عَبْدِ اللَّهِ بْنِ سَالِمٍ وَعَقِيلٍ فِي كِتَابِي تَغْلِيْقِ التَّعْلِيْقِ.

وَالسُّفْعَةُ: أَثَرُ سَوَادٍ يَسِيرٍ، وَالنَّظْرَةُ: الْإِصَابَةُ بِالْعَيْنِ، فَيَقَالُ: إِنَّهَا مُؤَثَّرُ السُّفْعَةِ، وَأَصْلُ السُّفْعَةِ: الْأَخْذُ وَتُسَمَّى الْإِصَابَةُ بِالْعَيْنِ أَخْذًا لِأَنَّهَا مِنْ أَخْذِ الشَّيْطَانِ، وَفِي الْحَدِيثِ دَلِيلٌ عَلَى جَوَازِ الرُّفْيِ وَاللَّهُ أَعْلَمُ.

This is a *ṣaḥīḥ ḥadīth* whose soundness is agreed upon. Muslim¹²⁴ transmitted it from Abū ar-Rabīʿ with support-

ing agreement. Al-Bukhārī¹²⁵ narrated it from Muḥammad ibn Khālid ibn Wahb ibn ‘Aṭīyyah from Muḥammad ibn Ḥarb. He said, “‘Abdullāh ibn Sālim followed it up from az-Zubaydī.” ‘Aqīl said, “It is *mursal* from az-Zuhrī from ‘Urwah.” Muḥammad ibn Khālid is the shaykh of al-Bukhārī. It is said that it is Muḥammad ibn Khālid ibn Khalī al-Ḥimṣī. It is said that he is Muḥammad ibn Yaḥyā ibn ‘Abdullāh ibn Khālid adh-Dhuhlī, ascribed to his father’s grandfather. The first is more correct. I clarified the two paths of ‘Abdullāh ibn Sālim and ‘Aqīl in my book, *Taghlīq at-ta’līq*.

“*Suf‘ah*” is a light black mark. “*Nazrah*” is being afflicted by the evil eye. It is said that it produces the dark mark on the face. The root of *suf‘ah* means “to seize” and being afflicted by the evil eye is described as seizure because it is from the seizing by Shaytan. The *ḥadīth* contains evidence for the permissibility for using a *ruqyah*. Allah knows best.

Hadīth 44

أَخْبَرَنِي أَبُو طَاهِرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّطِيفِ التُّكْرَيْتِيِّ بِقَرَاءَتِي عَلَيْهِ
بِجَامِعِ مِصْرَ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَلِيِّ بْنِ سِنَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَاحِدِ بْنِ عَلَانَ، أَخْبَرَنَا أَبُو الْقَاسِمِ هَبَةُ اللَّهِ بْنُ مَسْعُودِ الْبُوصَيْرِيِّ، أَخْبَرَنَا
أَبُو صَادِقٍ مُرْشِدُ بْنُ يَحْيَى الْمَدِينِيُّ، أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُمَرَ بْنِ

حِمَصَةَ، حَدَّثَنَا الْحَافِظُ أَبُو الْقَاسِمِ حَمَزَةُ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ الْكُتَّانِيُّ، حَدَّثَنَا سَعِيدُ بْنُ عُثْمَانَ الْحَرَّانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مَالِكٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ صُدَيْقِ بْنِ مُوسَى وَإِسْمَاعِيلَ بْنِ رَافِعٍ وَغَيْرِهِمَا، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ...

قَالَ حَمَزَةُ: هَذَا حَدِيثٌ حَسَنٌ لَا نَعْلَمُ رَوَاهُ عَنْ صُدَيْقٍ إِلَّا حَفْصٌ وَلَا عَنْ حَفْصٍ إِلَّا مُحَمَّدٌ قُلْتُ: وَصُدَيْقٍ بِضَمِّ الصَّادِ تَصْغِيرُ صِدْقٍ هُوَ ابْنُ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَوَى عَنْهُ ابْنُ جُرَيْجٍ وَغَيْرُهُ، وَذَكَرَهُ ابْنُ حِبَّانٍ فِي طَبَقَةِ التَّابِعِينَ مِنَ الثَّقَاتِ، وَاخْتَلَفَ فِي اسْمِ أَبِي بُرْدَةَ فَقِيلَ: عَامِرٌ وَقِيلَ: الْحَارِثُ، وَالْمَشْهُورُ أَنَّهُ اسْمُ كُنْيَتِهِ، وَأَبُو مُوسَى هُوَ الْأَشْعَرِيُّ وَاسْمُهُ عَبْدُ اللَّهِ بْنُ قَيْسٍ مَشْهُورًا بِاسْمِهِ وَكُنْيَتِهِ جَمِيعًا، وَهَذَا الْحَدِيثُ رَوَاهُ مُسْلِمٌ بِمَعْنَاهُ مِنْ طَرِيقِ قَتَادَةَ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ أَبِي بُرْدَةَ أَنَّهُمَا سَمِعَا بُرْدَةَ يُخْبِرُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ بِهِ، وَرَوَاهُ الْبُخَارِيُّ فِي تَارِيخِهِ مِنْ طَرِيقِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ طَلْحَةَ التَّيْمِيِّ وَعُمَارَةَ الْقُرَشِيِّ وَعَبْدَ الْمَلِكِ بْنِ عُمَيْرٍ وَعَمْرٍو بْنِ قَيْسِ السُّكُونِيِّ كُلِّهِمْ عَنْ أَبِي بُرْدَةَ بِهِ ثُمَّ ذَكَرَ عَلَلَّهُ، وَالْإِخْتِلَافُ فِيهِ عَلَى أَبِي بُرْدَةَ، قَالَ: وَالْحَدِيثُ فِي الشَّفَاعَةِ وَأَنَّ قَوْمًا يُعَذِّبُونَ، ثُمَّ يُخْرَجُونَ أَكْثَرَ قُلْتُ: يَجُوزُ أَنْ يُخْصَصَ هَذَا بِحَدِيثِ الشَّفَاعَةِ فَيَحْتَمِلُ أَنَّ الطَّائِفَةَ الْمُعَذَّبَةَ مِنَ الْعَصَاةِ لَا يَحْضُلُ لَهُمْ هَذَا الْفِدَاءُ ابْتِدَاءً وَاللَّهُ أَعْلَمُ...

Ḥamzah said, “This is a *ḥasan ḥadīth*. We know of no-one who narrated from Ṣudayq except Ḥafṣ and no-one who narrated from Ḥafṣ except Mukhallad.” I say that Ṣudayq, with a *u* on the *ṣād*, the diminutive of *ṣidq*, is ibn Mūsā ibn ‘Abdullāh ibn az-Zubayr. Ibn Jurayj and others narrated from him. Ibn Ḥibbān mentioned him in the generation of the Followers in *ath-Thiqāt*. There is disagreement about Abū Burdah’s name. It is said that it is ‘Āmir and it is also said that it was al-Ḥārith. What is well known is that his name was the same as his *kunya*. Abū Mūsā is al-Ash‘arī. His name was ‘Abdullāh ibn Qays and he is known by both his name and his *kunya*.

Muslim¹²⁶ narrated this *ḥadīth* in meaning by way of Qatādah from ‘Awn ibn ‘Abdullāh and Sa‘īd ibn Abī Burdah who both listened to Burdah inform ‘Umar ibn ‘Abd al-‘Azīz about it. Al-Bukhārī narrated it in his *History* by way of Muḥammad ibn Ishāq from Ṭalḥah at-Taymī, ‘Umārah al-Qurashī, ‘Abd al-Malik ibn ‘Umayr, and ‘Amr ibn Qays as-Sakūnī, all of them from Abū Burdah. Then he mentioned its defects and the disagreement in it about Abū Burdah. He said, “The *ḥadīth* is about intercession and people who will be punished. Most of them will be taken out.” I say that it is possible for this to be about the *ḥadīth* of intercession specifically, and so it is possible that the punished group of the disobedient do not obtain this ransom at all. Allah knows best.

ENDNOTES

- 1 This section has mainly been written using the article, Khalid Alavi, 'A Brief Survey of *Arbā'in* Literature', *Islamic Studies* (Islamabad), 23:2, 1984.
- 2 As-Suyūṭī, *Dhayl Ṭabaqāt al-Ḥuffāz*.
- 3 'Abd al-'Azīz ad-Dihlawī, Akram Nadwi, Aisha Bewli, *The Garden of the Hadith Scholars*, (London: Turath Publishing, 2007), pp. 270–71.
- 4 Aḥmad (2/160)
- 5 At-Tirmidhī (1924)
- 6 Al-Bukhārī (6689)
- 7 Muslim (3/1516)
- 8 At-Tirmidhī (1647)
- 9 Aḥmad (5/290)
- 10 Hence ablution is *wājib* in *ṭawāf* and the *taḥiyyat al-masjid al-ḥarām* is done through *ṭawāf*.
- 11 *I'tibār* is a technical ḥadīth term which refers to the process of corroboration either through follow ups (*mutāba'a*) or witness (*shāhid*). A ḥadīth might be weak on its own but still can be used to provide corroborative information for other ḥadīths which fall short of *ṣaḥīḥ*. It should be noted that not all weak ḥadīths by default can function as corroboration. Some of them are too weak to even be considered (*i'tibār*) for corroboration. Imam Ibn Ḥajar discusses this further on in the text. And Allah knows best.
- 12 *Musūh* is either the main or middle part of a road, or an old worn out garment.

Al-Arba'īn

- 13 There are puns in this line on the three disciplines of Arabic rhetoric ('ilm al-Balāgha) they are 'ilm al-Ma'ānī (word orders and meanings), 'ilm al-Bayān (figures of speech) and 'ilm al-Badī' (embellishments).
- 14 Verses in *al-Mu'jam al-Mu'assas* by Ibn Ḥajar (1/376–377).
- 15 The meeting of the narrators.
- 16 Aḥmad (no. 10)
- 17 Ibn Ḥibbān (950)
- 18 Al-Bazzār (24)
- 19 Muslim (228)
- 20 Āl-Bukhārī (5616)
- 21 An-Nasā'ī (1/84, 85)
- 22 Al-Bukhārī (46, 1891, 2678, 6956)
- 23 Abū Dāwūd (391)
- 24 An-Nasā'ī (4/121)
- 25 *Muwaṭṭa'* (1/75)
- 26 There seems to be an editorial mistake in the Arabic edition of the manuscript here. This ḥadīth is reported by Imām at-Tirmidhī starting from the isnād Abū Sa'īd al-Ashajjī. However the editor of the Arabic manuscript gives the name of Abū Sa'īd al-Ashajjī's student as 'Abd al-Jabbār ibn Muhammad ibn 'Īsā ibn Sawda at-Tirmidhī. Imām at-Tirmidhī definitely did not have a grandson called 'Abd al-Jabbār who narrates this ḥadīth from his (at-Tirmidhī's teacher) al-Ashajjī. Neither was Imām at-Tirmidhī's grandfather called 'Sawda'. His name was Sawra. And Allah knows best.
- 27 At-Tirmidhī (1692, 3739)
- 28 Al-Ḥākim (3/25, 373–374)
- 29 An-Nasā'ī in *'Amal al-yawm* (152)
- 30 Aḥmad (1/187, 188, 189)
- 31 Muslim (2698)
- 32 At-Tirmidhī (3463)
- 33 Ibn Ḥibbān (822)
- 34 At-Tirmidhī (3841)
- 35 Abū Ya'lā (969)
- 36 Aḥmad (1/187, 188, 189)
- 37 Ibn Ḥibbān (6957)

- 38 Al-Bukhārī (3141)
- 39 Muslim (1752)
- 40 This is our translation. See previous note.
- 41 The printed copy has *sidād*, for which I can find no source, but in *Mashāriq al-anwār* by Qāḍī 'Iyāḍ he gives the meaning of *siwād* as *sirār* a synonym for *sirr* a secret. But the commentaries on the ḥadīth itself give its meaning as *sawād* a person.
- 42 Ad-Dārimī (2102)
- 43 Ibn Mājah (4049)
- 44 Aḥmad (5/354-359)
- 45 Ibn Ḥibbān (3/79)
- 46 Abū Dāwūd (5242)
- 47 Ibn Khuzaymah (1226)
- 48 Muslim (720)
- 49 Abū Dāwūd (4844)
- 50 Aḥmad (4/102, 103)
- 51 Muslim (55)
- 52 An-Nasā'ī (7/156-157)
- 53 Abū 'Awānah (1/37)
- 54 At-Tirmidhī (3292)
- 55 Ibn Mājah (1856)
- 56 Ibn Ḥibbān (2451)
- 57 Ibn Mājah (3826)
- 58 Aṭ-Ṭabarānī in *al-Kabīr* (vol. 4, no. 3565) by way of Muḥammad ibn Ma'n
- 59 Abū Dāwūd (2413)
- 60 Ibn Khuzaymah (2041)
- 61 Abū Dāwūd (2622)
- 62 Aḥmad (5/31)
- 63 Aṭ-Ṭabarānī in *al-Kabīr* (5303-5305)
- 64 Aṭ-Ṭabarānī in *aṣ-Ṣaghīr* (661)
- 65 Ibn Mājah (839)
- 66 Abū Dāwūd (1551)
- 67 At-Tirmidhī (3492)
- 68 Al-Bukhārī, *al-Adab al-mufrad* (562)
- 69 An-Nasā'ī (8/255, 256, 259, 260)

Al-Arba'in

- 70 Aḥmad (6/16)
- 71 Ibn Mājah (3738)
- 72 Aṭ-Ṭabarānī in *al-Muʿjam al-kabīr* (7297)
- 73 Al-Bukhārī in *at-Tārīkh al-kabīr* (2/389)
- 74 Al-Bazzār (1269)
- 75 Ad-Dāraquṭnī (1/148-149)
- 76 Ibn Ḥibbān (1018)
- 77 Al-Bukhārī (2339, 2346, 4120)
- 78 Muslim (1548)
- 79 Ibn Ḥibbān (7/313)
- 80 Al-Bukhārī (240, 520, 2934, 3185, 3854, 3960)
- 81 Muslim (1794)
- 82 Ibn Khuzaymah (875)
- 83 Abū Dāwūd (1749)
- 84 Abū Dāwūd (423)
- 85 Al-Ḥākim (1/199)
- 86 Ibn Ḥibbān (1732)
- 87 Aḥmad (5/27, 28)
- 88 Abū Dāwūd (2432)
- 89 An-Nasā'ī (4/224-225)
- 90 Ibn Mājah (1707)
- 91 Al-Bukhārī (1814, 1815, 1817, 1818, 4159, 4190, 4191, 5665, 4703, 6708),
Muslim (1201)
- 92 An-Nasā'ī (5/194-195)
- 93 Ibn Ḥibbān (1084)
- 94 Abū Dāwūd (142, 2366), Ibn Mājah (407), an-Nasa'i in *al-Kubra* (113, 134),
and at-Tirmidhī (782)
- 95 Aṭ-Ṭabarānī in *al-Muʿjam al-kabīr* (vol. 22, no. 1020)
- 96 At-Tirmidhī in *ash-Shamā'īl* (8, 226, 337, 352)
- 97 Al-Bayhaqī in *Shu'ab al-īmān* (4950)
- 98 The *lām* in "to (*li*) misguide people".
- 99 Thus meaning that the reason they take their seat in the Fire is because they forged ḥadīth "to (*li*) misguide people" not merely because they forged ḥadīth since such people consider it valid to forge ḥadīth in praise of good actions.

- 100 The legal categories being, *farḍ* (obligatory), *mandūb* (recommended), *mu-
bāh* (permissible), *makrūh* (disliked) and *ḥarām* (prohibited), with the two
added additions of *wājib* (necessary) and *makrūh taḥrīmī* (grossly disliked)
in the Ḥanafī school
- 101 Al-Bukhārī (106), Muslim (1/7)
- 102 Al-Bukhārī (110, 5844), Muslim (2266)
- 103 Al-Bukhārī (110), Muslim (1/7)
- 104 Al-Bukhārī (1229), Muslim (4, 933)
- 105 Al-Bukhārī (107)
- 106 Al-Bukhārī (109)
- 107 Al-Bukhārī (3274)
- 108 Muslim (3004)
- 109 At-Tirmidhī (2796), Ibn Mājah (30)
- 110 Ibn Mājah (33)
- 111 Ibn Mājah (35)
- 112 Aḥmad (469, 507)
- 113 Aḥmad (4/367)
- 114 Aḥmad (4/107, 4/490-491)
- 115 Muslim (16)
- 116 Ibn Ḥibbān (998)
- 117 Ibn Khuzaymah (2739)
- 118 At-Tirmidhī (960)
- 119 Imām Samawayh, Abū Bishr Ismā'īl ibn 'Abdillāh al-'Abdī al-Aṣbahānī
(d. 267/880)
- 120 Al-Ḥākim (1/459, 2/267)
- 121 Al-Bukhārī (511-512)
- 122 Muslim (512)
- 123 Ibn Khuzaymah (825-826)
- 124 Muslim (5197)
- 125 Al-Bukhārī (5739)
- 126 Muslim (2767)

THIS IS AN OPUSCULE of forty ḥadīths by Imam Ibn Ḥajar which he narrates from forty different Companions through forty *shuyūkh* in a myriad of places; from the old Ṣaliḥiyya quarter of Damascus to the Riyāḍ al-Jannah in the Prophet's ﷺ mosque. The book is a joy (*al-Imtā'*) to read since not only the subject matter is interesting but the actual *isnāds* of the ḥadīth with their special features. Writing forty ḥadīth collections has been an old scholarly tradition tracing its origins to 'Abdullāh ibn Mubārak and its justification going as far back as to the Prophet ﷺ. In this respect, the reader becomes a part of this blessed historical tradition, especially with Ibn Ḥajar's initiation of the book with the ḥadīth *al-musalsal bi al-awwaliyya*.

The Author

Imam Aḥmad ibn 'Alī al-'Asqalānī (d. 852/1448), famously known as Ibn Ḥajar after one of his ancestors is arguably the best ḥadīth scholar of the Mamluk period. The Dhahabī of his time and the *amīr al-mu'mīnīn* of the ḥadīth scholars. Suyūṭī says that he drank from the well of zamzam and prayed to Allah to give him more knowledge than Shams ad-Dīn adh-Dhahabī. He is the author of over 300 books some going into lengthy volumes. He died on Friday 28 Dhī al-Ḥijja 852 hijrī and was buried in al-Qarrāfa, Cairo, now famously known as the City of the Dead (*madīnat al-mawtā*).



TURATH PUBLISHING
WWW.TURATH.CO.UK

ISBN 978-1-906949-29-7

