Musnad
Imam Ahmad bin Hanbal (١٥٠)
(164-241 AH - 780-855 CE)
DARUSSALAM
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ENGLISH TRANSLATION OF

Musnad
Imam Ahmad bin Hanbal (ﷺ)

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

Volume 1. (Hadith 1 to 1380)

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DARUSSALAM
YOUR AUTHENTIC SOURCE OF KNOWLEDGE
Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York
In the Name of Allah, the Most Gracious, the Most Merciful

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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)
978-603-500-108-3 (vol.1)
1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-Criticism, Interpretation, etc. I-Title
922.584 dc 1433/3700

L.D. no. 1433/3700
ISBN: 978-603-500-107-6 (set)
978-603-500-108-3 (vol.1)
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Publisher's Note

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

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

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

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

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

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

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

Those signs are:

- the sign indicating Ziyadat
- the sign indicating Wijadat
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or rumooz waqq) have been given according to the specific style of writing (manhaj khalili) followed by Darussalam.

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

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

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

Abdul-Malik Mujahid
Servant of the Qur'an and Sunnah
Managing Director, Darussalam,
Riyadh, Saudi Arabia
May 2012.
الحمد لله رب العلمنِ، والصلاة والسلام على أشرف الأنبياء والمسيحي، النبي المصطفى والرسول المختار محمد بن عبد الله، الذي أحب الله بهدوء القلوب، وأناره لنا سبيل السالكون، وعلى الله وصحبه الأطباء، صلاة وسلامًا ما تعالى الله فيها، أما بعد:
إذا الله عز وجل قد اختار من عبده حفيظ العلماء الألفذاذ، وخصصهم بقلمنا النبوية وحيلهم سبيلاً في حفظها، مصداقاً الحديث الذي قال: «جعل هذا العلم من كل علم مهله، يقوم عنه خريف العالين، والحال الباطن، وتأمبل المصلحين».
وكان هذا من فضل صحاحه على هذه الأمة أن حفظ لما دينه الله الحمد على مظالم الإخاء، وكان على رأس هؤلاء الأمة السادة الصحابة الأئمة، الذين تلقوا الوفى من في رسول الله، وأحذرونه عنه سنة كفاحًا من غير وساطة ولا ترجمان، وتقواه إلى من بعدهم من التابعين من الملفظ والإلقاء، فكلها تتابعون إلى بن بعدهم، حتى جاء زمن التصنيف والتدوين، فذو أمة الحديث الجامع والمسايد والديين حرصًا على حفظ الحديث رسول الله ﷺ، فلم يدعوا منقولاً عن النبي ﷺ إلا دوتوا به علماً بمرارة رحال الحديث، ليتمزق المتقول بالإسناد الصحيح.
وله أن من أعظم مبناوات السنة وكب الحديث: «المست» للإمام أحمد بن حبل، وقد رتبه على مسند الصحيح مبناً بالثقة، وأشار فيه بيان لما كتبه وما بذل لهم، حديث رسول الله ﷺ.
وقد ألقى على مسن الإمام أحمد العلماء والمحفوظون، فقد ألقى الخبراء أبو موسى الدين كناني في مصاص السنة، قال فيه: ولهذا الكتب أصيل كبير، مرجوع ورخص لأصحاب الحديث، انتهى من حديث كبير، ومسموعات وافرة، نسجت إجمالًا ومنتمًا، وبعد التاريخ لمثناً ورسنًا.

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لا يمكنني قراءة النص العربي من الصورة.
Foreword

by Shaikh Salih bin Abdul-Aziz
bin Muhammad Al ash-Shaikh

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

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

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

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

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

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

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

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

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

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

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

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

Minister of Islamic Affairs,
Endowments, Call and Guidance
Saudi Arabia
Salih bin Abdul-Aziz bin Muhammad Al ash-Shaikh
Brief

Biography

of Imam Ahmad bin Hanbal (الس)  
Author of al-Musnad (164-241 AH)

Name and lineage

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

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

His study of hadeeth and his shaikhs

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

His narration of hadeeth and fatwas

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

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

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

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

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

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

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

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

His methodology in issuing fatwas

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

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

His shaikhs and those who learned from him

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

His death

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

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Eulogies and testimony of the scholars concerning him

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

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

Comments: [Its isnad is saheeh]

2. It was narrated that ‘Ali said: If I heard a hadeeth from the Messenger of Allah, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

In the Name of Allah, the Most Beneficent, the Most Merciful

Part of Abu Bakr’s words: “In the Name of Allah, the Most Beneficent, the Most Merciful” [7/1]

Musnad Abu Bakr Siddeeq [1/2]
Bakr told me - and Abu Bakr told the truth - that he heard the Prophet (ﷺ) say: “There is no man who commits a sin, then does wudu’ and does it well - Mis’ar said: and prays; Sufyan said: then prays - two rak‘ahs and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him.”

Comments: [Its isnad is saheeh]

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

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

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

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

Comments: [A saheeh isnad]

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

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

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

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

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

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

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

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

Comments: Saheeh lighairihi (saheeh because of corroborating evidence)

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet ﷺ when he was in the cave - on one occasion he said: when we were in the cave - If one of them looks at his feet, he will see us beneath his feet.

He said: “O Abu Bakr, what do you think of two, of whom Allah is the third?”

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is hasan]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah ﷺ got up and prayed Fajr, then he sat until the forenoon, then the Messenger of Allah ﷺ smiled. Then he sat where he was until he had prayed Zuhur, 'Asr and Maghrib, and he did not speak until he had prayed 'Isha'. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah ﷺ what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam ﷺ when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33].

"Qa'atun An 'Ardha 'Ala Al-Mu'talifiin. Qa'atun: Qa'atun, Wama Sugubtu Min Rasul Allah ﷺ. A'lam:

Tahrij: Insanah Khass."

15 - خلاًتًا إثبجيم بِن إسحاق الطالقاني يقال: خذني النصير بن شمش النائريي قال: خذني أبو نعمة قال: خذني أبو مهدة البزاز بن يهودي على ووالان العدويي، عن خذنيه، عن أبي بكر الصديق ﷺ، قال: أصح رسل الله ﷺ ذات يوم فصلت الغداة، ثم جلس حتى إذا كان من الصبح ضحك رسول الله ﷺ، ثم جلس مكانه حتى صلى الأولى والعصر والمغرب، كل ذلك لا يكثر، حتى صلى الظهر الآخرة، ثم قام إلى أهله. قال الناس لأبي بكر: أنا نسأل رسول الله ﷺ ما شاء؟ صنع اليوم؟ شيخًا، ثم يضع حط قال: فسأله، قال: "نعم، عرض علي ما هو كائن بين أمر اللتين، وأمر الأجرة، قبض الأولون والأخرون يصبع واحد، فقطع الناس بذلك، حتى انطلقا إلى أدم عليه السلام، والعزق بكلاً يملجمهم، فقالوا: يا أدم، أنت أبي البشر، وأنت اضطفاء الله عز وجل، اتفع لنا إلى ربي، قال: قد تبعث مثل الذي لبستين. انطلقا إلى أبيك بعده أبيك، إلى نوح فإنه أصطفيه عاد ونور وعلم، إكره من وَلَّيْت غيَّرَ عَلَى الْقُلُوبِ" (ال
Then they will go to Nooh and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem for Allah, may He be glorified and exalted, took him as a close friend (khaaleel). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa, for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibrel will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibrel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intercession will be accepted. So he will raise
his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: “O Lord, You created me as the leader of the sons of Adam, and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San’a and Ailah (Eilat).” Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.
So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easy-going with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet ﷺ) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its isnad is hasan].

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

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

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

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet ﷺ, when the Prophet ﷺ died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph...
and they both greeted me. Then Abu Bakr said: Your brother ‘Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. ‘Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: ‘Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? ‘Uthman said: Allah, may He be glorified and exalted, has caused His Prophet ﷺ to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. [‘Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah ﷺ said: “Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him.”

Comments: [A marfoo’ hadeeth which is salveeth because of other similar reports]

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

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

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

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

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

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

Comments: [Saheeh because of other similar reports]

25. 'Urwah bin az-Zubair narrated that 'A'ishah, the wife of the Prophet ﷺ, told him that Fatimah, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr, after the death of the Messenger of Allah ﷺ, to give her her share of inheritance from that which the Messenger of Allah ﷺ had left behind, of the fai' that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah ﷺ said: “Our (Prophets’) property is not to be inherited and whatever we leave behind is charity.” Fatimah (ṣ) got angry and kept away from Abu Bakr ﷺ, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah ﷺ, and she used to ask Abu Bakr for her share of that which the Messenger of Allah ﷺ had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not
stop doing something that the Messenger of Allah ﷺ used to do; rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the charitable endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

Comments: [Its isnad is saheeh, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:
A white man by whose face rain may be sought, a refuge for orphans and protection for widows.
Abu Bakr said: By Allah, that refers to the Messenger of Allah ﷺ.

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

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

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

Comments: [Its isnad is saheeh]
all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden] no hurt can come to you from those who are in error.” [al-Ma’idah 5:105]. I heard the Messenger of Allah ﷺ say: “If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all.”

Comments: [Its isnad is saheeh]

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted]

38. It was narrated from al-Hasan that Abu Bakr ﷺ addressed the people and said: The Messenger of Allah ﷺ said: “O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them.”

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

Comments: [Saheeh bishawadhihi]}

تخريج: حديث صحيح بواهده، وهذا إسناد ضعيف لضعف حسن بن عبد الله.

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

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

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

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

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

Comments: [Its isnad is jayyid]

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

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

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

Comments: [Its isnad is hasan]

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

Comments: [Its isnad is saheelt]

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

Comments: [Its isnad is saheelt]

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

55. It was narrated from ‘Urwah bin az-Zubair that ‘A’ishah the wife of the Prophet ﷺ told him: Fatimah the daughter of the Messenger of Allah ﷺ, sent word to Abu Bakr as-Siddeeq ﷺ, asking for her inheritance from the Messenger of Allah ﷺ, of the fai’ that Allah had granted to him in Madinah and Fadak, and what was left of the khumus of Khaibar. Abu Bakr said: The Messenger of Allah ﷺ said: “We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth.”

By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the
time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah ﷺ are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth, I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah ﷺ do but I will do it the way he did it.

Comments: [Its isnad is saheeh, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a hadeeth from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth - that he heard the Prophet ﷺ say: "There is no believer who commits a sin, then does wudoo' and does it well and prays two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves..." [Al 'Imran 3:135].

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

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

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

By Allah, I will not leave anything that I saw the Messenger of Allah do with it but I will do it too.

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

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

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

Comments: [Saheeh Ighairih]; Abu Salamah did not meet Abu Bakr.

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

Comments: [Its isnad is qawi]

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

Comments: [Saheeh lighairihi]

63. Abu Hurairah ﷺ said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls.'" And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its isnad is saheeh]

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O khaleefah of Allah. He said: Rather [I am] the khaleefah (lit. successor) of Muhammad ﷺ, and I am pleased with that.
Comments: [Its isnad is da’eef because it is interrupted]

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

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

66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah and said: The Messenger of Allah stood among us last year and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

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

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

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

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

Comments: [Saheeh bituruqihi wa shawahidihi]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Saheeh lighairihi]

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

Comments: [Its isnad is hasan]

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

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

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

Comments: [Hasan *lightaribihi*, and its *isnad* is weak]

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

Comments: [Its isnad is saaeeh]

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is qaww]
al-Khattab: We have come to you to ask you about three things: A man’s nafl prayer in his house, ghusl in the case of janabah, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah about it, and he said: “A man’s nafl prayer in his house is light, so whoever wishes, let him illuminate his house.” And he said with regard to ghusl in the case of janabah: “Let him wash his private parts, then do wudoo’, then pour water over his head three times.” And he said concerning the menstruating woman: “The [husband may enjoy] whatever is above the ijar (waist wrapper).”

Comments: [Its isnad is da’ef because the man from whom ‘Asim bin ‘Amr narrated it is unknown]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is hasan]

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

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

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

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

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

Comments: [Its isnad is hasan]

97. It was narrated that `Uqbah bin `Amir said: 'Umar told me that he heard the Messenger of Allah ﷺ say: "Whoever dies believing in Allah and the Last Day, it will said to him: ‘Enter Paradise from whichever of the eight gates of Paradise you wish.’"

Comments: [Hasan lighairithi; this isnad is da`eef]

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah ﷺ say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [Hasan lighairithi, and in its isnad is interrupt]

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

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

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

101. Rabee’ah bin Darraj narrated that ‘Ali bin Abi Talib prayed two nafl rak’ahs after ‘Asr on the road to Makkah, and ‘Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah ﷺ forbade that.
Comments: [Its isnad is da’eef because the man of Banu Sahm is unknown]

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

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

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

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

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab ﷺ said: The Messenger of Allah ﷺ was asked: Can a man go to sleep when he is junub? He said: "Yes, if he does wudu.'"
Comments: [Its isnad is saheeh]

106. It was narrated from Rabee'ah bin Darraj, that 'Ali ﷺ prayed two rak'ahs after 'Asr, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah ﷺ used to forbid this?
Comments: [Its isnad is da'eeef because it is interrupted]

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

"That this is verily, the word of an
honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he
has brought from Allah]. It is not
the word of a poet, little is that you
believe!" [al-Haqqah 69:40-41]. I
said: (He is a) soothsayer. He said:
"Nor is it the word of a soothsayer
(or a foreteller), little is that you
remember! This is the Revelation
sent down from the Lord of the
'Alameen (mankind, jinn and all
that exists). And if he (Muhammad ﷺ)
had forged a false saying
concerning Us (Allah). We surely
would have seized him by his right
hand (or with power and might),
And then We certainly would have
cut off his life artery (aorta), And
none of you could have withheld
Us from (punishing) him..." [al-
Haqqah 69:42-47].

He said: Then I felt an over-
whelming attraction to Islam.

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

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

Comments: [Hasan lighairihhi]

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

Comments: [Its isnad is da’eef]

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

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

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

Comments: [Its isnad is hasan]

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

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

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

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

تخريج: إسناد صحيح، خ. (١٦٤٧) م:

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن عبيد الله ضعيف، وورد بن سعد لم بدرك عمر وحليمة.

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

Comments: [Its isnad is saheeh]

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

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

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

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

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the
الله، نعه، قال: خذتماً علّمته الله يبن عبّد الله
اني نعه، من معذوره: أنَّا نعه، قال: لينغز عليهائم الله، وكان أبو بكر بنا،
وكان فيم نعه، من عزُهم: قال: أبا بكر، نعه: كن فيم نعه، كن فيم:
"أمرت أن أقاتل الناس حتى يأتوا: لا آية إذ الله، فنما قال: لا إن الله،
فقف عضل ميّتة مالها ونصبّته إنا يفوقون وجناتهم على الله؟ قال أبو بكر: والله لأناقرون -
قال أبا بكر: والله لأفاقرون من فرق بين
الضلة والركبة، فإن الإرثة حق المال،
والله إن محتاجاً كانوا يدرونه إلى
رسول الله، فلأثباتهم على منهجها. قال:
علماً: قوم الله ما هو إلا إن رأيت أن الله غز
وجعل قد شرح صدر أبي بكر للقينال، تفرعت
آلهة الحك. [راجع: 17]

تخريج: إسحاق صحح، خ: (1399) م: (20)

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

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

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

تخريج: صحيح لنضيره، وهذا إسحاق ضيف لانقطعه، عمرو بن شعب لم يدرك إبادله بن
عمرو بن العاص. 
119. It was narrated from 'Urwa bin Mugheeth al-Ansari, that 'Umar bin al-Khattab ﷺ said:
The Prophet ﷺ ruled that the owner of a mount is more entitled to ride on the front part of it.
Comments: [Hasan lishawahidihii]

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

Comments: [Its isnaud is da’eeef because of the weakness of Abu Bakr bin ‘Abdullah and Humrah bin Abd Kulal]

121. It was narrated from ‘Uqbah bin ‘Amir that he went out with the Messenger of Allah ﷺ on the campaign to Tabook, and one day the Messenger of Allah ﷺ sat talking to his companions and said: “Whoever gets up when the sun has risen and does wudoo’ and does it well, then stands and prays two rak’ahs, his sins will be forgiven him and he will be as his mother bore him.” ‘Uqbah bin ‘Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah ﷺ. ‘Umar bin al-Khattab ﷺ, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah ﷺ said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? ‘Umar said: The Messenger of Allah ﷺ said: “Whoever does wudoo’ and does it well, then lifts his gaze towards heaven and says, ‘I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,’ the eight gates of Paradise will be opened for him.
Musnad ʿUmar bin Al-Khattab ۵۹۲

and he may enter by whichever of them he wishes.”

Comments: [Saheeh lighairih; this isnad is da'eef because the cousin of Abu ʿAqeel is unknown]

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

Comments: [Its isnad is da'eef because ʿAbdur-Rahman al-Musli is unknown]

123. ʿAbdullah bin az-Zubair said: I heard ʿUmar bin al-Khattab ۵۹۳ say in his khutbah that he heard the Messenger of Allah ﷺ say: “Whoever wears silk in this world will not be clothed with it in the Hereafter.”

Comments: [A saheeh hadeeth]

124. It was narrated that Jabir said: ʿUmar bin al-Khattab ۵۹۴ told me: I heard the Prophet ﷺ say: “A rider will travel through the streets of Madinah, then he will say: There used to be many believers here.”

Comments: [Hasan lighairih; and this isnad is da'eef]
قال أبي أحمد بن بلال: وَلَمْ يَجْهَرْ بِهِ حَسَنُ 
الأَشْبَبْ جَابِرًا.

الخريج: حسن لغيره، وهذا إسناد ضعيف، ابن لهجة سء الحفظ، وأبو الزبير رمي بالتدليس.

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

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

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

Comments: [A saheeh hadeeth]

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is qawī]

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

Comments: [Hasan lighairihi; this isnad is da‘eeef because it is interrupted]

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

Comments: [Its isnad is hasan]

134. It was narrated from Jabir that ‘Umar bin al-Khattab ﷺ told him that he saw a man doing wudu’ for prayer, and he missed an area the size of a fingernail on
the top of his foot. The Prophet ﷺ saw him and said: “Go back and do your wudoo’ properly,” So he went back and did wudoo’ then he prayed.

Comments: [A saheeh hadith]

تخريج: حدث صحح، عبَّاد الله بن ليهجة، وَإِنْ كَانَ سِيّ، الحفاظ - تَوْبَعَ م: ٤٤٣.

135. It was narrated from Farrookh the freed slave of ‘Uthman that ‘Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu’mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of ‘Uthman and So and so the freed slave of ‘Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu’mineen, we buy it with our own wealth and sell it. ‘Umar said: I heard the Messenger of Allah ﷺ say: “Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy.” At that Farrookh said: O Ameer al-Mu’mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of ‘Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of ‘Umar with leprosy.
Comments: Its isnad is da’eef because Abu Yahya al-Makki and Farrokh the freed slave of ‘Uthman are unknown.

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

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

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

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

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

تخريج: إسناده صحيح، غ: (7164) م: (1045)

137- حَدَّثَنَا أَبُو الْيَمِينٍ: أَخَذَّنَا عَنِ النَّبِيِّ صلى الله عليه وسلم: فَأَقْوَلُ: أَعْطِيْهَا لِقَلَبٍ ذَلِكُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَخَذَنَا عَنِ النَّبِيِّ صلى الله عليه وسلم: فَأَقْوَلُ: أَعْطِيْهَا لِقَلَبٍ ذَلِكُمْ.
Messenger of Allah ﷺ said: “Then why (are you worried)?”

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

Comments: [A qawi hadeth]

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

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

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

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

Comments: [Its isnad is saheeh]

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah ﷺ say: “The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection” - and the
Messenger of Allah raised his head until his hat or ‘Umar’s hat fell off - “and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank.”

**Comments:** [Its *isnad* is *da‘eef* because Abu Yazeed al-Khawani is unknown]

147. It was narrated from ‘Umar that the Messenger of Allah said: “No father is to be killed in retaliatory punishment for killing his son.” And the Messenger of Allah said: “The one who inherits loyalty (wala’ - loyalty of a freed slave) also inherits his wealth.”

**Comments:** [A hasan hadeeth]

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

**Comments:** [A hasan hadeeth]

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

Comments: [Its isnad is da’eeff]

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

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

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

Comments: [A saheeh hadeeth]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

165. It was narrated from Ibn ‘Umar, from ‘Umar *saw*, that he asked the Prophet *saw*: Can one of us sleep when he is *jumuah*? He said: “He may do *wudu‘* and sleep if he wishes.” On one occasion Sufyan said: “Let him do *wudu‘* and sleep.”

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

166. It was narrated from Zaid bin Aslam, from his father that ‘Umar gave a horse (to a man for *jihad*) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet *saw* about it and he said: “Leave it, and it (its reward) will come to you or you will have them all
(i.e., the reward of all of them).”
On one occasion he said: He told him not to (buy it) and he said:
“Do not buy it and do not take back your charity.”

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

تخريج: إسناد صحيح، خ: (223) م: (1582).
sake of Allah, may He be glorified and exalted.

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Saheeh lighairihi]

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

Comments: [Two saheeh isnads]

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

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

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

Comments: [A saheeh hadeeth]

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

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

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

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

183. ‘Amr bin Shu’aib narrated, from his father, that his grandfather said: When ‘Amr came back, Banu Ma’amar came to him and they referred their dispute with him concerning the wala’ of their sister to ‘Umar. ‘Umar ۶۶ said, I will judge between you according to what I heard from the Messenger of Allah ۶۶. I heard him say: “What the son or father acquires goes to his agnates, no matter who they are.” So he ruled in our favour.

Comments: [Its isnad is hasan]

184. It was narrated that Yahya bin Ya’mar and Humaid bin Abdur-Rahman al-Himyari said: We met ‘Abdullah bin ‘Umar and discussed the divine decree (al-qadar) and what others said concerning it. He said: When you go back to them, say: Ibn ‘Umar has nothing to do with you and you have nothing to do with him three times. Then he said: ‘Umar bin al-Khattab ۶۶ told me that whilst they were sitting with the Prophet ۶۶, a man came to him walking, with a handsome face
and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said: "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give zakah, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (iman)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is ihsan? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was Jibreel who came to teach you your religion." A man from Juhainah or Muzainah...
asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For something that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Paradise and the people of Hell will be enabled to do the deeds of the people of Hell." Yahya said: And that is how it is.

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

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

Comments: [Its isnad is saheeh]

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

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

187. It was narrated that Jabir bin ‘Abdullah said: I heard ‘Umar bin al-Khattab say to Talhah bin Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah ﷺ died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah ﷺ say: “I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection.” I did not ask the Messenger of Allah ﷺ about it and he did not tell me it. This is what has been
upsetting me. `Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: La ilaha illallah. Talhah said: You are right.

Comments: [This hadith is saheeh bituruqili and its isnad is da'eeef because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to `Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. `Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah ﷺ and the hour at which it was revealed to the Messenger of Allah ﷺ on the afternoon of `Arafah on a Friday.

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

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu `Ubaidah bin al-Jarrah wrote to `Umar concerning that and he wrote back saying that the Prophet ﷺ said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."
190. It was narrated from 'Umar bin al-Khattab that the Prophet said: "O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say 'La ilaha illallah, and Allahu akbar.'"

Comments: [Its isnad is hasan].

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

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

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

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

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

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

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

Comments: [Saheeh Ijma’airri; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)]

[Translation: صحيح للخبر، فقادة لم يسمع من سليمان البشيكري. م: (1950)].
195. It was narrated from 'Umar that he asked the Prophet for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is qawi]

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

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

207. It was narrated from Ibn as-Simt that he went out with 'Umar to Dhul-Hulaifah and he prayed two rak'ats. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do.
208. Ibn ‘Abbas narrated that ‘Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the mushirikeen and saw that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the qiblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: “O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth.” He kept beseeching His Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one
another) in succession” [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the mushrikeen; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, ‘Ali and ‘Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: “What do you think, O son of al-Khattab?” I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of ‘Umar’s - over to me so that I may strike his neck. You should hand ‘Aqeel over to ‘Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of
أحد من العام المُقبل غَفِّيَّوا يَعِفُّوا بِيْنَ يَوْمٍ نَّجْرِي مَن أَحْذِمَ الْيَدَاءَ، فَقُلُّ مِنْهُمْ نَسْبُونَ، وَفَرِّي أَضْحَابُ اللَّهِ غَنِيُّ الْحَبَاب. غَنِيُّ الْحَبَاب وَفَخَّرَتُ رَبَاعَةُ، وَهُمْ بُنْيَةُ عَلَى رَأِيِّهَا، وَسَالَ اللَّهُ عَلَى رَجُوهِه، وَأَنْزَلَ اللَّهُ تَعَالَى: فَأَوْلَى لَنَا أَصْبِحَكُمْ مَحِيَّةً فَأَصْبِحُ مَحِيَّةً فَلَمَّا أَنْ هَدَاكُمْ مَنْ يَسْتَجِبَّ لَهُ اسْتَجِبْ بِِحَلَمَ الله عِلْيَ كُلِّ كَبِيْرِ وَقَلِيلٍ {الآية 165} بِأَحْذِمَ الْيَدَاءَ. (الościاء: 221)  

تخريج: إسحاق حسن، م (1622)
although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).’ And Allah has power over all things” [Al’Imran 3:165].

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

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

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

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

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

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

Comments: [Its isnad is da'eeef because of the weakness of Mujalid bin Sa’eed]
212. It was narrated from 'Umar bin al-Khattab that the Prophet forbade 'azl (coitus interruptus) with a free woman, except with her permission.

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

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

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

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

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

215. It was narrated that 'Umar said: If I live, in sha Allah, I shall certainly expel the Jews and Christians from the Arabian Peninsula.
Comments: [Its isnad is saheeh, Muslim (1767)]

216. It was narrated that 'Umar said: I saw the Messenger of Allah (ujące) wiping his leather slippers (when doing wudoo').
Comments: [Saheeh lighairirihi; this isnad is da’eeef because of the weakness of Shareek]

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

218. It was narrated from Harithah bin Mudarrib that he did Hajj with 'Umar bin al-Khattab (peace be upon him). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu’mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it
will be zakah for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A saheeh hadeeth]

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

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

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

Comments: [Its isnad is saheeh]

221. Ibn `Abbas narrated that `Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the mushriken and saw...

أجهر، فضرب عقده، حتى يعلم الله أنني في طرعة عذاب الْمُشْرِكِينَ، أنزلوا صادِمَهُمْ وأبْصَرَهُمْ وقُضَاهُمْ، فهُنَّى رسول الله ﷺ ما قال أبو بكر، وَمُهَيْهِرًا ما قُلْتُ، فأخذ بِهِمْ الْبُدْرُ، فلما كان من السنة، (1/22) قال عمر ﷺ: عدَّوْتُ إلى النَّبِيِّ ﷺ، فإن دَّهْيُ لَوْ قَبِلَ وَأَبَوُهُ، وإذَا هُمَا يَنْكَحُونَ، فَقُلْتُ: إِنِّي رَسُول اللَّهُ ﷺ أختيرتِي ماذا يُكْتَبُ أنتُ وَصَاحِبُكُمْ؟ إِنَّ وَجَدْتُ لَكُمْ بِكَانَ، وإن لم أجد بِكَا تَناَكِبِي كَبَانَكَا، قال: قال النبي ﷺ: الذي عَرَضَ عَلَى أصْحَابِكَ من الْبُدْرِ، ومن يَلُو عَلَى عَذَابَتِهِمْ أَذُنَّ من هَذَا النَّحْرَةِ إِلَى يَدْخُلُونَنَّهَا، وَأَنْزَلَ اللَّهُ تَعَالَى: «إِنَّمَا كَانَ لِي أَنْ يَكُونُ لَهُمْ خُلُقُهُمْ بِمَا كَانُوا يُخَافُونَ إِلَى الأَنْفُسِ» (الأنفال: 18). (2/22) من الْبُدْرِ، فمَّا أخْلَى لَهُمْ الْعَذَابُ، فلما كان يَؤْمَنَ أَنْيَدُ أَنْ يَكُونُ لَهُمْ خُلُقُهُمْ بِمَا كَانُوا يُخَافُونَ إِلَى الأَنْفُسِ، وَفَقُلْتُ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، فَعَسَرَتْ رَبَابِيَّةُ، وَفِضْلُ النَّبِيِّ ﷺ عَلَى رَأِيِّهِ، وَسَالَ الْدُّمَّ عَلَى وَجَهِهِ، فَأَنْزَلَ اللَّهُ ﷺ: «إِنَّ اللَّهَ عَلَى كُلِّ قَبِيرٍ (آل عمران: 115) يَحْكُمُ الْفَيْضَاءَ.» (2/22) - تحرير: حديث صحيح، وإسناده حسن.

م: (1763).
Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A Sahceh hadeth its isnad is hasan; Muslim (1763).]

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

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

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

Comments: [Its isnad is da‘eeef because Yoonus bin Sulaim is unknown]

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

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

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

Comments: [A Saheeh hadeeth its isnad is hasan]

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

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

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

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

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

Comments: [Saheeh because of corroborating evidence]

تخريج: إسحاق بن.– (م: 1056).
236. It was narrated from Ibn ‘Umar that ‘Umar asked the Prophet (ﷺ)… a similar hadith.
Comments: [Its isnad is saheeh]

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

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

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

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

Comments: [A saheeh hadeeth]

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

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Hasan]

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments: [A saheeh hadeeth]

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [A saheeh hadeth]

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

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

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

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

263. It was narrated from ‘Umar ( ﷺ) that he went to the Prophet ( ﷺ) and said: Sometimes I become junub. He told him to wash his
264. It was narrated that Qaza’ah said: I said to Ibn ‘Umar: Is the deceased tormented because of the weeping of this living one? He said: ‘Umar narrated to me from the Messenger of Allah (ﷺ), and I did not lie when narrating from ‘Umar, and ‘Umar did not lie when narrating from the Messenger of Allah (ﷺ).

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

265. It was narrated that ‘Umar bin al-Khattab (ﷺ) said: When Abu Bakr and I were with him, the Messenger of Allah (ﷺ) passed by ‘Abdullah bin Mas‘ood, when he was reciting [in prayer]. He stood and listened to his recitation, then ‘Abdullah bowed and prostrated, and the Messenger of Allah (ﷺ) said: “Ask, you will be given; ask, you will be given.” Then the Messenger of Allah (ﷺ) went away and said: “Whoever would like to recite the Qur’an fresh as it was revealed, let him learn it from Ibn Umm ‘Abd.” Then I went at night to ‘Abdullah bin Mas‘ood to tell him the good news of what the Messenger of Allah (ﷺ) had said, and when I knocked on the door - or he said: when he heard my voice - he said: What brings you
here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its isnād is saheeh]

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

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

267. It was narrated from Qais or Ibn Qais, a man from Ju’fi, from ‘Umar bin al-Khattab (r.a)... and he mentioned a hadeeth similar to that of ‘Affan.

Comments: [Its isnad is saheeh]

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

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

Comments: [A saheeh hadith]

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

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

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

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (ﷺ), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furqan in a manner other than you taught it to me. The Messenger of Allah (ﷺ) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah
(ﷺ) said: “Thus it was revealed.” Then he said to me: “Recite it.” So I recited it and he said: “Thus it was revealed. This Qur’an has been revealed in seven modes of recitation, so recite whatever is easy for you.”

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

282. It was narrated that Abu `Ubaid, the freed slave of Ibn Azhar, said: I attended Eid with ‘Umar bin al-Khattab (ﷺ). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (ﷺ) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.
283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A saheeh hadeeth]

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

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

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

Comments: [A saheeh hadith]

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (ﷺ) gave a speech and said: O people, we used to know you when the Prophet (ﷺ) was among us and revelation was coming down to him; Allah would tell us about you. But now the Prophet (ﷺ) has passed away and revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him.
for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and Sunnah; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (ﷺ) do that with regard to himself. But do not strike the Muslims and thus humble them, and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

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

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

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

Comments: [Its isnad is da'eeef]

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

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

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

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

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

نخريج: إسناد صحيح، خ: (1684).
seven different ways, so recite it in the way that is easiest for you.”

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

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Suratul-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the tasleem, and when he had said the tasleem,... and he narrated a similar report.

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is qawi]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don’t you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ﷺ).
 Comments: [Its isnad is saheeh, al-Bukhari (5829) and Muslim (2069)]

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

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

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

Comments: [Its isnad is da'eeef]

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (ﷺ), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: That divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

وُصِلَتْ مَعَكَ الرَّجُلُ وَأَنْ تَقُولَ قَالَ: لَا نُجِدُ حَدِيثٍ فِي كِتَابِ اللَّهِ فَقُولُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَرَأَيْتُهُ.[رَاجِعَة: ٢٤٩]

تخريج: صحح، سيد بن المسبس لم بسمع من عمر. (٢٤٦٢) م: (١٩٩١).

٣٠٣ - حذفنا تزييد: أخبرنا العوام: حدثني شعبة كان مراياً بإجابة، قال: أخبرنا صاحب مؤلّف عمر بن الخطاب، قال: حدثنا عمر بن الخطاب، غبت رسول الله ﷺ قالت: قالت: ليس من لَّيْتَه ما يَتَبَرَّك بإذينها ثلاث مرات على الأرض، بِشَكْرِ اللَّهِ في أن يُؤْتِيهم عليه، فَكَذَّبَهُ اللَّهُ عَزَّ وَجَلَّ.

تخريج: إسناد ضعيف لجهالة الشيخ الذي روى عن العموم بن حورش، وأبو صالح مجاهد أيضاً.

٣٠٤ - حذفنا تزييد: أخبرنا عبد الملك عن أبي س بهم (٢/٤٤) قال: قلت لبني عمّه: حدثني عن طَلَّاقٍ مَرَّاتٍ، قال: طَلَّقَنَّهَا وَهِيَ حَاضِرَة، قال: ذكرت ذلك ل عمر بن الخطاب، فذكره للنبي ﷺ، قال: فَمَا ذَكَّرَ اللَّهُ ﷺ نِعِمَتَها، وأيما طَبَرَتْ، فَطَلَّقَهَا وَهِيَ طَيْبَةٌ، قال: قلت له: هل اغتذى إياي طَلَّقَتْهَا وَهِيَ خَاضِضَة؟ قال: فَلَا يَلَّا إِن كُنتَ تَذْعَرَتِينِ وَأُشْتَخَفَّتِ.[نظر: ٥٢٧٨]

تخريج: إسناد صحيح. (٥٥٢) م: (١٤٧١)
305. It was narrated that Abul-Ala’ ash-Shami said: Abu Ummah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my ‘awrah and with which I may beautify myself in my life. Then he said: I heard ‘Umar bin al-Khattab (ﷺ) say: The Messenger of Allah (ﷺ) said: “Whoever gets a new garment, and puts it on and says, when it reaches his collarbone, ‘Praise be to Allah Who has clothed me with that which conceals my ‘awrah and with which I may beautify myself in my life,’ then takes the garment that is worn out - or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death.”

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

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

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

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

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [hijrah], and he reached Madinah a few days after the Messenger of Allah (ﷺ) died. 'Umar (ﷺ) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (ﷺ) and said: This man is from the land of which I heard the Messenger of Allah (ﷺ) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."
309. It was narrated from Ibn 'Umar that 'Umar (ṣ) - and I think he attributed it to the Prophet (ṣaw) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'" - and he turned his palm down towards the ground like that, very close to the ground - "I will raise him in status like this" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is qawi]

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

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

312. It was narrated from Salim bin ‘Abdullah bin ‘Umar (ﷺ) from his father that one of the companions of the Messenger of Allah (ﷺ) entered the mosque one Friday when ‘Umar bin al-Khattab was standing and addressing the people. ‘Umar said: What time is this? He said: O Ameer al-Mu’mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than wudoo’ and came here. ‘Umar said: Just wudoo’, when you
know that the Messenger of Allah (ﷺ) used to enjoin us to do ghusl?

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

313. It was narrated that Ya‘la bin Umayyah said: I circumambulated [the Ka’bah] with ‘Umar bin al-Khattab (ﷺ) and he touched the corner. Ya‘la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren’t you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don’t you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A saheeh hadeeth]

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is saheeh]
322. It was narrated from Humaid bin 'Abdur-Rahman al-Himyari that Ibn Abbas said in Basra: I was the first one to come to 'Umar (ﷺ) when he was stabbed. He said: Learn from me three things, for I fear that people will not come to me (before I die). As for me, I did not pass any judgement regarding *kalalah* and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar’s'] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (ﷺ). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (ﷺ), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - ‘Affan [another narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers’ affairs, by Allah I wish
that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is hasan]

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

Comments: [Its isnad is hasan]

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is da’eeef, because of the weakness of Abdullah]
331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of kufr if you do that, or it is an act of kufr to forsake your real father (and attribute yourself to someone else)."

And the Messenger of Allah (ﷺ) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

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

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

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

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

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

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

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

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

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

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

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

337. It was narrated that Malik bin Aws said: ‘Umar (ﷺ) sent for me... and he mentioned a similar hadeeth. He said: The wealth of Baunun-Nadeer was among the fai’ that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). He allocated some of it for his family’s maintenance for one year, and what was left he spent on horses and weapons in preparation for jihad for the sake of Allah, may He be glorified and exalted.

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

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

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

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

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

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

Comments: [Its isnad is qawi]

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

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

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

343. It was narrated that 'Umar (可能存在误写) said: I saw the Messenger of Allah (可能存在误写) doing *wuudoo* after relieving himself, and wiping over his leather slippers (*khuff*), then praying.

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

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

Comments: [Its isnad is hasan]

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

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

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

Comments: [A hasan hadeeth]

347. It was narrated that 'Amr bin Shu‘a‘ib said: 'Umar (رضي الله عنه) said: Were it not that I heard the Messenger of Allah (صلى الله عليه وسلم) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

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

348. It was narrated from Mujahid bin Jabr... and he mentioned the same hadeeth. He said: 'Umar (رضي الله عنه) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "The killer gets nothing."
349. It was narrated that Malik bin Aws bin al-Hadathān said: al-ʿAbbās and ʿĀli came to ʿUmar (r) with a dispute. Al-ʿAbbās said: Judge between me and this one. And the people said: Judge between them, judge between them. He said: I shall not judge between them; they know that the Messenger of Allah (ṣ) said: “We are not to be inherited from; what we leave behind is charity.”

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

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

Comments: [Hasan]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

Muhammad bin Ja’far said: Shu’bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [A saheeh hadith]

تخريج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة مختلف فيه: أقبل الاختلاط أم بعدة؟ خ: (582) م: (826).
366. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A saheeh hadeeth]

Tahrij: حديث صحيح، سماع محمد بن جعفر من سعيد مختلف فيه: أقبل الاختلاف أم بعده؟ وقد نوبع، خ: (1921م) م: (247).

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

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

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

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

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

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

**Comments:** [A saheeh hadeeth]

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

Comments: [A saheeh hadith]

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

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

Comments: [Its isnad is saheeh]

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

Comments: [A saheeh hadeeth]

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

Comments: [A repeat of the previous report]

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

Comments: [Its isnad is saheeh]

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

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

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

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

385. It was narrated that ‘Umar (ﷺ) said: The people of Jahiliyyah used not to move on from Jam’ until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (ﷺ) came, he differed from them and he used to move on from Jam’ before sunrise, like the time when people who delay Fajr usually pray.
Musnad 'Umar bin Al-Khattab

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [A Saheh hadeeth]
391. It was narrated from `Ubadullah bin `Abdullah bin `Utbah bin Mas’ood that Ibn ‘Abbas told him that ‘Abdur-Rahman bin ‘Awf went back to where he had halted. Ibn ‘Abbas said: I used to recite to ‘Abdur-Rahman bin ‘Awf, and he found me waiting for him. That was in Mina during the last Hajj performed by ‘Umar bin al-Khattab (¢). ‘Abdur-Rahman bin ‘Awf said: A man came to ‘Umar bin al-Khattab and said: So and so is saying: If ‘Umar (¢) dies, I will swear allegiance to So and so. ‘Umar (¢) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. ‘Abdur-Rahman said: I said: O Amir al-Mu’minin, do not do that, for the Hajj season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of Hijrah and the Sunnah, and you will meet the most knowledgeable and noble people there, and you...
can say what you want to say with confidence; they will understand what you say and will interpret it correctly. ‘Umar (R) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhu-l-Hijjah, it was a Friday. I set out early. ‘Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa’eed bin Zaid at the right-hand corner of the minbar; he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before ‘Umar (R) came. When I saw him, I said: He will certainly speak today on this minbar and say something that no one ever heard before. Sa’eed bin Zaid objected to that and said: What do you think he will say that no one said before? ‘Umar (R) sat on the minbar, and when the muddalilihan fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tell lies about me. Allah, may He be blessed and exalted, sent Muhammad (S) with the truth and revealed the Book to him;
among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (ﷺ) said: “Do not praise me excessively as ‘Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger.” I have heard that some among you are saying: If ‘Umar (¶) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu
Bakr (ﷺ). What happened to us when the Messenger of Allah (ﷺ) died was that ‘Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ) and all the Ansar stayed behind and gathered in Saqefat Banu Sa’idah, whilst the Muhajireen gathered around Abu Bakr (ﷺ). I said to him: O Abu Bakr, let us go to our brothers, the Ansar. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O Muhajireen? I said: We are looking for these brothers of ours, the Ansar.

They said: You should not go near them; do whatever you have already decided, O Muhajireen. I said: By Allah, we will go to them. So we carried on until we came to them in Saqefat Banu Sa’idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa’id bin ‘Ubadah. I said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed.

We are the supporters (Ansar) of Allah and the majority of the Muslim army. You, O Muhajireen, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared.
and that I liked in front of Abu Bakr (as). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (as) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (as), unless my own self suggested something at the time of death. One of the Aunfar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]: [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree' mean? - Malik said: Abu Bakr (as) said: 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree'.
mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the Muhajireen swore allegiance to him, then the Ansar swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah. One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (ﷺ) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (ﷺ). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either follow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwain bin Sa'idah and Ma'n bin 'Adiyy. Ibn Shihab said: Sa'eed bin al-Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.
392. It was narrated from Yahya bin Sa‘eed that he heard Anas bin Malik say: The Messenger of Allah (ﷺ) said: “Shall I not tell you of the best tribe of the Ansar? Banun-Najjar, then Banu ‘Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa‘iddah.” and he said: “In each tribe of the Ansar there is goodness.”

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

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

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

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

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

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

Comments: [Its isnaad is saheeh, al-Bukhari (5300) and Muslim (2511)]
we have bought it to another place before selling it.

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

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

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

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

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

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

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

Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara’ah was one of the last soorahs of the Qur’an, and the stories and content of the two soorahs were
similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*. Ibn Ja’far said: I put it with the seven long ones.

Comments: [Its isnad is da’eef and its content is munkar]

400. It was narrated from Hisham bin ‘Urwha: My father told me that Humran told him: ‘Uthman (安宁) did *wudoo’ in al-Balat (a paved area in Madinah) then he said: I shall tell you a hadeeth that I heard from the Messenger of Allah (安宁). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (安宁) say: “Whoever does *wudoo’* and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer].”

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

401. It was narrated from ‘Aban bin ‘Uthman (安宁) from his father that the Prophet (安宁) said: “The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage.”

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

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

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

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

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

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

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

405. It was narrated that 'Uthman (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of
you is the one who learns Qur'an and teaches it."

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

406. It was narrated that 'Uthman (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever does 'umdoor' as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

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

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

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

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

Comments: [A hadith saheeh]

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

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

Comments: [A saheeh hadeeth]

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Saheeh because of corroborating evidence]

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

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

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

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

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

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

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

Comments: [A saheeh hadeeth]

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

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

422. It was narrated that Nubaih bin Wahb said: ‘Umar bin ‘Ubaidullah sent word to Aban bin ‘Uthman (ﷺ), (to ask) whether he could apply something to his eyes when he was in ihram - or (to ask) what he could apply to his eyes when he was in ihram. He sent word back to him telling him that
he could apply aloes to them, and I heard 'Uthman bin Affan (ﷺ) narrating that from the Messenger of Allah (ﷺ).

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

423. It was narrated from 'Uthman bin 'Affan that the Prophet (ﷺ) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

Comments: [Its isnad is da'eeff, because Abdul-Malik bin Ubaid is unknown]

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

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is hasan]

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

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

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

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

Comments: [Saheeh because of corroborating evidence]

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

Comments: [A hasan hadeeth]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bin 'Affan (ﷺ) prayed four rak'ahs in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (ﷺ) say: "Whoever takes a wife in
444. Sa’eed bin al-Musayyab said: I heard ‘Uthman (ﷺ) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa’, and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: “O ‘Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party’s) dues with nothing less.”

Comments: [A hasan hadcethi]

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

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

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

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

Comments: [Its isnad is gawiy]

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

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

[انظر: 458]
449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An`am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

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

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

**Comments:** [Hasan and its isnad is da`eef because it is interrupted]

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

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

Comments: [mention placeholder]

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

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

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

Comments: [Its isnad is saheeh]

455. It was narrated from Hisham bin ‘Urwa from his father from Marwan, and we have no reason to suspect him, who said: ‘Uthman (ṣ) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from Hajj and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a
successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (ﷺ) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his isnad.

Comments: [A saheeh hadith]

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

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

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

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

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

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

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

Comments: [Hasan because of corroborating evidence]

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

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

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

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

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

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

464. It was narrated from ‘Uthman bin ‘Affan (r) that the Prophet (ﷺ) said: “Whoever dies knowing that there is no god but Allah will enter Paradise.”

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

465. Nubaib bin Walib narrated that the eye of ‘Umar bin ‘Ubaidullah became inflamed when he was in ihram, and he wanted to apply kohl to it, but
Musnad 'Uthman bin 'Affan

Aban bin 'Uthman forbade him to do that and told him to apply aloes to it. He said that 'Uthman narrated from the Messenger of Allah (ﷺ) that he had done that.

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

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

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

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

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

468. It was narrated that Abu Umamah bin Sahl said: I was with ’Uthman (า) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saying in al-Balat.

’Uthman (ا) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just now. We said: Allah will saffice you against them, O Ameer al-Mu’mineen. He said: Why would they kill me? I heard the Messenger of Allah (ٰ) say: “It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who disbelieved after having become Muslim, or a man who committed zina after being married, or a man who killed a person not in retaliation of murder. But by Allah, I never committed zina either during the Jahiliyyah or in Islam. I never wanted to change my religion since Allah, may He be glorified and exalted, guided me, and I never killed anyone. So why do they want to kill me?

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

Comments: [Its isnad is Hasan]

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

Comments: [Its isnad is Hasan]

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

Comments: [Its isnad is da’eeef]

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

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

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

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

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

Comments: [Its isnad is hasan]

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

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

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

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

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

Comments: [A hasan hadeeth, but this isnad is da’eeef]

478. It was narrated that Humran said: 'Uthman was sitting in al-Muga'id. He called for water and did wudu, then he said: I saw the Messenger of Allah (ﷺ) doing wudu in this place where I am sitting, then he said: "Whoever does wudu as I have done, then gets up and prays two rak'ahs, his previous sins will be forgiven."
And the Messenger of Allah (ﷺ) said: "Do not become complacent."

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

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

Comments: [Its isnad is da’eeef]

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

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

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

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

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

Comments: [A da‘eef hadith it is repeat of the previous hadiths]

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

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

485. It was narrated that 'Uthman bin 'Affan (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Allah admitted to Paradise a
man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A hasan hadeth]

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

Comments: [Hasan because of corroborating evidence; this isnad is da'ef]
488. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that he called for water and did *wudu‘* in *al-Maqa'id*. He did *wudu‘*, washing each part three times, then he said to the Companions of the Messenger of Allah (ﷺ): Did you see the Messenger of Allah (ﷺ) doing (*wudu‘*) like this? They said: Yes.

Comments: [A Saheeh hadeeth and its isnad is qute]

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (رضي الله عنه), said: I saw 'Uthman bin 'Affan (رضي الله عنه) call for water at the door of the mosque. He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two *rak‘ahs*. Then he said: I have done *wudu‘* for you as I saw the Messenger of Allah (ﷺ) do *wudu‘*, then I prayed two *rak‘ahs* as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two *rak‘ahs*, he said: ' Whoever does *wudu‘* as
I have done, then prays two rak'ahs in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A Sahheeh hadeeth and its isnad is Hasan]

490. It was narrated that Shaqueeq said: 'Abdur-Rahman bin 'Awf met Al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (r)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (r). So he went and told that to 'Uthman (r), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (r), when she was dying, and the Messenger of Allah (r) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (r) was present. As for his saying that he...
491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: Whoever prays 'Isha' in congregation, it will be like spending half the night in prayer (qiyam) and whoever prays 'Isha' and Fajr in congregation, it will be like spending the whole night in prayer."

Comments: [Its isnad is saheeh, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of Hajj. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in iḥram should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (ﷺ) and attributed it to the Prophet (ﷺ).

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

493. It was narrated from Humran, the freed slave of 'Uthman (ﷺ) that 'Uthman did wudoo' in al-Maqa'id; he washed each part of the body three times...
and said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudu* as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (277)]

494. It was narrated that Nubaih bin Wahab said: ‘Umar bin Ubaidullah bin Ma’mar had a problem in his eyes. He sent word to Aban bin ‘Uthman (ﷺ) - Sufyan said: He was the Ameer (of Hajj) - to ask what he should do. He said: Apply aloes to them, for I heard ‘Uthman (ﷺ) narrate that from the Messenger of Allah (ﷺ).

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

495. It was narrated from Aban bin ‘Uthman (ﷺ) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw ‘Uthman (ﷺ) do that and he told me that he saw the Prophet (ﷺ) do that.

Comments: [Saheeh because of corroborating evidence; this *isnad* is *du’eef* because Sa’eeed bin Maslamah is weak]

496. It was narrated from ‘Aban bin ‘Uthman (ﷺ) from ‘Uthman (ﷺ), who attributed it to the Prophet (ﷺ), that [the latter] said: "The pilgrim in *ihram* should not get married or propose marriage."
Comments: [Its isnad is saheeh, Muslim (1409)]

497. It was narrated from Aban bin ‘Uthman (ابة) that he narrated from ‘Uthman (عثمان) that the Messenger of Allah (ﷺ) granted a concession, or said concerning the pilgrim in ihram, if he has a problem in his eyes, that he may apply aloes to them.

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

498. It was narrated that ‘Uthman (عثمان) said: “Whoever dies knowing that there is no God but Allah will enter Paradise.”

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

499. Ibn ‘Abbas (ابbas) told us: I said to ‘Uthman bin ‘Affan: What made you take al-Anfal, which is one of the Mathani and Bara’ah, which is one of al-mi’een, and put them next to one another and not write - Ibn Ja’far said: A line between them saying Bismillahir-Rahmanir-Raheem - and put it with the seven long ones? What made you do that? ‘Uthman (عثمان) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: “Put this in the soorah in which such and such is mentioned”; and
verses would be revealed to him and he would say, “Put these verses in the surah in which such and such is mentioned”; and a verse would be revealed to him and he would say: “Put this verse in the surah in which such and such is mentioned.” Al-Anfāl was one of the first surahs to be revealed in Madinah and Bara’ah was one of the last surahs of the Qur’ān, and the content of the two surahs was similar. Then the Messenger of Allah (妫) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillah-Rahman-Raheem, and I put it with the seven long ones.

Comments: [Its isnad is Da’eeef]

500. It was narrated from ‘Uthman (妫) that the Prophet (妫) said: “The best of you are those who learn Qur’ān and teach it.”

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

501. Abu Sahlah narrated that ‘Uthman (妫) said on the day of the house when he was under siege: The Prophet (妫) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.
502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (ﷺ) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

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

503. It was narrated that Jami'bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (ﷺ) narrate from the Prophet (ﷺ) that he said: "Whoever does wudoo' properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."
504. It was narrated that Simak bin Harb said: I heard ‘Abbad bin Zahir Abu Ruwa’ say: I heard ‘Uthman (၀) sitting in al-Maga’id. He called for food that had been touched by fire and ate it; then he got up to pray; he prayed, then ‘Uthman (၀) said: I sat where the Messenger of Allah (၀) sat and I ate the food that the Messenger of Allah (၀) ate and I offered the prayer that the Messenger of Allah (၀) offered.

Comments: [Its isnad is Hasan]

505. Sa’eed bin al-Musayyab said: I saw ‘Uthman (၀) sitting in al-Maga’id. He called for food that had been touched by fire and ate it; then he got up to pray; he prayed, then ‘Uthman (၀) said: I sat where the Messenger of Allah (၀) sat and I ate the food that the Messenger of Allah (၀) ate and I offered the prayer that the Messenger of Allah (၀) offered.

Comments: [Its isnad is Hasan]

506. It was narrated from Mahmood bin Labeed that ‘Uthman (၀) wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. ‘Uthman (၀) said: I heard the Messenger of Allah (၀) say: “Whoever builds a mosque for the
sake of Allah, Allah will build for him a house like it in Paradise.”

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

507. It was narrated that ‘Uthman bin ‘Affan (SA) said: The Messenger of Allah (SAW) said: “Whoever tells a lie about me deliberately, let him take up his abode in Hell.”

Comments: [Its isnad is saheeh]
510. It was narrated that Abu 'Ubad, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (r) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days. He said: And I heard 'Ali say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

511. Al-Ahnaf said: We set out for Hajj and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, azz-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is azz-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Whoever buys the date-drying place of (the tribe of) Banu So
and-so, Allah will forgive him,” so I bought it and went to the Messenger of Allah and said: I have bought it; he said: “Add it to our mosque and the reward for that will be yours”? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: “Who will buy the well of Roomah?” so I bought it for such and such and went to the Messenger of Allah (ﷺ) and said: I have bought it - meaning the well of Roomah, and he said: “Make it a water source for the Muslims and the reward for that will be yours”? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: “Whoever equips these men, Allah will forgive him,” so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A Saheeh hadith]

512. It was narrated that one of the family of Ya’la bin Umayyah said: Ya’la said: I circumambulated [the Ka’bah] with ‘Uthman (ﷺ) and he touched the corner. Ya’la said: I was next to the House and when I reached the western corner which is next to the Black
Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren’t you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don’t you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

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

513. Abu ‘Aqeel narrated that he heard al-Harith, the freed slave of ‘Uthman, say: ‘Uthman sat down one day and we sat down with him. The mu’addhin came to him and ‘Uthman called for water in a vessel which I thought would contain one mudd. He did wudu’, then he said: I saw the Messenger of Allah (ﷺ) doing wudu’ as I have just done it, then he said: “Whoever does wudu’ as I have just done, then gets up and prays, Zuhr, will be forgiven for (whatever sins he committed) between it and Fajr; then (if he) prays ‘Asr, he will be forgiven for (whatever sins he committed) between it and Zuhr; then if he prays Maghrib, he will be forgiven for (whatever sins he committed) between it and ‘Asr; then if he prays ‘Isha’, he will be forgiven for (whatever sins he committed) between it and Maghrib. Then he may spend the night indulging in physical
pleasure, then if he gets up and does \textit{wudu} and prays \textit{Fajr}, he will be forgiven for (whatever sins he committed) between it and \textit{Isha}'. These are the good deeds that remove the evil deeds (cf. 11:114)."

They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18:46), O Uthman? He said: They are (the words) \textit{La ilaha illallah, wa subhanallahu wa-l-hamd li-llahi wa-rabbik, wa la hawa wa la quwwata illa Billah} (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

Comments: [Its isnad is hasan]

514. 'A'ishah, the wife of the Prophet (ﷺ), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu
Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: "'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah (¶): "Should I not feel shy before a man before whom the angels feel shy?"

Comments: [Its isnad is saheeh, Muslim (2402)]

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a hadith similar to that of 'Uqail.

Comments: [Its isnad is saheeh]

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Uthman bin 'Affan said: I heard the Messenger of Allah (ﷺ) say: "Whoever does wudoo' and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]
517. It was narrated that Abu Hurairah (ﷺ) said: ‘Uthman (ﷺ) went to Makkah for Hajj. The wife of Muhammad bin Ja’far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja’far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When ‘Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (ﷺ) forbade that? ‘Ali bin Abi Talib (ﷺ) said to him: The Messenger of Allah (ﷺ) did not forbid it to him or you; he only forbade it to me.

Comments: [Its isnad is da’eeef because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin ‘Uthman said: ‘Uthman said: I heard the Messenger of Allah (ﷺ) say: “Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: “The (five daily) prayers take away sins as water takes away dirt.”

Comments: [Its isnad is saheeh]
519. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its isnad is da'eej fiddan (very weak)]

520. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) said: "The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A Saheeh hadeeth because of corroborating evidence; this isnad is da'eej because of the weakness of Hajjaj bin Nusair]

521. Al-Hasan narrated: I saw 'Uthman enjoining, in his khutbah, the killing of dogs and the slaughter of pigeons.

Comments: [Its isnad is da'eej because of the weakness of Mubarak bin Fadalah]

522. It was narrated that Umm Moosa said: 'Uthman was the most handsome of people.

Comments: [Its isnad is hasan]
523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Saheeh]

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Saheeh]

525. It was narrated from 'Ubaidullah bin Abi Raf'î, the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ș), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalifah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people
started rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” he quoted the hadith at length.

Comments: [Its isnad is hasan]
528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence; this isnad is da'aeef because of the weakness of Sa'eed bin Maslamah]

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its isnad is da'aeef jiddan, virtually mawdoo' (fabricated)]
531. It was narrated from Ibraheem bin Abdullah bin Farrookh that his father said: I saw ‘Uthman bin ‘Affan (رضي الله عنه) buried in his clothes soaked with his blood; he was not washed.

Comments: [Its isnad is da’eef because of the weakness of Muhiriz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of ‘Uthman, that ‘Uthman said: I heard the Messenger of Allah (ﷺ) say: “Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts.”

Comments: [Its isnad is da’eef jiddan]

533. It was narrated from ‘Amr bin ‘Uthman bin ‘Affan that his father said: The Messenger of Allah (ﷺ) said: “Sleeping early in the morning leads to withholding of provision.”

Comments: [Its isnad is da’eef jiddan (very weak), virtually muwaddoo’ (fabricated)]

534. It was narrated from Aban bin ‘Uthman, from his father, that the Prophet (ﷺ) said: “The pilgrim
535. It was narrated from Na‘īf: Nubāhī bin Wāhīb told me: `Umar bin `Ubaydullāh bin Ma‘mār proposed marriage on behalf of his son to the daughter of Shaibah bin ‘Uthmān. He sent me to Aban bin `Uthmān, who was the leader of the Ḥajj, and he [Aban] said: I think he must be a Bedouin. “The pilgrim in ihram should not get married or arrange a marriage.”` `Uthmān (ﷺ) told me that from the Prophet (ﷺ), and Nubāhī told me something similar from his father.

Comments: [Its isnād is saheeh]

536. It was narrated that Na‘īlah bint al-Farāfisah, the wife of ‘Uthmān bin ‘Affān (ﷺ), said: Ameer al-Mu‘mineen ‘Uthmān felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (ﷺ) in my dream, and Abu Bakr and ‘Umar, and they said: You will break your fast with us tonight.

Comments: [Its isnād is du‘eeef]
537. It was narrated that al-Hasan bin Abil-Hasan said: I entered the mosque and I saw 'Uthman bin 'Affan (ﷺ) reclining on his rida'. Two water carriers came to him and he judged between them. Then I came to him and looked at him; he was a handsome man with marks of smallpox on his face and his arms were covered with hair.

Comments: [Its isnad is da'eeef because of the weakness of Abul-Miqdam]

538. Umm Ghurab narrated that Bunanah said: 'Uthman never dyed his hair.

Comments: [Its isnad is da'eeef because Umm Ghurab is unknown]

539. Waqid bin 'Abdullah at-Tameemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

Comments: [Its isnad is da'eeef]

540. It was narrated that Moosa bin Ta'llah said: I heard 'Uthman bin 'Affan (ﷺ), when he was on the minbar and the mu'adhdhin was giving the iqamah (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Saheeh]
541. It was narrated from as-Sa‘ib bin Yazeed that ‘Uthman ( التابع) prostrated in Soorat Sad.
Comments: [Saheehi]

542. Is it was narrated from Ibraheem bin ‘Abdullah – i.e. Ibn Farrookh - that his father said: I offered the Eid prayer behind ‘Uthman ( التابع) and he said the takbeer seven times and five times [i.e., in the first and second rak‘ahs, respectively].
Comments: [Its isnaad is da‘eef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

543. Al-Hasan mentioned ‘Uthman’s extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.
Comments: [Its isnaad is Saheehi]

544. Umayyah bin Shibil and others said: ‘Uthman held the position of caliph for twelve years and the turmoil lasted for five years.
Comments: [Its isnaad is munqati’ (interrupted)]

545. It was narrated that Abu Ma’shar said: ‘Uthman ( التابع) was killed on the eighteenth of Dhul-
Hijah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its isnad is munqati' (interrupted). Abu Ma’shar is da’eef]

546. Abu ‘Uthman narrated that ‘Uthman (†) was killed in the middle of the days of al-tashreeq.

Comments: [Its isnad is saheeh]

547. Qudada narrated that ‘Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its isnad is munqati’ (interrupted)]

548. It was narrated that Abul-Aliyah said: We were guarding the door of ‘Uthman (†) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saheeh]

549. It was narrated that Qudada said: az-Zubair offered the funeral prayer for ‘Uthman (†) and buried him in accordance with his instructions.

Comments: [Its isnad is munqati’]

550. It was narrated that ‘Abdullah bin Muhammad bin ‘Aqeel said: ‘Uthman (†) was killed in 35 AH and the fitnah (turmoil) lasted for
five years including four months of al-Hasan’s rule.

Comments: [Its isnad is munqat’]

551. It was narrated that Abul-Aliyah said: We were guarding the door of ’Uthman (r) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saheeh]

552. It was narrated from Zaid bin Aslam that his father said: I saw ’Uthman (r) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man’s head. And I saw ’Uthman (r) look out of the window beside the place where Jibreel once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? Talhah bin ’Ubaidullah stood up and ’Uthman (r) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (ﷺ) in such and such a place, and none of his Companions were with him except you and I? He said: Yes. [’Uthman said:] And the Messenger of Allah (ﷺ) said to you: “O Talhah, there is no Prophet
but he had a companion from among his ummah who will be with him in Paradise, and this ‘Uthman bin ‘Affan (ﷺ) - meaning me - “is that companion who will be with me in Paradise.” Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its isnad is da’eef]

553. It was narrated from Humran bin Aban that he saw ‘Uthman (ﷺ) do wudoo’ one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a hadeeth from the Prophet (ﷺ) similar to the hadeeth of Ibn Ja’far from Sa’eed.

Comments: [Saheeh because of corroborating evidence]

554. It was narrated from one of the Ansar that his father said: I was standing with ‘Uthman bin ‘Affan (ﷺ) and he said: Shall I not tell you how the Messenger of Allah (ﷺ) did wudoo’? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (ﷺ) did wudoo’.

Comments: [A Saheeh hadeeth, this isnad is da’eef because of a man and his father from Ansar are unknown]
555. It was narrated that Thumamah bin Hazn al-Qushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (ﷺ) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two rak'ahs in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (ﷺ) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship
(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

**Comments:** [A Saheeh hadeth and its isnad is hasan]

556. It was narrated that Shaqeeq said: ‘Abdur-Rahman bin ‘Awd met al-Waleed bin ’Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu’mineen ‘Uthman (Sa)?’ ‘Abdur-Rahman said to him: Tell him that I did not flee on the day of ‘Ainain - ‘Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of ’Umar (Sh). So he went and told that to ’Uthman (Sa), who said: As for his saying that he did not flee on the day of ‘Ainain, how could he shame me for a fault for which Allah has pardoned me and said: “Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them” [Al ‘Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (Sallallahu alayhi wa sallam), when she was dying, and the Messenger of Allah (Sallallahu alayhi wa sallam) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (Sallallahu alayhi wa sallam) was present... and he quoted the hadith at length to the end.

**Comments:** [Its isnad is hasan, and it is a repeat of 490]
557. It was narrated that Abu Wa'il said: I said to ‘Abdur-Rahman bin ‘Awf: How could you swear allegiance to ‘Uthman (ﷺ) and not to ‘Ali (巯)? He said: It is not my fault. I started with ‘Ali and said: I swear allegiance to you in accordance with the Book of Allah, the Sunnah of His Messenger, and the way of Abu Bakr and ‘Umar (巯). He said: As much as I can. Then I offered it to ‘Uthman (巯) and he accepted it.

Comments: [Its isnad is da'eeff]

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

Comments: [A hasan hadeeth]

559. ‘Abdullah bin ‘Abdur-Rahman bin Abi Dhubab narrated... a similar hadeeth.

Comments: [Its isnad is da'eeff; it is a repeat of 442]

تخريج: إسادة ضعيف لضعف سفيان بن وكيع.

تخريج: حديثاً حاسم بن اقامة: خذتني نبأ: خذتني زهرة بن معبد القرشي عن أبي صاحب مؤله سفيان. قال: ضعفت سفيان يقول على السيو: إنها الناس، النبي كتبتم حديثاً سمحتي في رسول الله صلى الله عليه وسلم عمري، توافق لي أن أكتبهما، ليحدب الزور لتبني ما تبا، سنتها رسول الله صلى الله عليه وسلم: ضعفت فيها يوم في سبيل الله، خير من ألف يُؤم فيما سواه من الزواري». [راجع: 442]

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

Comments: [A Hasan hadeeth]

561. ‘Ubaidullah bin ‘Adiyy bin al-Khiyar narrated that ‘Uthman (ﷺ) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is saheeh, al-Bukhari (3696)]
562. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) stood in 'Arafah and said: “This is the place of standing and all of 'Arafah is a place of standing.” He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: “Calmly, O people.” Then he came to Jam’ and led them in praying two prayers, Maghrib and 'Isha'. Then he stayed all night until morning came, then he came to Quzah and stood at Quzah, and said: “This is the place of standing and all of Jam’ is a place of standing.” Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.” He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he
has lived until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: “Yes; perform Hajj on behalf of your father.” And he twisted al-Fadl’s neck (to turn his face away). Al-Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: “I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan.” Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: “Offer your sacrifice, there is no problem.” Then another man came to him and said: O Messenger of Allah, I did tawafal-ifadah before shaving my head. He said: “Shave your head or cut your hair, there is no problem.” Then he came to the Ka’bah and circumambulated it, then he came to Zamzam and said: “O Banu ‘Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself.”

Comments: [Its ismad is hasan]

563. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed.” Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its ismad is saheeh]
564. It was narrated from ‘Ubaidullah bin Abi Rafe’, the freed slave of the Messenger of Allah (ﷺ), from ‘Ali bin Abi Talib (-animation), that the Messenger of Allah (ﷺ) stood in ‘Arafah with Usamah bin Zaid riding behind him, and said: “This is the place of standing, and all of ‘Arafah is a place of standing.” Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at Quarah, with al-Fadl bin ‘Abbas riding behind him, and he said: “This is the place of standing and all of Muzdalifah is a place of standing.” Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: “Calmly, calmly, O people.” He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the Jamraah. Then he went to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.” A young woman from Khath'am came and said: My father is an old man and has become senile; he has lived until Allah made Hajj obligatory, but he cannot do it. Will it be acceptable if I perform Hajj on his behalf? The Messenger of Allah (ﷺ) said: “Yes.” And he started turning the
face of al-Fadl bin al-Abbas away from her. Then a man came to him and said: I stoned the *Jamrah* and did *tawaful-ifadah* and put on my ordinary clothes, but I did not shave my head. He said: “No problem, go ahead and shave your head.” Then another man came to him and said: I stoned the *Jamrah* and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: “No problem, go ahead and offer the sacrifice.” Then the Messenger of Allah (ﷺ) did *tawaful-ifadah*, then he called for a bucket of Zamzam water and drank from it and did *wudu*. Then he said: “Draw water, O Banu ‘Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself.” Al-Abbas said: O Messenger of Allah, why did I see you turning your cousin’s face away? He said: “I saw a young man and a young woman and I feared that the Shaitan might tempt them.”

Comments: [Its isnad is hasan]

565. It was narrated that ‘Ali said: When the Messenger of Allah (ﷺ) recited *ruqyah* for a sick person, said: “Remove the hardship and suffering. Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef (weak) isnad because of the weakness of Al-Harith Al-A’war]
566. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) said: “If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm ‘Abd (Abdullah bin Mas‘ood).”

Comments: [Its isnad is da‘eef because of the weakness of Al-Harith Al-A’war]

567. It was narrated from ‘Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw ‘Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: “These days are for eating and drinking, so no one should fast these days.” And he went around to the people on his camel, shouting that.

Comments: [A saheeh hadeeth]

568. It was narrated that ‘Ali (ﷺ) said, attributing it to the Prophet (ﷺ): “Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eef isnad because of the weakness of Abdul-A’la]

569. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray the two rak‘ahs of Fajr when the iqamah was given.
Comments: [Its isnad is da’eeef because of the weakness of Al-Harith]

570. It was narrated that `Abdullah bin Nujayy said: ‘Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say Subhan Allah to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da’eeef]

571. It was narrated from ‘Ali bin Husain that his father said: I heard ‘Ali say: The Messenger of Allah (ﷺ) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, “Why don’t you get up and pray?” I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (ﷺ) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: “But, man is ever more quarrelsome than anything” [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]
572. It was narrated that 'Ali (℞) said: The Messenger of Allah (ﷻ) and his wife used to do ghusl from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad because of the weakness of Al-Harith]

573. It was narrated that 'Ali (℞) said: The Messenger of Allah (ﷻ) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (ﷺ) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the diyah [blood money], one third of the diyah, one half of the diyah and a complete diyah. For the first man (who fell in) there will be...
one quarter, because he caused the death of the one who came after him; for the second one there is one third of the diyah; and for the third one there is half of the diyah. They refused to accept that, so they went to the Prophet (ﷺ) when he was at Masqam Ibraheem and told him the story, and he said: “I will judge between you.” One of the people said: ‘Ali has already passed judgement. They told him about it and the Messenger of Allah (ﷺ) approved it.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

574. It was narrated from Hanash that ‘Ali (ﷺ) said: The fourth one gets the diyah [blood money] in full.

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

575. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) came to him and Fatimah at night and said “Why don’t you get up and pray?” I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (ﷺ) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: “But, man is ever more quarrelsome than anything” [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]
576. It was narrated from ‘Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (ع) by the hand and said: “Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection.”

Comments: [Da’eef because of the weakness of Ali bin Ja’far]

577. It was narrated that ‘Ali (ع) said: The Messenger of Allah (ﷺ) said: “No woman should be married and become a co-wife to her paternal aunt or her maternal aunt.”

Comments: [A Saheeh because of corroborating evidence and its isnad is da’eeef because of the weakness of Ibn Lahee’ah]

578. It was narrated that ‘Abdullah bin Zurair said: I entered upon ‘Ali bin Abi Talib (ع) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don’t you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (ﷺ) say: “It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

579- خدّنَا عبد الله: خدّنَاين غير بن علي
الأزديّ: أخبرني علي بن جعفر بن محمد بن علي بن الحسن بن علي: خدّنَاين عليّ موسى
ابن جعفر عن أبيه جعفر بن محمد. عن أبيه
عن علي بن حسن: عن أبيه: عن جعفر: أن
رسول الله ﷺ أخذ يهدي حسن وحسين، فقال:
من أحبب وأحبب حسن وحسين، وأبيهما، وأمهما،
كان معي في ديني يوم القيامة.

تخريج: ضعيف لضعف علي بن جعفر بن محمد.

577- خدّنَا حسن بن موسى: خدّنَا ابن
لبيمة: خدّنَا عبد الله بن ميجرة المهاجرين، عن
عبد الله (81/7) بن زرئيل المخضوعين. عن عليّ
قال: قال رسول الله ﷺ: «لا تكُنّ المرأة
على غمّتها، ولا على خالّتها».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن لبيمة.

578- خدّنَا حسن وأبو سعيد مؤذّن بني
هاشم قال: خدّنَا ابن لبيمة: خدّنَا عبد
الله بن ميجرة عن عبد الله بن زرئيل. أنه
قال: خذل على علي بن أبي طالب - قال,
حسن: نُوم الأضحى - قرأنا إلينا خيرت،
فلقت: أصلح هذه الليلة، لو كبرت إلينا من هذا
الن短信 - يبني النور - فإن الله عز وجل قد
أحسن الخيرات. فقال: يا ابن زرئيل! إني سمعت
رسول الله ﷺ يقول: لا يحل للخليفة من
مام الله إلا فضائله: فضعه بأكلها هو
وأهله، وفضيلة يضعها بين يدي الناس.
one from which he and his family eat and one that he offers to the people.”

**Comments:** [Its isnad is da‘eef because of the weakness of Ibn Lahee’ah]

579. It was narrated that ‘Ali (ds) said: I have never had an eye infection since the Prophet (saw) spat in my eye.”

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

580. It was narrated that ‘Ali (ds) said: The Messenger of Allah (saw) used to pray Witr at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

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

581. It was narrated from Husain, from his father, that the Prophet (saw) said: “Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them.”

**Comments:** [Its isnad is da‘eef]

582. It was narrated that ‘Ali said: The Prophet (saw) said to me: “O ‘Ali, do wudoo’ properly even if it is difficult for you; do not consume charity; do not make a donkey with a horse; and do not sit with astrologers.”
Comments: [Hasan because of corroborating evidence; this is a weak isnad because of the weakness of Haroon bin Muslim]

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (as) when he was in ar-Rahbah. He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: 'This is the wudoo' of one who has not broken his wudoo. I saw the Messenger of Allah (saas) do this.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

584. It was narrated that 'Ali (as) said: The Messenger of Allah (saas) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence]

585. It was narrated from 'Ali (as) that he said: "The last words of the Messenger of Allah (saas) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

Comments: [Hadith saheeh and its isnad is hasan]
586. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its isnad is saheeh]

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (ﷺ) after that on the day of Eid; he started with the prayer before the khitbah and he prayed with no adhan or iqamah. Then he said: I heard the Messenger of Allah (ﷺ) forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its isnad is saheeh, al-Bukhari (5573) and Muslim (1969)]

588. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its isnad is da'eeef because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi']

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.
590. It was narrated from Zaid bin ‘Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (ﷺ) said: “Whoever is killed defending his wealth is a martyr.”

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)].

591. It was narrated from ‘Ali (菀) that the Prophet (ﷺ) said on the day of al-Ahzab; “May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set.”

Comments: [Its isnad is da’eeef; this isnad is hasan].

592. It was narrated that ‘Ali said to Ibn ‘Abbas (菀): The Messenger of Allah (ﷺ) forbade mut’ah marriage and the meat of domestic donkeys at the time of Khairbar.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)].

593. It was narrated that ‘Ali (菀) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not
to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai’, a man from Hamdan: We asked ‘Ali ( să ) : With what were you sent, i.e., on the day the Prophet ( ﷺ ) sent you with Abu Bakr ( ﷺ ) for Hajj? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka’bah naked; whoever had a covenant with the Prophet ( ﷺ ) , it would remain in effect until the agreed time; and the mushrikeen were not to perform Hajj with the Muslims after that year.

Comments: [A saheeh hadeeth]

595. It was narrated from ‘Ali ( să ) : Muhammad ( ﷺ ) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its isnad is da’eerf because of the weakness of Al-Harith]

596. It was narrated that ‘Ali ( să ) said: The Prophet ( ﷺ ) said: “I will not give to you and leave ahlus-suffah suffering from hunger.” On one occasion he said: “I shall not give you a servant and leave ahlus-suffah suffering from hunger.”
597. Muhammad bin ‘Ali Abu Jafar told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (ﷺ) doing sa’y between as-Safa and al-Marwah in the Mas’ā, lifting up his garment which reached to his knees.

Comments: [Its isnad is qawi]

598. It was narrated that Abu Umamah said: ‘Ali (保罗) said: I used to come to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say SubhnaAllah, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked ‘Ali (保罗): Do you have something from the Messenger of Allah (ﷺ) apart from the Qur’an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur’an or what is in the document. I said: What is in the document? He said: Diyah (blood money), ransom of prisoners and no

Comments: [Its isnad is qawi]

Exegesis: [Exegesis of the text]

Exegesis: [Exegesis of the text]

Exegesis: [Exegesis of the text]

Exegesis: [Exegesis of the text]
Muslim should be killed in retaliation for a kafir.

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

**600. ‘Ubaidullah bin Abi Rafl’**

said: I heard ‘Ali (as) say: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: “Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter, and take it from her.” We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ), and in it (was written): From Hatib bin Abi Balta‘ah to some of the musriken of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: “O Hatib, what is this?” He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraish but I was not one of them. The Muhajireen who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of kufr or because I apostatized from my religion, or because I approved of kufr after..."
becoming Muslim. The Messenger of Allah (ﷺ) said: “He has told you the truth.” Umar (预制) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: “He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’”

Comments: [Its isnad is saheeh, al-Bukhari (2007) and Muslim (2494)]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja’far told him, from his father, that ‘Ali (预制) told them that the Messenger of Allah (ﷺ) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur’an whilst bowing.

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

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that ‘Ali (预制) said: I was with the Prophet (ﷺ) when Abu Bakr and Umar (预制) came and he said: “O ‘Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers.”

Comments: [A saheeh hadith; this is a hasan isnad]
603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard ‘Ali (ṣ) say: I wanted to propose marriage to the daughter of the Messenger of Allah (ṣṣ), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter’s hand in marriage. He said: “Do you have anything?” I said: No. He said: “Where is the Hetamiyyah shield that I gave you on such and such a day?” I said: I have it. He said: “Then give it to her.”

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

604. It was narrated from ‘Ali (ṣ) that Fatimah came to the Prophet (ṣṣ) to ask him for a servant. He said: “Shall I not tell you of something that is better for you than that? Say Subtanallah thirty-three times, Allahu Akbar thirty-three times and Alhamdulillich thirty-three times; one of them thirty-four times.”

**Comments:** [Its isnad is saheeh, al-Bukhari (5362) and Muslim (2727)]

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (ṣṣ) said: “Allah loves the believing slave who falls into sin a great deal and repents a great deal.”


606. It was narrated that ‘Ali (†) said: I was a man who emitted a great deal of madhi, but I felt too shy to ask the Prophet (ﷺ) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: “Let him wash his private part and do wudoo’.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]


607. It was narrated from Abu Hurairah and from ‘Ubaidullah bin Abi Rafi’, from his father, from ‘Ali (†), that they [Abu Hurairah and ‘Ali] said: The Prophet (ﷺ) said: “Were it not that it would be too difficult for the ummah, I would have commanded them to use the siwak at the time of every prayer.”

Comments: [A saheeh hadeeth]


608. It was narrated that ‘Abdullah bin Nujayy said: ‘Ali (†) said: I used to enter upon the Messenger of Allah (ﷺ) twice, by night and by day. If I entered upon him and he was praying, he
would clear his throat. I came to him one night and he said: “Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (ﷺ). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is junub or a statue.”

Comments: [Its isnad is da‘eef]

609. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

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

610. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “No prayer should be offered after ‘Asr unless the sun is bright and still high.”

Comments: [Its isnad is Saheeh]

611. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to recite Qur’an whilst bowing, or to wear gold rings,
garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (١) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (١) said to him: Since you have come to visit him because he is sick, I heard the Messenger of Allah (٣) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheeh but manqoof]

613. It was narrated from 'Ali bin Abi Talib (٣) that the Messenger of Allah (٣) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing," then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;
عَلَيْهِ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَتَ بِزِيرَةٍ، وَهُوَ مُؤْرِفٌ أَسْمَاهُ بْنُ زِيَادٍ، قَالَ: «هَذَا مُؤْرِفٌ، وَكُلُّ عَرْقَةٍ مُؤْرِفٍ» ثُمَّ دَفَعَ فَجَعَلَ بِيْبُرُرَ الْعُقْطَ، وَالْمَسْنَانُ بَضْرُوبُ بِيْبُرُرٍ وَشَيْمَالٍ، وَوَهُوَ مُؤْرِفٌ وَبَيْنُهُ: «السَّكِيَّةُ أَيُّهَا النَّاسُ! السَّكِيَّةُ أَيُّهَا النَّاسُ!» ثُمَّ جَاءَ مَعْلُوَّدُ بْنُ الْعَلَمَيْنِ، ثُمَّ وَقَتَ بِالْمَعْلُوَّدِ، فَأَؤْرِفَ الْفَضِّلُ بْنُ عَبْدِ الْمُتَّقِيِّ، ثُمَّ وَقَتَ عَلَى نَجْحٍ، فَقَالَ: «هَذَا مُؤْرِفٌ، وَكُلُّ عَرْقَةٍ مُؤْرِفٍ» ثُمَّ دَفَعَ فَجَعَلَ بِيْبُرُرَ الْعُقْطَ، وَالْمَسْنَانُ بَضْرُوبُ بِيْبُرُرٍ وَشَيْمَالٍ، وَوَهُوَ مُؤْرِفٌ وَبَيْنُهُ: «السَّكِيَّةُ أَيُّهَا النَّاسُ! السَّكِيَّةُ أَيُّهَا النَّاسُ!» فَلَمْ يَقُولَ عَلَى مَعْلُوَّدِ فَرَّ زَيْلاً، فَجَعَلَ بِهِ ثُلُثَ الْمَشَارِعَ، ثُمَّ دَخَلَ الْمَتَّخِرٍ، فَقَالَ: «هَذَا الْمَتَّخِرُ، وَكُلُّ مَتَّخِرٍ» ... فَذَكَرَ مَثَلَّ خَبِيثٍ بْنِ عَلِيٍّ ﷺ عَنْ السَّيِّدَةِ بْنِ عَلِيٍّ ﷺ مَثَلًا، أُوْلِي الْخَزَائِمِ ﷺ ﷺ، ٥٦٣٤. مَرَجُ: ٥٥٦٢٤ 

614. It was narrated that ‘Ali (ع) said: The Messenger of Allah (ﷺ) said: “No one hates the Arabs except a hypocrite.”

Comments: [Its isnad is da’eef because of the weakness of Isma’eeel bin Ayyash and Zaid bin Jabecrah]

تخريج: حديث حسن، سُوِّيَ بِنْ سَعْد ووَلَّدَ بْنْ حَافِل قَدِ وَقَدَّ تَوَهَّعَ.

تخريج: إسناد ضعيف لضعيف إسماعيل بن عباس وزيد بن جبيزة.
615. It was narrated from Ibraheem at-Tami` that his father said: 'Ali bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as diyah or blood money] and rulings concerning injuries, is lying. And in it the Prophet (ﷺ) said: "Madinah is sacred, the area between 'Air and Thawr. Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or nafl act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali ( rak) said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a
warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say:

“There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

617. It was narrated that ‘Ali (_used) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: “They distracted us from the middle prayer. ‘Asr prayer. May Allah fill their graves and houses with fire.” Then he offered it between the two evening prayers, Maghrib and ‘Isha’.

Comments: [Its isnad is saheeh, Muslim (627)]

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning ‘Ali (_used): He was a man who emitted a great deal of madhi (prostatic fluid), but he felt too shy to ask the Prophet (ﷺ) about madhi. He said to al-Miqdad: Ask the Messenger of Allah (ﷺ) for me about madhi. So he asked him, and the Messenger of Allah (ﷺ) said: “Let him do wudoo’ for that.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]
619. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣṣ) forbade a man to recite Qur’an whilst bowing or prostrating.

Comments: [Its isnad is Saheeh, Muslim (480, 2078) and this is a da’ef isnad because of the weakness of Al-Harith Al-A’war]

620. It was narrated that ‘Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: “Have you anybody to suggest?” I said: Yes, the daughter of Hamzah. The Messenger of Allah (ṣṣ) said: “She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

621. It was narrated that ‘Ali said: One day the Messenger of Allah (ṣṣ) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: “There is no soul among you but his place in Paradise or Hell is known.” They said: O Messenger of Allah, why should we strive? He said: “Keep striving, for everyone will be helped to do that for which he was created. ‘As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna[1]” We will

[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise).
make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil. [al-Lail 92:5-10]."

Comments: [Its isnad is saheeh, al-Bukhari (4946) and Muslim (2647)]

622. It was narrated that ‘Ali (メディ) said: The Messenger of Allah (メディ) sent out an expedition and appointed a man of the Ansar to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them: Didn’t the Messenger of Allah (メディ) instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (メディ) from the Fire; do not rush (to enter it) until you meet the Prophet (メディ), then if he orders you to enter it, enter it. They went back to the Prophet (メディ) and told him about that. He said to them: “If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper.”

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

623. Waqid bin ‘Amr bin Sa’ad bin Mu’adh said: I saw a funeral among Banu Salimah so I stood up. Nafi’ bin Jubair said to me: Sit down, and
I will tell you something decisive about this: Mas‘ood bin al-Hakam az-Zuraji told me that he heard ʿAli bin Abi Talib (a) in Rahbatal-Koofah saying: The Messenger of Allah (ﷺ) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A saheeh hadith and its isnad is Hasan, Muslim (962)]

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to ʿUthman (r) and told him what al-Waleed had done - i.e., drinking alcohol. ʿAli spoke to him about that and he said: Here is your cousin; carry out the hadd punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O ʿAbdullah bin Ja‘far. So ʿAbdullah began to strike him and ʿAli counted until he reached forty. Then he said: Stop - or: That’s enough - The Messenger of Allah (ﷺ) gave forty lashes and Abu Bakr gave forty lashes, and ʿUmar completed it and made it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

625. It was narrated that Ibn ʿAbbas (r) said: ‘Ali entered upon me in my house and called for water for wudoo’. I brought him a wooden vessel that held a mudd or
thereabouts and put it in front of him. He had urinated and he said: O Ibn ‘Abbas, shall I not do wudu’ for you as the Messenger of Allah (ﷺ) did wudu’? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on. I said: With his sandals on.

Comments: [Its isnad is hasan]

626. It was narrated from ‘Abeedah that ‘Ali (عقبه) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you...
what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.
Comments: [Its isnad is saheeh, Muslim (1066)]

627. It was narrated that 'Ali (メディ) said: The Messenger of Allah (ﷺ) would teach us Qur'an so long as he was not jumub.
Comments: [Its isnad is hasan]

628. It was narrated that 'Ali (メディ) said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."
Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

629. Mansoor said: I heard Rib'i say: I heard 'Ali (メディ) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."
Comments: [Its isnad is saheeh]

تخريج: إسناد صحيح. م. (1066).
630. It was narrated that Rib‘i bin Hirash said: I heard ‘Ali say: The Messenger of Allah (ﷺ) said: “Do not tell lies about me, for whoever tells lies about me will enter the Fire.”

Comments: [A continuous report]

631. It was narrated that ‘Ali (ṣ) said: We saw the Messenger of Allah (ﷺ) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its isnad is saheeh, Muslim (926)]

632. It was narrated from ‘Ali (ṣ) from the Prophet (ﷺ): “The angels do not enter a house in which there is a jumuh person or an image or a dog.”

Comments: [Saheeh because of corroborating evidence]

633. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its isnad is hasan]

634. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ﷺ) forbade gourds and varnished jars.
635. It was narrated that ‘Ali (安宁) said: The Messenger of Allah (安宁) cursed ten: the one who consumes riba, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds zakah, the one who does tattoos and the one for whom tattoos are done.

Comments: [Hasan because of corroborating evidence and its isnad is da'eeef because of the weakness of Al-Harith Al-A’war]

636. It was narrated that ‘Ali (安宁) said: The Messenger of Allah (安宁) sent me to Yemen when I was young. I said: You are sending me to people among whom things happen and I do not know how to judge. He said: “Allah will guide your tongue and make your heart steadfast.” And I never doubted any judgement I passed between two people after that.

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

637. It was narrated that ‘Ali (安宁) said: The Messenger of Allah (安宁) passed by me when I was in pain and I was saying: O Allah, if my time has come then grant me

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]
relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. He said: “What did you say?” I repeated it to him, then he nudged me with his foot and said: “What did you say?” I repeated it to him and he said: “O Allah, grant him well being or heal him.” And I never suffered that pain again after that.

Comments: [Its isnad is hasan]

638. It was narrated that 'Ali (ﷺ) said: I was ill and the Messenger of Allah (ﷺ) passed by me... And he mentioned a similar report, except that he said: “O Allah, grant him well being; O Allah, heal him.”

Comments: [Its isnad is hasan]

639. It was narrated that Abdullah bin Salimah said: Two men and I came to 'Ali (ﷺ), who said: The Messenger of Allah (ﷺ) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except janabah.

Comments: [Its isnad is hasan]

640. It was narrated that 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: “The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah.”

Comments: [Its isnad is hasan]
Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (ﷺ) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (ﷺ) say: "If I am a person's mawla, [1] 'Ali is also his mawla."

Comments: [Saheeh because of corroborating evidence; this is a da'eeef isnad because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (ﷺ) said: By Allah, one of the things that the Messenger of Allah (ﷺ) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

Comments: [Its isnad is saheeh, Muslim (78)]

643. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idhkhir fibres.

Comments: [Its isnad is qawi]

644. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) and I set out and came to the Ka'bah. The

[1] The word mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mawla means giving the right of inheritance to the new mawla.
Messenger of Allah (ﷺ) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (ﷺ) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (ﷺ) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (ﷺ) and I ran and hid among the houses lest any of the people see us.

**Comments:** [Its isna’d is da’eef because Abu Maryam Ath-Thaqafi is unknown and Nu’aim bin Hakeem is unknown]

**645.** It was narrated that ‘Ali (澚) said: The Messenger of Allah (ﷺ) said: “The Mahdi is one of us, Ahlal-Bait (the Prophet’s family) and Allah will prepare him in one night.”

**Comments:** [Its isna’d is da’eef]

**646.** It was narrated that ‘Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu’mineen ‘Ali (澚) say: I met with Fatimah (澚), al-‘Abbas and Zaid bin Harithah
in the presence of the Messenger of Allah (ﷺ). Al-‘Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (ﷺ) said: "We will do that." I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the khumus that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (ﷺ) said: "We will do that." And the Messenger of Allah (ﷺ) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (ﷺ) put me in charge of it and I divided it during his lifetime. Then ‘Umar put me in charge of it and I divided it during his lifetime until the last year of ‘Umar’s reign, when a great deal of wealth came to him.

Comments: [Its isnad is da’eef]
647. It was narrated from 'Abdullah bin Nujayj al-Hadrani that his father said: 'Ali (ﷺ) said to me: I had a status with the Messenger of Allah (ﷺ) that no one else had. I used to come to him every morning before dawn and greet him with salam until he cleared his throat. One night I came in and greeted him with salam. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: O Prophet of Allah, has someone upset you? He said: "No." I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: 'There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being.'"

Comments: [Its isnad is da'eef]

648. It was narrated from 'Abdullah bin Nujayj from his father that he travelled with 'Ali (ﷺ) - he was the one who carried his vessel for wudu'. When he
reached Neenawa on his way to Siffeen, 'Ali (ﷺ) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but Jibreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

Comments: [Its isnad is da'ecf]

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (ﷺ) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (ﷺ) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this
world, He is too forbearing to retract His pardon."

Comments: [Its isnad is da'eef]

650. It was narrated that ‘Asim bin Danarah said: I asked ‘Ali (ﷺ) about the nafl prayers of the Prophet (ﷺ) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (ﷺ) prayed Fajr, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of ‘Asr there, meaning in the west. Then he would get up and pray two rak’ahs. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of Zuhr there, meaning in the west; then he would pray four rak’ahs, and four before Zuhr when the sun passed the meridian, and four afterwards, and four before ‘Asr. He would separate each two rak’ahs with salams upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. ‘Ali (ﷺ) said: That is sixteen rak’ahs which the Prophet (ﷺ) offered as nafl prayers during the day, but there are very few who offer them regularly. Wakee’ narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this hadeeth of yours is worth this mosque filled with gold.

Comments: [Its isnad is qawi]
651. It was narrated that 'Ali (ع) said: At different times of the night the Messenger of Allah (ﷺ) prayed Witr: at the beginning, in the middle and at the end. Then he settled on praying Witr at the end of the night.

Comments: [A qawi hadith and its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

652. It was narrated that 'Ali (ع) said: Witr is not an essential like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (ﷺ).

Comments: [Its isnad is qawi]

653. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) prayed Witr at the beginning of the night and at the end and in the middle. And in the end he settled on praying Witr just before dawn.

Comments: [Its isnad is qawi]

654. It was narrated that 'Ali said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day.

Comments: [Its isnad is Saheeli]

655. It was narrated that 'Ali (ع) said: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah,
what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do wudoo’. And do not approach women in their back passage [and once he said: in their anuses].”

Comments: [Its isnad is da‘eef because of the weakness of Muslim bin Salam]

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (ṣ) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (ṣ) killed. He said: Why shouldn’t I tell you the truth? She said: Tell me about them. He said: When 'Ali (ṣ) corresponded with Mu’awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroorah', near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be
exalted. When 'Ali (a) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Qur'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: “If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation.” [an-Nisa' 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiya and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (saw) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (saw) wrote, “In the Name of Allah, the Most
Gracious, the Most Merciful."
Suhail said: Do not write. In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (ﷺ) said: Write: "Muhammad the Messenger of Allah." He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33:21]. So 'Ali sent 'Abdullah bin 'Abbas (ﷺ) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (ﷺ). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will
reject his false argument. So they discussed the Book with ‘Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa’. He took them to ‘Ali in Kufah, and ‘Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the ummah of Muhammad (ﷺ) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. ‘A’ishah (녀) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm al-‘ huda-dhimmah (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying dhuth-thuda, dhuth-thuda [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with ‘Ali (ﷺ) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the
mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did ‘Ali (ﷺ) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on ‘Ali (ﷺ); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is Hasan]

657. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) was at a funeral and he said: “Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?” A man said: “I will, O Messenger of Allah.” So he went, but he was afraid of the people of the city, so he came back. ‘Ali (ﷺ) said: I will go, O Messenger of Allah. He said: “Go.” So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (ﷺ) said: “Whoever goes back to doing any of that has disbelieved in what was revealed to

١٥٧ - خَذَّئَا مَعَاوِيَةَ: حَذَّئَا أَبُو إِسْحَاقٍ عَنْ شَعْبِيَّةَ، عَنْ الْحَكَمِ، عَنْ أَبِي مُحْمَدٍ الْبَنِي، عَنْ عَلِيٍّ: قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَّةٍ، فَقَالَ: اَلْكَمْ يَتَطَطَّرُونَ إِلَى الْمَدِينةِ فَلَا يَدْعُوُ بِهَا وَلَا كَسِيرُهَا، وَلَا تُبْرِرُ إِلَّا سَوَاءً، وَلَا ضُرْوَرَةً إِلَّا تَطْهِيْهَا؟ فَقَالَ رَجُلٌ: أَنَا بِأَنْطَلِقِ أَلْسَأَ اللَّهُ قَالَ عَلِيٌّ: أَنَا أَنْطَلِقُ بِأَلْسَأَ اللَّهُ قَالَ: أَنْطَلِقُ أَلْسَأَ اللَّهُ قَالَ: لَمْ أَدْعُ بِهَا وَلَا كَسِيرُهَا، وَلَا تُبْرِرُ إِلَّا سَوَاءً، وَلَا ضُرْوَرَةً إِلَّا تَطْهِيْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: قَالَ عَلِيٌّ: أَنَا أَنْطَلِقُ بِأَلْسَأَ اللَّهُ قَالَ: أُحْمِدُ يَا تَطْهِيْهَا.
658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri and the people of Kuofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar hadith, but he did not say that 'Ali said: “or any image but he will smear something over it.” And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it.” And he said: “Do not be a cause of division or show off.”

Comments: [Its isnad is da’eef because Abu Muwarri is unknown and it is repeat of previous report]

659. It was narrated from ‘Ali that the Prophet (ﷺ) used to pray Witr when the adhan was given and he prayed two rak’ahs when the iqamah was given.

Comments: [Its isnad is da’eef]

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was ‘Ali (ﷺ) - said: The Messenger of Allah (ﷺ)
cursed the one who consumes riha, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds zakah. And he forbade wailing.

**Comments:** [Hasan because of corroborating evidence; this is a weak isnad]

661. It was narrated that ‘Ali (‡) said: The Messenger of Allah (ﷺ) said: “O ‘Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula.”

**Comments:** [Its isnad is da‘eef jiddan (very weak) because of the weakness of Qais]

662. It was narrated that ‘Ali (‡) said: I was a man who emitted a great deal of madhi (prostatic fluid). I asked the Messenger of Allah (ﷺ) (about that) and he said: “As for mani (semen), ghusl is due for it; as for madhi (prostatic fluid), wudoo’ is due for it.”

**Comments:** [A saheeh hadeeth; this is a da‘eef isnad because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

663. It was narrated from ‘Ali (‡) that the Messenger of Allah (ﷺ) forbade raising the voice when reciting Qur’an before or after ’Isha’ and causing others to make mistakes in recitation when praying.
664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (ﷺ) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its isnad is saheeh]

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisors and nobles: seven from Quraish and seven from among the Multajireen."

Comments: [Its isnad is da'eef because of the weakness of Katheer An-Nawwa' and Abdullah bin Mulail]

666. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make..."
your tongue steadfast and guide your heart.”

Comments: [Its isnad is saheeh]

667. It was narrated that ‘Ali (ﷺ) said: The zakah camels passed by the Messenger of Allah (ﷺ). He lay his hand on a hair on the side of a camel and said: “I have no more right to this hair than any Muslim.”

Comments: [Hasan because of corroborating reports; this is a da’eef isnad because Amr bin Ghuzay and his uncle Ilba’ are unknown]

668. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: Whilst we were praying with the Messenger of Allah (ﷺ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: “I remembered that I was junub when I got up to pray and had not done ghusl. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do ghusl, then come back to his prayer.”

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

669. It was narrated from ‘Abdullah bin Zurair from ‘Ali (ﷺ)... and he narrated a similar report.

Comments: [Its isnad is da’eef; it is a repeat of the report above]
670. Ziyad bin Abi Ziyad narrated: I heard ‘Ali bin Abi Talib (﹢) adjure the people and say: “I adjure you by Allah, did any Muslim man hear the Messenger of Allah (ﷺ) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

671. It was narrated that ‘Ali (﹢) said: The Messenger of Allah (ﷺ) cursed the one who pays riba, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

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

672. Abu Katheer, the freed slave of the Ansar, narrated: I was with my master ‘Ali bin Abi Talib (﹢) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. ‘Ali (﹢) said: O people, the Messenger of Allah (ﷺ) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the
breast of a woman, with a nipple like the nipple on a woman’s breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and ‘Ali (ع) said: Allah Akbar! Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man’s deformity with it and said: Allah and His Messenger spoke the truth. The people said Allah Akbar when they saw that and they rejoiced and no longer felt upset.

Comments: [A saheeh hadeeth, this is a da‘eef isnad, Muslim (1066)]

673. It was narrated that ‘Ali (ع) said: “The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with salam when he meets him; he should say ‘Yarhamukallah (may Allah have mercy on you)’ when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present.”

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

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same isnad.

Comments: [Hasan because of corroborating evidence; it is a repeat of the report above]
675. It was narrated that `Ali (ṣ) said: The Messenger of Allah (ṣṣ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its isnad is da'ee because of the weakness of Al-Harith Al-A'war]

676. It was narrated that `Ali (ṣ) said: The Messenger of Allah (ṣṣ) said on the day of Badr: "Whoever you can capture of Banu `Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its isnad is saheeh]

677. It was narrated from `Ali (ṣ) that the Prophet (ṣṣ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your shirk is when you say, 'We were given rain by such-and-such a star.'"

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

678. It was narrated that `Ali (ṣ) said: The Messenger of Allah (ṣṣ) used to pray Witr reciting nine surahs from al-Mufassal. Aswad said: In the first rak'ah he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takahthur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qa'dr (Decree)"
[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second rak'ah he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (ﷺ)) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third rak'ah he would recite "Say (O Muhammad (ﷺ) to these Mushrikoon and Kafiroon): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!")" [al-Kafiroon 109] and "Perish the two hands of Abu Lahiab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (ﷺ)): "He is Allah, (the One)" [al-Ikhlas 112].

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

679. It was narrated from 'Ali that a slave woman of theirs committed zina and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

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

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ﷺ). He said: Who is this? They
said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (ﷺ) say: “Every Prophet has a disciple and my disciple is az-Zubair.”

Comments: [Its isnad is hasan]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon ‘Ali (az) when I was with him. ‘Ali (az) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then ‘Ali (az) said: I heard the Messenger of Allah (ﷺ) say: “Every Prophet has a disciple and my disciple is az-Zubair.” I heard Sufyan say: A disciple is a supporter.

Comments: [Its isnad is hasan]

682. It was narrated from ‘Ali (az) that the Messenger of Allah (ﷺ) used to pray at the time of the forenoon (duha).

Comments: [Its isnad is qawi]

683. It was narrated from Jareer bin Hayyan from his father that ‘Ali (az) said: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: Level every grave and destroy every idol.

Comments: [Its isnad is da'iff jiddan because of the weakness of Yoonus bin Khabbab]
684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its isnad is hasan]

685. It was narrated from 'Ali ( соверш) that the Prophet (ﷺ) used to pray 'Ishā' with three rak'ahs.

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

686. It was narrated that 'Ali ( соверш) said: The Messenger of Allah (ﷺ) recited Qur'an after minor impurity before touching water. And perhaps Isra'eeel said: [It was narrated] from a man, from 'Ali ( соверш), from the Prophet (ﷺ).

Comments: [Its isnad is da'eeef because al-Harithul-A'war is da'eeef]

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

Comments: [Its isnad is da'eeef because Shareek is da'eeef]

تخريج: {إسناده ضعيف لضعف الحارة الأعمر.}

687 - حَدَّثَنَا أَسْوَدُ 90/11 أَسْوَدُ إِسْرَآئِيلُ عَنْ أَبِي إِسْحَاقٍ عَنِ الحَارَةَ عَنْ عَلِيٍّ فَقَأَ رَسُولُ اللَّهِ ﷺ بَعْضُ مَا أَحْدَثَ فَكَلَّمَ آنَهُ مَا. [راجع: 77] وَرَأَبَا قَالَ إِسْرَآئِيلُ عَنْ زَجَّرَ عَنْ عَلِيٍّ عَنِ الْبَيْتِ ِ.}

تخريج: {إسناده ضعيف لضعف الحارة الأعمر.}

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تخريج: {إسناده ضعيف لضعف الحارة الأعمر.}

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688. It was narrated that ‘Ali (ﷺ) said: A man came to the Prophet (ﷺ) and said: I vowed to sacrifice my she-camel and to do such and such. He said: “As for your she-camel, sacrifice it. But as for such and such, it is from the Shaitan.”

Comments: [Its isnad is da’ef because Jabir is da’ef]

689. It was narrated that a man from Banu Asad said: ‘Ali bin Abi Talib (ﷺ) came out to us and they asked him about Witr. He said: The Messenger of Allah (ﷺ) commanded us to pray Witr at this time. O Ibn an-Nabbah, give the adhan - or, say the iqamah.

Comments: [Its isnad is da’ef]

690. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) said to me: “When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge.” And ‘Ali (ﷺ) said: Since then I have continued to be a good judge.

Comments: [Hasan because of corroborating evidence]

691. It was narrated that ‘Ali (ﷺ) said: When the Prophet (ﷺ) wanted to travel he would say: “By Your help, O Allah, I move
about and by Your help I travel
and by Your help I walk."

Comments: [Its isnad is da‘eeef
because Imran bin Zabyan is
da‘eeef]

692. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣ) was treated with cupping and he ordered me to pay the cupper his fee.

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

693. It was narrated that ‘Ali bin Abi Talib (ṣ) said: The Prophet (ṣ) wanted me to bring him something on which to write, by means of which his ummah would not be misguided after he was gone. ‘Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: ‘I urge you to pray and pay zakah
and to be kind to those whom your right hands possess.’

Comments: [Its isnad is da‘eeef
because Nu‘aim bin Yazeed is
unknown]

694. It was narrated from ‘Ali bin Abi Talib (ṣ) that the Prophet (ṣ) said: ‘Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection.’

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

النحاح

Transliteration:

Musnad Ali Ibn Abi Talib

about and by Your help I travel
and by Your help I walk."

Comments: [Its isnad is da‘eeef
because Imran bin Zabyan is
da‘eeef]

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and to be kind to those whom your right hands possess.’

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because Nu‘aim bin Yazeed is
unknown]

694. It was narrated from ‘Ali bin Abi Talib (ṣ) that the Prophet (ṣ) said: ‘Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection.’

Comments: [Saheeh because of
corroborating evidence; this is a
da‘eeef isnad]
695. It was narrated that ‘Ali bin Abi Talib said: The Messenger of Allah (ﷺ) said: “After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so.”

Comments: [Its isnad is da’eef because iyas bin Amr is unknown]

696. It was narrated that ‘Ali (ﷺ) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahnawayh said in his hadeth: on the lips of your Prophet.

Comments: [A saheeh hadeth; this is a da’eef isnad]

697. It was narrated from Sa’eed bin Dhu Huddan: I was told by someone who heard ‘Ali say: War is deceit, on the lips of your Prophet (ﷺ).

Comments: [A saheeh hadeth; this is a da’eef isnad]

698. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) was given a suit of pure silk. He sent it to me
and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)].

699. It was narrated from ‘Ali bin Abi Talib (radiyallahu ‘anhu) that Sufyan said: I think he attributed it to the Prophet (ﷺ) - he said: “Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley.” Abu Ahmad said: I think it is from the Prophet (ﷺ).

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

700. It was narrated that ‘Ali (radiyallahu ‘anhu) said: The Messenger of Allah (ﷺ) used to continue his fast until before dawn.

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

701. It was narrated that ‘Ali bin Abi Talib (radiyallahu ‘anhu) said: The Messenger of Allah (ﷺ) taught me to say, if calamity befell me: “There is no god but Allah, the Forbearing, the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds.”
Comments: [A salveeh hadeeth; this is a hasan isnad]

702. Abu Moosa al-Ash’ari visited al-Hasan bin ‘Ali (when he was sick). ‘Ali (ﷺ) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, O Ameer al-Mu’mineen; rather I have come to visit him (because he is sick). ‘Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu’mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A hasan hadeeth]

703. It was narrated that Zaid bin Wahb said: ‘Ali (ﷺ) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja’d bin Bajjah. He said to him: Fear Allah, O ‘Ali, for you are going to die. ‘Ali (ﷺ) said: Rather I am going to be killed by a blow on this that will soak this - meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree. And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised ‘Ali for the way he was dressed. He
said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its isnad is da’eef because Shareek is da’eef]

704. It was narrated that al-Harith bin Abdullah al-A’war said: I said: Ameer al-Mu’mineen will certainly come and I shall certainly ask him about what I heard tonight. After 'Isha' I came to him and entered upon him... and he narrated the hadeeth. Then he said: I heard the Messenger of Allah (ﷺ) say: “Jibreel (ﷺ) came to me and said: 'O Muhammad, your ummah will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Whoever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you; judgement of what happens among you, and foretelling of what will happen after you are gone.”

Comments: [Its isnad is da’eef because Harith Al-A’war is weak]
705. It was narrated from ‘Ali bin Husain, from his father, that his grandfather ‘Ali bin Abi Talib (as) said: The Messenger of Allah (saw) entered upon me and Fatimah (as) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: “Get up and pray.” I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (saw) turned away saying, as he struck his hand against his thigh, “We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. ‘But, man is ever more quarrelsome than anything’ [al-Kahf 18:54].”

Comments: [A saheeh hadith and its isnad is hasan]

706. It was narrated that Zaid bin Wahab said: When the Khawarij rebelled and fought in an-Nahrawan, ‘Ali (as) stood before his companions and said: These people have shed blood that it is forbidden to shed and have railed the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (saw) say: “Some rebels will emerge from my ummah; your prayer will be as nothing compared to their prayer,
and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs.” If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that. March forth in the Name of Allah. And he narrated the hadith at length.

Comments: [Its isnad is qawī]

707. It was narrated that ‘Abdullah bin az-Zubair said: We were with ‘Uthman bin ‘Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Hābeeb bin Maslamah al-Fihri. ‘Uthman said, when joining ‘Umrah to Hajj (tamattu’) was mentioned to him: It is more perfect for Hajj and ‘Umrah that they should not be done together in the months of Hajj. If you delay this ‘Umrah so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. ‘Ali bin Abi Talib (-) was at the bottom of the valley, feeding a camel of his.
heard about what ‘Uthman had said, and he came and stood over ‘Uthman (ﷺ) and said: Do you want a Sunnah that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered ihram for Hajj and ‘Umrah together. ‘Uthman (ﷺ) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

Comments: [Its isnad is hasan]

708. It was narrated from Mas‘ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see ‘Ali bin Abi Talib (ﷺ), riding the white mule of the Messenger of Allah (ﷺ), when he stood at the mountain pass of the Ansar during the Farewell Pilgrimage and said: O people, the Messenger of Allah (ﷺ) says: “These are not the days of fasting; rather they are days of eating, drinking and remembering Allah.”

Comments: [A saheeh hadeeth and its isnad is hasan]

709. It was narrated from ‘Abdullah bin Shaddad: Sa‘d bin al-Hadi said: I heard ‘Ali (ﷺ) say: I never heard the Prophet (ﷺ) mention his father and mother together (in the phrase “may my father and mother be sacrificed
for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa’d, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Bukhari (4059) and Muslim (2411)]

710. Ibraheem bin ‘Abdullah bin Hunain narrated that his father said: I heard ‘Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur’an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O ‘Ali, I did not give it to you to wear it." So I went back to Fatimah (嘬) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A saheeh hadith]

711. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, so give zakah on silver: for every forty dirhams, one dirham. There is no zakah on one hundred and ninety, but if it
reaches two hundred, then five dirhams are due (in zakah)."

Comments: [A saheeh hadeeth]

712. It was narrated that 'Ali (s) said: The Messenger of Allah (saw) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.'"

Comments: [A hasan hadeeth]

713. It was narrated that Abu Tihya said: When Ibn Muljam struck 'Ali (s), 'Ali said: Do with him what the Messenger of Allah (saw) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its isnad is da'eeef because Shareek is da'eeef]

714. It was narrated from Nu'aim bin Dijahah that he said: Abu Mas'oood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (s) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

Comments: [A saheeh hadeeth]
Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no eye that blinks left on earth of those who are alive today.” By Allah, there is great hope for this ummûnah after one hundred years.

Comments: [Its isnad is qâvi]

715. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idhkhir. Abu Sa‘eed said: Palm fibres.

Comments: [Its isnad is qâvi]

716. It was narrated from Salimah and Mualal, from ash-Sha‘bi, that they heard him narrate that ‘Ali said, concerning a woman from Koofoah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Prophet of Allah (ﷺ).

Comments: [A saheeh hadeeth; its men are thiqat]

717. It was narrated from ‘Ali bin Abi Talib (ṣ) that when the Messenger of Allah (ﷺ) stood up
to offer the prescribed prayer, he would say Allah Akbar and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said Allah Akbar.

Comments: [Its isnad is hasan]

718. It was narrated from Nu‘aim bin Dijjah that he said: Abu Mas‘ood ‘Uqbah bin ‘Amr al-Ansari entered upon ‘Ali bin Abi Talib (ﷺ) and ‘Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no soul left on earth of those who are alive today.” By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawi]

719. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the
mosques, writing down people’s names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the imam comes out. Whoever is close to the imam and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the imam but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the imam but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the imam and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no Jumu‘ah. Then he said: This is what I heard your Prophet (ﷺ) say.

Comments: [Its isnad is da’eef]

720. It was narrated that ‘Ali ( Saúdea) said: The Prophet (ﷺ) said: “The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found.”

Comments: [Its isnad is da’eef because Al-Harith Al-A’war is da’eef]

721. It was narrated that ‘Ali ( Saúdea) said: The Messenger of Allah (ﷺ) cursed the one who pays riba, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her
first husband, and the one for whom that is done.

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

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (may Allah bless him) say: The Messenger of Allah (may Allah bless him) forbade - or the Messenger of Allah (may Allah bless him) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its isnaad is hasan]

723. It was narrated from 'Ali bin Abi Talib (may Allah bless him) that the Prophet (may Allah bless him) said: “Blood money will be paid for the mukataab (a slave with a contract of manumission) commensurate with as much as he had paid off.”

Comments: [Saheeh]

724. It was narrated from 'Ali that the Messenger of Allah (may Allah bless him) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (may Allah bless him) and he said to those who had wanted to enter it: “If you had entered it you would have remained in it until the Day of Resurrection.” He said some kind words to the others, then he said: “There is no obedience in that which involves disobedience
towards Allah; obedience is only with regard to that which is right and proper.”

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (Kafr) said: 'Umar bin al-Khattab (Kafr) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mumineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak. I said: Why do you want to opt for uncertainty rather than certainty? He said: Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (Kafr) sent you to collect zakah, and you went to al-'Abbas bin 'Abdul-Muttalib (Kafr) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (Kafr), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: “Don’t you know that a man’s uncle is like his father?” We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: “You came to me on the first day when I

725- خذَّنا ويَدَّه في جَلَبِه. خذَّنا أبي: سعيَّت الأَغْمَشَ يَدَّهُ في غَفِّي بِن مَّرَةٍ. غَفِّي أبِي البَعْترَيْنِ. غَفِّي أَنَاّيَ قَالَ. قَالَ عَمُّ إِنَّ الحَطَّابِ لِلْيَتَّاسِ. ما تَرَّوْنَ بِي فَضْلٍ. فَضْلٍ عَنْدَكَ مِن هَذَا الْيَتَّاسِ؟ قَالَ الْيَتَّاسُ: يَا أَمِّيّ الْمُؤْمِنُينَ. قَالَ شَفَّنَاكَ عَن أَهْلَكَ وَضَعْتَكَ وَجِنَاكَ. فَهُمّ لَكَ. قَالَ لِي: ما نَفْوَل أَنْتُ؟ فَقَلَتْ: قَالَ أَشَارُوا عَلَيْكَ. فَقَالَ. كَلَّ. فَقَلَتْ: لَمْ نَجَعْلِ بِكَ طَأْ: فَقَالَ. لَنْخَرُجُ بِمَا قَلْتُ. فَقَلَتْ: أَيْمَانَ. وَاللَّهُ لَنْخَرُجَ بِمَا قَلْتُ. فَقَالَ: حَيَّ بِنِي الْلَّهِ. فَأَكَلَتْ الْعَيْسَانُ بِنِي عَبْدُ المُطَلِّبِ. فَضَمَّتْ صَدْقَهُ. فَكَوْنَ ابْنِي نَكْمَا شَيْأَ. فَقَلَتْ لَكَ. ابْنِي الْمُطَلِّبِ. فَكَوْنَ ابْنِي نَكْمَا شَيْأَ. فَقَالَ لَكَ. آمَنَ أَنْ غَمَّ عَنْكَ سِنِّيَةَ أَبِي؟ وَذَكَرْنَا لَهُ الَّذِي رَأَيْتَهُ مِنْ حَوْرَةٍ في الْيَمَمِ الأَوَّلِ. وَالَّذِي رَأَيْتَهُ مِنْ طَبِبُ قَعْدَهُ في الْيَمَمِ الثَّانِي، فَقَالَ: إِنَّكَ أَشْغَفُي في الْيَمَمِ الأولِ. وَقَدْ سَمِعْتُ مَنْ دَهَنَّ بِنِي الصَّدَقَةَ. دَهَنَّ، فَكَانَ الَّذِي رَأَيْتَهُ مِنْ حَوْرَةٍ لِهِ. وَاتْنَافِي الْيَمَمِ وَقَدْ وَجَبَّهُمَا، فَذَاكَ الَّذِي
still had two dinars of the zakah left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood.” ‘Umar (ﷲ) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

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

726. It was narrated that ‘Ali bin Abi Talib (ﷲ) said: The Messenger of Allah (ﷺ) taught me some words and told me to say them if some distress or hardship befell me: “There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

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

727. It was narrated that ‘Ali (ﷲ) said: I heard the Prophet (ﷺ) say: “Whoever leaves a space the size of a hair when doing ghusl for janahah and does not make water reach it, Allah will punish him with such and such in the Fire.” ‘Ali (ﷲ) said: From that time I disliked my hair.

Comments: [Its isnad is marfoo’ and da’eef]

728. It was narrated from Muhammad bin ‘Ali, Ibn al-Hanafiyyah, from his father, that
he said: The Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da’eeff]

729. It was narrated from ‘Ali bin Abi Talib that when the Messenger of Allah (ﷺ) got up to pray, he would say takbeer, and start the prayer by saying: “I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslims]. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.” When he bowed, he said: “O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews
submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the salam at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

Comments: [Its isnad is saheeh, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (≈) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your kunyah. He said: "Yes." That was a concession from the Messenger of Allah (≈) to 'Ali.

Comments: [Its isnad is saheeh]

731. It was narrated that 'Ali (≈) said: The Prophet (≈) assured me: No one will love you but a believer and no one will hate you but a hypocrite.
732. It was narrated that 'Ali ( nikah) said: The Messenger of Allah (swt) commanded us to check the eyes and ears [when selecting an animal for sacrifice].

Comments: [Its isnad is hasan]

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (nikah) and saw a man entering ihram for both ['umrah and Hajj]. 'Uthman (nikah) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (swt) for your opinion.

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

734. It was narrated that Hujayyah said: A man asked 'Ali (nikah) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (swt) commanded us to examine the eyes and ears.

Comments: [Its isnad is hasan]

735. It was narrated from 'Abeedah that 'Ali (nikah) said: The Messenger of Allah (swt) said:
"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. ’Abeedah said to ‘Ali (ﷺ): Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka’bah; yes, by the Lord of the Ka’bah; yes, by the Lord of the Ka’bah.

Comments: [Its isnad is saheeh, and Muslim (1066)]

736. It was narrated from ‘Ali (ﷺ) that a servant of the Prophet (ﷺ) committed an immoral action and the Prophet (ﷺ) wanted me to carry out the hadd punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the hadd punishment on her. Carry out the hadd punishments on those whom your right hands possess (i.e., slave women)."

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

737. It was narrated that ‘Ali (ﷺ) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top of his feet.

Comments: [A saheeh hadith, when all its isnads are taken into consideration]

تخريج: حديث صحيح بمجموع طرقة، والأعمش كان مضطراً في حديث أبي إسحاق، وأشار الدارقطني في "العلل" إلى الاختلاف في سنة الحديث وتمته.
738. It was narrated that ‘Ali (ן) said: The Messenger of Allah (ל) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because it is interrupted between Salim bin Abul-Ja’ad and Ali bin Abu Talib]

739. It was narrated that ‘Ali (ן) said: The Messenger of Allah (ל) said: “If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm ‘Abd (לAbdullah bin Mas’ood).”

Comments: [Its isnad is da’eeef]

740. ‘Ali narrated that Fatimah complained to the Prophet (ם) about marks left on her hands from making dough. Some female captives were brought to the Prophet (ם) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: “Stay where you are.” He came and sat down, and I could feel the coolness of his feet. And he said: “Shall I not tell you of something that is better for you than a servant? When you go to your bed, say Subhan Allah thirty-three times, Alhamdubillah thirty-three times and Allah Akbar thirty-four times.”

Comments: [Its isnad is saheeh, al-Bukhari (3113) and Muslim (2727)]
741. It was narrated that Abul-Hayyaj al-Asadi said: ‘Ali said to me: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its isnad is saheeh, Muslim (969)]

742. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) liked this soorah: “Glorify the Name of your Lord, the Most High” [al-‘A’la:87].

Comments: [Its isnad is da’eeef]

743. It was narrated that ‘Ali (ﷺ) said: Three people came to the Prophet (ﷺ) and one of them said: O Messenger of Allah, I had one hundred dinars and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten dinars and I gave one of them in charity. The next one said: I had one dinar and I gave one-tenth of it in charity. The Messenger of Allah (ﷺ) said: “You are all the same in reward, for each of you gave one tenth of his wealth.”

Comments: [Its isnad is da’eeef]

744. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) had large hands and feet and big joints.

Comments: [Hasan because of corroborating evidence]
Tafsir: Hasan, he was named by his father, Ummar ibn Abd al-Malik, and his mother, Ummayr bint Abi Talib.

745. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷻ) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

Comments: [Hasan because of corroborating evidence and its isnad is da'iff]

746. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (ﷺ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; the kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'iff because of the weakness of Thuwair bin Abu Fakhitah]

Tafsir: Hasan was a weak authority due to his father's bias, and his lineage. They were part of the Islamic community of the Muslims, and their testimony is accepted in the hadith literature.
748. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the kliuff (leather slippers) and she said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ṣ) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A saheeh hadeeth]

749. A similar report was narrated from 'Ali (ṣ) from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (ṣ) say: The Messenger of Allah (ﷺ) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are haram for the males of my ummah."

Comments: [Saheeh because of corroborating evidence]

Comments: [Saheeh because of corroborating evidence]
Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.”

Comments: [Its isnad is qawi]

752. It was narrated from ‘Ali (无线电波) that the Messenger of Allah (无线电波) forbade the people to raise their voices over one another when reciting Qur’an between Maghrib and ‘Isha’.

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

753. It was narrated that ‘Ali bin Rabee’ah said: I saw ‘Ali (无线电波) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said: Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said alhamdulillah three times and Allahu Akbar three times, then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me. Then he smiled, and I said: Why are you smiling, O Ameer al-Mu’minin? He said: I saw the Messenger of Allah (无线电波) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: “The Lord is marvels at His slave when
he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'"

Comments: [Hasan because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraith visited al-Hasan bin 'Ali (as) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (as) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (swt) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (as) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar (ra) walking in front of the bier.'Ali (as) said: They did not like to embarrass the people.

Comments: [Hasan because of corroborating evidence; this is a da'eej isnad because Abdullah bin Yasar is unknown]

755. It was narrated that 'Ali bin Abi Talib (as) said: The Messenger of Allah (swt) gave me a suit of
pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (5840) and Muslim (2071)]

756. ‘Abdullah bin Shaqeeq said: ‘Uthman forbade tamattu’ [in Hajj] and ‘Ali (sa) enjoined it. ‘Uthman said to ‘Ali: You do such and such. Then ‘Ali (sa) said: You know that we did tamattu’ with the Messenger of Allah (sa). [‘Uthman] said: Yes, but we were afraid.

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

757. It was narrated from ‘Ali bin Abi Talib (sa) that the Messenger of Allah (sa) said concerning the nursing infant: “Sprinkle water on the urine of a boy and wash the urine of a girl.” Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its isnad is saheeh]

758. It was narrated from ‘Ali (sa) that the Prophet (sa) said: “No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after
death, and until he believes in the divine will and decree.”

Comments: [Its isnad is Saheeh]

759. It was narrated from ‘Ali (ﷺ) that he came to the Prophet (ﷺ) and said: Abu Talib has died. The Prophet (ﷺ) said: “Go and bury him.” ‘Ali said: He died a mushrik. He said: “Go and bury him.” ‘Ali said: When I had buried him, I came back to the Prophet (ﷺ) and he said: “Do ghusl!”

Comments: [Its isnad is Saheeh]

760. It was narrated that ‘Ali bin Abu Talib (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (ﷺ) about that and he said: “Go and find them and take them back, and do not sell them except together.”

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

761. It was narrated that ‘Ali (ﷺ) said: Witr is not a must like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (ﷺ).

Comments: [Its isnad is qawi]
762. It was narrated that ‘Ali (ṣ) said: The Prophet (ṣṣ) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its isnad is hasan]

763. It was narrated from Muhammad bin ‘Ali that he heard ‘Ali bin Abi Talib (ṣ) say: The Messenger of Allah (ṣṣ) said: “I have been given that which was not given to any of the other Prophets.”

We said: O Messenger of Allah, what is it? He said: “I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations.”

Comments: [Its isnad is hasan]

764. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣṣ) used to pray Witr at the time of the adhan and pray two rak’ahs of Fajr at the time of the igamah.

Comments: [Its isnad is da’eeef because of the weakness of Al-Harith Al-A’war]

765. It was narrated from ‘Ali (ṣ) from the Prophet (ṣṣ): We spoke of the Dajjal in the presence of the Prophet (ṣṣ) when he was sleeping. He woke up, with his face red, and said: “There is something else I fear more for you,” and he mentioned something.
766. It was narrated that 'Ali (ṣ) said: A male or female mule was given to the Messenger of Allah (ṣ) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

767. It was narrated that 'Ali (ṣ) said: When I asked permission to enter upon the Messenger of Allah (ṣ), if he was praying he would say Subhan Allah, and if not he would give permission.

768. It was narrated from 'Ali (ṣ) that the Messenger of Allah (ṣ) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."
769. It was narrated that 'Ali (ṣ) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ṣ) came and said: “Show me my son; what did you name him?” We said: Harb. He said: “Rather he is Hasan.” When al-Husain was born, I named him Harb, then the Messenger of Allah (ṣ) came and said: “Show me my son; what did you name him?” We said: Harb. He said: “Rather he is Husain.” When the third one was born, I named him Harb. The Prophet (ṣ) came and said: “Show me my son; what did you name him?” I said: Harb. He said: “Rather, he is Muhassinn.” Then he said: “I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushhabbir.”

Comments: [Shaikh Al-Bani graded it da'eref in his book da'erefah (3706)]

770. It was narrated that 'Ali (ṣ) said: When we left Makkah, the daughter of Hamzah followed us, crying: O uncle, O uncle. I took her by the hand and gave her to Fatimah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bin Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me - meaning Asma' bint 'Umais. Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (ṣ) said: “As for you, O Ja'far, you resemble
me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave. The girl should be with her maternal aunt, for the maternal aunt is [like] a mother.” I said: O Messenger of Allah, why don’t you marry her? He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is hasan]

771. It was narrated that 'Ali (=all) said: I heard a man praying for forgiveness for his parents, who were mushrikeen. I said: Would a man pray for forgiveness for his parents when they are mushrikeen? He said: Didn’t Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (ﷺ) and the words “It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem’s (Abraham) invoking (of Allah) for his father’s forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him” [at-Tawbah 9:113-114] were revealed. He [the Prophet (ﷺ)] said: “[That was] when he died.”

Comments: [Its isnad is hasan]
772. Iyas bin ‘Amir narrated: I heard ‘Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) used to offer nasi prayers at night when ‘A’ishah was lying between him and the qiblah.

Comments: [Its isnad is hasan on the basis of other reports]

773. It was narrated from Haifaj: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: “If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlul-Bait] to fill it with justice as it was filled with injustice.” Abu Nu’aim said: “A man from me.” He said: On one occasion I heard him narrate it from Habeeb from Abut-Tufail from ‘Ali (ﷺ) from the Prophet (ﷺ).

Comments: [The both isnad are Sahweh and said it Ahmad Shakir]

774. It was narrated that ‘Ali (ﷺ) said: al-Hasan most closely resembles the Messenger of Allah (ﷺ) in the chest and head, and al-Husain most closely resembles the Prophet (ﷺ) in what is lower than that.

Comments: [Al-Bani graded it da’eef in the da’eef of Sunan At-Tirmidhi (4050)]

775. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever commits a sin in this world and is punished therein, Allah is too generous to
repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it.”

Comments: [Its isnad is hasan]

776. It was narrated that Habbah bin al-Urani said: I saw ‘Ali (.stopPropagation) smiling on the minbar and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (.stopPropagation) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (.stopPropagation) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its isnad is da’eeef jiddan]

777. It was narrated that ‘Ali bin Abi Talib said: The Messenger of Allah
Allah (ﷻ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was jumub. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its isnad is da‘eef because of the weakness of Ibn Lahee‘ah]

Nahjul Balagha: إِسْمَاهُ: ضِعْفُ الْفَضْلِ إِنَّهُ لم يُحْسَنُ. وَأَنْظِرُ حَدِيثَ أَبِي هَرُوْبِه الصَّحِيحُ في المسند: ٢/١٩٣٨

٧٧٨. It was narrated that ‘Abdur-Rahman bin Abi Laila said: My father used to chat at night with ‘Ali, and ‘Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar. I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (ﷺ)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (ﷺ) hoped for it, but he gave it to me.

Comments: [Its isnad is da‘eef because of the weakness of Ibn Abu laila Shaikh of Wakee‘]
779. It was narrated that ‘Ali (ﷺ) said: I was sitting with the Prophet (ﷺ) and ‘Ammar came and asked for permission to enter. He said: “Let him in; welcome to the good and purified one.”

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

780. It was narrated that Shuraih bin Hani’ said: I asked ‘A’ishah about wiping over the khuff (leather slippers) and she said: Ask ‘Ali (ﷺ). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]

781. It was narrated that Shuraih bin Hani’ said: ‘Ali told me to wipe over the khuff (leather slippers).

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

782. It was narrated that Tariq bin Shihab said: I saw ‘Ali (ﷺ) saying on the minbar. By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (ﷺ), in which are the rates of zakah. It was attached to a sword that had iron adornments, or he said, that had iron rings.
Comments: [Saheeh because of corroborating evidence; this is a da‘if isnad because of the weakness of Shareek]

783. ‘Abdullah bin al-Harith bin Nawfal al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of Uthman. Uthman (رضي الله عنه) came to Makkah and ‘Abdullah bin al-Harith said: I welcomed Uthman in the camp at Quda‘id. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make thareed, and we offered it to Uthman and his companions, but they refused to eat it. Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in ihram, and they have offered it to us, so there is nothing wrong with it. Uthman said: Who can say something about this issue? They said: ‘Ali. So he sent for ‘Ali (رضي الله عنه), who came to him. ‘Abdullah bin al-Harith said: It is as if I can see ‘Ali when he came, brushing some leaves off his hands. Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in ihram and they offered it to us, so there is nothing wrong with it. ‘Ali got angry and said: I adjure any man who was present with the Messenger of Allah (صلى الله عليه وسلم) when the meat of an onager was brought and the Messenger of Allah (صلى الله عليه وسلم) said: “We are people who are in ihram; give it

تخريج: صحيح لغيره، وهذا إسناد ضعيف

783- حذفنا قلق: حذفنا عليه - يعني

ابن المغيرة - عن علي بن أبي طالب - حذفنا عبد الله بن الحارث - عن تفقي الهاشمي، قال:

كان أبي الحارث على أمير من أثور مكة في زمن غلمان، فأقبل غلمان إلى مكان، قال:

عبد الله بن الحارث - فشطخت غلمان بالثلج - دهاد، فاضطاد أهل البلاط خجلًا، فجعلوا يذبحون ومثل، فجعلوا غلابًا للتدريج، فشطخت غلمان وأصحابه، فأمسكوا، فقال غلمان: ضربتم لم مضته، وليتم نأمر بضبيده، اضطاد قوم جل قاطعمناه، فأمسكوا، فقلت إلى علي في هذا، قلنا: علي. فذبحنا إلى علي، فقال:

عبد الله بن الحارث - فتخاطبخذ خجل - عن كل، فقال:

to people who are not in *ihram.*” Twelve of the Companions of the Messenger of Allah (ﷺ) bore witness to that. Then ‘Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (ﷺ) when some ostrich eggs were brought and the Messenger of Allah (ﷺ) said: “We are people who are in *ihram;* give them to people who are not in *ihram.” Fewer than twelve men bore witness. Then ‘Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

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

784. It was narrated from ‘Abdullah bin al-Harith that his father prepared food for ‘Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that ‘Ali (ﷺ) was objecting to this. So he sent for ‘Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. ‘Ali said: I am reminding of Allah those who were present with the Prophet (ﷺ) when the meat of an onager was brought to him when he was in *ihram, and he said: “We are in *ihram;* give it to people who are not in *ihram.”’ Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (ﷺ) when five ostrich eggs were brought to him and he said: “We are in *ihram;* give

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them to people who are not in *ihram.*’ And some men stood up and testified. Then ‘Uthman stood up and went into his tent, and they left the food for the people of the oasis.

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

**785.** It was narrated from ‘Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (ﷺ) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (ﷺ) said: ‘That is only done by those who do not know.’

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

**786.** It was narrated that ‘Ali (ﷺ) said: *Witr* is not a must, but it is a *Sunnah* from the Messenger of Allah (ﷺ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

**Comments:** [Saheeh]
finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-Abbas.

Comments: [Its isnad is hasan]

788. It was narrated that Buraid bin Asram said: I heard ‘Ali (رضى) say: A man of Ahtus-Suffah died and left behind two dinars or two dirhams. The Messenger of Allah (ﷺ) said: “Two brands of iron; offer the funeral prayer for your companion.”

Comments: [This is a da’eef isnad because Utaibah and Buraid bin Asram are unknown]

789. It was narrated from ‘Ali (رضى), from the Prophet (ﷺ), that he said: “Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection.”

Comments: [Saheeh because of corroborating evidence, and its isnad is da’eef because of the weakness of Abdul-A’la]
from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa’eed bin al-Musayyab and he said: Half or more.

Comments: [Its isnad is hasan]

792. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (ﷺ) told him to wait. Fatimah said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: “You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection.”

Comments: [Its isnad is da’eeef jiddan because of the weakness of Qais bin Ar-Rabee’]

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793. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) said: “I went out when the moon rose as if it was half of a dish.” Then he said: Tonight is Lailatul-Qadr.

Comments: [A saheeh hadeeth, its isnad is da’eeef because of the weakness of Hudajj]

794. It was narrated from Zadhan that ‘Ali (ﷺ) said: I heard the Prophet (ﷺ) say: “Whoever leaves a space the size of a hair on his side when doing ghusl for janubah and does not make water reach it, Allah will punish him with such and such of fire.” ‘Ali (ﷺ) said: From that time I disliked my head (i.e., hair).

Comments: [Its isnad is da’eeef]

795. It was narrated from Zadhan that ‘Ali bin Abi Talib (ﷺ) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (ﷺ) drink whilst sitting.

Comments: [Its isnad is husan]

796. It was narrated from Muhammad bin ‘Ali (ﷺ), that his father said: The Messenger of
Allah (ﷻ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said: He leaned forward - and when he turned, he turned with his whole body.

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

797. It was narrated from Rib‘i bin Hirash that 'Ali bin Abi Talib (ﷺ) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing, This is the wudoo’ of one who has not broken his wudoo’. And I saw the Messenger of Allah do this.

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

798. It was narrated that Tariq said: 'Ali (ﷺ) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (ﷺ) - except what is in the Book of Allah and this document attached to my sword. - [The
narrator said:] He was wearing a sword with an iron adornment. In it are the rates of zakah.

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

799. It was narrated from Zirr bin Hubaish that it was said to ‘Ali: The killer of az-Zubair is at the door. He said: Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (ﷺ) say: “Every Prophet has a disciple and my disciple is az-Zubair.”

Comments: [Its isnad is hasan]

800. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (ﷺ) said: “What happened to the two slaves?” I said: I have sold one of them. The Messenger of Allah (ﷺ) said: “Get him back.”

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

801. It was narrated from Muhammad bin ‘Ali, Ibn al-Hanafiyyah, that the Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da’eef]
Musnad Ali Ibn Abi Talib

802. It was narrated that Fadalah bin Abi Fadalah al-Ansari - and Abu Fadalah was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this - meaning his head. Then he was killed, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffeen.

Comments: [Its isnad is da'eef because Fadalah bin Abi Fadalah is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) started to pray, he would say takbeer, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists)."
He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.”

When he bowed, he said: “O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.” When he rose from bowing he said: “Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.”

When he prostrated he said: “O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.
Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this hadith, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its isnad is saheeh, Muslim (771)]

804. It was narrated from 'Ali bin Abi Talib ( ﷺ), from the Messenger of Allah ( ﷺ), that when he began to pray, he said takbeer, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

Comments: [Its isnad is saheeh]

805. A similar report was narrated from al-A'raj, from 'Ubaydullah bin Abi Rafi', from 'Ali bin Abi Talib ( ﷺ), from the Prophet ( ﷺ).

Comments: [Its isnad is saheeh]
806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its isnad is qawii]

807. It was narrated that 'Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (ﷺ) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (ﷺ), from his father, that his grandfather said: 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."
Comments: [Its isnad is da‘eef jiddan]

809. ‘Ali (**) said: I used to go to the Prophet (**) and ask permission to enter. If he was praying, he would say Subhan Allah, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da‘eef jiddan]

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (**) said: “Allah loves the slave who falls into sin a great deal and repents a great deal.”

Comments: [Its isnad is da‘eef jiddan]

811. It was narrated that ‘Ali bin Abi Talib (**) said: When the issue of madhi bothered me greatly, I told al-Miqdad to ask the Messenger of Allah (**) about
it, and he said: "Wudoo' is due for it." He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

**812.** It was narrated from ‘Ali (ﷺ) that on the day of Khaybar, the Prophet (ﷺ) forbade *mut'a* marriage and the flesh of donkeys.

Comments: [Saheeh]

**813.** It was narrated from Zirr that it was said to ‘Ali (ﷺ): The killer of az-Zubair is at the door. ‘Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-Awwam."

Comments: [Its isnad is hasan]

**814.** It was narrated from ‘Abdullah bin al-Harith bin Nawfal that ‘Uthman bin ‘Affan (ﷺ) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to ‘Ali (ﷺ), who was feeding a camel of his, and he came with the leaves
dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said: Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in ihram"? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

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

815. It was narrated from 'Ali (ṣ.), from the Prophet (ﷺ), that he said: "The angels do not enter a house in which there is a dog or an image."

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

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (ṣ.) say: The Messenger of Allah (ﷺ) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

Comments: [Its isnad is hasan]

817. It was narrated that 'Ali (ṣ.) said: The Messenger of Allah (ﷺ) forbade a man to raise his voice in reciting the Qur'an before and
after 'Isha', lest he cause his companions to make a mistake in their prayer.”

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

818. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: “Blood money will be paid for the mukatab (a slave with a contract of manumission) commensurate with as much as he had paid off.”

Comments: [Saheeh]

819. It was narrated from ‘Ali (ﷺ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its isnad is qawi]

820. It was narrated from al-Hasan bin Sa’d, from his father, that Yuhannas and Safiyyah were two of the captives of the khumus. Safiyyah committed zina with one of the men of the khumus and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (ﷺ) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.
821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: "Do not fast, for these are days of eating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its isnad is saheeh]

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet (ﷺ) about paying zakah in advance and he gave him a concession allowing him to do that.

Comments: [Its isnad is hasan]

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (ﷺ) to ask him about the madli that comes out of a man: how should he deal with it? The Messenger of Allah (ﷺ) said: "Do wudu' and sprinkle water on your private part."

Comments: [Its isnad is saheeh, Muslin (303)]
824. It was narrated from `Amr bin Sulaim az-Zu`raqi, from his mother, that she said: Whilst we were in Mina, I saw `Ali bin Abi Talib (r.a) on a camel, saying: The Messenger of Allah (ﷺ) says: “These are days of eating and drinking, so no one should fast.” And he followed the people [to convey this message].

Comments: [Its isnad is saheeh]

825. It was narrated from `Ali (r.a) that he said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, and finally he prayed Witr at the end of the night.

Comments: [Its isnad is qawi]

826. Hujayyarah bin ‘Adiyy, a man from Kindah, said: I heard a man ask `Ali (r.a): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

827. Sa`d bin ‘Ubaidah said: Abu `Abdur-Rahman as-Sulami and Hibban bin ‘Atiyyah had a
dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (as) - audacious. He said: What is it, may you be bereft of your father? He said: Something I heard 'Ali (as) say. He said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: “Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta’ah to the mushrikeen; bring it to me.” So we went on our horses until we caught up with her where the Messenger of Allah (ﷺ) had told us, travelling on a camel of hers. He [Hatib had written to the people of Makkah, telling them about the march of the Messenger of Allah (ﷺ). We said to her: Where is the letter you have with you? She said: I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (ﷺ) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (ﷺ) and they said: O Messenger of Allah, he has betrayed Allah and His
Messenger and the believers; let me strike his neck. He said: “O Hatib, what made you do what you did?” He said: O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good.” ‘Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said: “Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: ‘Do what you like, for Paradise is guaranteed for you.’” ‘Umar’s eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

Comments: [Its israad is saheeh, al-Bukhari (3081) and Muslim (2494)]

828. Sa’eed bin ‘Abdullah al-Juhani narrated that Muhammad bin ‘Umar bin ‘Ali bin Abi Talib told him, from his father, from his grandfather ‘Ali bin Abi Talib (as) that the Messenger of Allah (나) said: “Three things, O ‘Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match.”
Comments: [Its isnad is da’eef because of the Sa’eed bin Abdullah is unknown]

829. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear red, and to recite Qur’an whilst bowing and prostrating.

Comments: [A Saheh Hadeth and it is a da’eef isnad because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem]

خريج: حديث صحيح، وهذا إسناد ضعيف لضعف محمد بن عبدالرحمن بن أبي لبى.

830. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: Some game meat was brought to the Prophet (ﷺ) when he was in ihram, and he did not eat it.

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

خريج: حديث صحيح، وهذا إسناد ضعيف كسابقه، وثبت جواز أكل الصيد للمحروم إذا صاده الحلال وأنهاد للمحرم في صحيح البخاري: (2181).
832. It was narrated that Zirr bin Hubaish said: ‘Abdullah bin Mas’ood said: We differed concerning a surah of the Qur’an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found ‘Ali (ṣ) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and ‘Ali (ṣ) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its isnad is hasan]

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard ‘Ali (ṣ) say: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummah after Abu Bakr? [It is] ‘Umar (ṣ).

Comments: [Its isnad is hasan]

834. It was narrated that Wahab as-Suwai’i said: ‘Ali (ṣ) addressed us and said: Who is the best of this
ummah after its Prophet? I said: You, O Ameer al-Mu’mineen. He said: No; the best of this ummah after its Prophet is Abu Bakr, then ‘Umar (as), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of ‘Umar (as).

Comments: [Its isnad is qawi]

835. Abu Juhaifah - whom ‘Ali used to call Wahb al-Khair - said: ‘Ali (as) said: O Abu Juhaifah, shall I not tell you of the best of this ummah after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He [‘Ali] said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is ‘Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its isnad is saheeh]

836. It was narrated that Abu Juhaifah said: ‘Ali (as) said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is ‘Umar, and if I wanted to tell you of the third one, I could do so.

Comments: [A saheeh hadith]

837. ‘Awn bin Abu Juhaifah said: My father was part of the police force of ‘Ali (as). He stood beneath
the *minbar* and told me that he, meaning ‘Ali (ﷺ), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this ummah after its Prophet is Abu Bakr, and the second is ‘Umar (ﷺ). And he said: Allah puts goodness wherever He wants.

Comments: [Its isnad is qawi]

838. It was narrated from ‘Ali (ﷺ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. ‘Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (ﷺ) and he said: “What brings you here, O my daughter?” She said: I have come to greet you; and she felt too shy to ask him, so she went back. ‘Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: “By
Allah, I will not give it to you and leave *ahlul-suffah* starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (*ahlul-suffah*)." So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: "Stay where you are." And then he said: "Shall I not tell you of something that is better than what you asked for?" They said: Yes. He said: "(It is) words that Jibreel (ﷺ) taught me." He said: "Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times." He said: By Allah, I never omitted that from the time the Messenger of Allah (ﷺ) taught it to me. Ibnul-Kawwa' said to him: Not even on the night of Siffen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffen.

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

839. It was narrated from ash-Sha'bi that ‘Ali (ﷺ) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).
840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think - and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except janabah.

Comments: [Its isnad is saheeh]

841. It was narrated that 'Ali bin Abi Talib (ra) said: I fell sick and the Messenger of Allah (ra) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (ra) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu‘bah was not certain. He ['Ali [ra]}
said: And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]

842. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must like (obligatory) prayer, but it is *Sunnah*, so do not omit it. Shu‘bah said: I found it written with me: And the Messenger of Allah (ﷺ) prayed *Witr*.

Comments: [Its isnad is qawi]

843. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its isnad is da‘eef because Abul-Hasna’ is unknown]

844. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds *zakah*, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

Comments: [Saheeh, because of corroborating evidence; this is a da‘eef isnad because of the weakness of Jabir Al-Ju‘fi and Al-Harith al-A‘war]
845. It was narrated that 'Ali (ﷺ) said: I used to come to the Messenger of Allah (ﷺ) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (Michael). I said: 'What prevented you from entering the house?' He said: 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is junub.'"

Comments: [Its isnad is da'eef]

846. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi. I asked the Prophet (ﷺ) and he said: "If you ejaculate, then do ghusl for janabah, and if you do not ejaculate, then do not do ghusl."

Comments: [Hasan because of corroborating evidence]
848. It was narrated that Tariq bin Ziyad said: We went out with ‘Ali to the Khawarij, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: “There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand.” If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people.” We wept, then he said: Go and look. So we looked, and we found the one with the deformity. We fell down in prostration and ‘Ali fell down in prostration with us, but he said: “They speak the word of truth.”

Comments: [A saheeh hadeeth; this is a da’eef isnad because Tariq bin Ziyad Al-Kooi is unknown]

849. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) said: “And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!’ [al-Waqi’ah 56:82]; you say, ‘We were given rain by such-and-such a star.’”

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

850. It was narrated from ‘Ali, in a marfoo’ report: “And instead (of thanking Allah) for the provision

Comments: [No comments provided]
He gives you’ [al-Waqi‘ah 56:82]. Mu‘ammal said: I said to Sufyan: Isra‘eel narrated it in a marfoo’ report (i.e., attributed to the Prophet ﷺ). He said: Boys, boys.

Comments: [Saheeh because of corroborating evidence. This is a da‘eef isnad like the one above]

851. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or al-muqabalah, or mudabarah, or sharqa’, or kharga’.

Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudabarah? He said: One whose ears are slit from the back. I said: What is al-sharqa’? He said: One whose ears are slit in two lengthwise. I said: What is al-kharga’? He said: One that has a round hole in its ear as a distinguishing mark.

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

852. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If I were to appoint anyone of my ummah to a position of authority without consultation, I would have appointed Ibn Umm ‘Abd (Abdullah bin Mas‘ood).”

Comments: [Its isnad is da‘eef]

تخريج: صحيح لغيره كسابقه.

851- حذفنا خسًين بن موسى: خذنا زُهْرَاءً
             حذفنا أبو إشحاق عن شرخين بن المغفري.
             قال أبو إشحاق: وكان رجل صديق، عن
             عليّ قال: أخبرنا رسول اللّه ﷺ أن نسندر
             العين والأذن، وأن لا نصفحي بـحوزة، ولا
             مقابلة، ولا مذابرة، ولا لسان، ولا خرقة،
             قال زهَرَاء: فلّكَ لأبي إشحاق: أذكر
             غضباء؟ قال: لا، فلّك: ما المغفري؟ قال:
             يقطع طرف الأذن، فلّك: ما المذابرة؟
             قال: يقطع مؤخر الأذن، فلّك: ما السفاح؟
             قال: نحن الأذن، فلّك: ما السفاح؟ قال:
             تخرِّق أذنها السفاح. [راجع: 109, 732]

تخريج: حسن. وهذا إسناد ضعيف، زهير

سمع من أبي إشحاق بعد تغريه.

852- حذفنا خسًين بن موسى: خذنا زُهْرَاءً
             حذفنا نصوص من الشخيم عن أبي إشحاق,
             عن الحارث، عن عليّ قال: قال رسول اللّه ﷺ:
             أن نكُنْ نصّرانا أحدًا من أشعي عن غير
             مُسْتَرِقَة بينهم، لا نكُنْ عليهم ابن أم غاليه.
             [راجع: 846]

تخريج: إسناده ضعيف لضعف الحارث الأعراض.
853. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: idkhilhr. Comments: [Its isnad is qawi]

854. It was narrated that Hani' bin Hani' said: 'Ali (ﷺ) said: al-Hasan most resembles the Messenger of Allah (ﷺ) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers."

Comments: [Its isnad is qawi, Muslim (1978)]
856. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of madhī, and if I emitted madhī I would do ghūṣl. I told al-Miqdad to ask the Prophet (ﷺ) about it. He smiled and said: "Wudū' is due for that."

Comments: [Its isnad is da'eef]

857. It was narrated that 'Ali (ﷺ) said: I came to the Prophet (ﷺ), along with Ja'far and Zaid. He said to Zaid: "You are my mawla," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

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

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Ali bin Abi Talib (ﷺ): Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: The Messenger of Allah (ﷺ) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

Comments: [It's isnad is da'eef]
Comments: [Its isnad is qawi, Muslim (1978)]

859. It was narrated that ‘Ali (ﷺ) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: 
“If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint ‘Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint ‘Ali - which I do not think you will do - you will find him a guide and guided; he will take you on the straight path.”

Comments: [Its isnad is da’eeef]

860. It was narrated that a man from [the tribe of] Banu Asad said: ‘Ali (ﷺ) came out to us and said: The Prophet (ﷺ) has enjoined Witr, and this is the time to pray Witr. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its isnad is da’eeef]

861. It was narrated that a man from [the tribe of] Banu Asad said: ‘Ali (ﷺ) came out to us when the mu’addhin gave the call to Fajr prayer and said: The Messenger of Allah (ﷺ) has enjoined us to pray Witr and this is the time for it. Then he said: Give the iqamah for prayer, O Ibnun-Nawwahah.
862. It was narrated that a man from the tribe of Banu Asad said: 'Ali (ﷺ) came out to us... and he mentioned a hadith similar to that of Suwaid bin Sa'eed: I was with 'Umar (ﷺ) when he was covered with his garment.

Comments: [Its isnad is da'eeef]

863. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its isnad is qawi]

864. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A hasan hadith its isnad is da'eeef because of the Weakness of Jabir Al-Ju'fi]

865. It was narrated that 'Ali (ﷺ) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (ﷺ) recited in a loud voice. When 'Ammar (ﷺ) recited, he would recite some from one surah and some from another. That was mentioned to the Prophet (ﷺ) and
he said to Abu Bakr: "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to ‘Umar: "Why do you recite out loud?" He said: To scare the Shaytan and awaken those who are asleep. He said to ‘Ammar: "Why do you recite some from one surah and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its isnad is da’eef and Hani’ bin Hani’ is unknown]

866. It was narrated that Ibn ‘Umar (ﷺ) said: (The body of) ‘Umar bin al-Khattab (ﷺ) was placed between the mimbar and the grave, and ‘Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

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

867. It was narrated from ‘Awn bin Abi Juhaifah that his father said: I was with ‘Umar (ﷺ) when he was lying covered with his garment after he had passed away. ‘Ali (ﷺ) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon
you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (ﷺ), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

نخريج: حسن لغيره، سويد بن سعيد وبوئيس بن أبي يعفور حديثهما حسن في المناقذات والشواهد وانظر ما قبله.

868. It was narrated that ‘Ali bin Abi Talib (ṣ) said: I was a man who emitted a great deal of madhii and I started to do ghusl in the winter, until the skin of my back became cracked. I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see madhii, then wash your private part and do wudoo’ as for prayer, but if water gushes out, then do ghusl."

Comments: [Its isnad is saheeh]

نخريج: إسناد صحيح.

869. It was narrated that ‘Ali (ṣ) said: I was a man who emitted a great deal of madhii, so I asked the Prophet (ﷺ), or he was asked about that, and he said: "For madhii do wudoo’ and for mani do ghusl."

Comments: [A saheeh hadeeth]

نخريج: حديث صحيح، وهذا إسناد صحيح لعصف بزيز بن أبي زياد.

870. ‘Ali (ṣ) said: I was a man who emitted a great deal of madhii, and I told a man to ask the Prophet (ﷺ) about that. He said: ‘Wudoo’ should be done for that."

نخريج: حديث صحيح، وهذا إسناد صحيح لعصف بزيز بن أبي زياد.
871. It was narrated that Abu Juhaifah said: ‘Ali (ﷺ) addressed us and said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this ummah after its Prophet and after Abu Bakr? He said: [It is] ‘Umar.

Comments: [Its isnad is hasan]

872. It was narrated that Abul-Ghareef said: Some water for wudu’ was brought to ‘Ali (ﷺ). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (ﷺ) do wudu’. Then he recited some Qur’an. Then he said: This is for the one who is not junub; as for the one who is junub, no - (he should not recite), not even one verse.

Comments: [Its isnad is hasan]

873. It was narrated that Zirr bin Hubaish said: ‘Ali (ﷺ) wiped his head in wudu’ until it was about to start dripping, and he said: This
is how I saw the Messenger of Allah (ﷺ) do wudu.
Comments: [Its isnad is saheeh]

874. It was narrated that Tariq - i.e., bin Shihab - said: I heard `Ali (󰂪) say: We do not have any book that we read to you except what is in the Qur’an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of zakah.
Comments: [Hasan lighairih; this isnad is da’eef because of the weakness of Shareek]

875. It was narrated that `Ali (󰂪) said: Part of the Sunnah in prayer is to put one hand over the other beneath the navel.
Comments: [Its isnad is da’eef]

876. It was narrated that `Abd Khair said: `Ali (󰂪) taught us the wudu’ of the Messenger of Allah (ﷺ). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows.

تخريج: إسحاق ضعيف لعبد الرحمن بن إسحاق، وجهالة زياد بن زيد السواي.
three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do wudu’.

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

877. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “O people of the Qur’an, pray Witr, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered.”

Comments: [Its isnad is qawi]

878. It was narrated that Abu Juhaiyrah said: ‘Ali bin Abi Talib said: Shall I not tell you of the best of this ummah after its Prophet? Abu Bakr, then ‘Umar, then another man.

Comments: [Its isnad is saheeh]

879. It was narrated from ‘Ali that he said: The best of this ummah after its Prophet is Abu Bakr; the best of it after Abu Bakr is ‘Umar; and if I wanted, I could name the third one.
Comments: [Its isnads are salweh; its men are thiqat]

880. It was narrated from Abu Juhaifah: I heard ‘Ali (ḡ) say: The best of this ummah after its Prophet are Abu Bakr and ‘Umar (ḡ), and if I wanted, I could tell you of the third one.

Comments: [Its isnad is salweh]

881. It was narrated that ‘Ali (ḡ) said that the Prophet (ḡ) sent him to Madinah and told him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da‘eef isnad because Abu Muhammad Al-Hudhali is unknown]

882. It was narrated that ‘Ali (ḡ) said: The Messenger of Allah (ḡ) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: “O Allah, make his tongue steadfast and guide his heart. O ‘Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to
you.” ‘Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [Hasan because of corroborating evidence]

883. It was narrated that ‘Ali (ﷺ) said: When this verse was revealed - “And warn your tribe (O Muhammad (ﷺ)) of near kindred” [ash-Sha’ara’ 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: “Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?” A man - Shareek did not name him - said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and ‘Ali (ﷺ) said: I will.

Comments: [Its isnad is da’eef]

884. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) used to pray Witr at the time of the adhan and pray to two rak’ahs at the time of the iqamah.

Comments: [Its isnad is da’eef]

885. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray sixteen rak’ahs during the day.

Comments: [Its isnad is da’eef]
886. It was narrated from ‘Ali bin Abi Talib that the Messenger of Allah (ﷺ) used to ride a donkey whose name was ‘Ufair.

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

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887. It was narrated from ‘Ali bin Abi Talib that the Prophet (ﷺ) said: “The anus, for the eye [in another version of this report, it says: ‘The eye, for the anus...’], which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do wudoo’.

Comments: [Its isnad is da’eef]

888. It was narrated that ‘Ali said: When I killed Marhab, I brought his head to the Prophet (ﷺ).

Comments: [Its isnad is da’eef jiddan (very weak); it is a chain of da’eef (weak) narrators]

889. It was narrated from Jareer bin Hayyan, from his father, that ‘Ali (ﷺ) said to his father: I shall certainly send you on the same mission as the Messenger of Allah
(س) sent me: level every grave and destroy every idol.

Comments: [Its isnad is da`eeef]

890. It was narrated that `Abdur-Rahman bin Abi Laila said: I heard `Ali (ع) say: I was a man who emitted a lot of madhi. I asked the Prophet (ص) [about that] and he said: 'Wudoo' should be done for that.'

Comments: [A saheeh hadeeth; this is a da`eeef isnad]

891. It was narrated that `Ali (ع) said: I was a man who emitted a lot of madhi. I asked the Prophet (ص) [about that] and he said: 'Wudoo' should be done for that and ghusl should be done for mani.'

Comments: [Saheeh]

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of `Ali (ع), that she said: `Ali (ع) said: I was a man who fell asleep easily, and when I had prayed Maghrib, and was covered with my garment, I would sleep, then - Yahya bin Sa`eed said: I would sleep before Isha'- I asked the Messenger of Allah (ص) about that and he granted me a concession.
893. It was narrated that ‘Ali (¶) said: I was a man who emitted a lot of madhi. I asked the Messenger of Allah (ﷺ) about that and he said: “For madhi, wudoo’ should be done and for mani, ghusl should be done.”

Comments: [Saheeh]

894. It was narrated from ‘Ali (¶) that the Prophet (ﷺ) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a hasan isnad]

895. It was narrated that ‘Ali (¶) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was ‘Umar (¶). Then turmoil (fitnah) struck us; Allah will pardon whomever He will.

Comments: [Saheeh because of corroborating evidence]
896. Shuraib - i.e., bin ‘Ubaid - said: The people of Syria were mentioned in the presence of ‘Ali bin Abi Talib (ﷺ) when he was in Iraq. They said: Curse them, O Ameer al-Mu’mineen. He said: No; I heard the Messenger of Allah (ﷺ) say: “The abdal (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria.”

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

897. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the sacrificial animals and said: “Do not give the butcher any of it.”

Comments: [A saheeh hadeeth, al-Bukhari (1717) and Muslim (1317)]

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn ‘Abbas say: When ‘Umar bin al-Khattab (ﷺ) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I
turned and saw that it was ‘Ali bin Abi Talib (as). He prayed for mercy for ‘Umar (as), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, ‘Umar and I went; Abu Bakr, ‘Umar and I came; Abu Bakr, ‘Umar and I went out." So I think that Allah will most certainly join you to them.

Comments: [Its isnad is saheeh, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Ummamah that ‘Ali bin Abi Talib (as) told him that he used to go to the Prophet (ﷺ). He said: If I found him praying, he would say tasbeeh and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. ‘Ali bin Husain narrated that Husain bin ‘Ali (as) told him that ‘Ali bin Abi Talib (as) told him that the Prophet (ﷺ), at night and said: “Why don’t you get up and pray?” I [‘Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.
He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: “But, man is ever more quarrelsome than anything” [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

901. ‘Ali bin Husain (ﷺ) narrated that his father, Husain bin ‘Ali (ﷺ) told him that ‘Ali bin Abi Talib (ﷺ) told him that the Messenger of Allah (ﷺ) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its isnad is saheeh]

902. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: “Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness.”

Comments: [A hadeeth that is hasan when joined with other reports]

903. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever narrates a hadeeth from me thinking it to be false, is the worst of liars.”

Comments: [Its isnad is saheeh]
904. It was narrated from 'Abeedah that 'Ali (as) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

905. It was narrated that 'Ali (as) said: When this verse “And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence)” [Al-Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: “No. If I said yes, it would be obligatory.” Then Allah revealed the words: “O you who believe! Ask not about things which, if made plain to you, may cause you trouble” [al-Ma'idah 5:101] up to the end of the Ayah.

Comments: [A saheeh hadeeth, its isnad is da'eeef]

906. It was narrated that Shuraib bin Hani' said: I asked 'A'ishah about wiping over the khuffain [leather slippers]. She said: Go to
‘Ali (ﷺ), for he knows more about that than me. So I went to ‘Ali (ﷺ) and asked him about wiping over the khuffain. He said: The Messenger of Allah (ﷺ) used to tell us to wipe over the khuffain for one day and night, and for the traveller it is three [days and nights].

Comments: [Its isnad is saheeh, Muslim (276)]

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (ﷺ).

Comments: [Saheeh]

908. It was narrated from ‘Abd Khair: I heard ‘Ali (ﷺ) say: Shall I not tell you of the best of this ummah after the Messenger of Allah (ﷺ)? It is Abu Bakr and ‘Umar (ﷺ).

Comments: [Its isnad is saheeh]

909. It was narrated that ‘Abd Khair al-Hamdani said: I heard ‘Ali (ﷺ) say on the minbar: Shall I not tell you of the best of this ummah after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned ‘Umar (ﷺ). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I
910. It was narrated from 'Ali (ع) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the *wudu* of the Messenger of Allah (ﷺ).

**Comments:** [A hasan hadeeth]

911. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, Asr prayer. May Allah fill their graves and houses with fire." Then he prayed [Asr] between the two evening prayers, between Maghrib and 'Isha'. Abu Mu‘awiyah said on one occasion: i.e., between Maghrib and 'Isha'.

**Comments:** [Its isnad is saheeh, and Muslim (627)]

912. 'Ali said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature, but their speech..."
will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “I have relieved you of zakah on horses and slaves, and there is no zakah on anything less than two hundred (dirhams).”

Comments: [Saheeh]

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraysh and you ignore us? He said: “Have you anyone to suggest?” I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratul-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

Comments: [Its isnad is saheeh, Muslim (20)].
the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is hasan]

916. It was narrated that Maisarah said: I saw 'Ali (ﷺ) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drinking whilst sitting.

Comments: [Hasan because of corroborating evidence]

917. It was narrated from 'Abd Khair that 'Ali (ﷺ) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top (of his feet).

Comments: [Saheeh because of corroborating evidence]

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (ﷺ) do wudoo', and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.
678

Comments: [Its isnad is saheeh]

919. It was narrated from 'Abd Khair, that 'Ali (_parallel) said: This is the wudoo' of the Messenger of Allah (Parallel). Then he did wudoo' washing each part three times.

Comments: [Its isnad is saheeh]

920. It was narrated that Umm Moosa said: I heard 'Ali (Parallel) say: The Prophet (Parallel) instructed Ibn Mas'oood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'oood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (Parallel) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

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

921. It was narrated from 'Ali (Parallel) that he said on the day of the battle of the Camel: The Messenger of Allah (Parallel) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,
for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its isnad is da'eef]

922. It was narrated that ‘Ali (鲂) said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is ‘Umar. Then Allah puts goodness wherever He wills.

Comments: [A saheeh hadith]

923. It was narrated from al-Hakam, from someone who heard ‘Ali (鲂) and Ibn Mas‘ood say: The Messenger of Allah (鲂) issued a judgement on the basis of one being the neighbour of the other.

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

924. It was narrated that ‘Ali bin Abi Talib (鲂) said: The Messenger of Allah (鲂) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur’an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its isnad is saheeh, Muslim (2078)]

925. It was narrated that ‘Ali (鲂) said: Three people came to the Messenger of Allah (鲂) and one of them said: I had one hundred
Ooqiyyahs and I spent ten Ooqiyyahs (in charity). The next one said: I had one hundred dinars and I spent ten dinars (in charity). The next one said: I had ten dinars and I spent one dinar (in charity). The Prophet (ﷺ) said: “You are equal in reward, for each of you gave one tenth of his wealth in charity.”

Comments: [Its isnad is da’eeef because of the weakness of al-Harith al-A’war]

926. It was narrated from al-Musayyab bin ‘Abd Khair that his father said: ‘Ali (ﷺ) stood up and said: The best of this ummah after its Prophet are Abu Bakr and ‘Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saheeh]

927. It was narrated that ‘Ali said: Witr is not a must like the obligatory prayers, but it is a Sunnah established by the Messenger of Allah (ﷺ).

Comments: [Its isnad is qawi]

928. It was narrated from ‘Ali that the Prophet (ﷺ) did wudoo’ washing each part three times.

Comments: [Its isnad is saheeh]
929. It was narrated from ‘Ali that the Prophet (ṣa), used to pray  
Wiir at the time of the adhan.

Comments: [Its isnad is da’eef  
because of the weakness of al-Harith al-A’war]

930. It was narrated from ‘Ali bin Rabee’ah: ‘Abdur-Razzaq said:  
Someone who saw ‘Ali when he rode told me: When he put his foot  
in the stirrup, he said: Bismillah (in the Name of Allah). When he got on  
it, he said: al-Hamdu Lillah (praise be to Allah). Then he said: “Glory be to  
the One Who has placed this (transport) at our service and we  
ourselves would not have been capable of that, and to our Lord is  
our final destiny [az-Zukhruf 43:13-14]”. Then he said al-hamdu Lillah  
three times and Allahu Akbar three times, then he said: O Allah, there is  
no god but You. I have wronged myself, so forgive me; no one  
forgives sins but You. Then he smiled, and it was said: What made  
you smile, O Ameer al-Mu’mineen? He said: I saw the Messenger of  
Allah (ṣa) do what I have done and  
say what I have said, then he  
smiled and we said: What made  
you smile, O Messenger of Allah?  
He said: “I was amazed at the slave  
when he said ‘there is no god but  
You. I have wronged myself, so  
forgive me; no one forgives sins  
but You,’ and he knows that no one  
forgives sins but He.”

Comments: [Hasan, because of corroborating evidence]
931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle. 'Ali took her by the hand and said to Fatimah (☞): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (☞) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (☞) said to him: O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

932. It was narrated from 'Ali (☞) that he said: The best of this ummah after its Prophet are Abu Bakr and 'Umar (☞).

Comments: [Its isnad is saheeh]

933. It was narrated from 'Ali (☞) that he said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, then 'Umar.

Comments: [Its isnad is saheeh like the hadeeth above]
934. It was narrated from ‘Ali (ﷺ): Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the second is ‘Umar (ﷺ). And if you wish, I shall name the third. Abu Ishaq said: ‘Abd Khair made it clear so that you would not have any doubts concerning what ‘Ali (ﷺ) said.

Comments: [A Hadeeth saheeh and its isnad is da‘eef]

935. It was narrated from Ibn Zurair that he heard ‘Ali bin Abi Talib (ﷺ) say: The Prophet (ﷺ) took some silk in his right hand and some gold in his left hand, then he said: “These two are forbidden for the males of my ummah.”

Comments: [Saheeh because of corroborating evidence]

936. It was narrated from ‘Ali bin Abi Talib (ﷺ) that he said: We went out with the Messenger of Allah (ﷺ) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa‘d bin Abi Waqqas, the Messenger of Allah (ﷺ) said: “Bring me some water for wudoo‘.” When he had done wudoo‘ he stood up and turned to face the qiblah, then he said takbeer, then he
said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their mudd and sa' [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

Comments: [Its isnad is saheeh]

937. An old man of Banu Tameem said: ‘Ali (ﷺ) addressed us - or he said: ‘Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: “And do not forget liberality between yourselves” [al-Baqarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (ﷺ) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened.

Comments: [Its isnad is da’eef because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: “The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam.”

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]
939. It was narrated that 'Ali (安宁) said: The Messenger of Allah (安宁) forbade me to wear gold rings and red garments, and to recite Qur’an when bowing and prostrating.

Comments: [A Saheeh Hadeeth, this is a da’eeef isnad]

940. It was narrated from 'Ali (安宁): I heard the Messenger of Allah (安宁) say: “The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity.”

Comments: [Saheeh because of corroborating evidence]

941. It was narrated that ash-Sha’bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two hadd punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the Sunnah of the Messenger of Allah (安宁).

Comments: [Its isnad is saheeh]
942. It was narrated that ash-Sha‘bī said: A freed slave woman of Sa‘eed bin Qais, who was married and had committed an immoral action, was brought to ‘Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

943. It was narrated that ‘Abd Khair said: I saw ‘Ali (ﷺ) call for water for wudu‘. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the wudu‘ of one who has not broken his wudu‘. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over wudu‘ water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A hasan hadith]

944. It was narrated from ‘Ali bin Abi Talib (ﷺ) that he described the Prophet (ﷺ) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean
forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him before or since. 'Ali bin Hakeem said in his hadeth: 'Ali bin Abi Talib (ﷺ) described the Messenger of Allah (ﷺ) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [Hasan because of corroborating evidence]

945. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did wudoo, washing each part three time.

Comments: [Its isnad is saheeh]

946. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]
947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (r) was asked about how the Prophet (ﷺ) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (ﷺ) before or after.

Comments: [Hasan because of corroborating evidence]
the Prophet (ﷺ), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (ﷺ) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain.

The Messenger of Allah (ﷺ) spent the night calling upon his Lord, may He be glorified and exalted, saying: “O Allah, if You cause this band to be destroyed, You will never be worshipped.” Then dawn came, he called out: “Prayer, O slaves of Allah!” And the people came from beneath the trees and shields and the Messenger of Allah (ﷺ) led us in prayer and encouraged us to fight. Then he said: “The army of Quraish is beneath this red outcrop of the mountain.” When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people.

The Messenger of Allah (ﷺ) said: “O ‘Ali, call Hamzah for me” - as he was the closest of them to the mushrikeen - and said “Who is the one on the red camel and what is he saying to them?” Then the Messenger of Allah (ﷺ) said: “If
there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel.” Hanzah came and said: He is ‘Utba bin Rabee’ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: ‘Utba bin Rabee’ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. ‘Utba said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then ‘Utba and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the Ausar stepped forward, but ‘Utba said: We do not want these; let some of our cousins of Banu ‘Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: “Get up, O Ali; get up, O Hamzah; get up, O ‘Ubaidah bin al-Harith bin ‘Abdul-Muttalib.” Allah caused ‘Utba and Shaibah, the two sons of Rabee’ah, and al-Waleed bin
‘Utbah, to be killed and ‘Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-‘Abbas bin ‘Abdul-Muttalib as a captive, and al-‘Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: “Be quiet! Allah, may He be exalted, supported you with a noble angel.” ‘Ali (ﷺ) said: We took prisoners, and from among Banu ‘Abdul-Muttalib, we captured al-‘Abbas, ‘Aqeel and Nawfal bin al-Harith.

Comments: [Its isnad is saheeh]

949. It was narrated from al-Miqdam bin Shuraikh, that his father said: I asked ‘A’ishah: Tell me about a man among the Companions of the Prophet (ﷺ) whom I can ask about wiping over the khuffain. She said: Go to ‘Ali (ﷺ) and ask him, for he stayed close to the Prophet (ﷺ). So I went to ‘Ali (ﷺ) and asked him, and he said: The Messenger of Allah (ﷺ) told us to wipe over our khifaf when we travelled.

Comments: [Saheeh because of corroborating evidence]

950. It was narrated that Sa’eed bin Wahab and Zaid bin Yuthai’ said: ‘Ali adjured the people at ar-Rahbah, saying: Whoever heard
the Messenger of Allah (ﷺ) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa‘eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to ‘Ali (﹎) on the day of Ghadeer Khumm: “Isn’t it Allah Who is closer to the believers?” They said: Yes. He said: “O Allah, if I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Comments: [Saheeh because of corroborating evidence]

951. A hadeeth like that of Abu Ishaq was narrated from ‘Amr Dhi Murr, i.e., from Sa‘eed and Zaid, and he added to it: “and support those who support him, and forsake those who forsake him.”

Comments: [Its isnad is da’eeef because ‘Amr dhi Murr is unknown]

952. A similar report was narrated from Abut-Tufail from Zaid bin Arqam from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

953. It was narrated that ‘Ali (﹎) said: When al-Hasan was born, the Messenger of Allah (ﷺ) came and said: “Show me my son; what
did you name him?” I said: I named him Harb [which means “war”]. He said: “Rather he is Hasan.” When al-Husain was born, he said: “Show me my son; what did you name him?” I said: I named him Harb. He said: “Rather he is Husain.” When the third one was born, the Prophet (ﷺ) said: “Show me my son; what did you name him?” I said: Harb. He said: “Rather, he is Muhassin.” Then he said: “I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir.”

Comments: [Shaikh Al-Bani graded, it da’eef in Ad-da’eeefah (3706)]

954. It was narrated that Abut-Tufail said: ‘Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: “May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender.”

Comments: [Its isnad is saheeh, Muslim (1978)]

955. It was narrated from ‘Amr bin Huraith that he visited Hasan [when he was sick] and ‘Ali was with him. ‘Ali (ﷺ) said: Are you
visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. ‘Ali (AS) said: That does not prevent me from giving you advice. I heard the Messenger of Allah (SAW) say: “There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes.”

Comments: [Hasan; ans its isnad is da’eeef because Abdullah bin Yasar is unknown]

956. It was narrated from al-Hasan al-Basri, from ‘Ali (AS) that the Prophet (SAW) said: “The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up.”

Comments: [Saheeh because of corroborating evidence]

957. It was narrated from ‘Ali (AS) that the Messenger of Allah (SAW) used to say at the end of his Witr: “O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your pardon from Your punishment; I seek refuge with You from You. I cannot
praise You enough; You are as You have praised Yourself.”

Comments: [Its isnad is qawi]

958. It was narrated from Ibn Abi Laila: I heard ‘Ali (Radiyallahu ‘anhu) say: A suit made of silk was brought to the Prophet (SALLALLAHU 'ALAYHE WA SALLAM). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan, al-Bukhari (2614) and Muslim (2071)]

959. It was narrated from Abu Hassan that ‘Ali (Radiyallahu ‘anhu) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (SALLALLAHU 'ALAYHE WA SALLAM) advised you to say? ‘Ali (Radiyallahu ‘anhu) said: The Messenger of Allah (SALLALLAHU 'ALAYHE WA SALLAM) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he
took out a document, in which it said: “Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no nafl or obligatory act of worship will be accepted from him.” And in it was said: “Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting.” And in it was said: “All the believers are equal in respect of blood [i.e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

Comments: [Saheeh because of corroborating evidence]

960. It was narrated from ‘Ali bin Abi Talib (as) that the Prophet (ﷺ) used to say when he bowed: “O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds.”
Comments: [Its isnad is saheeh, Muslim (771)]

961. It was narrated that ‘Abdur-Rahman bin Abi Laila said: I saw ‘Ali (ﷺ) in ar-Rabhah, adjourning the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: “If I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla”, to stand up and testify. ‘Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: “Am I not closer to the believers than their own selves and my wives are their mothers?” We said: Yes indeed, O Messenger of Allah. He said: “If I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Comments: [Hasan because of corroborating evidence; this is a da‘irf isnad, because of the weakness of Yazeed bin Abu Ziyad]
exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of *zikah*. He said: [This was] a document that was attached to his sword.

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

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Ali (ähl) and Sa’sa’ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu’mineen, forbid to us that which the Messenger of Allah (ﷺ) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (ﷺ) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (ﷺ) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

**Comments:** [Saheeh because of corroborating evidence and Ali bin Asim is *da’eef*]

964. Simak bin ‘Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (ähl) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (ﷺ) and was...
present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, “O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him.” Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

Comments: [Hasan because of corroborating evidence, apart from the phrase “support those who support him and forsake those who forsake him”; this is a da’eef isnad]

965. It was narrated that ‘Abdur-Rahman bin Abi Laila said: When ‘Ali bin Abi Talib (‡) heard the mu’dhdhin giving the adhan, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah,’ ‘Ali (‡) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its isnad is da’eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani’ said: I asked ‘A’ishah about wiping over the khuffain (leather slippers) and she said: Ask ‘Ali bin Abi Talib (‡), for he used
to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the khuffain may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu‘bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

Comments: [Its isnad is saheeh, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (ﷺ) say: Were it not that it would be too difficult for my ummah, I would have commanded them to use the siwak at every time of prayer, and I would have delayed ‘Isha’ until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

Comments: [Hasan because of corroborating evidence; this is a da’ef isnad because Ata’ al-Madani is unknown]

968. A hadeeth like that of Abu Hurairah was narrated from ‘Ali bin Abi Talib (ﷺ) from the Prophet (ﷺ).

Comments: [Its isnad is hasan]
969. It was narrated that 'Ali (as) was asked about Witr and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a Sunnah that was done by the Messenger of Allah (ﷺ) and his Companions, and they continued doing it until the end of their lives.

Comments: [A qawi hadith]

970. It was narrated from 'Ali (as) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light wudoo' and wiped over his shoes, then he said: This is the wudoo' of the Messenger of Allah (ﷺ) for one who is pure and has not broken his wudoo'.

Comments: [Its isnad is hasan]

971. It was narrated from 'Ali (as) that he did wudoo' washing each part three times and he drank the water left over from his wudoo', then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is hasan]

972. It was narrated that 'Ali (as) said: The Messenger of Allah (ﷺ) said: “If one of you sneezes, let
him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition.”

Comments: [Hasan because of corroborating evidence].

973. It was narrated that `Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition.”

Comments: [Hasan because of corroborating evidence; see the report above]

974. It was narrated that `Abd Khair said: `Ali bin Abi Talib (ﷺ) came out to us when we were in the mosque and said: Where is the one who was asking about Witr? Those among us who had started the first rak`ah added a second to it so as to make it even, then we gathered around him and he said: The Messenger of Allah (ﷺ) used to pray Witr at the beginning of the night, then he prayed Witr in the middle of the night, then he settled on praying Witr at this time. He said: That was when dawn was breaking.

Comments: [Hasan because of corroborating evidence; this is a da`eef isnad]
975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (ﷺ) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan; but the correct view is that it is mawquoof]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (ﷺ) when he was sick. 'Ali (ﷺ) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (ﷺ) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that] until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels
go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

Comments: [Hasan, see the report above]

977. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhi. I asked the Messenger of Allah (ﷺ) about that and he said: “For madhi, do wudoo’ and for mani do ghusl.”

Comments: [Saheeh and its isnad is da'eej because of the weakness of Yazeed bin Abu Ziyad]

978. It was narrated from Mujalid that ‘Amir said: Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to ‘Ali bin Abi Talib (ﷺ) and said: This one has committed zina. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a Sunnah established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Saheeh]
979. It was narrated from Muhammad bin ‘Ubadullah, from his father, that his paternal uncle said: ‘Ali (Haz) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (SalAllahu Alayhi Wa Salam) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet’s sacrificial animals. He said: And there is nothing you could follow that is better than the Sunnah of your Prophet (SalAllahu Alayhi Wa Salam).

Comments: [Hasan because of corroborating evidence; this is a da’ife isnad because Muhammad bin Ubadullah is unknown]

980. It was narrated that ‘Ali (Haz) said: The Messenger of Allah (SalAllahu Alayhi Wa Salam) cursed riba, the one who pays it, the two who witness it, the one who writes it down, the one who withholds zakah, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

Comments: [Hasan because of corroborating evidence; this is a da’ife isnad because of the weakness of al-Harith al-Awar]

981. It was narrated that ‘Ali (Haz) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.
982. It was narrated that 'Abdeedah said: 'Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh]

983. It was narrated that 'Abdeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (ﷺ) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

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

984. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves. And on
silver (the zakah) is one quarter of one tenth.

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

985. It was narrated that ‘Ali (ﷺ) said: If you are told a hadeeth from the Messenger of Allah (ﷺ), then think of it in the most guided, the best and the most pious manner.

Comments: [Saheeh; and its isnad is da’eef because it is interrupted]

986. It was narrated that ‘Ali (ﷺ) said: If you are told a hadeeth from the Messenger of Allah (ﷺ), then think of it in the best, most guided and most pious manner.

Comments: [Its isnad is saheeh]

987. It was narrated that ‘Ali (ﷺ) said: If you are told a hadeeth from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, most pious and most guided manner. ‘Ali (ﷺ) came out to us when the mu’adhthun was giving the call to prayer and said: Where is the one who was asking about Witr? This time for Witr is good.

Comments: [Its isnad is saheeh]
988. It was narrated from 'Abdeedah that 'Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahya described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (ﷺ), this is the wudoo' of the Messenger of Allah (ﷺ). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this; rather it was narrated from Khalid bin 'Alqamah, from 'Abd Khair.

Comments: [Its isnad is saheeh]

990. It was narrated that 'Ali (ﷺ) said: We thought that it was Fajr, but the Messenger of Allah (ﷺ)
said: “It is 'Asr prayer’ - meaning the middle prayer.

Comments: [A saheeh hadeeth]

991. It was narrated from 'Ali (ัส) that the Messenger of Allah (ﷺ) said: “The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbelief and no one who has a covenant is to be killed during the covenant.”

Comments: [Saheeh because of corroborating evidence]

992. It was narrated from Yoosuf bin Mas’ood, from his grandmother, that a man passed by them on a camel in Mina during the days of at-Tashreeq (saying): These are days of eating and drinking. I asked who he was and they said: 'Ali bin Abi Talib.

Comments: [A Saheeh Hadeeth]

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (ัส). We said: Did the Prophet of Allah (ﷺ) tell you something that he did not tell to all
the people? He said: No, except what is in this document. He [the narrator] said: A document in the sheath of this sword. In it was said: “The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people.”

Comments: [Its isnad is saheeh]

994. It was narrated from ‘Ali (Radiyallahu ‘Alaihi) that the Prophet (Saw) said on the day of al-Khandaq: “They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire.”

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

995. It was narrated from ‘Ali (Radiyallahu ‘Alaihi) that the Prophet (Saw) said: “If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify your condition.” I said to him: Is it from Abu Ayyoob? He said: ‘Ali (Radiyallahu ‘Alaihi).
996. It was narrated that ‘Ali (ﷺ) said: Fatimah (رضي الله عنها) complained about the marks left on her hands from grinding flour. We came to the Prophet (ﷺ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: “Shall I not tell you about something that is better for you than a servant?” and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of tasbeeh, tahmeed and takbeer.

Comments: [Its isnad is qaww]
and washed his feet. Then he said: This is the wudoo' of your Prophet.

Comments: [Saheeh because of corroborating evidence]

999. It was narrated from ‘Ali (ﷺ) that ‘Ammar asked permission to enter upon the Prophet (ﷺ) and he said: “The good one, the purified one.”

Comments: [Its isnad is Saheeh]

1000. It was narrated that Rib‘i said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: “Do not tell lies about me, because whoever tells a lie about me will enter Hell.” Hajjaj said: I said to Shu‘bah: Did he meet ‘Ali? He said: Yes; he narrated it to me from ‘Ali. And he did not say he heard it.

Comments: [Its isnad is saheeh]

1001. It was narrated from Rib‘i bin Hirash that he heard ‘Ali (ﷺ) deliver a khutbah; he said: The Messenger of Allah (ﷺ) said... and he narrated a similar report.

Comments: [Its isnad is saheeh]

1002. ‘Abdur-Rahman bin Abi Laila narrated that ‘Ali (ﷺ) told him that the Prophet (ﷺ) told him
to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1003. It was narrated from 'Abdul-Kareem - and he narrated the same hadeeth. And he said: We will pay his wages ourselves.

Comments: [Its isnad is saheeh]

1004. It was narrated that 'Ali (may Allah elevate his mention) said: The Messenger of Allah (may Allah exalt his mention) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A saheeh hadeeth, its isnad is hasan]

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (may Allah elevate his mention) prayed Zuhr, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (may Allah exalt his mention) do what you have seen me do. Then he wiped himself with what was left over and said: This is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]
1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: “The key to prayer is purification; entering it is takbeer and exiting it is tasleem.”

Comments: [Saheeh because of corroborating evidence; its isnad is hasan].


Comments: [Saheehi]

1008. ‘Abdul-Malik bin Sal’ said: ‘Abd Khair used to lead us in Fajr prayer, and he said: One day we prayed Fajr behind ‘Ali (ﷺ) and when he said the salam he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:
This is the *wudoo'* of the Messenger of Allah (ﷺ).

**Comments:** [A *hasan hadith*]

1009. ‘Ali said: I was a man who emitted a great deal of *madhi* and I felt too shy to ask the Prophet (ﷺ) [about that] because of his daughter, so I told al-Miqdad to ask him and he said: "Let him wash his private part and testicles and do *wudoo'*.”

**Comments:** [A *sahih hadith*]

1010. It was narrated from Ibn al-Hanafiyyah that ‘Ali (ﷺ) told al-Miqdad to ask the Prophet (ﷺ) about *madhi* and he said: "Let him do *wudoo'*.”

**Comments:** [Its *isnad* is *sahih*, Muslim (303)]

1011. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) would relieve himself, then eat meat with us and recite Qur’an, and nothing stopped him or prevented him (from reciting Qur’an) except *janabah*.

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

1012. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray two *rak’ahs* following every prescribed prayer except *Fajr* and *’Asr*. ‘Abdur-Rahman said: after every prayer.
1013. It was narrated that ‘Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A saheeh hadeeth]

1014. It was narrated from Ibn ‘Abd Khair that his father said: I saw ‘Ali (ﷺ) doing wudoo’. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its isnad is saheeh]

1015. On another occasion, Sufyan told us: I saw ‘Ali (ﷺ) doing wudoo’, and he wiped the top of them [the feet].

Comments: [Its isnad is saheeh]

1016. It was narrated that ‘Ali (ﷺ) said: This is the wudoo’ of the Messenger of Allah (ﷺ), then he did wudoo’ washing each part three times.
1017. It was narrated that 'Ali (ṣ) said: I never heard the Messenger of Allah (ﷺ) say “May my father and mother be sacrificed for you” to anyone except Sa’d bin Malik. I heard him say to him on the day of Uhud: “Shoot, Sa’d, may my father and mother be sacrificed for you!”

Comments: [Its isnad is saheeh, al-Bukhari (2905) and Muslim (2411)]

1018. It was narrated that ‘Ali (ṣ) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn’t the Messenger of Allah (ﷺ) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (ﷺ) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (ﷺ) they told him about that and he said: “If they had
entered it they would never have come out of it; obedience is only in that which is right and proper.”

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that ‘Ali (ฎ) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. ‘Abdur-Razzaq said: meaning his forefinger and middle finger.

Comments: [Its isnad is qawii]

1020. It was narrated that Qais al-Kharifi said: I heard ‘Ali (-testid) say: The Messenger of Allah (ﷺ) came first, followed by Abu Bakr, and the third one was ‘Umar (-testid). Then turmoil (fitnai) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu ‘Abdur-Rahman said: My father said regarding the words, then turmoil (fitnai) struck us: He ['Ali] was showing modesty thereby.

Comments: [Its isnad is hasan]

1021. It was narrated from Hujayyah bin ‘Adiyy that a man asked ‘Ali (-testid) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What
1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin ‘Adiyy say: I heard ‘Ali bin Abi Talib (ṣ), when a man asked him... and he narrated the same hadith.
Comments: [Its isnad is hasan like the one above]

1023. It was narrated that ‘Ali (ṣ) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (ṣṣ) who remained praying beneath a tree and weeping until morning.
Comments: [Its isnad is saheeh]

1024. It was narrated that ‘Ali said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of khimar; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (ṣṣ) did not prescribe it (did not specify a particular number of lashes).
Comments: [Its isnad is saheeh, al-Bukhaari (6778) and Muslim (1707)]


[راجع: 722]

تخرج: إسامة حسن.

1022 - خذنا محمد بن جعفر، حدثنا صحابنا عبد الرحمان بن مهدي عن صحابة عن أبي إسحاق عن مهجة عن أبي وقاص عن النجاشي: ما كان فينا فأرسل محمد بن عدي بن أبي طالب وسأله رجاء: فذكر الحديث.
[راجع: 1021]

تخرج: إسامة حسن كابه.

1023 - خذنا عبد الرحمان بن مهدي، عن صحابة عن أبي إسحاق عن مهجة عن أبي وقاص، عن النجاشي: ما كان فينا فأرسل محمد بن عدي بن أبي طالب وسأله رجاء: فذكر الحديث.

وكتب، حتى أصححه [النظر: 1111].

تخرج: إسامة صحيح.

1024 - خذنا عبد الرحمن بن شفيان، عن أبي حنيف، عن عمس بن سعيد، عن علي، قال: ما من رجل أفتش عليه حداً فمات فأخذ في نفسه إلا الغمر، فإنه لم يكن له ذمة، بل يقتضى أمينه.

[راجع: 1084]

تخرج: إسامة صحيح، خ (٤٨٧)، م (١٦٠٧).
1025. It was narrated from ’Ali (ṣ) that the Messenger of Allah (ﺹ) used to do wudu’ washing each part three times.
Comments: [Its isnad is saheeh]

1026. It was narrated that ’Ali (ṣ) said: I was a man who emitted a great deal of madhi and the daughter of the Messenger of Allah (ﺹ) was married to me, so I told a man to ask him [about that] and he said: “Do wudu’ and wash it off.”
Comments: [Its isnad is saheeh, al-Bukhari (269)]

1027. It was narrated that ‘Abd Khair said: We prayed Fajr then we went to him [‘Ali] and sat with him. He called for (water) for wudu’ and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the wudu’ of your Prophet (ﺹ), so learn it.
Comments: [Saheeh because of corroborating evidence]

1028. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhi, so I asked the Prophet (ﷺ) and he said: “If you see madhi then do wudu’ and wash your private part, and if you see water gushing then do ghusl.” I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its isnad is saheeh]

1029. Mu’awiyah and Ibn Abi Bukair told us: Za’idah told us: ar-Rukain bin ar-Rabbe’ bin ‘Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bukair told us: Za’idah told us, and he also said, gushing.

Comments: [Its isnad is saheeh]

1030. It was narrated that ‘Ali (ﷺ) said: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr, then the best of it after Abu Bakr is ‘Umar (ﷺ), then Allah puts goodness wherever He wills.

Comments: [A saheeh hadeeth]

1031. It was narrated that ‘Abd Khair said: ‘Ali (ﷺ) said, when he finished with the people of
Basrah: The best of this ummah after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saheeh]

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (ﷺ) stood up and said: The best of this ummah after its Prophet (ﷺ) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saheeh]

1033. It was narrated that 'Ali (ﷺ) said: 'Ammar came and asked permission to enter upon the Prophet (ﷺ) and he said: “Let him in; welcome to the good one, the purified one.”

Comments: [Its isnad is Saheeh]

1034. It was narrated from Sa‘eed bin Dhi Huddan: Someone who heard 'Ali (ﷺ) told me that he said: The Messenger of Allah (ﷺ) called war deceit.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad]
1035. It was narrated from Hisham: My father told me that ‘Ali (ﷺ) said to al-Miqdad: Ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and emits *madhi*, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (ﷺ) said: “Let him wash his private part and testicles, and do *wudoo*.”

Comments: [A saheeh hadeeth]

1036. It was narrated that ‘Ali (ﷺ) said: They distracted us on the day of al-Ahzab from ‘Asr prayer, until I heard the Messenger of Allah (ﷺ) say: “They distracted us from the middle prayer, ‘Asr prayer. May Allah fill their graves and houses and stomachs with fire.”

Comments: [Its *isnad* is saheeh, Muslim (627)]

1037. It was narrated that ‘Ali (ﷺ) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (ﷺ): Madinah is a sanctuary from ‘A’ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or *nafl* act of worship will be accepted from him.” And he said: “Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of
Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship. Whoever takes people as mawla without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship.”

Comments: [Its isnad is saheeh, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (as) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: "Do you have someone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a hadeeth from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, the most guided and the most pious manner.

Comments: [Its isnad is saheeh]

1040. It was narrated from 'Ali that he said: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr, then 'Umar.
Comments: [Its isnad is saheeh]

1041. It was narrated from Ali concerning the verse “You are only a warner, and to every people there is a guide” [ar-Ra’d 13:7]: The Messenger of Allah (ﷺ) said: “The warner and the guide is a man from Banu Hashim.”

Comments: [Its isnad is da’eef, and there is something odd in its text]

1042. It was narrated that ‘Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the mushrikeen than him.

Comments: [Its isnad is saheeh]

1043. It was narrated from ‘Ali bin Abi Talib (rad) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur’an whilst bowing.

Comments: [Its isnad is saheeh, Muslim (2078)]
1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Saheeh]

1045. It was narrated from 'Ali that he said: The Messenger of Allah (ﷺ) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (ﷺ) and he said: "Go and take them back, and only sell them together; do not separate them."

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

1046. It was narrated that Abu Hayyah said: I saw 'Ali (ﷺ) doing wudu'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the ankles.
ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did wudu'.

Comments: [Its isnad is hasan]

1047. ‘Abd Khair narrated a hadith like that of Abu Hayyah from ‘Ali, except that ‘Abd Khair said: When he finished his wudu’, he took some of the leftover water in his hand and drank it.

Comments: [Its isnad is saheeh]

1048. It was narrated from Jurayj bin Kulaib, that he heard ‘Ali (رضي الله عنه) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa’eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its isnad is hasan]

1049. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.
Comments: [Its isnad is hasan]

1050. It was narrated that Abu Hayyah said: I saw ‘Ali urinate in ar-Rahbah. (Then) he called for water and did wudu’. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its isnad is hasan]

1051. It was narrated that Ibraheem an-Nakhai said: ‘Alqamah bin Qais struck this minbar and said: ‘Ali (ﷺ) addressed us from this minbar; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this ummah after the Messenger of Allah (ﷺ) is Abu Bakr, then ‘Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its isnad is quawai]

1052. It was narrated that ‘Abd Khair said: I heard ‘Ali (ﷺ) say: The best of this ummah after its Prophet is Abu Bakr, then ‘Umar,
may Allah be pleased with them both.

Comments: [Its isnaad is da'ecf because of the weakness of Yoonus bin Khabbab]

1053. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) was neither short nor tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [Hasan because of corroborating evidence]

1054. It was narrated that Abu Juhaifah said: I thought that ‘Ali (ﷺ) was the best of the people after the Messenger of Allah (ﷺ) and he quoted the hadeeth. I said: No by Allah, O Ameer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (ﷺ) was better than you. He...
said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (ﷺ). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (ﷺ) and Abu Bakr? I said: Yes. He said: ‘Umar (رضى الله عنه).

Comments: [Its isnad is qaww]
not have been capable of that, and to our Lord is our final destiny’
[az-Zukhruf 43:13, 14]. Abu Sa‘eed, the freed slave of Banu
Hashim, said: Then he said al-
handu lillah three times and
Allahu Akbar three times, then he
said Subhan Allah three times.
Then he said: There is no god but
You. Then he [the narrator] went
back to the hadith of Wakee' and
said: Glory be to You, I have
wronged myself, so forgive me;
no one forgives sins but You.
Then he smiled, and I said: What
made you smile? He said: I was
riding behind the Messenger of
Allah (ﷺ), and he did what you
have seen me do, then he smiled
and I said: What made you smile,
O Messenger of Allah? He said:
"Allah, may He be blessed and
exalted, says: How remarkable is
My slave; He knows that no one
forges sin except Me.”

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that ‘Ali
said: I fell sick and the Prophet (ﷺ)
came to me when I was saying: O
Allah, if my time has come then
grant me relief; if it has not yet
come then heal me or grant me
well being; and if this is a trial then
grant me patience. He said: “What
did you say?” I repeated it to him,
then he touched me with his hand
and said: “O Allah, heal him” or
“grant him well being.” And I
never suffered that sickness again
after that.

Comments: [Its isnad is hasan]
1058. It was narrated from ‘Ali (a) that the Prophet (ﷺ) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its isnad is hasan]

1059. It was narrated that ‘Abd Khair said: I heard ‘Ali (a) say: Allah took His Prophet (ﷺ) in the best way any Prophet was ever taken, then Abu Bakr (a) was appointed as his successor and he did what the Messenger of Allah (ﷺ) had done and followed the Sunnah of his Prophet; and ‘Umar (a) was appointed and did likewise.

Comments: [Its isnad is hasan]

1060. It was narrated that ‘Abd Khair said: I heard ‘Ali (a) saying on the minbar: The best of this ummah after its Prophet are Abu Bakr and ‘Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i.e Khariji)??

Comments: [Saheeh because of corroborating evidence]

1061. It was narrated that ‘Ali (a) said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that
has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

**Comments:** [Hasan]

1062. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

**Comments:** [Its isnad is saheeh, Muslim (78)]

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (ﷺ) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the diyah; for the second one, one third of the diyah; for the third one, half of the diyah, and for the fourth one, the (entire) diyah. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (ﷺ) and he approved of it.

**Comments:** [Its isnad is da'eeef because of the weakness of Hanash]
1064. It was narrated that Abul-Hayyaj said: 'Ali (芾) said to me - and 'Abdul-Rahman said: 'Ali (芾) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (نبيه) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its isnad is saheeh, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (نبيه) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qataadah said: I heard Jurayj bin Kulaib narrate that 'Ali (ዲ) said: The Messenger of Allah (نبيه) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its isnad is hasan]

1067. It was narrated that 'Ali (нести) said: We were at a funeral in Baque' al-Gharqad, and the Messenger of Allah (نبيه) came to us. He sat down and we sat down around him. He had a stick and he started to hit the
ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (ﷺ) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And believes Al-Husna We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is Saheeh, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that 'Ali (ﷺ) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its isnad is saheeh]

[1] Al-Husna; The Best (i.e. either La ilaha illAllah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]
1069. It was narrated from 'Ali ( שני ) that the Messenger of Allah (ﷺ) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (‡), that the Prophet (ﷺ) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

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

1071. It was narrated from 'Ali (‡) that he said: I was a man who emitted a great deal of madh bi but I felt too shy to ask the Messenger of Allah (ﷺ) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do wudoo'."

Comments: [Its isnad is saheeh]

1072. It was narrated that 'Ali (‡) said: The Messenger of Allah (ﷺ) said: "The key to prayer is
wudoo', entering it is takbeer and exiting it is tasleem.”

Comments: [Its isnad is hasan]

1073. It was narrated from ‘Ali (ﷺ) from the Prophet (ﷺ) that he said: “Do not pray after ‘Asr unless you pray when the sun is still high.”

Comments: [A Saheeh Hadeeth]

1074. It was narrated that ‘Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: “Go and bury him, then do not do anything about his affairs until you come to me.” So I went and buried him, then I came to him and he said: “Go and do ghusl, then do not do anything until you come to me.” So I did ghusl, then I came to him and he offered du’a’ for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And ‘Ali (ﷺ) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]
1075. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

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

1076. It was narrated from ‘Ali (ﷺ) from the Prophet (ﷺ) that he said: "Do not pray after ‘Asr unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is saheeh]

1077. It was narrated from ‘Ali that Ukaidir Doomah gave the Prophet (ﷺ) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1078. It was narrated that ‘Abdullah bin Sabu’ said: I heard ‘Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What
is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

Comments: [Hasan because of corroborating evidence; this is a da'if isnad because Abdullah bin Sabu' is unknown]

1079. It was narrated that 'Ali ( darken) said: We were with the Prophet (ﷺ) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib ( darken) said: If I tell you a hadeeth from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner and the most pious manner.
1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulami from 'Ali.

Comments: [Its isnad is saheeh]

1082. It was narrated from 'Ali (ṣ) that he said: If you are told a hadeeth from the Messenger of Allah (ṣṣ), then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its isnad is hasan]

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (ṣ) say: The Messenger of Allah (ṣṣ) sent Abu Murthad, az-Zubair bin al-'Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his hadeeth: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."
Comments: [Its isnad is Hasan]

1084. It was narrated that 'Umair bin Sa'eed said: 'Ali (ﷺ) said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of one who drank khamr; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saheeh, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abul-Khaleel that 'Ali (ﷺ) said: I heard a man asking for forgiveness for his parents and they were mushrikeen. I said: Are you asking for forgiveness for your parents when they are mushrikeen? He said: Didn't Ibraheem ask for forgiveness for his father when he was a mushrik? I mentioned that to the Prophet (ﷺ) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikeen" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its isnad is hasan]
1086. It was narrated that Suwaid bin Ghafalah said: ‘Ali (ﷺ) said: If I tell you a hadith from the Messenger of Allah (ﷺ), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah (ﷺ) say: “Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur’an but it will not go any further than their throats.” Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them, for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection.” ‘Abdur-Rahman said: “If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) said: “And have ye made it your livelihood’ i.e., your gratitude ‘that you should declare it false?’ [al-Waqi‘ah 56:82].” Then he said: “(That is when) you say, ‘We were given rain by such-and-such a star.’”
1088. It was narrated that ‘Ali said: I think he attributed it to the Prophet (ﷺ) - “Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection.”

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

1089. It was narrated from ‘Ali (/popper) that the Prophet (ﷺ) said: “Whoever lies about his dream deliberately, let him take his place in Hell.”

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

1090. It was narrated that ‘Ali (pop) said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: “Set out until you reach Rawdat Khakh” - this is how Abu ‘Awanah said it - “and there you will find a woman who has a letter from Hatib bin Abi Balta’ah to the mushrikeen.” And he quoted the hadeeth at length.

Comments: [Its isnad is saheeh]
1091. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, “after payment of legacies he (or she) may have bequeathed or debts” [an-Nisa’ 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its isnad is da’eej]

1092. It was narrated that Abu ‘Abdur-Rahman as-Sulami said: ‘Ali said: If I narrate to you a hadith from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its isnad is saheeh]

1093. It was narrated that ‘Ali said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the misguided old man, has died. He said: “Go and bury him, and do not do anything until you come to me.” So I went and buried him. Then he told me to do ghastl, then he prayed for me, offering supplications that I would not like to have anything else instead of them.

Comments: [Its isnad is Saheeh]

1094. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) stood up for funerals, so we
stood up; then he sat down, so we sat down.

Comments: [Its isnad is saheeh, Muslim (962)]

1095. It was narrated from ‘Ali that the Prophet (ﷺ) said: “There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted.”

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

1096. It was narrated that Sa’eed bin al-Musayyab said: ‘Ali (ﷺ) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: “Who is she?” I said: The daughter of Hamzah. He said: “Don’t you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties.”

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

1097. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) said: “I have relieved you of zakah on horses and slaves, but bring one quarter of one tenth, for every forty dirhams, one dirham.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]
1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its isnad is hasan, Muslim (2078)]

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: “Do you have anyone?” I said: The daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

1100. It was narrated from 'Ali (ﷺ) that when the Prophet (ﷺ) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1101. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) ordered me not to give the butcher any part of it for his work.

Comments: [Its isnad is saheeh]
1102. It was narrated that ‘Ali said: The Messenger of Allah forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and nabecidi made from barley.

Comments: [Its isnad is hasan]

1103. It was narrated that ‘Ali said: When the last ten days of Ramadan came, the Messenger of Allah would wake up his family and tighten his izar. It was said to Abu Bakr: What does tightening the izar mean? He said: Keeping away from women.

Comments: [Its isnad is hasan]

1104. It was narrated from ‘Ali that the Prophet used to wake up his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1105. It was narrated that ‘Ali said: When the last ten nights of Ramadan came, the Messenger of Allah used to tighten his izar and wake his wives up.

Comments: [Its isnad is hasan]

تخريج: إسناد حسن.
1106. It was narrated that ‘Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

Comments: [Its isnad is hasan]

1107. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) came first, Abu Bakr came second and ‘Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.

Comments: [Its isnad is hasan]

1108. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

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

1109. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran.”

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]
1110. It was narrated that 'Ali (‡) said: We were sitting with the Prophet (ﷺ) at a funeral. I [the narrator] think he said in Baqee' al-Gharqad, and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled to do the appropriate deeds." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And believes Al-Husna (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is saheeh, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (‡) that the Messenger of Allah (ﷺ) said: "Seek Lailatul-Qadr in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

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

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[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]
1112. It was narrated that ‘Ali (ﷺ) said: ‘The Messenger of Allah (ﷺ) said: “No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad.”’

Comments: [Its isnad includes a man who is not known]

1113. It was narrated that ‘Ali (ﷺ) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its isnad is hasan]

1114. It was narrated that ‘Ali (ﷺ) used to wake his family up during the last ten nights of Ramadan and tie up his izar.

Comments: [Its isnad is hasan]

1115. It was narrated from ‘Ali (ﷺ) that the Messenger of Allah (ﷺ) used to wake up his family
during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1116. It was narrated that Hubairah bin Yareem said: We were with ‘Ali and he called a son of his who was called ‘Uthman and he had a lock of hair.

Comments: [Its isnad is da‘eeef]

1117. It was narrated that ‘Abdur-Rahman bin Abi Laila said: My father used to stay up at night with ‘Ali, and ‘Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don’t you ask him about that? So I asked him and he said: The Messenger of Allah (ﷺ) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: “O Allah, take away from him heat and cold.” And I have never felt heat or cold since then. And he said: “I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away.” The people hoped to be the one, and he sent ‘Ali (ﷺ).

Comments: [Its isnad is da‘eeef because of the weakness of Ibn Abi Laila the Shaikh of Wakee’]

1118. It was narrated from ‘Ali (ﷺ) that he said - ‘Ali bin Hakeem said in his hadeeth: Do you not
feel protective jealousy when your womenfolk go out; and Hannad said in his hadith: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its isnad is da’eef]

1119. It was narrated from Shuraikh bin Hani’ that he asked ‘A’ishah (ع) about wiping over the kluffain (leather slippers). She said: Ask ‘Ali (ع) about that, for he used to go out on campaign with the Messenger of Allah (ص) So he asked him and he said: “For the traveller, three days and nights; for one who is not travelling, one day and night.” It was said to Muhammad: Did he attribute it to the Prophet (ص)? He said: He thought that it was marfoo’ [attributed to the Prophet] but he was afraid to say so.

Comments: [Its isnad is saheeh, Muslim (276)]

1120. It was narrated that ash-Sha’bi said: Muhammad (ص) cursed the one who consumes riba, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn ‘Awn said: Except in the case of illness? He said: Yes. [And he continued:] the one who marries a woman and divorces her so that she
becomes permissible for her first husband, and the one for whom that is done, and the one who withholds zakah. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A’war al-Hamdani.

Comments: [Its isnad is da’eef because of the weakness of al-Harith al-A’war]

1121. It was narrated that ‘Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing ghusl for janabah] and does not pour water on it, such and such will be done to him in the Fire. ‘Ali said: From that time I hated my hair, as you can see.

Comments: [Its isnad is marfoo’ da’eeef]

1122. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short not tall. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]
1123. It was narrated that ‘Ali (as) said: The Messenger of Allah (saw) used to teach us the Qur’an so long as he was not jahub.

Comments: [Hasan because of corroborating evidence]

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when ‘Ali came and stood next to us and said salam. Then he discussed some issues of the people with Abu Moosa. Then ‘Ali (as) said: The Messenger of Allah (saw) said to me: “Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow.” And the Messenger of Allah (saw) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (saw) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu’mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in
North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1125. It was narrated that Maisarah and Zadhan said: ‘Ali (ﷺ) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Hasan because of corroborating evidence]

1126. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the *khuffain* or leather slippers)

Comments: [Its isnad is saheeh, Muslim (276)]

1127. It was narrated from ‘Awn bin Abi Juhaifah that his father said: ‘Ali (ﷻ) said: If I narrate to you a hadeeth from the Messenger of Allah (ﷺ), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (ﷺ) something that he did not say. However, war is deceit.

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]
1128. It was narrated from Zadhan that ‘Ali bin Abi Talib (ṣ) drank whilst standing and the people looked at him and found that strange. ‘Ali (ṣ) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (ṣ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ṣ) drink whilst sitting.

Comments: [Its isnad is hasan]

1129. It was narrated from ‘Ali (ṣ) that the Messenger of Allah (ṣ) was treated with cupping and he gave the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da‘ef isnad because of the weakness of Abdul-A‘la Ath-Tha‘labi]

1130. It was narrated that ‘Ali said: The Messenger of Allah (ṣ) was treated with cupping and he instructed me to give the cupper his fee.

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

1131. It was narrated that ‘Ali (ṣ) said: Khadeejah asked the Prophet (ṣ) about two children of her who had died during the
Jahiliyyah. The Messenger of Allah (ﷺ) said: “They are in Hell.” When he saw that she was upset, he said: “If you saw where they are now, you would hate them.” She said: O Messenger of Allah, about my child from you? He said: “He is in Paradise.” Then the Messenger of Allah (ﷺ) said: “The believers and their children will be in Paradise and the mushriken and their children will be in Hell.” Then the Messenger of Allah (ﷺ) recited: “And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring...” [at-Toor 52:25].

Comments: [Its isnad is da’eej because Muhammad bin Uthman is unknown]

1132. It was narrated from ‘Ali (,), that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: “They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire.”

Comments: [Its isnad is saheeh, Muslim (627)]

1133. ‘Abd Khair said: ‘Ali sat after praying Fajr in ar-Rahbah, then he said to his slave: Bring me water for wudu. The slave brought him a vessel in which there was water and another, large, vessel. ‘Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took
the vessel in his right hand and poured water over his left hand, then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the wudu’ of the Prophet of Allah (ﷺ); whoever would like to see the wudu’ of the Prophet of Allah (ﷺ), this is his wudu’.

Comments: [Its isnad is saheeh]

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (ﷺ) said: "O Allah, fill their houses and graves with fire.
as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh]

1135. It was narrated that Mujahid said: ‘Ali (ﷺ) said: I got very hungry once in Madinah, so I went out to look for work in ‘Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma’eeel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (ﷺ) and told him, and he ate some of them with me.

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

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two sa’s. He ordered that one sa’ be waived, and he told me to give him one sa’.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]
1137. It was narrated from ‘Ali (잡) that a female servant of the Prophet (سيد) committed zina and he ordered me to carry out the hadd punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the hadd punishment on her. Carry out the hadd punishment on those whom your right hands possess." This is the version of Ishaq bin Isma’eel.

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad because Abdul-A’la is da‘eeef]

1138. It was narrated that ‘Ali (잡) said: The Prophet (سيد) was told about a slave woman of his who had committed an immoral action... and he narrated the hadeeth.

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad as above]

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw ‘Ali and ‘Uthman (سيد) between Makkah and Madinah. ‘Uthman was telling people not to do tamattu’ or join them together (Hajj and ‘Umrah, i.e., qiran). When ‘Ali (سيد) saw that, he entered ihram for both of them together and said: Here I am for ‘Umrah and Hajj together. ‘Uthman (سيد) said: You see me telling the people not to do that

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad as above]
and you do it? He said: I will not give up a Sunnah of the Messenger of Allah (ﷺ) for the opinion of anyone among the people.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (톱) drinking whilst standing and I said: Do you drink whilst standing? He said: if I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its isnad is hasan]

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: ‘Ali told us that Fatimah (ﷺ) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (ﷺ), so she went but did not find him. She met A‘ishah ( onTap) and told her (why she had come). When the Prophet (ﷺ) came, A‘ishah ( onTap) told him that Fatimah (ﷺ) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (ﷺ) said: “Stay where you are.” He sat between us and I felt the coolness of his feet on my
chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from ‘Ali (may Allah be pleased with him) that he said: The Messenger of Allah sent me to a black slave woman of his who had committed zina, to carry out the hadd punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet and told him about that. He said to me: “When she recovers from her nifas (postpartum bleeding), give her fifty lashes. Abur-Rabee said in his hadith... I told the Prophet and he said: “When her bleeding stops, then give her the hadd punishment.” Then he said: “Carry out the hadd punishments.”

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

1143. It was narrated from ‘Abdullah bin Muhammad bin ‘Umar bin ‘Ali, from his father, from his grandfather, that ‘Ali (may Allah be pleased with him) used to travel until the sun set, and when it got dark he would halt and pray Maghrib, then he would pray ‘Isha’ straight afterwards. Then he
would say: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is jayyid]

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that ‘Ali (ﷺ) told them that Fatimah (SA) complained to her father about the marks she got on her hand from the millstone... and he mentioned a hadith similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

1145. It was narrated that ‘Amr bin Murrah said: I heard Abul-Bakhtari At-Ta’i say: Someone who heard ‘Ali (ﷺ) told me that he said: When the Messenger of Allah (ﷺ) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (ﷺ) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart.” He said: I never found it difficult to judge between two people.

Comments: [Saheeh: because of corroborating evidence]

1146. It was narrated that Sa'eed bin Al-Musayyab said: ‘Ali and ‘Uthman (ﷺ) met in ‘Usfan. ‘Uthman was telling the people not to do tamaddu’ or ‘Umrah. ‘Ali (ﷺ) said: Why do you want to forbid...
something that the Messenger of Allah (ﷺ) did? 'Uthman (ط) said: Leave us alone.

Comments: [Its isnad is saheeh, al-Bukhari (1569) and Muslim (1223)]

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (ع) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Bukhari (4059) and Muslim (2411)]

1148. It was narrated from Abu Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his hadeth: Ibn Abul-Aswad from his father - that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed.” Qataadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its isnad is saheeh]
1149. It was narrated from 'Ali bin Abi Talib (s) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its isnad is saheeh, it is a repeat of the report above]

1150. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1151. It was narrated from 'Abeedah, that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its isnad is saheeh]
1152. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, but in the end his Witr was at the end of the night.

Comments: [Its isnad is qawi]

1153. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to wake his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1154. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was given a (hullah) suit of silk, and he gave it to me ['Ali]. 'Ali (ﷺ) said: I went out wearing it, and the Prophet (ﷺ) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its isnad is Saheeh, al-Bukhari (2614) and Muslim (2071)]

1155. It was narrated that Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among Ahtus-Suffah died and it was said: O Messenger of Allah, he has left behind a dinar and a dirham. He said: "Two brands. Offer the funeral prayer for your companion."
1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

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

1157. It was narrated that Qataudah said: I heard Jurayy bin Kulaib say: I heard 'Ali (在他的时代) say: The Messenger of Allah (他的时代) forbade (sacrificing) an animal that had lost most of its horn or ear. Qataudah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its isnad is hasan]

1158. It was narrated from Jurayy bin Kulaib that he heard 'Ali (在他的时代) say: The Messenger of Allah (他的时代) forbade sacrificing an animal that had lost most of its horn or ear. Qataudah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its isnad is hasan like the report above]

1159. It was narrated from 'Ali (在他的时代) that the Prophet (他的时代) forbade, or forbade me ['Ali, red saddle
cloths, garments made from a mix of linen and silk, and gold rings.

Comments: [Its isnad is hasan]

1160. It was narrated from 'Ali (⊄) that 'Ammar asked for permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one, let him in."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1161. It was narrated that 'Ali (⊄) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (ﷺ) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its isnad is saheeh]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (⊄) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and nabeeedh made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I
went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma’eel said that.

Comments: [Its isnad is qawi]

1163. Yoonus told us, ‘Abdul-Wahid told us, with the same isnad and meaning, except that he said: Sa’sa’ah bin Soohan came to ‘Ali (ﷺ).

Comments: [Its isnad is qawi]

1164. It was narrated that Husain Al-Muzani said: ‘Ali bin Abi Talib (ﷺ) said on the minbar: O people, I heard the Messenger of Allah (ﷺ) say: “Nothing interrupts prayer except breaking wudoo’.” I will not be embarrassed about that which the Messenger of Allah (ﷺ) was not embarrassed about. He said: “Breaking wudoo’ means breaking wind silently or loudly.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad because Hibban bin Ali is da’eef and Husain al-Mazani is unknown]

1165. Buraid bin Asram said: I heard ‘Ali (ﷺ) say: A man from among ahlus-suffah died, and he left behind a dinar and a dirham. It was said: O Messenger of Allah, he left behind a dinar and a dirham. He said: “Two brands; offer the funeral prayer for your companion.”

Comments: [Its isnad is da’eef because Utaibah and Buraid bin Asram are unknown]

تخريج: إسناده ضعيف لجهالة عتبة و بريد بن أصرم.
1166. It was narrated from a man among the Ansar, from 'Ali (晛), that the Prophet (晛) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [Hasan, and the saheeh version is matawoo. This is a da'eef isnad because the Ansari man is unknown]

1167. 'Ali (晛) said: I saw the Messenger of Allah (晛) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its isnad is saheeh]

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (晛) say: The Messenger of Allah (晛) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.
1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is qawi, Muslim (2078)]

1170. It was narrated that 'Ali (ﷺ) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: “Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?” A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (ﷺ) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: “Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds.”

Comments: [Its isnad is da'eef because Abul-Muwarrid is unknown]
1171. It was narrated that Abu Salih said: I heard ‘Ali (as) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (ﷺ) was so angry that I could see anger on his face. He said: “I did not give it to you to wear it.” Then he told me to divide it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1172. It was narrated from ‘Ali (as) that the Messenger of Allah (ﷺ) said: “The angels do not enter a house in which there is an image or a person who is junub or a dog.”

Comments: [Saheeh because of corroborating evidence]

1173. It was narrated from an-Nazzal bin Sabrah that he saw ‘Ali (as) pray Zuhr, then he sat in ar-Rahbah to listen to people and see what they needed. When the time for ‘Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (ﷺ) did what I have done, and this is the wudoo’ of one who has not broken his wudoo’.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]
1174. An-Nazzal bin Sabrah said: I heard 'Ali (ﷺ)... and he narrated a similar hadith, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its isnad is saheeh, like the report above]

1175. It was narrated that 'Ali (ﷺ) said that the Prophet (ﷺ) sent him to Madinah and ordered him to level the graves.

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

1176. It was narrated from Abu Muhammad Al-Hudhali, from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its isnad is da'eef]

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri whilst the people of Kufah called him Abu Muhammad.
1178. ‘Abd Khair said: I saw ‘Ali (ﷺ) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head - Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the wudu of the Messenger of Allah (ﷺ), this is the wudu of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

1179. It was narrated that ‘Abul-Wadi’ said: I saw ‘Ali (ﷺ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So
they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to ‘Ali]. Abul-Wadi’ said: It is as if I can see him: an Abyssian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its isnad is saheeh]

1180. It was narrated from ‘Ali (as) that the Messenger of Allah (as) forbade gourds and varnished jars.

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]

1181. It was narrated from ‘Ali (as) from the Prophet (as) that he was at a funeral. He started hitting the ground with a stick and said: “There is no one among you but Allah has decreed his place in Hell or his place in Paradise.” They said: O Messenger of Allah, shouldn’t we rely on that? He said: “No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: “As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.”[1]

[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]
We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil” [al-Lail 92:5-10]. Shu’bah said: Mansoor bin al-Mu’tamir narrated it to me and I did not object to the hadeeth of Sulaiman at all.

Comments: [Its isnad is saheeh, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that ‘Ali (ジャー) said: I felt too shy to ask the Prophet (ஸ) about madhli because of Fatimah (جاں), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (ஸ) about that. He said: “Wudoo’ should be done for that.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]

1183. It was narrated from Al-Hasan that ‘Umar bin Al-Khattab wanted to stone an insane woman, but ‘Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (ஸ) say: “The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses.” So ‘Umar (ジャー) pardoned her.

Comments: [Saheeh because of corroborating evidence]

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin ‘Uqbah
before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (نبي الله) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (صلى الله عليه وسلم) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Sharahah al-Hamdaniyyah came to 'Ali (نبي الله) and said: I have committed zina. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Prophet of Allah (صلى الله عليه وسلم).

Comments: [A saheeh hadeeth]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Afw, said: I saw 'Ali (نبي الله) say: I heard the Messenger of Allah (صلى الله عليه وسلم) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.
1187. It was narrated that Nu‘aim bin Dijayah al-Asadi said: I was with ‘Ali (ﷺ), and Abu Mas‘ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no eye that blinks left on earth of those who are alive today.” By Allah, the time of prosperity and ease for this ummah will be after one hundred years.

Comments: [Its isnad is qaawi]

1188. It was narrated that Abul-Wadi’ said: I saw ‘Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi’ said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its isnad is saheeh]
1189. Yazeed bin Abi Salih narrated that Abul-Wadi’ `Abbad told him: We were heading for Koofah with ‘Ali bin Abi Talib (ﷺ) and when we were two of three days away from Haroora’, many people drifted away from us. We mentioned that to ‘Ali (ﷺ) and he said: Do not worry about them, for they will come back.... And he narrated the hadeeth at length. He said: ‘Ali bin Abi Talib (ﷺ) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then ‘Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. ‘Ali (ﷺ) said: Allahu Akbar! Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik. And ‘Ali (ﷺ) said: Whose son is he?

Comments: [Its isnad is Hasan]

1190. It was narrated from ash-Sha’bi that ‘Ali (ﷺ) said to Shararah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to
what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

1191. It was narrated that Habbah al-Urani said: I heard ‘Ali (ﷺ) say: I was the first man to pray with the Messenger of Allah (ﷺ).

Comments: [Its isnad is da’eeef]

1192. It was narrated that Habbah al-Urani said: I heard Ali (ﷺ) say: I was the first who prayed with the Messenger of Allah (ﷺ).

Comments: [Its isnad is da’eeef]

1193. It was narrated that Abu ‘Ubayd, the freed slave of ‘Abdur-Rahman bin ‘Awf, said:... Then I was present with ‘Ali. He prayed before delivering the khutbah, with no adhan or iqamah, then he delivered the khutbah. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its isnad is saheeh]
1194. It was narrated from ‘Ali ( kişinin), from the Prophet (person) that he said: “Do not pray after ‘Asr, unless you pray when the sun is still high.”

Comments: [A Saheeh Hadeeth]

1195. It was narrated from Muhammad bin ‘Ali, from ‘Ali (此人), that the Prophet (此人) used to fast continually from pre-dawn to pre-dawn.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad because of the weakness of Abdul-A’la Ath-Thalabi]

1196. It was narrated that Muhammad bin ‘Ali said: Some people came to ‘Ali (此人) and complained about ‘Uthman’s tax collector. My father said to me: Take this letter to ‘Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (此人) about collecting zakah; tell them to follow it. So I went to ‘Uthman and told him about that. He (the narrator) said: If he [‘Ali] had wanted to say anything about ‘Uthman, he would have said it on that occasion - i.e., saying something bad.

Comments: [Its isnad is saheeh, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi’ told him that he said: We were heading towards
1198. It was narrated that 'Abd Khair said: We prayed Fajr, then we sat with 'Ali bin Abi Talib (تان).
He called for water for wudoo', then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the wudoo' of your Prophet (تن), so learn it.

Comments: [Hasan]

1199. It was narrated that 'Abd Khair said: We came to 'Ali (تان) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the
Messenger of Allah (ﷺ) did 

Comments: [Saheeh]

1200. It was narrated that Abu Ma‘mar said: We were with ‘Ali (ﷺ) when a funeral passed by him and some people stood up for it. ‘Ali (ﷺ) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (ﷺ) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: I got an old she-camel as booty on the day of Badr, and the Messenger of Allah (ﷺ) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry idhkhir [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa’ with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin ‘Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. ‘Ali said: I looked at a sight that shocked me. I went to the Prophet (ﷺ), and Zaid
bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol.

Comments: [Its isnad is saheeh, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (ṣ) said: Why don't you tell us about the voluntary prayers that the Messenger of Allah (ﷺ) offered during the day? 'Ali (ṣ) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do… then he quoted the hadith at length.

Comments: [Its isnad is qawi]

1203. It was narrated from 'Ali (ṣ) that he was asked about the (voluntary) prayers of the Messenger of Allah (ﷺ) during the day. He said: He used to pray sixteen rak'ahs. When the sun was as high there as it is at the time of 'Asr there, he would pray two rak'ahs. When the sun was as high there as it is at the time of Zuhr there, he would pray two rak'ahs. He would pray four rak'ahs before Zuhr and two rak'ahs after Zuhr,
and he would pray four *rak'ahs* before 'Asr.

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

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (ﷺ), say to Ibn 'Abbas, when he heard that he had permitted *mut'ah* marriage with women - 'Ali bin Abi Talib (ﷺ) said to him: The Messenger of Allah (ﷺ) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5115) and Muslim (1407)]

1205. It was narrated from 'Ali (ﷺ) that he did *wudoo* washing each part three times, then he wiped his head, then he drank the water left over from his *wudoo*. Then he said: Whoever would like to see the *wudoo* of the Messenger of Allah (ﷺ), let him look at this.

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

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (ﷺ) say: Each Prophet was given seven advisers from his nation and the Prophet (ﷺ) was given fourteen advisers from his
1207. It was narrated that Qais bin ’Ubaid said: We were with ‘Ali (ﷺ) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur: Let us go to Ameer al-Mu’mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu’mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (ﷺ) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (ﷺ) did not tell me anything exclusively that he did not tell to other people, but the people attacked Uthman bin ‘Affan (ﷺ) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

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

1208. It was narrated that ‘Asim bin Danrah said: We asked ‘Ali (ﷺ) about the voluntary prayers of the
Prophet (ﷺ) during the day. ‘Ali said: That was sixteen voluntary rak'ahs that the Messenger of Allah (ﷺ) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this hadith of yours.

Comments: [Its isnad is qawi]

1209. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (ﷺ) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted zina. So 'Ali (ﷺ) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:
Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur’an died in al-Yamamah.

Comments: [Its isnad is da’eeef because of the weakness of Mujalid]

1211. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge.” He said: Since then I became a good judge.

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

1212. ‘Abdullah bin Ja’far narrated that he heard ‘Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “The best woman of her time was Maryam bint ‘Imran and the best woman of her time was Khadeejah.”

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) said: “Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship.”

Comments: [Its isnad is qawi]
1214. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray Witr, O people of the Qur’an.”
Comments: [Its isnaad is qawi]

1215. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying Witr at the end of the night.
Comments: [Its isnaad is qawi]

1216. It was narrated from ‘Ali (ﷺ) that the sun was eclipsed, and ‘Ali (ﷺ) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a soorah, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the soorah, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the soorah. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second rak‘ah, in which he did the same as
he had done in the first rak‘ah. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (ﷺ) did.

Comments: [Its isnad is da‘eeff because of the weakness of Hanash]

1217. It was narrated that ‘Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two rak‘als after it.

Comments: [Its isnad is qawii]

1218. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) used to pray Witr at the beginning of the night, in the middle and at the end, then he settled on praying Witr at the end of the night.

Comments: [Its isnad is qawii]

1219. It was narrated that Abu ‘Abdur-Rahman said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: “When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings
upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [Hasan because of corroborating evidence]

1220. It was narrated that ‘Ali said: Witr is not a must, but it is a Sunnah that was established by the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence]

1221. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: “What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set.”

Comments: [Its isnad is Saheeh, al-Bukhari (4533) and Muslim (627)]

1222. It was narrated that ‘Ali (ﷺ) said: You recite: “after the payment of legacies he may have bequeathed or debts” [an-Nisa' 4:12]. The Messenger of Allah (ﷺ) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

Comments: [Its isnad is da'eeef because of the weakness of al-Harith al-A’war]
1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is Saheeh, al-Bukhari (5616)]

1224. It was narrated that 'Abheedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abheedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its isnad is saheeh, Muslim (1066)]

1225. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]
1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two rak'ahs following every prescribed prayer, except Fajr and 'Asr.

Comments: [Its isnad is qawi]

1227. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) did not offer any prayer after which (nafl) prayer may be offered, but he prayed two rak'ahs after it.

Comments: [Its isnad is qawi]

1228. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]

1229. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three tasbeehah, thirty-three tahmudah and thirty-four takbeerah. 'Ali said: I never
omitted it after that. A man said to him: Not even on the night of Siffin? He said: Not even on the night of Siffin.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)].

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa‘lah that al-Waleed bin ‘Uqbah led the people in Fajr prayer and he prayed four rak‘ahs. Then he turned to them and said: Shall I give you more?! The matter was referred to ‘Uthman, who ordered that he be flogged. ‘Ali said to al-Hasan bin ‘Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? ‘Ali said: Rather you are incapable and weak; get up, O ‘Abdullah bin Ja‘far and flog him. So ‘Abdullah bin Ja‘far got up and flogged him, and ‘Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did ‘Umar at the beginning of his caliphate. Then ‘Umar completed it, making it eighty. And all of it is Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)].

1231. It was narrated from ‘Ali bin Abi Talib (ﷺ) that a slave woman of the Prophet (ﷺ) gave birth to an illegitimate child. The Prophet (ﷺ) sent me to carry out the hadd punishment, but I found that her...
postpartum bleeding had not stopped. So I went back to the Prophet (ﷺ) and told him, and he said to me: "When her postpartum bleeding stops, give her the hadd punishment of flogging." Then he said: "Carry out the hadd punishment on those whom your right hands possess."

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

1232. It was narrated that ‘Ali (ﷺ) said: Witr is not a must, but it is a Sunnah that the Messenger of Allah (ﷺ) established, so pray Witr, O people of the Qur'an.

Comments: [Its isnad is qawi]

1233. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, so pay zakah on silver, for every forty dirhams one dirham. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five dirhams are due."

Comments: [Saheeh]

1234. It was narrated that ‘Asim bin Damrah said: ‘Ali (ﷺ) was asked about the prayer of the Messenger of Allah (ﷺ). He said: He used to pray sixteen rak‘ahs at night.
1235. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him. The kings gave him gifts and he accepted them from them.

Comments: [Its isnad is qowai because of the weakness of Thuwair bin Abu Fakhitah]

1236. It was narrated from 'Ali that the Messenger of Allah (ﷺ) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ali bin Zaid and Rabee'ah bin an-Nabighah and his father are unknown]
that he said: “and beware of every intoxicant.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad like the report above]

1238. It was narrated that ‘Ali said: I was a man who emitted a great deal of madhh, but I felt too shy to ask the Messenger of Allah (ﷺ) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (ﷺ) about a man who finds madhh. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do wudoo’ as for prayer.”

Comments: [Hasan because of corroborating evidence]

1239. It was narrated from Hanash Abul-Mu’tamir that ‘Ali (ﷺ) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (ﷺ) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

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

1240. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “For [crops] that are irrigated by rainfall, one tenth is due [as zakah]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.
Comments: [A saheeh hadeeth]

قال أبو عبد الرحمن: فقد تعلّمت أبي نبیت
عمان، عن حمیم، فأنكره جدًا، وكان أبي
لا يعترفًا غن محمد بن سالم بن قشعه بعده
وإنكاره لنبیت.

تخريج: حديث صحيح، وإسناد هذا مرفوعًا ضعيف لضعف محمد بن سالم الهمداني.

1241. It was narrated that ‘Ali (as) said: The Messenger of Allah (saaw) used to pray sixteen rak’ahs at night apart from the prescribed prayers.

Comments: [Its isnad is qawi, apart the words ‘at night’, which are a mistake]

1242. It was narrated that ‘Asim bin Damrah said: We came to ‘Ali bin Abi Talib (as) and said: O Ameer al-Mu’mineen, why don’t you tell us about the voluntary prayer of the Messenger of Allah (saaw)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (saaw) used to pray sixteen rak’ahs during the day apart from the prescribed prayers.

Comments: [Its isnad is qawi like the report above]

1243. It was narrated from ‘Ali that the Prophet (saaw) said: “I have relieved you of zakah on horses and slaves, so give one quarter of one tenth.”
Comments: [Saheeh because of corroborating evidence; its isnad is da'eeef]

1244. It was narrated that ‘Ali (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said to me: “O ‘Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur’an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the Shaitan sits; do not sit like a dog between the two prostrations [putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the imam; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths.”

Comments: [This is a da'eeef isnad]

1245. It was narrated that Shurahbin Hani’ said: I came to ‘A’ishah (may Allah be pleased with her) to ask her about the kuffain (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (peace and blessings of Allah be upon him). So I went to him and asked him, and he said: The Messenger of Allah (peace and blessings of Allah be upon him) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]
1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (a.s.) say: On the day of al-Ahzab, we prayed 'Asr between Maghrib and 'Isha'. The Prophet (s.a.w.) said: "They distracted us from the middle prayer, 'Asr prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its isnad is saheeh, Muslin (627)]

1247. It was narrated from 'Ali (a.s.) that the Prophet (s.a.w.) said: "Jibreel (a.s.) came to me but did not enter upon me." The Prophet (s.a.w.) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da'eef jiddan]

1248. It was narrated from 'Ali bin Abi Talib (a.s.) that the Prophet (s.a.w.) said: "Jibreel (a.s.) came to me and greeted me." And he narrated a similar hadeeth.

Comments: [Its isnad is da'eef jiddan]
قال أبو عبد الرحمن: وكان أبي لا يحدث عن عمر بن خالد، يعني كان حديثه لا ينفع عينه شيئًا.

تخرّج: إسناده ضعيف جداً من أجل عمر بن خالد، وحية بن أبي حبّة لم تخف له على ترجمة.

1249. It was narrated that 'Ali (ع) said: The Messenger of Allah (ص) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

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

تخرّج: صحيح لغيره. وهذا إسناد ضعيف لانقطاعه، حبيب بن أبي ثابت مديس وقد عنن، و هو لم يسمع من عاصم بن ضمرة شيئاً.

1250. It was narrated that 'Ali (ع) said: I said to Fatimah: Why don't you go to the Prophet (ص) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ص) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times. That is one hundred on the lips and one thousand in the Balance." 'Ali (ع) said: I never omitted that after I heard it from the Prophet (ص). A man said: Not even on the night of Siffin? He said: Not even on the night of Siffin.
Comments: [A saheeh hadeeth; this is a hasan isnad]

1251. It was narrated that ‘Ata’ bin as-Sa’ib said: I entered upon Abu ‘Abdur-Rahman as-Sulami who had prayed Fajr and was sitting in the mosque. I said: Why don’t you go to your bed, for it will be more comfortable for you? He said: I heard ‘Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “Whoever pray Fajr, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: ‘O Allah, forgive him; O Allah, have mercy on him.’ And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: ‘O Allah, forgive him; O Allah, have mercy on him.’”

Comments: [Hasan because of corroborating evidence]

1252. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Duha when the sun was as high in the east as it is in the west at the time of ‘Asr prayer.

Comments: [Its isnad is qawi]

1253. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever asks people to give
him when he is independent of means is asking for more red hot stones of Hell.” They said: What does independent of means mean? He said: “Having sufficient food for the evening (dinner).

Comments: [Its isnad is da‘eef jiddan because Hasan bin Dhakwan is da‘eef]

1254. It was narrated from ‘Ali ( rasuulAllah) that the Prophet ( rasuulAllah) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

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

1255. It was narrated that Tariq bin Ziyad said: ‘Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet ( rasuulAllah) said: “There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then...
you will have killed the worst of people; if he is not among them, then you will have killed the best of people.” Then we found the one with the deformity, and we fell down in prostration and ‘Ali fell down in prostration with us.

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

1256. It was narrated that ‘Amr bin Sufyan said: A man gave a speech when ‘Ali (RA) prevailed on the day of Basrah, and ‘Ali said: This speaker does not know what he is talking about. The Messenger of Allah (SAW) came first, Abu Bakr came second and ‘Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills.

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

1257. It was narrated from Abu Salih al-Hanafi that it was said to ‘Ali and Abu Bakr on the day of Badr: Jibrel is with one of you and Mik’a‘eel is with the other, and Isra‘eelel, a mighty angel, is present at the fight - or he said: is present in the ranks.

Comments: [Its isnad is saheeh]

1258. It was narrated from ‘Ali (RA) that the Prophet (SAW) prayed four [rak’ahs] before Zuhr.

Comments: [Its isnad is qawi]
1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (ﷺ) say on this minbar: The Messenger of Allah (ﷺ) came first, Abu Bakr (ﷺ) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its isnad is hasan]

1260. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end. Then in the end his Witr was at the end of the night.

Comments: [Its isnad is hasan]

1261. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) used to pray eight rak‘ahs of voluntary prayer and during the day twelve rak‘ahs.

Comments: [Sa‘eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken]

1262. It was narrated that 'Asim bin Damrah as-Salooqi said: ‘Ali (ﷺ) said: Verily, Witr is not a must like your prescribed prayers, but the Messenger of Allah (ﷺ) prayed Witr, then he said: “Pray Witr, O
people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered."

Comments: [A qawi hadeeth]

1263. It was narrated that Katheer bin Naafi’ an-Nawwāb said: I heard ‘Abdullah bin Mūlāl say: I heard ‘Ali (r) say: The Messenger of Allah (ﷺ) said: “There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja’far, ‘Ali, Hasan, Husain, Abu Bakr, ‘Umar, al-Miqdad, Hudhaifah, Salman, ‘Ammar and Bilal.”

Comments: [Its isnad is da’eef]

1264. It was narrated that ‘Abd Khair said: I saw ‘Ali (r) doing wudu’ and wiping over his shoes. Then he said: “If I had not seen the Messenger of Allah (ﷺ) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

1265. It was narrated that ‘Ali (r) said: No zakah is due on wealth until one year has passed.
1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The Shi'ah claim that 'Ali (ﷺ) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

Comments: [A saheeh hadith]

الشريحة: حديث صحيح، شريك - وإن كان سي الحفظ - متابع.

1267. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said: "I have exempted you with regard to horses and slaves; no zakah is due on them."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef because of the weakness of Shareek]

الشريحة: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

1268. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

Comments: [Its isnad is da'eef jiddan because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown]

الشريحة: إسناده ضعيف جداً لضعف عمرو بن عثمان الرفي وحفص أبي عمر القاري، وجبهالة كثير بن زدان.
1269. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have exempted horses and slaves from zakah."

Comments: [Its isnad is qawi]

1270. It was narrated from 'Ali (ﷺ) that Jibreel came to the Prophet (ﷺ) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its isnad is da'eef jiddan]

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (ﷺ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (ﷺ) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its isnad is saheeh]
1272. It was narrated that ‘Ali (س) said: al-Mugheerah bin Shubah had a spear, and when we went out with the Messenger of Allah (س) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (س) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its isnad is hasan]

1273. It was narrated that Abu Hayyah bin Qais said: ‘Ali (س) did wudoo’, each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (س) do wudoo’.

Comments: [Its isnad is hasan]

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from ‘Abdullah bin Mulail that he said: I heard ‘Ali (س) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, ‘Umar, ‘Abdullah bin Mas’ood and ‘Ammar bin Yasir.

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

1275. It was narrated that ‘Ali (س) said: The Messenger of Allah (س) commanded us to check the eyes and ears (of sacrificial
animals), and told us not to sacrifice any that is one-eyed, or any *mujabalah*, *mudabarah*, *sharqa* or *khurqa*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-mujabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *ash-sharqa*? He said: One whose ears are slit in two lengthwise. I said: What is *al-khurqa*? He said: One that has a round hole in its ear as a distinguishing mark.

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

1276. It was narrated that Abu Ubaid, the freed slave of 'Abdul-Rahman bin 'Awf, said: I heard 'Ali (ع) say: The Messenger of Allah (ص) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

1277. It was narrated that Shurahbin Hani' said: I asked 'A'ishah (ما) about wiping over the *khuffain*. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ص). So I asked 'Ali (ع) and he said: The Messenger of Allah (ص) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

1277. - حديثاً يزيد بن هارون: أخبرنا
شُفَيْانُ بن حسانين عن الزهرى، عن أبي مُحَيَّد،
مؤلِّف عبد الرحمن بن عوف قال: سمعتَ
علياً يقول: ليلى رسول الله ﷺ أن تَحْصُوا
لحم الأمشاج بثَلَاثٍ. [راجع: 475].

1277. - حديثاً يزيد: أخبرنا الحجاج بن أرطاة
عن الحكم، عن القاسم بن مغيرة، عن
صرح بن هارون قال: سألتَ عائشة رضي الله
عليها عن النسح على الخفين، فقالت: سل
علياً فله أعلم بهذا ماينبغي، هو كان يسافر مجع
رسول الله ﷺ. قالتَ علياً قال: قال رسول
الله ﷺ: "لدَمعي يوم وليلة، وللمسافرين ثلاثة
أيام وليلة " [راجع: 748].
1278. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever learns the Qur’an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its isnad is da‘eeef jiddan]

1279. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin ‘Ubaid al-Muharibi said in his hadeeth: He sacrificed two rams, one on behalf of the Prophet (ﷺ) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnad is da‘eeef because Abul-Hasna is unknown]

1280. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."
Comments: [Hasan because of corroborating evidence]

1281. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) sent me to Yemen as a judge. I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: “May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict.” Since then I have become a (good) judge.

Comments: [Hasan because of corroborating evidence]

1282. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Prophet (ﷺ) sent me as a judge to Yemen... and he narrated the hadeeth. He said: “Allah will make your heart steadfast and guide your mind and heart.”... and he mentioned the hadeeth.

Comments: [Hasan because of corroborating evidence]
1283. A similar report was narrated from 'Ali (锕).
Comments: [Hasan because of corroborating evidence]

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.
Comments: [Saheeh because of corroborating evidence; this is a da'eeef isnail]

1285. It was narrated that 'Ali (锕) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."
Comments: [Hasan because of corroborating evidence]

1286. It was narrated that Hanash said: I saw 'Ali (锕) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf.
Comments: [Its isnad is da'eeef because Abul-Hasna' is unknown and Shareek is da'eeef]
1287. It was narrated from ‘Ali (abı) that when the Prophet (ﷺ) sent him with Bara‘ah (Soorat at-Tawbah), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: “I have no choice but to go myself or send you with it.” ‘Ali said: If that is the case, I have no choice but to go. He said: “Go, and Allah will make your tongue steadfast and guide your heart.” Then he placed his hand over his mouth.

Comments: [Hasan because of corroborating evidence]

1288. It was narrated from ‘Ali (ابة) from the Prophet (ﷺ) that he said on the day of Uhud: “They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire.”

Comments: [Saheeh because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from ‘Ali (ابة) that he said: The Messenger of Allah (ﷺ) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

References: [591, 217].
her first husband, and the one for whom that is done, and the one who withholds zakah. And he forbade wailing [for the dead].

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnad because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (.addData) said: I used to spend a little time with the Messenger of Allah (data) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (data) said: “The angels do not enter a house in which there is an image or a dog or a person who is junub.” He said: “I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out.”

Comments: [Its isnad is da'eeef]

1291. It was narrated that 'Ali (.addData) said: The Messenger of Allah (data) forbade me to put the ring on the middle finger.

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

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (.addData) deliver a khutbah, saying: The Messenger of Allah (data) said: “Do not tell lies about me, for the one who tells lies about me will enter Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (106)]
1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its isnad is hasan]

1294. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its isnad is Hasan]

1295. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to say at the end of his Witir: “O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.”

Comments: [Its isnad is qawi]

1296. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ), when he wanted to travel, would say: “O Allah, by Your
power I charge at the enemy, by
Your power I ward off the plot of
the enemy and by Your power I
march to the enemy.”

Comments: [Its isnad is da’eeef
because of the weakness of
Imran bin Zabyan]

1297. It was narrated that ‘Ali (惊喜)
said: When ten verses of Bara’ah
(Soorat al-Tawbah) were revealed to
the Prophet (惊喜), he called Abu
Bakr (惊喜) and sent him to recite
them to the people of Makkah.
Then the Prophet (惊喜) called me
and said to me: “Catch up with
Abu Bakr (惊喜) and wherever you
meet him, take the document from
him and take it to the people of
Makkah and read it to them.” I
cought up with him at al-Juhfah
and took the letter from him. Abu
Bakr (惊喜) went back to the Prophet
(惊喜) and said: O Messenger of Allah,
has something been revealed
concerning me? He said: “No, but
Jibreel came to me and said: No one
should do this for you except you or
a man of your [family].”

Comments: [Its isnad is da’eeef
because of the weakness of
Muhammad bin Jabir]

1298. It was narrated that al-
Harith bin Suwaid said: It was said
to ‘Ali (惊喜): Did your Messenger
say anything to you only that was
not for the people in general? He
said: The Messenger of Allah (惊喜)
did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Whoever takes people as mauila\(^\text{[1]}\) without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him."

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (\textregistered) from the Prophet (\textcircled{\textregistered}) that he said on the day of al-Ahzab: "They distracted us from the

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\(^{1}\) The word mauila refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mauila means giving the right of inheritance to the new mauila.
middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire.’ Shu'bah said: “May Allah fill their graves and houses - or their graves and bellies - with fire”. I do not know whether this is part of the hadeeth or is not part of the hadeeth; I am not certain about it.

Comments: [Its isnad is saheeh, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked ‘Ali (ﷺ): O Ameer al-Mu'mineen, describe the Messenger of Allah (ﷺ) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (ﷺ).

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

1301. It was narrated from ‘Ali (ﷺ) that it was said to him: Describe the Prophet (ﷺ) to us. He said: He was not very tall... and he mentioned a similar report.
النبي ﷺ، فقال: "كان لنسيٍّ بالداهٍ.
طولاً، فذكر مثله سواء. [راجع: ۱۳۰۰]."

تخريج: إسحاء ضعيف كاسبه.

1302. It was narrated that 'Ali ( nfs) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet ( نب) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its isnad is da'eef because Abu Maryam is unknown and Nu'aim bin Hakeem is da'eef]

تخريج: إسحاء ضعيف لجهالة أبي مريم النفي، وضعف نعيم بن حكيم.

1303. 'Ali bin Abi Talib ( نب) narrated that the Messenger of Allah ( نب) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

Comments: [A Saheeh Hadeeth, Muslim (1066); this is a da'eef isnad like the previous report]

تخريج: حديث صحيح، م: (۱۰۶۶)، وهذا إسحاء ضعيف كاسبه.

1304. It was narrated from 'Ali ( نب) that the wife of al-Waleed bin 'Uqbah came to the Prophet ( نب) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his hadeeth: she complained about him. - He said: "Tell him: He [the Prophet ( نب)] has given me protection." 'Ali said: It was not
long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: “Tell him: The Messenger of Allah (ﷺ) has given me protection.” It was not long before she came back and said: He only hit me more. He raised his hands and said: “O Allah, punish al-Waleed; he has wronged me twice.”

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

1305. It was narrated from ‘Ali that the wife of al-Waleed bin ‘Uqbah came to the Messenger of Allah (ﷺ), complaining about al-Waleed and saying that he hit her..... and he narrated the same hadith.

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

1306. It was narrated from ‘Ali (radhiallahu ‘anhu), from the Prophet (ﷺ) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: “They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire.”

Comments: [Its isnad is saheeh, Muslim (627)]
1307. It was narrated that Abut-Tufail said: ‘Ali (as) was asked: Did the Messenger of Allah (ﷺ) say anything to you exclusively? He said: The Messenger of Allah (ﷺ) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: “May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender.”

Comments: [Its isnad is saheeh, Muslim (1978)]

1308. It was narrated from ‘Ali bin Abi Talib (as) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: “O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set.”

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin ‘Adiyy say: I heard ‘Ali bin Abi Talib (as), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked
about the horn. He said: It doesn’t matter. And ‘Ali said: The Messenger of Allah (ﷺ) instructed us to check the eye and ear.

Comments: [Its isnad is hasan]

1310. It was narrated from Hanash bin al-Mu’tamir that ‘Ali (ﷺ) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them, and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). ‘Ali (ﷺ) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good), otherwise refer the matter to the Prophet (ﷺ). He ruled that one quarter of the diyah should be given for the first one, one third of the diyah for the second one, half of the diyah for the third one and the complete diyah for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the diyah on the tribes of the people who had crowed one another in that place. So they referred the matter to the Prophet (ﷺ). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: “I shall judge between you.” Then he was told that ‘Ali (ﷺ) had issued such
and such a verdict, and he approved of it, ‘Affan said: ‘I shall judge between you.

Comments: [Its isnad is da‘ef because of the weakness of Hanash bin al-Mu’tamir]

1311. It was narrated from ‘Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: “If I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla.” And the people added after that: “So take as friends those who take him as a friend and take as enemies those who take him as an enemy.”

Comments: [Saheeh because of corroborating evidence and its isnad is da‘ef because of the weakness of Nu‘aim bin Hakeem and Abu Maryam is unknown]

1312. It was narrated from Hujayyay bin ‘Adiyay that ‘Ali (ﷺ) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears.

Comments: [Its isnad is hasan]

1313. It was narrated that Ibn A’bud said: ‘Ali bin Abi Talib (ﷺ) said to me: O son of A’bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you
know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (SA)? She was the daughter of the Messenger of Allah (SAW) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (SAW), and I said to her: Go to the Messenger of Allah (SAW) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (SAW) and she found some servants with him, then she came back and did not ask him for one... and he narrated the hadeeth.... and he [the Messenger of Allah (SAW)] said: “Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times. She stuck her head out and said: I am content with Allah.
and His Messenger, twice. And he narrated a hadith like that of Ibn Ulayyah from al-Jurairi or similar to it.

Comments: [Its isnad is da’eef because Ibn A’bud is unknown and his name is Ali]

1314. It was narrated that ‘Abeedah said: We used to think that the middle prayer was Fajr prayer. Then ‘Ali (ﷺ) told us that on the day of al-Ahzab they fought and were distracted from ‘Asr prayer. The Prophet (ﷺ) said: “O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer.” Then on that day we realised that the middle prayer was ‘Asr prayer.

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1315. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet’s] face, and he [the Prophet (ﷺ)] instructed him to cut it up and divide it among his womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that ‘Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw ‘Ali (ﷺ) praying Zuhur, then he sat to listen to the people’s needs. When the time for ‘Asr came, a stone vessel of water was brought to him. He took a
handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (ﷺ) do it. And this is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1317. It was narrated from 'Ash-Sha'bi that 'Ali (ﷺ) said to Shararah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Saheeh]

1318. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

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

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (ﷺ) and said: O Ameer al-Mu'mineen, I am unable to pay
off my contract of manumission; help me. 'Ali (ﷺ) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in dinars, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its isnad is da'ī'ef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my ummah in its early mornings."

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

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (ﷺ) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ)
said to me: “Say: ‘O Allah, guide me and correct my aim.’ When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow.” And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. ‘Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu’mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen - ‘Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1322. It was narrated that an-Nu’man bin Sa’d said: A man said to ‘Ali: O Ameer al-Mu’mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what
month do you advise me to fast after Ramadan? He said: “If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people.”

Comments: [Its isnad is da‘eef]

تخريج: إسناه ضعيف لضعف عبد الرحمن بن إسحاق الواسطي وجهالة العلماء بن سعد.

وفي مسلم (1132)، عن أبي هريرة مرفوعاً: "أفضل الصائم بعد رمضان شهر الله الحرام.

1323. It was narrated that ‘Ali bin Abi Talib (安宁) said: The Messenger of Allah (安宁) said: “O Allah, bless my ummah in its early mornings.”

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

تخريج: حسن لهله، وهذا إسناد ضعيف كسابقه.

1324. It was narrated that ‘Abd Khair said: I came to ‘Ali (安宁) and he had prayed. He called for water for wudu’. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he
washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the wudoo' of the Messenger of Allah (ﷺ), this is it.

Comments: [Its isnad is saheeh]

1325. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1326. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its isnad is saheeh]

1327. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh, and narrated by Muslim (1317)].
It was narrated that a woman who had committed zina was brought to 'Umar bin al-Khattab (simulation), and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (simulation) who said: What is this? They said: She committed zina, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar (simulation) who said: Why have you come back? They said: 'Ali (simulation) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Ali who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (simulation) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes to his senses." 'Umar said: Yes I did. 'Ali (simulation) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]
Comments: [Hasan because of corroborating evidence; this is a 
dae'ef isnad]

1330. It was narrated from ‘Ali bin Abi Talib and attributed to the Prophet (ﷺ), that the Prophet (ﷺ) forbade reciting Qur’an whilst bowing and said: “When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer.”

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the one above]

1331. It was narrated that ‘Ali (₽) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”

Comments: [Hasan because of corroborating evidence; this is a dae'ef isnad]

1332. It was narrated that Muhammad said: ‘Abeerah said: I only narrated what I heard from him. Muhammad said: ‘Abeerah swore to us three times and ‘Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on
the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah. Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its isnad is saheeh, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (ṣ) and he recited this verse: “The Day We shall gather the Muttaqoon (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)” [Maryam 19:85]. He said: No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its isnad is da'eeef]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, Labbaika, labbaika, until he stoned the Jamrah. I said: O Abu 'Abdullah, what is this talbiyah? He said: I heard 'Ali bin Abi Talib (ṣ) reciting the talbiyah until he reached the Jamrah, and he told me that the Messenger of Allah (ﷺ) recited the talbiyah until he reached it.
Comments: [Its isnad is hasan]

1335. It was narrated that 'Ali (a) said: A man came to the Prophet (saw) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (saw) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

1336. It was narrated that 'Ali (a) said: Some people of Quraish came to the Prophet (saw) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (a): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

Comments: [Its isnad is da'eef because of the weakness of Shareek An-Nakha'i]

1337. It was narrated from 'Ali (a) that a man asked him: Can I recite Qur'an when bowing and
prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'ān when bowing and prostrating. When you bow, then proclaim the might of Allah and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak isnād]

تخريج: حسن غيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق، ولجهة النعمان ابن سعد.

1338. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [Hasan because of corroborating evidence; this is a weak isnād like the report above]

تخريج: حسن غيره، وهذا إسناد ضعيف كسابقه.

1339. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a weak isnād]
1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (ﷺ) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather I shall leave you as the Messenger of Allah (ﷺ) left you.

Comments: [Its isnad is da'eef because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ﷺ) addressed us and said: O people, carry out the hadd punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed zina and the Messenger of Allah (ﷺ) ordered me to carry out the hadd punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (ﷺ) and told him about that, and he said: "You have done well."

Comments: [Its isnad is saheeh, Muslim (1705)]
1342. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its isnad is saheeh]

1343. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of al-hoorul-'Een who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontented; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him."

Comments: [Its isnad is da’eeef because of the weakness of Abdur Rahman bin Ishaq and An-Nu’man bin Sa’d is unknown]

1344. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market..." and he narrated the same hadeeth, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of al-hoorul-'Een..."
who raise their voices”... and he narrated a similar report.

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

1345. It was narrated from ‘Ali (ﷺ) that he did wudu’ washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the wudu’ of the Messenger of Allah (ﷺ), let him look at this.

Comments: [Its isnad is hasan]

1346. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: ‘At the end of time, there will be people who recite Qur’an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim.”

Comments: [Saheeh because of corroborating evidence]

1347. It was narrated that ‘Ali (ﷺ) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (ﷺ) and no one was closer to the enemy than him.
1348. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah ﷺ stood at 'Arafah and said: “This is the place of standing and all of 'Arafah is a place of standing.” Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: “Calmly, O people.” Then he came to Jam‘ and offered two prayers there - i.e., Maghrib and 'Isha'. Then he stayed there all night, and when morning came he stood at Quzah, and said: “This is Quzah. This is the place of standing and all of Jam‘ is a place of standing.” Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.” Then a young woman of Khath'am came to him and said: My father is an old man and has become senile; he has lived
until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the *Shaitan* [might tempt] them." A man came to him and said: O Messenger of Allah, I did *tawaful-ifadah* before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

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

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ٰ) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali (ٰ) said: The Messenger of Allah (ٰ) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed." A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes
in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil” [al-Lail 92:5-10].

Comments: [Its isnad is qawi]

1350. It was narrated that Abu Hayyah al-Wadi’i said: I saw ‘Ali (ﷺ) urinate in ar-Rahbah, then he called for water and did wudoo’. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) do as you have seen me do.

Comments: [Its isnad is hasan]

1351. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) did wudoo’ washing each part three times.

Comments: [Its isnad is hasan]

1352. It was narrated that Abu Hayyah said: I saw ‘Ali (ﷺ) do wudoo’. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover wudoo’
water. Then he said: I wanted to show you the wudu of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

1353. Abu Matar al-Basri - who met ‘Ali (ﷺ) - narrated that ‘Ali bought a garment for three dirhams and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my ‘awrah. Then he said: This is what I heard the Messenger of Allah (ﷺ) say.

Comments: [Its isnad is da‘ee because of the weakness of Al-Mukhtar bin Nafi’ and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: ‘Ali bin Abi Talib (ﷺ) said: Whoever would like to see the wudu of the Messenger of Allah (ﷺ), let him look at me. He did wudu washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its isnad is hasan]

1355. It was narrated from Abu Matar that he saw ‘Ali go to a young boy and buy a chemise from him for three dirhams. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

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beautify myself before the people and cover my ‘awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (ﷺ)? He said: This is something that I heard the Messenger of Allah (ﷺ) say when putting on a garment: “Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my ‘awrah.”

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

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu’mineen ‘Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the wudoo’ of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing wudoo’, and said: Where is the one who was asking about the wudoo’ of the Messenger of Allah (ﷺ)? This is how the wudoo’ of the Prophet of Allah (ﷺ) was.

Comments: [Its isnad is da’eeef, like the report above]
1357. It was narrated that Ibn Shaddad said: I heard ‘Ali (a) say: I never heard the Messenger of Allah (ṣ) mention his father and mother together for anyone except Sa’d. Abu Nu’aim said: mention his parents together.

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

1358. It was narrated that ‘Ali (a) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: “Do you have anyone?” I said: Yes, the daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding.”

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

1359. It was narrated that ‘Ali bin Abi Talib (a) said: A mule was given to the Prophet (ṣ) as a gift. Some of his Companions said: Why don’t we get animals like this? He said: “Do you want to mate a donkey with a mare? That is only done by those who do not know.”

Comments: [Saheeh because of corroborating evidence].

1360. It was narrated that Abu Hayyah said: ‘Ali (a) said: Shall I not show you how the Prophet of Allah (ṣ) used to do wudu’? We
said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its isnad is hasan]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: “I have been given four thing that which was not given to any of the other Prophets.” I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations.”

Comments: [Its isnad is hasan]

1362. It was narrated from Abu Zabyan that ‘Ali (ﷺ) said to ‘Umar: O Ameer al-Mu’mineen, did you not hear the Messenger of Allah (ﷺ) say: “The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses”?  

Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]
1363. It was narrated that ‘Ali (.Fatimah) said: The Messenger of Allah (ﷺ) said: “Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds.”

Comments: [A Hasan Hadeeth]

1364. It was narrated from ‘Ali (.Fatimah) that the Messenger of Allah (ﷺ) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds zakah. And he forbade wailing (for the deceased).

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

1365. It was narrated that ‘Ali (Fatimah) said: The Messenger of Allah (ﷺ) said: “Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted.”
1366. It was narrated that an-Nazzal bin Sabrah said: We prayed Zuhr with 'Ali (رضي الله عنه), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for 'Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (رسول الله) do what I have done.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka'b al-Qurazi that 'Ali (رضي الله عنه) said: I remember when I was with the Messenger of Allah (رسول الله) and I tied a rock to my stomach because of hunger, and now my zakah is forty thousand.

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

1368. It was narrated from 'Ali (رضي الله عنه)... and he mentioned the same hadith, and said in it: The zakah of my wealth is forty thousand dinars.

Comments: [Its isnad is da'eeef like the report above]
1369. It was narrated that ‘Ali (=
) said: The Messenger of Allah (=
) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence]

1370. It was narrated that ‘Ali (=
) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja’far. Then the Messenger of Allah (=
) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its isnad is hasan]

1371. It was narrated that ‘Ali (=
) said: The Messenger of Allah (=
) gathered - or the Messenger of Allah (=
) called - Banu ‘Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a mudd of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from.
Then he said: “O Banu ‘Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?” Not one of them stood up for him, but I [‘Ali] stood up, and I was the youngest of the people. He said: “Sit down.” He said that three times, and each time I stood up for him and he said to me, “Sit down.” Then the third time he put his hand on mine.

Comments: [Its isnad is da’eeef because Rabee’ah bin Najiz is unknown]

1372. It was narrated from ‘Ali (ﷺ) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1373. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said to him: “O ‘Ali, you have a treasure in Paradise and you are with two harns of this ummah. Do not follow one glance with another; you may be allowed the first but not the second.”

Comments: [Hasan because of corroborating evidence and its isnad is da’eeef]
It was narrated that ‘Ali (a) said: When the Messenger of Allah (ﷺ) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: “Share out their meat, skins and blankets among the people, but do not give the butcher any of it.”

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

It was narrated that Abu Ishaq said: We asked ‘Ali (a) about the prayer of the Messenger of Allah (ﷺ) during the day and he said: You cannot do that. We said: Whoever among us is able to do it will do it. He said: When the sun was as high there as it is there the time of ‘Asr, he prayed two rak’ahs. When the sun was as high there as it is there at the time of Zuhr, he prayed four rak’ahs. He prayed four rak’ahs before Zuhr and two afterwards, and [he prayed] four rak’ahs before ‘Asr, separating each two rak’ahs with the greeting (tasleem) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its isnad is qaww]

It was narrated that ‘Ali (a) said: The Prophet (ﷺ) said to me: “You are like ‘Eesa (in some way);
the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies against me.

Comments: [Its isnad is da'īf because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najj is unknown]

1377. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) called me and said: "You are like 'Eesa (in some way); the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the Sunnah of His Prophet (ﷺ) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

Comments: [Its isnad is da'īf like the report above]
1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (رضي الله عنه) and he said: I entered upon the Messenger of Allah (رسول الله) and there was no one with him except 'A'ishah (رضي الله عنها), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (رضي الله عنه) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Ali (رضي الله عنه) when he was speaking to the people, so he was distracted from him. 'Ali (رضي الله عنه) said: I entered upon the Messenger of Allah (رسول الله) and 'A'ishah (رضي الله عنها) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of
the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1380. It was narrated that Abu Hayyah al-Wadi’i and ‘Amr Dhu Murr said: We saw ‘Ali (ﷺ) doing wudu’. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times, and whether he mentioned it or not - and he washed his face three times, and his arms three times, washing each one three times, and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (ﷺ) used to do wudu’.

Comments: [Hasan because of corroborating evidence; its isnad is da’ef because of the weakness of Sutyan bin Wakee’]