

In the Name of Allāh,  
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 32. Chapters On Dreams From The Messenger Of Allāh ﷺ

(المعجم ٣٢) - أَبْوَابُ الرُّؤْيَا  
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٩)

### Chapter 1. What Has Been Related About ‘The Believer’s Dreams Are A Portion Among The Forty-Six Portions Of Prophethood’

(المعجم ١) - بَابُ أَنْ رُؤْيَا الْمُؤْمِنِ  
جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ  
(التحفة ١)

2270. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them.<sup>[1]</sup> The dream of a Muslim is a portion among the forty-six portions of Prophethood. And dreams are of three types: The righteous dream which is good news from Allāh, dreams in which the *Shaitān* frightens someone, and dreams about something that has happened to the man himself. So when one of you sees what he

٢٢٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَفْتَرَبَ الرَّمَانُ لَمْ تَكْذِبْ رُؤْيَا الْمُؤْمِنِ تَكْذِيبٌ، وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ، وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ وَلْيَتَّقِلْ وَلَا يُحَدِّثْ بِهِ النَّاسَ - قَالَ: -

[1] In the narration with *Al-Bukhārī* (no. 7013) via the route of ‘Awf from Muḥammad bin Sirīn “the most truthful of them” is not present. Then before proceeding it says: “Muḥammad said” and he is the one narrating it from Abū Hurairah. After the *Hadīth*, *Al-Bukhārī* said (it is not translated in the popular English translation): “Qatādah, Yūnus, Hishām, and Abū Hilāl reported it from Ibn Sirīn, from Abū Hurairah from the Prophet ﷺ. Some of them included all of it in the *Hadīth*, but the *Hadīth* of ‘Awf is clearer. Yūnus said: ‘I am not sure if the part about the fetters is from the Prophet ﷺ.’” Ibn Hajar has a lengthy discussion about which of it is from the Prophet ﷺ and which of it is from the narrators, and he endorses the view of *Al-Bukhārī* in the end.

dislikes, then he should get up and spit, and not tell any of the people – he said: – and I like the fetters in a dream while I dislike the iron collar.” And the interpretation of fetters is being firm in the religion. (Ṣaḥīḥ)

He said: This *Ḥadīth* is [*Hasan*] *Ṣaḥīh*.

**تخريج:** متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٣ من حديث عبد الوهاب الثقفي والبخاري، ح: ٧٠١٧ من حديث محمد بن سيرين به.

**Comments:**

The Prophet’s statement that the dreams of the believers are a portion of the forty-six portions of Prophethood should be taken in the context of the fact that Allāh had endowed His Prophets ﷺ with innumerable qualities and characteristics, some of them of a very high order. In some cases, their followers also bestowed with a shadow of those characteristics by Allāh’s permission. It should not, however, be supposed that by getting the semblance of a certain Prophetic quality one partakes a portion of Prophethood itself. The fact is that, in the case of the Messenger of Allāh ﷺ, he continued to receive Divine Revelations for twenty-three years. He was first shown truthful dreams for six months, which is the forty-sixth portion of the entire tenure of the investiture of Prophethood spent in the world. That is why, true dreams have generally been described as the forty-sixth part of Prophethood. This quality of dreams, i.e., Their truthfulness, is not uniform. It could be more for one person and less for another one. For some the element of truthfulness in dreams is more, while for others it is less. It is not equal for all believers.

2271. ‘Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: “The dreams of the believer are a portion of the forty-six portions of Prophethood.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Razīn Al-‘Uqailī, Abū Sa‘eed, ‘Abdullāh bin ‘Amr, ‘Awf bin Mālik, Ibn ‘Umar [and Anas. He said:] The *Ḥadīth* of ‘Ubādah is a *Ṣaḥīḥ Ḥadīth*.

وَأَحَبُّ الْمَيْدِ فِي النَّوْمِ وَأَكْرَهُ الْعُلَّ. الْقَيْدُ: نَبَاتٌ فِي الدِّينِ. قَالَ: [وَهَذَا حَدِيثٌ حَسَنٌ] صَحِيحٌ.

٢٢٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، [أَنَّهُ] سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينِ الْعَقِيلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَأَبِي عَمْرٍ [وَأَنَسٍ قَالَ: وَاحِدٌ عُبَادَةَ حَدِيثٌ صَحِيحٌ.

**تخریج:** متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله أنها جزء من النبوة، ح: ٢٢٦٤ من حديث شعبة به والبخاري، ح: ٦٩٨٣ من حديث أنس وهو في مسند أبي داود الطيالسي، ح: ٥٧٥ \* وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٨٨ ومسلم، ح: ٢٢٦٣] وأبي رزين العقيلي [يأتي] ٢٢٧٨ [وأي سعيد [يأتي] ٣٤٥٣] وعبدالله بن عمرو [أحمد: ٢١٩/٢] وعوف بن مالك [ابن ماجه، ح: ٣٩٠٧] وابن عمر [مسلم، ح: ٢٢٦٥] وأنس [البخاري، ح: ٦٩٨٣ ومسلم، ح: ٢٢٦٤].

## Chapter 2. Prophethood Is Gone And The *Mubashshirāt* Remains

### (المعجم ٢) بَابُ: ذَهَبَتِ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ (التحفة ٢)

**2272.** Anas bin Mālik narrated: “The Messenger of Allāh ﷺ said: ‘Indeed Messengership and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.’” He (Anas) said: “The people were concerned about that, so he ﷺ said: ‘But there will be *Mubash-shirāt*.’ So they said: ‘O Messenger of Allāh! What is *Mubash-shirāt*?’ He said: ‘The Muslim’s dreams, for it is a portion of the portions of Prophethood.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ḥudhaifah bin Asīd, Ibn ‘Abbās, Umm Kurz [and Abū Asīd].

[He said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb* from this route as a narration of Al-Mukhtār bin Fulful.

**تخریج:** [إسناده صحيح] وأخرجه أحمد: ٢٦٧/٣ عن عفان به وصححه الحاكم على شرط مسلم: ٣٩١/٤ ووافقه الذهبي \* وفي الباب عن أبي هريرة [تقدم: ٢٢٧٠ والبخاري، ح: ٦٩٩٠] وحذيفة بن أسيد [الطبراني في الكبير: ٣/١٧٩، ح: ٣٠٥١] وابن عباس [مسلم، ح: ٤٧٩] وأم كرز [ابن ماجه، ح: ٣٨٩٦ وأحمد: ٣٨١/٦ والحميدي، ح: ٣٤٨] وأبي أسيد [لم أجده].

### Comments:

The Prophets and Messengers have given the tidings of success and prosperity to the doers of good deeds and warnings of dire consequences to the doers of

٢٢٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ [يَعْنِي ابْنَ زِيَادٍ]: حَدَّثَنَا الْمُخْتَارُ ابْنُ فُلْفُلٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرِّسَالَةَ وَالنَّبُوءَةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ». قَالَ: فَسَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ: «لَكِنَّ الْمُبَشِّرَاتِ». فَقَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبُوءَةِ».

وفي البابِ عن أبي هريرة وحذيفة بن أسيد وابن عباس وأم كرز [وأبي أسيد].  
[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْمُخْتَارِ بْنِ فُلْفُلٍ.

evil deeds. Now, it is the responsibility of the religious scholars to perform the Prophetic task of guiding the people to the right path. Sometimes, a pious man is given a glimpse of the future events through a good dream. At other times he is warned in a dream to prevent him from a wrong action, which is also the sign of a good dream.

**Chapter 3. Allāh’s Saying “For Them Are Glad Tidings In The Life Of The Present World.”<sup>[1]</sup>**

(المعجم ٣) - بَابُ قَوْلِهِ: ﴿لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا﴾ (التحفة ٣)

2273. ‘Aṭā’ bin Yasār narrated from a man among the inhabitants of Egypt who said: “I asked Abū Ad-Dardā’ about the saying of Allāh, Most High: ‘For them are glad tidings in the life of the present world’ so he said: ‘No one other than you asked me about it, except for one man, since I asked the Messenger of Allāh ﷺ. I asked the Messenger of Allāh ﷺ, he said: “No one other than you has asked me about it since it was revealed: This *Āyah* refers to the righteous dreams which the Muslim sees or which are seen about him.” (Hasan)

٢٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُثَنَّى، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا﴾ [يونس: ٦٤] فَقَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ إِلَّا رَجُلٌ وَاحِدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أَنْزَلْتُ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَىٰ لَهُ».

[He said:] There is something on this topic from ‘Ubādah bin Aṣ-Ṣāmit. [He said:] This *Hadīth* is *Hasan*.

[قَالَ:] وفي الباب عن عُبَادَةَ بْنِ الصَّامِتِ. [قَالَ]: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمد: ٤٤٧/٦ عن سفیان بن عیینة به وصرح بالسمع وحسنه ابن عبدالبر وللحديث شواهد كثيرة وهو بها حسن \* وفي الباب عن عبادة بن الصامت [يأتي: ٢٢٧٥].

**Comments:**

Dreams of glad tidings for a believer can take either of the two forms: (i) He may have a pleasing dream about himself and feel happy thereby, or (ii) Another Muslim brother of his is shown a good dream in which he is either seen in a happy state or situation, or engaged in a good work.

2274. Abū Sa‘eed narrated that the Prophet ﷺ said: “The most

٢٢٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ

[1] *Yūnus* (10:64)

truthful of dreams are in the last hours of the night.” (*Da'if*)

عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ  
عَنِ النَّبِيِّ ﷺ قَالَ: «أَصْدَقُ الرُّؤْيَا  
بِالْأَسْحَارِ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٩/٣ من حديث ابن لهيعة به وصرح بالسمع وتابعه عمرو بن الحارث (ابن حبان، ح: ١٧٩٩ والحاكم: ٤/٣٩٢ وصححه ووافقه الذهبي) \* دراج عن أبي الهيثم: ضعيف كما تقدم: ٢٠٣٣.

**2275.** It is narrated from ‘Ubādah bin Aṣ-Ṣāmit, who said: “[I asked] the Messenger of Allāh ﷺ about For them are glad tidings in the life of the present world. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (*Ḥasan*)

(Part of another chain with similar meanings.)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا  
أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ وَعِمْرَانُ  
الْقَطَّانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ  
قَالَ: نُبْتُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ:  
[سَأَلْتُ] رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿لَهُمُ  
الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ قَالَ: «هِيَ الرُّؤْيَا  
الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ». قَالَ حَرْبُ  
فِي حَدِيثِهِ: حَدَّثَنَا يَحْيَى [بْنُ أَبِي كَثِيرٍ].

[قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ].

تخريج: [حسن] وأخرجه ابن ماجه، تعبير الرؤيا، باب الرؤيا الصالحة يراها المسلم أو ترى، ح: ٣٨٩٨ من حديث يحيى بن أبي كثير به وصححه الحاكم على شرط الشيخين: ٤/٣٩١ ووافقه الذهبي (!) وسنده ضعيف وهو في مسند أبي داود الطيالسي: ٥٨٣ وللحديث شواهد منها الحديث المتقدم: ٢٢٧٣.

#### Comments:

The hour before dawn is the hour when the Mercy of Allāh descends to the heaven of this world. It is, therefore, the time for Allāh’s mercy to be especially bountiful and widespread. At that hour man is rather in a state of mental quietude and peace. Pious and righteous people are, therefore, shown truthful dreams at this particular hour.

#### Chapter 4. What Has Been Related About The Saying Of The Prophet ﷺ “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”

**2276.** ‘Abdullāh narrated that the Prophet ﷺ said: “Whoever saw me (in a dream) while sleeping then he

(المعجم ٤) - بَابُ مَا جَاءَ فِي قَوْلِ  
النَّبِيِّ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ  
رَأَى» (التحفة ٤)

٢٢٧٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ

has indeed seen me. For indeed the *Shaitān* can not resemble me.”  
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Qatādah, Ibn ‘Abbās, Abū Sa‘eed, Jābir, Anas, Abū Mālik Al-Ashja‘ī from his father, Abū Bakrah and Abū Juḥaifah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَمَثُلُ بِي».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنْسٍ وَأَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِيهِ وَأَبِي بَكْرَةَ وَأَبِي جُحَيْفَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

**تخريج:** [صحيح] وأخرجه ابن ماجه، تعبير الرؤيا، باب رؤية النبي ﷺ في المنام، ح: ٣٩٠٠ من حديث سفيان الثوري به وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٦٩٩٣ ومسلم، ح: ٢٢٦٦ وغيرهما \* وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٩٣ ومسلم، ح: ٢٢٦٦] وأبي قتادة [البخاري، ح: ٦٩٩٥ ومسلم، ح: ٢٢٦٧] وابن عباس [ابن ماجه، ح: ٣٩٠٥] وأبي سعيد [البخاري، ح: ٦٩٩٧] وجابر [مسلم، ح: ٢٢٦٨] وأنس [البخاري، ح: ٦٩٩٤ ومسلم، ح: ٢٢٦٤] وأبي مالك الأشجعي عن أبيه [الترمذي في الشمائل، ح: ٤٠٩] وأبي بكرة [ابن عدي في الكامل: ٦٢٧/٢] وأبي جحيفة [ابن ماجه، ح: ٣٩٠٤].

### Chapter 5. What Has Been Related About What One Should Do If He Sees What He Dislikes (In A Dream) While Sleeping

2277. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: “Dreams are from Allāh and *Hulum*<sup>[1]</sup> are from *Shaitān*. So when one of you sees something that bothers him, then let him spit on his left three times, and let him seek refuge in Allāh from its evil. Then it will not harm him.” (*Ṣaḥīḥ*)

[He said:] There are narrations on

(المعجم ٥) - بَابُ مَا جَاءَ إِذَا رَأَى فِي الْمَنَامِ مَا يَكْرَهُ مَا يَصْنَعُ (التحفة ٥)

٢٢٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيُفِثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ».

[1] It normally means bad dreams, see *Sūrah Yūsuf* 12:44.

this topic from ‘Abdullāh bin ‘Amr, Abū Sa‘eed, Jābir and Anas. [He said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنْسٍ. [قَالَ] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** متفق عليه، وأخرجه مسلم، الرؤيا، ح: ۲۲۶۱ عن قتيبة والبخاري، ح: ۵۷۴۷ من حديث يحيى بن سعيد الأنصاري به \* وفي الباب عن عبدالله بن عمرو [أحمد: ۱۲۱۹/۲] وأبي سعيد [يأتي: ۳۴۵۳] وجابر [مسلم، ح: ۲۲۶۲] وأنس [الطبراني في الأوسط: ۱۲۶/۴، ح: ۳۲۰۴].

**Comments:**

Allāh is the Creator of all things good and bad. No creature has any say in matters of creation. However, as a rule, all matters pleasing and good are attributed to Allāh, but nothing disliked or hateful is to be attributed to Him. That is why jumbled thoughts and medleys of dreams have been attributed to *Shaitān*.

**Chapter 6. What Has Been Related About Interpreting Dreams**

(المعجم ۶) - بَابُ مَا جَاءَ فِي تَعْبِيرِ الرُّؤْيَا (التحفة ۶)

**2278.** Wakī‘ bin ‘Udus narrated that Abū Razīn Al-‘Uqailī said: “The Messenger of Allāh ﷺ said: ‘The believer’s dreams are a portion of the forty portions of Prophethood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops.’” I think he said: “And it should not be discussed except with an intelligent one or a beloved one.” (*Ḥasan*)

۲۲۷۸ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَتَانَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ [قَالَ]: سَمِعْتُ وَكَيْعَ بْنَ عُدُسٍ عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ، وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدَّثْ بِهَا، فَإِذَا تُحَدَّثَ بِهَا سَقَطَتْ». قَالَ وَأَحْسَبُهُ قَالَ: «وَلَا تُحَدَّثْ بِهَا إِلَّا لِنَبِيٍّ أَوْ حَبِيبٍ».

**تخریج:** [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرؤيا، ح: ۵۰۲۰ وابن ماجه، ح: ۳۹۱۴ من حديث يعلى بن عطاء به وهو في مسند أبي داود الطيالسي، ح: ۱۰۸۸ وصححه ابن حبان، ح: ۱۷۹۵-۱۷۹۷ وابن دقيق العيد والحاكم: ۴/ ۳۹۰ ووافقه الذهبي وحسنه الحافظ في الفتح: ۴۳۲/۲.

**2279.** Wakī‘ bin ‘Udus narrated from Abū Razīn that the Prophet ﷺ said: “The Muslim’s dreams are

۲۲۷۹ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ

a portion of the forty-six portions of Prophethood. And it is (as if it is) on the leg of a bird as long as it is not spoken of. But when it is spoken of it falls.” (*Hasan*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Razīn Al-‘Uqailī’s name is Laqīṭ bin ‘Amir. Ḥammād bin Salamah narrated it from Ya‘lā bin ‘Atā’ who said: “From Wakī bin Ḥudus.” *Shu‘bah*, Abū ‘Awānah, and *Hushaim* said: “From Ya‘lā bin ‘Atā’, from Wakī bin ‘Udus.” This is more correct.

يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتِّهِ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ وَهِيَ عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا وَإِذَا حَدَّثَ بِهَا وَقَعَتْ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَزِينِ الْعُقَيْلِيُّ اسْمُهُ لَقِيْطُ بْنُ عَامِرٍ. وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، فَقَالَ: عَنْ وَكَيْعِ بْنِ حُدْسٍ. وَقَالَ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ: عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُدْسٍ وَهَذَا أَصَحُّ.

تخريج: [إسناده حسن] انظر الحديث السابق.

**Comments:**

If a man sees a dream his mind will not rest until it is interpreted for him. His mental state is as unstable as of something you try to rest on the leg of a bird. His mind becomes a veritable corridor of different ideas and thoughts. But once it is interpreted to him, the interpretation occupies his mind and heart absolutely. It is this idea that has been expressed by the term ‘*Saqaat*’ (dropped and set at rest).

**Chapter 7. About Interpreting Dreams, What Is Recommended Of It And What Is Disliked Of It**

2280. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the *Shaitān* frightens someone. So whoever sees what he dislikes, then he should get up and perform *Ṣalāt*.” And he would say: “I like fetters and I dislike the iron collar.” And he would say:

(المعجم ٧) بَابُ: [فِي تَأْوِيلِ الرُّؤْيَا مَا يُسْتَحَبُّ مِنْهَا وَمَا يُكْرَهُ] (التحفة ٧)

٢٢٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللَّهِ السَّلِيمِيُّ الصَّرِيّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا ثَلَاثٌ فَرُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ الرَّجُلَ بِهَا نَفْسَهُ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى مَا يُكْرَهُ فَلْيَقُمْ فَلْيَصَلِّ» وَكَانَ يَقُولُ: «يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، الْقَيْدُ



“Whoever has seen me (in a dream) then it is I, for indeed the *Shaitān* is not able to resemble me.” And he would say: “The dream is not to be narrated except to a knowledgeable person or a sincere advisor.” (*Ṣaḥīḥ*)

There are narrations on this topic from Anas, Abū Bakrah, Umm Al-‘Alā, Ibn ‘Umar, ‘Aishah, Abū Sa‘eed, Jābir, Abū Mūsā, Ibn ‘Abbās and ‘Abdullāh bin ‘Amr.

The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

**تخریج:** [صحيح] وأخرجه مسلم، الرؤيا، ح: ٦/٢٢٦٣ د من حديث قتادة البخاري، ح: ٧٠١٧ من حديث محمد بن سيرين به \* وفي الباب عن أنس [الطبراني في الأوسط: ٤/١٢٦، ح: ٣٢٠٤] وأبي بكرة [يأتي: ٢٢٨٧ وابن عدي: ٢/٦٢٧] وأم العلاء [البخاري، ح: ٧٠١٨] وابن عمر [أحمد: ٢/١٣٧] وعائشة [الدارمي، ح: ٢١٦٩] وأبي سعيد [يأتي: ٣٤٥٣] وجابر [مسلم، ح: ٢٢٦٢] وأبي موسى [مسلم، ح: ٢٢٧٢] وأصله عند البخاري، ح: ٣٦٢٢] وابن عباس [يأتي: ٢٢٩٣] وعبدالله بن عمرو [أحمد: ٢/٢١٩].

**Comments:**

Various parts of this *Ḥadīth* have already been discussed in previous comments. The term *‘Alīm* (knowledgeable) used in the *Ḥadīth* means a competent person capable of interpreting the dreams. *Nāsīh* (translated as sincere adviser) means a well wisher, also termed as *Ḥabīb* (beloved) under no. 2278.

**Chapter 8. What Has Been Related About Lying About His Bad Dream**

**2281.** Abū ‘Abdur-Raḥmān [As-Sulamī] narrated from ‘Alī, and I think he said: ‘From the Prophet ﷺ, who said: “Whoever lies about his dream, he will be required to knot barely kernels on the Day of Judgement.” (*Ḥasan*)

**تخریج:** [حسن] وأخرجه أحمد: ١/٩١ عن أبي أحمد الزبيري به وسنده ضعيف وللحديث شواهد منها الحديث الآتي برقم: ٢٢٨٣.

**2282.** (Another chain) from Abū ‘Abdur-Raḥmān As-Sulamī who

ثَبَاتٌ فِي الدِّينِ». وَكَانَ يَقُولُ: «مَنْ رَأَى فَإِنِّي أَنَا هُوَ، فَإِنَّهُ لَيْسَ لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ بِي». وَكَانَ يَقُولُ: «لَا تُقْصُ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ».

وفي البابِ عَنْ أَنَسٍ وَأَبِي بَكْرَةَ وَأُمِّ الْعَلَاءِ وَابْنِ عَمْرٍ وَعَائِشَةَ وَأَبِي سَعِيدٍ وَجَابِرِ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو. حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي الَّذِي

يَكْذِبُ فِي حُلْمِهِ (التحفة ٨)

٢٢٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ [السُّلَمِيِّ]، عَنْ عَلِيٍّ قَالَ: أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ كَلَّفَ يَوْمَ الْقِيَامَةِ عَقْدَ شَعِيرَةٍ».

٢٢٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ

narrated from ‘Alī, from the Prophet ﷺ with similar narration. [He said: This *Hadīth* is *Ḥasan*.]

There are narrations on this topic from Ibn ‘Abbās, Abū Hurairah, Abū Shuraiḥ and Wāṭhilah bin Al-Asqa’. (*Ḥasan*)

[Abū ‘Eīsā said:] This is more correct than the first *Hadīth*.

عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [قَالَ: هَذَا حَدِيثٌ حَسَنٌ].

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي شُرَيْحٍ وَوَائِلَةَ بِنِ الْأَسْقَعِ. [قَالَ أَبُو عِيسَى:] وَهَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخريج: [حسن] انظر الحديث السابق \* وفي الباب عن ابن عباس [يأتي: ٢٢٨٣] وأبي هريرة [أحمد: ٥٠٤/٢] والطبراني في الأوسط: ٢٥١/٩، ح: ٨٥٤٧] وأبي شريح [أحمد: ٣٢/٤] ووائل بن الأسقع [أحمد: ١٠٦/٤].

**2283.** Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever lies about having a dream, he will be required to knot two barely kernals together on the Day of Judgement, and he will never be able to knot them together.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَحَلَّمَ كَاذِبًا كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَعْقِدَ بَيْنَهُمَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أيوب السخيتاني به.

**Comments:**

The task mentioned in the *Hadīth* as punishment for the act, is also severe and impossible to perform because no one, however much and however long he may try, can not knot one barley grain with another. The person shall thus be made to suffer perpetual punishment.

The Arabic term ‘*Taḥallama*’ means: somebody claims that he had a dream.

**Chapter 9. About The Prophet ﷺ Dreaming About Milk And Shirts**

(المعجم ٩) بَابُ: [فِي رُؤْيَا النَّبِيِّ ﷺ] اللَّبَنِ وَالْقُمُصَ (التحفة ٩)

**2284.** Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “While I was sleeping, I was

٢٢٨٤ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْرَةَ

brought a cup of milk and I drank from it. Then I gave what I had left to ‘Umar bin Al-Khaṭṭāb.” They said: “How did you interpret it O Messenger of Allāh?” He said: “Knowledge.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Bakrah, Ibn ‘Abbās, ‘Abdullāh bin Salām, *Khuzaimah*, Aṭ-Ṭufail bin *Sakhbarah*, Samurah, Abū Umāmah and Jābir. [He said:] The *Ḥadīth* of Ibn ‘Umar is a *Ṣaḥīḥ Ḥadīth*.

**تخریج:** متفق عليه، وأخرجه البخاري، التعبير، باب القدح في النوم، ح: ٧٠٣٢ عن قتيبة ومسلم، ح: ٢٣٩١ من حديث الزهري به \* وفي الباب عن أبي هريرة [البخاري، ح: ٧٠٢٢ ومسلم، ح: ٢٣٩٢] وأبي بكرة [يأتي: ٢٢٨٧] وابن عباس [يأتي: ٢٢٩٣] وعبدالله بن سلام [البخاري، ح: ٧٠١٠] وخزيمة [أحمد: ٥/٢١٤] والطفيل ابن سخيرة [أحمد: ٥/٧٢] وسمرة [أبو داود، ح: ٤٦٣٧] وأبي أمامة [ابن خزيمة، ح: ١٩٨٦] وجابر [مسلم، ح: ٢٢٦٨] وأحمد: ٣/٣٩٩.

**Comments:**

Just as milk is the food of man’s physical life and the source of his nourishment, knowledge of religion and Revelation is the spiritual and moral food, and source of his spiritual and moral uplift. The part of the milk that the Prophet ﷺ left and gave to ‘Umar ؓ had the effect that a number of cases Allāh ﷻ decreed in agreement with ‘Umar’s view. Even *Shaitān* avoided the road that ‘Umar trod. Ibn Mas‘ūd ؓ used to say that nine tenths of the knowledge was possessed by ‘Umar.

**2285.** Abū Umāmah bin Sahl bin Ḥunāif narrated from some of the Companions of the Prophet ﷺ that the Prophet ﷺ said: “While I was sleeping I saw people presented before me, and they were wearing shirts. Some of them (the shirts) reaching their breasts, and some of them reaching below that.” He said: “Then ‘Umar was presented before me and he was wearing a shirt that was dragging.” They said: “How did you interpret that O

ابن عبد الله بن عمر، عن ابن عمر قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ إِذْ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[قَالَ]: وفي الباب عن أبي هريرة وأبي بكرة وابن عباس وعبد الله بن سلام وخزيمة والطفيل بن سخبرة وسمرة وأبي أمامة وجابر. [قَالَ] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ صَحِيحٌ.

٢٢٨٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَرِيرِيُّ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَبْلُغُ الثُّدْيَ وَمِنْهَا مَا يَبْلُغُ أَسْفَلَ مِنْ ذَلِكَ». قَالَ: «فَعَرَضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ».

Messenger of Allāh?" He said:  
"The religion." (*Ṣaḥīḥ*)

قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

تخريج: [صحيح] انظر الحديث: انتهى.

**Comments:**

Man's garment serves the purpose of hiding his nakedness, of protecting him from the element of nature, and of adornment. Similarly, religion is a bulwark against sins and evil deeds. It beautifies man's character and conduct. 'Umar's dragging his shirt until below his feet is an indication that his glorious life his deep knowledge of religion and his character

**2286.** Abū Umāmah bin Sahl bin Hunaif narrated from Abū Sa'eed Al-Khudri that the Prophet ﷺ said similar in meaning (to no. 2285). (*Ṣaḥīḥ*)

[He said:] This is more correct.

٢٢٨٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ [قَالَ:] وَهَذَا أَصْحَحُ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه، ح: ٢٣٩٠ عن عبد بن حميد والبخاري، ح: ٢٣ من حديث إبراهيم ابن سعد به.

**Chapter 10. What Has Been Related About The Prophet ﷺ Dreaming About The Scale And The Bucket**

(المعجم ١٠) - بَابُ مَا جَاءَ فِي رُؤْيَا النَّبِيِّ ﷺ فِي الْمِيزَانِ وَالذَّلْوِ (التحفة ١٠)

**2287.** Abū Bakrah narrated: "One day the Prophet ﷺ said: 'Who among you had a dream?' A man said: 'I did. I saw as if a scale had descended from the Heavens in which you and Abū Bakr were weighed So you outweighed Abū Bakr. Abū Bakr and 'Umar were weighed, and Abū Bakr outweighed ('Umar). 'Umar and 'Uthmān were weighed and 'Umar outweighed ('Uthmān). Then the scale was raised up.' Then I saw dislike in the

٢٢٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتُ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ، وَوُزِنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ، فَرَأَيْتَا الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

face of the Messenger of Allāh ﷺ.” (Da‘īf)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في الغليظ، ح: ٤٦٣٤ من حديث الأنصاري به ورواه شعبة عن الحسن به وعنن وصححه الحاكم: ٧١/٣، ٣٩٤، ٣٩٤ على شرط الشيخين ووافقه الذهبي وللحديث شواهد ضعيفة عند أبي داود، ح: ٤٦٣٥ وغيره \* أشعث هو ابن عبد الملك الحمراني .

**Comments:**

This is the order of excellence among the Companions of the Prophet ﷺ that was recognized and accepted in those days, namely that Abū Bakr was first in rank, ‘Umar second, and ‘Uthmān third.

2288. ‘Āishah said: “The Messenger of Allāh ﷺ was asked about Warāqah. *Khadijah* said to him: ‘He believed in you, but he died before your advent.’ So the Messenger of Allāh ﷺ said: ‘I saw him in a dream, and upon him were white garments. If he were among the inhabitants of the Fire then he would have been wearing other than that.’” (Da‘īf)

[He said:] This *Ḥadīth* is *Gharīb*. ‘Uthmān bin ‘Abdur-Raḥmān (a narrator in the chain) is not strong according to the people of *Ḥadīth*.

٢٢٨٨ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَرَقَةَ، فَقَالَتْ لَهُ خَدِيجَةُ: إِنَّهُ كَانَ صَدَقَكَ وَأَنْتَ مَاتَ قَبْلَ أَنْ تَظْهَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيئُهُ فِي الْمَنَامِ وَعَلَيْهِ تِيَابٌ بَيَاضٌ، وَلَوْ كَانَ مِنْ أَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِيَاسٌ غَيْرُ ذَلِكَ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ. وَعُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣٩٣/٤ من حديث يونس بن بكير به وقال: "صحیح الإسناد" فقال الذهبي: "عثمان هو الواقصي متروك" وللحديث شواهد ضعيفة عند أحمد: ٦٥/٦ والحاكم: ٦٠٩/٢ وغيرهما .

**Comments:**

As reported in a *Ḥadīth* in *Al-Bukhārī*, when the Mother of the Believers *Khadijah* ؓ, took the Prophet ﷺ to Warāqah bin Naufal, the latter testified to the Prophethood of the Messenger of Allāh ﷺ and expressed his wish to be with the Prophet ﷺ, and to do his bit to help him at the time when the people would drive him out of his home. This proves that Warāqah had believed in the Prophet ﷺ on hearing of the very first Revelation received by him. Warāqah is, thus, the first person to enter the fold of Islam and, God willing, will have his place in Paradise.

**2289.** Sālim bin ‘Abdullāh narrated from ‘Abdullāh bin ‘Umar about the dream of the Prophet ﷺ and Abū Bakr and ‘Umar, so he said: “I saw that the people had gathered, so Abū Bakr drew a bucket or two buckets – in him was some weakness – and Allāh forgive him. Then ‘Umar stood to draw and the bucket turned into a very large one, and I have never seen a strong man toiling so hard until it was as if the people had gathered at a (camel) watering hole.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Hurairah.

This *Ḥadīth* is *Ṣaḥīḥ Gharīb* as a narration of Ibn ‘Umar.

٢٢٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فَقَالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا فَفَرَعَ أَبُو بَكْرٍ ذَنْبًا أَوْ ذَنْبَيْنِ فِيهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ عُمَرُ فَفَرَعَ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا يَمْرِي فَرِيئَهُ حَتَّى ضَرَبَ النَّاسُ بِالْعَطَنِ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[وَأَهَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

**تخریج:** متفق عليه، وأخرجه البخاري، التعبير، باب نزع الذنوب والذنوبين من البئر بضعف، ح: ٧٠٢٠ ومسلم، ح: ٢٣٩٣ من حديث موسى بن عقبة به \* وفي الباب عن أبي هريرة [البخاري، ح: ٧٠٢٢ ومسلم، ح: ٢٣٩٢].

**Comments:**

‘Umar ؓ had the good fortune of getting a comparatively long, peaceful climate of work as Caliph which he made use of to speed up military successes for Islam. It is this aspect of his tenure that he has been described in the *Ḥadīth* as drawing a massive bucket of water. Abū Bakr ؓ in his tenure had to contend with several situations of crisis and turbulence. Hence the use of the epithet ‘weak’ for the description of his tenure. There is, however, no denying the fact that bringing peace and stability out of the conditions of conflict and chaos is to be reckoned as Abū Bakr’s great achievement rather than weakness or defect. This explains why the Messenger of Allāh ﷺ supplicated to Allāh for bestowing His forgiveness and mercy upon Abū Bakr ؓ. The tenure of ‘Umar ؓ has, however, been described as ‘peaceful’ since it witnessed the flowering of the Islamic faith and its expansion at a very vast scale.

**2290.** Sālim bin ‘Abdullāh narrated from his father about the dream of the Prophet ﷺ who said: “I saw a black woman with unkempt hair going out of Al-

٢٢٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ

Madīnah, until she stood in Mahya'ah, and it is Al-Juhfah. So I interpreted that to be an epidemic in Al-Madīnah that would spread to Al-Juhfah.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ Gharīb*.

اللَّهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهَيْعَةٍ وَهِيَ الْجُحْفَةُ، فَأَوَّلَتْهَا وَبَاءَ الْمَدِينَةَ يُنْقَلُ إِلَى الْجُحْفَةِ». [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، تعبير، باب: في تأويل الرؤيا، ح: ٣٩٢٤ عن محمد بن بشار والبخاري، ح: ٧٠٣٨ من حديث موسى بن عقبة به.

**Comments:**

When the Messenger of Allāh ﷺ emigrated to Al-Madīnah, he found the inhabitants of the place contending with an epidemic-like spread of fever. It was a particularly disturbing phenomenon for the emigrants. The Prophet ﷺ, therefore, supplicated to Allāh to move the epidemic to Juhfah. Allāh ﷻ accepted the supplication. The epidemic was shown to the Prophet ﷺ in the form of a black woman with unkempt hair.

**2291.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In the end of time, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. And dreams are three types: The good dream which is glad tidings from Allāh, dreams about something that has happened to the man himself, and dreams in which the *Shaiṭān* frightens someone. So when one of you sees what he dislikes, then he should get up and perform *Ṣalāt*.” Abū Hurairah said: “I like fetters and dislike the iron collar. And fetters refers to being firm in the religion.” He said: “The Prophet ﷺ said: ‘Dreams are a portion among the forty-six portions of Prophethood.’” (*Ṣaḥīḥ*)

٢٢٩١ - أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي آخِرِ الزَّمَانِ لَا تَكَادُ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَالرُّؤْيَا ثَلَاثٌ: الْحَسَنَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا يُحَدِّثُ الرَّجُلُ بِهَا نَفْسَهُ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا فَلَا يُحَدِّثُ بِهَا أَحَدًا وَلَيْقُمْ فَلْيَصِلْ». قَالَ أَبُو هُرَيْرَةَ: يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْعُلَّ، الْقَيْدُ: ثَبَاتٌ فِي الدِّينِ. قَالَ: وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ». [قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى عَبْدُ الْوَهَّابِ

[Abū 'Eisā said:] 'Abdul-Wahhāb Ath-Thaqafī reported this *Hadīth* from Ayyūb in *Marfū'* form, while Hammād bin Zaid reported it from Ayyūb in *Mawqūf* form.

التَّفْقِيهِ هَذَا الْحَدِيثَ عَنْ أُيُوبَ مَرْفُوعًا،  
وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ أُيُوبَ وَوَقَفَهُ.

تخریج: وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة،  
ح: ٢٢٦٣ من حديث عبدالرزاق به.

**2292.** Ibn 'Abbās narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "I had a dream while sleeping as if there were two gold bracelets in my hands which bothered me very much. So it was revealed to me to blow them off. I blew them off and they flew away. I interpreted them to be two liars who would appear after me. One of them called Maslamah of Yamamah, and (the other) Al-'Ansī of Ṣan'ā'." (*Ṣaḥīḥ*)

He said: This *Hadīth* is *Ṣaḥīḥ [Ḥasan]* *Gharīb*.

٢٢٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ  
الْجَوْهَرِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ عَنْ  
شُعَيْبٍ - وَهُوَ ابْنُ أَبِي حَمْرَةَ - ، عَنْ ابْنِ  
أَبِي حُسَيْنٍ [وَهُوَ عَبْدِ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ  
أَبِي حُسَيْنٍ]، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ  
عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سِوَارَيْنِ  
مِنْ ذَهَبٍ فَهَمَنِي شَأْنُهُمَا فَأُوجِحِي إِلَيَّ أَنْ  
انْفُخَهُمَا فَنَفَخْتُهُمَا فَطَارَا، فَأَوْلَتْهُمَا كَأَدْبَيْنِ  
يَخْرُجَانِ مِنْ بَعْدِي، يُقَالُ لِأَحَدِهِمَا: مَسْلَمَةٌ  
صَاحِبُ الْيَمَامَةِ، وَالْعَنَسِيُّ صَاحِبُ صَنْعَاءَ».

قَالَ: هَذَا حَدِيثٌ صَحِيحٌ [حَسَنٌ] غَرِيبٌ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام،  
ح: ٣٦٢١ عن أبي اليمان ومسلم، ح: ٢٢٧٣ من حديث أبي اليمان الحكم بن نافع به.

**Comments:**

Man works with his hands, and putting bracelets on hands means preventing a person, in this case the Prophet ﷺ, from his work of spreading the Message of Islam. This was a disturbing situation for him. In order to get rid of it he was commanded to blow the bracelets off since the impediment was not very serious or strong.

**2293.** Abū Hurairah narrated that a man came to the Prophet ﷺ and said: "I had a dream of a cloud with shade dripping butter and honey. I saw the people scooping it up with their hands, some taking

٢٢٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ:  
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ  
الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ  
عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ: أَنَّ



much and some taking little. I saw a rope extending from the sky to the earth. Then I saw you O Messenger of Allāh! You took hold of it and went up, then a man took hold of it after you to do so, then a man took hold of it after him to do so. Then a man took hold of it and it was severed, and then connected for him, and he did so (i.e., went up).” Abū Bakr said: “May my father and mother be ransomed for you O Messenger of Allāh! Allow me to interpret it.” He said: “Interpret it.” So he said: “As for the cloud with its shade, it is Islām. As for what the butter and honey that dropped from it, this is the Qur’ān and its delicateness and sweetness. It means some of them gathered much of the Qur’ān and some of them a little. As for the rope extending from the sky to the earth, it is the truth which you are upon, you clung to it and Allāh exalted you. Then another man will take hold of it after you and ascend on it, then after him, another man will take hold of it and ascend on it. Then another [man] will take hold of it but it will break, then be connected so he will ascend on it. Inform me O Messenger of Allāh! am I correct or am I mistaken?” The Prophet ﷺ said: “You are correct in some of it and mistaken in some of it.” He (i.e., Abū Bakr) said: “I swear to you by my father and my mother O Messenger of Allāh! Inform me in what I was mistaken?” The Prophet ﷺ said: “Do not swear.” (*Sahih*)

رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ  
اللَّيْلَةَ ظُلَّةً يَنْطُفُ مِنْهَا السَّمْنُ وَالْعَسَلُ،  
وَرَأَيْتُ النَّاسَ يَسْتَقْفُونَ بِأَيْدِيهِمْ، فَالْمُسْتَكْبِرُ  
وَالْمُسْتَقْفِلُ وَرَأَيْتُ سَبَبًا وَاصِلًا مِنَ السَّمَاءِ  
إِلَى الْأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ! أَخَذْتَ بِهِ  
فَعَلَوْتُ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا، ثُمَّ  
أَخَذَهُ رَجُلٌ بَعْدَهُ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ  
فَقَطَعَ بِهِ ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ، فَقَالَ أَبُو  
بَكْرٍ: أَيُّ رَسُولِ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي وَاللَّهِ  
لَتَدْعُنِي أَعْبُرُهَا، فَقَالَ: «اعْبُرْهَا». فَقَالَ: أَمَا  
الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَا مَا يَنْطُفُ مِنَ  
السَّمْنِ وَالْعَسَلِ فَهَذَا الْقُرْآنُ لِينُهُ وَحَلَاوَتُهُ،  
وَأَمَا الْمُسْتَكْبِرُ وَالْمُسْتَقْفِلُ فَهُوَ الْمُسْتَكْبِرُ مِنَ  
الْقُرْآنِ وَالْمُسْتَقْفِلُ مِنْهُ، وَأَمَا السَّبَبُ الْوَاصِلُ  
مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَهُوَ الْحَقُّ الَّذِي  
أَنْتَ عَلَيْهِ فَأَخَذْتَ بِهِ فِعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ  
بِهِ بَعْدَكَ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بَعْدَهُ  
رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ [رَجُلٌ] آخَرُ  
فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ فَيَعْلُو بِهِ، أَيُّ رَسُولِ  
اللَّهِ لَتَحَدِّثُنِي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ  
ﷺ: «أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا». قَالَ:  
أَفَمَسْتُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ  
لَتُخْبِرَنِي مَا الَّذِي أَخْطَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ:  
«لَا تُقْسِمُ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

**تخریج:** متفق عليه، وأخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح: ٢٢٦٩ من حديث عبدالرزاق والبخاري، ح: ٧٠٤٦ من حديث الزهري به.

**Comments:**

Scholars have divergent views on what precisely was the error committed by Abū Bakr رضي الله عنه in interpreting the dream. But when in spite of Abū Bakr's earnest request to apprise him of his error, the Messenger of Allāh ﷺ abstained from divulging it, we have no right to make surmises and conjectures about it. The Messenger of Allāh ﷺ would himself have explained if he considered it expedient or necessary.

**2294.** Samurah bin Jundub narrated: "When the Messenger of Allāh ﷺ had lead us in *Ṣubh* (*Fajr* prayer), he turned to face the people and said: 'Did any of you have a dream during the night?'"

[He said:] This *Hadīth* is *Hasan Ṣaḥīh*.

This *Hadīth* has been related from 'Awf and Jarīr bin Hāzim, from Abū Rajā', from Samurah from the Prophet ﷺ with the story in its entirety. [He said:] This is how Bundār reported this *Hadīth*, with its brevity, from Wahb bin Jarīr. (*Ṣaḥīh*)

٢٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ [بْنِ حَازِمٍ] عَنْ أَبِيهِ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى بِنَا الصُّبْحِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ وَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا اللَّيْلَةِ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى [هَذَا الْحَدِيثُ] عَنْ عَوْفٍ وَجَرِيرِ بْنِ حَازِمٍ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ فِي قِصَّةٍ طَوِيلَةٍ، [قَالَ:] وَهَكَذَا رَوَى بُنْدَارٌ هَذَا الْحَدِيثَ عَنْ وَهْبِ بْنِ جَرِيرٍ مُخْتَصَرًا.

**تخریج:** متفق عليه، وأخرجه مسلم، الرؤيا، باب رؤيا النبي ﷺ، ح: ٢٢٧٥ عن محمد بن بشار والبخاري، ح: ١٣٨٦ من حديث جرير بن حازم به مطولاً.