Musnad
Imam Ahmad bin Hanbal

(164-241 AH - 780-855 CE)
DARUSSALAM
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In the Name of Allah,
the Most Gracious, the Most Merciful

© Maktaba Dar-us-Salam, 2012
King Fahd National Library Cataloging-in-Publication Data
Bin Hanbal, Imam Ahmad
Musnad Imam Ahmad Bin Hanbal./
Imam Ahmad Bin Hanbal. Riyadh, 2012
3V.
ISBN: 978-603-500-107-6 (Set)
978-603-500-109-0 (vol.2)
1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-
Criticism, Interpretation, etc. 1-Title
922.584 dc 1433/3700
L.D. no. 1433/3700
ISBN: 978-603-500-107-6 (set)
978-603-500-109-0 (vol.2)
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1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin ‘Ubaibdullah (安宁) said: I heard the Messenger of Allah (安宁) say: “How good are the family: ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah.”

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

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin ‘Ubaibdullah said: I do not usually narrate anything from the Messenger of Allah (安宁), but I heard him say: “‘Amr bin al-‘As (安宁) is one of the righteous of Quraish.” ‘Abdul-Jabbar bin Ward added, narrating from Ibn Abi Mulaikah, that Talhah said: “How good are the family: ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah.”

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

1383. It was narrated from Mu‘adh bin ‘Abdur-Rahman bin ‘Uthman at-Tami that his father ‘Abdur-Rahman bin ‘Uthman said: We were with Talhah bin ‘Ubaibdullah (安宁) and we were in ihram. We were given a bird as a gift whilst Talhah was sleeping.
Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

Comments: [Its isnad is saheeh, Muslim (1197)]

1384. It was narrated from Yahya bin Talhah that his father said: ‘Umar saw Talhah bin ‘Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin’s being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a hadith from the Messenger of Allah (ﷺ) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: “I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress.” ‘Umar (ﷺ) said: I know what it is. Talhah said: What is it? ‘Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

1385. It was narrated that Isma’eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.
1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (ﷺ) saw him looking sad and said: What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (ﷺ), [then he said:] But I heard the Prophet (ﷺ) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

1387. Dawood bin Khalid bin Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee’ah bin Abi ‘Abdur-Rahman (ﷺ) and Abu Yoosuf said to him: We find that you have a hadith that we did not find with anyone else. He said: I have a lot of hadiths, but Rabee’ah bin al-Hudair - who used to stay close to...
Talah bin 'Ubaidullah - said that he did not hear Talah narrate any hadeeth from the Messenger of Allah (ﷺ) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talah said to me: We went out with the Messenger of Allah (ﷺ) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said: "These are the graves of our brothers."

Comments: [Its isnad is hasan]

1388. It was narrated from Moosa bin Talah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

Comments: [Its isnad is hasan, Muslim (499)]

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talah bin 'Ubaidullah was shown [in a dream] that the
one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: “How long did he live after (the one who died first)?” He said: One year. The Messenger of Allah (ﷺ) said: “He offered eighteen hundred (extra) prayers and fasted Ramadan.”

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

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubadullah say: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah, what is Islam? He said: “Five prayers every day and night.” He said: Do I have to do anything other than that? He said: “No.” He asked him about fasting and he said: “Fasting (the month of) Ramadan.” He said: Do I have to do anything other than that? He said: “No.” He mentioned zakah and said: Do I have to do anything other than that? He said: “No.” He said: By Allah, I will do no more and no less than that. The Messenger of Allah (ﷺ) said: “He will prosper, if he means what he says.”

Comments: [Its isnad is saheeh, al-Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (رضى الله عنه) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven
and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu‘adh bin ‘Abdur-Rahman bin ‘Uthman at-Taihi that his father said: We were with Talhah bin ‘Ubaidullah and we were in ihram. A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (1197)]

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) was asked: What will serve as a screen (sutraht) for one who is praying? He said: “[Something] the height of the back of a saddle.”

Comments: [Its isnad is hasan, (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its isnad is hasan, Muslim (499)]
1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ﷺ) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

Comments: [Its isnad is hasan, (Muslim (2361))]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your salath (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your salath upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem. You are indeed Praiseworthy, Most Glorious."

Comments: [Its isnad is qawi]
1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (ﷺ) saw the new moon, he would say: “O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah.”

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

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (ﷺ) said: “Let one of you put something in front of him the height of the back of a saddle, then pray.”

Comments: [Its isnad is hasan, Muslim (499)]

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (ﷺ) and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: “What are these people doing?” [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: “I do not think this can help in any way.” News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (ﷺ) and he said: “It was
only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted.”

Comments: [Its isnad is hasan, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its isnad is hasan - see the previous report]

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udrarah came to the Prophet (ﷺ) and became Muslim. The Prophet (ﷺ) said: “Who will take care of them?” Talhah said: I will. So they stayed with Talhah. The Prophet (ﷺ) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them. I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (ﷺ) and
told him about that. The Messenger of Allah (ﷺ) said: “What did you find so strange about that? No one is better before Allah then a believer who lives longer as a Muslim, because of his tasbeeh, takbeer and tahleel.”

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

1402. Muhammad bin ’Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that ’Uthman (ﷺ) looked out at those who were besieging him. He greeted them with salam but they did not respond to him. ’Uthman (ﷺ) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. ’Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (ﷺ) say: “The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits zina after having been married, or he kills a soul and may be killed in return.”

Talhah said: Yes, by Allah. ’Uthman said takbeer, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed zina during the Jahiliyyah or in Islam. I abstained during the
jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

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

1403. It was narrated from Talhah bin ‘Ubaidullah that two men came to the Messenger of Allah (ﷺ) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: “Why are you amazed?” They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: “Did he not remain for a year after (the other one) died?” They said: Yes. He said: “Did he not live until Ramadan came and fast it?” They said: Yes. He said: “Did he not pray this many rak’ahs during that year?” They said:
Yes. The Messenger of Allah (ﷺ) said: "Verily, the distance between them is the distance between heaven and earth."

Comments: [Hasan because of corroborating evidence; and its isnad is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (ﷺ) which he wrote for us to say that no transgression should be committed against us with regard to our zakah. I said: No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah al-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsfolk to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and
Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ﷺ) for a document for us, stating that no one should transgress against us with regard to our zakah. (Talhah) said: This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (ﷺ). So he took us out and brought us to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his zakah. The Messenger of Allah (ﷺ) said: 'That is his right and it is the right of every Muslim.' He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (ﷺ) wrote this document for us.

Comments: [Its isnad is hasan]

End of the hadeeths of Talhah bin ‘Ubaidullah رضی الله عنه}
The Musnad of az-Zubair bin al-‘Awwam

1405. It was narrated that az-Zubair said: When the verse “Then, on the Day of Resurrection, you will be disputing before your Lord” [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: “Yes.” When the verse “Then on that Day you shall be asked about the delights (you indulged in, in this world)” [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: “This will certainly take place.”

Comments: [Its isnad is hasan]

1406. It was narrated from Malik bin Aws: I heard ‘Umar (ﷺ) say to ‘Abdur-Rahman, Talhah, az-Zubair and Sa‘d: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”’? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]
1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

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

1408. It was narrated that az-Zubair said: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you"].

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

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (ﷺ) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (ﷺ) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said: O my son, by Allah, the
Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh, al-Bukhari (3720) and Muslin (2416)]

1410. It was narrated from az-Zubair bin al-Awwam that a man gave a mare called Ghamrah or Ghamra' [for jihad], then he found a horse or a colt for sale which was to be from that mare, but he was told not to buy it.

Comments: [Its isnad is saheeh]

1411. It was narrated that az-Zubair bin al-Awwam (ﷺ) said: We used to pray Jumu’ah with the Prophet (ﷺ), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh, because of corroborating evidence; this is a da’eef isnad because it is interrupted]

1412. It was narrated that az-Zubair bin al-Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love..."
one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) salam amongst yourselves.”

Comments: [All Hadeeth is Hasan because of corroborating evidence and its isnad is interrupted]

1413. It was narrated from ‘Amir bin ‘Abdullah bin az-Zubair that his father said: I said to az-Zubair (ﷺ): Why don’t I hear you narrating from the Messenger of Allah (ﷺ) as I hear Ibn Mas’ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: “Whoever tells a lie about me deliberately, let him take his place in Hell.”

Comments: [Its isnad is saheeh]

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu ‘Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (ﷺ) said: At the time of the Prophet (ﷺ), Abu Bakr, ‘Umar and ‘Uthman (ﷺ), we read the verse: “And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)…” [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.
Musnad az-Zubair bin al-`Awwam

Comments: [Its isnad is jayyid]

1415. It was narrated that az-Zubair (ﷺ) said: The Messenger of Allah (ﷺ) said: "Change grey hair, and do not resemble the Jews."

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

تخريج: حسن لفظه. وهذا إسناد ضعيف فرفعه ابن كاسية. وأصحاب هشام روى عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (ﷺ) said: We came from Liyyah with the Messenger of Allah (ﷺ), and when we reached Sidrah, the Messenger of Allah (ﷺ) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley - and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is haram; it is sacred to Allah." That was before he came to at-Ta`if and besieged Thaqeef.

Comments: [Its isnad is da`eef]

تخريج: إسناد ضعيف محمد.

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (ﷺ) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (ﷺ), i.e., when Talhah leaned down and the Messenger of Allah (ﷺ) climbed on his back.

Comments: [Its isnad is hasan]

تخريج: إسناد حسن.
It was narrated that 'Urwah said: My father az-Zubair (ﷺ) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (ﷺ) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (ﷺ) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (ﷺ) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its isnad is hasan]
1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (ﷺ) used to narrate that he referred to the Prophet (ﷺ) a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (ﷺ) said to az-Zubair (ﷺ): “Water (your trees), then let the water flow to your neighbour.” 
The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (ﷺ) changed colour, then he said to az-Zubair: “Water (your trees), then block the water until it backs up to the bottom of the wall.” So the Prophet (ﷺ) told az-Zubair (ﷺ) to take all of his rights in full. Before that, the Prophet (ﷺ) had suggested to az-Zubair (ﷺ) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (ﷺ), he told az-Zubair to take his rights in full in a clear ruling. ‘Urwah said: az-Zubair (ﷺ) said: By Allah, I think that this verse was revealed concerning that: “But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission” [an-Nisa’ 4:65].

Comments: [Its isnad is saheeh, al-Bukhari (2708) and Muslim (2357)]
1420. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its isnad is da'eeef]

1421. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: I heard the Messenger of Allah (ﷺ) recite this verse when he was in 'Arafah: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

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

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (ﷺ) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (ﷺ) has forbidden the Muslims to eat from the meat of their sacrifices
after three days. I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its isnad is da'eef]

1423. It was narrated that 'Abdullah bin az-Zubair (ﷺ) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (ﷺ) said: “Who would like to go to Banu Quraizah and bring me news of them?” So I set out and when I came back, the Messenger of Allah (ﷺ) mentioned both his father and his mother for me and said: “May my father and mother be sacrificed for you.”

Comments: [Its isnad is saheeh]

1424. Sufyan bin Wahb al-Khawalani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (ﷺ) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (ﷺ) said: By Allah, you will divide it as the Messenger of Allah (ﷺ) divided Khaibar! 'Amr said: By Allah, I

[Translation and notes included here]
shall not divide it until I write to Ameer al-Mu'mineen. So he wrote to 'Umar (ﷺ) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

Comments: [Its isnad is da'eef]

1425. It was narrated from al-Mundhir bin az-Zubair (ﷺ) from his father that the Prophet (ﷺ) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [Hasan because of corroborating evidence and this is a da'eef isnad, Fulaih is unknown]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Ali for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [Saheeh]
1428. It was narrated from ’Amir bin Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-Awwam (ﷺ): Why don’t you narrate from the Messenger of Allah (ﷺ)? He said: I never left him since I became Muslim, but I heard him say something. He said: “Whoever tells a lie about me, let him take his place in Hell.”

Comments: [Its isnad is saheeh]

1429. Hisham bin ’Urwahe narrated from his father, that his grandfather - Ibn Numair said: from az-Zubair (ﷺ) - said: The Messenger of Allah (ﷺ) - said: “For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not.”

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

1430. Ya‘eeb bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-Awwam (ﷺ) narrated to him that the Messenger of Allah (ﷺ) said: “There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the ‘shaver’ (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By
the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) salam amongst yourselves.”

Comments: [Its isnad is da‘eef]

1431. It was narrated from Ya‘eeesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (ﷺ) told him: The Prophet (ﷺ) said: “There has come to you…” and he narrated it.

Comments: [See the previous report]

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-‘Awwam told him: The Messenger of Allah (ﷺ) said: “There has come to you…” and he narrated it.

Comments: [See the previous report]

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill ‘Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (ﷺ) said: “Faith prohibits assassination; no believer should resort to that.”

Comments: [Saheeh]

1434. It was narrated that az-Zubair bin al-‘Awwam said: When this surah was revealed to the
Messenger of Allah (ﷺ): “Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.” [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: “Yes, you will face these disputes again until everyone who has a right has been given his right.” Az-Zubair said: By Allah, the matter is very serious.

Comments: [Its isnad is hasan]

1435. ‘Urwah said: I heard ‘Ikrimah [recite]: “And (remember) when We sent towards you (Muhammad ﷺ)” and it was recited to Sufyan from az-Zubair: “a group (three to ten persons) of the jinn, (quietly) listening to the Qur’an” [al-Ahqaq 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (ﷺ) was praying ‘Isha’, and “they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet’s recitation)” [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

Comments: [Hasan because of corroborating evidence and its isnad is da’eef because it is interrupted between Ikriman and Az-Zubair]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-Awwam said: We used to pray jumu’ah with the Prophet (ﷺ), then we would leave and seek the
shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh because of corroborating evidence; this is a da‘ef isnad because the chain between Muslim bin Jundab and Az-Zubair is unknown]

1437. It was narrated that ‘Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its isnad is hasan]

1438. Az-Zubair bin al-Awwam said: This verse was revealed when we were present with the Messenger of Allah (ﷺ): “And fear the fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)” [al-Anfal 8:25]. We started saying, What is this fitnah? And we never thought that it would happen as it did.

Comments: [A Hadeeth Jayyid]

أخبر حديث الزبير بن أعوام رضي الله (138/1) تعالى عنِه

End of the hadeeths of az-Zubair bin al-'Awwam
1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the Jamrah with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said: He said: May Allah have mercy on Abu ’Abdur-Rahman. Did he not hear the words of Sa’d bin Malik? He said: We stoned the jumur - or the jamrah - when we did Hajj with the Messenger of Allah (ﷺ), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said: I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that.

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

1440. It was narrated from Sa’d that the Messenger of Allah (ﷺ) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa’d bin Khawlah died. Pray to Allah to heal me. He said: “O Allah, heal Sa’d, O Allah, heal Sa’d.” He
said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: “No.” He said: Can I bequeath two thirds of it? He said: “No.” He said: Can I bequeath half of it? He said: “No.” He said: Can I bequeath one third? He said: “One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from ‘Amir bin Sa’d that his brother ‘Umar went to Sa’d on the outskirts of Madinah, where he was living with some sheep of his. When Sa’d saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa’d struck ‘Umar’s chest and said: Be quiet! I heard the Messenger of Allah (saw) say: “Allah loves the slave who is pious, independent of means and reclusive.”
Musnad Sa'd bin Abi Waqqas

Comments: [Its isnad is qawi, Muslim (2965)]

1442. 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaah said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O Amir, about what you are narrating from the Messenger of Allah (ﷺ). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-'Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (ﷺ) granted me of booty. And he refused to return it to them.

Comments: [Its isnad is saheeh, Muslim (1364)]
1444. It was narrated from Isma‘eel bin Muhammad bin Sa‘d bin Abi Waqqas, from his father, that his grandfather Sa‘d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “One of the signs that the son of Adam is blessed is that he prays istikhara, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray istikhara, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees.”

Comments: [Its isnad is da‘eef]

1445. Isma‘eel bin Muhammad bin Sa‘d bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount.”

Comments: [A saheeh hadeeth; this is a da‘eef isnad because Ibn Abu Humaid is da‘eef]

1446. Bukair bin `Abdul-`Azza‘ bin `Abdul-Rahman bin Husain narrated that he heard `Abdur-Rahman bin Husain narrate that he heard Sa‘d bin Abi Waqqas say: I heard the Messenger of Allah (ﷺ) say: “There will be
turmoil (fitnah) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running.” He said: And I think he said: “And the one who is lying down will be better than the one who is sitting.”

Comments: [Saheeh because of corroborating evidence]

1447. It was narrated from Sa’d that the Messenger of Allah (ﷺ) said of Banu Najiyah: “I am of them and they are of me.”

Comments: [Its isnad is da’eeef]

1448. The nephew of Sa’d bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (ﷺ) and he said: “They are a tribe who belong to me.”

Comments: [Its isnad is da’eeef like the previous report]

1449. It was narrated from Dawood bin ‘Amir bin Sa’d bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: “If less than a fingernail-sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would
outshine the light of the sun as the light of the sun outshines the light of the stars.”

Comments: [Hasan]

1450. It was narrated from ‘Amir bin Sa’d, that Sa’d said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1451. It was narrated from Sa’d... and he mentioned a similar report.

Comments: [See the previous report]

1452. It was narrated from Abu Salamah bin ‘Abdur-Rahman, from Sa’d bin Abi Waqqas, that the Prophet (ﷺ) said concerning wiping over the khuffain (leather slippers): “There is nothing wrong with it.”

Comments: [Its isnad is saheeh]

1453. It was narrated that ‘Amir bin Sa’d bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who...
was walking on the face of the earth, that he would be in Paradise, except ‘Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1454. It was narrated that Abu ‘Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa’d bin Abi Waqqas say: My ears heard the Messenger of Allah (ﷺ) say, “Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him.” Abu Bakrah said: And I (also) heard it from the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1455. It was narrated from ‘Amir bin Sa’d, from his father, that the Prophet (ﷺ) said: “The hand is to be cut off for the price of a shield.”

Comments: [Saheeh because of corroborating evidence]

1456. Isma’eeel bin Muhammad bin Sa’d bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) instructed me to call out during the days of Mina: “These are days of eating and drinking, so no one should fast during them” - i.e., the days of at-tashreeq.
Musnad Sa’d bin Abi Waqqas

Comments: [Saheeh because of corroborating evidence]

1457. It was narrated that Sa’d bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (毛泽东) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their sa’s and mudds (weights and measures).

Comments: [Saheeh, because of corroborating evidence, Muslim (1362,1387) and its isnad is Hasan]

1458. It was narrated from Mus‘ab bin Sa’d, from his father, that a platter was brought to the Prophet (毛泽东) and he ate from it, but there was some left over. The Messenger of Allah (毛泽东) said: “A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers.” Sa’d said: I had left my brother ‘Umar doing wudoo‘ and I said: It will be ‘Umar. Then ‘Abdullah bin Salam came and ate it.

Comments: [Its isnad is hasan]

1459. It was narrated from Abu Salamah, from Sa’d bin Abi Waqqas, in a hadeeth attributed to the Prophet (毛泽东) about wudoo‘ and (wiping) over the khuffain, that there is nothing wrong with it.

Comments: [Its isnad is saheeh]
1460. It was narrated that Sulaiman bin Abi ‘Abdullah said: I saw Sa’d bin Abi Waqqas who had caught a man hunting in the sanctuary (haram) of Madinah, which the Messenger of Allah (ﷺ) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa’d] said: The Messenger of Allah (ﷺ) declared this to be a sanctuary and said: “Whoever you see hunting anything in it, you may strip him of his belongings.” I will not return a gift that the Messenger of Allah (ﷺ) gave to me, but if you wish I shall give you its price. And on one occasion ‘Affan said: If you want me to give you its price, I will give it to you.

Comments: [A saheeh hadeeth, Muslim (1364)]

1461. Muhammad bin ‘Abdur-Rahman bin ‘Abdullah bin al-Husain narrated from Sa’d bin Abi Waqqas that he would pray ‘Isha’ in the mosque of the Messenger of Allah (ﷺ), then he would pray Witr with one rak‘ah and no more. He was asked: Do you pray Witr with one rak‘ah and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (ﷺ) say: “One who does not sleep until he has prayed Witr is a man of resolve.”

Comments: [Hasan because of corroborating evidence]

1462. Ibraheem bin Muhammad bin Sa’d told us: My father Muhammad told me, that his
father Sa’d said: I passed by ‘Uthman bin ‘Affan in the mosque and greeted him with salam. He looked straight at me but did not return my greeting. I went to Ameer al-Mu’mineen ‘Umar bin al-Khattab and said twice: O Ameer al-Mu’mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by ‘Uthman just now in the mosque, and I greeted him with salam, and he looked straight at me but did not return my greeting. ‘Umar sent for ‘Uthman and summoned him, and he said: What prevented you from returning your brother’s greeting? ‘Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then ‘Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (ﷺ).

By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa’d said: I will tell you what it is. The Messenger of Allah (ﷺ) was about to tell us the first du’a’, then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (ﷺ) turned to me and said: “Who is this? Abu Ishaq?” I said: Yes, O Messenger of
Allah. He said: “What is the matter?” I said: Nothing, by Allah, except that you started to tell us about the first du'a', then this Bedouin came and distracted you. He said: Yes, the du'a' of Dhun-Noon when he was in the belly of the fish: “La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers” [al-Anbiya' 21:87]. No Muslim calls upon His Lord with it for anything but he will receive a response.”

Comments: [Its isnad is hasan]

1463. It was narrated from 'A'ishah bint Sa'd, from her father, that 'Ali went out with the Prophet (ﷺ) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (ﷺ)] said: “Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?”

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]

1464. It was narrated from Sa’d bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: “My ummah is not going to be impatient before my Lord when they are delayed for half a day.” I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years.
1465. It was narrated from ʿAbd al-Waqqas, from the Prophet (ﷺ), that he said: “I hope that my ummah will not be impatient before my Lord when they are delayed for half a day.” It was said to ʿAbd: How much is half a day? He said: Five hundred years.

Comments: [Hasan because of corroborating evidence. This is a daʿeef isnad]

1466. It was narrated that ʿAbd bin ʿAbd al-Waqqas said: The Messenger of Allah (ﷺ) was asked about this verse: “He has power to send torment on you from above or from under your feet” [al-An'am 6:65]. The Messenger of Allah (ﷺ) said: “Verily it is going to happen, but its fulfilment is not yet due.”

Comments: [Its isnad is daʿeef because Abu Bakr bin Abdullah is daʿeef and its isnad is interrupted]

1467. It was narrated from Dawood bin Ṭaimur bin ʿAbd al-Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: “If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their
light would outshine the light of the sun as the light of the sun outshines the light of the stars.”

Comments: [Its isnad is hasan]

1468. It was narrated that Sa’d bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1469. Ibraheem – i.e., bin Sa’d – narrated that Mu’adh at-Tami said: I heard Sa’d bin Abi Waqqas say: I heard the Prophet (ﷺ) say: “There are two prayers after which no nafl prayer is to be offered: Fajr, until the sun rises and ‘Asr until the sun sets.”

Comments: [Saheeh because of corroborating evidence]
1471. Ibraheem bin 'Abdur-Rahman bin Sa’d bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1472. It was narrated from Muhammad bin Sa’d bin Abi Waqqas that his father Sa’d bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (ﷺ), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (ﷺ) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

**Comments:** [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1473. Yoosuf bin al-Hakam Abul-Hajja narrated that Sa’d bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: “Whoever wants to humiliate Quraish, Allah will humiliate him.”

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

1474. ‘A’ishah bint Sa’d said: Sa’d said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: “No.” I said: Shall I bequeath one half and leave her one half? He said: “No.” I said: Shall I bequeath one third and leave her two thirds? He said: “One third, but one third is a lot” three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: “O Allah, heal
Sa’d and make his migration complete.’” I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1475. It was narrated from ‘Abdullah bin Abi Salamah that Sa’d heard a man saying Labbaika Dhu-ul-Ma’arij (here I am at Your service, Lord of the ways of ascent). He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (ﷺ) and we did not say that.

Comments: [Its isnad is da’eef]

1476. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “He is not one of us who does not recite the Qur’an in a nice voice.” Wakee’ said: i.e., feeling content with it.

Comments: [Saheeh because of corroborating evidence]

1477. It was narrated that Sa’d bin Malik said: The Messenger of Allah (ﷺ) said: “The best of dhikr is that which is silent, and the best of provision is that which is just enough.”

Comments: [Its isnad is da’eef]
1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeelah said...

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

1479. Hisham narrated, from his father, from Sa'd, that the Prophet entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [Saheeh, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its isnad is da'eef]

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1481. It was narrated from Mus'ab bin Sa'd that his father said: I said: O Messenger of Allah,
which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1482. It was narrated from Sa’d that the Prophet (ﷺ) entered upon him to visit him when he was sick in Makkah. I [Sa’d] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife’s mouth."

On that day he only had one daughter. And Sa’d mentioned migration (Hijrah) and he [the Prophet (ﷺ)] said: "May Allah have mercy on the son of ‘Afra’. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1228)]
1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa’d that Sa’d heard a son of his making du’a’ and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (ﷺ) say: “There will be people who will overstep the mark in du’a’.” And he recited this verse: “Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds” [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [Hasan because of corroborating evidence]

1484. It was narrated from ‘Amir bin Sa’d, that his father said: The Messenger of Allah (ﷺ) used to - Abu Sa’eed said: I saw the Messenger of Allah (ﷺ) - say salam to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh, Muslim (582)]
1485. It was narrated from Muhammad bin Sa’d, from his father, that the Prophet (ﷺ) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (ﷺ) said: “No.” He said: Should I bequeath half of it? The Prophet (ﷺ) said: “No.” He said: Should I bequeath one third of it? He said: “One third, and one third is a lot.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1486. It was narrated from Muhammad bin Sa’d bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And `Abdus-Samad said: “A lot,” meaning one third.

Comments: [See the previous report]

1487. It was narrated from `Umar bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: “I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife’s mouth.”
Comments: [Saheeh, because of corroborating evidence]

1488. It was narrated from ‘Amir bin Sa‘d, that his father said that the Prophet (ﷺ) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: “May Allah have mercy on Sa‘d bin ‘Afra’, may Allah have mercy on Sa‘d bin ‘Afra.” He [Sa‘d] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: “No.” He said: Half of it? He said: “No.” He said: One third? He said: “One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife’s mouth. Perhaps Allah will extend your life and benefit some people through you and harm others through you.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa‘d said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, (Muslim (966)].

1490. It was narrated that Sa‘eed bin al-Musayyab said: I said to Sa‘d bin Malik: I want to ask you about
a hadeeth, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he ['Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A saheeh hadeeth]

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A saheeh hadeeth]

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah
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(ﷺ) said: “I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife’s mouth.”

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

1493. It was narrated that Sa’d bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: “May your mother be bereft of you, O son of Umm Sa’d! Are you given provision except by virtue of your weak ones?”

Comments: [Saheeh because of corroborating evidence; this is a weak isnad because it is interrupted]

1494. Mus‘ab bin Sa’d narrated that Sa’d said: I asked the Messenger of Allah (ﷺ): Which people are most severely tested? He said: “The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that.” He said: “A man will be tested until he walks upon the face of the earth with not a single sin on him.”
Comments: [Its isnad is hasan]

1495. It was narrated that Sa‘eed bin al-Musayyab said: Sa‘eed bin Malik said: The Messenger of Allah (ﷺ) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

1496. Mus‘ab bin Sa‘eed narrated from Sa‘eed that the Messenger of Allah (ﷺ) said: “Will one of you be incapable of earning one thousand hasanah in one day?” He said: Who is able to do that? He said: “He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] and will erase one thousand sayyi’ahs [bad deeds].”

Comments: [Its isnad is saheeh, Muslim (2698)]

1497. It was narrated that ‘Asim al-Ahwal said: I heard Abu ‘Uthman say: I heard Sa‘eed - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta‘if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: “Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him.”

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]
1498. It was narrated that Isma‘eel said: I heard Qais bin Abi Hazim say: Sa‘d said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of al-hublah (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (5412) and Muslim (2966)]

1499. Abu ‘Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (ﷺ) said: “Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him.”

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim 63)]

1500. Isma‘eel bin Muhammad bin Sa‘d bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said to me: “O Sa‘d, get up and proclaim in Mina: ‘These are days of eating and drinking, so do not fast at this time.’”

Comments: [Saheeh lighairihi and its isnad is da‘eeef because of the weakness of Muhammad bin Abu Humaid]

1501. It was narrated that Abu ‘Abdur-Rahman as-Sulami said: Sa‘d said: It was concerning me
that the Messenger of Allah (ﷺ) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: “Did you make a bequest?” I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: “Do not do that.” I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: “No.” I said: Half? He said: “No.” I said: One third? He said: “One third, and one third is a lot.”

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

1502. It was narrated from Sa’d bin Malik that the Messenger of Allah (ﷺ) said: “There is no hamah [refers to a Jahili Arab tradition described variously as: a worm which infects the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no ‘adwa [contagion, transmission of infectious disease without the permission of Allah] and no tiyarah [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house.”

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

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin ‘Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa’d bin Abi Waqqas and ad-Dahak bin Qais, the year Mu’awiyah bin Abi Sufyan performed Hajj and they were talking about continuing ‘Umrah...
1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said: - and on one occasion he said: I heard Sa'd say -: My ears heard and my heart understood from Muhammad (ﷺ) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]
1506. It was narrated from Muhammad bin Sa’d, from Sa’d, that the Prophet (ﷺ) said: “If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry.”

Comments: [Its isnad is saheeh, Muslim (2258)]

1507. It was narrated from ‘Umar bin Sa’d bin Malik, from Sa’d, that the Messenger of Allah (ﷺ) said: “If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry.”

Comments: [A Saheeh Hadith its isnad is hasan, see the previous report]

1508. It was narrated from Sa’d, from the Prophet (ﷺ), that he said concerning the plague: “If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it.”

Comments: [A saheeh hadeeth]
Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The hadith of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: “Does it not please you to be to me as Haroon was to Moosa?”' He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A saheeh hadith]

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two rak'ahs long and I make the last two rak'ahs brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you - or: That is what I thought of you.

Comments: [Its isnad is saheeh, al-Bukhari (770) and Muslim (453)]

1511. It was narrated that 'Abdullah bin ar-Ruqaym al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (ﷺ).

Comments: [Its isnad is da'eef because Abdullah bin Ar-Ruqaym is unknown]
1512. **Musnad Sa’d bin Abi Waqqas**

It was narrated from Sa’d bin Abi Waqqas, from the Messenger of Allah (ﷺ), that he said: “He is not one of us who does not recite the Qur’an in a nice voice.”

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

1513. It was narrated from Sa’d bin Abi Waqqas that he said: The Messenger of Allah (ﷺ) forbade a man to knock at his family’s door after 'Isha prayer.

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

1514. Sa’eed bin al-Musayyab narrated that he heard Sa’d bin Abi Waqqas say: ‘Uthman bin Maz’oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

**Comments:** [Its isnad is saheeh, (al-Bukhari (5073) and Muslim (1402))]

1515. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: “Doesn’t the fresh date shrink when it becomes dry?” They said: Yes it does. And he disapproved of that.
1516. It was narrated from `Amir bin Sa’d bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu’awiyah. He went in and prayed two rak’ahs, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: “I asked my Lord for three things: I asked Him not to let my ummah be destroyed by drowning, and He granted me that; I asked Him not to let my ummah be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me.”

Comments: [Its isnad is qawi]

1517. It was narrated that `Umar bin Sa’d said: I needed something from Abu Sa‘d; and Abu Hayyan told us that Mujammil said: `Umar bin Sa’d needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of
yours. I heard the Messenger of Allah (ﷺ) say: “There will be people who will earn a living by means of their tongues as cattle eat from the ground.”

Comments: [Hasan because of corroborating evidence]

1518. It was narrated that Jabir said: The people of Kufoth complained to ‘Umar about Sa’d and said: He does not pray properly. ‘Umar asked him and he said: I lead them in prayer as the Messenger of Allah (ﷺ) prayed; I make it long in the first two (rak‘ahs) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhaari (755) and Muslim (453)]

1519. Sa’d bin Abi Waqqas narrated: The Messenger of Allah (ﷺ) said: “Killing a believer is kufr (disbelief) and reviling him is evil-doing. It is not permissible for a Muslim to shun his brother for more than three days.”

Comments: [Its isnad is hasan, and the Hadeeth is Saheeh]

1520. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas that his father said: The Messenger of Allah (ﷺ) said: “One of those who commit the greatest offence against the Muslims is a man who asks
about something and persists in asking about it until a prohibition is revealed concerning it because of his asking.”

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from ‘Umar bin Sa’d or someone else that Sa’d bin Malik said: I heard the Messenger of Allah (ﷺ) say: “Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him.”

Comments: [Its isnad is hasan]

1522. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa’d said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (ﷺ) said: “Or a Muslim,” until Sa’d repeated it three times, and the Prophet (ﷺ) said: “or a Muslim.” Then the Prophet (ﷺ) said: “I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1523. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas that his father said: The Messenger of Allah (ﷺ)
enjoined the killing of geckos and he called them vermin."

Comments: [Its isnad is saheeh, Muslim (2238)]

1524. It was narrated from 'Amir bin Sa’d bin Abi Waqqas that his father said: I was with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa’d, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa’d, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife’s mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,
complete the migration (hijrah) of my Companions and do not cause them to turn back on their heels. But Sa‘d bin Khawlah is the one who is truly unfortunate.” The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa‘d bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let ‘Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh, al-Bukhari (5073) and Muslim (1402)]

1526. It was narrated from Dawood bin ‘Amir bin Sa‘d bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: “There was no Prophet who did not describe the Dajjal to his ummah, but I will describe him in a way that no one before me described him: He is one-eyed and Allah, may He be glorified and exalted, is not one-eyed.”

Comments: [Saheeh because of corroborating evidence]

1527. It was narrated from Yahya bin Sa‘d, from Sa‘d, that mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: “It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you
are in a land where it is, do not leave.’

Comments: [A saheeh hadeeth; it is repeated (1491)]
would kill him. I heard the Messenger of Allah (ﷺ) say: “Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious.”

Comments: [A saheeh hadeeth]

1530. It was narrated that Sa’d bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its isnad is saheeh, al-Bukhari (5826) and Muslim (2306)]

1531. It was narrated from ‘Umar bin Sa’d, from his father Sa’d, from the Prophet (ﷺ), that he said: “I am amazed at [the situation of] the Muslim: if some-thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth.”

Comments: [Its isnad is hasan]

1532. Ibn al-Musayyab told us: A son of Sa’d bin Abi Waqqas narrated (a hadeeth) from his father, so I entered upon Sa’d and said: I was told something from you, about when the Messenger of Allah (ﷺ) left ‘Ali in charge of
منسنده أبي إشخاق شفاف بن أبي وقاص

من سنن الله ﷺ على المدينة؟ قال: تفضت، قال: من حذلك؟ فكره أن أخبره أن الله ﷺ قد فتح الله ﷺ، ثم قال: إن رسول الله ﷺ حين خرج في غزوة نبأ أنبهت عليه، فقال عليه: يا رسول الله ﷺ، ما كنت أخبر أن خرج وجعله إلا وأنا معدَن، فقال: أوها ترضى أن تكون عيني بيمامة هارون من مومي، لا يجيء بهدبي. [راجع: 140]}

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

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet ﷺ say of any walking, living person that “he will be in Paradise” except Abdullah bin Salam.

**Comments:** [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1534. It was narrated that 'Amir bin Sa'd and some of the Companions of the Messenger of Allah ﷺ say: There were two men, who were brothers, at the time of the Messenger of Allah ﷺ, one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the
Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

Comments: [Its isnad is qawwi]

1535. It was narrated from Muhammad bin Sa’d bin Abi Waqqas, from his father, that the Messenger of Allah (ﷺ) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2259)]

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this hadith? It was said: 'Amir bin Sa’d. And it was said: He was not there. Then I met Ibraheem bin Sa’d and he told me that he heard Usamah bin Zaid tell Sa’d that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.
1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) said: "Fighting a Muslim is *kufur* (disbelief) and reviling him is *fisq* (evildoing)."

Comments: [Its isnad is saheeh]

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the mushrikeen; grant me this sword. He said: “This sword is not for you and it is not for me; leave it alone.” So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours.” And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (ﷺ)) about the spoils of war, say: The spoils are for Allah and the Messenger.” [al-Anfal 8:1].

Comments: [Its isnad is hasan]

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to
Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (ﷺ) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (ﷺ) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (ﷺ) and told him what had happened. He got up angrily, and his face turned red and he said: “You went away from me together and came back separately? Those who came before you were
destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst.” And he sent to us as our commander ‘Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its isnad is da'eeef]

1540. It was narrated that Nafi’ bin ‘Utbah bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him.” Jabir said: The Dajjal will not emerge until the Byzantines are conquered.

Comments: [Its isnad is saheeh, Muslim (2900)]

1541. It was narrated from Nafi’ bin ‘Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: “You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him.”
1542. It was narrated from Sa’d bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (ﷺ) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (ﷺ) and disputed concerning some of that, so the Messenger of Allah (ﷺ) forbade them to rent out the land like that and he said: “Rent it out for gold and silver.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef]

1543. It was narrated from ‘Amir bin Sa’d that his father Sa’d said: I heard the Messenger of Allah (ﷺ) say: “If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him.”

Comments: [Its isnad is hasan]

1544. It was narrated that Zaid Abu Ayyash said: Sa’d was asked about selling wheat for thin-husked barley. He disliked it and said: I heard the Prophet (ﷺ)
being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1545. It was narrated from 'Amir bin Sa’d, from his father, who attributed it to the Prophet (ﷺ): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1546. It was narrated from 'Amir bin Sa’d, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.
You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife’s mouth.” I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (Hijrah)? He said: “If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa’d bin Khawlah.” He (the Prophet \( \text{رسول الله} \)) felt sorry for him because he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (6733) and Muslim (1628)]

1547. It was narrated from Sa’d that the Prophet \( \text{رسول الله} \) said to ‘Ali: “You are to me as Haroon was to Moosa.” It was said to Sufyan: “But there is no Prophet after me.” [Sufyan] said: Yes.

Comments: [A saheeh hadeeth]

1548. It was narrated from ‘Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to ‘Umar about Sa’d and said: He does not pray properly. He said: The
Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (ﷺ) as I can. In Zuhr and 'Asr I make the first two rak'ahs long and I make the last two short. I heard 'Umar say: That is what I thought of you, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from ‘Ubaidullah bin Abi Naheek, that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “He is not one of us who does not feel that the Qur'an is sufficient.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef Ubaidullah bin Abu Naheek is unknown]

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa’d - it was said to Sufyan: From the Prophet (ﷺ)? And he said: Yes - that he
said: "The devil of ar-Radhah will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its isnad is da’eef, Bakr bin Qirwash is unknown]

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (ﷺ) was asked about selling dried dates for fresh dates and he said: "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1553. It was narrated that Abu 'Uthman an-Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (ﷺ) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhara (4326) and Muslim (63)]

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about tiyarah and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The
Messenger of Allah (ﷺ) said: "There is no 'adwa [contagion, transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens] and no ham [refers to a Jalili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its isnad is jayyid]

1555. It was narrated that Mus'ab bin Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its isnad is hasan]
1556. It was narrated that Sa’d bin Abi Waqqas said: On the day of Badr my brother ‘Umar was killed and I killed Sa’eed bin al-‘As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (ﷺ). He said: “Go and put it with the seized booty.” I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: “Go and take your sword.”

Comments: [Hasan because of corroborating evidence and its isnad is da’eeef]

1557. It was narrated that Jabir bin Samurah complained about Sa’d to ‘Umar, and said: He does not pray properly. ‘Umar mentioned to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (rak’ahs) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (433)]

1558. Abu ‘Abdullah al-Qarraz said: I heard Sa’d bin Malik say: I heard the Messenger of Allah (ﷺ) say: “Whoever wishes for major
calamity for - or wills ill towards - the people of Madinah, Allah will cause him to melt as salt dissolves in water.”

Comments: [Its isnad is saheeh, Muslim (1387)]

1559. It was narrated from Sa’d bin Malik that the Prophet (ﷺ) said: “The best of dhikr is that which is silent, and the best of provision is that which is just enough.”

Comments: [Its isnad is da’eef because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

1560. It was narrated that Usamah said: Muhammad bin ‘Amr bin ‘Uthman told me that Muhammad bin ‘Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

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

1561. Mus‘ab bin Sa’d narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: “Say: ‘There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,’ five times.” He said: This is for my
Lord; what is there for me? He said: “Say: ‘O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me.”’

Comments: [Its isnad is saheeh, Muslim (2696)]

1562. Yahya - i.e., bin Sa’eed al-Ansari - narrated: I heard Sa’eed bin al-Musayyab say: I heard Sa’ed say: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

1563. Mus’ab bin Sa’ed narrated: My father told me that the Messenger of Allah (ﷺ) said: “Will one of you be incapable of earning one thousand hasanahs in one day?” One of the people who were sitting with him said: Who is able to do that? He said: “He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or it will erase one thousand sayyi’ahs [bad deeds].”

Comments: [Its isnad is saheeh, Muslim (2698)]

1564. It was narrated from ‘Amir bin Sa’ed, that his father Sa’ed bin Malik said: The Prophet (ﷺ) used to say salam to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

Comments: [Its isnad is saheeh, Muslim (2698)]
1565. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas, from his father Sa’d, that the Messenger of Allah (ﷺ) said: “Whoever says when he hears the mu’addhin: ‘And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,’ his sins will be forgiven him.

Comments: [Its isnad is saheeh, Muslim (386)]

1566. Qais told us: I heard Sa’d bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)]
It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas’ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu’bah said: And I think he said: and food - then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet (ﷺ) entered upon me when I was sick. I said: O Messenger of Allah, should I...
bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa‘d’s nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma‘idah 5:90, 91].

Comments: [Its isnad is hasan]

1568. Ghunaim narrated: I asked Sa‘d bin Abi Waqqas about *tamattu’* [in Hajj]. He said: We did that when this one was still a disbeliever living in Makkah - referring to Mu‘awiyah.

Comments: [Its isnad is saheeh, Muslin (1225)]

1569. It was narrated from Muhammad bin Sa‘d that his father said: The Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry.”
1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

Comments: [Its isnad is saheeh, Muslim (2258)]

1571. It was narrated that Sa’d said: The Messenger of Allah (ﷺ) said: “Whoever eats seven ‘ajwah dates in the morning, no poison or witchcraft will harm him that day.”

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1572. It was narrated from 'Amir bin Sa’d bin Abi Waqqas, from Sa’d... He quoted a similar hadith. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa’d.

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)]

1573. 'Amir bin Sa’d narrated that his father said: The Messenger of Allah (ﷺ) said: “I declare sacred what is between the two lava fields
of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game.” And he said: “Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection.”

**Comments:** [Its isnad is saheeh, Muslim (1363,1387)]

1574. ‘Amir bin Sa’d narrated from his father that the Messenger of Allah (ﷺ) came one day from al-A’liyah, and when he passed by the mosque of Banu Mu’awiyah, he went in and prayed two rak’ahs, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: “I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my ummah be destroyed by famine, and He granted me that; I asked Him not to let my ummah be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me.”

**Comments:** [Its isnad is Saheeh, Muslim (2890)]

1575. It was narrated from ‘Umar bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: “I am amazed at [the situation of] the
believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth.”

Comments: [Its isnad is Hasan]

1576. It was narrated that Mus‘ab bin Sa‘d said: When I bowed, I would put my hands between my knees. My father Sa‘d bin Malik saw me; he told me not to do that, and said: We used to do that and were told not to do it.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1577. It was narrated that Sa‘d bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: “This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it.”

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1578. It was narrated from Dawood bin ‘Amir bin Sa‘d bin Malik, from his father, that his
grandfather said: The Messenger of Allah (ﷺ) said: “I shall certainly describe the Dajjal in a way in which no one before me described him. He is one-eyed and Allah, may He be glorified and exalted, is not one-eyed.”

Comments: [Saheeh because of corroborating evidence; it is repeated (1526) and its isnad is da’eeef]

1579. It was narrated from ‘Amir bin Sa’d bin Malik, from his father, from the Prophet (ﷺ) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa’d said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: “Or a Muslim.” Sa’d repeated that three times, saying that he was a believer, and the Prophet (ﷺ) replied: “Or a Muslim.” Then the Prophet (ﷺ) said, the third time: “By Allah, I give something to a man although someone else is dearer to me than him, for fear that Allah may throw him on his face in Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1580. Abu Nu’aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is Shuja’ [the brave one]? - meaning Abu Badr.

Comments: [This is not a hadeeth; rather it is a report]

تخريج: نسخة المتن من آبي وقاص. 

أي: إنّ أبا إثيم سعد بن أبي وقاص.

ما ليكُن الله ﷺ: «أُصَبِّرْنَا النِّجَارَةَ صَدَقةً لِّمِنْ كَانَ قَبِيلَيْنِ إِنّهُمُ آُوْرُوْحُ، وَاللَّهُ عَزَّ وَجَلَّ أَنَّ يُؤُوْسُهُمْ» [لَدَى]. [راجع: 1522]

تخريج: صحيح وغيره. وهذا الإسناد ضعيف، ابن إثيم مدليس وقد عنن.

1579- حَدَّثَنَا يُبْنِيُّ بْنُ أَبِي ذَرِّ، عَنْ الزُّهَرِي، عَنْ عَامِرَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ: أَنَّهُ أَتَى رَفَعَ فَسَلَّمَهُ، فَأَعَطَاهُمْ إِلَّا رَجَالَ يَنْهُهُمْ، قَالَ سَعْدٌ: فَقْلَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ، أَعَطَاهُمْ وَزَرَعَ فَلَاتَا، فَوَقَالَ اللَّهُ ﷺ إِنِّي لَأَؤْمِنُكُمْ، فَقَالَ النَّبِيِّ ﷺ: «أَوْ صَمِيمًا» قَدْ رَوَّدَ عَلَيْهِ سَعْدٌ ذَلِكَ فَلَاتَا: مَؤْمِنًا، وَزَرَعَ عَلَيْهِ النَّبِيِّ ﷺ: «أَوْ صَمِيمًا» قَالَ النَّبِيُّ ﷺ في الْبَيْكَةِ: «وَاللَّهُ ﷺ إِنِّي لَأَغْطِي الرَّجُلَ العَطَاءَ، لَمْ يَأْتِيَ أَحَبَّ بَيْنَّيْكُمْ، لَمْ يَاوِدَ أَنْ يَجَّهَ اللَّهُ عَلَى وَجَهِّهِ في الْيَوْمِ» [راجع: 1522]

تخريج: إسناده صحيح. [١٥٠، م: (١٥٠)].

تخريج: هذا ليس حديث، بل هو آخر عن أبي نعيم عن مسفيان- وهو الثوري- سأله عن أبي بدر شجاع بن الوليد، وحقق هذا الآثر أن يكون بإثر الحديث السالف: [١۵٧٢]، إلاّ ما عني لإبراهيم هنا.
1581. It was narrated from Muhammad bin Sa’d that his father said: ‘Umar bin al-Khattab entered upon the Messenger of Allah (ﷺ) when some women of Quraish were with him, asking too much of him and raising their voices. When they heard the voice of ‘Umar, they stopped talking and fell silent, and the Messenger of Allah (ﷺ) smiled. ‘Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (ﷺ)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: “O ‘Umar, the Shaitan never meets you on a road but he takes a different road.”

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1582. It was narrated that Sa’d bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (ﷺ) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (ﷺ) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]
1583. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) left ‘Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. ‘Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: “Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me.”

Comments: [Its isnad is saheeh, al-Bukhari (4416) and Muslim (2404)]

1584. Qais bin ‘Abayah al-Qaisi narrated from a freed slave of Sa’d bin Abi Waqqas, from a son of Sa’d, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa’d kept quiet, then when he had finished praying, Sa’d said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu’bah [one of the narrators] was not certain. - The Messenger of Allah (ﷺ) said: “There will be people who will overstep the mark in du’a'.” And he recited this verse: “Call on your Lord with humility and in private: for Allah loves not those who
tresspass beyond bounds” [al-A’raf 7:55]. Shu’bah [one of the narrators] said: I do not know whether the words “Call on your Lord with humility and in private” were spoken by Sa’d or by the Prophet (ﷺ). And Sa’d said to him: Say: O Allah, I seek refuge in You from the trials of this world, and I seek refuge with You from the punishment of the grave.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad because of the freed slave of Sa’d is unknown]

1586. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him.”

Comments: [A hasan hadith; this is a hasan isnad]
1587. It was narrated from Muhammad bin Sa’d that his father Sa’d said: I heard the Messenger of Allah (ﷺ) say: “Whoever wants to humiliate Quraish, Allah will humiliate him.”

Comments: [A hasan hadeth]

1588. It was narrated from Sa’eed bin al-Musayyab that: I heard Sa’d bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let ‘Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh; al-Bukhari (5073) and Muslim (1402)]

1589. It was narrated from Muhammad bin Sa’d bin Malik, that his father said: The Messenger of Allah (ﷺ) said: “It is not permissible for a Muslim to forsake his brother for more than three days.”

Comments: [Its isnad is saheeh]

1590. It was narrated from Mus’ab bin Sa’d that his father said: I swore an oath by al-Lat and al-‘Uzza, and my companions said: You have said something unseemly. So I went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by
al-Lat and al-'Uizza. The Messenger of Allah (ﷺ) said: "Say La ilaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

Comments: [Its isnad is saheeh]

1591. It was narrated from Mus'ab bin Sa'd, from his father, that a platter of thareed was brought to the Prophet (ﷺ) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umar bin Abi Waqqas getting ready to come to the Prophet (ﷺ) and I hoped that he would be the one. Then Abdullah bin Salam came and ate it.

Comments: [Its isnad is saheeh; it is repeated (1458)]

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

Comments: [Its isnad is Hasan]

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their sa's, bless them in their mudds [weights
and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the Dajjal will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

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

1594. It was narrated from Muhammad bin Sa’d that his father Sa’d said: The Messenger of Allah (ﷺ) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its isnad is saheeh, Muslim (1086)]

1595. It was narrated from Muhammad bin Sa’d, from his father, that the Prophet (ﷺ) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

1596. It was narrated from Muhammad bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: "The month is
like this and like this and like this” - meaning twenty-nine.

Comments: [This is a qawi isnad, Muslim (1086)]

1597. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues.”

Comments: [Hasan because of corroborating evidence and its isnad is da’eeef]

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa’d said: I heard the Messenger of Allah (ﷺ) say: “What a good death if a man dies defending his right.”

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

1599. It was narrated from ’Amir bin Sa’d bin Abi Waqqas, that his father Sa’d said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: “No.” I said: Two thirds of it? He said: “No.” I said: Half of it? He said: “No.” I said: One third? He said: “One third, and one third is a lot. If one of you leaves his family in a good state, that is better for
him than leaving them dependent on what people give them."

Comments: [Its isnad is qawi, al-Bukhari (2744) and Muslim (1628)]

1600. It was narrated from Hamzah bin ’Abdullah, from his father, that Sa’d said: When the Messenger of Allah (ﷺ) set out on the campaign to Tabook, he left ’Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: “Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me.”

Comments: [Saheeh because of corroborating evidence]

1601. Isma’eeel bin Muhammad narrated from ‘Amir bin Sa’d that Sa’d said when he was sick: If I die, make a lahd (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1602. It was narrated that Sa’d said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)
1603. It was narrated that Sa’d bin Malik said: We did tawaf with the Messenger of Allah (ﷺ). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (ﷺ) said: "It does not matter."

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

[راجع: 1439]

تخريج: إسناده ضعيف لانتقاطه، محاجد لم يسمع من سعد. والحجاج بن أرطاة مدلس وقد عينه.

1604. It was narrated that a son of Sa’d bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (ﷺ) say: “Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole.”

Comments: [Its isnad is jayyid]

تخريج: إسناده حيد.

1605. It was narrated from Sa’d bin Abi Waqqas that he heard the Messenger of Allah (ﷺ) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

تخريج: صحيح لغيره. وهذا إسناد حسن.
1606. ‘Amir bin Sa’d narrated that his father said: The Messenger of Allah (ﷺ) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water.”

Comments: [Its isnad is saheeh, Muslim (1363)]

1607. It was narrated from Mus’ab bin Sa’d, that his father said: I said to the Messenger of Allah (ﷺ): Which people are most severely tested? He said: “The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth without a single sin on him.”

Comments: [Its isnad is hasan]

1608. It was narrated from ‘Amir bin Sa’d that his father said: I heard the Messenger of Allah (ﷺ) say to [‘Ali], when he left him in charge
[of Madinah] during one of his campaigns. ‘Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: “Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?” And I heard him say on the day of Khaibar: “I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him.” We all hoped for it, but he said: “Call ‘Ali for me.” He was brought, and he had a sore eye. [The Prophet (ﷺ)] spat in his eye and gave the banner to him, and Allah granted victory to his hands. And when this verse was revealed: “let us call our sons and your sons” [Al-Imran 3:61], the Messenger of Allah (ﷺ) called ‘Ali, Fatimah, Hasan and Husain (א) and said: “O Allah, these are my family.”

Comments: [Its isnad is qawi, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa’eed that Sa’d bin Abi Waqqas said, at the time of the turmoil surrounding ‘Uthman bin Affan: “There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: “Be like the son of Adam.”
1610. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-‘Abbas: “This is al-‘Abbas bin ‘Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship.”

Comments: [Its isnad is saheeh]

1611. It was narrated from Mus‘ab bin Sa’d that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: “Say: There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise.” He said: This is for my Lord; what is there for me? He said: “Say: O Allah, forgive me, have mercy on me, guide me and grant me provision.”

Comments: [Its isnad is saheeh, Muslim (2696)]

1612. It was narrated from Mus‘ab bin Sa’d: My father told me: We were sitting with the Messenger of Allah (ﷺ) and he
said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand hasanahs? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi’ahs [bad deeds]."

**Comments:** [Its isnad is saheeh, Muslim (2698)]

1613. It was narrated from Mus’ab bin Sa’d that his father said: We were sitting with the Messenger of Allah (ﷺ) and he said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand hasanahs every day? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi’ahs [bad deeds]."

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

1614. It was narrated from Mus’ab bin Sa’d that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he
stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (ﷺ)) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa’d with it, and Sa’d’s nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab (stone altars for sacrifices to idols etc), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?" [al-Ma’idah 5:90, 91]. The mother of Sa’d said: Didn’t Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.
When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (ﷺ) entered upon Sa’d to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: “No.” He said: Two thirds of it? He said: “No.” He said: One third? And he remained silent.

Comments: [Its isnad is hasan, Muslim (1748)]

1615. It was narrated from Sa’d bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: “Shoot him, may my father and mother be sacrificed for you!”

Comments: [Saheeh because of corroborating evidence; this is a munqati’ (interrupted) isnad]

1616. It was narrated from Sa’d bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: “Shoot him, may my father and mother be sacrificed for you!”

Comments: [Saheeh because of corroborating evidence; this is a munqati’ (interrupted) isnad]

1617. It was narrated from Yahya bin ‘Ubaid al-Bahraini that Muhammad bin Sa’d used to do wudoo’ in az-Zawiyah. One day
Muhammad bin Sa’d came out to us from the washroom, and he did wudoo’ and wiped over his khuffain. We were surprised and said: What is this? He said: My father told me that he saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [A hasan hadeth]

1618. It was narrated that Qais said: I heard Sa’d bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)].

1619. It was narrated from ‘Amir bin Sa’d that his father said: I saw the Messenger of Allah (ﷺ) say salam to his right and to his left.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Abu Ma’shar]

1620. It was narrated from ‘Amir bin Sa’d that his father said: On the day of al-Khandaq, there was
a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a blood-stained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (ﷺ) smiled - I [the narrator] think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

Comments: [Its isnad is da‘eeef because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that ‘Abdul-Malik bin ‘Umar said: I heard Mus‘ab bin Sa‘d narrate from his father Sa‘d bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (ﷺ): “O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave.”

Comments: [Its isnad is saheeh, al-Bukhari (2822)]

1622. It was narrated from Mus‘ab bin Sa‘d bin Abi Waqqas, from his father, that he swore by al-Lat and al-Uzza, and his
companions said to him: You have said something unseemly. So he went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by al-Lat and al-Uzza. The Prophet (ﷺ) said to him: "Say La ilaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the Shaitan, and do not do it again."

Comments: [Its isnad is saheeh]

1623. It was narrated from Muhammad bin ‘Abdur-Rahman bin Labeebah that Sa’d bin Malik said: I heard the Prophet (ﷺ) say: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da’eeef]

1624. It was narrated from Muhammad bin Sa’d that his father said: ‘Umar asked permission to enter upon the Messenger of Allah (ﷺ), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. ‘Umar came in and the Messenger of Allah (ﷺ) was smiling. ‘Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they
hastened to leave.” ‘Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (ﷺ) more than me. The Messenger of Allah (ﷺ) said: “Let them be, O ‘Umar. By Allah, the Shaitan never meets you on a road but he takes a different road.”

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

End of the hadeeth of Sa’d bin Abi Waqqas ﷺ
Musnad of Sa‘eed bin Zaid bin ‘Amr bin Nufail

1625. It was narrated from Sa‘eed bin Zaid bin ‘Amr bin Nufail that the Prophet of Allah (ﷺ) said: “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1626. It was narrated from Sa‘eed bin Zaid, from the Prophet (ﷺ): “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [See the previous report]

1627. It was narrated that ‘Amr bin Hurailth said: My father told me that the Prophet (ﷺ) said: “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [Saheeh]

1628. It was narrated from Sa‘eed bin Zaid bin ‘Amr bin Nufail, that the Messenger of Allah (ﷺ) said:
"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is saheeh]

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu’bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa’eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa’eed said: Who is this man reviling, O Mugheerah? He said: He is reviling ‘Ali bin Abi Talib. He said: O Mugheer bin Shu’b, O Mugheer bin Shu’b - three times - why do I hear the Companions of the Messenger of Allah (ﷺ) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (ﷺ), that my ears heard and my heart understood it from the Messenger of Allah (ﷺ), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: “Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Ali will be in Paradise, ‘Uthman will be in Paradise, Talhah will be in
Paradise, az-Zubair will be in Paradise, ‘Abdur-Rahman will be in Paradise and Sa’d bin Malik will be in Paradise.’ And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adorning him: O Companion of the Messenger of Allah (ﷺ), who is the ninth? He said: As you have adored me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (ﷺ) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (ﷺ) is better than all the actions of one of you, even if he were to live as long as Nooh (ﷺ).

Comments: [Its isnad is saheeh]

1630. It was narrated from Sa’eed bin Zaid that the Prophet (ﷺ) said: “Be still, O Hira’, for there is no one on you but a Prophet, a Siddeeq or a martyr.” And on the mountain were the Prophet (ﷺ), Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talhah, az-Zubair, Sa’d, ‘Abdur-Rahman bin ‘Awf and Sa’eed bin Zaid, may Allah be pleased with them.

Comments: [Saheeh because of the corroborating evidence]

تخريج: صحيح لغيره. وقد اختلف على هلال بن يافن في هذا الحديث، والظاهر أنه سمعه من عبد الله بن غالب بن سعيد بن زياد.
1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (AS). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (SAW) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A Sahieh Hadith and its isnad is hasan when other isnads are taken into consideration]

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (SAW) say: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa'eed bin Zaid that the Prophet (SAW) - Ibn Numair said: I heard the Messenger of Allah (SAW) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)]
1634. It was narrated that Sa‘eed bin Zaid said: The Messenger of Allah (ﷺ) came out to us with some truffle in his hand and he said: “Do you know what this is? This is a kind of manna, and its water is a healing for the eyes.”

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1635. It was narrated that ‘Abdul-Malik bin ‘Umair said: I heard ‘Amr bin Huraith say: I heard Sa‘eed bin Zaid say: I heard the Messenger of Allah (ﷺ) say: “Truffle is a kind of manna, and its water is a healing for the eyes.”

Comments: [See the previous report]

1636. It was narrated from Sa‘eed bin Zaid, from the Prophet (ﷺ)... Shu‘baah said: When al-Hakam narrated it to me, I recognized it from the hadeeth of ‘Abdul-Malik, and I did not find it strange because of the hadeeth of ‘Abdul-Malik.

Comments: [See the previous report]

1637. It was narrated from ‘Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu‘baah gave a speech and criticized ‘Ali (‏). Sa‘eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (ﷺ) say:
"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Ali will be in Paradise, ‘Uthman will be in Paradise, ‘Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa’d will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

**Comments:** [A Saheeh Hadeeth]

1638. It was narrated that ‘Abdullah bin Zalim said: al-Mugheerah bint Shu’bah gave a speech and criticized ‘Ali. Sa’eed bin Zaid came out and said: Are you not surprised at this one reviling ‘Ali? I bear witness about the Messenger of Allah (ﷺ): we were atop Hira’ or Uhud, and the Prophet (ﷺ) said: "Be still, O Hira’ - or Uhud - for there is no one on you but a Siddeeq or a martyr.” And the Prophet (ﷺ) named the ten. He named: Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talhah, az-Zubair, Sa’d, and ‘Abdur-Rahman, and Sa’eed named himself.

**Comments:** [Saheeh because of corroborating evidence; this is a hasan isnad]

1639. It was narrated from Sa’eed bin Zaid bin ’Amr bin Nufail that he heard the Prophet (ﷺ) say: “Whoever steals a handspan of land, his neck will be encircled with it down through seven earths.” Ma’mar said: I
1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa’eed bin Zaid and Arwa. Sa’eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah (ﷺ) say: “Whoever takes a handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him.”

Comments: [Its isnad is qaww]
1642. It was narrated that Talhah bin ‘Abdullah bin ‘Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was ‘Abdur-Rahman bin ‘Amr bin Sahl, and she said: Sa’eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (ﷺ). I heard him say: 

"Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A Saeheeh hadeeth]

1643. It was narrated from Talhah bin ‘Abdullah bin ‘Awf that ‘Abdur-Rahman bin ‘Amr bin Sahl told him that Sa’eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh]

1644. It was narrated that ‘Abdullah bin Zalim al-Mazini said: When Mu’awiyah left Koofah, he appointed as his governor al-Mugheerah bin
Shu’bah. He allowed some speakers to criticise ‘Ali. I was beside Sa’eed bin Zaid bin ‘Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don’t you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (ﷺ) said: “Be still, Hira’, for there is no one on you except a Prophet or a Siddeeq or a martyr.” I said: Who were they? He said: The Messenger of Allah, Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, az-Zubair, Talhah, ‘Abdur-Rahman bin ‘Awf and Sa’d bin Malik. Then he fell silent. I said: And who was the tenth? He said: Me.

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

1645. It was narrated from ‘Abdullah bin Zalim at-Taibi that Sa’eed bin Zaid bin ‘Amr bin Nufail said: I bear witness that ‘Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira’ shook, and the Messenger of Allah (ﷺ) said: “Be still, Hira’, for there is no one on you but a Prophet or a Siddeeq or a martyr.” He said: The Messenger of Allah (ﷺ), Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah, az-Zubair, ‘Abdur-
Rahman bin 'Awt, Sa'd and me - meaning Sa’eed himself.

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

1646. ‘Abdur-Rahman bin ‘Amr bin Sahil narrated that Sa’eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its isnad is Hasain]

1647. It was narrated that Sa’eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (fitnahn) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

Comments: [Its isnad is hasan]

1648. It was narrated from Nufail bin Hisham bin Sa’eed bin Zaid bin ‘Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (ﷺ) was in Makkah along with Zaid bin Harithah, and Zaid bin ‘Amr bin
Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother, I do not eat what has been slaughtered on stone altars. After that the Prophet (ﷺ) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

Comments: [Its isnad is da'eef]

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa’eed bin Zaid and Arwa bint Uwais. We came to Sa’eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a mawla without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by means of his oath, may Allah not bless it for him."

Comments: [Its isnad is qawi, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that ‘Amr bin Hurairah said: I came to Madinah and I divided some
wealth between me and my brother. Sa‘eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its isnad is da‘eeef]

تخريج: إسناده ضعيف، فليس من الربيع ضعيف. وفي الباب عن حديث مرفوعاً وموقفاً، والموقف أصح.

1651. It was narrated that ‘Abdullah bin ‘Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa‘eed bin Zaid, that the Prophet (ﷺ) said: "One of the worst types of riba is to slander the honour of a Muslim with no justification. And this rahim (ties of kinship) is derived from ar-Rahman; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its isnad is saheeh]

1652. It was narrated that Sa‘eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr."

Comments: [Its isnad is qawi]
1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) and he narrated a similar hadith.
Comments: [Its isnad is qawi]

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "O Arabs, praise Allah Who has waived the 'ushoor' [a kind of tax or levy] from you."
Comments: [Its isnad is da'eeef]

Tahreer: إسادة قوي.
Musnad of ‘Abdur-Rahman bin ‘Awf az-Zuhri

1655. It was narrated from ‘Abdur-Rahman bin ‘Awf that the Prophet (ﷺ) said: “I was present at the Treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal).”

Az-Zuhri said: The Messenger of Allah (ﷺ) said: “Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam.” The Messenger of Allah (ﷺ) created a bond between Quraish and the Ansar.

Comments: [Its isnad is Saheeh]

1656. It was narrated from Ibn ‘Abbas (ﷺ) that ‘Umar (ﷺ) said to him: O boy, did you hear from the Messenger of Allah (ﷺ) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, ‘Abdur-Rahman bin ‘Awf came and said: What are you talking about? ‘Umar said: I asked this boy whether he heard anything from the Messenger of Allah (ﷺ) or from one of his Companions about what a man
should do if he is not sure about his prayer. ‘Abdur-Rahman said: I heard the Messenger of Allah (ﷺ) say: “If one of you is not sure about his prayer and does not know whether he prayed one or two [rak‘ahs], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the salam.”

Comments: [Hasan because of corroborating evidence]

1657. Sufyan narrated from ‘Amr that he heard Bajalah say: I was a scribe for Jaz’ bin Mu‘awiyyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from ‘Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all mahram couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. ‘Umar did not take the jizya from the Magians until
‘Abdur-Rahman bin ‘Awwf bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah did Hajj with Mus’ab in 70 AH.

Comments: [Its isnad is saheeh, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard ‘Umar say to ‘Abdur-Rahman, Talhah, az-Zubair and Sa’d: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1659. It was narrated from Ibraheem bin ‘Abdullah bin Qariz that his father told him that he entered upon ‘Abdur-Rahman bin ‘Awwf when he was sick. ‘Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (ﷺ) said: “Allah, may He be glorified and exalted, said: ‘I am ar-Rahman and I have created ar-raham (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off.”

Comments: [Saheeh because of corroborating evidence]
1660. An-Nadr bin Shaiban said: I met Abu Salamah bin ‘Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (ﷺ) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it Sunnah to pray qiyaam during it [i.e., Taraweeh]. Whoever fasts it and prays qiyaam during it, out of faith and seeking reward, will emerge from sins as on the day his mother bore him.”

Comments: [Its isnad is da’eef]

1661. It was narrated that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (ﷺ) said: “If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad because of the weakness of Ibn Lahaa’ah]

1662. It was narrated that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (ﷺ) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his
soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (QS) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon him, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him."'" —

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnaad]

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (QS) coming out of the mosque, so I followed him. And he narrated the hadeeth...

Comments: [Hasan because of corroborating evidence; it is a repeat of the previous report]

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (QS) came out of the mosque and went towards where the zakah was kept. He went in and turned to face the qiblah, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and...
said: “Who is this?” I said: ‘Abdur-Rahman. He said: “What do you want?” I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: “Jibreen (الجبريل)” came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude.”

Comments: [Hasan because of corroborating evidence and its isnad is da’eeef]

1665. It was narrated from ‘Abdullah bin al-Waleed that he heard Abu Salamah bin ‘Abdur-Rahman narrate from his father that he was with the Prophet (س) on a journey. The Prophet (صلى الله عليه وسلم) went to relieve himself, then the time for prayer came and they got up to pray, and asked ‘Abdur-Rahman to lead them in prayer. Then the Prophet (صلى الله عليه وسلم) came and prayed one rak‘ah with the people behind him. When he said the salam, he said: “You did the right thing” or “You did well.”

Comments: [Saheeh because of corroborating evidence. This is a da’eeef isnad]

1666. It was narrated that Ibn Abbas said: I heard ‘Abdur-Rahman bin ‘Awf say: I heard the Messenger of Allah (صلى الله عليه وسلم) say: “If there is an epidemic in some land
and you are not there, then do not enter it; if it is in a land where you are, do not leave it.”

Comments: [Its isnad is qawi, al-Bukhari (5729) and Muslim (2219)]

1667. It was narrated from ‘Abdur-Rahman bin ‘Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions - meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don’t you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: “Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned” [an-Nisa’ 4:88].

Comments: [Its isnad is da’eeef]

1668. It was narrated that ‘Abdullah bin ‘Amir bin Rabee’ah
said: 'Umar bin al-Khattab (r) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting] in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman. When dawn broke, 'Umar said: Now keep quiet, for dawn has broken; remember Allah. Then he saw 'Abdur-Rahman wearing khuffaun (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (r). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its isnad is da’eej]

1669. Ishaq bin ‘Eesa told us: Shareek told us: and he narrated it with the same isnad and said: We wore them with the Messenger of Allah (r).

Comments: [Its isnad is da’eej; see the previous report]

1670. It was narrated from ‘Urwah that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (r) allocated the land of such and such to me and ‘Umar bin al-Khattab. Az-Zubair went to the family of ‘Umar and bought his share from them. Then he went to ‘Uthman bin ‘Affan and

فَسُنِّدُ عَبْدُ الرَّحْمَٰنُ بِنَ غَفِّرٍ
said: ‘Abdur-Rahman bin ‘Awf is claiming that the Messenger of Allah (ﷺ) allocated the land of such and such to him and ‘Umar bin al-Khattab, and I have bought the share of ‘Umar’s family. ‘Uthman said: ‘Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

Comments: [Its men are thiqat]

1671. It was narrated from Ibn as-Sa’di that the Prophet (ﷺ) said: “Hijrah (migration) will never cease so long as there is an enemy to be fought.” Mu‘awiyah, ‘Abdur-Rahman bin ‘Awf and ‘Abdullah bin ‘Amr bin al-‘As said: The Prophet (ﷺ) said: “Hijrah is of two types: one is forsaking (tahjur) bad deeds and the other is migrating (hijrah) for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive.”

Comments: [Its isnad is hasan]

1672. Sulaiman bin Moosa narrated that ‘Abdur-Rahman bin ‘Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (ﷺ) I asked him, and he told me that the Prophet (ﷺ) had given him the choice between
paying the jizyah or execution, and he chose to pay the jizyah.

Comments: [Its isnad is da‘eef]

1673. It was narrated from Salih bin Ibraheem bin ‘Abdur-Rahman bin ‘Awf, from his father, from his grandfather ‘Abdur-Rahman bin ‘Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allah (ﷺ). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he looked at their swords then he said: “Both
of you killed him.” And he decreed that his belongings should be taken by Mu’adh bin ‘Amr bin al-Jamooth. The two men were Mu’adh bin ‘Amr bin al-Jamooth and Mu’adh ibn ‘Afra.

Comments: [Its isnad is saheeh, al-Bukhari (3141) and Muslim (1752)]

1674. It was narrated from ‘Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard ‘Abdur-Rahman bin ‘Awf say: The Messenger of Allah (ﷺ) said: “By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa’eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty.”

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnai]

1675. It was narrated from ‘Abdur-Rahman bin ‘Awf that the Prophet (ﷺ) said: “Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Ali will be in Paradise, ‘Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, ‘Abdur-Rahman bin ‘Awf will be
in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise.”

Comments: [Its isnad is qawi]

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: “I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal),”

Comments: [Its isnad is saheeh]

1677. Makhool said: The Messenger of Allah (ﷺ) said: “If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (rak'ahs), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the salam, then let him say the salam.”

Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn
‘Abbas, told him that Ibn ‘Abbas said: I sat with ‘Umar bin al-Khattab and he said: ‘O Ibn ‘Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [rak’ahs], (what should he do)? I said: By Allah, O Ameer al-Mu’mineen, I do not know; I did not hear anything about that. ‘Umar said: By Allah, I do not know either. Whilst we were like that, ‘Abdur-Rahman bin ‘Awf came and said: What are you talking about? ‘Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (ﷺ) say:... and he narrated the same hadeeth.

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

**1678.** It was narrated from Salim, from ‘Abdullah, that ‘Abdur-Rahman bin ‘Awf told ‘Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (ﷺ) said: “The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it.” So ‘Umar bin al-Khattab turned back from Syria.

**Comments:** [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

**1679.** It was narrated that ‘Abdullah bin ‘Abbas said: ‘Umar bin al-Khattab set out, heading...
towards Syria... and he narrated the same hadith. He said: ‘Abdur-Rahman bin ‘Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: “If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it.””

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1680. It was narrated from ‘Abdur-Rahman bin ‘Awf that he heard the Messenger of Allah (ﷺ) say: “Allah, may He be glorified and exalted, said: ‘I am ar-Rahman and I have created ar-rahiim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.””

Comments: [Saheeh because of corroborating evidence]

1681. It was narrated from ‘Abdur-Rahman bin ‘Awf that he heard the Messenger of Allah (ﷺ) say: “Allah, may He be glorified and exalted, said: ‘I am ar-Rahman and I have created ar-rahiim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and...”
whoever breaks ties of kinship, I shall cut him off.”

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

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria, 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: "If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it." So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.
He said: So 'Umar praised Allah, then he turned back.

Comments: [Its isnaad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: “If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it.”

Comments: [Its isnaad is hasan; it is similar in meaning to the previous report]

1685. It was narrated that Bajalah said: 'Umar did not want to take the jizya from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar.

Comments: [Its isnaad is saheeh, al-Bukhari (3152)]

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: “Allah, may He
be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [Saheeh because of corroborating evidence.]

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him: May your rahim uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [A saheeh hadeeth - see 1659]

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a hadeeth from your father that your father heard from the Messenger of Allah (ﷺ)? He said: Ramadan came and the Messenger of Allah (ﷺ) said: "Ramadan is a month that Allah has enjoined fasting and I have established the Sunnah of praying qiyam during it..."
for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him.”

Comments: [Its isnad is da’eef. See 1660]

1689. It was narrated from Ubaidullah bin Abdullah, from Ibn Abbas, that he was discussing the issue of prayer with Umar. Abdur-Rahman bin ‘Awf came to them and said: Shall I not tell you of a hadeeth that I heard from the Messenger of Allah (ﷺ)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (ﷺ) say: “Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should.”

Comments: [Its isnad is da’eef]

نهب: إسناد ضعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر معلولاً بمعناء برمم: (1651) وهو حسن.
1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (ﷺ) spoke were: "Expel
the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its isnad is saheeh]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (ﷺ) that he mentioned the Dajjal and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its isnad is da'eef]

1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubaidah bin al-Jarrah said: I heard the Messenger of Allah (ﷺ) say: "There was no Prophet after Noah but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (ﷺ) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its isnad is da'eef like the previous report]
1694. It was narrated from Sa‘d bin Samurah, from Samurah bin Jundub, that Abu ‘Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (ﷺ) spoke were: “Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship.”

Comments: [Its isnad is saheeh]

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu ‘Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and ‘Amr bin al-‘As said: You should not acknowledge his protection. But Abu ‘Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: “One of the Muslims may grant protection and it is binding upon all the Muslims.”

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

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of ‘Abdullah bin ‘Amir, narrated from Abu ‘Ubaidah bin al-Jarrah: a man entered upon him [Abu ‘Ubaidah] and found him weeping. He said: Why are you weeping, O Abu ‘Ubaidah? He said: We are weeping because the Messenger of Allah (ﷺ) mentioned one day the victories that Allah would grant to
the Muslims and how much booty
He would grant them, and he even
mentioned Syria. He said: “If you
live long, O Abu ‘Ubaidah, three
servants will be enough for you: a
servant to serve you, a servant to
travel with you and a servant to
serve your family and take care of
them. And three mounts will be
sufficient for you: a mount to carry
you, a mount to carry your luggage
and a mount to carry your slave.”
And now here I am, look at my
house, it is filled with slaves, and
look at my stable, it is filled with
mounts and horses. How can I
meet the Messenger of Allah (ﷺ)
after this? The Messenger of Allah
(ﷺ) advised us: “The dearest of
you to me and the closest of you to
me is the one who meets me in the
same state as he was when he left
me.”

Comments: [Its isnad is da’eef]

1697. It was narrated from Shahr
bin Hawshab al-Ash’ari, from
Rabbih, a man from among his
people who married Shahr’s
mother after his father died, that he
witnessed the plague of ‘Amwas.
He said: When the epidemic grew
severe, Abu ‘Ubaidah bin al-Jarrah
stood up to address the people and
said: O people, this epidemic is a
mercy from your Lord and the
answer to the prayer of your
Prophet, and this is how the
righteous before you died. Abu
‘Ubaidah is asking Allah to give
him his share of it. Then he got the
plague and died, may Allah have
mercy on him. Mu‘adh bin Jabal succeeded him as the people’s leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu‘adh is asking Allah to grant a share of it to the family of Mu‘adh. Then his son ‘Abdur-Rahman bin Mu‘adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, ‘Amr bin al-‘As succeeded him as the people’s leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudali said to him: You are lying, by Allah. I accompanied the Messenger of Allah (ﷺ) when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of ‘Amr’s opinion reached ‘Umar bin al-Khattab and by Allah he did not dislike it. Abu ‘Abdur-Rahman ‘Abdullah bin Ahmad bin Hanbal
said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its isnad is da'eef]

1698. It was narrated that 'Amir said: The Messenger of Allah (ﷺ) sent the army of Dhatu-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of] Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (ﷺ) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (ﷺ) even if 'Amr disobeys him.

Comments: [Its men are thiqat but it is Mursal]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (ﷺ) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [Saheeh]

تخريج: رجاءه نتائج إلا أنه مرسل.
1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins.""

Comments: [Its isnad is hasan]

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same hadeeth.

Comments: [Its isnad is hasan]
1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (AS) came with a guest or guests, then he went to the Prophet (SAW) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn’t you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the Shaitan. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (SAW). And he mentioned that he ate some of it.

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057)]

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred
and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2616) and Muslim (2056)]

1704. Abdur-Rahman bin Abi Bakr narrated that Ashabus-Suffah were poor people. The Messenger of Allah (ﷺ) said on one occasion: "Whoever has food for two, let him take a third person with him - 'Alfan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (ﷺ) took ten people with him, and Abu Bakr took three.
1705. It was narrated from 'Amr - i.e., bin Dinar - that 'Amr bin Awsath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'Aishah behind me on my mount to at-Tan‘eeem, then let her do 'umrah.

Comments: [Its isnad is saheeh, al-Bukhari (602) and Muslim (2057)]

1706. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "My Lord has granted me seventy thousand of my ummah who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand."

'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this." and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.
Comments: [Its isnad is da'eef]

1707. It was narrated that 'Abdur-Rahman bin Abi Bakr said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its isnad is da'eef, Sadaqah bin Moosa is da'eef and Qais bin Zaid is unknown]

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the
truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy.”

Comments: [Its isnad is da’eef; see the previous report]

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard ‘Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (ﷺ) said: “Ride this she-camel and put your sister behind you, then when you come down from the hill of at-Tan‘eem, both of you should enter ihram and come here.” That was on the day when the pilgrims do the tawaf of farewell before leaving Makkah.

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

1710. It was narrated from Hafsah the daughter of ‘Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to ‘Abdur-Rahman: “Put your sister - meaning ‘A’ishah - behind you on your mount and take her for ‘Umrah from at-Tan‘eem. When you bring her down from the hill, tell her to enter ihram, and it will be an ‘Umrah that will be accepted by Allah.”

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)]
1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (ﷺ) and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of as-Suffah were poor people and on one occasion the Messenger of Allah (ﷺ) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people
with him and the Prophet of Allah (ﷺ) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (ﷺ), then he stayed until 'Isha' prayer was offered, then he went back and stayed until the Messenger of Allah (ﷺ) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the Shaitan - meaning
his oath. Then he ate a morsel of it and took it to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it.

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057). See 1702]

1713. Abu 'Uthman narrated that 'Abdur-Rahman bin Abi Bakr told him that Ashabu-Suffah were poor people. The Messenger of Allah (ﷺ) said: “Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (ﷺ) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (ﷺ).

Comments: [See the previous report]
1714. Khalid bin Salamah said: ‘Abdul-Hameed bin ‘Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (ﷺ)? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (ﷺ) about that myself. I said: How should one send blessings upon you? He said: “Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious.”

Comments: [Its isnad is saheeh]
1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: “Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad ﷺ): ‘Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.’” [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ). Then he said: If they were three verses, I would have made them a soorah on its own; look for a soorah of the Qur'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

Comments: [Its isnad is da'eef because of tadees of Muhammad bin Ishaq and because it is interrupted]
1716. It was narrated from al-Hasan that Sa’d, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (ﷺ) and they started taking two at a time. The Messenger of Allah (ﷺ) said: “Do not take two at a time.”

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

1717. It was narrated from al-Hasan concerning Sa’d, the freed slave of Abu Bakr, who used to serve the Prophet (ﷺ), that the Prophet (ﷺ) liked his service and said: “O Abu Bakr, manumit Sa’d.” He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (ﷺ) said: “Manumit Sa’d; other men are coming, other men are coming.” Abu Dawood said: i.e., slaves.

Comments: [Its isnad is da’eeef, because of the weakness of Abu Amir Al-Khazzaz]
1718. It was narrated from Abul-Hawra that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in Qunootal-Witr: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its isnad is Hasan]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (ﷺ) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him with the banner, Jibrel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.
1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (ﷺ) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred dirhams of his stipend that he was keeping to buy a servant for his family.

Comments: [Hasan]

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (ﷺ) taught him to say in Witr... and he narrated a hadith like that of Yoonus.

Comments: [Its isnad is saheeh; see 1718]

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (ﷺ) only stood up because he was offended by the smell of the Jew.

Comments: [Hasan; this is a da'eef isnad]
Comments: [Its isnad is da’eeef because of Tadlees of al-Hajaj bin Ardat and because it is interrupted]

1723. Yazeeed bin Abi Maryam narrated that Abul-Hawra’ as-Sa’di said: I said to al-Hasan bin ‘Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: “We do not consume charity.” And he used to say: “Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquility but dishonesty leads to doubt.” And he used to teach us this supplication: “O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased.” And perhaps he said: “Blessed and Exalted are You, our Lord.”

Comments: [Its isnad is saheeh]

1724. Rabee’ah bin Shaiban narrated that he said to al-Hasan bin ‘Ali (ﷺ): What do you remember from the Messenger of Allah (ﷺ)? He said: He took me into the store room where the zakah was kept,
and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: “Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household.”

Comments: [Its isnad is saheeh]

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the zakah dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: “Charity is not permissible for us, the family of Muhammad.” And I learned from him the five prayers.

Comments: [Its isnad is saheeh]

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (ﷺ). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (ﷺ) and he stood up? Ibn Abbas said: Yes, and he sat. Al-Hasan did not object to what Ibn 'Abbas said.

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

(Hadeeth of al-Hasan bin Ali bin Tablib)
1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember from the Messenger of Allah (ﷺ) that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its isnad is saheeh; see 1723]
1728. It was narrated from Ibn Sireen that a funeral passed by Ibn ‘Abbas and al-Hasan bin ‘Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; and its isnad is da’eeef]

1729. It was narrated from Muhammad that al-Hasan bin ‘Ali and Ibn ‘Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn’t the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; see the previous report]
The hadith of Al-Husain bin ‘Ali

1730. It was narrated from Fatimah bint Husain that her father - ‘Abdur-Rahman said: Husain bin ‘Ali - said: The Messenger of Allah (ﷺ) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its isnad is da‘eeef because Ya‘la bin Abu Yahya is unknown]

1731. Thabit bin ‘Umarah narrated that Rabee’ah bin Shaiban said: I said to al-Husain bin ‘Ali (ﷺ): Do you remember anything from the Messenger of Allah (ﷺ)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (ﷺ) said: "Take it out, for charity is not permissible for us."

Comments: [Its isnad is saheeh]

1732. It was narrated from Shu‘aib bin Khalid, that Husain bin ‘Ali said: The Messenger of Allah (ﷺ) said: "Part of a person’s being a good Muslim is saying little about that which does not concern him."

Comments: [This hadith is hasan because of corroborating evidence; this is a da‘eeef isnad because it is munqati’ (interrupted)]
1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, “Its smell bothered me.”

Comments: [Its isnad is da‘eef because it is munqati’(interrupted)]

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (ﷺ) said: “There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, ‘Verily we belong to Allah and unto Him is our return’ for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him.”

Comments: [Its isnad is da‘eef jiddan (very weak)]

1735. It was narrated that al-Husain bin ‘Ali said: My grandfather - or he said: the Prophet (ﷺ) - taught me some words to say in Witr... and he narrated the hadeeth.

Comments: [Its isnad is da‘eef]
1736. It was narrated from ‘Abdullah bin ‘Ali bin Husain, from his father ‘Ali bin Husain, from his father that the Prophet (ﷺ) said: “The miser is the one in whose presence I am mentioned and he does not send blessings upon me.”

Comments: [Its isnad is qawi; its men are thiqat, the men of as-Saheeh]

1737. It was narrated from ‘Ali bin Husain that his father (ﷺ) said: The Messenger of Allah (ﷺ) said: “Part of a person’s being a good Muslim is his leaving alone that which does not concern him.”

Comments: [Hasan because of corroborating evidence; this is a da’ef hadeeth]
1738. It was narrated that `Abdullah bin Muhammad bin ‘Aqeel said: ‘Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (ﷺ) told us not to say that, and he said: “Say: May Allah bless you and bless her for you.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eef isnaad because it is munqatil (interrupted)]

1739. It was narrated from al-Hasan that ‘Aqeel bin Abi Talib (ﷺ) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [Saheeh because of corroborating evidence; its isnaad is da‘eef]
Hadeeth of Ja'far bin Abi Talib

It is Hadeeth of al-Hijrah (migration)

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and
came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to
Abdullah bin Abi Rabee’ah and ‘Amr bin al-‘As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said: They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (ﷺ) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your
people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja’far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give zakah, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshiped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our
religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king.

The Negus said to him: Do you have with you any of that which he brought from Allah? Ja’far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them.

Umm Salamah said: When they left his presence, ‘Amr bin al’As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them.

‘Abdullah bin Abi Rabee’ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. [‘Amr] said: By Allah, I shall certainly tell him that they claim that Eesa Ibn Maryam is a
slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored
my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection.

By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (ﷺ) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-‘Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia.

We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its isnad is hasan].
Hadeeth of ‘Abdullah bin Ja’far bin Abi Talib

1741. It was narrated that ‘Abdullah bin Ja’far said: I saw the Prophet (ﷺ) eating cucumber with fresh dates.

Comments: [Its isnad is saheeh, al-Bukhari (5440) and Muslim (2043)]

1742. It was narrated that ‘Abdullah bin Abi Mulaikah said: ‘Abdullah bin Ja’far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (ﷺ), me, you and Ibn ‘Abbas? He said: Yes. He said: And he carried us on his mount and left you. - Isma’eel said on one occasion: Do you remember when we met the Messenger of Allah (ﷺ), me, you, and Ibn ‘Abbas? He said: Yes, and he carried us and left you.

Comments: [Its isnad is saheeh, al-Bukhari (3082) and Muslim (2427)]

1743. It was narrated that ‘Abdullah bin Ja’far said: When the Messenger of Allah (ﷺ) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of
Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its isnad is saheeh, Muslim (2428)]

1744. Mis’ar told us: An old man of Fahl - he said: I think he was called Muhammad bin ‘Abdur-Rahman, and I think he was from the Hijaz - told us that he heard ‘Abdullah bin Ja’far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: “The best meat is the meat from the back.”

Comments: [Its isnad is da’eej]

1745. It was narrated that ‘Abdullah bin Ja’far said: One day the Messenger of Allah (ﷺ) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (ﷺ) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and ‘Affan said: When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: “Who is the owner
of this camel?” A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: “Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work.”

Comments: [Its isnad is saheeh, Muslim (342)]

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi’ wearing a ring on his right hand. I asked him about that and he said that he saw ‘Abdullah bin Ja’far wearing a ring on his right hand, and ‘Abdullah bin Ja’far said: The Messenger of Allah (ﷺ) wore a ring on his right hand.

Comments: [Saheeh; this is a hasan isnad]

1747. It was narrated from ‘Uqbah bin Muhammad bin al-Harith - Hajjaj said: ‘Utbah bin Muhammad bin al-Harith - from ‘Abdullah bin Ja’far that the Prophet (ﷺ) said: “Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting.”

Comments: [Its isnad is da’eeef]
Ja'far say; and one of them said:
the one with the two wings - that
when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It
would be said to him: May Allah
have mercy on you, and he would
say: May Allah guide you and
rectify your condition.

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

1749. It was narrated from
‘Abdullah bin Ja’far that he said:
The last time I saw the Messenger
of Allah (ﷺ), he had fresh dates
in one hand and cucumber in the
other, and he was eating one and
taking a bite from the other. And
he said: “The best part of the
sheep is meat from the back.”

Comments: [Its isnad is da’eef jiddan]

1750. It was narrated that
‘Abdullah bin Ja’far said: The
Messenger of Allah (ﷺ) sent out an
army and appointed in charge
of them Zaid bin Harithah. He said:
“If Zaid is killed or martyred, then
your commander is Ja’far. If he is
killed or martyred, then your
commander is ‘Abdullah bin
Rawahah.” Zaid took the banner
and fought until he was killed;
then Ja’far took the banner and
fought until he was killed; then
‘Abdullah bin Rawahah took the
فقال لخالد بن الوليد، فقتح الله عليه، وأ Nghịهم اللهي، خرج إلى الناس، فحمد الله، وأثنى عليه، وقال: إن الحكمة على العدو، وإن يزيد أخذ الرأية، فقاتل حتى قتل أو استشهد، فأخذ الرائنة بعدة جعفر بن أبي طالب، فقاتل حتى قتل أو استشهد، فأخذ الرائنة بعدة عبد الله بن روحة، فقاتل حتى قتل أو استشهد، فأخذ الرائنة بعدة من شيوخ الله خالد بن الوليد، فقتح الله عليه، فأمهل، ثم أنهم قالوا: ان شاء الله أن يغي الهم، ثم أنهم قالوا: لا بنيا علی أبي، بعد اليوم، اتبعوا إلى أبي أبيه بني، قال: الحكمة، فبنا كننا أمرنا، فقال: أدعوا لي الخلاق، فجيء بالحلاق، فخلق روستنا، ثم قال: أنا محنك، فقبيه عمتا أبي طالب، وأنا عبد الله، فقبيه خلقني وخلقني، ثم أخذ بنيه، فأمهلها، فقال: اللهم الحكمة جعفر في أهل، وبارك لعبد الله في صفقة تبكيه قالا لئلا تمرار قال: خلقها أنتما، ذكرت له تعطاها، وجعله في خلقه، فقال: الميلكة تخافين عليهم، وأنا وليهم في ١١٠٥ وال١٠٥ الأجرة.

نتخب: إسناد صحيح.
guardian in this world and in the Hereafter?"

Comments: [Its isnad is saheeh]

1751. It was narrated that ‘Abdullah bin Ja‘far said: When news of Ja‘far’s death came, when he was killed, the Prophet (ﷺ) said: “Make food for the family of Ja‘far, for there has come to them something that has preoccupied them.”

Comments: [Its isnad is hasan]

1752. It was narrated from ‘Abdullah bin Ja‘far that the Messenger of Allah (ﷺ) said: “Whoever is not sure about his prayer, let him prostrate twice after he says the salatun.”

Comments: [Its isnad is da’eeef]

1753. It was narrated from Uqbah bin Muhammad bin al-Harith... and he narrated a similar hadeeth with the same isnad.

Comments: [Its isnad is da’eeef like the previous report]

1754. It was narrated that ‘Abdullah bin Ja‘far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a
cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah ﷺ dismounted and stroked behind its ears and on its back and it calmed down. He said: "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did ṭuḥūr and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah ﷺ until I meet Allah.

Comments: [Its isnad is saheeh, Muslim (342)]

1755. It was narrated from Abu Rafi’, the freed slave of the Messenger of Allah (ﷺ), that ‘Abdullah bin Ja’far used to wear a ring on his right hand, and he said that the Prophet (ﷺ) used to wear a ring on his right hand.

Comments: [Its isnad is hasan]

1756. Al-Mas‘oodi told us: An old man who came to us from the Hijaz told us: I saw ‘Abdullah bin az-Zubair and ‘Abdullah bin...
1757. It was narrated that 'Abdullah bin Jafar said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.'"

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

1758. It was narrated that 'Abdullah bin Jafar bin Abi Talib said: The Messenger of Allah (ﷺ) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

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

1759. 'Abdullah bin Jafar said: Some meat was brought to the Messenger of Allah (ﷺ) and people started tossing the meat to his side of the platter. The Messenger of Allah (ﷺ) said: "The best meat is meat from the back."
Comments: [Its isnad is da`eef; see 1744]

1760. Abdullah bin Ja‘far said: If you could have seen me with Qutham and ‘Ubaidullah, the two sons of ‘Abbas, when we were boys, playing. The Prophet (ﷺ) passed by on a mount and said: “Lift this one up to me.” He seated me in front of him, and he said to Qutham: “Lift this one up to me.” And he put him behind him. ‘Ubaidullah was dearer to ‘Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: “O Allah, take care of Ja‘far’s children for him [after he is gone].”’ He [the narrator] said: I said to Abdullah: What happened to Qutham? He said: He was martyred. I said: Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its isnad is hasan]

1761. It was narrated from ‘Abdullah bin Ja‘far that the Messenger of Allah (ﷺ) said: “Whoever is not sure about his prayer, let him prostrate twice after he says the salam.”

Comments: [Its isnad is da`eef; see 1747]

1762. It was narrated from ‘Abdullah bin Ja‘far that he gave his daughter in marriage to al-
Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its isnad is hasan]

حَدِيثٌ عَنِّيَّةُ ابْنِ يَحْفَرٍ تِنَّ أبَيَ طَالِبٍ
Musnad Bani Hashim (Hadeeth of al-‘Abbas bin ‘Abdul-Muttalib) from the Prophet

1763. It was narrated from ‘Abdullah bin al-Harith, from al-‘Abbas bin ‘Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: “He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.”

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1764. It was narrated that al-‘Abbas said: The Messenger of Allah (ﷺ) said: “When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet.”

Comments: [Its isnad is saheeh, Muslim (491)]

1765. A similar report was narrated from al-‘Abbas bin ‘Abdul-Muttalib from the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (491)]
1766. Hatim bin Abi Sagheerah told us: One of Banu ‘Abdul-Muttalib told me: ‘Ali bin ‘Abdullah bin ‘Abbas came to us during a Hajj season and I heard him say: My father, ‘Abdullah bin ‘Abbas, told me that his father al-‘Abbas came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: “O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter.” He said it three times. Then he came to him at Qarnul-Haul and said something similar to him.

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

1767. Abu Yoonus al-Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendents of ‘Abdul-Muttalib told me: ‘Ali bin ‘Abdullah bin ‘Abbas came to us, and Banu ‘Abdul-Muttalib came to meet him. He said: I heard ‘Abdullah bin ‘Abbas narrate that his father, ‘Abbas bin ‘Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence. This is a da‘ēef isnad like the previous report]
1768. It was narrated from ‘Abdullah bin al-Harith bin Nawfal, that ‘Abbas bin ‘Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: “Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (6208) and Muslim (209)]

1769. It was narrated that al-‘Abbas bin ‘Abdul-Muttalib said: The Messenger of Allah (ﷺ) said: “When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet.”

Comments: [A saheeh hadith]

1770. It was narrated that ‘Abbas bin ‘Abdul-Muttalib said: We were sitting with the Messenger of Allah (ﷺ) in al-Batha’. A cloud passed and the Messenger of Allah (ﷺ) said, “Do you know what this is?” They said, Sahab (a cloud). He said, “And muzn (rain cloud)?” We said, And muzn. He said, “And ‘anan (clouds)?” And we kept quiet. He said: “Do you know how much (distance) there is between heaven and earth?” We said, Allah and His Messenger know best. He said,
“Between them there is (the distance of) five hundred years’ march, and between each heaven and another there is (the distance of) five hundred years’ march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted, and none of the deeds of the sons of Adam are hidden from Him.”

Comments: [Its isnad is da’eef jiddan (very weak)]

1771. A similar report was narrated from al-‘Abbas bin ‘Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its isnad is da’eef jiddan]

1772. It was narrated that al-‘Abbas bin ‘Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us
with expressions we do not recognize. The Prophet (ﷺ) got very angry and said: “By the One in Whose hand is my soul, faith will not enter a man’s heart unless he loves you for the sake of Allah and His Messenger.”

Comments: [Its isnad is da’eef
Yazeed bin Abu Ziyad is da’eef]

1773. It was narrated that ’Abdul-Muttalib bin Rabee’ah said: al-’Abbas entered upon the Messenger of Allah (ﷺ) and said: We go out and we see Quraish talking... and he narrated the same hadith.

Comments: [Its isnad is da’eef because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

1774. Al-’Abbas narrated: I said to the Prophet (ﷺ): How did you help your uncle, when he used to protect you and get angry for your sake? He said: “He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1775. Katheer bin ’Abbas bin ’Abdul-Muttalib narrated that his father al-’Abbas said: I was present with the Messenger of Allah (ﷺ) on the day of Hunain. I saw the Messenger of Allah (ﷺ) and there was no one with him
except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his — and perhaps Ma'mar said: white — that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the kuffar met, the Muslims turned and fled, but the Messenger of Allah (ﷺ) spurred his mule towards the kuffar. Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (ﷺ), trying to restrain it, but he was rushing towards the mushriken, and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: “O 'Abbas, call out: O people of as-Samarah[1].” I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samarah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: “Here we are, here we are, here we are!” The Muslims came and fought with the kuffar, then the call went out to the Ansar: O Ansar! And the last to be called were Banul-Harith bin al-Khazraj. They said: O Banul-Harith bin al-Khazraj! The Messenger of Allah (ﷺ), seated on his mule,

الخبار بن عبد المطلب، فلما أخذ رسول الله ﷺ على غلمانه، وهم على بغلة شاهاب، ورَمَى قال: مَعَمَر، أهديَّاه لهُ خُروُجٌ بِنْ تَعْمَّامَةُ الْخَلَافِيَّةِ، فَلَمَّا أتقى المُسْلِمُونَ وَالْكُفَّارَ، وَلِى المُسْلِمُونَ مُشْرِكينَ، وَلِى رُسُولُ اللَّهِ ﷺ مَعَمَرُ بَعْلُهُ، قَالَ الْخَلَافِيَّةَ، وَقَالَ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ، رَسُولُ اللَّهِ ﷺ أَنَا أَجْهَدُ رَبِّي بَعْلُهُ.

[1] As-Samarah: this was the tree beneath which they swore the ba’ith (oath of allegiance) of ar-Ridwan.
craned his neck to watch the fighting, and the Messenger of Allah (ﷺ) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the kuffar, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (ﷺ) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (ﷺ), pursuing them on his mule.

Comments: [Its isnad is saheeh, Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (ﷺ) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of Sooratay-Baqarah."

Comments: [Its isnad is saheeh, Muslim (1757)]

1777. It was narrated that 'Abdul-Mutalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (ﷺ) got angry and a vein stood out
between his eyes. Then he said: “By Allah, faith will not enter a man’s heart unless he loves you for the sake of Allah and because you are related to me.”

Comments: [Its isnad is da’eef because of the weakness of Yazeed bin Abu Ziyad]

1778. It was narrated from ‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger.”

Comments: [Its isnad is saheeh, Muslim (34)]

1779. It was narrated from al-‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger.”

Comments: [Its isnad is saheeh, Muslim (34)]

1780. It was narrated from al-‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet.”

Comments: [Its isnad is saheeh, Muslim (491)]
1781. Malik bin Aws bin al-Hadathan an-Nasri narrated that 'Umar called him... and he narrated the hadith. He said: Whilst I was with him, his doorkeeper Ya'fa came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjoin you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjoin you by Allah, do you know that the Prophet (ﷺ) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this fai' that
which He did not bestow upon anyone else. And he said: “And what Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things” [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime, then the Messenger of Allah (ﷺ) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done.

Comments: [Its isnad is saheeh, al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same hadeeth. He said: Whilst we were sitting with him, his doorkeeper Yarfa’ came to him and said to ‘Umar: Will you give permission to ‘Uthman, ‘Abdur-Rahman, Sa’d and az-
Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said: Yes, let them in. When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (الله عليه السلام). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (الله عليه السلام) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (الله عليه السلام) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (الله عليه السلام) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this fai' exclusively upon His Messenger. And Allah, may He be exalted, said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad (الله عليه السلام)) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (الله عليه السلام). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it
among you until there was left of it this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime. I adjoin you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjoin you by Allah, do you know this? They said: Yes. Then the Messenger of Allah (ﷺ) died, and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere, righteous and guided to the truth in the way he dealt with it.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [Hasan because of corroborating evidence; this is a da'eej isnad because of the weakness of Yazeed bin Abu Ziyad]
1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah (ﷺ) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (ﷺ) felt a little better, so Abu Bakr retreated a little, wanting to move backwards, but [the Prophet (ﷺ)] sat beside him, then he started to recite.

Comments: [Saheeh because of corroborating evidence]

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said takbeer. The Prophet (ﷺ) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (ﷺ) gestured to him: Stay where you are. Then the Messenger of Allah (ﷺ) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (ﷺ) had reached.
Comments: [It is a repeat of the previous report]

1786. It was narrated that al-Abbas said: I was with the Prophet (ﷺ) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the ummah, two of whom will come to power through turmoil."

Comments: [Its isnad is da`eef jiddan]

1787. It was narrated from Isma'eel bin Iyas bin 'Afee al-Kindi, from his father, that his grandfather said: I was a merchant; I came for Hajj and came to al-Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid. I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of
his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais - became Muslim after that and was a good Muslim, and he used to say: If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (ﷺ).

Comments: [Its isnad is da'eef jiddan]

1788. It was narrated that al-Muttalib bin Abu Wadah al-'Abbas said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe. And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

Comments: [Hasan because of corroborating evidence]

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you
benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: “Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1790. It was narrated that ‘Ubaidullah bin ‘Abbas bin ‘Abdul-Muttalib, the brother of ‘Abdulrahman bin ‘Abdul-Muttalib, the brother of ‘Abdulrahman, said: Al-‘Abbas had a downspout on the route taken by ‘Umar bin al-Khattab. One Friday, ‘Umar got dressed. Two chickens had been slaughtered for al-‘Abbas, and when [‘Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on ‘Umar, and in it was the blood of the two chickens. ‘Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-‘Abbas came to him and said: By Allah, the downspout is where the Prophet put it. So ‘Umar said to al-‘Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah put it. So al-‘Abbas did that.

Comments: [Hasan; this is a mungati’ (interrupted) isnad]
Musnad of al-Fadl bin ‘Abbas narrating from the Prophet

1791. It was narrated from al-Fadl bin ‘Abbas that he rode seated behind the Prophet ( saliva) from Muzdalifah and he continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1792. It was narrated from al-Fadl that the Prophet recited the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1793. It was narrated from Ibn ‘Abbas that the Prophet ( saliva) seated al-Fadl bin ‘Abbas behind him on his mount from Muzdalifah. ‘Ata’ said: Ibn ‘Abbas told me that al-Fadl told him that the Prophet ( saliva) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]
1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (ﷺ) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: “Keep calm.” And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: “Pick up small pebbles (the size of broad beans) with which to stone the jamrah.”

Comments: [Its isnad is saheeh, Muslim (1282)]

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (ﷺ) stood inside the Ka'bah and glorified Allah (tasbeeh) and magnified Him (takbeer), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its isnad is saheeh]

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: “Keep calm.” And he was reining in his she-camel until, when he entered Muhassir, which
is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the Jamrah." And the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, Muslim (1282)]

1797. It was narrated from 'Abbas bin 'Ubaiddullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (ﷺ) prayed 'Asr with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its isnad is da'eeef because Abbas bin Ubaidullah is unknown]

1798. It was narrated from 'Abdul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (ﷺ) from Muzdalifah to Mina, and he continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is Qawi, al-Bukhari (1543) and Muslim (1281)]

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (ﷺ) said: "The prayer is offered two [rak'ahs] by two, saying the tashahhud between each two rak'ahs, beseeching Allah, showing humility and expressing your need
of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its isnad is da‘eef because Abdullah bin Nafi’ is unknown]

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'IKrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did wudoo’, then we rode on until we came to Muzdalifah.

Comments: [Its isnad is saheeh]

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its isnad is hasan]

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

"قال رسول الله ﷺ: «الصلاة مثني مثني، تنهد في كل ركعتين، وتضمر وتستمع، لا تسلمس، ثم تمنع يذكك أي نقول: تروجتما إلى ركن مشتقه بطولهما وجمه، نقول: يا ربي، يا ربي، فسر لم تفعل ذلك، فقال فيه قولاً شديدًا."

تخريج: إسناة ضعيف، عبد الله بن نافع مجهول.

1800 - خلدت عليّ بن أبي حكيم العدائي: خلدت الحكيم، يعني ابن أيمن: سمعت عكرمة يقول: قال الفضل بن عباس: ألم أفاع رسل الله ﷺ، وأنا معه، فقلنا夺取ب، نزل فنوضاً، ثم ركنا خلفًا المزقية.

تخريج: إسناه صحيح.

1801 - خلدتنا يغوبون: خلدتنا أبي عين ابن إشحاق: خلدت علي عبد الله بن أبي نسيج عن عطاء بن أبي رباح وعن معاذ بن جبير، عن عبد الله بن عباس: خلدتني أبي الفضل ابن عباس، وكان معه حين دخلها: أن رسول الله ﷺ لم يفعل في الكعبة، ولكنه لما دخلها وقف ساحداً بين العمدتين، ثم جلس يذغع. [راجع: 1795]

تخريج: إسناه حسن.

1802 - خلدتنا مُنْشَقَمْ: أخبرنا ابن أبي لقين عن عطاء، عن أبي عباس قال: أخبرني الفضل بن عباس: أنه كان رفع النبي ﷺ حين أصاب من جمع، قال: فأفاع وقلعت السكتة، قال:
Recited the *Talbiyah* until he stoned *Jaamarat-Aqabah*. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two *Ifadahs* [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the *Talbiyah* until he stoned *Jaamarat-Aqabah* several times.

Comments: [A *saheeh hadeeth*; al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because of the weakness of Ibn Ab Laila]

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (ﷺ), said: The Messenger of Allah (ﷺ) would wake up *jumub* from intimacy with his wife, and he would do *ghusl* before praying *Fajr*, then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (ﷺ) told me this.
Comments: [Its isnad is saheeh]

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (ﷺ) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (ﷺ) looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (ﷺ) continued to recite the Talbiyah on the Day of Sacrifice until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (ﷺ), who continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]
1808. It was narrated from Ibn ‘Abbas that al-Fadl bin ‘Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the Talbiyah for Hajj until he stoned the Jamrah on the day of sacrifice.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a da’eef isnad]

تخرج: حديث صحيح. (١٥٤٣) م (١٨٨١): وعند هذا الإسناد ضعيف لضعف على بن زيد بن جدوعان

1809. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that he rode seated behind the Messenger of Allah (ﷺ), and he continued to recite the Talbiyah until he stoned the Jamrah on the day of sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

تخرج: إسناد صحيح بواسطة عامر الأحول. (١٥٤٣) م (١٨٨١): وفي هذا الإسناد جابر الجمحي ضعيف وكذا ابن عطاء، وهم من Arguments من عامر الأحول.

1810. It was narrated from Ibn ‘Abbas that al-Fadl bin ‘Abbas was riding seated behind the Prophet (ﷺ) and he continued to recite the Talbiyah on the Day of Sacrifice until he stoned the Jamrah.

Comments: [See the previous report]

1811. It was narrated from Ibn ‘Abbas that al-Fadl bin ‘Abbas said: The Messenger of Allah (ﷺ) ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its isnad is saheeh]

تخرج: إسناد صحيح.
1812. It was narrated from ‘Abdullah bin ‘Abbas or from al-Fadl bin ‘Abbas that a man asked the Prophet (ﷺ): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: “Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?” He said: Yes. He said: “So do Hajj on behalf of your father.”

Comments: [A saheeh hadeeth]

1813. Al-Fadl narrated: I was seated behind the Prophet (ﷺ) on his mount, and a man asked him: My father or mother is very old and cannot do Hajj... and he narrated the same hadeeth.

Comments: [A saheeh hadeeth]

1814. It was narrated from Ibn ‘Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount, and he continued to recite the Talbiyah until he stoned the Jamrah on the day of sacrifice.

Comments: [Its isnad is saheeh]
1815. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that the Prophet (ﷺ) continued to recite the Talbiyah until he stoned Jamratul‘Aqabah. He stoned it with seven pebbles, saying takbeer with each pebble.

Comments: [Its isnad is saheeh]

1816. It was narrated from ‘Abdullah bin ‘Abbas that al-Fadl said: The Messenger of Allah (ﷺ) moved on from ‘Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in ‘Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh]

1817. It was narrated that al-Fadl bin ‘Abbas said: The Prophet (ﷺ) visited ‘Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: ‘Asr - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between
him and them to screen him from them.

Comments: [Its isnad is da'eeef; it is mu'dal]

1818. It was narrated from Ibn 'Abbas: al-Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do Hajj has come when my father is very old and cannot sit firmly on his mount. He said: 'Do Hajj on behalf of your father.'

Comments: [Its isnad is saheeh, al-Bukhari (1513) and Muslim (1335)]

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (ﷺ) and the Prophet (ﷺ) did not pray inside the House when he entered it, but when he came out, he went down and prayed two rak'ahs at the door of the House.

Comments: [Its isnad is saheeh]

1820. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (ﷺ) continued to recite
the Taibiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, from the Messenger of Allah (ﷺ) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the Jamrah." And the Prophet (ﷺ) indicated with his hand how a person should throw (the pebbles).

Comments: [Its isnad is saheeh, Muslim (1682)]

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do Hajj has come when my father is very old and cannot sit up on his camel's back. He said: "Do Hajj on his behalf."

Comments: [Its isnad is saheeh, al-Bukhari (1853) and Muslim (1335)]

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me: I was seated behind the Prophet (ﷺ) on his mount when he moved on from
Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (ﷺ) took hold of my face and turned it away from her. And he continued to recite the *Talbiyah* until he stoned *Jamrat-ul-'Aqabah*.

**Comments:** [A saheeh hadeeth]

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

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

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) recited the *Talbiyah* until he stoned *Jamratul-'Aqabah*.

**Comments:** [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya’la bin ‘Uqbah consummated his marriage in Ramadan, and the next morning he was *jumha*. He met Abu Hurairah and asked him, and he said: Break
your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya’la] went to Marwan and told him, and he sent Abu Bakr bin ’Abdur -Rahman bin al-Harith to Umm al-Mu’mineen to ask her, and she said: The Prophet (ﷺ) would wake up jumub among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (ﷺ); rather al-Fadl bin ‘Abbas told me about it. He said: After that I met Raja’ and said: Who told you the hadeeth about Ya’la? He said: He told it to me.

Comments: [Saheeh]

1827. It was narrated from Ibn ‘Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and he continued to recite the Talbiyah until he stoned the Jamrah. Rawh said: During Hajj.

Comments: [Saheeh, al-Bukhari (1543) and Muslim (1218) this is a da’eeef isnad because of the weakness of Ali bin Zaid]
1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah on the Day of Sacrifice.

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

1829. It was narrated from ash-Sha‘bi that al-Fadl told him that he was seated behind the Prophet (ﷺ) on his mount on the way from ‘Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha‘bi told me that Usamah told him that he was seated behind the Prophet (ﷺ) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the Jamrah.

Comments: [A saheeh hadeeth; this is a da‘eeef isnad because it is mungati’ (interrupted)]

1830. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that the Prophet (ﷺ) stood in the Ka‘bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.
Comments: [Its isnad is saheeh]

1831. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) seated Usamah behind him on his mount from ‘Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned Jame’at-’Aqabah.

Comments: [Saheeh because of corroborating evidence; see 1791]

1832. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that he was seated behind the Messenger of Allah (ﷺ) on his mount, and he did not stop reciting the Talbiyah until he stoned Jame’at-’Aqabah.

Comments: [Its isnad is saheeh]

1833. It was narrated from Ibn ‘Abbas or from al-Fadl bin ‘Abbas, or by one of them from the other, that he said: The Prophet (ﷺ) said: “Whoever wants to do Hajj, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need.”

Comments: [A hasan hadeeth; this is a da’eef isnad]
1834. It was narrated from Ibn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do Hajj, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A hasan hadith; see the previous report]
Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (ﷺ), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my ummah, I would have obliged them to use the siwak as I have obliged them to do wudoo'."

Comments: [Its isnad is da'eeef]

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (ﷺ) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-' Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its isnad is da'eeef, Yazeed bin Abu Ziyad is da'eeef]
1837. It was narrated that Ubaidullah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (ﷺ) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (ﷺ) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are *thiqat*]
Musnad of ‘Abdullah bin al-‘Abbas bin ‘Abdul-Muttalib from the Prophet

1838. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1635) and Muslim (2027)]

1839. It was narrated from Ibn ‘Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: “Are you regarding me and Allah as equal? Rather it is what Allah alone wills.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

1840. It was narrated from Ibn ‘Abbas: The Messenger of Allah (ﷺ) stroked my head and prayed for wisdom for me.

Comments: [Its isnad is saheeh, al-Bukhari (75)]
1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A saheeh hadeeth, al-Bukhari (1607) and Muslim (1272) this is a da`eef isnad]

1842. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A saheeh hadeeth; its isnad is da`eef]

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its isnad is saheeh, al-Bukhari (5919) and Muslim (763)]

[Annotator: ج. (6176), م: (763)]

[Annotator: حديث صحيح، ج: (1674), (1675), م: (1374). وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.]

[Annotator: حديث صحيح، وهذا إسناد ضعيف.]

[Annotator: ج: (1677), م: (1374).]
1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (ﷺ) about him, and the Messenger of Allah (ﷺ) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

Comments: [Its isnad is saheeh, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about the children of the mushrikeen (who died). He said: "Allah knows best what they would have done."

Comments: [A saheeh hadeeth]

1846. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) died when he was sixty-five years old.

Comments: [Its isnad is da'eeef]

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (ﷺ) forbade

Comments: [Its isnad is saheeh, al-Bukhari (5283)]
to be sold until possession has been taken of it. Ibn ‘Abbas said: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

1848. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: “If the muhrim cannot find an izar (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear khuffain (leather slippers).”

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]

1849. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) was treated with cupping when he was in ihram and fasting.

Comments: [Its isnad is da’eeef because of the weakness of Yazeed bin Abu Ziyad]

1850. It was narrated from Ibn ‘Abbas that a man was with the Prophet ﷺ and his she-camel threw him off and broke his neck when he was in ihram, and he died. The Messenger of Allah (ﷺ) said: “Wash him with water and lotus leaves, and shroud him in his two garments, and do not
apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah.*”

Comments: [It's *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

1851. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: “Pick up (pebbles) for me.” I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: “Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”

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

1852. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two *rak’ahs*, until he came back.

Comments: [A *saheeh* *hadeeth* and its *isnad* is *da’eeef*]

1853. It was narrated that Ibn ‘Abbas said: This verse was revealed when the Messenger of Allah (ﷺ) was preaching in secret in Makkah: And offer your *salah* (prayer) aloud
nor in a low voice. [al-Isra’ 17:110]. When the Prophet (ﷺ) led his Companions in prayer, he would raise his voice when reciting the Qur’an, and whenever the mushrikeen heard that, they would revile the Qur’an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet “And offer your Salah (prayer) neither aloud”, i.e., lest the mushrikeen hear you and revile the Qur’an, “nor in a low voice”, i.e., so low that your Companions cannot hear the Qur’an and learn it from you. “But follow a way between” [al-Isra’ 17:110].

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

1854. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) passed by the Wadi of al-Azraq. He said: “What wadi is this?” They said: This is the wadi of al-Azraq. He said: “It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the Talbiyah.” Then he came to Thaniiyyat Harsha and said: “What mountain pass (thaniiyyah) is this? They said: Thaniiyyat Harsha. He said: “It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre, reciting the Talbiyah.”
1855. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its isnad is saheeh, Muslim (1243)]

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdi gave the Messenger of Allah the leg of an onager when he was in ihram. He gave it back and said, "We are in ihram."

Comments: [Saheeh because of corroborating evidence; this is a da'eeef isnad because of the weakness of Yazeed bin Abu Ziyad]

1857. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its isnad is saheeh, al-Bukharni (84) and Muslim (1307)]

1858. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."
Comments: [See the previous report]

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: “O Allah, forgive those who shaved their heads.” A man said: And those who cut their hair? He said: “O Allah, forgive those who shaved their heads.” The man said: And those who cut their hair? And on the third or fourth time he said: “and those who cut their hair.”

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

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-Aqabah.

Comments: [A saheeh hadith, al-Bukhari (1543) and Muslim (1286)]

1861. It was narrated from Ibn 'Abbas that a woman travelled by sea and vowed that if Allah, may He be blessed and exalted, saved her, she would fast for a month. Allah, may He be glorified and exalted, saved her but she did not fast until she died. A relative of hers came to the Prophet (ﷺ) and told him about that, and he said: “Fast (on her behalf).”

[Treebo: 240]
1862. It was narrated that Moosa bin Salamah said: We were with Ibn ‘Abbas in Makkah and I said: When we are with you, we pray four (rak’ahs) and when we go back to our lodgings, we pray two rak’ahs. He said: That is the Sunnah of Abul-Qasim (ursed). Comments: [Its isnad is hasan]

1863. It was narrated that Ibn ‘Abbas said: The Messenger of Allah forbade using any animate being for target practice. Comments: [A saheeh hadeeth]

1864. It was narrated that Ibn ‘Abbas said: The sun was eclipsed and the Messenger of Allah and his Companions stood up (to pray). He recited a lengthy soorah, then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (Qur’an) and bowed, then he prostrated twice. Four bows and four prostrations in two rak’ahs.
Notes: [A saheeh hadeeth]

1865. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse “Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory” [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting.

Notes: [Its isnad is saheeh]

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people’s conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection.”

Notes: [Its isnad is saheeh, al-Bukhari (7042)]
1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm that child.'"

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1443)]

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

1869. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its
hump, and neither you nor any of the people with you should eat from it."

Comments: [Its isnad is saheeh, Muslim (1325)]

1870. Ismae'el told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (ﷺ) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of Hajj and erased their adornment; the adornment of Hajj is the Talbiyah.

Comments: [A saheeh hadeeth]

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (ﷺ) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of that reached 'Ali (ﷺ) and he said: Woe to the son of the mother of Ibn 'Abbas.
1872. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

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

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" an-Nasr 110:1] was revealed, the Messenger of Allah (ﷺ) said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its isnad is da'eeef]

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: Maghrib and 'Isha', and Zuhur and 'Asr.

Comments: [A saheeh hadeeth]

1875. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary
markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot.’

Comments: [Its isnad is hasan]

1876. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) sent his daughter back to her husband Abul-As bin ar-Rabee’ on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its isnad is hasan]

1877. It was narrated from Ibn ‘Abbas that he circumambulated the Ka‘bah with Mu’awiyah and Mu’awiyah touched all four corners. Ibn ‘Abbas said to him: Why did you touch these two corners? The Messenger of Allah (ﷺ) did not touch them. Mu’awiyah said: No part of the House is to be forsaken. Ibn ‘Abbas said: “Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow” [al-Ahzab 33:21]. Mu’awiyah said: You are right.

Comments: [Hasan because of corroborating evidence]

1878. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) forbade a man to be married to a paternal aunt and a
maternal aunt[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

Comments: [Its isnad is da'ef]

1879. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

Comments: [A hasan hadeeth]

1880. It was narrated that Ibn ‘Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

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

1881. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) used to pray two rak’ahs at night, then when he finished he would use the siwak.

Comments: [Its isnad is saheeh]

1882. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) was sitting with a group of his Companions - ‘Abdur-Razzaq

[1] i.e., one is the paternal aunt of the other, who is her maternal aunt.
said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (ﷺ) said to them: “What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?” They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri: Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (ﷺ) was sent. - The Messenger of Allah (ﷺ) said: “It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the tasbeeh reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: ‘What did your Lord say?’ And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it.”

Comments: [Its isnad is saheeh, Muslim (2229)]

1883. It was narrated from Ibn ‘Abbas: Some men from among
the Ansar, Companions of the Messenger of Allah (ﷺ), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the hadeeth, except that he said: “When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the tasbeeh reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: ‘What did your Lord say?’ They say: ‘The truth; and He is the Most High, the Most Great’ (cf. 34:23). And they say: ‘Such and such.’ And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it.”

**Comments: [Saheeh, Muslim (2229)]**

1884. It was narrated from ‘Abdullah bin ‘Abbas and from ‘A’ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: “May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship.” ‘A’ishah said:
He was warning them [the Muslims] against doing what they [the Jews and Christians] did.

Comments: [Its isnad is saheeh, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn ‘Abbas that Jibreel (as) came to the Prophet (ﷺ) and said: “The month is complete with twenty-nine days.”

Comments: [Its isnad is saheeh,]

1886. It was narrated that ‘Ikrimah said: I said to Ibn ‘Abbas: I prayed Zukhr in al-Batha’ behind a foolish old man and he said twenty-two takbeers, saying takbeer when he prostrated and when he raised his head. Ibn ‘Abbas said: That is the prayer of Abul-Qasim (as).

Comments: [A saheeh hadeeth; and its isnad is da’eeef]

1887. It was narrated that Ibn ‘Abbas said: The Prophet of Allah (ﷺ) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the
Messenger of Allah (ﷺ) being accused. Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (ﷺ)?
Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رواه عن ابن أبي عروبة بعد الاختلاط، قد رواه عنه يزيد بن زريع، وهو مسن صمع منه قبل الاختلاط، ثم إنه قد نبيع.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."
Comments: [Its isnad is saheeh, Muslim (1421)]

تخريج: إسناه صحيح، م: (1421).

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do wudoo' washing each part once and he attributed that to the Messenger of Allah (ﷺ).
Comments: [Saheeh, its isnad is da’eeef]

تخريج: صحيح، وهذا إسناد ضعيف، المطلب بن عبدالله مدلس ورواه عن ابن عباس مرسلاً.

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (ﷺ) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made Hajj obligatory for His slaves when my father is an old
man and cannot stay on his mount; do you think that I can do Hajj on his behalf? He said: "Yes."

Comments: [Its isnad is saheeh, al-Bukhara (4399)]

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (ﷺ) did not say anything to me.

Comments: [Its isnad is saheeh, al-Bukhara (4412) and Muslim (504)]

1892. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (ﷺ) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (ﷺ) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the hadeeth.

Comments: [Its isnad is saheeh, al-Bukhara (1944) and Muslim (1113)]

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a
vow that his mother had made, but she had died before she fulfilled it. He said: “Fulfil it on her behalf.”

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)]

1894. It was narrated from Ibn ‘Abbas that Abu Bakr urged the Prophet (ﷺ) to do something by swearing an oath, and the Prophet (ﷺ) said to him: “Do not swear oaths.”

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

1895. It was narrated that Ibn ‘Abbas said: I heard the Prophet (ﷺ) say: “Any animal skin that is tanned is pure.”

Comments: [Its isnad is saheeh, Muslim (366)]

1896. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans.”

Comments: [Its isnad is saheeh]

1897. It was narrated from Ibn ‘Abbas, who attributed it to the Prophet (ﷺ): “The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult
her about her marriage, and her consent is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

1898. It was narrated that Ibn ‘Abbas said: The Prophet (ﷺ) was in ar-Rawha’, and he met some riders and greeted them with salam. He said: "Who are the people?" They said: Muslims. They said: Who are you? He said: "The Messenger of Allah (ﷺ)." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will be rewarded."

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

1899. A similar report was narrated from Kuraib, the freed slave of Ibn ‘Abbas.

Comments: [See the previous report]

1900. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for
prostrating, strive in *du'a*, for it is more likely to receive a response (from your Lord).""

**Comments:** [Its *isnad* is *saheeh*, *Muslim* (479)]

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, glorified and exalted."

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

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah* on Eid, then he delivered the *khutbah*. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

**Comments:** [Its *isnad* is *saheeh*, al- Bukhari (1449) and *Muslim* (884)]

1903. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

**Comments:** [Its *isnad* is *saheeh*, al- Bukhari (1637) and *Muslim* (2027)]
1904. It was narrated from Ibn ‘Abbas: The Prophet (ﷺ) drank with Ibn ‘Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (ﷺ) said to him [Ibn ‘Abbas]: “The drink is yours, but if you want you can give precedence to Khalid.” He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (ﷺ).

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

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn ‘Abbas asked for permission to enter upon ‘A’ishah, and her brother’s sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to him and the Messenger of Allah (ﷺ) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa’ and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn ‘Abbas, for by Allah I wish...
1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its isnad is qaawi, al-Bukhari (4753)]

1907. It was narrated from Ibn 'Abbas - in shaa Allah - that the Prophet (ﷺ) forbade breathing into the vessel or blowing into it.

Comments: [Its isnad is da'eef]

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

1909. 'Abdul-'Azeez bin Rufai told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

Comments: [Its isnad is saheeh al-Bukhari (5019)]
1910. Ibn ‘Abbas said: When Qur’an was revealed to the Prophet (ﷺ), he would want to memorise it. Allah said: “Move not your tongue concerning (the Qur’an, O Muhammad (ﷺ)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur’an). And when We have recited it to you [O Muhammad (ﷺ) through Jibrel] then follows its (the Qur’an’s) recital’ [al-Qiyamah 75:16-18].

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

1911. It was narrated from Ibn ‘Abbas that he said: When he prayed Fajr he would lie down until he began to breathe deeply, and we used to say to ‘Amr: The Messenger of Allah (ﷺ) said: “My eyes sleep but my heart does not.”

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

1912. It was narrated from Ibn ‘Abbas: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to pray at night. He did a light wudoo’, then he stood (to pray), and Ibn ‘Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (ﷺ)) moved him to make him stand on his right. Then he prayed with the Prophet (ﷺ), who then lay down until he breathed deeply. Then the mu’adhdhin came to him and he
got up to pray and did not do
_wudu_.'

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its isnad is saheeh, al-Bukhari (6524) and Muslim (2860)]

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah and a man fell from his camel and broke his neck, and he died when he was in ihram. The Messenger of Allah said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its isnad is saheeh, see the previous report]

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad as an actual eye-
witness and not as a dream on the night of Al-Isra’) but a trial for mankind’’ [al-Isra’ 17:60], that he said: It is something that the Prophet (ﷺ) saw with his own eyes on the night on which he was taken on the Night Journey (Isra’).

Comments: [Its isnad is saheeh, al-Bukhari (3888)]

1917. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (ﷺ) deliver a speech and say -: "Whoever cannot find sandals, let him wear khuffain (leather slippers), and whoever cannot find an izar (waist wrapper), let him wear pants."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]


Comments: [Its isnad is saheeh, al-Bukhari (1147) and Muslim (705)]

1919. ‘Amr said: Abush-Sha’tha’ said: Who is she? I said: They say she is Maimoonah. He said: Ibn ‘Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (635), Muslim (507), and others.]

1919. ‘Amr said: Abush-Sha’tha’ said: Men of his era said: Abush-Sha’tha’ said: Ibn ‘Abbas said: ‘Abdullah bin ‘Abbas said: I was entering Madina with my father, Abu Bakr, and I said: Father, what is this? He said: It is an alms-giving, and I saw a man of my age in a kiswa. So I went to my father and said: ‘Abdullah bin ‘Abbas said: ‘Abdullah bin ‘Abbas said: I was entering Madina with my father, Abu Bakr, and I said: Father, what is this? He said: It is an alms-giving, and I saw a man of my age in a kiswa.
1920. It was narrated from Ibn ‘Abbas that he said: I was one of those whom the Prophet (ﷺ) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (ﷺ) sent on ahead the weak ones among his family.

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

1921. It was narrated from Ibn ‘Abbas: The Messenger of Allah (ﷺ) only trotted (ramil) around the Ka’bah in order to show the mushrikeen his strength.

Comments: [Its isnad is saheeh, al-Bukhari (1678) and Muslim (1293)]

1922. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

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

1923. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

Comments: [See the previous report]
1924. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (ﷺ) halted.

Comments: [Its isnad is saheeh, al-Bukhari (1766) and Muslim (1312)]

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) delayed 'Isha' until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my ummah, I would have enjoined them to pray at this hour."

Comments: [Its isnad is saheeh, al-Bukhari (7239) and Muslim (642)]

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]
1928. It was narrated that Tawoos said: I heard Ibn ‘Abbas say: As for what the Messenger of Allah (ﷺ) forbade to be sold before possession was taken of it, that is food. And Ibn ‘Abbas stated his opinion: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (1235) and Muslim (1525)]

1929. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) prayed in Madinah, when he was a resident and not travelling, seven [rak’ahs] and eight [rak’ahs].

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its isnad is da’eef]

1930. It was narrated from Ibn ‘Abbas: A man died at the time of the Messenger of Allah (ﷺ), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its isnad is da’eef, and Awsajah is unknown]

1931. It was narrated from Ibn ‘Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: “Do not fast until you see it” or he said “Fast when you see it.”

Comments: [Saheeh because of corroborating evidence]
1932. It was narrated from Sa'eed bin al-Huwairith, who heard Ibn 'Abbas (say): We were with the Prophet (ﷺ) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do wudoo'? He said: "I am not going to pray such that I needed to do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the takbeer.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)]

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a mahram with her." A man came and said: My wife has gone out for Hajj and I have enlisted in such and such a campaign. He said: "Go and do Hajj with your wife."

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)]
1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (ﷺ) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do."

And he enjoined three things - Sufyan said: He gave instructions to do three things - and said: "Expel the mushrikeen from the Arabian Peninsula, and honour the delegations as I used to." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another occasion he said that he forgot it. And Sufyan said on one occasion: Either he omitted it or forgot it.

Comments: [Its isnad is saheeh, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (ﷺ) said: "No one should leave until the last thing he has done is to circumambulate the House."

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[1] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he ma'soom (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]
1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

Comments: [Its isnad is saheeh, al-Bukhari (1755) and Muslim (1327)]

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2240) and Muslim (1604)]

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (ﷺ) sent on ahead with the weak ones of his family on the night of Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1856) and Muslim (1293)]

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah
(لا) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

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

1941. It was narrated from Salim that Ibn ‘Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (لا) say: “The slain one will come, holding on to his killer, saying: ‘O Lord, ask this one why he killed me.’” By Allah, Allah revealed it to your Prophet (لا) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its isnad is saheeh]

1942. It was narrated from Ibn ‘Abbas that the Messenger of Allah (لا) was shrouded in three pieces of cloth: his chemise in which he died and a Najrani hullah (a kind of suit), and the hullah is two pieces of cloth.

Comments: [Its isnad is da’eef, because Yazeed bin Abu Ziyad is da’eef]

1943. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (لا) was treated with cupping between Makkah and Madinah, when he was fasting and in ihram.

Comments: [Its isnad is da’eef, because of the weakness of Yazeed bin Abu Ziyad]
1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, “The Day that the sky will be like al-muhil” [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, “during the hours of the night” [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its isnad is da'eef]
1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its isnad is da’eef]

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madina) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof" [al-Isra' 17:80].

Comments: [Its isnad is da’eef]

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There cannot be two qiblahs in one land, and the Muslim does not have to pay jizyah."

Comments: [Its isnad is da’eef]

1950. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (peace be upon him)." Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349)]
1951. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (ﷺ) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

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

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) put Zuhr and 'Asr, and Maghrib and 'Isha', together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (ﷺ) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (ﷺ) said to
him: “Shall I not show you a sign?” He said: Yes. He looked at a palm tree and said: “Call this bunch of dates.” So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: “Go back,” and it went back to its place. The ‘Amiri man said: O Banu ‘Amir, I have never seen any man more skilled in magic than I have seen today.

Comments: [Its isnad is saheeh]

1955. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I have been supported with the east wind, and ‘Ad were destroyed by the west wind.”

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

1956. It was narrated that Ibn ‘Abbas said, concerning the verse “The (Prophet’s) heart lied not in what he (Muhammad (ﷺ)) saw” [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its isnad is saheeh, Muslim (176)]

1957. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her.”
Comments: [Its isnad is da’eef and Ibn Hudair is unknown]

1958. It was narrated that Ibn ’Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [rak’ahs] by two. Ibn ’Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [rak’ahs] by two, but if we stayed longer than that, we offered the prayers with four [rak’ahs].

Comments: [Its isnad is saheeh, al-Bukhari (1080)]

1959. It was narrated that Ibn ’Abbas said: On the day of at-Ta’if, the Messenger of Allah (ﷺ) freed all the slaves of the mushrikeen who came out to him.

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

1960. It was narrated that Ibn ’Abbas said: The Messenger of Allah (ﷺ) forbade muhaqalah and muzabanah[1], and ’Ikrimah regarded it as makrooh to sell wheat or barley harvested when it is green.

Comments: [Its isnad is saheeh, al-Bukhari (2187)]

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[1] Muhaqalah means selling the field for a known measure of grain. Muzabanah means selling the palm tree for some wasq of dried dates.
1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its isnad is saheeh]

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (ﷺ) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [Saheeh because of corroborating evidences]
1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [Hasan because of corroborating evidence].

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray Jumu'ah with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (ﷺ) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray Jumu'ah with you, then catch up with them. The Messenger of Allah (ﷺ) said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its isnad is da'eej]

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the *khumus* belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell
disbelievers apart from believers, then (go ahead) and kill them; as for the khumus, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A saheeh hadeeth]

1968. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “There are no days on which righteous deeds are more beloved to Allah than these days,” meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even jihad for the sake of Allah? He said, “Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that.”

Comments: [Its isnad is saheeh]

1969. Al-A’mash narrated a similar report from Mujahid - and it does not say from Ibn ‘Abbas - from the Prophet (ﷺ), i.e., “There are no days on which righteous deeds...”
Comments: [Its men are thiqat but it is mursal. See the previous report]

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: “Do you think that if your mother owed a debt, would you pay it off?” She said: Of course. He said: “The debt owed to Allah is more deserving of being paid off.”

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “If I live till next year, I will certainly fast the ninth day [of Muharram].”

Comments: [Its isnad is qawi]

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (raml) in both his Hijj and his 'Umrah, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its isnad is saheeh]

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “Whoever wants
to do *Hajj*, let him hasten to do it.”

Comments: [A hasan hadith; this is a da’eef isnad]

**1974.** It was narrated that Safwan al-Jamnial said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it.”

Comments: [It is repeat of the previous report]

**1975.** It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its isnad is da’eef]

**1976.** It was narrated from 'Ikrimah that 'Umar used to say concerning declaring one’s wife to be *haram*: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya’la bin Hakeem, from Sa’eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one’s wife to be *haram*: It is an oath for which expiation must be offered. And Ibn 'Abbas said: “Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have
1977. ‘Abdullah bin ‘Ubaidullah bin ‘Abbas narrated that he heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people, except for three things: He instructed us to do *wudu* properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met ‘Abdullah bin Hasan and said: ‘Abdullah bin ‘Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

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

1978. It was narrated that Ibn ‘Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (ﷺ). She said: Shall we give you some food that was given to us by Umm ‘Ufaaq? Two grilled lizards were brought, and the Messenger of Allah (ﷺ) spat. Khalid said to him: I think you find it off-putting? He said: “Yes.” She said: Shall I give you some milk that was given to us? He said: “Yes.” A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,
and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

Comments: [A hasan hadeeth; this is a da‘eef isnaad]

1979. It was narrated from Ibn ‘Abbas, from Umm ‘Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

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

1980. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine - Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."
1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its isnad is saheeh, al-Bukhari (216) and Muslim (292)]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men. He said: "Expel them from your houses." And the Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbah, then he delivered the khutbah. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

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

تخريج: إسناده صحيح. خ: (216)، م: (292).
throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

1984. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: “A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave.”

Comments: [Its isnad is saheeh]

1985. It was narrated that Ikrimah said: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said: “Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month.” Hatim said: i.e., the number of days in Sha’aban.

Comments: [Saheeh]

1986. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) moved on from ‘Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when
he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is saheeh]

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said, on the day he addressed the people in Tabook: “There is no one among the people who is better than a man who holds on to his horse’s head and wages jihad for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due.”

Comments: [Its isnad is saheeh]

1988. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) ate some meat from the shoulder (of an animal), then he prayed and did not do wudoo’.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade the milk of a
sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

1990. It was narrated that Tawoos said: I was with Ibn ‘Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn ‘Abbas said: Yes. Thabit said: Do not do that. Ibn ‘Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid came back to Ibn ‘Abbas smiling and said: I see that you were telling the truth.

Comments: [Its isnad is saheeh, Muslim (1328)]

1991. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “There is no migration after the conquest, but there is jihād and good intentions, and if you are asked to mobilize then do so.”

Comments: [Its isnad is saheeh, al-Bukhari (2783) and Muslim (1353)]

1992. It was narrated from Ibn ‘Abbas - Sufyan said: I think it must be from the Prophet (ﷺ) - "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."
1993. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to recite in Fajr prayer on Fridays “ʿAlif lam meem Tanzeel” (i.e., Soorat as-Sajdah) and “Hal ata” [i.e., Soorat al-Insan]; and in Jumu‘ah prayer (he used to recite Soorat) al-Jumu‘ah and “Idha ja‘akal-Munafigoon” [i.e., Soorat al-Munafigoon].

Comments: [Its isnad is saheeh]

1994. ‘Umar bin ‘Ata’ bin Abulf-Khuwar narrated: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do wudoo’.

Comments: [Its isnad is saheeh]

1995. It was narrated that Ibn ‘Abbas said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, and he prayed two rak‘ahs, not fearing anyone but Allah.

Comments: [A saheeh hadeeth; its isnad is da‘eeef]
the prayer in the mosque, how many (rak‘ahs) do you pray in al-Batha’? He said: Two rak‘ahs. That is the way of the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]

1997. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) used to say in his du‘a: “O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A saheeh hadeeth]

1998. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.
1999. It was narrated from Ibn ‘Abbas (رضي الله عنَّه) that the Prophet (ﷺ) said: “This and this are the same [with regard to diyahl]” - the pinkie finger and the thumb.

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

2000. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter).”

Comments: [Its isnad is saheeh]

2001. Ibn ‘Abbas narrated that the Prophet (ﷺ) said: “If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one hasanah. If he thinks of doing a bad deed and does it, it will be recorded as one sayyi’ah, and if he does not do it, it will be recorded as one hasanah.”

Comments: [A saheeh hadeeth]

2002. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) ate some meat or a bone with meat on it, then he prayed and did not touch water [do wudu’].
2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (ﷺ) said; "Why don’t you make use of its skin? Why don’t you tan it, because that will purify it?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (364)]

2004. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the Eid prayer with no adhan or iqamah.

Comments: [Its isnad is saheeh]

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn’t you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its isnads are saheeh, Muslim (354,359)]
Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

2006. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) cursed women who imitate men and effeminate men, and he said: “Expel them from your houses.” The Messenger of Allah (ﷺ) expelled So and so, and ‘Umar expelled So and so.

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2007. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: “It is somewhat greasy.”

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

2008. It was narrated that Ibn ‘Abbas said: Abu Talib fell sick; Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said: “O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the jizyah to them.” He said: What is it? He said: “La ilaha illallah.” They stood up and said: Has he made the gods all into One God? Then the verse “‘Has he made
the *alīhah* (gods) (all) into One *ilah* (God - *Allah*). Verily, this is a curious thing!” [Sad 38:5] was revealed.

**Comments:** [Its *isnad* is *daʿīf* and Yahya bin Umarah is unknown]

2009. It was narrated from ‘Uyainah bin ’Abdur-Rahman: My father told me: A man came to Ibn ‘Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn ‘Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [*nabeedh*] made in earthenware vessels? He said: The Messenger of *Allah* (ﷺ) forbade *nabeedh* made in earthenware vessels.

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

2010. Ibn Abi Mulaikah narrated that Ibn ‘Abbas told him that the Prophet (ﷺ) said: “It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone,” meaning the Ka’bah.

**Comments:** [Its *isnad* is *saheeh*, al-Bukhari (1595)]

2011. It was narrated that Abu Ghatafan said: I saw Ibn ‘Abbas doing *wudoo’* and he said: The Prophet (ﷺ) said: “Rinse your nose thoroughly twice or three times.”
2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its isnad is qawi, al-Bukhari (6345) and Muslim (2730)]

2013. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "I have been supported with the east wind and ‘Ad were destroyed by the west wind."

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

2014. 'Amr bin Deenar narrated that Abush-Sha’tha' told him that Ibn 'Abbas told him, that the Prophet (ﷺ) got married when he was in ihram.

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

2015. 'Amr bin Deenar narrated that Abush-Sha’tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (ﷺ) deliver a speech in which he said: "Whoever cannot find an izar but can find pants, let him put them on, and whoever cannot find
sandals but can find leather slippers (*khuffa*) let him put them on.” I said: Did he not say to cut them down? He said: No.

**Comments:** [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (178)]

2016. It was narrated from 'Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do *wudu*').

**Comments:** [Its *isnad* is *saheeh*, Muslim (374)]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (ﷺ) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

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

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined this zakah, such and such, and half a *sa* of wheat.

**Comments:** [Its *isnad* is *da‘eeef*]

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (ﷺ) prayed thirteen *rak'ahs* at night.
2020. It was narrated that Abu Jamrah said: I heard Ibn ‘Abbas say: The delegation of ‘Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: “Who is this delegation?” - or: “Who are these people?” - They said: Rabee’ah. He said: “Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets.” They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the kuffar of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, “Do you know what believing in Allah alone means?” They said: Allah and His Messenger know best. He said: “(It means) testifying that there is no god but Allah alone and that Muhammad is the Messenger of Allah (ﷺ), establishing regular prayer, paying zakah, fasting Ramadan and giving one-fifth (khums) of the war booty.” And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:
"Remember this and tell it to those whom you have left behind."

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

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (ﷺ).

**Comments:** [Its isnad is saheeh, Muslim (967)]

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (ﷺ), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalib called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and He has given you what He promised you.

**Comments:** [At-Tirmidhi said: A saheeh hasan hadeth. Al-Hakim said: Its isnad is saheeh]

2023. It was narrated that Ibn 'Abbas said: A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (ﷺ), driving some sheep of his, and greeted them with salam. They said: He only greeted us with salam so as to protect himself
from us. So they went and killed him, and brought his sheep to the Messenger of Allah (ﷺ). Then this verse was revealed: “O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth).” [an-Nisa’ 4:94].

Comments: [Saheeh because of corroborating evidence]

2024. It was narrated that Tawoos said: A man came to Ibn ‘Abbas and asked him - Sulaiman bin Dawood said: Shu’bah told us: ‘Abdul-Malik told us: I heard Tawoos say: A man asked Ibn ‘Abbas about the meaning of the verse in which Allah says: “Say (O Muhammad (ﷺ)): ‘No reward do I ask of you for this except to be kind to me for my kinship with you’” [ash-Shoora 42:23]. Sa’eeed bin Jubair said: [It refers to] the relatives of Muhammad (ﷺ). Ibn ‘Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: “Say (O Muhammad (ﷺ)): ‘No reward do I ask of you for this except to be kind to me for my kinship with you’” [ash-Shoora 42:23]. [meaning], will you not uphold ties of kinship between me and you?

Comments: [Its isnad is saheeh, al-Bukhari (3497)]

2025. ‘Ata’ said: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said to a woman of the
Ansar - Ibn ‘Abbas named her but I have forgotten her name - “What kept you from doing Hajj with us this year?” She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: “When Ramadan comes, do Umrah, because Umrah in [Ramadan] is equivalent to Hajj.”

Comments: [Its isnad is saheeh, al-Bukhari (1782) and Muslim (1256)]

2026. It was narrated from ‘A’ishah and Ibn ‘Abbas that Abu Bakr kissed the Prophet (ﷺ) after he died.

Comments: [Its isnad is saheeh, al-Bukhari (4455)]

2027. It was narrated from Ibn ‘Abbas from the Prophet (ﷺ): “The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibrahim (ﷺ).” Then he recited: “As We began the first creation, We shall repeat it” [al-Anbiya’ 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn ‘Abbas about nabeedh made in earthenware vessels and he said:
The Messenger of Allah (ﷺ) forbade **nabedh** made in earthenware vessels and gourds. And he said: Whoever would like to regard as **haram** what Allah and His Messenger forbade, let him regard **nabedh** as **haram**.

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

2029. It was narrated that Abu-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (raml) around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (ﷺ) trotted around the House but it is not Sunnah. The Messenger of Allah (ﷺ) and his Companions came [to Makkah] when the mushriikeen were on Mount Qu'ailan and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the mushriikeen] that they had strength.

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

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build mosques over them and set up lamps on them.

**Comments:** [Hasan because of corroborating evidence; this is a da'eeef isnad]
2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn ‘Abbas about a slave man who is married to a slave woman and divorces her twice (two *talaqs*), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its *isnad* is *da’eef* and Umar bin Mu’attib is *da’eef*]

2032. It was narrated from Ibn ‘Abbas, from the Prophet (ﷺ) about one who has intercourse with his wife when she is menstruating: “Let him give a dinar or half a dinar in charity.” ‘Abdullah said: My father said: And neither ‘Abdur-Rahman nor Bahz attributed it to the Prophet (ﷺ).

Comments: [Saheeh *mauqoof*]

2033. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, ‘Be quiet,’ has no *jumu’ah*.”

Comments: [Its *isnad* is *da’eef* and Mujalid is *da’eef*]
2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (ﷺ) said: "One third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (ﷺ) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih]

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said in his Farewell Sermon: "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,
this is advice for the sake of Allah. Then he said: “Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another’s necks.”

Comments: [Its isnad is saheeh, al-Bukhari (1739)]

2037. Moosa bin Muslim at-Tahhan as-Sagheer narrated: I heard ‘Ikrimah attributing the hadeeth, as I think, to Ibn ‘Abbas. He said: The Messenger of Allah (ﷺ) said: “Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them.”

Comments: [Its isnad is saheeh]

2038. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to recite in the first rak‘ah of Fajr prayer: “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)...” [al-Baqarah 2:136] to the end of the verse; and in the second rak‘ah he would recite: “we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)” [Al ‘Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2039. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two
rak'ahs, like the Eid prayer, and he did not deliver a khutbah like this khutbah of yours.

Comments: [Its isnad is hasan]

2040. It was narrated that Ibn ‘Abbas said: When the Messenger of Allah (ﷺ) left Makkah, ‘Ali took the daughter of Hamzah with him; ‘Ali, Ja’far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (ﷺ). ‘Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja’far said: She is the daughter of my maternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood among the believers, after the Hijrah to Madinah. The Messenger of Allah (ﷺ) said to Zaid: “You are my mawla and her mawla.” He said to ‘Ali: “You are my brother and my Companion.” And he said to Ja’far: “You resemble me physically and in attitude. And she should stay with her maternal aunt.”

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

2041. It was narrated that ‘Abdur-Rahman bin Wa’lah said: I asked Ibn ‘Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met
him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (ﷺ) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A saheeh hadeeth]

2042. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth, al-Bukhari (6) and Muslim (2308)]

2043. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the
verse "And we (angels) descend not except by the Command of your Lord..." [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2044. It was narrated that ‘Ata’ said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), in Sarif, with Ibn ‘Abbas. Ibn ‘Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (ﷺ) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. ‘Ata’ said: The one to whom he did not give a share of his time was Saifiyyah.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn ‘Abbas said: What the Messenger of Allah (ﷺ) mostly recited in the two rak‘ahs before Fajr was: “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma‘il (Ishmael)...” [al-Baqarah 2:136] to the end of the verse, and: “we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)” [Al ‘Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2046. ‘Uthman bin al-Hakam said: I asked Sa‘eed bin Jubair about fasting in Rajab: what do
you think about it? He said: Ibn ‘Abbas told me: The Messenger of Allah (ﷺ) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its isnad is saheeh]

2047. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “The best of your kohl is antimony: it makes the vision clear and causes hair to grow.”

Comments: [Its isnad is qawi]

2048. It was narrated that Sa’eed bin Jubair said: Ibn ‘Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this ummah is the one who has the most wives.

Comments: [Saheeh because of corroborating evidence]

2049. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,
then eat it, for he killed it for his master.”

Comments: [Saheeh because of corroborating evidence; its isnad is da’eef]

2050. It was narrated that Ibn ‘Abbas said: I heard the Messenger of Allah (ﷺ) say: “There are three things that are obligatory for me and are voluntary for you: Witr prayer, offering sacrifice and Duha prayer.”

Comments: [Its isnad is da’eef, Abu Janab al-Kalbi is da’eef]

2051. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) moved on from Muzdalifah before the sun rose.

Comments: [Its isnad is saheeh]

2052. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “Seek it [Lailatul-Qadr] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh.”

Comments: [Its isnad is saheeh, al-Bukhari (2021)]
2053. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) did not fight any people until he called them [to Islam first].
Comments: [A saheeh hadith]

2054. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) used to enjoin his daughters and wives to go out on the two Eids.
Comments: [Saheeh because of corroborating evidence]

2055. It was narrated that Ibn `Abbas said: When the Prophet (ﷺ) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (ﷺ) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.
Comments: [Its isnad is saheeh]

2056. It was narrated from Ibn `Abbas that the Prophet (ﷺ) stoned the Jamrah, Jamratul-'Aqabah, on the Day of Sacrifice, riding.
Comments: [Saheeh because of corroborating evidence]

تخريج: حيث صحح حجاج بن أرطاة مدنس وقد عمن, لكنه نعوم.

تخريج: صحيح نخبره حجاج بن أرطاة مدنس وقد عمن.

تخريج: صحيح نخبره حجاج بن أرطاة مدنس وقد عمن.

تخريج: صحيح رواية زكريا بن أبي زائدة عن أبي إسحاق بعهد التغيير, لكنه نعوم.
2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast.

Comments: [Its isnad is saheeh, Muslim (1113)]

2058. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) sent word to the people of a village four parasangs away - or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

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

2059. It was narrated from Ibn ‘Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its isnad is da’eef]

2060. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) commanded us to do wudoo’ properly.
2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

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

2062. It was narrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on Eid with the Messenger of Allah (ﷺ)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two rak'ahs at Dar Katheer bin as-Salt, then he delivered the khutbah. And he did not mention any adhan or iqamah.

Comments: [Its isnad is saheeh]

2063. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one rak'ah, then they moved back to where the others were and the others took their places, then he
led them in praying another rak'ah.

Comments: [Its isnad is saheeh]

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined prayer when travelling and not travelling. Just as (nafl) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its isnad is hasan]

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two rak'ahs of Duha and Wuitr, but that is not obligatory for you."

Comments: [Its isnad is da'eeef]

2066. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) recited “Glorify the Name of your Lord, the Most High” [al-A'la 87:1], he would say: “Glory be to my Lord, the Most High.”

Comments: [Saheeh mawqoof]

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) passed by Wadi
2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the
night before Thursday, and he would drink it on Thursday and Friday. — [The narrator] said: And
I think he said: on Saturday. — Then when the time for 'Asr came, if any of it was left over, he
would give it to the servants or order that it be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever speaks
about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef because of the weakness of Abdul-A'la ath-Tablabi]

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you
disclose what is in your own

Comments: [Its isnad is da'eef]
selves or conceal it, Allah will call you to account for it..." [al-Baqarah 2:284], their hearts were filled with distress as never before. The Prophet (ﷺ) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people!'" [al-Baqarah 2:285, 286].

Comments: [Its isnad is saheeh, Muslim (126)]

2071. It was narrated from Ibn ‘Abbas that when the Messenger
of Allah (الله) sent Mu‘adh bin Jabal to Yemen, he said: “You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (زكاة) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may He be glorified and exalted.”

Comments: [Its isnad is saheeh, al-Bukhari (1395) and Muslim (19)]

2072. It was narrated from Ibn ‘Abbas that the Messenger of Allah (رسول الله) did wuđū‘ washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

2073. It was narrated from Ibn ‘Abbas that when the Prophet (رسول الله) prostrated, the whiteness of his armpits could be seen.

Comments: [Saheeh because of corroborating evidence; this is a da‘eef isnad]
2074. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) addressed the people wearing a large turban.

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

2075. It was narrated from Muhammad bin ‘Abdullah bin ‘Amr bin ‘Uthman, from his mother Fatimah bint Husain, that she heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said: “Do not keep staring at lepers.”

Comments: [Its isnad is da’eeef]

2076. It was narrated that Ibn ‘Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: “One third is a lot.”

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2077. It was narrated that ‘Amir bin Watuhilah said: I said to Ibn ‘Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (raml- around the Ka’bah) and that it is Sunnah. He said: My people are telling the truth and they are lying. The Messenger of Allah (ﷺ) trotted (around the
Ka’bah) but it is not Sunnah. He came [to Makkah] when the mushrikeen were on Mount Qu’aqi‘an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the mushrikeen] that they were not exhausted.

Comments: [Its isnad is saheeh]

2078. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷻ): “What kept you from visiting us more than you visited us? Then the verse “And we (angels) descend not except by the Command of your Lord(O Muhammad (ﷺ)). To Him belongs what is before us and what is behind us.” [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2079. It was narrated from Ibn ‘Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [Hasan]

2080. It was narrated from Ibn ‘Abbas that some cheese was brought to the Prophet (ﷺ) and his Companions started hitting it with sticks. The Messenger of Allah (ﷺ) said: “Put the knife through it, mention the name of Allah, and eat.”
Comments: [Hasan because of corroborating evidence. This is a da‘eef isnad because of the weakness of Jabir]

2081. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I have been commanded to pray Duha and Witr, but it is not obligatory [for you].”

Comments: [Its isnad is da‘eef because of the weakness of Jabir al-Ju’fi]

2082. It was narrated that Ibn ‘Abbas said: We, the young ones of the clan of Banu ‘Abdul-Muttalib, came to the Messenger of Allah (ﷺ), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: “My young ones, do not stone the Jamrah until the sun rises.” Sufyan added: Ibn ‘Abbas said: I do not think that anyone with any sense would stone the Jamrah until the sun has risen.

Comments: [A saheeh hadeth, and its isnad is interrupted]

2083. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]
2084. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) slept until he breathed deeply, then he got up and prayed and did not do wudoo’.

Comments: [See the previous report]

2085. It was narrated that al-Hasan - i.e., al-Urani - said: Ibn ‘Abbas said: We do not know whether the Messenger of Allah (ﷺ) recited Qur’an in Zuhr and ‘Asr, but we recite it.

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

2086. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women.”

Comments: [Its isnad is saheeh]

2087. It was narrated that ‘Amr bin Deenar said: I heard Ibn ‘Umar say: We used to lease land in return for a share of the crop (mukhabarah), and we did not see anything wrong with that, until Rafe’ bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. ‘Amr said: I mentioned that to Tawoos and Tawoos said: Ibn ‘Abbas said: Rather the Messenger of Allah (ﷺ) said was: “For one of you to give land to his brother is better for him
than if he were to take a set amount
(of the produce) in rent for it.”

Comments: [Its isnad is saheeh, al-
Bukhari (2330) and Muslim
(1550)]

2088. It was narrated that Ibn 'Abbas said: When the prohibition
on khamr (alcohol) was revealed, they said: O Messenger of Allah,
what about our brothers who died, and they used to drink it?
Then the verse “Those who believe and do righteous good
deeds, there is no sin on them for
what they ate (in the past)...” [al-
Ma'idah 5:93 - to the end of the
verse] was revealed.

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

2089. It was narrated that Ibn 'Abbas said: We, the young ones of
the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah
(ﷺ) from Muzdalifah at night, riding red camels of ours. He
started to pat our thighs and say:
“My young ones, do not stone the
Jamrah until the sun rises.”

Comments: [Saheeh because of
corroborating evidence. It is a
repeat of 2082].

2090. It was narrated that Ibn 'Abbas said: When you have stoned
the Jamrah, everything becomes permissible to you except (intimacy
with) women. A man said: And
perfume? Ibn 'Abbas said: As for
me, I saw the Messenger of Allah
(ﷺ) apply a lot of musk to his
head. Is that perfume or not?
2091. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Prophet (صلى الله عليه وسلم) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [Hasan, because of corroborating evidence and its isnad is da’eef because of the weakness of Jabir al-Ju’fi]

2092. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) forbade mating a donkey with a mare.

Comments: [Its isnad is saheeh]

2093. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: A caravan came to Madinah and the Prophet (صلى الله عليه وسلم) bought something from it and earned a few Oogiyah (by selling it), which he shared out among the widows of Banu ‘Abdul-Muttalib, and he said: “I shall never buy anything for which I do not have the price.”

Comments: [Its isnad is da’eef]

2094. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) forbade the fee of a prostitute, the price of a dog and the price of alcohol.
2095. It was narrated that Ibn 'Abbas (الع) said: The Prophet ( وسلم) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its isnad is hasan; its men are thiqat, the men of al-Bukhari and Muslim]

2096. It was narrated that Ibn 'Abbas (الع) said: The Messenger of Allah ( وسلم) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. ‘As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it’ [al-Anbiya’ 21:104]. The first of mankind to be clothed will be Ibrahim, the Close Friend of the Most Merciful (Khaleelur-Rahman). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my ummah will be brought and taken to the left - and I shall say: ‘My Lord, my companions!’ but it will be said to me: ‘You do not know what they introduced after you were gone; they kept turning on their heels since you left them.’ And I shall say the same as the righteous slave..."
[Eesa] said: ‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise’ [al-Ma‘idah 5:117].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn ‘Abbas (r) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (ﷺ) said: “Allahu Akbar, Allahu Akbar, Allahu Akbar, praise be to Allah Who has reduced his (the Shaitan’s) plots to whispers.”

Comments: [Its isnad is saheeh]

2098. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) said: “If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour’s wall.”

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

2099. It was narrated from Ibn ‘Abbas (r) that when the Prophet (ﷺ) moved on from ‘Arafa, the people began to rush and he said -
or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

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

2100. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water najis."

Comments: [Saheeh because of corroborating evidence]

2101. It was narrated from Ibn ‘Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did ghusl for janabah and the Prophet (ﷺ) did ghusl or wudoo’ with her left-over water.

Comments: [Saheeh because of corroborating evidence]

2102. It was narrated from Ibn ‘Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did ghusl from janabah, and the Prophet (ﷺ) did wudoo’ with her left-over water. She said something about that to him and he said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

2103. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) kept away from his
wives for a month. When twenty-nine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its isnad is saheeh]

2104. It was narrated from Ibn ‘Abbas (R) that the Prophet (S) said: “Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them.” Muhammad bin ‘Ubaid said: “Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise.”

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

2105. It was narrated that Ibn ‘Abbas (R) said: The Messenger of Allah (S) did not fight any people until he had called them (to Islam).

Comments: [Its isnad is saheeh]

2106. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (S) said: “If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth,” meaning the day before ‘Asha’ura’.

Comments: [Its isnad is qawi]
2107. It was narrated that Ibn 'Abbas (ra) said: It was said to the Messenger of Allah (sav): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [Saheeh because of corroborating evidence]

2108. It was narrated that Ibn 'Abbas (ra) said: The Messenger of Allah (sav) was treated with cupping when he was in ihram; he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2109. It was narrated that Ibn 'Abbas (ra) said: When the Prophet (sav) died, his shield was being held in pledge by a Jewish man for thirty sa's of barley that he took as provision for his family.

Comments: [Its isnad is saheeh]

2110. It was narrated that Ibn 'Abbas (ra) said: The Messenger of Allah (sav) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madinah for ten years. He said: And the Messenger of Allah (sav) died when he was sixty-three years old.
Comments: [Its isnad is saheeh]

2111. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta’if he manumitted two men.

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

2112. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to seek refuge for Hasan and Husain, saying: “I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye.” And he used to say: “Ibraheem used to seek refuge for Isma’eel and Ishaq with these words.”

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2113. It was narrated that Ibn ‘Abbas (ﷺ) said: A man saw a dream and came to the Prophet (ﷺ) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and...
wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said: As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: “You got some right and you got some wrong.” He said: I swear that you should tell me. He said: “Do not swear.”

Comments: [A saheeh hadeeth, al-Bukhari (7046) and Muslim (2269)]
2114. It was narrated from Ibn ‘Abbas (¶) that a man came to the Messenger of Allah (ﷺ) and he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

2115. It was narrated from Ibn ‘Abbas (¶) that the Prophet (ﷺ) said: “This is an ‘Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit ihram completely, for ‘Umrah has been incorporated into Hajj until the Day of Resurrection.”

Comments: [Its isnad is saheeh, Muslim (1241)]

2116. It was narrated from Ibn ‘Abbas (¶) that the Messenger of Allah (ﷺ) came out to them when they were sitting, and said: “Shall I not tell you of the best of people in status?” They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse’s head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?” They said: Yes, O Messenger of Allah. He said: “A man who stays away in a mountain pass, establishing prayer and paying zakah, avoiding people’s evil. And shall I not tell you of the worst of people in status?” They said: Yes, O Messenger of Allah. He said: “The one who is urged for the sake of Allah to give, but he does not give.”
2117. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ), that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [It's isnad is saheeh]

2118. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did sa'iy] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A saheeh hadeeth]

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (ﷺ) the words: "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [It's isnad is hasan]
2120. It was narrated from Ibn 'Umar and Ibn 'Abbas ( masa) from the Prophet (sws) that he said... and he narrated a similar report.

Comments: [Its isnad is hasan]

2121. It was narrated that Ibn 'Abbas (masa) said: The Messenger of Allah (sws) ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [Saheeh mawqoof]

2122. A similar report was narrated from Ibn 'Abbas (masa), from the Prophet (sws). A similar report with the same isnad was narrated by 'Abdul-Kareem Abu Umayyah.

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

2123. It was narrated from Ibn 'Abbas (masa) that the Prophet (sws) cursed effeminate men and women who imitate men, and he said: “Expel them from your houses.” The Prophet (sws) expelled So and so, and 'Umar expelled So and so.”

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2124. It was narrated from Ibn 'Abbas (masa) that Allah (may He be glorified and exalted) enjoined the
duty of prayer on the lips of your Prophet, four (rak‘ahs) for the non-traveller, two rak‘ahs for the traveller, and one rak‘ah for the one who is in a state of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2125. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) said: “I was commanded to use the siwak until I thought - or I expected - that Qur‘an would be revealed to me concerning it.”

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

2126. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) entered the Ka‘bah, in which there were six pillars. He stood by each pillar, but he did not pray.

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

2127. It was narrated that Ibn ‘Abbas (r) said: When ‘Uthman bin Maz‘oon died, a woman said: Congratulations, Paradise is yours, ‘Uthman bin Maz‘oon. The Messenger of Allah (ﷺ) looked at her and said angrily: “How do you know?” She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (ﷺ) said: “By Allah, I am the
Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) said: "Join the one who went ahead of us, 'Uthman bin Maz'oon."

The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (ﷺ) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the Shaitan." Then he said: "Whatever comes from the eye and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan."

Comments: [Its isnad is da'eef]

2128. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the meeqat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalam; and that of the people of Najd as Qarn. And he said: "And these meeqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can enter ihram from where they start."

تخريج: إسحاق صحح: (1526)، م: (1181).
2129. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said to Ma'iz bin Malik, when he came and confessed to him that he had committed zina: “Perhaps you kissed or touched [her]?” He said: No. He said: “Did you have intercourse with her?” He said: Yes. So he ordered that he be stoned.

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

2130. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The iqamah was given for Fajr prayer and a man stood up to pray the two rak'ahs. The Messenger of Allah (صلى الله عليه وسلم) took hold of his garment and said: “Are you praying Fajr with four rak'ahs?”

Comments: [Its isnad is hasan]

2131. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the verse “And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever” [an-Noor 24:4] was revealed, Sa'd bin 'Ubada, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (صلى الله عليه وسلم) said: “O Ansar, don't you hear what your leader is saying?” They said: O Messenger of Allah, do not blame
him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah (ﷺ) disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa’d bin ‘Ubada expected; the Messenger of Allah (ﷺ) will beat Hilal bin Umayyah and declare his testimony invalid among the
Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (ﷺ) was about to order that he be beaten, Revelation came to the Messenger of Allah (ﷺ). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: “And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth” [an-Noor 24:6]. The Messenger of Allah (ﷺ) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out.” Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (ﷺ) said: “Send for her.” So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (ﷺ) said:
"Invoke curses upon one another (li'an)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (ﷺ) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be
subjected to the *hadd* punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than *talaq* (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of *Hilal*, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (ﷺ) said: "Were it not for the oaths, I would have something to settle with her."

'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

**Comments:** [A *hasan* hadeth].

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah (ﷺ) said, when he was on the *minbar*: "People should stop neglecting *Jumu'ah* or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

**Comments:** [A *saheeh* hadeth]
2133. It was narrated from Ibn 'Abbas (r) that a woman brought her child to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its isnad is da'eef because Farqad as-Sabaki is da'eef]

2134. It was narrated from Ibn 'Abbas (r) that 'Uqba bin 'Amir asked the Prophet (ﷺ), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (ﷺ) said: “Allah has no need of your sister's vow; let her ride and offer a sacrifice.”

Comments: [Its isnad is saheeh]

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (r) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:
2136. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

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

2137. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A saheeh hadith]
قال عبد اللطيف قال أبي: وحذركنّي تزيد لا تزيد في رزقك، وواقف على الإساءات.

تخريج: حديث صحيح، حجاج بن أرطاس مدلس وقد عنعن، لكنه متابع.

2139. It was narrated from Ibn 'Abbas (¶) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its isnad is saheeh]

2140. It was narrated from Ibn 'Abbas (¶) that a woman vowed to do Hajj, then she died. Her brother came to the Prophet (ﷺ) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (¶) say: The Messenger of Allah (ﷺ) entered ihram for 'Umrah, and his Companions entered ihram for Hajj - Rawh said: The Messenger of Allah (ﷺ) and his Companions entered ihram for Hajj - and those who did not have sacrificial animals with them exited ihram. Among those
who did not have sacrificial animals with them were Talhah and another man, so they exited ihram.

Comments: [Its isnad is saheeh, Muslim (1239)]

2142. It was narrated from Ibn ‘Abbas (رضي الله عنه) that a man came to him and said: What do you think of a man who kills another man deliberately? He said: “his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him” [an-Nisa’ 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (صلى الله عليه وسلم) died, and no revelation came down after the Messenger of Allah (صلى الله عليه وسلم) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (صلى الله عليه وسلم) say, “May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer’s head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me.”

Comments: [A saheeh hadeeth]
2143. It was narrated that Yahya Abu Umar said: They mentioned nabeeeth in the presence of Ibn 'Abbas (ﷺ) and he said: Nabeeeth would be made for the Messenger of Allah (ﷺ) in a leather skin - Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (ﷺ) - he said: one of them attributed it to the Prophet (ﷺ) - said: “Jibreel was shoving mud intro Pharaoh’s mouth, lest he say La ilaha illallaah.”

Comments: [Saheeh mawqoof]

2145. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: “Paying in advance for the offspring of what is in the uterus is riba.”

Comments: [Its isnad is saheeh]

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (ﷺ) and Ibn...
‘Abbas (r), and Ibn az-Zubair said to Ibn al-‘Abbás: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

Comments: [Its isnad is saheeh]

2147. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) said: “A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil.” Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in Sooratal-Mujadilah was revealed: “and they swear to a lie while they know” [al-Mujadilah 58:14], and the other verse.

Comments: [Its isnad is da’eeef]

2148. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) said concerning the Dajjal: “He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is ‘Abdul-Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed.”
Comments: [Saheeh]

2149. It was narrated from `Abdullah bin `Abbas (may Allah be pleased with him) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with Lailatul-Qadr. He said: “You should [strive to pray] on the seventh night.”

Comments: [Its isnad is saheeh]

2150. It was narrated from Abu Hamzah: I heard Ibn `Abbas (may Allah be pleased with him) say: The Messenger of Allah (ﷺ) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu`awiyah.

Comments: [Its isnad is hasan]

2151. It was narrated that Ibn `Abbas (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

[Referece: 1998]
Comments: [Its isnad is saheeh, Muslim (1157)]

2152. It was narrated from Ibn ‘Abbas (رضي الله عنه) that he said: The Prophet (صلى الله عليه وسلم) entered ihram for Hajj, and when he arrived [in Makkah] he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit ihram, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit ihram.

Comments: [A saheeh hadeeth; Muslim (1239) and this is a da’eeef isnad because of the weakness of Yazeed]

2153. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do wudoo’.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Jabir al-Jufi]

2154. It was narrated from Dawood bin ‘Ali, from his father, that his grandfather Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Fast the day of ‘Ashaora’ but be different from the Jews; fast one day before it or one day after it.”

Comments: [Its isnad is da’eeef]
2155. It was narrated from Ibn ‘Abbas (r) that when the Messenger of Allah (ﷺ) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half mudds. And he spoke to his masters, and they waived half a mudd, and he had to pay them two mudds.

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

2156. It was narrated that Jibril said: I heard ash-Sha’bi narrate that Ibn ‘Umar and Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) prescribed prayer, two rak’ahs when travelling and it is a complete prayer, and Witr when travelling is Sunnah.

Comments: [Its isnad is da’eeef because of the weakness of Jibril al-Ju’fi]

2157. It was narrated from Ibn ‘Abbas (r), from the Prophet (ﷺ), that he said: “Whoever builds a mosque for Allah, even if it is like a sparrow’s nest for its egg, Allah will build for him a house in Paradise.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Jibril al-Ju’fi]

2158. Shu’bah said: I heard Abu Jamrah ad-Dubai say: I did tamattu’ and some people told me not to do that. I went to Ibn
2159. It was narrated that `Abbas (ﷺ) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two rak`ahs [in a prescribed four rak`ah] prayer until he came back to his family.

Comments: [Its isnad is saheeh]

2160. It was narrated that Sa`eed bin Shufay said: I was with `Abbas (ﷺ)... And he mentioned the same hadeeth.

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

2161. It was narrated from Ibn `Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (eating) an
animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his fatwas to the Prophet of Allah (ﷺ), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (ﷺ) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its isnad is saheeh, al-Bukhari (5963) and Muslim (2110)]

2163. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]
2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (رضي الله عنه) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lay crosswise on the bed and the Messenger of Allah (ﷺ) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (ﷺ) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-Imran. Then he got up and went to a waterskin that was hanging there, and did wudoo' from it, doing wudoo' properly, then he stood and prayed. Ibn 'Abbas (رضي الله عنه) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed Witr. Then he lay down until the mu'adhdiin came to him. Then he got up and prayed two brief rak'ahs, then he went out and prayed Fajr.

Comments: [Its isnad is saheeh, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (ﷺ) in a dream when I
slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: 'The blood of al-Husain and his companions; I have been collecting it all day.' 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its isnad is qawi]

2166. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and Jibreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of salam to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy.'" He said: "Rather the gate of repentance and mercy."

Comments: [Its isnad is saheeh]

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger
of Allah (ﷻ) said: “It is not appropriate for anyone to say, I am better than Yoonus bin Matta.” And he mentioned the name of his [Yoonus’s] father.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

2168. It was narrated from ‘Abdullah bin ‘Abbas that the Messenger of Allah (ﷺ) used to teach them this du’a’ as he would teach them a soorah from the Qur’an. He said: “Say: ‘O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the punishment of the grave, I seek refuge with You from the tribulation of the Dajjal, and I seek refuge with You from the trials of life and death.”

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

2169. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet of Allah (ﷺ) led the people in praying two rak’ahs on the day of al-Fitr with no adhan and no igamah, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its isnad is saheeh]

2170. Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “O Allah, You sent Your punishment...
upon Quraisy at the beginning, so bless them in the end.”

Comments: [Its isnad is hasan]

2171. It was narrated that Ibn 'Abbas (Sa) said: I was present on Eid with the Messenger of Allah (SAW), Abu Bakr, 'Umar and 'Uthman. All of them prayed before the khutbah, with no adhan and no iqamah.

Comments: [Its isnad is saheeh]

2172. A similar report was narrated from Jabir (Sa) from the Prophet (SAW).

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

2173. It was narrated that Ibn 'Abbas (Sa) said: The Messenger of Allah (SAW) offered the Eid prayer, then he delivered the khutbah; Abu Bakr (Sa) offered the Eid prayer, then he delivered the khutbah; 'Umar offered the Eid prayer, then he delivered the khutbah; and 'Uthman offered the Eid prayer, then he delivered the khutbah, with no adhan and no iqamah.

Comments: [Saheeh]
2174. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the Eid prayer with two rak'ahs, in which he did not recite anything except Ummul-Kitab (al-Fatihah); he did not add anything to it.

Comments: [Its isnad is da'eeef]

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (ﷺ) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its isnad is qawi]

2176. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (ﷺ) used to set slaves free if they came out to him.

Comments: [Hasan because of corroborating evidence and its isnad is da'eeef]

2177. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (ﷺ); when not travelling, four rak'ahs; when travelling, two rak'ahs; and at times of fear, one rak'ah.
2178. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You may bless me with? Then if Allah decrees that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1424)]

2179. It was narrated that Sa’eed said: Ibn ‘Abbas (ﷺ) said to me: O Sa’eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa’eed, did you get married? I said: No. He said: Get married, for the best among this ummah are those who have the most wives.

Comments: [Saheeh because of corroborating evidence; al-Bukhari (5069) this is a da'eeef isnad because of the weakness of Ali bin Asim]

2180. It was narrated from ‘Ikrimah: Ibn ‘Abbas (ﷺ) told us: The Messenger of Allah (ﷺ) did ghust for janabah, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.
Comments: [Its isnad is da’eef jiddan because Ali bin Asim is weak]

2181. It was narrated from Ibn ‘Abbas (أسماء الله عز وجل) that it was said to the Prophet (ﷺ): O Messenger of Allah, Jibreel (الجبريل) has not come to you for a long time. He said: “Why wouldn’t he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?”

Comments: [Its isnad is da’eef]

2182. It was narrated from Ibn ‘Abbas (أسماء الله عز وجل) that the Prophet (ﷺ) said: “No one visits a sick person whose time [of death] has not yet come and says seven times, ‘I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,’ but he will be healed.”

Comments: [A saheeh hadeeth]

2183. It was narrated that Ibn ‘Abbas (أسماء الله عز وجل) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]
2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh, al-Bukhari (64)]

2185. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is saheeh]

2186. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with...
cupping in al-Qahah, when he was fasting.

Comments: [Its isnad is saheeh]

2187. It was narrated that 'Abdullah bin 'Abbas (¶) said: The Prophet (ﷺ) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh, Muslim (1336)]

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (¶) told him: The Messenger of Allah (ﷺ) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do wudoo'.

Comments: [A saheeh hadeeth]

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the hadeeth. And he said: And Ibn 'Abbas (¶) said: al-Juhani asked the Messenger of Allah (ﷺ) about the issue.
Allah (ﷺ): O Messenger of Allah, my father is an old man and he did not do Hajj. He said: "Do Hajj on behalf of your father."

Comments: [Its isnad is saheeh, Muslim (1325)]

2190. It was narrated that ‘Abdur-Rahman bin Wa’lalh said: I asked Ibn ‘Abbas (ﷺ): We live in a land where there are vineyards, most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (ﷺ) with a skin full of wine as a gift for him. The Messenger of Allah (ﷺ) said to him: "Don’t you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (ﷺ) said: "What you tell him to do?" He said: To sell it. He said: "Don’t you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [Saheeh; this is a hasan isnad]

2191. It was narrated that Ibn ‘Abbas (ﷺ) - I think he attributed it to the Prophet (ﷺ) - said: If he halted in a place and liked the place he had halted, he would delay Zuhr so that he could put Zuhr and ‘Asr together. If he was travelling and did not find a place to halt, he would delay Zuhr until he came to a halting place, then
he would put Zuhr and ‘Asr together.

Comments: [Its men are lhiqat]

2192. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

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

2193. It was narrated that Ibn ‘Abbas (ﷺ) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (ﷺ) was seen with the back of his camel’s ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: “O people, be calm; O people, be calm.”

Comments: [Its isnad is hasan]

2194. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) slept until he could be heard breathing deeply, then he
2195. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed ‘Isha’ one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then ‘Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did wudoo’.

Comments: [Its isnad is saheeh]

2196. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn ‘Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing wudoo’. Hasan said - i.e., in his hadith: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.
Comments: [Its isnad is saheeh, al-
Bukhari (138) and Muslim (763)]

2197. It was narrated from Abul-
‘Aliyah: The paternal cousin of
your Prophet (ﷺ), Ibn ‘Abbas
(ﷺ), told us: The Prophet of Allah
(ﷺ) said: “On the night on which
I was taken on the Night Journey
(the Isra’), I saw Moosa bin
‘Imran, a tall dark man with curly
hair, as if he were one of the men
of Shano’oo’ah; and I saw ‘Eesa Ibn
Maryam (ﷺ), of average height
with a red and white complexion
and lank hair.”

Comments: [Its isnad is saheeh, al-
Bukhari (3239) and Muslim
(165)]

2198. It was narrated that Qatadah
said: Abul–‘Aliyah narrated: The
paternal cousin of your Prophet, Ibn
‘Abbas (ﷺ) narrated: The Prophet of
Allah (ﷺ) said... And he narrated a
similar report.

Comments: [Its isnad is saheeh, al-
Bukhari (3239) and Muslim
(165)]

2199. It was narrated that Ibn
‘Abbas (ﷺ) said: The Messenger of
Allah (ﷺ) ruled concerning the son
of the woman who engaged in li’\'an
that he should not be called after
any father; and if anyone accused
her or accused her son, he was to
be given the hadd punishment of
flogging. And he ruled that she
was not entitled to maintenance
(food) or accommodation [from
her former husband], because they
had separated by means of something other than talaaq (divorce) and he had not died and left her a widow.

Comments: [Its isnad is da‘eef]

2200. It was narrated from Ibn ‘Abbas (ṣ) that the Prophet (ṣṣ) married Maimoonah bint al-Harith when they were both in thrain.

Comments: [Its isnad is saheeh]

2201. It was narrated from Ibn ‘Abbas (ṣ) that the Messenger of Allah (ṣṣ) said: “Let him give a dinar, or if he cannot afford that, then half a dinar,” meaning the one who had intercourse with his wife when she was menstruating.

Comments: [Saheeh mawqoof, this is a very weak (da‘eef jiddan) isnad]

2202. It was narrated that Ibn ‘Abbas (ṣ) said: The Messenger of Allah (ṣṣ) met Ma‘iz bin Malik, and said: “Is it true what I have heard about you?” He said: What have you heard about me? He said: “I have heard that you committed an immoral action with the slave woman of the family of So and so.” He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.
2203. It was narrated from Ibn 'Abbas (ج) that Jibreel (ج) said to the Prophet (ص): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its isnad is da'eej]
said: Woe to you! Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked, and he said: Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? And he said the same as ‘Umar said. Then he went to the Prophet (ﷺ) and told him something similar, and he said: “Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah?” Then Qur’an was revealed: “And perform As-Salat (iqamah-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory *salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)” [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? ‘Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: “‘Umar is right.”

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

2207. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: “Well done; this is the way to make it.”
2208. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “Healing is in three things: a drink of honey, the lancet of the cupper and cauterisation with fire, but I forbid my ummah to use cauterisation.”

Comments: [Its isnad is saheeh, al-Bukhari (5680)]

2209. It was narrated that Ibn ‘Abbas (ﷺ) said: The mushriken used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (ﷺ) liked to do the same as the People of the Book - Ya‘qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Its isnad is saheeh, al-Bukhari (5917) and Muslim (2336)]

2210. It was narrated that Abul-Tufail said: I saw Mu‘awiyah circumambulating the House with ‘Abdullah bin ‘Abbas (ﷺ) on his left, and I was following behind
them and I could hear what they were saying. Mu’awiyah started touching the corner of the Black Stone, and ‘Abdullah bin ‘Abbas (ﷺ) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu’awiyah said: Leave me alone, O Ibn ‘Abbas, for there is nothing of it to be forsaken! Ibn ‘Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its isnad is qawii]

2211. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) did ‘Umrah four times: ‘Umrah from al-Hudaibiyah, ‘Umrah the following year to make up for the one that has not been completed previously, the third ‘Umrah from al-Ji’ranah, and the fourth that he did with his Hajj.

Comments: [Its isnad is saheeh]

2212. It was narrated that Ibn ‘Abbas (ﷺ) said: Allah, may He be glorified and exalted, revealed [the verses]: “And whoever does not judge by what Allah has revealed, such are the Kafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah’s Laws)” [al-Ma’idah 5:44] “such are the Zalimoon (polytheists and wrongdoers - of a lesser
degree)” [al-Ma’idah 5:45] (then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah” [al-Ma’idah 5:47]. Ibn ‘Abbas (%) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the Jahiliyyah, until they reached a deal according to which the diyah of any person among the defeated group who was killed by the group that had the upper hand would be fifty wasqas, and the diyah of any person among the group that had the upper hand who was killed by the defeated group would be one hundred wasqas. They adhered to that until the Prophet (%) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (%), and at that time he had not yet prevailed and he had a covenant with both groups. Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred wasqas. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the diyah of some was half the diyah of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.
War almost broke out between them, then they agreed to appoint the Messenger of Allah (ﷺ) to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (ﷺ) to find out for them what the opinion of the Messenger of Allah (ﷺ) was. When he came to the Messenger of Allah (ﷺ), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: “O Messenger (Muhammad (ﷺ))! Let not those who hurry to fall into disbelief grieve you, of such who say: ‘We believe’ up to... (then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah’” [al-Ma’idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

Comments: [Its isnad is hasan]

2213. It was narrated that Ibn `Abbas (ﷺ) said: The Messenger
of Allah (ﷻ) said: “Whoever eavesdrops on some people’s conversation when they do not want him to hear, will have molten copper poured into his ear. Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that.”

Comments: [A saheeh hadeeth, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin ‘Abdullah bin al-A’raj said: I was with Ibn ‘Abbas (ﷺ) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn ‘Abbas, tell me about ‘Ashoora’. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (ﷺ) fasted it? He said: Yes.

Comments: [A saheeh hadeeth, Muslim (1133)]

2215. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude.”
2216. It was narrated that Ibn ’Abbas (م) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (ص) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

Comments: [Hasan]

2217. It was narrated that Ibn ’Abbas (م) said: On the day of Uhud, the Messenger of Allah (ص) ordered that the weapons and leather armour be removed from the martyrs, and he said: “Bury them with their blood and garments.”

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

2218. It was narrated from Ibn ’Abbas (م) that a man from among the Ansar apostatized from Islam and joined the mushriken, then Allah revealed the verse: “How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (ص)) is true and after clear proofs had come unto them? And Allah guides not the people who are
Zalimoon (polytheists and wrongdoers)” [Al ‘Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off.

Comments: [Saheeh]

2219. It was narrated that Ibn ‘Abbass (ﷺ) said: The Messenger of Allah (ﷺ) said: “Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow.”

Comments: [Saheeh]

2220. It was narrated that Ibn ‘Abbass (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn ‘Abbass (ﷺ) said: And that was Sunnah.

Comments: [Saheeh]

2221. It was narrated from Barakah Abul-Waleed; Ibn ‘Abbass (ﷺ) told me: The Messenger of
Allah was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

**Comments:** [Saheeh]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (رضي الله عنه) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (رسول الله ﷺ) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (رسول الله ﷺ) in his prayer. The Messenger of Allah (رسول الله ﷺ) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (رسول الله ﷺ) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (رسول الله ﷺ), but the Messenger of Allah (رسول الله ﷺ) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (رسول الله ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (رضي الله عنه) and wanted to pass in
front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn ‘Abbas (رضى الله عن بُعُوده) said: So why don’t you say that a lamb interrupts the prayer?

Comments: [A hasan hadith; this is a da’eef isnad]

2223. It was narrated that Ibn ‘Abbas (رضى الله عن بُعُوده) said: Whoever comes for Hajj, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer Hajj; rather it becomes ‘Umrah. That was the Sunnah of Allah, may He be glorified and exalted, and the Sunnah of His Messenger (ﷺ).

Comments: [Its isnad is da’eef]

2224. It was narrated from Ibn ‘Abbas (رضى الله عن بُعُوده) that the Messenger of Allah (ﷺ) passed judgement on the basis of one witness and an oath.

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

2225. It was narrated that Ibn ‘Abbas (رضى الله عن بُعُوده) said: Abu Jahl said: If I see the Messenger of Allah (ﷺ) praying at the Ka’bah, I will come to him and step on his neck. He [the Messenger of Allah (ﷺ)] said: “If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of
Allah (ﷻ) had gone out and engaged in mubahalah [as challenged to do in Al ‘Imran 3:61] and then gone back, they would have found no wealth or family.”

Comments: [Saheeh]

2226. It was narrated that Ibn ‘Abbas (ﷺ) said: Abu Jahl said...
And he mentioned a similar report.

Comments: [Its isnad is saheeh]

2227. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: “Give me some.” A bucket was lifted up to him and he drank, then he said: “Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you.” Then he went out, and went between as-Safa and al-Marwah.

Comments: [A hasan hadith; this is a da’ef isnad]

2228. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was fasting and
in ihram, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

Comments: [Its isnad is da’eef, Nasr bin bab is da’eeff]

2229. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (巯) set free whoever came out to him of slaves.

Comments: [Hasan because of corroborating evidence; this is a da’eeff]

2229 (sic). It was narrated from Ibn ‘Abbas (ﷺ) that he said: The Messenger of Allah (巯) said on the day of at-Ta’if: “Whoever comes out to us of slaves, he is free.” So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (巯) set them free.

Comments: [Hasan because of corroborating evidence; this is a da’eeff isnad because of the weakness of Nasr bin bab]

2230. It was narrated from Ibn ‘Abbas (ﷺ) that he said: On the day of al-Khandaq, the Muslims killed a mushrik man and the mushrikeen offered money for his body. But the Messenger of Allah (巯) said: “Give their body back to them, for it is an evil body and an evil ransom.” And he did not accept anything from them.

Comments: [Its isnad is da’eeff]
2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) stoned the Jamrah when the sun reached its zenith or after the sun reached its zenith.

Comments: [Saheeh lishawahidih and its isnad is da'eeef]

2232. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its isnad is da'eeef]

2233. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Be easy-going, and things will be made easy for you."

Comments: [Saheeh]

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will
send him provision from sources he never imagined.”

Comments: [Its isnad is da’eef al-Hakam bin Mus’ab is unknown]

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin ‘Amir wrote to Ibn ‘Abbas asking him some questions. He said: I was present with Ibn ‘Abbas when he read his letter and when he wrote his answer. Ibn ‘Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (ﷺ) kill any of the sons of the mushrikeen? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves,
and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its isnad is saheeh, Muslim (1812)]

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk, before the minbar was set up. When the minbar was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2237. A similar report was narrated from Anas, from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (ﷺ) and asked him: Did the Messenger of Allah (ﷺ) recite Qur'an in Zuhr and 'Asr? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (ﷺ) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the
exclusion of the people, except in three things: he instructed us to do wudu' properly, not to consume zakah, and not to mate a donkey with a mare.

Comments: [Its isnad is saheeh]

2239. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) told some people of Banu Hashim to move on at night - Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the Jamrah until the sun rose. Shu'bah was not sure about "their weak ones".

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

2240. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) defined the meeqat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamam. And he said: "And these meeqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can enter ihram from where they start."

Comments: [Its isnad is saheeh]
2241. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) used to kiss his wives on the head when he was fasting.

Comments: [Saheeh]

2242. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: Revelation came to the Prophet (صلى الله عليه وسلم) when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeh]

2243. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping on his head when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2244. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

2245. It was narrated from Ibn ‘Abbas (رضي الله عنه) that he came to his maternal aunt Maimoonah, the
wife of the Prophet (ﷺ). He said: The Messenger of Allah (ﷺ) got up at night, and went to a waterskin and did wudu’. Then he stood and prayed. Then I got up and did wudu’, and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its isnad is saheeh, Muslim (763)]

2246. It was narrated that Ibn ‘Abbas (ﷺ) said: I know all about the Messenger of Allah (ﷺ) but I do not know whether the Messenger of Allah (ﷺ) recited in Zuhr and ‘Asr or not. And I do not know how he recited this verse: “Wa qad balaghtu minal-kibari ‘utiyaa” or “usiyya” (referring to the verse “and I have reached the extreme old age” [Maryam 19:8]).

Comments: [Its isnad is saheeh]

2247. ‘Amr bin Deenar told us that Ibn ‘Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: “Crops should not be sold until they become edible.”

Comments: [Its isnad is saheeh]

2248. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him.”
Musnad of ’Abdullah bin al-’Abbas

Comments: [Its isnad is hasan]

2249. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping, and he gave the cupper his fee.

Comments: [Saheeh, al-Bukhari (2278) and Muslim (1202)]

2250. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “A life-long gift[1] belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit.”

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

2251. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

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[1] Life-long gift: This was a custom in which a gift would be given with the premise, “It is yours as long as I am alive, but if I die it comes back to my heirs.”

[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, “This is yours to use and if I die it is yours, but if you die it comes back to me.”
كان عبد الله بن أبي بكر مهتمًا بالجنازة عليه.

**تخرج:** صحيح، وهو مكرّر مافيده.

**Comments:** [Saheeh because of corroborating evidence. It is a repeat of the previous report]

**2252.** It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) and his Companions prayed facing towards Jerusalem for sixteen months, then the qiblah was changed after that.

**Comments:** [Saheeh]

**2253.** It was narrated that Ibn 'Abbas (رضي الله عنه) stoned Jamratal-'Aqabah, then he offered his sacrifice, then he shaved his head.

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

**2254.** It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that when Dimam bin Tha'labah, a man of Banu Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (ﷺ) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) zakah, then fasting Ramadan, then pilgrimage to the House (Hajj), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God
but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (ﷺ) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A Hasan hadeeth]

2255. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]
May you have no mother! Isn’t that the Sunnah of the Messenger of Allah (ﷺ)?

Comments: [Its isnad is saheeh]

2258. Ibn ‘Abbas (ﷺ) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (ﷺ) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn ‘Abbas said: An Ansari man and I passed by the Messenger of Allah (ﷺ) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its isnad is saheeh]

2259. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) carried some boys of Banu ‘Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its isnad is saheeh, al-Bukhari (1798)]

2260. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad]
2261. A similar report was narrated from ‘Urwhah bin az-Zubair, from ‘A’ishah.

Comments: [A hasan hadeeth; this is a da’eeef isnad like the previous report]

2262. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed two rak‘ahs when travelling and four rak‘ahs when not travelling. Ibn ‘Abbas (رضي الله عنه) said: Whoever prays four rak‘ahs when travelling is like the one who prays two rak‘ahs when not travelling. Ibn ‘Abbas (رضي الله عنه) said: Prayer was not shortened except once, when the Messenger of Allah (صلى الله عليه وسلم) prayed two rak‘ahs, and the people prayed one rak‘ah each [in two groups, as in the fear prayer].

Comments: [Its isnad is da’eeef because Humaid bin Ali is da’eeef]

2263. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

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

2264. It was narrated from Ibn ‘Abbas (رضي الله عنه) that when the Prophet (صلى الله عليه وسلم) moved on from ‘Arafah, the people began to rush and he said
- or it was called out to them: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A saheeh hadeeth]

2265. It was narrated from Ibn `Abbas (ﷺ) that Usamah bin Zaid was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafah. He went into a mountain pass and passed water, then he did wudoo', and got back on his mount, but he did not pray.

Comments: [Saheeh]

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn `Abbas (ﷺ) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount. She said: O Messenger of Allah, the obligation of Hajj has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do Hajj on his behalf? The Messenger of Allah (ﷺ) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

Comments: [Saheeh]
2267. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A Jewish man passed by the Messenger of Allah (رسول الله) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

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

2268. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (رسول الله) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (رسول الله) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do wudoo' with this blessed water."

Comments: [Hasan because of corroborating evidence; this is a da'aeef isnad like the previous report]
2269. It was narrated that 'Abdullah bin Shaqeeq said: Ibn 'Abbas (ﷺ) addressed us one day after 'Asr, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the Sunnah? I was present and saw the Messenger of Allah (ﷺ) put together Zuhr and 'Asr, and Maghrib and 'Isha'. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its isnad is saheeh, Muslim (705)]

2270. It was narrated from Ibn 'Abbas (ﷺ) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one
thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

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

2271. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) did not recite Qur’an to the jinn and he did not see them. The Messenger of Allah (ﷺ) set out with a group of his companions, heading towards the market of `Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was
مَنْشَدُ عبد الله بن الْعِبَاسِ ﷺ

prevent ing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (ﷺ) when he was in Nakhlah, on his way to the market of ‘Ukaz, and he was leading his companions in Fajr prayer. When they heard the Qur’an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, “Verily! We have heard a wonderful Recitation (this Qur’an)! It guides to the Right Path, and we have believed therein” [al-Jinn 72:1]. Then Allah revealed to His Prophet (ﷺ): “Say (O Muhammad): It has been revealed to me that…” [al-Jinn 72:1]. And what was revealed to him was what the jinn said.

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the meeqat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalarnlam. And he said: “And these meeqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and ‘Umrah; and whoever is living within these boundaries can enter ihram from the place he sets out,
and so on, and the people of Makkah can enter ihram from Makkah.”

Comments: [Its isnad is saheeh, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn ‘Abbas (].' that the Messenger of Allah (ﷺ) married Maimoonah when he was in ihram.

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

2274. It was narrated that Ibn ‘Abbas (ﷺ) said: They used to think that ‘Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muharram Safar. They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, ‘Umrah becomes permissible for those who want to do ‘Umrah. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and he told them to make it ‘Umrah. This was too hard for them, and they said: O Messenger of Allah, exiting ihram to what extent? He said: “Completely.”

Comments: [Its isnad is saheeh, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why
was that? He said: It would be just like selling dirhams for dirhams, as the food is something postponed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

2276. It was narrated from Ibn `Abbas (¤) that the Prophet (¶) got up at night to pray. So I [Ibn `Abbas] got up and did wudu', then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen rak'ahs in which the length of standing was equal.

Comments: [Its isnad is saheeh]

2277. `Urwah said to Ibn `Abbas (¤): How long will you misguide the people, O Ibn `Abbas? He said: Why are you saying that, O `Urwah? He said: You enjoin us to do `Umrah in the months of Hajj when Abu Bakr and `Umar forbade that! Ibn `Abbas said: The Messenger of Allah (¶) did that. `Urwah said: They [Abu Bakr and `Umar] followed the Messenger of Allah (¶) more closely and had more knowledge about him than you.

Comments: [Its isnad is saheeh]

2278. It was narrated from Ibn `Abbas (¤) that `Uqbah bin `Amir came to the Prophet (¶) and said that his sister had vowed to walk to the Ka`bah. He said: “Allah, may He be glorified and exalted,
has no need of your sister's vow. Let her do Hajj riding and offer a camel as a sacrifice."

Comments: [Its isnad is saheeh]

2279. It was narrated from 'Abbas (as) that the Messenger of Allah (saw) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except idkhir (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except idkhir."

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

2280. It was narrated from Ibn 'Abbas (as) that two men referred a dispute to the Prophet (saw), and the Prophet (saw) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (saw) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its isnad is da’eef]
2281. Sa‘eed bin Jubair said: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) stood before us and delivered a khutbah, and said: “O people, you will be gathered to Allah barefoot, naked and uncircumcised. ‘As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it’ [al-Anbiya’ 21:104]. The first of creation to be clothed will be Ibraheem (عليه السلام). Then some men of my ummah will be brought and taken to the left, and I will say: ‘O Lord, my companions!’ It will be said: You do not know what they did after you were gone. And I will say as the righteous slave (Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise’ [al-Ma‘idah 5:117,118]. Then it will be said to me: ‘These ones kept turning on their heels since you left them.’”

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2282. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]
2283. It was narrated that Sa’eed bin Jubair said: I heard Ibn ‘Abbas (ﷺ) say: What you call al-Mufassal is al-Muhkam. The Messenger of Allah (ﷺ) died when I was ten years old and I had learned al-Muhkam.

Comments: [Its isnad is saheeh, al-Bukhari (5035)]

2284. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) was shrouded in two pieces of white cloth and a red cloak.

Comments: [Hasan]

2285. It was narrated from Ibn ‘Abbas (ﷺ) that Ibraheem brought Isma’eel and Hajar, and left them in Makkah at the site of Zamzam... and he narrated the hadeeth. Then she came from al-Marwah to Isma’eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (ﷺ) said: “May
Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection.”

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

2286. Muhammad bin ‘Amr bin ‘Abbas (ras) say: The Prophet (ص) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do wudoo’ or touch water.

Comments: [Its isnad is saheeh, Muslim (354-359)]

2287. It was narrated that Ibn ‘Abbaas (ras) said: We came with the Messenger of Allah (ص) as pilgrims, and he told them to make it [Hajj] ‘Umrah, then he said: “If I had known before what I know now, I would have done what you have done. But now ‘Umrah has been incorporated into Hajj until the Day of Resurrection.” Then he interlaced his fingers. And the people exited ihram, except those who had the hady with them. ‘Ali came from Yemen and the Messenger of Allah (ص) said to him: “For what have you entered ihram?” He said: “I have entered ihram for what you entered ihram for.” He said: “Do you have a hady with you?” He said: No. He said: “Then carry on as you are, and you can have one-third of my hady.” And the Messenger of Allah (ص) had one hundred camels with him.

Comments: [Saheeh, because of corroborating evidence; this is a da’eef isnad]
2288. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2289. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) picked up a bone from a pot (and ate from it), then he prayed and did not do wudu'.

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (ﷺ) say: "Some people should stop neglecting Jumu‘ah or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its isnad is saheehi]

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.
Musnad of 'Abdullah bin al-'Abbas

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (5886); this is a da'eef isnad]

الرجال والمرجّلات من النساء قال: فقلت: ما المرجّلات من النساء؟ قال: المنصّبات من النساء، والرجال. [راجع: 1982]

الخريج: صحيح لغيره، خ: (5886)، وهذا سند ضعيف، لضعف يزيد بن أبي زيد.

2292. It was narrated from Ibn 'Abbas (radi) that the Messenger of Allah (صل) offered the funeral prayer for the Negus.

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

الخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ولجهالة الراوي عن ابن عباس.

2293. It was narrated that Ibn 'Abbas (radi) said: Allah enjoined prayer on the lips of your Prophet, four (rak'ahs) when not travelling, two rak'ahs when travelling, and one rak'ah at times of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

الخريج: إسناد صحيح، م: (687).

2294. It was narrated from Ibn 'Abbas (radi) that the Messenger of Allah (صل) said: “There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (عليه السلام).”

Comments: [Its isnad is da’eef and Ali bin Zaid is da’eef]

الخريج: إسناد ضعيف، علي بن زيد ضعيف ويوسف بن مهران لين.
2295. It was narrated from Yahya bin al-Jazzar that Ibn ‘Abbas ( peux ) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah ( peux ), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah ( peux ), and he did not stop praying.

Comments: [Its isnad is saheeh]

2296. It was narrated from Ibn ‘Abbas ( peux ) that the Prophet ( pues ) prayed Zuhr in Dhu-l-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida’, he entered ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2297. It was narrated from the cousin of your Prophet ( pues ) - meaning Ibn ‘Abbas ( peux ) - that the Prophet of Allah ( pues ) used to recite this supplication at times of distress: “There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne.”

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]
2298. Abul-Aliyah said: I heard the cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), [say that] the Messenger of Allah (ﷺ) said: “No one should say that I am better than Yoonus bin Matta.”

Comments: [Its isnad is saheeh]

2299. It was narrated from Ibn 'Abbas (ﷺ) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (ﷺ) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off-putting. But it was eaten at the table of the Messenger of Allah (ﷺ), and if it were haram, it would not have been eaten at the table of the Messenger of Allah (ﷺ). I [the narrator] said: Who said, If it were haram? He said: Ibn 'Abbas (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (2572) and Muslim (1947)]

2300. It was narrated that Ibn 'Abbas (ﷺ) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (ﷺ) was commanded to prostrate on seven
and not to tuck up his hair or garment.

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

2301. It was narrated from Ibn ‘Abbas (ﷺ) that Jibreen (ﷺ) said to the Prophet (ﷺ): “Prayer has been made dear to you, so take whatever you want of it.”

Comments: [Its isnaad is da’eeef]

2302. Ibn ‘Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailat-ul-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

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

2303. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its isnaad is saheeh]
2304. It was narrated that Ibn ‘Abbas (r) said: He - meaning the Messenger of Allah (ﷺ) - addressed us and said: “O people, Hajj has been prescribed for you.”

al-Aqra’ bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: “If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. Hajj is once [in a lifetime], and whoever does more, it is voluntary.”

Comments: [A saheeh hadeeth]

2305. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) circumambulated the Ka’bah seven times running, and he only ran because he wanted to show the people that he was strong.

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

2306. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) prayed Zuhr in Mina on the day of al-Tarwiyyah [8 Dhu-Hijjah].

Comments: [Its isnad is saheeh]

2307. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (ﷺ) said: “None of you should prevent his brother from

Comments: [Eisadeh Sahih. (1649), M: (1266)]
fixing a piece of wood to his wall.”

Comments: [Its isnad is hasan]

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair `Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn `Abbas (ﷺ) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (ﷺ), watch the prayer of Ibn az-Zubair.

Comments: [Its isnad is da`ef; Maimoon al-Makki is unknown]

2309. It was narrated that Ibn `Abbas (ﷺ) said: Quraisah said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse “And they ask you (O Muhammad (ﷺ)) concerning the Rooh (the spirit). Say: “The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little’’ [al-Isra’ 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the
Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad 使者 of Allah) to mankind: "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its isnad is saheeh]

2310. It was narrated that Ibn 'Abbas (رضي الله عن أبيه) said: The Messenger of Allah (رسول الله) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

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

2311. It was narrated that Ibn 'Abbas (رضي الله عن أبيه) said: When the Messenger of Allah (رسول الله) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshiping and praising our Lord."...
2312. The Messenger of Allah (ﷺ) said: “Some people among my ummah will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey.”

Comments: [A hasan hadeeth]

2313. The Messenger of Allah (ﷺ) said: “Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means.”

Comments: [Saheeh, because of corroborating evidence and its isnad is da’eeef]

2314. It was narrated from Ibn Abbas (رضى الله عنه) that the Prophet (ﷺ) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (ﷺ) said: “He is right.” He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (ﷺ) said: “He is right.”

Comments: [Its isnad is da’eeef]
2315. It was narrated from Ibn ‘Abbas (أ) that the Prophet (ﷺ) said: “The one who falls asleep whilst prostrating is not required to do wudu‘, unless he lies down. If he lies down, then his muscles relax.”

Comments: [Its isnad is da’eef]

2316. It was narrated from Ibn ‘Abbas (أ) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (ﷺ) passed by her and was told what had happened to her, and he forbade killing women.

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

2317. The Messenger of Allah (ﷺ) sent an army to Mu‘tah and he appointed Zaid in charge of it. If Zaid was killed, Ja‘far [was to assume command]. If Ja‘far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah
stayed behind and prayed Jumu'ah with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray Jumu'ah with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

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

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

Comments: [Saheeh because of corroborating evidence; its isnad is da'eeef like the previous report]

2319. It was narrated that Ibn 'Abbas (RA) said: On the day of al-Khandaq, a mushrik man was killed and they asked the Prophet (SAW) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

Comments: [Its isnad is da'eeef]

2320. It was narrated from Ibn 'Abbas (RA) that the Prophet (SAW) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnad]
2321. It was narrated that Ibn ‘Abbas (r) said: Abu Jahl passed by and said: Didn’t I tell you to stop? The Prophet (ﷺ) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (ﷺ) said: “Then let him call upon his council (of helpers)” [al-‘Alaq 96:17]. Ibn ‘Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its isnad is qawi]

2322. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) used to deliver the khutbah on Friday standing, then he would sit down, then he would stand up and deliver (the second) khutbah.

Comments: [Hasan]

2323. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) said: “There is no one among you but he has a companion (gareen) from among the devils appointed (to accompany) him.” They said: Even you, O Messenger of Allah? He said, “Yes, but Allah helped me against him and he became Muslim.”
Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because Qaboos bin Abu Zibyan is da'eef]

2324. It was narrated that Ibn 'Abbas (r) said: On the night when the Prophet (ﷺ) was taken on the Night Journey (Isra'), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the mu'adhdhin. When he came to the people, the Prophet of Allah (ﷺ) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (r), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (ﷺ)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O Jibreel?" He said: This is Moosa (r). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with salaam, and all of them greeted him with salaam. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky
build and dishevelled. He said: "Who is this, O Jibrel?" He said:
This is the one who hamstrung the she-camel. Then the Prophet (ﷺ) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its isna is da'eef and Qaboos is da'eeef]

2325. It was narrated that Ibn 'Abbas (ﷺ) said: I stood with the Prophet (ﷺ) to pray, on his left, and he made me stand on his right.

Comments: [Its isna is saheeli]

2326. A similar report was narrated from A'mash, from Sumai' az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ).

Comments: [Its isna is saheeli]

2327. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "I shall be ahead of you at the

تخريج: إسهام ضعيف، قابوس ضعيف.
Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord! But it will be said: 'They continued turning back on their heels after you were gone.'

Comments: [A saheeh hadeeth; al-Bukhari (3349) and Muslim (2860) and this is a da'eef isnad]

2328. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was optimistic and not superstitious, and he liked good names.

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

2329. It was narrated from Ibn 'Abbas (رضي الله عنه), who attributed it to the Prophet (صلى الله عليه وسلم), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

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

2330. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "There are five, all of which are evil; the pilgrim in ihram may kill them and they may be killed in the Haram: mice, scorpions, snakes, vicious dogs and crows."
Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad like the previous report]

2331. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “There are five, all of which are evil; the pilgrim in ihram may kill them and they may be killed in the Haram...” A similar report.

Comments: [Its isnad is Saheeh]

2332. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (ﷺ) recited in Zuhr and ‘Asr or not. And I do not know how he recited this verse: “Wa qad balaghtu minal-kibari ‘utiyya’ or ‘usiyya’ (referring to the verse “and I have reached the extreme old age” [Maryam 19:8]). Husain said: And I forgot the third. ‘Abdullah said: I heard it all from ‘Uthman bin Muhammed.

Comments: [Its isnad is saheeh]

2333. It was narrated that Ibn ‘Abbas (ﷺ) said: The people of Makkah asked the Prophet (ﷺ) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,
you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: “Rather I shall be patient with them.” Then Allah, may He be glorified and exalted, revealed this verse: “And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign,” [al-Isra’ 17:59].

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

2334. It was narrated that Ibn ‘Abbas (ṣ) said: Juwairiyah’s name was Barrah (meaning righteous), but it was as if the Prophet (ṣ) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: “After I left you, I said some words which, if they were to be weighed, would outweigh what you said: ‘Glory be to Allah as much as the number of His creation; glory be to Allah as much as He pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words.’”

Comments: [Its isnad is saheeh, Muslim (2140)]

2335. It was narrated that Ibn ‘Abbas (ṣ) said: The Messenger of Allah (ṣ) said: “Fast when you
see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [Saheeh]

2336. It was narrated that Ibn ‘Abbas (RA) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed a month’s fast; should I make it up for her? He said: “If your mother owed a debt, would you pay it off for her?” He said: Yes. He said: “A debt owed to Allah is more deserving of being paid off.”

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

2337. It was narrated from Ibn ‘Abbas (RA) that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)]
2338. It was narrated from Ibn ‘Abbas (R) that the Prophet (S) was asked about offering a sacrifice, stoning the Saurah and shaving the head, and doing the rituals in different orders, and he said: “No problem.”

Comments: [Its isnad is saheeh, al-Bukhari (1734) and Muslim (1307)]

2339. It was narrated from Ibn ‘Abbas (R) that a roasted shoulder [of an animal] was brought to the Prophet (S) and he nibbled some meat from it, then he prayed and he did not do wudoo’ after eating that.

Comments: [Saheeh; this is a da’eeef isnad, Muhammad bin az-Zubair is da’eeef]

2340. It was narrated from Ibn ‘Abbas (R) that he said: The Messenger of Allah (S) said: “Good health and free time [are] two blessings from Allah that many people do not make good use of.”

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

2341. It was narrated from Muhammad bin ‘Amr bin ‘Ata’ that he heard Ibn ‘Abbas (R) say: I saw the Messenger of Allah (S) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do wudoo’.

Comments: [Its isnad is saheeh]
2342. It was narrated from Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (588)]

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

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

2344. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2345. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) i.e., the supplication at times of distress.
Musnad of ‘Abdullah bin al-‘Abbas

Comments: [Its isnad is saheeh, al-Bukhari (7426) and Muslim (2730)]

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (ceased) said: When Rajab began, the Prophet (ceased) would say: “O Allah, bless Rajab and Sha’ban for us, and bless Ramadan for us.” And he used to say: “The night before Friday is beautiful and its day is bright and shiny.”

Comments: [Its isnad is da’eef; and Zaidah bin Abur-Ruqad is da’eef. This hadith is from the Musnad of Anas bin Malik, not the Musnad of Ibn ‘Abbas]

2347. It was narrated from Abul-Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn ‘Abbas (ceased) - narrated that the Prophet (ceased) said: “On the night when I was taken on the Night Journey (al-Isra’), I saw Moosa (ceased), a tall dark man with curly hair, as if he were one of the men of Shanoo’ah. And I saw Eesa Ibn Maryam (ceased), a man of average height with a red and white complexion and lank hair.”

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2348. It was narrated from Ibn ‘Abbas (ceased) that the Messenger of Allah (ceased) said to his companions: “Make it ‘Umrah. If I had known before what I know now, I would have told you to do it (‘Umrah). And let those who do not have sacrificial animals with them exit
ihram.” The Messenger of Allah (ﷺ) had a sacrificial animal with him. And the Messenger of Allah (ﷺ) said: "Umrah has been incorporated into Hajj until the Day of Resurrection.” And he interlaced his fingers.

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

2349. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (ﷺ) instructed Bilal to give the call to prayer, and he prayed two rak'ahs. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceable is saheeh; this is a da‘eef isnad because Yazeed is da‘eef]

2350. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113)]
2351. It was narrated from Mansoor... And he mentioned the same isnad and a similar report.

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

2352. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about Lailat-ul-Qadr, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its isnad is saheeh, see the previous report]

2353. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it."
Musnad of 'Abdullah bin al-'Abbas ِ - 418

'Abbas - who was one of the local people and knew what they could not do without - said: Except *idhkhir*, O Messenger of Allah, for they need it for their graves and houses. And the Messenger of Allah (ﷺ) said: "Except *idhkhir*.'

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

2354. It was narrated that Ibn 'Abbas ()** said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (ﷺ), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

**Comments:** [Its isnad is qawi, al-Bukhari (2572) and Muslim (1977)]

2355. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

**Comments:** [Its isnad is saheeh, al-Bukhari (5700)]

2356. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid,
إسناد عند الله بن العباس:

تخريج: إسناد صحيح.

2357. It was narrated that Ibn ‘Abbas (ﷺ) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-‘Abbas bin ‘Abdul-Muttalib, ‘Ali bin Abi Talib, al-Fadl bin al-‘Abbas, Qutham bin al-‘Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu ‘Awf bin al-Khazraj, who had been present at Badr, called out to ‘Ali bin Abi Talib, saying to him: O ‘Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (ﷺ). ‘Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. ‘Ali made him [the Prophet (ﷺ)] lean against his chest, and he was wearing his chemise, and al-‘Abbas, al-Fadl and Qutham turned him over with ‘Ali bin Abi Talib (ﷺ), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and ‘Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that day.
which is usually seen in a dead person, and `Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (ﷺ), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-`Abbas called two men and said: Let one of you go to Abu `Ubaidah bin al-Jarrah - as Abu `Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-`Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu `Ubaidah did not find Abu `Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (lahd) for the Messenger of Allah (ﷺ).

Comments: [Hasan because of corroborating evidence; this is a da`eef isnad because of the weakness of Husain bin Abdullah]

2358. It was narrated that Sa`eed bin Jubair said: I said to `Abdullah bin `Abbas: O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of ihram. He said: I am the most knowledgeable of the people regarding this. The Messenger of Allah (ﷺ) entered the state of ihram at two different times. The first time was when he entered the state of ihram in Makkah. The second time was when he entered the state of ihram in Madinah.
Allah (ﷻ) only did Hajj once, and this is why they differed: the Messenger of Allah (ﷺ) set out for Hajj, and when he had prayed two rak’ahs in his mosque in Dhul-Hulaifah, he entered ihram where he was sitting (after prayer) and recited the Talbiyah for Hajj after completing his two rak’ahs. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the Talbiyah and some people heard that. The people used to come to him in groups, and they heard him recite the Talbiyah when his camel stood up with him, so they said: The Messenger of Allah (ﷺ) recited the Talbiyah when his camel stood up with him. Then the Messenger of Allah (ﷺ) continued onwards, and when he reached the peak of al-Baida, he recited the Talbiyah. Some people heard that, so they said: The Messenger of Allah (ﷺ) recited the Talbiyah when he reached the peak of al-Baida. By Allah, he entered ihram at the place where he had prayed, and he recited the Talbiyah when his camel stood up with him, and he recited the Talbiyah when he reached the peak of al-Baida. Whoever follows the view of ‘Abdullah bin ‘Abbas would enter ihram from the place where he prays when he finishes the two rak’ahs.

Comments: [Hasan because of corroborating evidence; this is an isnad which could be regarded as hasan]

2359. It was narrated that Ibn ‘Abbas (ﷺ) said: During the Farewell Pilgrimage, the Messenger
of Allah (ﷻ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered ‘Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its isnad is da’eef]

2360. It was narrated from Kuraib the freed slave of ‘Abdullāh bin ‘Abbas, from ‘Abdullāh bin ‘Abbas (رضى‌اله‌ع‌): I [Kuraib] said to him: O Abūl-‘Abbas, what about what you said, that there is no man who performed Hajj and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit ihram and regard what he has done as ‘Umrah, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine ‘Umrah and Hajj - but the people do not say this? He said: Woe to you! The Messenger of Allah (ﷺ) and those of his Companions who were with him set out, not thinking of anything except Hajj, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House.
and exit *ihram* on the basis that what they had done was *Umrah*. One of them said: O Messenger of Allah, rather it is Hajj. The Messenger of Allah (ﷺ) said: "It is not Hajj; rather it is 'Umrah.'"

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

2361. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not allow 'A'ishah to do 'Umrah on the night of al-Hasbah when the pilgrims come to Muhassab after leaving Mina on Yawmut-Tarwiyyah (8th Dhul-Hijjah) in order to put an end to the custom of the mushrikeen, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do 'Umrah for anyone who wants to do it.

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

2362. It was narrated from Ibn 'Abbas (ﷺ) that in the year of al-Hudaibiyah, the Messenger of Allah (ﷺ) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the mushrikeen thereby.

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

2363. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out in
the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

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

2364. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The people of the Book used to let their hair down and the mushrikeen used to part their hair. The Messenger of Allah (رسول الله) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (رسول الله) let his forelock down, Then later on he parted his hair.

Comments: [Its isnad is saheeh, al-Bukhari (5917) and Muslim (2336)]

2365. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah said: “The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence.”

Comments: [A saheeh hadeeth, Muslim (1421)]

2366. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (رسول الله) returned his daughter...
Zainab to Abul-`As bin ar-Rabee`, although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry.

Comments: [Its isnad is hasan]

2367. It was narrated that Ibn `Abbas (ﷺ) said: A man married an Ansari woman from (the tribe of) Bal`ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) summoned the girl and asked her, and she said: Yes, I was a virgin. So the Messenger of Allah (ﷺ) instructed them to engage in `it'an and he gave her her dowry.

Comments: [Its isnad is da`eef]

2368. It was narrated that Ibn `Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed zina.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]
2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

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

2370. 'Abdullah bin 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (ﷺ) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (ﷺ) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (ﷺ).

Ibn 'Abbas (ﷺ) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (ﷺ) and the disbelievers of
Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar’s] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu ‘Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I
said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said: Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you
whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father’s kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it; no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the
outcome of the battles between you and him varied: sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfill promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (ﷺ) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is
just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims" [Al-Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised, and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah\(^{[1]}\) has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1773)]

2371. 'Ubaidullah bin 'Abdullah bin 'Utba bin Mas'oood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah (ﷺ) wrote to... and he narrated the same report.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1173)]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

\(^{[1]}\) A derogatory nickname used by Quraish to refer to the Messenger of Allah (ﷺ)
2373. Ubaidullah said: I asked ‘Abdullah bin ‘Abbas (ﷺ) about the dream of the Messenger of Allah (ﷺ) that he told us about. Ibn ‘Abbas (ﷺ) said: I was told that the Messenger of Allah (ﷺ) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." Ubaidullah said: One of them was al-Ansí who was killed by Fairooz in Yemen, and the other was Musallimah.

Comments: [Its isnad is saheeh, al-Bukhari (4379) and Muslim (2274)]

2374. Ibn Shihab said: ‘Abdullah bin Ka‘b bin Malik told me that Ibn ‘Abbas (ﷺ) told him that ‘Ali bin Abi Talib (ﷺ) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (ﷺ) this morning? He said: He is better, praise be to Allah. Ibn ‘Abbas (ﷺ) said: ‘Abbas bin ‘Abdul-Muttalib took hold of his hand and said: Don’t you see, by Allah, that the Messenger of Allah (ﷺ) will die of this sickness? I know the faces of Banu ‘Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (ﷺ)
and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (s) said: By Allah, if we ask the Messenger of Allah (ﷺ) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

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

2375. 'Urwa bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same hadeeth.

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said: “Jibreel (الجبرئيل) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation.”

Comments: [A saheeh hadeeth, and its isnad is Jayyid]

2376. Ibn 'Abbas (الابن أبى عبد الله) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (ﷺ) was
leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A saheeh hadith, and its isnad is Jayyid, al-Bukhari (4412) and Muslim (504)]

2377. Muhammad bin ’Amr bin ’Ata’ bin Abbas bin ’Alqamah, from Banu ’Amir bin Lu’ayy said: I entered upon Ibn ’Abbas (ﷺ) in the house of Maimoonah, the wife of the Prophet (ﷺ), on a Friday morning; Maimoonah had given the house to him in her will. When he prayed Jumu’ah, some carpets would be spread out for him in it, and when he had finished [Jumu’ah], he would go there and sit there to meet people.

A man asked him, when I was listening, about doing wudoo’ after [eating] food cooked by fire. Ibn ’Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do wudoo’ for Zuhr prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was
set out for them in the apartment. He ate and they ate, then the Messenger of Allah (ﷺ) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did wudu'). Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (ﷺ) towards the end of the time of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

2378. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said takbeer.

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

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) died when I had just been circumcised.[1]

Comments: [A saheeh hadeeth]

2380. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Banu Sa'd bin Bakr sent Dimam bin Tha'alabah to meet the Messenger of Allah (ﷺ). He came

[1] At that time, boys would be circumcised when they reached puberty.
to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (ﷺ) was sitting with his Companions. Dimam was a tough and hairy man with two braids. He came and stood over the Messenger of Allah (ﷺ) and his Companions and said: Which of you is the son of ’Abdul-Muttalib? The Messenger of Allah (ﷺ) said: “I am the son of ’Abdul-Muttalib.” He said: Muhammad? He said: “Yes.” He said: O son of ’Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: “I will not be upset. Ask whatever you want.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: “Yes, by Allah.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: “Yes, by Allah.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to offer these five
prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: zakah, fasting and Hajj, and all the laws of Islam, adjourning him each time as he adjoined him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (ﷺ) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad al-Lat and al-‘Uzza are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or...
woman, who had not become Muslim. Ibn ‘Abbas (‼️) said: We have never heard of any delegate of a people better than Dimam bin Tha’labah.

Comments: [A hasan hadeeth]

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi’, the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A hasan hadeeth; see the previous report]

2382. It was narrated that Ibn ‘Abbas (‼️) said: The fear prayer was just like the prayer of these guards of yours today behind your imam, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (ﷺ) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (ﷺ) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (ﷺ) and those who had prostrated with him sat at the end of the prayer, those who had been standing by themselves prostrated, then they sat, and the Messenger of Allah (ﷺ) led them all in saying the tasleem.
Musnad of 'Abdullah bin al-'Abbas - 439

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

### 2383

It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (ﷺ): They are saying that the Messenger of Allah (ﷺ) said: "Do ghusl on Friday, and wash your heads, even if you are not *jumub*, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for ghusl, then yes.

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

### 2384

It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

**Comments:** [A hasan hadith]

### 2385

It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

**Comments:** [Hasan and its isnad is da'eeef because of the weakness of Husain bin Abdullah]
2386. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) used to say: The Messenger of Allah (صلى الله عليه وسلم) used to recite in the two rak'ahs before Fajr the Opening of the Qur'an (al-Fatiha) and the last two verses of Sooratal-Baqarah in the first rak'ah, and in the second rak'ah the Opening of the Qur'an and this verse from Al 'Imran: “Say (O Muhammad) (صلى الله عليه وسلم): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you...”’ [Al 'Imran 3:64] to the end of the verse.

Comments: [Its isnad is da‘eeef because the narrator is unknown]

2387. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (صلى الله عليه وسلم) asked him: “How did you divorce her?” He said: I divorced her thrice. He said: “In one sitting?” He said: Yes. He said: “That is only one divorce (talaq); take her back if you want.” So he took her back. Ibn 'Abbas thought that talaq is only to be done just after the woman becomes pure from menses.

Comments: [Its isnad is da‘eeef]

2388. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “When your brothers were slain at Uhud,
Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us, so they would not lose interest in jihad or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: “Think not of those as dead who are killed.” [Al Imran 3:169].

Comments: [A hasan hadeth]

2389. A similar report was narrated from Ibn ‘Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم).

Comments: [Its isnad is hasan]

2390. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening.”
2391. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its isnad is Hasan]

2392. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Then the Messenger of Allah (ﷺ) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utba bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (ﷺ) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its isnad is Hasan]

2393. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah
bint al-Harith whilst travelling when he was in ihram.

Comments: [A saheeh hadeeth its isnad is hasan]

2394. It was narrated from Ibn ‘Abbas (تابع ذلكNom) that he said: The Messenger of Allah (صلى الله عليه وسلم) was told about a man whose mount had thrown him and broke his neck whilst he was in ihram. He said: “Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the Talbiyah.”

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2395. Aswad said: Isra’eel told us [the same hadeeth] with the [same] isnad, except that he said: “... Do not cover his face...”

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2396. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (صلى الله عليه وسلم) said on the day of the Conquest of Makkah: “There is no hijrah (migration), but there is jihad and good intentions. When you are mobilized, then go forth.”

Comments: [A saheeh hadeeth]
2397. It was narrated from Ibn 'Abbas (RA): The Messenger of Allah (ﷺ) placed his hands on my shoulder, then he said: “O Allah, give him deep understanding of the faith and teach him understanding of Qur'an.”

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

2398. It was narrated that Ibn 'Abbas (RA) said: The Messenger of Allah (ﷺ) said: “This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect.”

Comments: [Its isnad is qawi]

2399. It was narrated from Ibn 'Abbas (RA) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

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

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (RA), and from Thabit al-Bunani from Anas bin Malik
that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk. When he started to use the minbar, he moved to the minbar, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

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

### 2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (ﷺ), and from Thabit from Anas, from the Prophet (ﷺ).

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

### 2402. It was narrated from Ibn 'Abbas (ﷺ) that two angels came to the Messenger of Allah (ﷺ) in a dream, and one of them sat at his feet and the other at his head.

The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his ummah. He said: The likeness of him and his ummah is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water -
would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water, you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

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

2403. It was narrated that Ja’far bin Muhammad said: When the Prophet (ﷺ) was washed (after he passed away), water would get under his eyelids and stay there, and ‘Ali would remove it.

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

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn ‘Abbas (ﷺ) said the Talbiyah, he would say: “Here I am, O’ Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.” And Ibn ‘Abbas said: Do it this way, for this is the Talbiyah of the Messenger of Allah (ﷺ).
Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad]

2405. It was narrated that Ibn ‘Abbas (R) said: I came to the Messenger of Allah (S) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [Saheeh because of corroborating evidence]

2406. It was narrated from Ibn ‘Abbas (R) that the Prophet (S) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat wudoo’.

Comments: [A saheeh hadeeth, al-Bukahri (207)]

2407. Sa‘eed bin Jubair narrated that Ibn ‘Abbas (R) told him: The Messenger of Allah (S) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said: “A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him.” Then a man with bleary eyes came in and the Messenger of Allah (S) spoke to him and said: “Why are you and So and
so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its isnad is hasan]

2408. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A hasan hadeeth]

2409. It was narrated that Ibn 'Abbas (ﷺ) said: Two men came to the Prophet of Allah (ﷺ) with the same need. One of them spoke, and the Prophet of Allah (ﷺ) noticed a bad smell from his mouth, so he said to him: "Why don't you use the miswak?" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its isnad is da'eeef]

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (ﷺ): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (ﷺ)
stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: “Allah has not made for any man two hearts inside his body” [al-Ahzab 33:4].

Comments: [Its isnad is da`eeef like the previous report]

2411. It was narrated from Ibn `Abbas (ﷺ) that if something upset the Messenger of Allah (ﷺ), he would say: “There is no God but Allah, the Forbearing, the Almighty; there is no God but Allah, Lord of the throne; there is no God but Allah, Lord of the throne; there is no God but Allah, Lord of the throne.” Then he would offer supplication.

Comments: [Its isnad is saheeh, al-Bukahri (6345) and Muslin (2730)]

2412. It was narrated that Ibn `Abbas said: The Prophet (ﷺ) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Why shouldn’t I weep when the Messenger of Allah (ﷺ) is weeping? He said: “I did not weep; this is compassion. Verily, the believer’s soul departs from his
body whilst he is praising Allah, may He be glorified and exalted.”

Comments: [A hasan hadeth]

2413. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: I got up to pray with the Prophet (صلى الله عليه وسلم) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (727) and Muslim (763)]

2414. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: This verse - “Your wives are a tilth for you” [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (صلى الله عليه وسلم) and asked him, and the Messenger of Allah (صلى الله عليه وسلم) said: “Have intercourse with her in any position, so long as it is in the vagina.”

Comments: [Hasan, this is a da’eeef isnad because of the weakness of Rishdeen bin Sa’id]

2415. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him.”

Comments: [Its isnad is da’eeef]
2416. It was narrated from Ibn ‘Abbas (رضي الله عنه) that he did wudu’; he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (صلى الله عليه وسلم) do.

Comments: [Its isnad is saheeh, al-Bukhari (140)]

2417. A similar report was narrated from Ibn ‘Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم).

Comments: [Saheeh like the previous report]

2418. It was narrated from Ibn ‘Abbas (رضي الله عنه) that a woman brought a son of hers to the Messenger of Allah (صلى الله عليه وسلم) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils
our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

Comments: [Its isnad is da’eef because Farqad as-sabakhi is da’eef]

2419. It was narrated from ’Ikrimah that a man asked Ibn ’Abbas (ﷺ) about doing ghusl on Friday: is it obligatory? He said: No, but whoever wishes may do ghusl, and I will tell you how ghusl was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The minbar of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (ﷺ) when he was on the minbar. So he said: “O people, when you come to jumu’ah, do ghusl and let one of you put on the best perfume he has.”

Comments: [Its isnad is hasan]

2420. It was narrated from Ibn ’Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “Whoever has intercourse with an animal, kill him and kill the animal.”
Musnad of ‘Abdullah bin al-‘Abbas

Comments: [Its isnad is a hasan]

2421. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said concerning changing the order in which stoning the Jamrah, slaughtering the sacrifice and shaving the head are done: “There is no problem.”

Comments: [Its isnad is saheeh, al-Bukhari (1734) and Muslim (1307)]

2422. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “O Allah, give Ibn ‘Abbas wisdom and teach him understanding of Qur’an.”

Comments: [Saheeh; this is a da’eeef isnad because of the weakness of Husain bin Abdullah]

2423. Isma’eel bin Rabee’ah bin Hisham bin Ishaq bin ‘Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin ‘Abdullah narrate that his father said: al-Waleed sent word asking Ibn ‘Abbas (ﷺ): What did the Messenger of Allah (ﷺ) do when he prayed for rain (istsiqa’)? He said: The Messenger of Allah (ﷺ) went out wearing scruffy clothes and with a humble attitude to the prayer place, then he prayed two rak’ahs as he prayed on (Eid) al-Fitr and (Eid) al-Adha.

Comments: [Hasan]
2424. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “In some poetry there is wisdom and in eloquence there is (an impact like that of) magic.”

Comments: [Saheeh because of corroborating evidence, and its isnad is da’eeef]

تخرج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة خاصه مضطرب.

2425. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “No ‘adwa [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no Safar and no ham [refers to a Jahili Arab tradition described variously as: a worm that infects the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly].” Simak said that (the word) Safar referred to a worm in a person’s stomach. A man said: O Messenger of Allah, there may be one many camel in a hundred, and it transfers the disease to them. The Prophet (صلى الله عليه وسلم) said: “Then who infected the first one?”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

تخرج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب، قد نوى.

2426. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidences and its isnad is da’eeef]

تخرج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.
2427. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) moved on from ‘Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said: “O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses.” And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin ‘Abbas behind him on his mount from Muzdalifah to Mina, saying: “O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses.” And I never saw any camel raising its feet and running until it reached Mina.

Comments: [Saheeh]

2428. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

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

2429. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever speaks about the Qur'an without knowledge, let him take his place in Hell.”

Comments: [Its isnad is da'ef]
2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in jihad) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on jihad)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (ﷺ) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (ﷺ) said: “Perhaps her husband is away?” He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: “And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)].” [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said: No, do not think that; rather it is for all the people. The Prophet (ﷺ) smiled and said: “'Umar is right.”

Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad]
2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (ﷺ) - stood up invoking Him, they made round him a dense crowd.

Comments: [Saheeh]

2432. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came out during his final illness with a cloth wrapped around his head and sat on the minbar. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Quhafah. If I were to take a close friend (khalil) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its isnad is saheeh, al-Bukhari (467)]

2433. It was narrated from Ibn 'Abbas (ﷺ) that when Ma‘iz bin Malik came to the Prophet (ﷺ),
He said: "Perhaps you kissed her, or touched her, or looked at her?"
He said: No. The Messenger of Allah (ﷺ) said bluntly: "Did you have intercourse with her?"
He said: Yes. At that, he ordered that he be stoned.

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

2434. It was narrated that Ibn ‘Abbas (预制) said: The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye." Then he would say: "This is how my father Ibraheem used to seek refuge for Isma’eeel and Ishaq (预制)."

Comments: [Its isnad is saheeh, al-Bukahri (3371)]

2435. It was narrated that Zaid bin Aslam said: ‘Abdur-Rahman bin Wa’lah said: I said to Ibn ‘Abbas (预制): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (ﷺ) say: "Any animal skin that has been tanned has become tahit (pure)."

Comments: [Its isnad is saheeh, Muslim (366)]

2436. It was narrated that Ibn ‘Abbas (预制) said: The Prophet (ﷺ) was commanded to prostrate on
seven and not to tuck up his hair or garment.

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

2437. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in ihram.

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

2438. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) said: “Whoever buys foodstuff should not sell it until he receives it in full.” Ibn ‘Abbas said: I think everything is like foodstuff.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

2439. It was narrated from Ibn ‘Abbas (ﷺ), from the Prophet (ﷺ) that he said: “Eat from the edges of the platter and not from the middle, for the blessing descends in the middle.”

Comments: [Its isnad is hasan]

2440. It was narrated from Ibn ‘Abbas (ﷺ) - I [the narrator] think he attributed it to the Prophet (ﷺ) - he said: When he raised his head from bowing, he said: “Allah
2441. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (ﷺ).

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

2442. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims killed a mushrik man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (ﷺ), offering a ransom for his body. The Messenger of Allah (ﷺ) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its isnad is da'eef]

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) drew up a covenant between the Muhajireen and Ansar: "They will pay their diya and ransom their prisoners on the basis of the oath of allegiance."
kindness and justice common among the Muslims.”

Comments: [Its isnad is da'eef]

2444. A similar report was narrated from Ibn ‘Abbas ( harms).

Comments: [Its isnad is da'eef]

2445. It was narrated that Ibn ‘Abbas ( harms) said: The Messenger of Allah ( harms) acquired his sword Dhul-Faqqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: “I saw a dent in my sword Dhul-Faqqar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered in my dream; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah.” And what the Messenger of Allah ( harms) said is what happened.

Comments: [Its isnad is hasan]

2446. It was narrated that Ibn ‘Abbas ( harms) said: The recitation of the Messenger of Allah ( harms) at night was loud enough for whoever was in the side room to...
hear when he was in the main room (of the house).

Comments: [Its isnad is hasan]

2447. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Hearing about something is not the same as seeing it with one’s own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A saheeh hadeeth; its isnad is da‘eeef]

2448. Husain bin ‘Abdur-Rahman said: I was with Sa’eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite ruqyah for me. He said: What made you do that? I said: A hadeeth which ash-Sha‘bi narrated to us from Buraidah al-Aslam, who said: There should be no ruqyah except for the evil eye or a fever. Sa’eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn ‘Abbas told us that the Prophet (ﷺ) said: “The nations were shown to me and I saw a Prophet with a group of men, a Prophet
with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my ummah, but it was said to me, ‘This is Moosa and his people. But look at the horizon.’ I looked, and there was a huge multitude. Then it was said to me: ‘Look at the other horizon,’ and there was (another) huge multitude. It was said to me: ‘This is your ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished.’’ Then the Prophet (ﷺ) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (ﷺ) came out and said: “What are you discussing?” They told him, and he said: “They are the ones who did not use cautery or ask anyone to perform ruqyah for them, and were not superstitious, and they put their trust in their Lord.” ‘Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: “You will be one of them.” Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah
Musnad of 'Abdullah bin al-'Abbas ﷺ 464

(... said: "'Ukkashah has beaten you to it."

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2449. 'Abdullah told us: Shu'ja' told me: Hushaim told us:... a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2450. It was narrated that Ibn 'Abbas ﷺ said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1971) and Muslim (1157)]

2451. It was narrated from Ibn 'Abbas ﷺ that the Messenger of Allah ﷺ crossed all these valleys bringing a hady (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah. But as for you, O people of Makkah, delay your tawaf until you come back.

Comments: [Its isnad is da'eeef]

2452. It was narrated that Ibn 'Abbas ﷺ said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

تخريج: إسناها صحح. خ (1541)، م: (220).


drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)...." [al-Ma'idah 5:93].

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

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its isnad is da'eeef]

2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "The blessed horses are the palominos."

Comments: [Its isnad is hasan]

2455. It was narrated from Ibn 'Abbas (_TBL) that the Prophet (ﷺ) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them
testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?'" [al-A'raf 7:172,173].

Comments: [Its Marfoo' is da'eeef]

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in Fajr prayer on Friday, Alif-Lam-Meeem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran (Soorat al-Insan).

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

2457. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [A saheeh hadeeth]

2458. It was narrated from Ibn 'Abbas from the Prophet (ﷺ) concerning the man who has intercourse with his wife when
she is menstruating; Let him give half a dinar in charity.

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

**2459.** It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards Jamratal-Aqabah, and he instructed us not to stone it until the sun rose.

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

**2460.** ‘Ata’ narrated that he heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed Fajr in Mina, and stoned the Jamrah.

**Comments:** [Saheeh]

**2461.** It was narrated that Muhammad bin ‘Amr bin ‘Ata’ bin Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (ﷺ), where we found ‘Abdullah bin ‘Abbas (ﷺ), and we mentioned doing wudoo’ after eating that which has been touched (cooked) by fire. ‘Abdullah said: I saw the Messenger of Allah (ﷺ) eating something that had
been touched (cooked) by fire, then he prayed, and he did not do wudu’. One of us said to him: Did you see that, O Ibn ‘Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its isnad is hasan]

2462. It was narrated that Ibn ‘Abbas ([curr.]) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (ﷺ) driving some sheep of his, and he greeted them with salam. They said: He only greeted you with salam to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (ﷺ). Then Allah revealed the words: “O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): ‘You are not a believer’...” [an-Nisa’ 4:94].

Comments: [Saheeh its isnad is da’eeef]

2463. It was narrated from Ibn ‘Abbas (ﷺ) concerning the words of Allah, “You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma’roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)” [Al ‘Imran 3:110] that...
he said: They are the ones who migrated with Muhammad (ﷺ) to Madinah. Abu Nu‘aim said: with the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2464. It was narrated that ‘Abdul-‘Azeez bin Rufai’ said: Someone told me who heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) did not halt between ‘Arafah and Muzdalifah except to pass water.

Comments: [Saheeh, this is a da‘eef isnad]

2465. ‘Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) prayed eight [rak’ahs] together [i.e., he put Zuhr and ‘Asr together] and seven [rak’ahs] together [i.e., he put Maghrib and ‘Isha’ together].

Comments: [Its isnad is saheeh, al-Bukhari (562) and Muslim (705)]

2466. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

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

2467. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and did not do *wudoo‘*.
2468. It was narrated that Ibn 'Abbas (ﷺ) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (ﷺ) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of mula'nah was revealed.

Comments: [Its isnad is saheeh]

2469. It was narrated from Ibn 'Abbas (ﷺ) that a young virgin came to the Prophet (ﷺ) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (ﷺ) gave her the choice.

Comments: [Its isnad is saheeh]

2470. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its isnad is saheeh]
2471. It was narrated that Shahr bin Hawshab said: ‘Abdullah bin ‘Abbas (رضي الله عنه) said: A group of Jews came to the Messenger of Allah (رسول الله) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra’eeel forbid to himself before the Torah was revealed? He said: “I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra’eeel Ya’qoob (مَعْلُومًا) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel’s milk.” They said: Yes, by Allah.

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

2472. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (رسول الله) prayed on a reed mat.

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

2473. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (رسول الله) said: “In some poetry there is wisdom and in
eloquence there is (an impact like that of) magic.”

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

2474. It was narrated that ‘Ikrimah said: Ibn ‘Abbas (_FACTORY) passed by some people who were using a pigeon to shoot at. He said: The Messenger of Allah (Factory) forbade taking an animate being as a target.

Comments: [A saheeh hadeeth, and its isnad is da’eef]

2475. It was narrated that Ibn ‘Abbas (_FACTORY) said: The Prophet (Factory) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (Factory)? She said: Don’t I see you weeping, O Messenger of Allah? He said: “I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted.”

Comments: [Its isnad is hasan]

2476. Qays bin Habtar said: I asked Ibn ‘Abbas (_FACTORY) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (Factory) about that was the
delegation of ‘Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: “Do not drink from gourds, varnished jars, hallowed out stumps or green glazed pitchers; drink from waterskins.” Then he said: “Allah has forbidden to me - or has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram.”

Comments: [Its isnad is saheeh]

2477. It was narrated from Ibn ‘Abbas (r) that the Prophet (صلى الله عليه وسلم) said: “The (evil) eye is real and could cause the destruction of a mountain.”

Comments: [His saying “Al-a‘in Haqqun” is saheeh and the remaining part of it is hasan because of corroborating evidence and this is a da‘eeef isnad]

2478. A similar report was narrated from Ibn ‘Abbas (r).

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

2479. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (صلى الله عليه وسلم) said: “The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your
garments are those that are white; wear them and shroud your dead in them."

Comments: [Its isnad is qawi]

2480. It was narrated that Ibn `Abbas (ṣ) said: The Messenger of Allah (ṣṣ) forbade taking any animate being as a target.

Comments: [Its isnad is qawi, Muslim (1957)]

2481. It was narrated from Ibn `Abbas (ṣ) that the Messenger of Allah (ṣṣ) said: “The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval.”

Comments: [A saheeh hadeeth; and Muslim (1421) this is a hasan isnad]

2482. It was narrated that Ibn `Abbas (ṣ) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (ṣṣ) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and
it would burn whatever it hit. They complained about that to Iblees and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (ﷺ) praying between the two mountains at Nakhhlah. They came and told him about that and he said: This is what has happened on earth.

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2483. It was narrated that Ibn ‘Abbas (ﷺ) said: Some Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra’eeel took a promise from his sons when they said: “Allah is the Witness to what we have said” [Yoosuf 12:66]. He said: “Let’s hear it.” They said: Tell us about the sign of a Prophet. He said: “His eyes sleep but his heart does not sleep.” They said: Tell us how can a woman give birth to a female or a male? He said: “The two waters meet and if the man’s water prevails over the woman’s, she will give birth to a male, but if the woman’s water prevails, she will give birth to a female.” They said: Tell us what Isra’eeel forbade to himself. He said: “He suffered from sciatica and could not find anything to help him except the milk of such and such” - my
father said: meaning camel’s milk - so he forbade (camel meat) to himself.” They said: You are right. They said: Tell us about thunder. He said: “One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands.” They said: What is this sound that we hear? He said: “His voice.” They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: “Jibreen (Gabriel).” They said: Jibreen! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika’eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted, revealed the words: “Whoever is an enemy to Jibreen (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.”” [al-Baqarah 2:97]

Comments: [A hasan hadeeth]

2484. It was narrated that Ibn ‘Abbas (r.a) said: We were with the Prophet (s.a.w) on a journey, and the
Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

2485. It was narrated that Ibn ‘Abbas (May Allah Exalt His Prophet) said: The Prophet (Saw) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its isnad is saheeh]

2486. ‘Abdullah bin Sa’eed bin Abi Hind narrated, from one of the companions of ‘Ikrimah, who said: The Messenger of Allah (Saw) used to notice things whilst praying, without turning his neck.

Comments: [This is mursal]

2487. It was narrated that Ibn ‘Abbas (May Allah Exalt His Prophet) said: The Messenger of Allah (Saw) said: “Whoever sees something in his leader that he...
dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (jama‘ah) and dies, his death will be a death of Jahiliyyah.”

Comments: [Its isnad is saheeh, al-Bukhari (7053) and Muslim (1849)]

2488. Abul-Mutawakkil narrated that Ibn ‘Abbás (ﷺ) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up at night, and went out and looked at the sky, then he recited this verse from Al ‘Imran: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire” [Al ‘Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the siwak and did wudoo', then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the siwak and did wudoo’, then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the siwak and did wudoo’, then he got up and prayed.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (256)]
2489. It was narrated that Ibn ‘Abbas (س) said: When the Messenger of Allah (ﷺ) said: “Allah hears the one who praises Him,” he said: “O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will.”

Comments: [Saheeh]

2490. It was narrated from Ibn ‘Abbas (س) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties.”

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

2491. It was narrated from Ibn ‘Abbas (س) that ‘Ali spoke to the Prophet (ﷺ) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (ﷺ) said: “She is the daughter of my brother through breastfeeding.” Then the Prophet
of Allah (الله) said: “Do you not know that Allah, may He be glorified and exalted, makes mahram (forbidden for marriage) through breastfeeding that which He makes mahram through blood ties?”

Comments: [Saheeh and this is a da‘eef isnad]

2492. It was narrated from Ibn ‘Abbas (عباس) that he did not see anything wrong with a man getting married whilst in ihram, and he said: The Prophet of Allah (الله) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in ihram. And when the Prophet of Allah (الله) completed his Hajj, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its isnad is saheeh]

2493. It was narrated that Ibn ‘Abbas (عباس) said: The Messenger of Allah (الله) passed by a man whose thigh was showing. He said: “Cover your thigh, for a man’s thigh is part of his ‘awrah.”

Comments: [Hasan lishawahidihi and this is a da‘eef isnad]

2494. It was narrated that Ibn ‘Abbas (عباس) said: Which of the two recitations came at a later date, the recitation of ‘Abdullah
or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No: the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

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

2495. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, “Alif-Lam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated” [ar-Room 30:1-2]: They were defeated then they prevailed. The mushrikeen wanted the Persians to prevail against the Byzantines because they were idol-worshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book. They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: “They will prevail.” Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (ﷺ) and he said:
"Why didn’t you make it within ten years?" - Sa’eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its isnad is saheeh]

2496. 'Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A’ishah’s doorkeeper, told him that 'Abdullah bin 'Abbas (isateur) came and asked for permission to enter upon 'A’ishah. I [Dhakwan] came and found that her brother’s son, ‘Abdullah bin 'Abdul-Rahman, was with her. I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: ‘Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him in, and when he sat down he said: Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (iator) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (iator) to the
Messenger of Allah, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa’, and the Messenger of Allah (ﷺ) stayed to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words “perform Tayammum with clean earth” [al-Ma’a’idah 4:43]. That was because of you, the concession that Allah granted to this ummah. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn `Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

2497. Sufyan narrated from Laith from a man who said: Ibn `Abbas (ﷺ) said to her: You were called Ummul-Mu’mineen so as to be blessed; it was your name before you were born.

Comments: [Its isnad is da’eef, Laith bin Abu Sulaim is da’eef and his Shaikh is unknown]

2498. ‘Ata’ narrated that Ibn `Abbas told him that when the Messenger of Allah (ﷺ) raised his head from bowing, he said: “O Allah our Lord, to You be praise, filling the heaven, filling the earth and filling whatever else You will.”
Comments: [Its isnad is saheeh, Muslim (478)]

2499. It was narrated that Ibn ‘Abbas (رضی الله علیه وآله وسلم) said: The Messenger of Allah (صلى الله عليه وسلم) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (balh) with unripe dates that have begun to take on a red or yellow colour (salw).

Comments: [Its isnad is saheeh, Muslim (1995)]

2500. It was narrated that Ibn ‘Abbas (رضی الله علیه وآله وسلم) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its isnad is hasan]

2501. It was narrated that Mujahid said: We were with Ibn ‘Abbas (رضی الله علیه وآله وسلم) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa’, ra’. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa’, ra’. Ibn ‘Abbas (رضی الله علیه وآله وسلم) said: I did not hear him say this; rather he said: “As for Ibraheem (عیسوی), look at your companion [meaning himself]. As for Moosa (عیسوی), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can
see him going down into the valley, reciting the *Talbiyah*.

**Comments:** [Its *isnad* is *sahih*, al-Bukhari (1555) and Muslim (166)]

2502. It was narrated that Mujahid said: They mentioned him - meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say that; rather he said: “As for Ibraheem (الإبَّيْهُمُ), look at your companion - Yazeed said: meaning himself (ﷺ). - And as for Moosa (الدوَّارُ)، he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the *Talbiyah*.”

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

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (ﷺ) - instructed a caller to call out on a rainy day: “Pray where you are [where your mounts or tents are].”

**Comments:** [Its *isnad* is *sahih*, al-Bukhari (616) and Muslim (699)]

2504. It was narrated from Ibn 'Abbas (ﷺ) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (ﷺ) said: “Why don’t you make use of its skin?”

**Comments:** [Its *isnad* is *sahih*, al-Bukhari (1492) and Muslim (363)]
2505. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (صلى الله عليه وسلم) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A saheeh hadeeth]

2506. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

Comments: [Its isnad is da’eeef because Abdullah bin Lahee’ah is da’eeef]

2507. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: I saw the Prophet (صلى الله عليه وسلم) standing in ‘Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (صلى الله عليه وسلم) noticed that, and started turning his face away. Then he said: “O people, it is not righteousness to move quickly with camels and horses; you should be calm.” Then he moved on, and I never saw any camel raising its feet and running, until
2508. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) entered the Ka'bah, he found in it an image of Ibraheem (ﷺ) and an image of Maryam. He said: "As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

Comments: [Its isnad is saheeh, al-Bukhari (3351)]

2509. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a son of his died in Qudaid or 'Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer
the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [Its isnad is jayyid]

2510. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its isnad is hasan]

2511. It was narrated that al-Mas’oodi said: We have never seen anyone who was a greater supporter of the Shi’i view than ‘Adiyy bin Thabit.

Comments: [This is a report from al-Mas’oodi]
2512. It was narrated that Ibn 'Abbás (رضي الله عنه) said: The Messenger of Allah (رسول الله ﷺ) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is hasan]

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbás, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit ihram? He said: This is the Sunnah of your Prophet (صلى الله عليه وسلم), even if you do not like it.

Comments: [Its isnad is saheeh, Muslim (1244)]

2514. Ibn 'Abbás (رضي الله عنه) said: A group of Jews came to the Prophet of Allah (صلى الله عليه وسلم) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (يعتبر النبي) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food
that Isra’eel forbade to himself before the Torah was revealed; tell us how the woman’s water and the man’s water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is. He said: “You are bound by the promise and covenant of Allah, that if I tell you, you will follow me.” And they gave him the promise and covenant he wanted. He said: “I adjure you by the One Who revealed the Torah to Moosa (ﷺ), do you know that Isra’eel Ya’qoob (ﷺ) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself; the dearest of food to him was camel meat and the dearest of drinks was camel’s milk?” They said: Yes, by Allah. He said: “O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man’s water prevails over the woman’s the child will be male by Allah’s leave, and if the woman’s water prevails over the man’s, the child will be female by Allah’s leave?” They said: Yes, by Allah. He said: “O Allah, bear witness over them. I adjure you
by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?” They said: Yes, by Allah. He said: “O Allah, bear witness over them.” They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you.” He said: “My companion is Jibreel (_asc); Allah never sent any Prophet but he was his helper.” They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: “What is keeping you from believing him?” They said: He is our enemy. At that point Allah said: “Say (O Muhammad (Asc)); Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission - up to the Book of Allah behind their backs as if they did not know!” [al-Baqarah 2:97-101]. At that point, “So they have drawn on themselves wrath upon wrath” [al-Baqarah 2:90].

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

2515. A similar report was narrated from Ibn ‘Abbas (Asc).

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

2516. It was narrated that Sa’eed bin Jubair said: I came to Ibn ‘Abbas (Asc) when he was eating...
pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [A saheeh hadeeth and its isnad is da‘eef]

2517. It was narrated that Ibn Abbas said that the Prophet (ﷺ) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did Hajj, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn ‘Abbas (ﷺ). So we entered upon him, and there was a young girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said: If I reach Makkah I shall ask advice about this. Ibn ‘Abbas said: The Messenger of Allah (ﷺ) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: “Slaughter it and dip its..."
sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it.” I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn ‘Abbas said: The wife of Sinan bin ‘Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed Hajj - would it be acceptable for her to do Hajj on her behalf? The Prophet (ﷺ) said: “Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?” He said: Yes. He said: “Let her do Hajj on behalf of her mother.” And he asked him about sea water, and he said: “Sea water is a means of purification.”

**Comments:** [Its isnad is saheeh, Muslim (1325)]

**2519.** It was narrated from Ibn ‘Abbas (ﷺ), in a report of what the Messenger of Allah (ﷺ) narrated from his Lord: The Messenger of Allah (ﷺ) said: “Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one hasanah will be recorded for him, and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one hasanah will be recorded for him, and if he does it, it will be recorded
as one sayyi’ah, or Allah will overlook it. No one can fail except one who is doomed to Hell.”

Comments: [Its isnad is saheeh]

2520. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth.”

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

2521. It was narrated that Ibn ‘Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) prostrate during [Soorat] Sad.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

2522. It was narrated that ‘Abdur-Rahman bin Wa’lah said: I said to Ibn ‘Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: “Its tanning is its purification.”

Comments: [Its isnad is saheeh, Muslim (366)]

2523. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madinah for ten years.
Comments: [Its isnad is saheeh, Muslim (2353)]

2524. It was narrated from Ibn 'Abbas (riz) that the Prophet (saww) nibbled some meat from a shoulder bone, then he prayed and did not do wudu.

Comments: [Its isnad is saheeh]

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (saww) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my image."

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

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (saww) deliver the khutbah in 'Arafah, [saying]: "Whoever does not have sandals, let him wear khuffain (leather slippers) and whoever does not have an izar, let him wear pants."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]

2527. It was narrated from Ibn 'Abbas (riz) that the Messenger of Allah (saww) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (saww) was commanded
to prostrate on seven bones, and not to tuck up his hair or garment.

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

2528. It was narrated that 'Abdullah bin 'Abbas (â€¢) said: The Messenger of Allah (â€«) prayed Zuhr in Dhu'l-Hulaiybah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (â€«) said: "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2530. It was narrated that Ibn 'Abbas (â€¢) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (â€«) when he was in ihram, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)]
2531. It was narrated from Ibn 'Abbas (ﷺ) that when something upset him, the Messenger of Allah (ﷺ) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2532. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1975)]

2533. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out on [the day of Eid al-Fitr] and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (964) and Muslim (884)]

تخريج: إسحاق صحاح. خ: (645)، م: (2730).

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تخريج: إسحاق صحاح. خ: (645)، م: (2730).
2534. Al-Hakam said: Sa‘eed bin Jubair led us in praying Maghrib in Muzdalifah, three rak‘ahs with an iqamah. Then he said the salam, then he prayed ‘Isha‘ with two rak‘ahs. Then he stated that ‘Abdullah bin ‘Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its isnad is saheeh]

2535. It was narrated that Ibn ‘Abbas (.deep) said: Sa‘b bin Jathlamah gave the Messenger of Allah (ﷺ) the leg of an onager when he was in ihram, and he refused it, and it was dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

2536. It was narrated that Ibn ‘Abbas (deep) said: The Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

2537. It was narrated from Abul–‘Aliyah ar-Riyahi, from the cousin of your Prophet (ﷺ) - meaning Ibn ‘Abbas (deep) - that the Prophet of Allah (ﷺ) used to recite this du'a' at times of distress: “There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne.”

[Ref: 1186, 2530, 2532-34]
2538. It was narrated that ‘Abdur-Rahman bin Walih said: I asked Ibn ‘Abbas (ماه): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (صلى الله عليه وسلم) say: “Its tanning is its purification.”

2539. It was narrated from Abu Hassan that a man said to ‘Abdullah bin ‘Abbas (ماه): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit ihram - and he said: It is the Sunnah of your Prophet (صلى الله عليه وسلم), even if you dislike it. Hammam said: i.e., whoever does not have a hady (sacrificial animal) with him.

2540. Al-Hakam bin al-A’raj said: I sat with Ibn ‘Abbas (ماه) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about ‘Ashoora’ and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (صلى الله عليه وسلم) used to fast it? He said: Yes.
2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them - meaning 'Abdullah bin Abbas (ﷺ) - told me that the Messenger of Allah (ﷺ) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (155)]

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that wala' was for them, but the Prophet (ﷺ) ruled: "Wala' belongs to the one who manumits the slave." He gave her the choice, and she chose divorce, and he ordered her to observe 'iddah. And she received charity and gave some of it as a gift to 'A'ishah (¶); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh, al-Bukhari (5280)]
2543. 'Umar said: Who knows when *Lailat-ul-Qadr* is? Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “It is in the (last) ten, when seven have passed or seven are left.”

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

2544. It was narrated that Ibn 'Abbas (رضى الله عنه) said: One day the Messenger of Allah (ﷺ) climbed as-Safa and said: “*Ya sabahah, ya sabahah* (be on your guard)!” Quraish gathered and said to him: What is the matter? He said: “Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?” They said: Of course. He said: “I am a warner to you of an imminent severe punishment.” Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: “Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!”, to the end of the soorah [al-Masad 111].

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

2545. It was narrated that 'Abdullah bin 'Abbas (رضى الله عنه) said: I saw the Messenger of Allah (ﷺ) eating some meat from the bone of a sheep, then he prayed and he
did not rinse his mouth or touch water.

Comments: [Its isnad is saheeh, Muslim (354,359)]

2546. It was narrated that Abu Nadr said: Ibn ‘Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (ﷺ) said: “There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: ‘Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.’ So they will go to Adam and will say: ‘O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.’ He will say: ‘I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone
today except myself. Rather go to Nooh, the head of the Prophets.’ So they will go to Nooh and will say: ‘O Nooh, intercede for us with our Lord, that He might judge among us.’ He will say: ‘I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.’ So they will go to Ibraheem (as) and will say: ‘O Ibraheem, intercede for us with our Lord so that He may judge among us.’ But he will say: ‘I am not able for that; I told three lies for the sake of Islam – and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: ‘Verily, I am sick’ [as-Saffat 37:89] and ‘Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!’ [al-Anbiya’ 21:63]. And he said of his wife when he came to the king, ‘she is my sister’ – ‘I am not concerned about anyone else today except myself. Rather go to Moosa (as), whom Allah chose to send with His message and He spoke to him.’ So they will go to him and will say: ‘O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.’ He will say: ‘I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself.
Rather go to ‘Eesa, the Spirit from Allah and His Word.’ So they will go to ‘Eesa and will say: ‘Intercede for us with your Lord, that He might judge among us.’ But he will say: ‘I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?’ They will say: ‘No.’ He will say: ‘Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.’”

The Messenger of Allah (ﷺ) said: “So they will come to me and will say: ‘O Muhammad, intercede for us with your Lord, so that He might judge among us.’ I will say: ‘I am able for it; when Allah gives leave for whom He wills and is pleased with.’ When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: ‘Where is Muhammad and his ummah?’ For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo’. The other nations will say: ‘Nearly all of this ummah are almost Prophets.’ Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: ‘Who are you?’ I will say: ‘I am
Muhammad. It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that.'

Comments: [Hasan because of corroborating evidence]
2547. Ibn ‘Abbas (رضي الله عنهم) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailatul-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (صلى الله عليه وسلم) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

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

[راجع: ٣٣٢٢]

2548. It was narrated that Ibn ‘Abbas (رضي الله عنهم) said: When the Messenger of Allah (صلى الله عليه وسلم) came [to Madinah] they used to pay in advance for crops. He said: “Whoever pays in advance, let him not pay in advance except for a known measure and a known weight.”

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

[راجع: ١٨٨٨]

2549. It was narrated from Ibn ‘Abbas (رضي الله عنهم) that the Prophet (صلى الله عليه وسلم) came out of the outhouse and some food was brought. It was said to him: Aren’t you going to do wudoo’? He said: “I have only been commanded to do wudoo when I get up to pray.”

Comments: [Its isnad is saheeh, Muslim (374)]

[راجع: ١٩٣٢]

2550. Hanzalah as-Sadoosi narrated: I said to ‘Ikrimah: In Maghrib prayer I recite Qul A’oodhu
bi Rabbil-falaq and Qul A’oodhu bi Rabbin-Nas, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur’an. Then he said: Ibn ’Abbas (ﷺ) told me that the Messenger of Allah (ﷺ) came and prayed two rak’ahs in which he did not recite anything but the Essence of the Book (i.e., al-Fatiha).

Comments: [Its isnaad is da’eef]

2551. It was narrated from ‘Ikrimah that some of these heretics were brought to ‘Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books.

‘Ikrimah said: News of that reached Ibn ‘Abbas (ﷺ) and he said: If it were me, I would not have burned them because the Messenger of Allah (ﷺ) forbade it; but I would have executed them because the Messenger of Allah (ﷺ) said: “Whoever changes his religion, execute him.” And the Messenger of Allah (ﷺ) said: “Do not punish with the punishment of Allah, may He be glorified and exalted.”

Comments: [Its isnaad is saheeh, al-Bukhari (6922)]

2552. It was narrated from ‘Ikrimah that ‘Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn ‘Abbas (ﷺ) and he said: If it were
me, I would not have burned them. The Messenger of Allah (ﷺ) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of what Ibn `Abbas said reached `Ali and he said: Woe to the son of the mother of Ibn `Abbas!

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

2553. It was narrated that Ibn `Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its isnad is qawi]

2554. It was narrated from Ibn `Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]
2555. It was narrated that Ibn ‘Abbas ( Cosmos) said: The Messenger of Allah (Cosmos) said: “If one of you says, when he has intercourse with his wife, ‘In the Name of Allah, O Allah keep us away from the Shaitan and keep the Shaitan away from what You bestow on us (our children),’ if a child is born to them, the Shaitan will never be able to harm him.”

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

2556. It was narrated that Ibn ‘Abbas (Cosmos) said: The Messenger of Allah (Cosmos) said: “Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet.”

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

2557. It was narrated that Ibn ‘Abbas (Cosmos) said: The Prophet (Cosmos) put Zuhr and ‘Asr together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]
2558. It was narrated that Ibn 'Abbas (r) said: The Prophet (ص) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for ṭūdū? He said: "Why should I do ṭūdū? When I want to pray, I will do ṭūdū."

Comments: [Its isnād is saheeh, Muslim (374)]

2559. It was narrated that Ibn 'Abbas (r) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (ص) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a ṭūdū that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper ṭūdū. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen rak'ahs, including the two [Sunnah] rak'ahs of Fajr. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he
got up and prayed and did not do *wudu* [again].

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

**2560.** It was narrated that Ibn 'Abbas (ṣ) said: The Prophet (ﷺ) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *ihram*.

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

**2561.** It was narrated from Ibn 'Abbas (ṣ) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

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

**2562.** It was narrated that Ibn 'Abbas (ṣ) said: The Prophet (ﷺ) entered the House and offered supplication in different parts of it, then he came out and prayed two rak'ahs.

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

**2563.** 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (ṣ) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

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**2560 - حدثنا عبد الله بن المنfal المغيرة قال: أخبرنا مسلم بن عثمان عن عبد الله بن عثمان عن سعيد بن جعفر يهودي قاتل لرجل مشرك. يرفع اليدين في سحاب كأنما يقول: وقد كتب الله عني توبةً وفرج وأحبطها وجعلها محرماً. [البخاري: 3, 375, 376, 377, 378]:**

**2561 - حدثنا عبد الله الزراعي قال: أخبرنا مسلم عن الأجلة بن يزيد بن الأصم عن ابن عباس أنه رجع قال يا رسول الله ما شاء الله وصلت. فقال: جعلتني إلهي عذلاً بل ما شاء الله وخلعه. [راجع: 1839]:**

**2562 - حدثنا عبد الله الزراعي أخبرنا مسلم عن الأجلة بن يزيد بن الأصم أن سمع منه مفسماً. فأمر ابن عباس يدعو إلى السحاب ما سمع عن ابن عباس قالت دخل الله نجس البيت فدعه في نواحيه ثم خرج فضلاً وكتب. [راجع: 1705]:**

**2563 - حدثنا عبد الله الزراعي أخبرنا إسرائيل قال عبد المغيرة بن يحيى وقع في عمل معنف بن عبد الله بن عباس يقوله لم يزل الله في يدي يناديني عفاف لا يقبل. [راجع: 2474]:**
Comments: [Saheeh, because of corroborating evidence; this is a da’eeef isnad]

2564. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) recited the Talbiyah until he stoned Jamratul-Aqabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543)]

2565. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) married Maimoonah in Safar when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (4528)]

2566. It was narrated from Ibn ‘Abbas (رضي الله عنه) that one of the wives of the Prophet (صلى الله عليه وسلم) washed herself following janabah, then the Prophet (صلى الله عليه وسلم) came and did wudoo’ using her left over water. She said: I did ghusl using it. He said: “Nothing makes water najis (impure).”

Comments: [Saheeh because of corroborating evidence, and its isnad is da’eeef]

2567. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (صلى الله عليه وسلم) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into
a bowl or vessel. He tipped it towards himself with his hand and did a good \textit{wudoo}', not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (س) included thirteen \textit{rak'ahs}, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (ط) that he slept lying on his side.

\textbf{Comments:} [Its \textit{isnad} is saheeh, al-Bukhari (138) and Muslim (763)]

2568. It was narrated from Ibn 'Abbas (ط) that the Prophet of Allah (س) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

\textbf{Comments:} [Its \textit{isnad} is saheeh, al-Bukhari (6345) and Muslim (2730)]
2569. ‘Umar bin Harmalah said: I heard Ibn ‘Abbas (ﷺ) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (ﷺ) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting? O Messenger of Allah? He said, “Yes.” The Prophet (ﷺ) took the milk and drank some, then he said to Ibn ‘Abbas, who was on his right, “As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?” Ibn ‘Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (ﷺ) said: “I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: ‘O Allah, bless it for us and give us more.’ And whoever eats food, let him say: ‘O Allah, bless it for us and give us something better than it.'”

Comments: [A hasan hadith; this is a da‘eef isnaad because Ali bin Zaid is da‘eef]

2570. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) relieved himself, then he came back and was given a bone with meat on it. He did not do wudu’, but he ate from it. ‘Amr added to this hadith: It was narrated that Sa‘eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do wudu’. He said: “I do not intend to pray, such that I would need to do wudu’.
2571. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) drank, he would pause to breathe twice whilst drinking. And my father wrote after this hadeeth: I do not think 'Abdullah heard this hadeeth (directly).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eeff]

2572. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I stayed with Maimoonah the wife of the Prophet (ﷺ), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it. She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed 'Isha', and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did wudu', then he went to the bed and put on his
two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did wudoo’. Then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen rak’ahs, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [Sunnah] rak’ahs of Fajr, then Bilal began to recite the iqamah.

Comments: [Its isnad is da’eef]

2573. It was narrated from Ibn ‘Abbas (رضي الله عنه) and he mentioned something. He said: The Messenger of Allah (صلى الله عليه وسلم) used to use the siwak a great deal, to such an extent that we thought that Revelation would come down concerning it.

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad and at-Tameemi is unknown]

2574. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed, then he delivered the khutbah, as did Abu Bakr, ‘Umar and ‘Uthman, on Eid, with no adhan or iqamah. My father said: ‘Abdullah heard it.

2574. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed, then he delivered the khutbah, as did Abu Bakr, ‘Umar and ‘Uthman, on Eid, with no adhan or iqamah. My father said: ‘Abdullah heard it.
Comments: [Its isnad is qawa']

2575. It was narrated from Ibn 'Abbas (ﷺ) that they started asking him about prayer whilst travelling. Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) departed from his family, he would pray no more than two rak'ahs until he returned.

Comments: [Its isnad is saheel]

2576. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There cannot be two qiblahs in one city, and there is no jizyah due from the Muslims."

Comments: [Its isnad is da'eef because Qaboos is da'eef]

2577. Jarir narrated, and attributed it to the Prophet (ﷺ): "There cannot be two qiblahs in one land, and there is no jizyah due from any Muslim."

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

2578. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pause to breathe twice [when drinking].

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef]
2579. It was narrated from Ibn ‘Abbas ( Funeral Prayer) that the Prophet ( ) recited the Talbiyah following the prayer.

Comments: [Hasan because of corroborating evidence; this isnad could reach the level of hasan]

2580. It was narrated that Ibn ‘Abbas ( ) said: The Messenger of Allah ( ) said: “I have seen my Lord, may He be blessed and exalted.”

Comments: [Saheeh mawqoof]

2581. It was narrated from Ibn ‘Abbas ( ) that the Messenger of Allah ( ) got married when he was in ihram.

Comments: [Its isnad is saheeh]

2582. It was narrated from Ibn ‘Abbas ( ) that the Prophet ( ) prayed seven [rak’ahs] together and eight [rak’ahs] together.

Comments: [Its isnad saheeh, al-Bukhari (1174) and Muslim (705)]
2583. It was narrated from Ibn ‘Abbas (ﷺ) that he heard the Prophet (ﷺ) deliver the khatbah in ‘Arafat. He said: “Whoever cannot find an izar, let him wear pants; whoever cannot find sandals, let him wear leather slippers (khuffain).”

Comments: [Its isnad saheeh, al-Bukhari (1841) and Muslim (1178)]

2584. It was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ) that he said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.”

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

2585. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade selling food-stuff until one has taken full possession of it. Ibn ‘Abbas (ﷺ) said: I think all sales are like this.

Comments: [Its isnad saheeh, al-Bukhari (2135) and Muslim (1525)]

2586. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Do not take any animate being as a target.”

Comments: [Its isnad is saheeh, Muslim (1957)]
2587. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) married Maimoonah when he was in ihram.

Comments: [Saheeh, because of corroborating evidence, its isnad is hasan]

2588. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

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

2589. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping when he was in ihram and fasting.

Comments: [Its isnad is da’eeef, because of the weakness of Yazeed bin Abu Ziyad]

2590. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

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

2591. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man was thrown from his mount when he was in
ihram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the Talbiyah. And Ayyoob said: With his hair stuck together with a sticky substance, as was the custom of pilgrims at that time.

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2592. It was narrated from Ibn `Abbas (¶) that he did not see anything wrong with a man getting married whilst in ihram, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif when he was in ihram. When the Prophet of Allah (ﷺ) completed his Hajj, when he came to that oasis, he consummated his marriage with her.

Comments: [Its isnad is saheeh]

2593. It was narrated from `Ata` that he testified that Ibn `Abbas (¶) (said), and Ibn `Abbas testified that the Messenger of Allah (ﷺ) prayed on the day of Eid, then he delivered the khutbah. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its isnad saheeh, al-Bukhari (98) and Muslim (884)]
2594. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping when he was fasting.
Comments: [Its isnad is saheeh]

2595. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."
Comments: [Saheeh mawqoof]

2596. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."
Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)]

2597. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the Shaitan away from me and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never have power over him - or the Shaitan will never be able to harm him."
2598. Rafi’ bin Khadeej said: The Messenger of Allah (ﷺ) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (ﷺ) is better for us than that which he told us not to do. He said: “Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free.” He said: I mentioned that to Tawoos, and he thought that Ibn ‘Abbas (ﷺ) was one of the most knowledgeable of them. He said: Ibn ‘Abbas said: The Messenger of Allah (ﷺ) only said, “Whoever has land, lending it to his brother for free is better for him.”

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

2599. It was narrated that ‘Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn ‘Abbas (ﷺ) was asked about this verse: “Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk” [ash-Shoora 42:23]. He said: Sa’eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn ‘Abbas (ﷺ) said: You have been too hasty (in interpreting it)! There was no clan
among Quraisy but the Messenger of Allah (ﷺ) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its isnad is saheeh, al-Bukhari (4818)]

2600. Shu’bah said: I heard Abu Bishr narrate that he heard Sa‘eed bin Jubair say that he heard Ibn ‘Abbas (ﷺ) narrate that a man came to the Prophet (ﷺ) when he was in ihram, and he fell from his mount, and immediately died. The Messenger of Allah (ﷺ) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: “Do not apply perfume to him, and leave his head uncovered.” Shu’bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].”

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2601. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was ten years old, and had recently been circumcised, and I had read al-Muhkam of the Qur'an. I [the narrator] said to Abu Bishr: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh]
2602. It was narrated from Ibn ‘Abbas (ﷺ) that he came to the Prophet (ﷺ) when he was praying: I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (763)]

2603. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [Hasan because of corroborating evidence]

2604. It was narrated that Salih the freed slave of at-Taw’amah said: I heard Ibn ‘Abbas (ﷺ) say: A man asked the Prophet (ﷺ) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: “Let the water go between your fingers and toes — i.e., do wudu’ properly.” And among the things he said was: “When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground.”

Comments: [Its isnad is Hasan]

2605. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to let his hair

Comments: [Its isnad is Hasan]
hang down. The mushriken used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its isnad is saheeh]

2606. It was narrated from Tkrimah that a man asked Ibn `Abbas (ﷺ) about the nabeedh of the Messenger of Allah (ﷺ) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its isnad is da`eeef]

2607. It was narrated that Ibn `Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade hollowed-out stumps, gourds, and varnished jars, and he said: “Do not drink from anything but that which has a string.” So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: “Only drink from the upper part of it.”

Comments: [Its isnad is da`eeef because Husain bin Abdullah is da`eeef]
2608. Ibn 'Abbas (ﷺ) said: I gave the Messenger of Allah (ﷺ) some Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh]

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (ﷺ) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: “And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers” [Al-Imran 3:152]. What was meant by that was the archers. The Prophet (ﷺ) posted them in a (particular) place then he said: “Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us.” When the Prophet (ﷺ) began to take booty and they ransacked the camp of the mushrikeen, all the archers ran and entered the camp.
to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (ﷺ), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (mushrik) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cavel, because they were being attacked and crushed. The Shaitan shouted, Muhammad has been killed!, and no one doubted that it was true. We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa̱ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: “Allah’s anger is great against those who bloodied the face of His Messenger.” Then he said: “O Allah, it is not right for
them to prevail over us,” and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? When is Ibn al-Khattab? ‘Umar said: O Messenger of Allah, shouldn’t I answer him? He said: “Yes.” When he said: Cause your religion to prevail, O Hubal, ‘Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? ‘Umar said: Here is the Messenger of Allah (ﷺ), here is Abu Bakr, and here I am, ‘Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. ‘Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That’s what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its isnad is hasan]
2610. It was narrated from Ibn ‘Abbas (r) that a woman brought out a child of hers and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Saheeh]

2611. It was narrated that Ibn ‘Abbas and A’ishah (r) said: The Messenger of Allah (saas) moved on from Mina at night.

Comments: [Its isnad is da’eeef]

2612. It was narrated from A’ishah and Ibn ‘Abbas (r) that the Messenger of Allah (saas) delayed Tawaf on the Day of Sacrifice until the night.

Comments: [Its isnad is da’eeef like the previous report]

2613. It was narrated from Ibn ‘Abbas (r) that two men referred a dispute to the Prophet (saas). The Messenger of Allah (saas) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (saas) said: “You have sworn an oath, but Allah has forgiven you because of your sincerity in saying: There is no god but Allah.”
2614. It was narrated from Ibn 'Abbas (-token) that the Messenger of Allah (sws) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: “How do I know? I may never reach it.”

Comments: [Its isnad is da’eeef]

2615. It was narrated that Ibn 'Abbas (token) said: The Messenger of Allah (sws) said: “Do not fast Friday on its own.”

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

2616. It was narrated that Ibn 'Abbas (token) said: The Messenger of Allah (sws) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (sws) was more generous in doing good than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)]
2617. It was narrated from Ibn ‘Abbas (رضى الله عنه) that al-Aslami came to the Messenger of Allah (صلى الله عليه وسلم) and confessed to committing zina. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh]

2618. It was narrated from Abu Hurairah and Ibn ‘Abbas (رضى الله عنه) that the Prophet (صلى الله عليه وسلم) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the Shaitan."

Comments: [Its isnad is da’eeef]

2619. It was narrated from Ibn ‘Abbas (رضى الله عنه) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh]

2620. It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Prophet (صلى الله عليه وسلم) passed by Abu Qatadah when he was standing beside a man he
had killed, and he said: “Leave him and the booty (the slain man’s belongings) alone.”

Comments: [A saheeh hadith; this is a saheeh isnad]

2621. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) made (the diyah for) teeth and digits the same.

Comments: [Its isnad is saheeh]

2622. It was narrated that Sa’eed bin al-Musayyab said: I heard Ibn ‘Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit.”

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2623. It was narrated that Ibn Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “The expiation for sin is regret.”

And the Messenger of Allah (ﷺ) said: “If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them.”
2624. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “The teeth are equal and the digits are equal (in terms of diyah).”

Comments: [Its isnad is saheeh]

2625. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “Allah has forbidden to you alcohol, gambling and kettledrums.” And he said: “Everything that intoxicates is haram.”

Comments: [Its isnad is saheeh]

2626. It was narrated from Qais bin Habtar that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: “If its seller comes asking for its price, fill his palms with dust.”

Comments: [Its isnad is saheeh]

2627. It was narrated from Ibn Hubairah that Malmoon al-Makki told him that he saw ‘Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when
he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn ‘Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray - and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

Comments: [Its isnad is da’eef, Maimoon al-Makki is unknown]

2628. It was narrated that Ibn ‘Abbas (ﷺ) said: A man said: How much water is enough for wudoo’? He said: A mudd. He said: How much is sufficient for ghushul? He said: A sa’. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef]

2629. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out, covering his head with his garment, and said: “O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds.”

Comments: [Its isnad is jayyid]

Greek text: [Musnad of ‘Abdullah bin al-‘Abbas 535]
2630. It was narrated from Ibn ‘Abbas (ﷺ) that as-Sa‘b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (ﷺ) when he was in ihram, and he refused it, and it was dripping with blood.
Comments: [Its isnad is saheeh, Muslim (1194)]

2631. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet ﷺ refused it.
Comments: [Its isnad is saheeh, Muslim (1194)]

2632. Qadadah said: I heard Moosa bin Salamah say: I asked Ibn ‘Abbas (ﷺ): I am in Makkah; how should I pray? He said: Two rak‘ahs, the Sunnah of Abul-Qasim (ﷺ).
Comments: [Its isnad is saheeh, Muslim (688)]

2633. It was narrated from Ibn ‘Abbas (ﷺ) that the daughter of Hamzah was suggested to Prophet (ﷺ) [for marriage] and he said: “She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is the same as that which becomes mahram through blood ties.” Affan said: “And she is not permissible for me.”

تخريج: إسناة صحيح. م: (١١٩٤).

تخريج: إسناة صحيح. م: (١٨٦٢).

تخريج: إسناة صحيح. م: (١٩٥٣).

تخريج: إسناة صحيح. خ: (٢٦٤٥) م: (١٤٤٧).
Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn ‘Abbas (r.a.) said: The Messenger of Allah (s.a.w.) said: “I have seen my Lord, may He be glorified and exalted.”

Comments: [Saheeh mawqoof]

2635. It was narrated that Ibn ‘Abbas (r.a.) said: The Messenger of Allah (s.a.w.) stoned the Jamarat when the sun passed the meridian.

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

2636. It was narrated from Ibn ‘Abbas (r.a.) that the Messenger of Allah (s.a.w.) said: “The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil.”

Comments: [Its isnad is saheeh, Muslim (212)]

2637. It was narrated from Moosa bin Salamah that he asked Ibn ‘Abbas about praying in al-Batha’, if one does not catch up with the prayer with the imam. He said: Two rak’ahs, the Sunnah of Abul-Qasim (r.a.).

Comments: [Its isnad is saheeh, Muslim (688)]
2638. It was narrated from Ibn 'Abbas (r) that the Prophet (s) offered the sacrifice, then he shaved his head.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2639. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (s) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by fever. Allah informed the Prophet (s) of that, so he instructed his Companions to trot (raml), as the mushrikeen were sitting near the Hijr, watching them. They trotted (raml), and walked between the two corners, and the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (r) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:
How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

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

2641. It was narrated that a man said: I heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) and his companions came on the fourth day of Dhul-Hijjah, entering Ḥijrā with the intention of Hajj, then he instructed them to make it ‘Umrah, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after ‘Umrah) and incense was burned, and relations were had with wives.

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

2642. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) addressed us and said: “O people, Hajj has been prescribed for you.” al-Aqra’ bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: “If I said that, it would become obligatory, and if it became obligatory, you
would not do it and you would not be able to do it. *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [Saheeh]

2643. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (ﷺ) said: “Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect.”

Comments: [Its isnad is saheeh]

2644. It was narrated that Ibn ‘Abbas (R) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of *‘Ashoora*. He said: “What is this day on which you fast?” They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: “I am more entitled to (be close to) Moosa than you.” So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)]
2645. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its isnad is saheeh]

2646. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “The one who takes back his gift is like the one who takes back his vomit.” Qatadah said: As far as I know, vomit is haram.

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2647. ‘Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (صلى الله عليه وسلم) had used this as a likeness until Ibn ‘Abbas (رضي الله عنه) told us that the Messenger of Allah (صلى الله عليه وسلم) said: “The one who takes back his gift is like the dog that vomits, then goes back to its vomit.”

Comments: [Its isnad is saheeh, see the previous report]

2648. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, “No problem.”
Another man said: O Messenger of Allah, I offered my sacrifice before stoning the Jamrah, and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he gestured with his hand and said, "No problem."

Comments: [Its isnaad is saheeh, al-Bukhari (84) and Muslim (1307)]

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (ﷺ), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (ﷺ) said: "Fever is from the exhalation of Hell, so cool it down with Zamzam water."

Comments: [Its isnaad is saheeh, al-Bukhari (3261)]

2650. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

Comments: [Its isnaad is saheeh, Muslim (1995)]

2651. Abu Jamrah told us: I heard Ibn 'Abbas (ﷺ) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the
shoulders and said: “Go and call Mu‘awiyah for me” - as he was his scribe. So I ran and said: Go to the Messenger of Allah (ﷺ); he wants to talk to you.

Comments: [Its isnad is hasan]

2652. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out from Madinah for Makkah, and he fasted until he reached ‘Usfân, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn ‘Abbas used to say: The Messenger of Allah (ﷺ) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (1948) and Muslim (1113)]

2653. Yahya bin al-Jazzar narrated from Ibn ‘Abbas (ﷺ), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (ﷺ) whilst he was praying, and he tried to stop it.

Comments: [A saheeh hadeth; its isnad is interrupted]

2654. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “There is no one among the sons of Adam who has
not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta.”

Comments: [Its isnad is da’eeef]

2655. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us with Usamah riding behind him on his mount. We gave him some of this nabeedh to drink - meaning nabeedh in a water skin - and he drank from it, and said: “You did well; this is how it should be done.”

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

2656. It was narrated that ‘Ikrimah said: I prayed behind an old man in Makkah and he said twenty two takbeers in Zuhr prayer. I came to Ibn ‘Abbas and said: I prayed behind a foolish old man; he said takbeer twenty two times in Zuhr prayer. He said: May your mother be bereft of you! That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (788)]

2657. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative.”
2658. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) said: “I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair.”

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

2659. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-
Bukhari (812) and Muslim (490)]

2660. It was narrated that Ibn `Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave.”

Comments: [Its isnad is saheeh]
2661. It was narrated that Ibn 'Abbas (¶) said: There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (talut) for them. When the Messenger of Allah (ﷺ) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

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

2662. It was narrated that Ibn 'Abbas (¶) said: I was behind the Messenger of Allah (ﷺ) and I saw the whiteness of his armpits when he was prostrating.

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

2663. It was narrated from Ibn 'Abbas (¶) that the Prophet (ﷺ) said: "Every Muslim must do Hajj, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A saheeh hadeeth; this is a da'eeef isnad]
2664. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) did ‘Umrah during the Hajj season until he died, as did Abu Bakr until he died, and ‘Umar until he died, and ‘Uthman until he died. The first one to ban that was Mu’awiyah. Ibn ‘Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (ﷺ) with the head of an arrow.

Comments: [Its hadith is da’eeef]

2665. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (ﷺ) used to teach us the Tashahhud as he taught us the Qur’an; he used to say: “All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah.”

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

2666. It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Messenger of Allah (ﷺ) was treated with cupping whilst he was in ihram.

Comments: [Its hadith is saheeh, al-Bukhari (1835) and Muslim (1202)]
2667. It was narrated that Abu Nadrah said: Ibn ‘Abbas (�) was on the *ninbar* of Basrah and I heard him say: The Prophet of Allah (‡‡) used to seek refuge with Allah, after every prayer, from four things. He would say: “I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (*fitan*) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the *Dajjal*].”

Comments: [A *sahih* hadith; this is a *du‘eef* isnad]

2668. It was narrated that Ibn ‘Abbas (‡‡) said: The Messenger of Allah (‡‡) drew four lines and said: “Do you know what this is?” They said: Allah and His Messenger know best. The Messenger of Allah (‡‡) said: “The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint Imran.”

Comments: [Its isnad is *sahih*]

2669. It was narrated from ‘Abdullah bin ‘Abbas (‡‡) that he narrated that he rode behind the Messenger of Allah (‡‡) one day, and the Messenger of Allah (‡‡) said to him: “O boy, I will teach you some words: be mindful of Allah and Allah will take care of
you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried.'

Comments: [Its isnad is qawi]

2670. It was narrated from Ibn 'Abbas (ิน) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave the cupper his fee; and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)]

2671. It was narrated from Ibn 'Abbas (ิน) that the Prophet (ﷺ) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

Comments: [Its isnad is saheeh]

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (ิน) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let..."
him not wipe his hand until he has licked it or had it licked for him.” Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ): “Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is.”

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

2673. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter of the Qur'an from him during it.

Comments: [Hasan]

2674. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter from him during it.

Comments: [Its isnad is Hasan]

2675. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Beware of narrating from me anything but what you know. Whoever tells a
lie about me deliberately, let him take his place in Hell.”

Comments: [Saheeh because of corroborating evidence]

2676. It was narrated that Ibn 'Abbas (¶) said: When the Messenger of Allah (ﷺ) was dying, he said: “Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone.” The people started debating and the woman said: Woe to you, the covenant of the Messenger of Allah (ﷺ).

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

2677. It was narrated that Ibn 'Abbas (¶) said: The Messenger of Allah (ﷺ) said: “In the urine and milk of camels there is healing for those who have a problem in their stomachs.”

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

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (¶) say: The Messenger of Allah (ﷺ) said: “May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price.”
2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him, conversing with him, and it was as if he (the Prophet (ﷺ)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (ﷺ) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (ﷺ) said: "Did you really see him, O 'Abdullah?" I said: Yes. He said: "That was Jibrel; he is the one who distracted me from you."

2680. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, Muslim (2353)]
2681. It was narrated that Ibn 'Abbas (erus) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

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

تخريج: حسن لغيره، وهذا [نناد ضعيف، دوبد البصري لين الحديث وإسماعيل مجهول.

2682. It was narrated that Ibn 'Abbas (erus) said: The Messenger of Allah (erus) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A mursal hadeeth]

تخريج: وصله شاذ والصابع أنه مرسول.

2683. Salim bin 'Abil-Ja'd narrated:
A man came to Ibn 'Abbas (erus) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (erus) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he..."
said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me'?

Comments: [A saheeh hadith]

2684. Yazeed bin al-Asamm said:
A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn ‘Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: “I do not eat it, but I do not forbid it.” And Ibn ‘Abbas said: What a bad thing you have said! The Messenger of Allah (ﷺ) was only sent to teach what is halal and what is haram. Then he said: The Messenger of Allah (ﷺ) was with Maimoonah, and al-Fadl bin ‘Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (ﷺ) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: “It is meat that I have never eaten, but (go ahead and) eat.” Al-Fadl bin ‘Abbas, Khalid bin al-Waleed and the woman ate. And Maimoonah
said: I will not eat food that the Messenger of Allah (ﷺ) has not eaten.

Comments: [Its isnad is saheeh, Muslim (1948)]

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the mushrikeen. Ibn 'Abbas (ﷺ) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (ﷺ), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the mushrikeen, the Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any...
of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its isnad is saheeh, Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The mushrikeen sat beside the Hijr, and Allah informed the Prophet (ﷺ) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (raml) in the first three circuits, to show the mushrikeen how strong they were. So they trotted (raml) in the first three circuits, and he told them to walk between the two corners where the mushrikeen could not see them. Ibn 'Abbas (ﷺ) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2687. It was narrated from Ibn 'Abbas (ﷺ) that a Bedouin gave a gift to the Prophet (ﷺ) and he gave him something in return. He
said: “Are you happy?” He said: No. So he gave him more and said: “Are you happy?” He said: No. So he gave him more and said: “Are you happy?” He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi.”

Comments: [Its isnad is saheeh]

2688. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did ‘Umrah from Jiranah, and they trotted around the House three times and walked around it four times.

Comments: [Its isnad is qawi]

2689. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya.”

Comments: [Its isnad is da’eef]

2690. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil.”

Comments: [Its isnad is saheeh, Muslim (212)]
2691. It was narrated that Ibn ‘Abbas ( visita) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)” [al-Ma’idah 5:93]. And when the qiblah was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: “And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)” [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its isnad is da’eej]

2692. It was narrated that Abu Nadrah said: Ibn ‘Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah ( visita) said: “There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to
one another: ‘Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.’ So they will go to Adam and will say: ‘O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.’ He will say: ‘I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.’ So they will go to Nooh and will say: ‘O Nooh, intercede for us with our Lord, that He might judge among us.’ He will say: ‘I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.’ So they will go to Ibraheem (שב) and will say: ‘O Ibraheem, intercede for us with our Lord so that He may judge among us.’ But he will say: ‘I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself.’”

The Messenger of Allah (ﷺ) said: “All he wanted to do was to defend the religion of Allah when he said: ‘Verily, I am sick’ [as-Saffat 37:89] and he said of his wife when he came to the king,
she is my sister'. - [Ibraheem will say:] 'Rather go to Moosa (عصام), whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.'" The Messenger of Allah (صلى الله عليه وسلم) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,
wants to judge among His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo'. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask
and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [Hasan because of corroborating evidence]

2693. A similar report was narrated from Anas bin Malik (ﷺ) from the Prophet (ﷺ) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its isnad is saheeh]

2694. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: Jibreel (ﷺ) said to me: 'Prayer has been made dear to you, so do as much of it as you wish.'"

Comments: [Its isnad is da'eef]

2695. It was narrated that Ibn 'Abbas (ﷺ) said: Two men referred a dispute to the Messenger of Allah (ﷺ) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other
god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his shahadah.

Comments: [Its isnad is da'eef]

2696. It was narrated from A'ishah and Ibn 'Abbas (>() that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, al-Bukhari (4464)]

2697. It was narrated that Ibn 'Abbas (>() said: The Messenger of Allah (ﷺ) said: “I saw Eesa Ibn Maryam, Moosa and Ibraheem. As for Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall.” They said to him: And Ibraheem? He said: “Look at your companion,” meaning himself.

Comments: [Its isnad is saheeh, al-Bukhari (3438) and Muslim (165, 166)]

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: “Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophecy.”
Musnad of 'Abdullah bin al-'Abbas

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

2699. It was narrated that Ibn 'Abbas (ṣ) said: The Messenger of Allah (ṣṣ) said: "Dignified bearing..." and he mentioned a similar report.
Comments: [Hasan because of corroborating evidence]

2700. It was narrated that Ibn 'Abbas (ṣ) said: The Prophet (ṣṣ) offered five prayers in Mina.
Comments: [Its isnad is saheeh]

2701. It was narrated from Ibn 'Abbas (ṣ) that the Prophet (ṣṣ) prayed Zuhr on the day of al-Tarwiyyah in Mina, and he prayed Fajr on the day of 'Arafah there.
Comments: [Its isnad is saheeh]

2702. It was narrated from Ibn 'Abbas (ṣ) that the Prophet (ṣṣ) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (jama‘ah) and dies,
but his death will be a death of Jahiliyyah.”

Comments: [Its isnad is saheeh, al-Bukhari (7053) and Muslim (1849)]

2703. It was narrated that Ibn ’Abbas (ﷺ) said: ‘Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: “What has doomed you?” He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger: “Your wives are a tilth for you, so go to your tilth, when or how you will” [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: “From the front or from behind, but avoid the back passage and the time of menstruation.”

Comments: [Its isnad is hasan]

2704. It was narrated that Ibn ’Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: “Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah.”

Comments: [A hasan hadeth]

2705. It was narrated that Ibn ’Abbas (ﷺ) said: The Prophet (ﷺ) passed by a group of the Ansar
who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

2706. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) seated me on his mount behind him and Qutham in front of him.

Comments: [Its isnad is da’eef]

2707. It was narrated that Abut-Tufail said: I said to Ibn ‘Abbas (رضي الله عنه): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [an-naghaf: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the mushrikeen were watching from the direction of Qu’airi’an. The Messenger of Allah (ﷺ) said to
his Companions: "Trot around the House three times." But it is not Sunnah. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not Sunnah. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwah] on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (ﷺ) trotted between as-Safa and al-Marwah and that this is Sunnah. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the Shaitan appeared to him at the place of sa'y and started to race with him, but Ibraheem beat him in the race. Then Jibreel (izoph) took him to Jamratal-'Aqabah, where a devil - Yoonus said: the Shaitan - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at al-Jamratal-Wusta and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face - and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you
may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: “O Ibraheem! You have fulfilled the dream!” [as-Saffat 37:104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn ‘Abbas said: I remember we used to look for this type of ram (for sacrifice). He said: Then Jibreel took him to al-Jamarat-ul-Quswa, and the Shaitan appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina - Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is al-Mash‘ar al-Haram. Then he took him to ‘Arafah - Ibn ‘Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibreel said to Ibraheem, ‘Arafah (have you understood?) And he said: Yes. Ibn ‘Abbas said: Because of that it is called ‘Arafah. Then he said: Do you know how the Ta’bilah came about? He said: How did it come about? He said: When Ibraheem was commanded to proclaim the Hajj to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the Hajj to mankind.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu ‘Asim al-Ghanawi said: I heard Abut-Tufail say… And he narrated a similar report,
except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

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

**2709.** It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a surah of the Qur'an. He would say: “O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the Dajjal, and I seek refuge in You from the trials of life and death.”

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

**2710.** It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to say, when he got up to pray in the middle of the night: “O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I
refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn ‘Abbas said: The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take

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\text{أَغْفِلْنَا، أَنتَ الَّذِي لَا إِلَٰهَ إِلَّا أَنتَ} \quad \text{[انظر: 2812, 3368, 3448]}
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**Tafsir:** إسناد صحيح، خ: (110)، م: (769)

2711 - حَدَّثَنَا إِسْحَاقُ - يُحَيِّي بَنَيْنَ عِيسَىَ - قَالَ: أَخْرَجَهَا مَالِكُ عِنْ رَيْدٍ - يُحَيِّي بَنٍّ أَشْمَلَ - عِنْ عَطَاةِ بْنَ بُصَارٍ، عِنْ بْنِ عَنْبِي قَالَ: حَنَفَّتُ النَّسْمَةُ، فَضَلَّ رَسُولُ اللَّهِ ﷺ رَبَّاهُ مَعَهُ، قَالَ: قَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوَاءِ مِنْ شُوَرَةِ الْيَتِيرَةِ، ثُمَّ رَكَعَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأُولِي، ثُمَّ رَكَعَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الرَّكْبَةِ الْأُولِي، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأُولِي، ثُمَّ رَكَعَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأُولِي. فَقَالَ أَبِي: وَقَامَ قَامَ عَلَى عَبْدِ الْرَّحْمَٰنِ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأُولِي، ثُمَّ رَكَعَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الرَّكْبَةِ الْأُولِي، ثُمَّ سَجَدَ، ثُمَّ عَالَ مَرَّةً، ثُمَّ رَكَعَ إِلَى خَتِيفٍ إِسْحَاقَ - ثُمَّ الْعَسْرُ وَقَدَّرَ تَجْعَلَ النَّسْمَةَ، فَقَالَ: إِنَّ النَّسْمَةَ وَالْقُفْرَةُ عَلَيْنَا مِنْ آبَاتِ اللَّهِ، لَا تَجْعَلَنَا كَذِبُوتٌ أُخْرَى وَلَا إِجَابَةً، فَإِذَا رَأَيْتُمُ ذَلِكَ فَأَذِكُّوا اللَّهَ، قَالُوا: يَا رَسُولُ اللَّهِ، رَأَيْنَاكَ تَقَاوَلْتُمُ شَتَا، فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَفَّكَفْتُمُ؟ فَقَالَ: إِنَّا رَأَيْتُ الْجَيْبَةَ فَقَاتَوْلاً بِهَا غَفُورًا، وَلَوْ
something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women."

They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its isnad is saheeh, al-Bukhari (29) and Muslim (907)]

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to
make it (the news of the coming of Prophet Muhammad (ﷺ) and the religious knowledge) known and clear to mankind...” [Al-Imran 3:187]. And Ibn ‘Abbas recited: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done” [Al-Imran 3:188]. Then Ibn ‘Abbas said: The Prophet (ﷺ) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

Comments: [Its isnad is saheeh, al-Bukhari (4568) and Muslim (2778)]

2713. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “The first one to deny something was Adam (ﷺ).” He said it three times. “When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: ‘O Lord, who is this?’ He said: ‘This is your son Dawood.’ He said: ‘O Lord, how long will his life be?’ He said: ‘Sixty years.’ He said: ‘O Lord, make his life longer.’ He said: ‘No, not unless I take it from your life.’ So he gave him forty years from his own life and Allah recorded that in a Book and the
angels bore witness to it. When He wanted to take his [Adam’s] soul, he said: ‘There are still forty years of my life left.’ It was said to him: ‘You gave that to your son Dawood.’ But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (ﷺ) as one thousand years.”

Comments: [Hasan because of corroborating evidence]

2714. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray eight rak‘ahs at night, and he would pray Witr with three rak‘ahs, then pray the two rak‘ahs. When he grew old, he settled with nine (altogether), six and three.

Comments: [Saheeh]

[المنظر: ٢٧٤٠، ٢٠٠٤، راجع: ٢٠١٩]

تخريج: صحيح، وقد اضطرب نبه على يحيى بن الحائر، فروى عنه عن ابن عباس، ومرة

2715. Ibn Hubairah narrated:
Someone who heard it told me that Ibn ‘Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: “Fear the three things that incur curses.” It was said: What are the things that incur curses, O Messenger of Allah? He said: “Relieving oneself in a place where people seek shade, in the road or in a pond.”

Comments: [Hasan because of corroborating evidence; this is a da‘eef isnad]
2716. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)]


Comments: [Its isnad is saheeh]

2718. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (ﷺ) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

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

2719. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and
another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (ﷺ) about that, and as a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its isnad is saheeh]

2720. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray Witr with three (rak'ahs), reciting “Sabbih Isma Rabbi kal-A'la (Glorify the Name of your Lord, the Most High) [Al-A’la 87], “Qul ya ayyuhal-kafiroon (Say O Muhammad (ﷺ)) to these Mushrikoon and Kafiroon) O Al-Kafiroon (disbelievers)” [Al-Kafiroon 109] and “Qul Huwallahu Ahad (Say O Muhammad (ﷺ)): “He is Allah, (the One)” [Al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) forbade us to stare at lepers.

Comments: [Its isnad is da'eeef]
2722. It was narrated that Ibn 'Abbas (RA) said: Whilst the Messenger of Allah (SAW) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my ummah who will travel by sea to face the enemy, striving in jihad for the sake of Allah." And he said many good things about them.

Comments: [Its isnad is da'eef]

2723. It was narrated that Ibn 'Abbas (RA) said: When the Messenger of Allah (SAW) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person’s absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [Hasan, because corroborating evidence and its isnad is da'eef]

2724. It was narrated from Ibn 'Abbas (RA) that the Prophet (SAW) turned to face Uhud and said: "By the One in Whose hand is my

2725. It was narrated from Ibn 'Abbas (ما) that the Prophet (ما) used to pray Witr with three (رُكَّاه), reciting "Sabbihisma Rabbiikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (ما)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (ما))): "He is Allah, (the One)" [al-Ikhlas 112].

Comments: [Saheeh]

2726. It was narrated that Ibn 'Abbas (ما) said: The Messenger of Allah (ما) used to pray Witr with three (رُكَّاه)... and he narrated a similar report.

Comments: [Its isnad is saheeh]

2727. It was narrated that Ibn 'Abbas (ما) said: The Messenger of Allah (ما) said: "Kill the one who does it and the one to whom
it is done,” referring to the action of the people of Loot, “and the animal and the one who has intercourse with an animal, and the one who has intercourse with a mahram, kill him.”

Comments: [Its isnad is da’eef because Ibn Abu Habeebah is da’eef]

2728. It was narrated that Ibn ‘Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) sent out his army, he would say: “Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermitages (i.e., monks).”

Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad because of the weakness of Ibn Abu Habeebah]

2729. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us in the event of fever or pain to recite: “In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire.”

Comments: [Its isnad is da’eef like the previous report]
7230. It was narrated from Ibn ‘Abbas (رضي الله عنه) that a platter of thareed was brought to the Prophet (صلى الله عليه وسلم) and he said: “Eat from the edges and do not eat from the middle, for the barakah descends in the middle.”

Comments: [Its isnad is hasan]

7231. It was narrated from Ibn ‘Abbas (رضي الله عنه) that on the Day of Sacrifice, the Messenger of Allah (صلى الله عليه وسلم) was asked about a man who shaved his head before stoning the Jamrah, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (صلى الله عليه وسلم) would say: “No problem, no problem.”

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

7232. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done.”

Comments: [Da’eef]

7233. It was narrated from Ibn ‘Abbas (رضي الله عنه) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.
2734. It was narrated from Ibn 'Abbas (رضی الله عنه) that an Ansari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al- 'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (صلى الله عليه وسلم), so he ascended the minbar and said: “O people, who among the people of the world is dearest to Allah?” They said: You are. He said: “al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living.” The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its isnad is da’eeef]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (رضی الله عنه) was sitting and had a crooked stick with him. The Messenger of Allah (صلى الله عليه وسلم) said: “O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)].” [Al 'Imran 3:201]
3:102. [Then he said:] “If a drop of Zaqqoom were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than az-Zaqqoom?”

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

2736. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (ﷺ) said: “There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya.”

Comments: [Its isnad is da‘eeef]

2737. It was narrated that Ibn ‘Abbas (R) said: By Allah, the Messenger of Allah (ﷺ) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1157) and Muslim (1157)]

2738. It was narrated that Ibn ‘Abbas (R) said: The Messenger of Allah (ﷺ) used to trim his moustache and your father Ibrahim used to trim his moustache before him.

Comments: [Its isnad is da‘eeef]
2739. It was narrated from Ibn ‘Abbas (may Allah accept his testimony) that the Prophet (peace and blessings be upon him) said: “Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah.”

Comments: [Its isnad is saheeh]

2740. It was narrated from Ibn ‘Abbas (may Allah accept his testimony) that the Prophet (peace and blessings be upon him) used to pray Witr with three rak‘ahs.

Comments: [Saheeh]

2741. It was narrated from Ibn ‘Abbas (may Allah accept his testimony) that a man said: O Messenger of Allah, is Hajj every year? He said: “Rather it is one Hajj required of each person. If I said yes, it would be (obligatory) every year.”

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

2742. It was narrated from Ibn ‘Abbas (may Allah accept his testimony) that the Messenger of Allah (peace and blessings be upon him) said: “I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I
have been sent to all people, the red and the black; I have been supported with fear the distance of one month’s travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my ummah, and it will be for those who do not associate anything with Allah.

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

2743. It was narrated from Ibn 'Abbas (RA) that the Prophet (ﷺ) looked at Uhud and said: “By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts.” Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty sa’s of barley.

Comments: [Its isnad is sakeeh]

2744. It was narrated from Ibn 'Abbas (RA) that 'Umar entered upon the Messenger of Allah (ﷺ), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don’t you have furnishings that are more comfortable than

أَقُولُنِّيْ نَحْرًا: يُعْتَبِي إِلَى النَّاسِ كَأَمَّةٍ،
أَخْمَرُواَ لَا نُخْمَر، لَوْ نَعْمَرْ! بَلْ نَسْحُبُ مَيْبِرَةَ
سَجَّرَهُ، وَأَجَلَّهُ لِي الْمَعَانِ، وَلَمْ تَحْلَّ لِأَحَدٍ
قَلِبًا، وَجَعَلَ لِلْأَرْضِ مَسْجِدًا وَطَفْرًا،
وَأَعْطَى التَّفَقُّصَةُ، فَأَخْرَجْنَهَا لِأَمِينٍ، فَقَبْيُ
لَيْمَ لاَ نَبْنِيَ اللَّهُ شَيْئَانَ: [راجع: 2256]

تخريج: حسن، وهذا إسناد ضعيف، لضعف
بزيد.

2745- حَدِيثًا عَنْ عَبْدُ الْمَلَكِ: حَدَّثَنَا عَبدُ الرَّحْمَنِ
غَلِيلًا عَنْ عَبْدِهِ: عَنْ عَبْدِ الْمَلَكِ: أَنَّ
الْبَيْضَةَ نَظَرَ إِلَى أُخْرَى فَقَالَ: وَالَّذِي نُسْ
مَحْمُودُ بِيْناَ، مَا يَشْتَرْيُهُ أَحَدًا إِلَّا مَحْمُودُ
ذَهَنًا أَنَفُهُ فِي شِيْبِ اللَّهِ أَمَّوَّهُ يَوْمَ آمُوَّهُ
وَعَفَدَ مِنْهُ دُيِّنًا، إِلَّا أَنْ أَعْطَهُهَا لِلْمُسْلِمِ
قَالَ: فَعَمِّسَ وَمَا تَزُرُّ دُيِّنًا وَلَا يَتْرُكَ، وَلَا
عَدَّا وَلَا وَلِيَة، وَتَزُرُّ دُيِّنًا وَلَا يَعْدَ
بِهِ بَيْدَةٌ بُسْطَانِ ضَعَاعًا مِنْ شَيْرٍ: [راجع: 2274]

تخريج: إسناد صحيح.
this? He said: “What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it.”

Comments: [Its isnad is saheeh]

2745. It was narrated that Ibn `Abbas (رضى الله عنه) said: The Prophet (صلى الله عليه وسلم) fought an enemy, and he did not finish with them until he delayed `Asr until after its time had passed. When he realized that, he said: “O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire,” and words to that effect.

Comments: [Its isnad is saheeh]

2746. It was narrated that Ibn `Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed Qunoot every day for an entire month, at Zuhr, `Asr, Maghrib, `Isha and Fajr, at the end of every prayer. When he said, "Sami’allahu liman hanidah" in the final rak'ah, he would pray against them, against a clan of Banu Sulaim, against Ril, Dhakwan and ’Usayyah, and those who were behind him would say Ameen. He sent (envoys) to them, to call them to Islam, and they killed them.

‘Affan said in his hadeeth: And ‘Ikrimah said: This was the beginning of Qunoot.

Comments: [Its isnad is saheeh]
2747. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) forbade every animal that has fangs and every bird that has talons.

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

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (صلى الله عليه وسلم) used to say: “O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die.”

Comments: [Its isnad is saheeh, al-Bukhari (7383) and Muslim (2717)]

2749. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (صلى الله عليه وسلم), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession. The Messenger of Allah (صلى الله عليه وسلم) said: “Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that
there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.” He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (ﷺ) said when he became Muslim: “On your behalf and on behalf of your people?” He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet’s Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad’s people; give it back. So they gave it back.

Comments: [Its isnad is saheeh, Muslim (868)]

2750. It was narrated that Ibn ‘Abbas (ﷺ) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint ‘Abbas and put her in the lap of the Messenger of Allah (ﷺ), and she (the child) urinated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (ﷺ) said: “Give me a cup of water.” And he poured it over the spot where she had urinated, then he said: “Pour water over the urine [on the ground].”
2751. 'Ikrimah the freed slave of Ibn 'Abbas (r) said: Ibn 'Abbas (r) said: I prayed beside the Prophet (saw). 'A'ishah was behind us, praying with us, and I was beside the Prophet (saw), praying with him.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

2752. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (saw) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of an 'am animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

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

2753. It was narrated that Ibn 'Abbas (r) said: I saw the Messenger of Allah (saw) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.
Comments: [Saheeh because of corroborating evidence]

2754. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The talbiyah of the Prophet (صلى الله عليه وسلم) was: "Here I am, O Allah, here I am. Here I am. You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

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

2754. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Some cheese was brought to the Messenger of Allah (صلى الله عليه وسلم) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from mutah [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

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

2456. It was narrated that Ibn 'Abbas (رضي الله عنه) said: 'Umar came to the Prophet (صلى الله عليه وسلم) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]
2757. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so.”

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

2758. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (صلى الله عليه وسلم) conquered Makkah, he stayed there for seventeen days, praying two rak’ahs [in the obligatory prayers that are four rak’ahs for one who is not travelling].

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

2759. It was narrated from Ibn 'Abbas (رضي الله عنه), who attributed it to the Prophet (صلى الله عليه وسلم): “If a man’s slave woman bears him a child, she becomes free when he dies.” Or he said: “after he dies.”

Comments: [Hasan; this is a da’eeef isnad]

2760. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (صلى الله عليه وسلم) praying in a single
garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

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

2761. It was narrated from Ibn 'Abbas (r) that a Bedouin came to the Prophet (saw) and spoke eloquently and the Prophet (saw) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [Saheeh because of corroborating evidence]

2762. It was narrated that Ibn 'Abbas (r) said: A group of QuraiSh gathered in the Hijr and swore an oath by al-Lat and al-Uzza, and by Manat the third one, and Na'ilah and Isaf, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (r) came weeping, and entered upon the Messenger of Allah (saw) and said: These people of QuraiSh have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wudoo". Then he did wudoo' and entered upon them in the mosque,
and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, “May these faces be made ugly!”, Then he threw it at them and no one was hit by that dust but he was among those who were slain as kafirs on the day of Badr.

Comments: [Its isnad is hasan]

2763. Ibn ‘Abbas (ﷺ) said: I was seated behind the Prophet (ﷺ) on his mount and he said to me: ‘O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A saheeh hadeeth]
2764. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (رسول الله) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: “How do I know? I may never reach it.” On another occasion Yahya said: I was with the Messenger of Allah (رسول الله) and I went out and passed water, then he did *tayammum*, and it was said to him: Water is close to us.

Comments: [Hasan]

2765. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (نبيه) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2766. The Messenger of Allah (رسول الله) was optimistic and not superstitious, and he liked good names.

Comments: [Saheeh because of corroborating evidence; this is a *da'eeef* isnad because Laith bin Abu Sulaim is *da'eeef*]

2767. It was narrated from Ibn 'Abbas (رضي الله عنه) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished
praying) he turned to Ibn ‘Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: “The likeness of this one is that of a man who prays with his hands tied behind his back.”

Comments: [A saheeh hadeeth]

2768. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from water-skins.”

Comments: [A saheeh hadeeth and its isnad is da’eeef]

2769. It was narrated that Ibn ‘Abbas (ﷺ) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the mushrikeen wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said to him: “They will certainly be defeated.” Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned
that to the Prophet (ﷺ) and he said: “Why didn’t you make it within ten years?” - Sa’eed said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said:

1. Alif-Lam-Meeem.
2. The Romans have been defeated
3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. “The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)” [ar-Room 30:4]. He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its isnad is saheeh]

2770. It was narrated from Ibn ‘Abbas (¶) that the Messenger of Allah (ﷺ) said: The Prophet (ﷺ) said: “Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what
kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its isnad is da'ieef]

2771. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (balh) with unripe dates that have begun to take on a red or yellow colour (zahw). I said: O Ibn 'Abbas, what do you think about a man who makes his nabeedh in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (صلى الله عليه وسلم) forbade to you.

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

2772. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his tawaf, he dismounted and prayed two rak'ahs.
2773. It was narrated that Ibn 'Abbas (R) said: The Prophet (S) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A saheeh hadith]

2774. It was narrated that Ibn 'Abbas (R) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eeef]

2775. It was narrated that Ibn 'Abbas (R) said: When the qiblah was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eeef]
2776. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (رسول الله) used to pray Witr with three (ركعات), reciting “Sabbih isma Rabbikal-A’la (Glorify the Name of your Lord, the Most High) [بسم الله الرحمن الرحيم] to these Mushrikoon and Kafiroon: O Al-Kafiroon (disbelievers)” [الكافرين 109] and “Qul Huwa Allah ‘Ahad (Say (O Muhammad (رسول الله)) “He is Allah, (the One)” [الإخلاص 112].

Comments: [A saheeh hadeeth]

2777. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (رسول الله) said: “I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair.”

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

2778. Abu Nadrah narrated: Ibn ‘Abbas (رضي الله عنه) was on this minbar and he said: The Messenger of Allah (رسول الله) sought refuge with Allah following every prayer from four things. He would say: “O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (فيتن) both visible

البَرَاءَةِ ۚ إِنَّ الْلَّهِ عَلَى الْعَرْشِ لَكُنِّي ۖ إِنَّ مَعْبَدًا ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِنَّ مَعْبَدًا ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِبْنِ عَبْدِ الْلَّهِ ۤۢ إِبْنِ عَبْدِ الْلَّهِ
and invisible; O Allah, I seek refuge with You from the fitnah of the one-eyed liar (the Dajjal)."

Comments: [Its isnad is saheeh]

2779. It was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ): “Whoever is killed striving to ward off an injustice done to him is a martyr.”

Comments: [Saheeh because of corroborating evidence; but it is munafiq (interrupted)]

2780. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh]

2781. It was narrated that Ibn ‘Abbas (ﷺ) said: I prayed behind the Messenger of Allah (ﷺ) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [Saheeh because of corroborating evidence]
2782. It was narrated from Ib'n 'Abbas (r) that when the Messenger of Allah (ﷺ) halted at Marraz-Zahran during his 'umrah, news reached the Companions of the Messenger of Allah (ﷺ) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they ate until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (ﷺ) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (tawaf) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk; they are as lively as gazelles! He did that in three circuits, and it was Sunnah. Abut-Tufail said: Ib'n 'Abbas (r) told me that the Prophet (ﷺ) did that during the Farewell Pilgrimage.

Comments: [Its isnad is qawi]
2783. It was narrated that Ibn 'Abbas (ﷺ) said: A beautiful woman used to pray behind the Messenger of Allah (ﷺ). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

Comments: [Its isnad is da'eeef and its matn (text) is munkar (objectionable)]

2784. It was narrated from Ibn 'Abbas (ﷺ) that a Jewish woman gave the Messenger of Allah (ﷺ) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (ﷺ) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered ihram, he felt some pain because of that and was treated with cupping.

Comments: [Its isnad is saheeh]

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah
Musnad of ‘Abdullah bin al-‘Abbas

(예) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim.

And the Prophet (예) wrote a document for him: “In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim.”

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

2786. A similar report was narrated from Ibn ‘Abbas (예) from the Prophet (예).

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

2787. It was narrated from Ibn ‘Abbas (예) that the Messenger of Allah (예) and his Companions did ‘Umrah from Jiranaah; they trotted around the House three times and walked four times.

Comments: [Its isnad is qawwi]

2788. It was narrated from Ikrimah, from Ibn ‘Abbas (예) that the Messenger of Allah (예)
said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

Comments: [Saheeh mauwqof; this is a da`eef jiddan isnad]

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu`awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and `Abdullah bin `Abbas (ﷺ) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu`awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwal]. I said: Is not the sighting and fasting of Mu`awiyah sufficient for you? He said: No; this is the command of the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2790. It was narrated from Ibn `Abbas (ﷺ) that the Prophet (ﷺ) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

Comments: [Its isnad is saheeh]
2791. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its isnad is saheeh]

2792. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did 'Umrah from Ji'ranah, and they wrapped their ridā's (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its isnad is qaww]
where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to al-Jamralal-Wusta, where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to al-Jamralal-Quswa [the furthest Jamra] where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: “O Abraham! You have fulfilled the dream” [as-Saffat 37:104,105].

Comments: [Its isnad is da’eef]

2795. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (S) said: “The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of shirk turned it black.”

Comments: [Its isnad is da’eef]

2796. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (S) said: “The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify
for everyone who touched it with due respect.”

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

**2797.** Abdullah bin ‘Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: “The Rukn (Corner) will be raised”

**Comments:** [A saheeh hadeeth]

**2798.** It was narrated that Ibn ‘Abbas (r) said: “I was commanded to use the miswak, until I thought that Qur’an or Revelation would be sent down to me concerning it.” The Prophet ﷺ said that.

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

**2799.** It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata’alal-insan heenun minad-dahr (Soorat al-Insan).

**Comments:** [A saheeh hadeeth]

**2800.** It was narrated from Shu’bah, the freed slave of Ibn ‘Abbas: When Ibn ‘Abbas (r) did ghul in the case of janabah, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot
how many times he had scooped water onto his hand, so he asked me [Shu’bah]: How many times did I scoop water? I said: I do not know. He said: May you be bereft of your mother! Why don’t you know? Then he did wudoo’ as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do ghusl.

Comments: [Saheeh because of corroborating evidence]

2801. It was narrated that Ibn ‘Abbas ( modificator, may He be glorified and exalted, revealed the words, “And warn your tribe (O Muhammad صل الله عليه وسلم) of near kindred” [ash-Shu’araa 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, “Ya sabahah!” (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoy (to find out what was happening). The Messenger of Allah (ﷺ) said: “O Banu ‘Abdul-Muttalib, O Banu Fihr” and so on (calling each clan). “Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?” They said: Yes. He said: “I am a warner to you ahead of a severe punishment.” Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: “Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!” [al-Masad 111:1].
2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: “Slaughter them for your 'Umrah, for they will be sufficient for that.” And Sa'd bin Abi Waqqas got a male goat.

Comments: [Its isnad is saheeh, al-Bukhari (4971) and Muslim (208)]

2803. It was narrated from Ibn 'Abbas (.stopPropagation) that he was riding behind the Prophet (ﷺ), who said: “O young boy, shall I not tell you of some words by which Allah may benefit you?” I said: Of course. He said: “Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked,
victory comes with patience and relief comes with distress and with hardship comes ease.”

Comments: [A saheeh hadeeth]

2804. It was narrated that Ibn ‘Abbas (ra) said: I came with some boys of Banu ‘Abdul-Muttalib, riding a donkey, when the Prophet (ﷺ) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu ‘Abdul-Muttalib came racing, and the Prophet (ﷺ) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

2805. It was narrated from Ibn ‘Abbas (ra) that one of the wives of the Prophet (ﷺ) did ghulsl following janabah. Then the Prophet (ﷺ) came and did ghulsl with her left over water. She said: I did ghulsl from it. The Messenger of Allah (ﷺ) said: “Nothing makes water najis (impure).”

Comments: [Saheeh because of corroborating evidence]
2806. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (ﷺ) said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

2807. A similar report was narrated from Ibn 'Abbas (r).

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous isnad]

2808. It was narrated from Ibn 'Abbas (r) that the Prophet (ﷺ) said: "'Umrah in Ramadan is equivalent to Hajj."

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

2809. A similar report was narrated from Ibn 'Abbas (r) from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

2810. It was narrated that Sa'eed bin Abii-Hasan said: A man came to Ibn 'Abbas (r) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (ﷺ). He
said: “Every image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell.” If you must do that, then make trees and that which has no soul.

Comments: [Its isnad is saheeh, Muslim (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn ‘Abbas (ﷺ), asking him about five things. Ibn ‘Abbas said: People are saying that Ibn ‘Abbas is corresponding with the Harooriyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (ﷺ) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the khumus - who is it for? Ibn ‘Abbas wrote to him saying: The Messenger of Allah (ﷺ) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (ﷺ) did not kill children, so do not kill children, unless you have knowledge such as al-Khadij had about the boy whom he killed, so you kill the kafir and leave the believer. And you wrote
and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the khumus and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A saheeh hadeth, Muslim (1812)]

2812. It was narrated from 'Abdullah bin 'Abbas (r) that when the Messenger of Allah (saw) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth. Your word is true, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

Comments: [Its isnad is saheeh, Muslim (769)]
2813. It was narrated from Ibn `Abbas (may Allah grant him peace) that the Prophet (peace and blessings of Allah be upon him) used to pray on a small mat of palm fibre.

Comments: [Saheeh because of corroborating evidence]

2814. It was narrated from Ibn `Abbas (may Allah grant him peace) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Some poetry is wisdom and some eloquence is magic.”

Comments: [Saheeh because of corroborating evidence]

2815. It was narrated from `A`ishah and Ibn `Abbas (may Allah grant them peace) that the Prophet (peace and blessings of Allah be upon him) delayed tawaf on the Day of Sacrifice until night.

Comments: [Its isnad is da`eeef]

2816. It was narrated from Ibn `Abbas (may Allah grant him peace) that the Prophet (peace and blessings of Allah be upon him) said: “May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does...”
the action of the people of Loot; may Allah curse the one who does the action of the people of Loot.”

Comments: [Its isnad is jayyid; its men are the men of as-Saheeh]

2817. It was narrated that Ibn ‘Abbas (ﺎ currentDate:613) said: The Messenger of Allah (ﷺ) forbade blowing onto food and drink.

Comments: [Its isnad is saheeh]

2818. It was narrated from Ibn ‘Abbas (ﺎ currentDate:613) that the Prophet (ﷺ) said: “No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him.”

Comments: [Its isnad is saheeh, al-Bukhari (3783) and Muslim (75)]

2819. It was narrated that Ibn ‘Abbas (ﺎ currentDate:613) said: The Messenger of Allah (ﷺ) said: “On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me.” He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: “Yes.” He said: What was it? He said: “I was taken on a journey last
night.” He said: Where to? He said: “To Baital-Maqdis (Jerusalem).” He said: Then you found yourself among us this morning?! He said: “Yes.” He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: “Yes.” So he said: Come, O Banu Ka‘b bin Lu‘ayy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: “I was taken on a journey last night.” They said: Where to? He said: “To Baital-Maqdis (Jerusalem).” They said: Then you found yourself among us this morning?! He said: “Yes.” Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: “I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of ‘Iqal - or ‘Uqail - and I described it whilst I was looking at it, and I described things I had not remembered.” The people said: As
for the description, by Allah he is right."

Comments: [Its isnad is saheeh, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy.'"

Comments: [Its isnad is da'eeef]

2821. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "On the night on which I was taken on the Night Journey (Isra'), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said, "Bismillah (in the Name of Allah)."' The daughter of Pharaoh said: "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes." So she

تخريج: إسناد ضعيف، علي بن زيد ضعيف، وبوسف بن مهران لم برو عنه غير علي بن زيد، وهو ابن الحديث، والأصح وفقه.
told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cow-shaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said: "I have a request to make of you." He said: "What is your request?" She said: "I would like my bones and my children’s bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead." Ibn ‘Abbas said: Four infants spoke: ‘Eesa Ibn Maryam (as), the companion of Jurajj, the witness of Yoosuf and the son of the hair-dresser of Pharaoh’s daughter.

Comments: [Its isnaad is hasan]

2822. It was narrated from Ibn ‘Abbas (52) that when the Messenger of Allah (ﷺ) was taken on the Night Journey (Isra’), a beautiful fragrance came to him.... and he narrated a similar report.

Comments: [Its isnaad is hasan like the previous report]