

Thulaathiyyaat

Reports of Imaam Ahmad that have only

three narrators

between him and the Prophet 35

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



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Thulaathiyyaat Musnad al-Imaam A<u>h</u>mad ibn Hanbal

حَدَّثَنَا سُفْيَانُ: حَدَّقِي عَبْدُاللهِ بْنُ دِينَارٍ، سَبِعَ ابْنَ عُمَرَ ، يَغُولُ: نَهَى رَسُولُ اللهِ ، عَنْ بَيْعِ الْوَلَاءِ، وَعَنْ هِبَتِهِ.

(مسند أحمد:٩/٢) إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar who said that he heard 'Abdullaah ibn 'Umar & say,

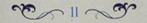
"The Messenger of Allah sprohibited the sale of walaa' or giving it away."

(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 relationaship is called walaa'. Muwaalaat 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 % 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: حَدَّثِنِي عَبْدُاللهِ بْنُ دِينَارِ عَنِ ابْنِ عُمَرَ ﴿ عَنِ النَّبِيِّ ﴿ قَالَ: ﴿ لَا تَدْخُلُوا عَلَيْ هِمُّ لَا الْقَوْمِ الَّذِينَ عُذِّبُوا إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ، فَإِنَّ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ، فَإِنِّي أَخَافُ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ. [مسنداهمد: ١٩/٤، إسناده صحيح على شرط الشيخين]

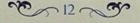
Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn'Umar & that the Prophet ** said, "Do not enter the ruins of the people who were previously punished unless you are weeping.² If you are not weeping, then do not enter their ruins, for I fear that what has befallen them may also befall you."

(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 % said this to his companions when he led them, in 9 AH, in an expedition to Tabook (about 400 miles north of Madeenah) 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 &B. 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." (Suran 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. (Permenant Committee fanwa no. 26/394) Even the Prophet & hurried as he passed by Waadi Muhassar between Mina and Muzdalifah, the very place where Allah destroyed Abrahah and his forces that came with a mighty army and elephants to destroy the ka 'bah. If one happens to pas 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 الله بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ،

سُثِلَ النَّبِيُّ ، عَنِ الضَّبِّ؟ فَقَالَ: ﴿لَا آكُلُهُ وَلَا أُحَرِّمُهُ ۗ.

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

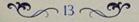
Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar & who said,

"The Prophet $\frac{1}{2}$ 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 養 disliked eating it even though many Arabs used to eat it but, he did not like eating it for mere personal reasons.







Thulaathiyyaat Musnad al-Imaam Ahmad ibn Hanbal



حَدَّثَنَا سُفْيَانُ: سَعِعْتُهُ مِنِ ابْنِ دِينَارٍ، عِنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ ، عَدَّانَ اللَّهِ

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

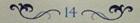
[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar & that the Prophet * 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)."

(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 Fanwa Collection, Vol. 2, pp. 97-8)





حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الله بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ ، قَالَ: ﴿إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَ اثْنَانِ دُونَ القَّالِثِ، وَقَالَ مَرَّةً: إِنَّ النَّبِيِّ ، فَهَى أَنْ يَتَنَاجَى الرَّجُلَانِ دُونَ القَّالِثِ، إِذَا كَانُوا ثَلَاثَةً. الرَّجُلَانِ دُونَ القَّالِثِ، إِذَا كَانُوا ثَلَاثَةً. [مسند أحمد: ١/٥، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] 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-Muwwatta', 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 الله بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ، قَالَ:

كَانَ رَسُولُ اللهِ ﴿ يُبَايِعُ عَلَى السَّمْعِ وَالطَّاعَةِ، ثُمَّ يَقُولُ: «فِيمَا اسْتَطَعْتَ» وَقَالَ مَرَّةً: فَيُلَقِّنُ أَحَدَنَا: «فِيمَا اسْتَطَعْتَ».

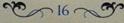
[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar 🚓 who said,

"The Messenger of Allah 義 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 義 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.)





«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونَ بَيْعَ خِيَارٍ».

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

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar a who said, that he heard the Prophet is say.

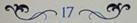
"The two parties to a transaction have the choice of either going ahead with the transaction or cancelling it so long as they have not yet parted, unless it is an optional sale."

(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)







ثلا ثيات مسند الإمام أحمد بن حنبل رحمه اللّه (باللفة الإنجليزيـــه)

st the countless blessings which Almighty Allah has bestowed upon the Mus

ثلا ثيات مسند الإمام أحمد بن حنبل رحمه الله

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 gradite scholars through whom the Sunnah of the Noble Prophet. Muhammad ibn 'Abdullaah is, the seal of the prophets, has been preserved. Thus the Book of Allah and the Sunnah of the Prophet is provide evidence against mankind. One of the scholars through whom Allah preserved the Sunnah was Imaam Ahmad ibn Hambal is, 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 fadocth scholars, were keen on affaadocth with few narrators between the fadocth reporter and the Prophet in. In fact, Imaam Affaad reported more than three hundred "thulaathiyyaat", affaadocth with only three narrators between him and the Prophet in. These affaadocth were collected from al-Musnad by Shaykh Mufiammad ibn Afmad ibn Saalim as-Saffaarcenee al-Hanbalee & in a separate book.

This example clearly points to the great care shown by hadceth scholar to the Prophet's Sinnah, 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 hadceth 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)



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