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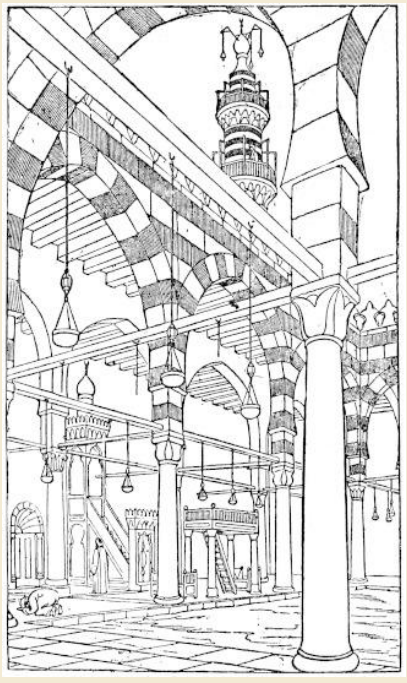
Ibn ʿUmashlīq's Notebook

جزء ابن عمشليق

Traditions and poems transmitted by Aḥmad al-Jaʿfarī · Cairo manuscript



Historical illustration · caption and provenance inside the volume

English · Arabic text · Notes and sources

VOLUME XVI

Reading guide

The English text, commentary and sources are gathered in the first part. Documentary reproductions appear at the end of the volume. Historical illustrations accompany the reading.

Part One · English 3

Part Two · Arabic text 22

Arabic quotations needed for the commentary remain beside their explanations. The continuous Arabic transcription follows in a separate part.

References to editions and manuscripts have been retained. Contents-page references and internal links point to the new pagination.

HISTORICAL CONTEXT

About the work

Dating

The editor dates the compiler to the tenth–eleventh centuries. Yūsuf, Ibn Ḥajar's grandson, copied the notebook around 865 AH (1460–1461).

Origin and preservation

The manuscript is held in the Dār al-Kutub in Cairo under shelfmark Ḥadīth 1588. Khālid al-Anṣārī, who edited it in 1996, describes it as the only copy he was able to find.

Summary

At the beginning of the notebook, the copyist recounts reading the text before his maternal grandmother. The thirty-one pieces that follow alternate traditions and poems on knowledge, forgiveness and kinship. The same question about a sale, put to three jurists from Iraq, brings the reader three different answers, each accompanied by its reasoning.

Detailed notice and sources · p. 20

VOLUME CONTENTS

Reading guide

The book opens with a grandmother transmitting a text to her grandson. There follow 31 units of tradition and poetry, ending with the formula spoken at the close of a gathering. This volume includes the opening, all 31 units and the scribe’s colophon. The two transmission paths in numbers 21 and 22 lead to the same account.

Passage	Arabic	English	Meaning
A grandmother transmits the book	22	5	16
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PART ONE

English translation

الترجمة الإنجليزية

01 · A grandmother transmits the book

In the name of God, the All-Compassionate, the Merciful. Say: 'Lord, increase my knowledge, my memory and my understanding.' I read this text before my maternal grandmother, the traditionist Anas Khātūn, on the thirtieth day of Rabīʿ I in the year 865. She transmitted to us the writings of the two sisters Fāṭima and ʿĀ'isha, daughters of Muḥammad ibn ʿAbd al-Hādī ibn ʿAbd al-Ḥamīd ibn ʿAbd al-Hādī. I also read it on Sunday, 14 Rabīʿ I 866, before the master and imam Shihāb al-Dīn Aḥmad ibn Muḥammad ibn Aḥmad ibn Zayd. He said that he had heard the traditionist ʿĀ'isha bint ʿAbd al-Hādī. The two sisters had heard ʿAbd Allāh ibn al-Ḥusayn ibn Abī al-Thābit ibn Abī al-Qays report these words to them from Abū ʿAmr ʿUthmān ibn ʿAlī ibn ʿAbd al-Wāḥid, son of the preacher of the Qarāfa, on the authority of the traditionist Abū Ṭāhir Aḥmad ibn Muḥammad ibn Aḥmad al-Silafī. He had them from Abū al-Baqā' al-Muʿammar ibn Muḥammad ibn ʿAlī al-Ḥabbāl, who had received them from Abū al-Ṭayyib Aḥmad ibn ʿAlī ibn Muḥammad al-Jaʿfarī, known as Ibn ʿUmashlīq.

02 · A saying offered as a gift, and prayers

[1] My grandfather, the chief judge Abū al-Ḥasan Muḥammad ibn Ṣāliḥ al-Hāshimī al-ʿAbbāsī, spoke to me in his house in the City of Peace. He had this account from Abū Jaʿfar Muḥammad ibn ʿUqba al-Shaybānī, from Hannād ibn al-Sarī, from ʿĪsā ibn Yūnus, from ʿUmar, the freedman of Ghufra, and from ʿAbd Allāh ibn ʿAbbās: 'I was riding behind the Messenger of God, blessings and peace be upon him. He said to me: My boy, would you like me to teach you a few words through which God may benefit you? I answered: Yes, may my father and mother be given as ransom for you! He said: Keep God in mind, and He will keep you safe. Keep God in mind, and you will find Him

before you. Make yourself known to Him. Know that victory comes with patience, deliverance with affliction, and that with hardship comes ease.'

[2] My grandfather transmitted to me, on the authority of Muḥammad ibn Muḥammad, Hannād, Abū Usāma, Mūsā ibn ʿUbayda, ʿAbd al-Raḥmān ibn Zayd and his father, these words of the Prophet, blessings and peace be upon him: 'What a fine gift for a servant is something that benefits him! What a fine gift is a saying of wisdom that a man hears, remembers and then offers to his Muslim brother!'

[3] My grandfather transmitted to me, through Muḥammad ibn Muḥammad, Hannād, Wakīʿ and his father, these words of a Syrian called Abū ʿAbd Allāh: 'I went to question Ṭāwūs and asked permission to enter. An old man came out to me. I said to myself: A scholar does not ramble. Then he said to me: When you enter, be brief. I entered. He said: When you ask questions, be brief. I replied: Be brief with me, and I shall be brief. He said: In this sitting I shall teach you the Torah, the Gospel and the Quran. — Then I shall ask you nothing more. He then said: Fear God so that you fear nothing more than Him. Hope in Him even more strongly than you fear Him. And love for other people what you love for yourself.'

[4] Abū al-Ḥasan al-Mughīra ibn ʿUmar ibn al-Walīd spoke to us at his home in Mecca, near al-Marwa. He said: 'I was present at the reading before Abū Saʿīd al-Mufaḍḍal ibn Muḥammad al-Janadī.' It went back to ʿAlī ibn Ziyād, Abū Qurra, Mālik, ʿĀmir ibn ʿAbd Allāh ibn al-Zubayr, ʿAmr ibn Sulaym and Abū Qatāda al-Anṣārī al-Sulamī. The Messenger of God, blessings and peace be upon him, said: 'When one of you enters the mosque, let him perform two units of prayer before sitting down.'

[5] Al-Mughīra ibn ʿUmar reported to us what was read before Abū Saʿīd in his presence. ʿAlī had it from Abū Qurra, who mentioned Mūsā ibn ʿUqba, Nāfiʿ and Ibn ʿUmar: 'The Prophet, blessings and peace be upon him, continued his fast without breaking it in the evening. The people did likewise. It became difficult for them. On learning this, the Messenger of God forbade them to continue fasting in this way. They said: But, Messenger of God, you

continue it yourself! He replied: I am not in the same condition as you. I am fed and given drink.'

[6] I received this account at the home of the grammarian Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Aḥmad ibn Kaysān, in the Ḥarbiyya district of Baghdad, through a reading before him. The judge Yūsuf, Abū Muḥammad ibn Yaʿqūb ibn Ismāʿīl ibn Ḥammād, had it from Musaddad ibn Musarhad, from Yaḥyā ibn Saʿīd, from Shuʿba and from ʿAmr ibn Murra. The latter had heard Abū Burda, who had heard al-Agharr, a man of Juhayna, tell Ibn ʿUmar that he had heard the Messenger of God say these words: 'O people, return to your Lord, the Mighty, the Majestic! For my part, I return to God a hundred times each day.'

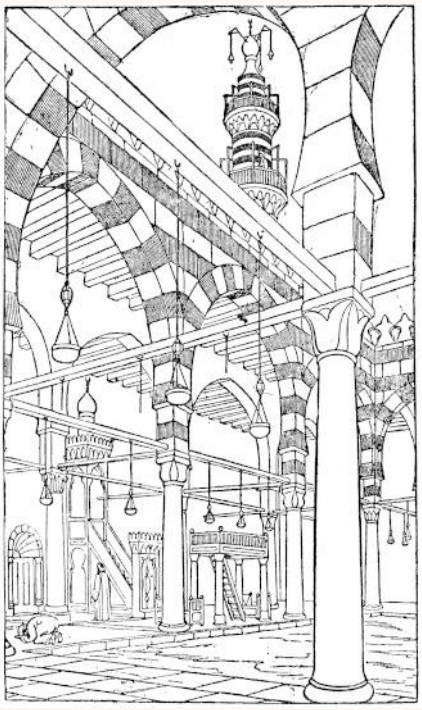
[7] ʿAlī ibn Muḥammad transmitted to us, through the judge Yūsuf, Sulaymān ibn Ḥarb, Ḥammād ibn Salama, ʿAlī ibn Zayd and Abū ʿUthmān al-Nahdī, the testimony of ʿĀ'isha. The Messenger of God used to say: 'O God, place me among those who rejoice when they have done good and ask forgiveness when they have done wrong.'

[8] Abū al-Ḥusayn Muslim ibn Muḥammad ibn Muslim al-Dhuhlī al-Tamīmī reported to us, through Muḥammad ibn ʿAbd Allāh al-Ḥaḍramī, Abū Kāmil, Abū ʿAwāna, al-Aʿmash and Abū Ṣāliḥ, these words of Abū Hurayra: 'The Messenger of God, blessings and peace be upon him, said: Whoever relieves a Muslim of one of the distresses of this world, God will relieve him of one of the distresses of the hereafter. Whoever conceals a Muslim's faults, God will conceal his in this world and the hereafter. Whoever makes things easier for a man in difficulty, God will make things easier for him in this world and the hereafter. God helps the servant as long as the servant helps his brother.'

[9] A reading was held at the home of Abū Bakr Aḥmad ibn Jaʿfar ibn Ḥamdān ibn Mālik al-Qaṭīʿī in Baghdad, and he confirmed it. Abū al-ʿAbbās Muḥammad ibn Yūnus al-Qurashī al-Kudaymī of Basra transmitted it in 234, on the authority of Bahlūl ibn Muwarraq, Mūsā ibn ʿUbayda al-Rabadhī, Muḥammad ibn ʿAbd Allāh, that is, Ibn Nawfal, al-Zuhrī, Abū Salama and ʿĀ'isha. The Messenger of God said: 'Gabriel told me: Muḥammad, I have travelled

the earth from east to west, and I have found no lineage better than the sons of Hāshim.’

[10] Abū Bakr transmitted to me, through Abū ʿAlī Bishr ibn Mūsā al-Asadī, Abū Nuʿaym, Sufyān al-Thawrī, Ḥabīb ibn Abī Thābit and Maymūn ibn Abī Shabīb, these words of Abū Dharr. The Messenger of God said: ‘Be mindful of God wherever you are. Follow a bad deed with a good one, and it will erase it. And treat people with kindness.’



Interior of a mosque in Cairo, after a nineteenth-century drawing. The collection’s fourth tradition mentions prayer on entering a mosque. E. W. Lane, The Manners and Customs of the Modern Egyptians, view of a mosque, p. 68.

03 · Scholars, reciters and verses on education

[11] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Sakūnī, who attested to witnesses’ integrity, told us in Kufa that he had this account from Abū Jaʿfar Muḥammad ibn ʿAbd Allāh ibn Sulaymān al-Ḥaḍramī, from Abū

ʿImrān Mūsā ibn ʿImrān al-Marwazī and from Mūsā ibn Jaʿfar ibn Muḥammad, on the authority of his father and grandfather. ʿAlī, peace be upon him, said: 'Ask your children to seek knowledge.'

[12] Abū al-Qāsim transmitted to us, through al-Ḥaḍramī, Abū ʿImrān and Mūsā ibn Jaʿfar, on the authority of his father and grandfather, these words of the Messenger of God: 'Anyone who has received some teaching, and whom God admits to Paradise by that means, has a duty to intercede for the person from whom he heard it.'

[13] A reading before Abū al-Qāsim Jaʿfar ibn Muḥammad ibn ʿAmr al-Aḥmasī, on the authority of Abū Saʿīd al-Ḥasan ibn Mihrān of Isfahan, Abū Bakr al-Najjārī, Muḥammad ibn al-Sā'ib al-Kalbī, Abū Ṣāliḥ and Ibn ʿAbbās. The Messenger of God said: 'On the Day of Resurrection, God will gather the scholars, the frontier guards, the reciters and the devotees. He will say to the devotees, fighters, reciters and guards: Enter Paradise through My mercy. The scholars will cry out with one voice: Our Lord, it is through our knowledge that they fought, kept watch, worshipped, fasted and prayed! God, the Mighty, the Majestic, will say: Do you count yourselves among those people in My sight? I count you among the angels. Wait until you have interceded for those you love. Then you will enter Paradise.'

[14] Abū al-Qāsim transmitted to us, through Abū Saʿīd, Aḥmad ibn Muḥammad ibn al-Qāsim Abū Bakr, muezzin of Tarsus, Ghālib and al-Ḥasan, these words of ʿImrān ibn al-Ḥuṣayn. The Messenger of God said: 'On the Day of Resurrection, the ink of scholars and the blood of martyrs will be weighed. The ink of scholars will weigh more heavily than the blood of martyrs.'

[15] Al-Ḥusayn ibn ʿAlī, an elder who came to us from Rayy, recited these verses to me. 'Whoever among us relies on the prestige of his forebears will find his own shortcomings undoing his worth. A man's honour is the cultivation he has acquired, far beyond the honour he derives from birth. His own merit is ancestry enough for him: when it comes to claiming honour, it is better established than his genealogy.'

[16] Abū Muḥammad ʿAbd Allāh ibn Jābir the Persian recited these verses to me, which he had from Abū al-Qāsim Yūsuf ibn Ghānim of Dīnawar. 'Encourage your children to cultivate themselves from an early age, so that your eyes may find joy in it when you are old. What one retains of good upbringing in the freshness of childhood is like an inscription carved in stone. These are treasures that fill their chests and are not threatened by reversals of fortune. The cultivated man, even when his foot slips, falls upon beds of brocade and couches of repose. Knowledge is the best and noblest inheritance, especially in the eyes of people of honour and worth. When knowledge and good upbringing meet in a man of judgement, he rises among nomads and townspeople alike.'

04 · Giving, forgiving, renewing ties

[17] A confirmed reading before Abū Aḥmad ʿUbayd Allāh ibn Mūsā ibn Abī Qutayba al-Ghanawī. He had it from Abū Jaʿfar Aḥmad ibn Mūsā ibn Isḥāq al-Ḥammār, from Abū Nuʿaym al-Faḍl ibn Dukayn, from Sufyān, from Manṣūr, from Yūnus ibn Khabbāb and from Abū Salama. The Messenger of God said: 'Giving alms has never diminished wealth. So give. Never does a man forgive a wrong without God raising him thereby. So forgive, and God will honour you. And never does a man open the door of begging for himself by asking people without God opening a door of poverty for him. Knowing how to refrain is better.'

[18] The master Abū Aḥmad ʿUbayd Allāh recited to us these verses, which Mudrik al-Shaybānī had recited to him. 'Though my face may be absent from our meetings, affection and brotherhood have not been absent. My soul has never ceased to yearn towards you, in every circumstance, moved by loyalty.'

[19] Abū al-Qāsim al-Ḥasan ibn Muḥammad al-Sakūnī transmitted to us, through Muḥammad ibn Khalaf ibn al-Marzubān, Saʿīd ibn Sālim al-Rāzī and Muḥammad ibn Abī al-Rajā', these words of al-Khalīl ibn Aḥmad: 'Brotherhood is recognised by four things: forgiving before criticising,

assuming good before suspecting, offering friendship before it is asked for, and seeking an excuse before pointing out a fault. Thus we say: Your brother is the one who gives to you before you ask him, who forgives the fault before reproaching you. He assumes good before accusing and accepts the excuse of someone who acted out of ignorance.'

[20] A confirmed reading before Abū al-Haytham Aḥmad ibn Muḥammad ibn ʿAwn al-ʿAwnī, from Abū ʿAlī al-Ḥasan ibn al-Ṭayyib al-Shujāʿī, Aḥmad ibn Yaḥyā al-Ṣūfī, Nuʿaym ibn Yaʿqūb, Abū Isḥāq and al-Ḥārith, from ʿAlī. 'The Prophet told me: Shall I show you the noblest deeds of this life and the next? Give to whoever refused you, forgive whoever wronged you, renew ties with whoever broke with you.'

[21] Abū al-Haytham reported to us, through al-Ḥasan, ʿUthmān ibn Abī Shayba, Muḥammad ibn Bishr and ʿAbd Allāh ibn al-Muʾammal, the transmission of ʿAmr ibn Shuʿayb. [The account follows with the second chain, in the next numbered unit.]

[22] We also have it from Yaḥyā ibn Mūsā al-Balkhī, on the authority of ʿAbd Allāh ibn Numayr, Ḥajjāj ibn Arṭāʾa, ʿAmr, his father and his grandfather. A man came and said to the Prophet: 'Messenger of God, I have cousins who hurt me when I do good to them. They break the ties I maintain. I forgive them, and they wrong me. Should I repay them in kind?' He said: 'No. Then you would all be forsaken. When they do wrong, do good. If you do so, God will never cease to give you support against them.' The wording is that of Ibn Numayr's account.

[23] Abū al-Haytham transmitted to us, through al-Ḥasan, ʿAbd al-Aʿlā ibn Wāṣil, Aḥmad ibn ʿĀṣim al-ʿAbbādānī, Ḥafṣ ibn ʿUmar ibn Abī Maymūn and ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn ʿAlī ibn Abī Ṭālib, these words of Muḥammad ibn ʿAlī, on the authority of his father and ʿAlī: 'I heard the Messenger of God say: Whoever worries too much makes his body ill. Whoever takes on a bad character torments himself. Whoever quarrels with people loses the nobility of his conduct and sees his honour depart.'

[24] Abū al-Ḥusayn ʿAlī ibn al-Ḥasan ibn Uḥayd al-Qaṭṭān of Balkh spoke to us in Kufa, where he had arrived as a pilgrim. He had his account from Muḥammad ibn Bakr, from Muḥammad ibn Ibrāhīm al-Būshanjī, from Isḥāq ibn Mūsā al-Anṣārī, from al-Walīd ibn Muslim, from al-Ḥakam ibn Muṣʿab al-Qurashī and from Muḥammad ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās, on the authority of his father and his grandfather ʿAbd Allāh ibn ʿAbbās. The Messenger of God said: 'Whoever often asks forgiveness, God grants him relief from every anxiety, a way out of every impasse, and provides for him from where he does not expect.'

[25] Abū al-Ḥusayn reported to us, through al-Ḥasan ibn Muḥammad al-Rāzī, Muḥammad ibn Ibrāhīm al-Būshanjī, ʿĪsā ibn Ibrāhīm, al-Ḥārith ibn Nabhān, ʿUtba ibn Yaqẓān, Abū Saʿd and Makḥūl, these words of Wāthila ibn al-Asqaʿ. The Messenger of God said: 'Do not accuse of unbelief those who face your direction of prayer, even if they have committed grave offences. Pray with every imam, fight alongside every commander, and perform the funeral prayer for every deceased person.'

[26] Abū al-Ḥusayn transmitted to us, through Aḥmad ibn Muḥammad ibn ʿAbd Allāh al-Ḥanafī of Herat, Yaʿqūb ibn Isḥāq ibn Maḥmūd, Muḥammad ibn al-Walīd ibn Abān the Egyptian, Abū al-Ḥasan and Nuʿaym ibn Ḥammād, these words of Ibn al-Mubārak: 'Being generous enough to do without what belongs to others surpasses the generosity of the giver. The nobility of one who is content with what he has surpasses the nobility of the giver.' Ibn al-Mubārak recited these verses to us: 'Without contentment, one has not tasted the flavour of wealth, and no one will see a man content with what he has leading a poor man's life. Whoever does good will see its fruits praised. Never is a kindness lost, even if it is bestowed upon a stone.'

05 · A millstone, three jurists and a closing formula

[27] A reading was held before my father ʿAlī ibn Muḥammad ibn Jaʿfar. He had this account from Abū al-Ḥusayn Muḥammad ibn Aḥmad al-Qazzāz and from Abū Saʿīd Aḥmad

ibn Sulaymān ibn Dāwūd ibn Sālim of Gundishapur, who read from his copies, then from Ayyūb ibn Naṣr ibn Mūsā al-Baghdādī al-ʿUṣfurī, from ʿAlī ibn Ḥafṣ, from al-Haytham ibn Jammāz, from ʿAwn ibn Abī Shaddād and from Yazīd al-Raqāshī, on the authority of Anas ibn Mālik. A man of the Anṣār came to the door of Fāṭima and ʿAlī. They were taking turns at the millstone, which ʿAlī was working at that moment. 'Which of you can I relieve? — Relieve Abū al-Ḥasan, said ʿAlī. — Relieve the daughter of the Messenger of God, said Fāṭima, for she is weak.' The man told them that captives had been brought to the Prophet. ʿAlī said to Fāṭima: 'Go to him. Show him your hand and tell him that mine is like yours, that both have grown weary from grinding and kneading. Perhaps he will grant us a servant who will spare us some of the hardship you see.' She went to him. 'Fāṭima, he said to her, the Emigrants have a greater claim to them than you. I shall prescribe something better still for you. When you go to bed, proclaim God's glory thirty-three times, give Him thanks thirty-three times, proclaim His greatness thirty-four times, and be patient.' She reported his words to ʿAlī. 'Be patient, Fāṭima,' he said. Other captives were then brought to the Prophet. He took a young boy from among them and brought milk in a bowl, holding the child with one hand and the vessel with the other. Seeing him enter, Fāṭima went to meet him. Her woollen cloak hindered her and exposed her foot and leg. She let it down, exposing her cheek. Embarrassed, she sat down again before reaching him. 'There is no one here but your father and the boy who will serve you,' said the Prophet. He handed her the bowl, she drank, and he drank last. He said: 'Fāṭima, ʿAlī, this boy is for both of you, to spare you the hardship you suffer in your work. Do not impose on him what is beyond his strength. If you give him a task beyond his ability, help him. If he pleases you, keep him. If he displeases you, sell him, but do not strike him. He prays, and God has forbidden me to strike those who pray.'

[28] Aḥmad ibn al-Ḥasan ibn ʿAlī the Persian, passing through our town, dictated this account to me from his book. He had it from ʿAbd Allāh ibn Muḥammad ibn ʿAlī ibn Ṭarkhān al-Balkhī in Balkh, from Abū Saʿīd Aḥmad ibn Muḥammad ibn Bishr in Mecca, and from others besides. They all had it from ʿAbd Allāh ibn Ayyūb al-Qaranī, from Muḥammad ibn Sulaymān al-Dhuhlī and from ʿAbd al-Wārith

ibn Saʿīd. 'I arrived in Mecca. There I found Abū Ḥanīfa, Ibn Abī Laylā and Ibn Shubruma. I asked Abū Ḥanīfa what he thought of a man who concluded a sale and attached a stipulation to it. He replied: The sale is invalid, and the stipulation is invalid. Ibn Abī Laylā replied: The sale is valid, and the stipulation is invalid. Ibn Shubruma replied: The sale is valid, and the stipulation is valid. I said: Glory be to God! Three jurists from Iraq give me three opinions on a single question! I went back to Abū Ḥanīfa and told him what had happened. He said: I do not know what they said. ʿAmr ibn Shuʿayb transmitted to us, on the authority of his father and grandfather, that the Prophet forbade a sale with a stipulation attached. The sale is invalid, and the stipulation is invalid. I went and spoke to Ibn Abī Laylā about it. He said: I do not know what they said. Hishām ibn ʿUrwa transmitted to us, on the authority of his father, these words of ʿĀ'isha: The Messenger of God asked me to buy Barīra and set her free. The sale is valid, and the stipulation is invalid. I went and spoke to Ibn Shubruma about it. He said: I do not know what they said. Misʿar ibn Kidām transmitted to us, through Muḥārib ibn Dithār, these words of Jābir ibn ʿAbd Allāh: I sold a she-camel to the Prophet, and as a stipulation of the sale he granted me the right to ride her as far as Medina. The sale is valid, and the stipulation is valid.'

[29] Aḥmad transmitted to us these words of Aḥmad ibn ʿAlī ibn al-ʿAlā' and al-Ḥusayn ibn Yaḥyā ibn ʿAyyāsh. Both had them from Abū al-Ashʿath, from Ḥazm ibn Abī Ḥazm and from Maymūn ibn Siyāh, on the authority of Anas ibn Mālik. The Messenger of God said: 'Whoever wishes God to prolong his life and increase his provision, let him do good to his parents and maintain his ties of kinship.'

[30] Abū Aḥmad ibn Abī Ṣāliḥ al-Hamadhānī transmitted to us in Hamadan, on the authority of Ibrāhīm ibn al-Ḥusayn, ʿAlī ibn Qutayba, Mālik ibn Anas and Abū al-Zubayr, these words of Jābir ibn ʿAbd Allāh. The Messenger of God said: 'Honour your fathers, and your children will honour you. Preserve your chastity, and your wives will preserve theirs. Whoever is offered an apology and rejects it will not come to me at the Pool.'

[31] A confirmed reading before Abū Aḥmad ʿUbayd Allāh ibn Mūsā ibn Abī Qutayba al-Ghanawī, who had this tradition from Aḥmad ibn Mūsā, from Abū Nuʿaym al-Faḍl ibn Dukayn, from Sufyān, from Manṣūr and from Fuḍayl ibn ʿAmr, on the authority of Abū al-ʿĀliya. The Prophet was asked: 'Those words we heard you say?' He replied: 'Gabriel taught me these words, which erase what may have happened during a gathering: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I ask Your forgiveness and return to You.'

The end. Written down by Yūsuf, grandson of Ibn Ḥajar al-ʿAsqalānī. Praise be to God, at the beginning and at the end, outwardly and inwardly, in secret and openly. May God grant blessings and peace to our master Muḥammad, his family and his companions. God is sufficient for us; what an excellent protector!

NOTES AND SOURCES

Translation nuances
وجوه المعنى

01 · A grandmother transmits the book

المسندة

A female traditionist who transmits texts with their chains of authorities. 'A woman who transmits with authority' conveys the status. The feminine matters here, since three women are named in this opening.

قراءة عليها

'By reading before her.' The reader recites; the woman presiding receives or confirms the reading. 'She read' would reverse the roles.

سماعا

A hearing: a transmission for which presence and listening are attested. The word distinguishes this mode of reception from the mere circulation of written texts.

Arabic text · Translation

02 · A saying offered as a gift, and prayers

احفظ الله

§ 1. The word-for-word rendering 'guard God' calls for explanation. 'Keep God in mind' or 'observe what God commands you' offer two ways of understanding the injunction. The verb recurs in the promise 'He will keep you safe'.

الحكمة

§ 2. Wisdom, discernment or a maxim of wisdom. Here it is a saying that can be remembered and then offered to someone else.

ركعتين

§ 4. Two rakʿas: two complete units of prayer, each including, among other actions, a bow. 'Two bows' would be more literal, but too narrow.

الوصال

§ 5. 'Continuous fasting' joins two fasting days by abstaining at night too. 'Fasting' alone would obscure the issue in the account.

يسر على معسر

§ 8. 'Making things easier for someone in difficulty.' In the case of a debt, this could mean 'giving an insolvent debtor more time'. The text retains a broader scope.

Arabic text · Translation

03 · Scholars, reciters and verses on education

المعدل

§ 11. A man who attests to a witness's integrity. Depending on the setting, 'guarantor of witnesses' or 'assessor of their probity' conveys the function.

المرابطون

§ 13. Those stationed at a ribāṭ, a frontier post or a guarded position. The emphasis is on sustained service. The account also names fighters separately.

الأدب

§ 15–16. French offers a choice between 'culture', 'good manners' and 'good upbringing'. The poem holds together the cultivation of the mind and the training of conduct.

حسب / نسب

§ 15. Ḥasab denotes a family's accumulated honour, nasab its lineage. Against these inherited distinctions, the poem sets the worth that one can acquire.

Arabic text · Translation

04 · Giving, forgiving, renewing ties

مروءة

§ 23 and 26. 'Nobility of conduct', 'personal honour' or 'dignity'. The rendering varies according to whether the concern is for others or for the respect one owes oneself.

تصل من قطعك

§ 20. Literally, 'join [the tie with] whoever has cut you off'. This means renewing a relationship, often one of kinship. The opposing movement of the two verbs gives the maxim its force.

أهل قبلتكم

§ 25. 'Those who face your direction of prayer': the expression here defines a community through its shared orientation in prayer.

العرف

§ 26. In these verses, a good deed performed, a kindness. Elsewhere 'urf can mean 'custom', but the act of bestowing something on someone, even a stone, requires the other meaning here.

Arabic text · Translation

05 · A millstone, three jurists and a closing formula

سبي / غلام

§ 27. The first term denotes people taken captive; the second denotes a boy and, here, a young slave. The distinction explains why the account later speaks of selling him.

بيع وشرط

§ 28. 'A sale with a stipulation attached' makes it clear how the three jurists can validate one while invalidating the other. 'A conditional sale' might suggest that the entire contract is suspended.

الحوض

§ 30. 'The Pool', a watering place associated with the Prophet in accounts of the hereafter. 'Watering trough' would be possible in a material sense, but would obscure the religious reference.

كفارات

§ 31. 'That which erases' the faults of the gathering. The noun can also mean 'expiations'. Here these are words spoken when people part.

علقه

Colophon. The copyist says he 'put [this] in writing' or 'recorded' it. This does not make him the author of the collection he copies.

Arabic text · Translation

DOCUMENTARY APPARATUS

Introduction and sources

Khalid ibn Muḥammad al-Anṣārī describes the manuscript in the Dār al-Kutub in Cairo, shelfmark Ḥadīth 1588, as the only one he was able to find. The copy was made around 865 AH (1460–1461) by Yūsuf, Ibn Ḥajar’s grandson. The editor places the compiler much earlier, between the fourth and fifth centuries of the Hijra (approximately the tenth–eleventh centuries). The exact date remains unknown.

This notebook was printed in 1996 by Dār Ibn Ḥazm in Beirut. The Arabic reading text was collated against two digital reproductions of that edition. The editor’s assessments of the chains are not sentences from the notebook. Several attributions are judged weak or even rejected. The sayings are translated with their chains, as the collection transmits them. The account of the weight of ink (§ 14), for example, appears as a saying attributed to the Prophet. This English version follows the French edition.

In the opening, ‘say: Lord, increase my knowledge’ recalls the Quran (20:114); the words about memory and understanding extend the prayer. In § 1, ‘with hardship comes ease’ echoes the language of sura 94. Tradition 28 is restored to its end from the paginated reproduction, which also preserves no. 29. This volume’s five divisions make cross-referencing easier.

Textual sources

Khalid al-Anṣārī, 1996 edition · introduction, pp. 6–7; notebook text, pp. 15–67

Bibliographical record, incipit, editor and date · al-Raqq al-Manshūr database

Parallel transcription · Archives de l’islam

Image provenance

E. W. Lane, The Manners and Customs of the Modern Egyptians, view of a mosque, p. 68.

Return to the first passage

PART TWO

Original Arabic text
النص العربي

01 · A grandmother transmits the book

بسم الله الرحمن الرحيم وقل ربي زدني علما وحفظا وفهما قرأت على جدتي لأمي المسندة أنس خاتون قراءة عليها في يوم الثلاثين من ربيع الأول سنة ٨٦٥ أخبرتنا فاطمة وعائشة بنتا محمد بن عبد الهادي بن عبد الحميد بن عبد الهادي في كتابيهما. وقرأت على الشيخ الإمام شهاب الدين أحمد بن محمد بن أحمد ابن زيد في يوم الأحد رابع عشر من ربيع الأول سنة ٨٦٦ قال: أنا المسندة عائشة بنت عبد الهادي -سماعا: - أن عبد الله بن الحسين بن أبي الثابت بن أبي القيس أخبرهما - سماعا عليه -أنا أبو عمرو عثمان بن علي بن عبد الواحد بن خطيب القرافة عن أبي طاهر أحمد بن محمد بن أحمد الحافظ السلفي أن أبا البقاء المعمر بن محمد بن علي الحبال أخبره أنا أبو الطيب أحمد ابن علي بن محمد الجعفري عرف بابن عمشليق:

02 · A saying offered as a gift, and prayers

[1] حدثني جدي قاضي القضاة أبو الحسن محمد بن صالح الهاشمي العباسي -في داره بمدينة السلام -أنا أبو جعفر محمد بن عقبة الشيباني ثنا هناد بن السري ثنا عيسى بن يونس عن عمر مولى غفرة عن عبد الله بن عباس قال: كنت ردف رسول الله صلى الله عليه وسلم فقال: يا غلام ألا أعلمك كلمات لعل الله ينفعك بهن؟ قلت: بلى، فداك أبي وأمي قال: أحفظ الله يحفظك، أحفظ الله تجده أمامك تعرف إلى الله واعلم أن النصر مع الصبر والفرج مع الكرب وأن مع العسر يسرا.

[2] حدثني جدي، ثنا محمد بن محمد ثنا هناد ثنا أبو أسامة عن موسى بن عبيدة عن عبد الرحمن بن زيد عن أبيه أن النبي صلى الله عليه وسلم قال: نعم الهدية الفائدة للعبد ونعم الهدية الكلمة من كلام الحكمة يسمعها الرجل فيلتوي عليها ثم يهديها إلى أخيه المسلم

[3] حدثني جدي، ثنا محمد بن محمد، ثنا هناد، ثنا وكيع، عن أبيه، عن رجل من أهل الشام يكنى بأبي عبد الله قال: أتيت طاوسا أسأله عن شئ فاستأذنت عليه فخرج إلي شيخ، فقلت: إن العالم لا يخرف، ثم قال: إذا دخلت فأوجز، قال: فدخلت فقال: إذا سألت فأوجز؟ قال: لئن أوجزت لي أوجزت فقال: إني

معلمك في مجلسي التوراة والإنجيل والقرآن لن أسألك عن شئ فقال: خف الله مخافة حتى لا يكون شئ أخوف عندك منه وارجه رجاء أشد من خوفك إياه وأحب للناس ما تحب لنفسك.

[4] حدثنا أبو الحسن المغيرة بن عمر بن الوليد -في منزله بمكة عند المروة، -قال: قرئ على أبي سعيد المفضل بن محمد الجندي -وأنا أسمع، -حدثكم علي بن زياد ثنا أبو قرة قال: ذكر مالك عن عامر بن عبد الله بن الزبير عن عمرو بن سليم عن أبي قتادة الأنصاري السلمي أن رسول الله صلى الله عليه وسلم قال: إذا دخل أحدكم المسجد فليركع ركعتين قبل أن يجلس.

[5] حدثنا المغيرة بن عمر قرئ على أبي سعيد وأنا حاضر، ثنا علي أنا أبو قرة قال: ذكر موسى بن عقبة عن نافع عن ابن عمر أن النبي صلى الله عليه وسلم واصل فواصل الناس فشق عليهم الوصال فلما حدث رسول الله صلى الله عليه وسلم بذلك نهى عن الوصال فقالوا: إنك تواصل يا رسول الله؟ فقال: إني لست كهيئتكم إني أطعم وأسقي

[6] أخبرني أبو الحسن علي بن محمد بن أحمد بن كيسان النحوي -بمنزله ببغداد في الحربية قراءة عليه -ثنا يوسف القاضي أبو محمد بن يعقوب بن إسماعيل بن حماد، ثنا مسدد

بن مسرهد، ثنا يحيى بن سعيد عن شعبة عن عمرو بن مرة، سمعت أبا بردة سمعت الأغر رجلا من جهينة يحدث ابن عمر، أنه سمع رسول الله صلى الله عليه وسلم يقول: يا أيها الناس توبوا إلى ربكم عز وجل، فإني أتوب إلى الله كل يوم مائة مرة.

[7] أخبرنا علي بن محمد ثنا يوسف القاضي ثنا سليمان بن حرب ثنا حماد بن سلمة عن علي بن زيد عن أبي عثمان النهدي عن عائشة أن رسول الله صلى الله عليه وسلم كان يقول: اللهم اجعلني من الذين إذا أحسنوا استبشروا، وإذا أساؤوا استغفروا.

[8] حدثنا أبو الحسين مسلم بن محمد بن مسلم الذهلي التميمي ثنا محمد بن عبد الله الحضرمي ثنا ثنا أبو كامل ثنا أبو عوانة عن الأعمش عن أبي صالح عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: من نفس عن مسلم كربة من كرب الدنيا، نفس الله عنه كربة من كرب الآخرة ومن ستر مسلما ستره الله في الدنيا والآخرة ومن يسر على معسر يسر الله عليه في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه.

[9] حدثنا أبو بكر أحمد بن جعفر بن حمدان بن مالك القطيعي - في منزله ببغداد قراءة عليه فأقر به -ثنا أبو العباس محمد بن

يونس القرشي الكديمي البصري سنة ٢٣٤ ثنا بهلول بن مورق ثنا موسى بن عبيدة الربذي عن محمد بن عبد الله يعني ابن نوفل عن الزهري عن أبي سلمة عن عائشة قالت: قال رسول الله صلى الله عليه وسلم: قال لي جبريل: يا محمد، قلبت الأرض مشارقها ومغاربها فلم أجد بني أب أفضل من بني هاشم.

[10] أخبرني أبو بكر ثنا أبو علي بشر بن موسى الأسدي ثنا أبو نعيم ثنا سفيان الثوري عن حبيب بن أبي ثابت عن ميمون بن أبي شبيب عن أبي ذر قال: قال رسول الله صلى الله عليه وسلم: اتق الله حيثما كنت واتبع السيئة الحسنة تمحها وخالق الناس بالخلق الحسن.

03 · Scholars, reciters and verses on education

[11] حدثنا أبو القاسم الحسن بن محمد بن الحسن السكوني المعدل -بالكوفة -ثنا أبو جعفر محمد بن عبد الله بن سليمان الحضرمي ثنا أبو عمران موسى بن عمران المروزي نا موسى بن جعفر بن محمد عن أبيه عن جده قال: قال علي عليه السلام: مروا أولادكم بطلب العلم.

[12] حدثنا أبو القاسم ثنا الحضرمي ثنا أبو عمران ثنا موسى بن جعفر عن أبيه عن جده قال: قال رسول الله صلى الله عليه وسلم: إن من الحق الواجب على من سمع شيئا من العلم فأدخله الله الجنة أن يشفع لمن سمع منه

[13] حدثنا أبو القاسم جعفر بن محمد بن عمرو الأحمسي - قراءة عليه -ثنا أبو سعيد الحسن بن مهران الأصبهاني ثنا أبو بكر النجاري عن محمد بن السائب الكلبي عن أبي صالح عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: إذا كان يوم القيامة يجمع الله العلماء والمرابطين والقراء والعباد، فيقول للعباد والمجاهدين والقراء والمرابطين: ادخلوا الجنة برحمتي قال: فيصيحون العلماء صيحة واحدة فيقولون: يا ربنا بفضل علمنا جاهدوا ورابطوا وتعبدوا وصاموا وصلوا فيقول الله عز وجل: لستم أنتم عندي في عداد أولئك؟ أنتم عندي في عداد الملائكة قفوا حتى تشفعوا لمن أحببتم ثم تدخلوا الجنة.

[14] حدثنا أبو القاسم ثنا أبو سعيد ثنا أحمد بن محمد بن القاسم أبو بكر -مؤذن طرسوس -عن غالب عن الحسن عن عمران بن الحصين قال: قال رسول الله صلى الله عليه وسلم: يوزن يوم القيامة مداد العلماء ودم الشهداء فيرجح مداد العلماء على دم الشهداء.

[15] أنشدني الحسين بن علي شيخ كان قدم علينا من الري: فكل متكل منا على حسبه ۞ فإن تقصيره يقضي على أدبه حسب امرئ ما اقتناه من أدب ۞ من دون ما يقتنيه من حسبه فحسبه فضله به نسبا ۞ أثبت عند الفخار من نسبه

[16] أنشدني أبو محمد عبد الله بن جابر الفارسي أنشدني أبو القاسم يوسف بن غانم الدينوري: حرض بنيك على الأدب في الصغر ۞ كيما تقر به عيناك في الكبر فإنما مثل الآداب يحفظها في ۞ عنفوان الصبي كالنقش في الحجر فيها الكنوز التي تعمر خزائنها ۞ ولا يخاف عليها حادث الغير إن الأديب وإن زلت به قدم ۞ يهوي على فرش الديباج والسرر والعلم أفضل ميراث وأشرفه ۞ لا سيما عند ذي الأحساب والخطر والعلم مع أدب إذا اجتمعا ۞ عند اللبيب علا في البدو والحضر

04 · Giving, forgiving, renewing ties

[17] أخبرنا أبو أحمد عبيد الله بن موسى بن أبي قتيبة الغنوي - قراءة عليه فأقر به -ثنا أبو جعفر أحمد بن موسى بن إسحاق الحمار ثنا أبو نعيم الفضل بن دكين عن سفيان عن منصور، عن يونس بن خباب عن أبي سلمة قال: قال رسول الله صلى الله عليه وسلم: ما نقص مال من صدقة فتصدقوا ولا عفا رجل

عن مظلمة الا زاده الله بها عزا فاعفوا يعزكم الله ولا فتح رجل باب مسألة يسأل الناس الا فتح الله عليه باب فقر لأن العفة خير.

[18] أنشدنا الشيخ أبو أحمد عبيد الله أنشدني مدرك الشيباني: فإن يك عن لقائك غاب وجهي ۞ فلم تغب المودة والإخاء وما زالت إليك تتوق نفسي ۞ على الحالات يحدوها الوفاء

[19] أخبرنا أبو القاسم الحسن بن محمد السكوني حدثني محمد ابن خلف بن المرزبان أخبرني سعيد بن سالم الرازي حدثني محمد بن أبي الرجاء، قال: قال الخليل بن أحمد: أربع تعرف بهن الاخوة: الصفح قبل الانتقاد له وتقديم حسن الظن قبل التهمة وبذل الود قبل المسألة ومخرج العذر قبل العيب ولذلك نقول: أخوك الذي يعطيك قبل سؤاله ۞ ويصفح عند الذنب قبل التعتب يقدم حسن الظن قبل اتهامه ۞ ويقبل عذر المرء عند جهالته

[20] أخبرنا أبو الهيثم أحمد بن محمد بن عون العوني - قراءة عليه فأقر به -أنا أبو علي الحسن بن الطيب الشجاعي ثنا أحمد بن يحيى الصوفي ثنا نعيم بن يعقوب عن أبي إسحاق عن الحارث عن علي قال: قال لي النبي صلى الله عليه وسلم: ألا

أدلك على أفضل مكارم الدنيا والآخرة تعطي من حرمك وتعفو عمن ظلمك وتصل من قطعك.

[21] حدثنا أبو الهيثم ثنا الحسن ثنا عثمان بن أبي شيبة ثنا محمد بن بشر ثنا عبد الله بن المؤمل حدثني عمرو بن شعيب.

[22] وثنا يحيى بن موسى البلخي ثنا عبد الله بن نمير عن حجاج بن أرطاة عن عمرو عن أبيه عن جده قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله إن لي بنو عم يسيؤون وأحسن ويقطعون وأصل وأعفو ويظلمون أفأكافئهم بما يصنعون؟ قال: لا إذا تتركوا جميعا إذا أساؤوا فأحسن، فإنك إذا فعلت ذلك، لم يزل معك عليهم من الله ظهير واللفظ لحديث ابن نمير. -

[23] حدثنا أبو الهيثم ثنا الحسن ثنا عبد الاعلى بن واصل ثنا أحمد بن عاصم العباداني عن حفص بن عمر بن أبي ميمون عن عبد الله بن محمد بن عمر بن علي بن علي بن أبي طالب، حدثني محمد بن علي عن أبيه عن علي سمعت رسول الله صلى الله عليه وسلم يقول: من كثر همه سقم بدنه ومن ساء خلقه عذب نفسه ومن لاحى الرجال سقطت مرؤته وذهبت كرامته.

[24] حدثنا أبو الحسين علي بن الحسن بن أحيد القطان البلخي -بالكوفة قدم حاجا -ثنا محمد بن بكر ثنا محمد بن إبراهيم البوشنجي ثنا إسحاق بن موسى الأنصاري ثنا الوليد بن مسلم ثنا الحكم بن مصعب القرشي عن محمد بن علي بن عبد الله ابن عباس عن أبيه عن جده عبد الله بن عباس عن رسول الله صلى الله عليه وسلم قال: من أكثر من الاستغفار جعل الله له من كل هم فرجا، ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب.

[25] حدثنا أبو الحسين ثنا الحسن بن محمد الرازي ثنا محمد بن إبراهيم البوشنجي ثنا عيسى بن إبراهيم ثنا الحارث بن نبهان ثنا عتبة بن يقظان عن أبي سعد عن مكحول عن وائلة بن الأسقع قال: قال رسول الله صلى الله عليه وسلم: لا تكفروا أهل قبلتكم وإن عملوا بالكبائر وصلوا مع كل إمام وجاهدوا مع كل أمير وصلوا على كل ميت.

[26] حدثنا أبو الحسين ثنا أحمد بن محمد بن عبد الله الحنفي الهروي ثنا يعقوب بن إسحاق بن محمود ثنا محمد بن الوليد ابن أبان المصري أبو الحسن ثنا نعيم بن حماد سمعت ابن المبارك يقول سخاء الناس عما في أيدي الناس أفضل من سخاء الناس بالبذل ومروءة القناعة بالرضى أفضل من مروءة

البذل. وأنشدنا ابن المبارك: ما ذاق طعم الغنى من لا قنوع له ۞ ولن يرى قانعا ما عاش مفتقرا بالعرف من يأته تحمد عواقبه ۞ ما ضاع عرف وإن أوليته حجرا

05 · A millstone, three jurists and a closing formula

[27] أخبرني أبي -علي بن محمد بن جعفر -قراءة عليه، - أنا أبو الحسين محمد بن أحمد القزاز ثنا أبو سعيد أحمد بن سليمان بن داود بن سالم الجنديسابوري -من أصوله، - ثنا أيوب بن نصر بن موسى البغدادي العصفري ثنا علي بن حفص ثنا الهيثم بن جماز عن عون بن أبي شداد ويزيد الرقاشي عن أنس بن مالك قال: جاء رجل من الأنصار باب فاطمة وعليا والرحى بينهما يتراوحانها والرحى بيد علي فقال: عن أيكما آخذ؟ فقال علي: خذ عن أبي الحسن وقالت فاطمة: خذ عن بنت رسول الله فإنها ضعيفة قال الرجل: قد أتى النبي صلى الله عليه وسلم بسبي فقال علي عليه السلام: ائتيه فأريه يدك وأخبريه أن يدي مثل يدك قد كلتا من الطحن والعجن لعله يأمر لنا بخادم يقينا حر ما ترين من العمل فأتته فسألته فقال: يا فاطمة إن المهاجرين أحق بذلك منك آمر لك بما هو خير إذا أويت إلى فراشك فسبحي الله ثلاثا وثلاثين واحمدي الله ثلاثا وثلاثين

وكبري الله أربعا وثلاثين واصبري، فأتت عليا فأخبرته فقال: اصبري يا فاطمة ثم إن النبي صلى الله عليه وسلم أتى بعد ذلك بسبي فأخذ منه غلاما وجلب لبنا في علبة وأخذ بيد الغلام بيد وحمل العلبة بيد ودخل عليها فلما رأته فاطمة قامت تستقبله وعليها مرط من صوف فتعتعت به فبدت رجلها وساقها فأرسلته فبدا خدها فتعتعت وجلست ولم تصل إليه فقال النبي صلى الله عليه وسلم: إنما هو أبوك وغلامك فناولها العلبة فشربت ثم شرب هو آخرهم، فقال: يا فاطمة ويا علي، هذا الغلام لكما يقيكما حر ما تجدان من العمل لا تكلفوه ما لا يطيق فإن كلفتموه ما لا يطيق فأعينوه فإن رضيتموه فأمسكوه، وإن كرهتموه فبيعوه ولا تضربوه فإنه يصلي وقد نهاني الله أن أضرب المصلين /. ق / ٢٣٠ أ /

[28] حدثني أحمد بن الحسن بن علي الفارسي -قدم علينا إملاء من كتابه -أنا عبد الله بن محمد بن علي بن طرخان البلخي -ببلخ -وأبو سعيد أحمد بن محمد بن بشر -بمكة، -وجماعة قالوا: ثنا عبد الله بن أيوب القرني ثنا محمد بن سليمان الذهلي ثنا عبد الوارث بن سعيد قال: قدمت مكة فوجدت بها أبا حنيفة وابن أبي ليلى وابن شبرمة فسألت أبا حنيفة فقلت: ما تقول في رجل باع بيعا وشرط شرطا فقال: البيع باطل والشرط باطل. ثم

اتيت ابن أبي ليلى فقال: البيع جائز والشرط باطل. ثم أتيت ابن شبرمة فقال: البيع جائز والشرط جائز. فقلت: يا سبحان الله ثلاثة من فقهاء أهل العراق اختلفوا علي في مسألة واحدة. فأتيت أبا حنيفة فأخبرته، فقال ما أدري ما قالا؟ ثنا عمرو بن شعيب عن أبيه عن جده، أن النبي صلى الله عليه وسلم نهى عن بيع وشرط، البيع باطل والشرط باطل. ثم أتيت ابن أبي ليلى فأخبرته فقال: ما أدري ما قالا؟ ثنا هشام بن عروة عن أبيه عن عائشة قال: أمرني رسول الله صلى الله عليه وسلم أن أشتري بريرة فأعتقها البيع جائز والشرط باطل ثم أتيت ابن شبرمة فأخبرته فقال: ما أدري ما قالا؟ ثنا مسعر بن كدام عن محارب بن دثار عن جابر بن عبد الله قال: بعت النبي صلى الله عليه وسلم ناقة وشرط لي حملا بها إلى المدينة البيع جائز والشرط جائز.

[29] أخبرنا أحمد ثنا أحمد بن علي بن العلاء والحسين ابن يحيى بن عياش قالا: ثنا أبو الأشعث ثنا حزم بن أبي حزم ثنا ميمون بن سياه عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من أحب أن يمد الله في عمره ويزيد في رزقه فليبر والديه وليصل رحمه.

[30] أخبرنا أبو أحمد بن أبي صالح الهمذاني -بهمذان، - ثنا إبراهيم بن الحسين ثنا علي بن قتيبة ثنا مالك بن أنس عن أبي الزبير عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: بروا آبائكم تبركم أبناؤكم وعفوا تعف نساؤكم ومن تنصل إليه فلم يقبل لم يرد على الحوض.

[31] أخبرنا أبو أحمد عبيد الله بن موسى بن أبي قتيبة الغنوي - قراءة عليه فأقر به -ثنا أحمد بن موسى ثنا أبو نعيم الفضل بن دكين عن سفيان عن منصور عن فضيل بن عمرو عن أبي العالية قال: قيل للنبي صلى الله عليه وسلم: كلمات سمعناك تقولهن؟ فقال: كلمات علمنيهن جبريل كفارات لما يكون في المجلس: سبحانك الله وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك.

آخره علقه يوسف سبط ابن حجر العسقلاني الحمد لله أولا وآخرا وظاهرا وباطنا وسرا و علانية صلى الله على سيدنا محمد و آله وصحبه وسلم حسبنا الله ونعم الوكيل.