

Thulaath

Thulaathiyyaat

Reports of Imaam Ahmad that have only
three narrators
between him and the Prophet ﷺ

from Musnad al-Imaam
Ahmad ibn Hanbal
(may Allah have mercy on him)




Foreword by
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من مسند

سیدنا أبی عبد الرحمن عبد الله
بن
عمر بن الخطاب رضي الله عنهما

From the **Musnad** of
Abu 'Abdur-Rahmaan 'Abdullaah
ibn 'Umar 



حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعَ ابْنَ عُمَرَ رضي الله عنه يَقُولُ:

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ، وَعَنْ هِبَتِهِ.

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar who said that he heard 'Abdullaah ibn 'Umar رضي الله عنه say,

“The Messenger of Allah ﷺ prohibited the sale of *walaa'* or giving it away.¹”

(Musnad Ahmad, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)



1 - When a person frees a slave, he becomes a "relative" (in a limited and restricted sense) of the person who frees him. This relationship is called *walaa'*. *Muwalaat* is the act of establishing *walaa'*. When slaves are manumitted a special relationship called *walaa'* starts to exist between the previous master and the freed slave. Apart from the sentiments of loyalty and support that the term implies, and that are so important in a society that is organized on kinship groups, *walaa'* can be financially important in that by virtue of his act of manumission the master acquires the right to inherit from his freedman if the latter dies without any heirs by blood. Still, this right to *walaa'* was not a proprietary right to be bought or sold or given as a gift; it was akin to a family relationship that was inalienable. The Prophet ﷺ was reported to have said that *walaa'* belonged to the manumitter, and he prohibited the sale of *walaa'* or giving it as a gift. (LB)

حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ:
«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ الَّذِينَ عَذَّبُوا إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا
تَدْخُلُوا عَلَيْهِمْ، فَإِنِّي أَخَافُ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».
[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar رضي الله عنه that the Prophet ﷺ said,
“Do not enter the ruins of the people who were previously punished unless you are weeping.² If you are not weeping, then do not enter their ruins, for I fear that what has befallen them may also befall you.”³

(Musnad Ahmad, Vol. 2, p. 9. The isnaad of this hadeeth is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

2 - The Prophet ﷺ said this to his companions when he led them, in 9 AH, in an expedition to Tabook (about 400 miles north of Madinah) against the Roman forces on a reported invasion from Syria and reached al-Hijr, one of the archaeological remains of the Thamood, to whom Allah sent Prophet Saalih عليه السلام. The arrogant Thamood people were severely punished by Allah when He sent to them thunderbolts, followed by terrible earthquakes which destroyed their homes and buried them: "So the mighty blast took the wrong-doers unawares, and they lay prostrate in their homes before the morning." (Surat Hood, 11:67) (LB)

3 - According to Sheikh 'Abdul-'Azeez ibn Baaz (may Allah have mercy on him), it is not permissible to visit the ruins of the people who were punished by Allah if the purpose of the visit is mere sightseeing. (Permanent Committee fatwa no. 26/394) Even the Prophet ﷺ hurried as he passed by Waadi Mughassar between Mina and Muzdalifah, the very place where Allah destroyed Abraham and his forces that came with a mighty army and elephants to destroy the ka'bah. If one happens to pass by such ruins, one must contemplate the punishment that Allah inflicted on the sinners who disobeyed Him blatantly and feel the awe of the situation to the point of weeping, otherwise one should hurry and leave.

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ   :
 سَأَلَ النَّبِيَّ   عَنِ الضَّبِّ؟ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».
 [مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar   who said,

“The Prophet   was asked about the [ruling on eating] the *dabb*⁴, and he replied, ‘I neither eat it, nor forbid it.’”

(Musnad Ahmad, Vol. 2, p. 9. The isnaad of this hadeeth is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

4 - *Dabb* is a large spine-tailed lizard (*Uromastix spinipes*) found in Egypt, Arabia and Palestine. The Prophet   disliked eating it even though many Arabs used to eat it but, he did not like eating it for mere personal reasons.

حَدَّثَنَا سُفْيَانُ: سَمِعْتُهُ مِنْ ابْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم:

«إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»، وَقَالَ مَرَّةً: «إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ؛ فَقُولُوا: وَعَلَيْكُمْ، فَإِنَّهُمْ يَقُولُونَ: السَّامُ عَلَيْكُمْ».

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar رضي الله عنه that the Prophet صلى الله عليه وسلم said,

“Whenever a Jew greets you [with *salaam* salutations],’ he actually says *as-saamu’ alayka* (i.e. death be upon you); therefore, reply by saying, ‘*Wa ‘alayka* (and upon you).’” On another occasion he said, “If a Jew greets you [with *salaam* salutations], then say ‘*Alaykum* (upon you),’ for the Jews actually say, ‘*as-saamu’ alaykum* (death be upon you).’”⁵

(Musnad Ahmad, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

5 - According to Sheikh Muhammad ibn 'Uthaymeen, if a non-Muslim greets a Muslim with the Islamic greeting, it is either one of two cases: if he articulates the greeting by pronouncing “*assallaamu ‘alaykum*” correctly then we can either return the greeting by saying, “*wa ‘alaykum-us-salaam*,” or simply “*wa ‘alaykum*”. However, if we are not certain that he has pronounced the greeting correctly, then we can only say, “*wa ‘alaykum*”. (Sheikh Muhammad ibn 'Uthaymeen's *Fatwa* Collection, Vol. 2, pp. 97-8)

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ   عَنِ النَّبِيِّ   قَالَ:
 «إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ»، وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ   نَهَى أَنْ يَتَنَاجَى
 الرَّجُلَانِ دُونَ الثَّالِثِ، إِذَا كَانُوا ثَلَاثَةً.

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanaah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar   that the Prophet   said,

“If you are a group of three, two of you should not engage in a private conversation, leaving out the third.” On another occasion, Ibn 'Umar said that the Prophet   forbade two men in a group of three from conducting a private conversation, leaving out the third.⁶

(Musnad Ahmad, Vol. 2, p. 9. The isnaad of this hadeeth is saheeh according to the conditions set by al-Bukhaaree and Muslim.)



6 - In *al-Muwatta'*, Imaam Maalik reports a similar hadeeth on the authority of 'Abdullaah ibn Deenaar who said that he was with 'Abdullaah ibn 'Umar at the house of Khaalid ibn 'Uqbah when a man came and wanted to speak to 'Abdullaah ibn 'Umar. 'Abdullaah ibn Deenaar was the only other person present, so 'Abdullaah ibn 'Umar called another man so that they were four and said to 'Abdullaah ibn Deenaar and the other man whom he had called, “Go a little way off together, because I heard the Messenger of Allah   say, “Two individuals must not hold a private conversation to the exclusion of another.”” The Qur'an also says in this respect, “Secret counsels are only inspired by Satan in order that he may cause grief to the believers.” (Surat al-Mujaadilah, 58:10)

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ   قَالَ:

كَانَ رَسُولُ اللَّهِ   يُبَايِعُ عَلَى السَّمْعِ وَالطَّاعَةِ، ثُمَّ يَقُولُ: «فِيمَا اسْتَطَعْتُ» وَقَالَ مَرَّةً:
فَيُلَقِّنُ أَحَدَنَا: «فِيمَا اسْتَطَعْتُ».

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar   who said,

“The Messenger of Allah   would take the pledge of allegiance [from people] with the vow to hear and obey. Then he would say [to each one of them], ‘As much as you can.’ On one occasion Ibn ‘Umar said, ‘The Prophet   would then teach each one of us to say, ‘as much as you can.’”

(Musnad Ahmad, Vol. 2, p. 9. The isnaad of this hadeeth is saheeh according to the conditions set by al-Bukhaaree and Muslim.)



حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ:

«الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونَ بَيْعٌ خِيَارٍ».

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

7

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar رضي الله عنه who said, that he heard the Prophet صلى الله عليه وسلم say,

“The two parties to a transaction have the choice of either going ahead with the transaction or cancelling it so long as they have not yet parted, unless it is an optional sale.”⁷

(Musnad Ahmad, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)



7 - The buyer and the seller have the option to cancel their sale as long as they have not parted ways from the place where the sale has taken place. As long as the two parties have not left the place where they have transacted, they have the option to continue with the sale or cancel it. Once they have parted, the sale would become final unless the two agree to grant each other a longer grace period even after the separation. A conditional sale is a sale contract which provides an option to the buyer to annul it. The word *khiyaar* (option) is used to express an option within a certain period after the conclusion of a bargain during which either of the parties may cancel it. (LB)

ثلاثيات مسند الإمام أحمد بن حنبل رحمه الله

(باللغة الإنجليزية)

Amongst the countless blessings which Almighty Allah has bestowed upon the Muslims

ثلاثيات مسند الإمام أحمد بن حنبل رحمه الله

(باللغة الإنجليزية)

Amongst the countless blessings which Almighty Allah has bestowed upon the Muslims is that He has preserved their religion for them and provided the appropriate means for Islam to be safeguarded and preserved, in that He has raised erudite scholars through whom the *Sunnah* of the Noble Prophet, Muhammad ibn 'Abdullaah عليه السلام, the seal of the prophets, has been preserved. Thus the Book of Allah and the *Sunnah* of the Prophet صلى الله عليه وسلم provide evidence against mankind. One of the scholars through whom Allah preserved the *Sunnah* was Imaam Ahmad ibn Hanbal رحمه الله, and one of the books that he wrote to preserve the *Sunnah* is *al-Musnad*, which is one of the major collections of the noble *Sunnah*.

Muslim scholars, particularly *hadeeth* scholars, were keen on *ahadeeth* with few narrators between the *hadeeth* reporter and the Prophet صلى الله عليه وسلم. In fact, Imaam Ahmad reported more than three hundred "*thulathyyaat*", *ahadeeth* with only three narrators between him and the Prophet صلى الله عليه وسلم. These *ahadeeth* were collected from *al-Musnad* by Shaykh Muhammad ibn Ahmad ibn Saalim as-Saffaareene al-Hanbalee رحمه الله in a separate book.

This example clearly points to the great care shown by *hadeeth* scholar to the Prophet's *Sunnah*, as they were keen to compile the *Sunnah* with the soundest chains of narrators (*isnaad*) and convey it in the easiest manner possible, from leading scholars of *hadeeth* who were of extremely good character and who approached the reports with accuracy and deep knowledge, in compliance with to the Prophet's instructions: "Convey [whatever you learn] from me, even if it is just one verse." (Narrated by al-Bukhaaree)



Darussalam Research Division

Printed in Lebanon



ISBN



Darussalam Research Division