

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کتاب المناقب

بَاب ذِکْرِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا

Chapter: Narrations about Ibn 'Abbas رضي الله عنهما

عبدالله بن عباس رضي الله عنهما

Name & Lineage

• عبد الله بن عباس بن عبد المطلب بن هاشم

Kunyah

• أبو العباس

Brief Introduction

• صحابي جليل وابن عم النبي محمد حبر الأمة وفقهها وإمام التفسير وترجمان القرآن

A great companion, and the son of the Prophet (s)'s paternal uncle.

The scholar of this Ummah and Imam of Tafseer and Interpreter of the Qur'an.

Of the young Companions

• ولد ببني هاشم قبل الهجرة بثلاث سنين،

He was born to the Banu Hashim three years before the Hijrah.

Physical appearance

• كان أبيض طويلاً مشرباً صفرة، جسيماً وسيماً، صبيح الوجه، فصيحاً.

He was tall, fair, handsome and of strong physique, and highly intelligent.

Of the weak and oppressed muslims

ابن عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا يَقُولُ كُنْتُ أَنَا وَأُمِّي مِنَ الْمُسْتَضْعَفِينَ أَنَا مِنَ الْوِلْدَانِ وَأُمِّي مِنَ النِّسَاءِ [صحيح البخاري: 1357]

Narrated Ibn `Abbas رضي الله عنهما: My mother and I were among the weak/oppressed (muslims). I from among the children, and my mother from among the women.

• His mother had embraced Islam and father embraced Islam later.

Hadith Narrations

• قد روي له 1660 حديثاً.

He narrated 1660 Ahadith

His position and status

- كان عبد الله بن عباس الصحابي الجليل مقدا عند عثمان بن عفان، وأبو بكر الصديق، ثم جعله علي بن أبي طالب واليا على البصرة.

The great companion Abdullah bin Abbas was very close to Uthman and AbuBakr, then Ali (r) appointed him as the governor of Basrah.

- Now think about him: tall, handsome face, fair, intelligent, wise, narrator of the Prophet (s)s hadith, governor of Basrah.

His relationship with the Prophet (s)

The Prophet (s) called him intelligent

عن ابن عباس قال حدثتني أم الفضل بنت الحارث قالت بينا أنا مارة و النبي صلى الله عليه وسلم في الحجر فقال يا أم الفضل قلت لبيك يا رسول الله قال إنك حامل بغلام، قالت كيف وقد تحالفت قريش لا تولدون النساء؟ قال هو ما أقول لك فإذا وضعت فأتيني به فلما وضعت أتيت به النبي صلى الله عليه وسلم فسماه عبدالله و ألباه من ريقه ثم قال **اذهبي به فلتجدنه كيسا** قالت فأتيت العباس فأخبرته فتلبس ثم أتى النبي صلى الله عليه وسلم وكان رجلا جميلا مديد القامة فلما رآه رسول الله صلى الله عليه وسلم قام إليه فقبل بين عينيه، ثم أقعده عن يمينه ثم قال هذا عمي فمن شاء فليباه بعمه قال العباس بعض القول يا رسول الله قال : ولم لا أقول وأنت عمي و بقية آبائي و العم والد [السلسلة الصحيحة:1041]

IbnAbbas reported that UmmalFadl bt. Harith [Mother of IbnAbbas, the sister of Maymunah, the wife of the Prophet (s)] reported that she passed by the Prophet (s) while he was in the Hateem. He said, O UmmalFadl! I said, here I am O Messenger of Allah. He said, You are expecting a child [This was not because he knew the knowledge of the unseen, but rather he was informed about this case]. She said, How could this be when the Quraysh have sworn oaths that the women shall not bear any children? He (s) said, What I am saying will happen, when the child is born bring him to me. So when the baby was born I brought him the Messenger of Allah (s), he named him Abdullah and gave him tahneek from his saliva and said, Take him, you will find him intelligent. She said, I went to Abbas [The Prophet (s)s uncle] and told him about everything. He got dressed and went to the Prophet (s). He was a tall handsome man. When the Prophet (s) saw him coming he stood up and kissed him on his forehead and made him sit next to himself and said, This is my uncle, whoever wishes to feel proud about his uncle. Abbas said, O Messenger of Allah! Do not praise so much. He said, Why should I not say that? You are my uncle, a sign of my ancestors, and the uncle is like the father.

- Look at the Prophet (s)s akhlaq. He respected his uncle and dealt with him so well even though Abbas (R) had not yet embraced Islam. The caller to Islam - his character is always noble. we must not be cold and rude with our family / acquaintances if they are far from the deen.
- This shows us we should mention the good qualities of others.

The Prophet (s)'s prayers for him

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ وَضُوءًا قَالَ مَنْ وَضَعَ هَذَا فَأَخْبَرَ فَقَالَ اللَّهُمَّ فَقَّهُهُ فِي الدِّينِ - [صحيح البخاري: 143]

Narrated Ibn `Abbas: Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Grant him deep understanding of religion.

- Notice how mature Ibn Abbas is as a child. We should teach children to look after the needs of others, especially the elderly, or grandparents / older people in the household.
- Give him understanding of deen: Just how he understands matters of dunya (he knew I would need water for wudu), give him understanding of the matter of deen.

عَنْ ابْنِ عَبَّاسٍ قَالَ دَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْتِيَنِي اللَّهُ الْحِكْمَةَ مَرَّتَيْنِ [سنن الترمذي: 3823]

Narrated Ibn 'Abbas: "The Messenger of Allah (ﷺ) supplicated for me that Allah should give me Hukm (knowledge, understanding, judging justly, or understanding of the Qur'an) two times."

His position and status near the Prophet (s)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَهُ رَجُلٌ شَهِدَتْ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ نَعَمْ وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ يَعْزِي مِنْ صَغَرِهِ أَنِّي الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ ثُمَّ خَطَبَ ثُمَّ أَنَّى النَّسَاءَ فَوَعظهنَّ وَذَكَرهنَّ وَأَمَرهنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتْ الْمَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلْقِهَا تُلْقِي فِي ثَوْبِ بِلَالٍ ثُمَّ أَنَّى هُوَ وَبِلَالُ الْبَيْتِ [صحيح البخاري: 863]

A person asked Ibn `Abbas, "Have you ever presented yourself at the (Id) prayer with Allah's Apostle?" He replied, "Yes." And had it not been for my kinship (position) with the Prophet (ﷺ) it would not have been possible for me to do so (for he was too young). The Prophet (ﷺ) went to the mark near the house of Kathir bin As-Salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet (ﷺ) and Bilal came to the house."

The Prophet (s) taught him wisdom

- Sometimes we think about children, they are too small, they will not understand...

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "كُنْتُ حَلَفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: أَحْفَظْ اللَّهَ يَحْفَظْكَ، أَحْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتْ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ [سنن ترمذي: 2516]

"أَحْفَظُ اللَّهَ تَجِدُهُ أَمَامَكَ، تَعَرَّفَ إِلَى اللَّهِ فِي الرَّحَاءِ يَعْرِفُكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا".

On the authority of Abdullah bin Abbas رضى الله عنهما who said: One day I was behind the Messenger of Allah (ﷺ) [riding on the same mount]

- - Some mothers will go different places themselves but not take their children with them. Take your children to the masjid, gatherings of knowledge, etc. Remind them about the etiquette before leaving the house, in the car, upon reaching, and yes they will forget because they are children, but eventually they will learn. But don't leave them just because they are children. Tell them what you expect from them. If you prepare them mentally from before, they will cooperate. When you go to the doctors they tell you what will happen to your body and how you will during a test, why? so you know what to expect. So children also deserve to know what is expected of them and what they should do when they go to the masjid / gathering of knowledge.

and he said, "O young man, I shall teach you some words [of advice]:

- - He is teaching him while riding an animal. This means we can have a class in the car also

Be mindful of Allah and Allah will protect you.

- Hifdh: guard wudu, prayer, everything that we have been commanded to observe
- Make Allah your priority: REMember Me and I shall remember you.

Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone];

- A child is being taught, to ask Allah. We have still not learnt this lesson. When we have a need, a wish, do we think of Allah? asking Him? That O Allah, facilitate this for me, make this easy for me... whenever you ask, ask Allah.
- Have we taught this to our children? If not, then let us teach them these things one by one. These are very important matters related to the tarbiyah of children.

and if you seek help, then seek help from Allah [alone].

- You alone we worship and You alone we ask for help

And know! that if the entire creation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you.

- If a child has yaqeen in this what would he be afraid of?

And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you.

- When there is no fear of loss: Brave, and when there is no greed for what people have: they will become content
- If this basic character is developed in children, so many problems will go away.

The pens have been lifted and the pages have dried."

- He is being given a lesson in Taqdeer: Divine Decree. We think they cannot understand these matters.
- What is being taught is: All power is with Allah. And when a person believes in that then he does not rely upon the weak creation, but the PErfect Creator.

- In another narration:

Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by.

- *whether good or bad*

And know! Indeed, victory comes with patience, and Indeed, relief with affliction, and Indeed, hardship with ease.

- *Inna ma'al usri yusraa*
- *Sometimes children worry that something is too hard, they think they are not able to do something, always whining... I cant do this, I cant reach this.... make your children independent, so they are not always dependent on you. Teach them to become self-sufficient, not dependent. Those who always depend on others become miserable, because they expect from others, and expectations bring disappointment.*

The Prophet (s) taught him du'as

- *One more thing for us to do: If we teach children duas then they will learn.*

عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ « قُولُوا لِلَّهِمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ [صحيح مسلم: 1361]

Abdullah bin Abbas narrated: that the Messenger of Allah (ﷺ) used to teach them this supplication as he used to teach them a Surat of the Quran: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَالْمَمَاتِ
O Allah we seek Your protection from the punishment of hell, from the punishment of the grave, from the trial of dajjal and from the trials of life and death.

In the company of the Prophet(s) at Hajj

عن ابن عباسٍ يَقُولُ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ضَعْفَةِ أَهْلِهِ فَصَلَّيْنَا الصُّبْحَ مِنِّي وَرَمَيْنَا الْجَمْرَةَ [سنن النسائي: 3048]

Narrated Ibn Abbas: "The Messenger of Allah (ﷺ) sent me with the weak ones of his family to pray morning in Mina and stone the Jamrah."

- *He sent us early.*

Most knowledgeable regarding Hajj

وقالت عائشة هو أعلم الناس بالحج

Aisha (r) said, He (IbnAbbas) is most knowledgeable of people regarding Hajj.

- *How? He was observant, he was with the Prophet (s), he learnt.*

The Prophet (S) gave him work during Hajj

قَالَ ابْنُ عَبَّاسٍ قَالَ لِي رَسُولُ اللَّهِ ﷺ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى رَاحِلَتِهِ هَاتِ الْقُطْبُ لِي فَلَقَطْتُ لَهُ حَصِيَّاتٍ هُنَّ حَصَى الْخَذْفِ فَلَمَّا وَضَعْتُهُنَّ فِي يَدِهِ قَالَ بِأَمْثَالِ هَؤُلَاءِ وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ [سنن النسائي: 3057]

Ibn Abbas said: the Messenger of Allah (ﷺ) said to me: "On the morning of Al-Aqabah [10th DhulHijjah], while he was on his mount. "Pick up (some pebbles) for me." [Children enjoy such things] So I picked up some pebbles for him that were the size of date stones or fingertips, and when I placed them in his hand he said: "Like these ones (one should do stoning). And beware of going to extremes in religious matters [such small pebbles are fine, there is no need to throw huge rocks, bottles and slippers], for those who came before you were destroyed because of going to extremes in religious matters."

- Extremism in any matter is not good - neither in matters of deen nor dunya. Moderation is always good.

The Prophet (s) taught him the rituals of Hajj

عَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمْرَاتٍ يَلْطِحُ أَفْخَاذَنَا وَيَقُولُ أُبَيِّي لَا تَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ [سنن النسائي: 3064]

Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) sent ahead some boys from Banu AbdulMuttalib on donkeys (on the night of al-Muzdalifah). He began to pat our thighs (out of love) and said: O my sons! do not throw pebbles at the jamrah till the sun rises.

- Physical touch: by parents, not strangers. Dont be too formal while teaching your children. Relax, dont frighten them.

His Character and Noble qualities

Extremely intelligent in very young age

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِ مَيْمُونَةَ فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ فَقَالَتْ مَيْمُونَةُ يَا رَسُولَ اللَّهِ وَضَعْتَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ اللَّهُمَّ فَقَّهُ فِي الدِّينِ وَعَلَّمَهُ التَّأْوِيلَ [مسند احمد: 3032]

Ibn Abbas reported that the Messenger of Allah (s) was in the house of Maymoonah [his wife], and I kept water for him for wudu in the night. Maymoonah (r) said, O Messenger of Allah, Abdullah b. Abbas has kept this water for you. He said, O Allah give him understanding in religion and teach him the Interpretation.

- Ta'weel: Tafseer

Eager for good

My aunt placed a cushion for Allah's Messenger (ﷺ) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face

- - IbnAbbas is watching so closely - our children have no idea when someone slept and when they woke up and what they did.

and then he recited the last ten Verses of Surat-al-`Imran till he finished it.

- - He recited this before making wudu

Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and rubbed it.

- To move him to the right side

He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, and finally the witr (i.e. one rak`a) prayer.

- The small details are so beautiful. The Prophet (s) did not just teach with his words, but with his actions he made people feel comfortable so they could learn.
- Hes standing, and the Prophet (s) rubbed his head and then his ear - can we not gently touch children? Again, do not go to an extreme, that you begin to pull their cheeks... and hug them so tight they feel suffocated. Dont kiss them on their cheek. When people would kiss me on my cheek when I was a child, I would go and wash my face.

Confident in his obedience to the Prophet (s)

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قَالَ مَعَ ابْنِ عَبَّاسٍ بَعْرَفَاتٍ فَقَالَ مَا لِي لَا أَسْمَعُ النَّاسَ يُلَبُّونَ قُلْتُ يَخَافُونَ مِنْ مُعَاوِيَةَ فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ فُسْطَاطِهِ فَقَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ فَإِنَّهُمْ قَدْ تَرَكُوا السُّنَّةَ مِنْ بَعْضِ عَلِيٍّ [سنن النسائي: 3006]

It was narrated that Saeed bin Jubair said: "I was with Ibn Abbas in Arafat and he said: 'Why do I not hear the people reciting Talbiyah?' I said: They are afraid of Muawiyah.' So Ibn Abbas went out of his tent and said: "Labbaik Allahumma Labbaik, Labbaik! They are only forsaking the Sunnah out of hatred for Ali."

- They want to please one leader... and because of that they are leaving the Sunnah? He didnt just tell them to say the talbiyah, but he said it out loud himself: taught with his action.
- IF you want to remind / teach people about something, begin with the children. When they will say it out loud, the adults will also rememeber / learn.

One who called people to the way of the Prophet (s)

عَنْ ابْنِ عَبَّاسٍ أَنَّهُ طَافَ مَعَ مُعَاوِيَةَ بِالْبَيْتِ فَجَعَلَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا فَقَالَ لَهُ ابْنُ عَبَّاسٍ لِمَ تَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ وَلَمْ يَكُنْ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا فَقَالَ مُعَاوِيَةُ لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا فَقَالَ ابْنُ عَبَّاسٍ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ } فَقَالَ مُعَاوِيَةُ صَدَقْتَ [مسند احمد: 1877]

IbnAbbas reported that he performed Tawaf of the Ka'bah with Muawiyah (r), and Muawiyah (r) did Istilam of all the corners of the Ka'bah. IbnAbbas said to him, Why are you doing Istilam of these two corners when the Prophet (s) did not do it? Muawiyah said, There is nothing of the House worth leaving. So IbnAbbas (r) said,

'There is certainly for you in the Messenger of Allah an excellent example'. So Muawiyah (r) said, You have spoken the truth.

- It is our duty to remind others, if they benefit excellent.

One of khashyah

• قال طاووس: ما رأيت أحدًا أشد تعظيمًا لحرمة الله من ابن عباس، وقال أبو رجاء: رأيت ابن عباس، وأسفل من عينيه مثل الشراك البالي من البكاء

Tawus said, I have never seen anyone more respectful of the hurumaat of Allah than IbnAbbas. And AbuRaja said, I saw IbnAbbas and under his eyes was a mark like that of an old shoe lace, and they were lines on account of his crying.

• He would cry profusely out of the fear of Allah. He had dark circles under his eyes due to crying.

Eager to follow the instruction of the Prophet (s) even at a time of loss

عن كريب مولى عبد الله بن عباس قال: هلك ابن لعبد الله بن عباس، فقال لي يا كريب! قم فانظر هل اجتمع لابني أحد؟ فقلت نعم فقال ويحك كم تراهم.. أربعين؟ قلت: لا بل أكثر قال فاخرجوا بابني، فأشهد لسمعت رسول الله ﷺ يقول "ما من أربعين من مؤمن يشفعون لمؤمن، إلا شفّعهم الله فيه" [السلسلة الصحيحة: 2267]

Kurayb, the slave of Abdullah IbnAbbas reported that the son of Abdullah died. He said to me, Kurayb, get up and go see, has anyone come for the funeral prayer for my son? I said, yes. He said, may they be destroyed, how many are they? are they forty? I said, no, they are more than forty. He said, bring the body of my son, I bear witness that I heard the Prophet (s) say, If forty believers pray for the forgiveness of a deceased believer then their prayer regarding him is accepted.

• - He was waiting for forty people to assemble so he could perform the janazah with them.

His most favourite personality

عَنْ ابْنِ عَبَّاسٍ قَالَ شَهِدَ عِنْدِي رَجُلًا مَرَضِيًّا وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ . (صحيح البخاري: 581)

Narrated Abdullah ibn Abbas: Some favorite people were stated before me, and among them was Umar ibn al-Khattab, the most favorite in my eyes was Umar. "

His manner of responding to the greeting

عن أبي جمرة "سمعت ابن عباس إذا سلم عليه، يقول: "وعليك، ورحمة الله". [صحيح الأدب المفرد: 792]

AbuJamrah reported, I heard IbnAbbas say when he was greeted, 'And upon you also, and the mercy of Allah'

علمى زندگى

An ocean of knowledge

- Bilal was the muaddhin, and IbnAbbas was very knowledgeable.

كان يقال له الحبر والبحر لكثرة علمه [تهذيب التهذيب]

He was called Hibr (greatly learned scholar) and Bahr (ocean) on account of his vast knowledge.

- What was the reason? He was very eager to learn. This is how he got ahead of others.

His knowledge

قال عبيد الله بن عبد الله بن عتبة: كان ابن عباس رضي الله عنه قد فاق الناس بخصال بعلم ما سبقه، وفقه فيما احتيج إليه من رأيه، وحلم ونسب ونائل، وما رأيت أحدًا كان أعلم بما سبقه من حديث رسول الله صلى الله عليه وسلم منه، ولا بقضاء أبي بكر وعمر وعثمان منه ولا أفقه في رأي منه، ولا أعلم بشعر ولا عربية ولا بتفسير القرآن ولا بحساب ولا بفريضة منه ولا أثقب رأيًا فيما احتيج إليه منه، ولقد كان يجلس يومًا ولا يذكر فيه إلا الفقه، ويومًا التأويل، ويومًا المغازي، ويومًا الشعر، ويومًا أيام العرب، ولا رأيت عالمًا قطُّ جلس إليه إلا خضع له، وما رأيت سائلًا قطُّ سأله إلا وجد عنده علمًا.

Ubaydullah b. Ubayd said, IbnAbbas excelled over other people on account of some qualities: His knowledge and understanding of matters regarding which people needed an opinion, his tolerance, lineage, and gift-giving. I have not seen any man more knowledgeable of the statements of the Prophet (s) than him. And no one knew the verdicts of AbuBakr, Omar and Uthman more than him. And no one possessed greater understanding than him in any matter. And no one knew poetry, arabic language, tafseer of the Quran, mathematics, and the science of inheritance better than him. And if there was a matter regarding which one had to give his opinion or make Ijtihad, then no one could do that better than him. One day he would sit and teach nothin but Fiqh, and another day only Tafseer, and another day only Maghazi (history), another day only poetry, another day only the wars of the arabs. I have never seen any aalim except that he became an eager learner in the gathering of IbnAbbas. I have not seen any questioner except that he had something of knowledge.

- He narrated many ahadith, and also was most knowledgeable of the verdicts given by companions.
- One day he would teach, and only talk about Tafseer, another day only fiqh, another day only history, another day poetry, another day something else. He had fixed days for different subjects.

ترجمان القرآن

عن مسروق: قال عبد الله: نعم ترجمان القرآن ابن عباس [العلم لابن ابى خيثمة صححه الالباني]

Masrooq said, that Abdullah b. Masud said, IbnAbbas is an excellent interpreter of the Quran

Memorized Qur'an by the age of ten

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ إِنَّ الَّذِي تَدْعُونَهُ الْمُفَصَّلَ هُوَ الْمُحْكَمُ قَالَ وَقَالَ ابْنُ عَبَّاسٍ تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ الْمُحْكَمَ [صحيح البخارى:5035]

Narrated Sa'id bin Jubair, he said: Those Surahs which you people call the Mufasssal, are the Muhkam. He said: Ibn `Abbas said, "Allah's Messenger (ﷺ) died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an).

Gave verdicts at the age of eighteen

كان يجالس الكبار ويستمع إليهم ولذلك فإنه كان يزداد كل يوم علما وحكمة وفطنة ، وينمو وعيا وإحساسا وإدراكا حتى بلغ مرتبة الفتيا وهو في سن الثامنة عشر من عمره .

He would sit amongst the great scholars in their gatherings and listen to them attentively, this is why he increased in his knowledge, wisdom and intelligence every day.... until he began issuing verdicts, and at the time he was 18 years old.

Eager for more knowledge

عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لِرَجُلٍ مِنَ الْأَنْصَارِ يَا فُلَانُ هَلُمَّ فَلَنَسْأَلَ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُمْ الْيَوْمَ كَثِيرٌ فَقَالَ وَآعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ أَتَرَى النَّاسَ يَحْتَاجُونَ إِلَيْكَ وَفِي النَّاسِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَى فَتَرَكَ ذَلِكَ وَأَقْبَلْتُ عَلَى الْمَسْأَلَةِ فَإِنْ كَانَ لِيَبْلُغُنِي الْحَدِيثَ عَنْ الرَّجُلِ فَآتِيهِ وَهُوَ قَائِلٌ فَأَتَوْسُدُّ رِدَائِي عَلَى بَابِهِ فَتَسْفِي الرِّيحُ عَلَى وَجْهِهِ التُّرَابَ فَيَخْرُجُ فَيَرَانِي فَيَقُولُ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ مَا جَاءَ بِكَ أَلَا أُرْسَلْتُ إِلَيْكَ فَآتَيْكَ فَأَقُولُ لَا أَنَا أَحَقُّ أَنْ آتِيكَ فَاسْأَلَهُ عَنِ الْحَدِيثِ قَالَ فَبَقِيَ الرَّجُلُ حَتَّى رَأَى وَقَدْ اجْتَمَعَ النَّاسُ عَلَيَّ فَقَالَ كَانَ هَذَا الْفَتَى أَعْقَلَ مِنِّي [سنن الدارمي:570]

Ibn Abbas said to man from the ansar when the Prophet (s) had passed away, Let us go to the companions of the Prophet (s) and ask them some questions, they are many. He said, O Ibn Abbas you are amazing.. you think people will come to you to learn when there are so many companions of the Messenger of Allah? So I left him and went and asked questions. So I would hear about a man who had a hadith of the Prophet (s) so I would do to him in the afternoon but he would be resting at that time. So I would sit at his door and dust would land on my face. When he would come out he would say, O son of the Prophet (s)s uncle How did you come? You should have called me and I would have come to you. I would say, no, I am more worthy to walk to you and I would then ask him about that hadith. That ansari man stayed behind from asking until he saw that people gathered around me (to learn from me), and he said, this young man was more intelligent.

- This shows his level of research: he would go to different companions and gather knowledge from them by asking them questions.
- The honey bee goes from flower to flower collecting nectar, and then it produces honey. This is how a student of knowledge is: continue learning, grow more. Keep growing and learning, and do not stop. Once you stop learning you become stagnant, and are no longer a source of benefit for others. And the

one who is not a source of benefit become s burden. What happens to a cow that stops prodcing milk?
Either it is slaughtered, or sold...

- Keep learning throughout your life. Those who gain knwoeldge of Quran and HAdith remain wise and aware until the end of their lives. They dont suffer from decrepit old age.

Omar (r)'s praise for him

وقد أثنى عليه عدد من الرجال منهم عمر بن الخطاب رضي الله عنه الذي يقول عنه "ذلك فتى الكهول، له لسان سؤل، وقلب عقول".

Many people spoke hihgly of IbnAbbas including Omar (r). He would say about him, 'This is a noble youth, he has a tongue that asks a lot, and a heart that understands a lot.'

Omar (r) included him in his meetings on account of his knowledge

عن عاصم بن كليب قال قال أبي فحدثنا به ابن عباس رضي الله عنهما قال وما أعجبك من ذلك كان عمر رضي الله عنه إذا دعا الأشياخ من أصحاب محمد ﷺ دعاني معهم فقال لا تتكلم حتى يتكلموا [مسند أحمد: 85]

When Omar (r) would call the elder companions for a meeting, he would also call me (IbnAbbas) and would say that you do not say anything until one of them speaks.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ فَقَالَ بَعْضُهُمْ لِمَ تُدْخِلُ هَذَا الْفَتَى مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ فَقَالَ إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ قَالَ فِدَعَاهُمْ ذَاتَ يَوْمٍ وَدَعَانِي مَعَهُمْ قَالَ وَمَا رَبَّيْتَهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مِنِّي فَقَالَ مَا تَقُولُونَ فِي إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا حَتَّى خَتَمَ السُّورَةَ فَقَالَ بَعْضُهُمْ أَمَرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا وَقَالَ بَعْضُهُمْ لَا نَدْرِي أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيْئًا فَقَالَ لِي يَا ابْنَ عَبَّاسٍ أَكْذَاكَ تَقُولُ قُلْتُ لَا قَالَ فَمَا تَقُولُ قُلْتُ هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعَلِمَهُ اللَّهُ لَهُ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ فَتَحَّ مَكَّةَ فَذَاكَ عَلَامَةٌ أَجَلِكَ فَسَبَّحَ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا قَالَ عُمَرُ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ [صحيح البخارى: 4294]

Narrated Ibn `Abbas: `Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" `Umar said, "He is among those people whose (excellence in knowledge) you already know" One day `Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). `Umar asked them, "What do you say about (the Surah): [Surah Nasr] Until he recited the whole Surah. Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. `Umar then said to me, O Ibn Abbas! "Do you say similarly?" I said, "No." He said: "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Messenger (ﷺ) of which Allah

informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that is the sign of your Prophet's approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, `Umar said, "I do not know about it anything other than what you know."

Advice for IbnAbbas regarding the gathering of Omar

وَقَالَ الشَّعْبِيُّ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ لِي أَبُو الْعَبَّاسِ: يَا بُنَيَّ! إِنَّ عُمَرَ يُدْنِيكَ، فَاحْفَظْ عَنِّي ثَلَاثًا: لَا تُفْشِيَنَّ لَهُ سِرًّا، وَلَا تَغْتَابَنَّ عِنْدَهُ أَحَدًا، وَلَا يُجْرِبَنَّ عَلَيْكَ كَذِبًا. قَالَ الشَّعْبِيُّ: قُلْتُ لابن عباس: كل واحدة خير من ألف، فقال ابن عباس: بل كل واحدة خير من عشرة آلاف.

Sha'bi said, IbnAbbas said that AbuAbbas said to me, O my son, Omar (r) makes you sit near him, remember three things: never disclose any secret of his, never backbite anyone before him, and he should never experience any lie with you.

Sha'bi said, I said, Each of these (instructions) are worth a thousand dirham.

IbnAbbas said, Each advice is worth more than ten thousand dirham.

The rulers sought verdicts from him

عَنْ -- إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ -- قَالَ أَرْسَلَنِي أَمِيرٌ مِنَ الْأَمْرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الْإِسْتِسْقَاءِ فَقَالَ ابْنُ عَبَّاسٍ مَا مَنَعَهُ أَنْ يَسْأَلَنِي خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاضِعًا مُتَبَدِّلًا مُتَخَشِّعًا مُتَضَرِّعًا فَصَلَّى رَكَعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ [سنن النسائي: 1521]

It was narrated from Hisham bin Ishaq bin Abdullah bin Kinanah that: His father said: "One of the governors sent me to Ibn Abbas to ask him about the prayer for rain. He said: 'What kept him from asking me? The Messenger of Allah (ﷺ) went out humbly, (dressed) in a state of humility, submissiveness and beseeching, and he prayed two rak'ahs as in the Eid prayer, but he did not deliver a Khutbah like this Khutbah of yours.'"

The gatherings of IbnAbbas were free of falsehood

وقال القاسم بن محمد رضي الله عنه: "ما سمعت في مجلس ابن عباس باطلاً قط، وما سمعت فتوى أشبه بالسنة من فتواه".

Qasim b. Muhammad said, I never heard any false statement in the gathering of IbnAbbas, and I never heard any verdict that resembled the Sunnah than his verdict.

Crowds of people in his gathering

عن أبي صالح قال: لقد رأيت من ابن عباس رضي الله عنه مجلساً لو أن جميع قريش فخرت به لكان لها به الفخر؛ لقد رأيت الناس اجتمعوا حتى ضاق بهم الطريق، فما كان أحد يقدر على أن يجيء ولا يذهب.

AbuSalih said, I saw a gathering of IbnAbbas that if all the people of Quraysh felt proud of it then it was worth being proud of. I saw that people had gathered together such that the road became tight, no one could come or go.

- *There were so many people who came to learn from him that streets would become crowded*

عن أَبِي جَمْرَةَ قَالَ كُنْتُ أَدْفَعُ النَّاسَ عَنِ ابْنِ عَبَّاسٍ فَاحْتَبَسْتُ أَيَّامًا فَقَالَ مَا حَبَسَكَ قُلْتُ الْحُمَّى قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِمَاءِ زَمْزَمَ [مسند احمد:2649]

AbuJamrah said, I would keep the crowd away from IbnAbbas, but I was not able to go for some days, when I went next IbnAbbas asked why I had not come. I said, I had fallen ill. He said, the Prophet (s) said, fever is heat from the heat of hell, cool it with the water of zamzam.

Referring to those who had more knowledge than him

عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ كُنْتُ مَعَ ابْنِ عَبَّاسٍ بِعَرَفَاتٍ فَقَالَ مَا لِي لَا أَسْمَعُ النَّاسَ يَلْبُونَ قُلْتُ يَخَافُونَ مِنْ مُعَاوِيَةَ فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ فُسْطَاطِهِ فَقَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ فَإِنَّهُمْ قَدْ تَرَكُوا السُّنَّةَ مِنْ بُغْضِ عَلِيٍّ [سنن النسائي:3006]

It was narrated that Saeed bin Jubair said: "I was with Ibn Abbas in Arafat and he said: 'Why do I not hear the people reciting Talbiyah?' I said: They are afraid of Muawiyah.' So Ibn Abbas went out of his tent and said: "Labbaik Allahumma Labbaik, Labbaik! They are only forsaking the Sunnah out of hatred for Ali."

He dressed well in order to debate with the khawarij

- - *Khawarij were those who in reality had left Islam while they considered themselves to be the best muslims. In addition to many crimes, they claimed that if anyone committed a sin they had left the fold of Islam and were to be killed. They rejected the faith of the companions also.*

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ لَمَّا خَرَجَتِ الْحَرُورِيَّةُ أَتَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَنْتَ هَؤُلَاءِ الْقَوْمَ. فَلَبَسْتُ أَحْسَنَ مَا يَكُونُ مِنْ حُلْلِ الْيَمَنِ قَالَ أَبُو زُمَيْلٍ وَكَانَ ابْنُ عَبَّاسٍ رَجُلًا جَمِيلًا جَهِيرًا قَالَ ابْنُ عَبَّاسٍ فَأَتَيْتُهُمْ فَقَالُوا مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ الْحُلَّةُ قَالَ مَا تَعْبِيُونَ عَلِيًّا لَقَدْ رَأَيْتُ عَلِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلْلِ. [أبوداود: 4039]

Narrated Abdullah ibn Abbas: When the Haruriyyah made a revolt, I came to Ali (may Allah be pleased with him). He said: Go to these people. I then put on the best suit of the Yemen. AbuZumayl (a transmitter) said: Ibn Abbas was handsome and of imposing countenance. Ibn Abbas said: I then came to them and they said: Welcome to you, Ibn Abbas! what is this suit of clothes? I said: Why are you objecting to me? I saw over the Messenger of Allah (ﷺ) the best suit of clothes.

Four thousand Khawarij repented after this debate

- He was so convincing in his argument.

إِنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ لَمَّا كَاتَبَ مُعَاوِيَةَ وَحَكَمَ الْحَكَمَانَ خَرَجَ عَلَيْهِ ثَمَانِيَةُ آلَافٍ مِنْ قُرَاءِ النَّاسِ فَنَزَلُوا بِأَرْضِ يُقَالُ لَهَا حَرُورَاءُ مِنْ جَانِبِ الْكُوفَةِ وَإِنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالُوا أَنْسَلَخْتَ مِنْ قَمِيصِ أَلْبَسَكَهُ اللَّهُ تَعَالَى وَأَسْمَ سَمَّاكَ اللَّهُ تَعَالَى بِهِ ثُمَّ أَنْطَلَقْتَ فَحَكَّمْتَ فِي دِينِ اللَّهِ فَلَا حُكْمَ إِلَّا لِلَّهِ تَعَالَى.... فَبَعَثَ إِلَيْهِمْ عَلِيُّ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَخَرَجْتُ مَعَهُ حَتَّى إِذَا تَوَسَّطْنَا عَسْكَرَهُمْ قَامَ ابْنُ الْكُوَاءِ يَخْطُبُ النَّاسَ فَقَالَ يَا حَمَلَةَ الْقُرْآنِ إِنَّ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَمَنْ لَمْ يَكُنْ يَعْرِفُهُ فَأَنَا أَعْرِفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ هَذَا مِمَّنْ نَزَلَ فِيهِ وَفِي قَوْمِهِ {قَوْمٌ خَصِمُونَ} فَرُدُّوهُ إِلَى صَاحِبِهِ وَلَا تَوَاضَعُوهُ كِتَابَ اللَّهِ فَقَامَ خُطْبَاؤُهُمْ فَقَالُوا وَاللَّهِ لِنُؤَاضَعَنَّهُ كِتَابَ اللَّهِ فَإِنْ جَاءَ بِحَقِّ نَعْرِفُهُ لَنَتَّبِعَنَّهُ وَإِنْ جَاءَ بِبَاطِلٍ لَنُبَكِّتَنَّهُ بِبَاطِلِهِ فَوَاضَعُوا عَبْدَ اللَّهِ الْكِتَابَ ثَلَاثَةَ أَيَّامٍ فَرَجَعَ مِنْهُمْ أَرْبَعَةُ آلَافٍ كُلُّهُمْ تَائِبٌ فِيهِمْ ابْنُ الْكُوَاءِ [مسند احمد:656]

He sent his children and servants to learn knowledge

عَنْ عِكْرَمَةَ قَالَتْ لِي ابْنُ عَبَّاسٍ وَلِابْنِهِ عَلِيُّ أَنْطَلَقَا إِلَى أَبِي سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ فَانْطَلَقْنَا فَإِذَا هُوَ فِي حَائِطٍ يُصَلِّحُهُ فَأَخَذَ رِدَاءَهُ فَاحْتَبَى ثُمَّ أَنْشَأَ يُحَدِّثُنَا حَتَّى أَتَى ذِكْرُ بِنَاءِ الْمَسْجِدِ فَقَالَ كُنَّا نَحْمِلُ لَبَنَةً لَبَنَةً وَعَمَّارٌ لَبْتَيْنِ لَبْتَيْنِ فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ وَيُحِ عَمَّارٍ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَيَدْعُونَهُ إِلَى النَّارِ قَالَ يَقُولُ عَمَّارٌ أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ . (صحيح البخاري:447)

Narrated `Ikrima: Ibn `Abbas said to me and to his son `Ali, "Go to Abu Sa`id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while `Ammar was carrying two. The saw him and started removing the dust from his body and said, (ﷺ) Prophet "May Allah be Merciful to `Ammar. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." `Ammar said, "I seek refuge with Allah from affliction."

تفسير ابن عباس

Methodology

وكان ابن عباس رضي الله عنه من أشهر مفسري الصحابة، مع أنه كان أصغرهم سنًا، وكان من منهج ابن عباس في تفسيره لكتاب الله أن يرجع إلى ما سمعه من رسول الله، وما سمعه من الصحابة، فإن لم يجد في ذلك شيئاً اجتهد رأيه [سيرة الصحابي عبدالله بن عباس]

IbnAbbas was of the most famous mufasssireen from among the companions despite the fact that he was the youngest of them in age.

Of his methodology in Tafseer of the Book of Allah was that he would refer to what he had heard from the Messenger of Allah and what he had heard from

the companions. IF he did not find anything, then he would use his own ijtehad and opinion.

- There are many statements of Ibn Abbas regarding Tafseer.

Knowledgable of the background of revelation

عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهُمْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ لَيَهْلِكَنَّ فَنَزَلَتْ أُذُنٌ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ فَعَرَفْتُ أَنَّهُ سَيَكُونُ قِتَالٌ قَالَ ابْنُ عَبَّاسٍ فَهِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ [سنن النسائي: 3085]

It was narrated that Ibn Abbas said: "When the Prophet was expelled from Makkah, Abu Bakr said to him: 'They have driven out their Prophet, verily to Allah we belong and to Him we return. They are surely doomed.' Then it was revealed: 'Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them (believers) victory.' Then I knew that there would be fighting." Ibn Abbas said: "This is the first Verse that was revealed concerning fighting."

Examples of Tafseer by Ibn Abbas

عن ابن عباس: فاتقوا الله وأصلحوا ذات بينكم [الأنفال: 1]. قال: هذا تحريجٌ من الله على المؤمنين أن يتقوا الله وأن يصلحوا ذات بينهم . [صحيح الأدب المفرد: 304]

(Regarding the ayat): "Fear Allah and put things right between you," (8:1), Ibn 'Abbas said, "This is an injunction from Allah to the believers to fear Allah and to put things right between them."

عن ابن عباس في قوله عز وجل: وما أنفقتم من شيء فهو يخلفه وهو خير الرازقين [سبأ: 39] قال: " في غير إسراف، ولا تقتير." [صحيح الادب المفرد: 344]

In commenting on the words of Allah Almighty, "Anything you spend will be replaced by Him. and He is the best of Providers," (34:39) Ibn 'Abbas said, "without extravagance or miserliness."

عن ابن عباس: المبذرين قال: "المبذرين في غير حق". [صحيح الادب المفرد: 346] Narrated Ibn 'Abbas that he said: "the squanderers" were those who waste money incorrectly.

عن ابن عباس: في قوله عز وجل: {ومن الناس من يشتري لهو الحديث} [لقمان: 6] قال: "الغناء وأشباهه" [صحيح الأدب المفرد: 607]

Ibn 'Abbas said that the words of Allah عزوجل in Luqman (35:6), "There are people who trade in distracting tales" mean "singing and things like it."

عن ابن عباس قال لا أرى أحداً يعمل بهذه الآية يا أيها الناس إنا خلقناكم من ذكر وأنثى حتى بلغ إن أكرمكم عند الله أتقاكم [الحجرات: 13] فيقول الرجل للرجل أنا أكرم منك! فليس أحدٌ أكرم من أحدٍ إلا بتقوى الله [صحيح الأدب المفرد: 693]

Ibn 'Abbas said, "I do not know anyone who acts by this ayat: 'Mankind! We created you from a male and a female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one with the most taqwa.' (49:13) One man says to another man, 'I am more noble than you are.' No one is nobler than another person except by Allah's taqwa."

A false interpretation attributed to him

وقد نُسب لـ ابن عباس تفسير سُمِّي "تنوير المقابيس" طُبِعَ مراراً في مصر، وتدور روايات الكتاب على طريق واحد، هو طريق السدي الصغير، عن محمد بن السائب الكلبي، عن ابن صالح؛ وهذه السلسلة تعرف بسلسلة الكذب. [سيرة الصحابي عبدالله بن عباس]

- This is a tafsser that is falsely attributed to him, so one must be careful regarding this.

Death

قال أبو نعيم في آخرين مات سنة ثمان وستين وصلى عليه محمد بن الحنفية وقال اليوم مات رباني هذه الأمة وكان موته بالطائف

He passed away in 68 A.H. in Taaif.

Some statements of IbnAbbas

عن ابن عباس؛ أنه قال احفظوا أنسابكم، تصلوا أرحامكم؛ فإنه لا بعد بالرحم إذا قربت، وإن كانت بعيدة، ولا قرب بها إذا بعدت، وإن كانت قريبة، وكل رحم أتية يوم القيامة أمام صاحبها، تشهد له بصلة؛ إن كان وصلها، وعليه بقطيعة؛ إن كان قطعها. [صحيح الادب المفرد: 54]

عن ابن عباس قال: لو أن جبلاً بغى على جبل لُدك الباغي" [صحيح الادب المفرد: 458]

IbnAbbas said, If a mountain were to oppress another mountain, Allah could crush the rebellious one.

عن ابن عباس قال: "النعم تكفر، والرحم تقطع، ولم نر مثل تقارب القلوب". [صحيح الادب المفرد: 198]

IbnAbbas said, Blessings are denied, relationships are severed, and we have not seen anything like the unity of hearts.

عن ابن عباس قال: "عجبت للكلاب والشاء؛ إن الشاء يذبح منها في السنة كذا وكذا، ويهدى كذا وكذا، والشاء أكثر منها! والكلب تضع الكلبة الواحدة كذا وكذا". [صحيح الادب المفرد: 448]

IbnAbbas said, I am amazed with dogs and goats. Each year so many goats are slaughtered and so many are sent to MAkka for ritual slaughter, and yet there are

so many of them! And a dog gives birth to similar number of puppies and they are no slaughtered, yet they are few in number.

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَتَيْتَ سُلْطَانًا مَهِيئًا تَخَافُ أَنْ يَسْطُوَ بِكَ فَقُلْ: اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُمْسِكُ السَّمَاوَاتِ السَّبْعَ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ ، جَلَّ تَنَاوُكٌ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ، وَلَا إِلَهَ غَيْرُكَ ثَلَاثَ مَرَّاتٍ. [صحيح الادب المفرد: 549]

IbnAbbas said when you come to an oppressive ruler and you fear that he will oppress you then say:

اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُمْسِكُ السَّمَاوَاتِ السَّبْعَ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ ، جَلَّ تَنَاوُكٌ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ، وَلَا إِلَهَ غَيْرُكَ

عن ابن عباس "أكرم الناس عليّ جليسي". [صحيح الادب المفرد: 877]

IbnAbabs said, The most important person near me is my companion

- Those who work closely with us.... how close are we to them? They deserve the best treatment from us.

حديث: 100

3756 - حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ خَالِدٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ ضَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ وَقَالَ عَلَّمَهُ الْكِتَابَ

It is related that Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, pressed me to his chest and said, 'O Allah, teach him wisdom!'"

'Abdu'l-Warith related that he said, "Teach him the Book!"

- In our next lesson we will learn about what Hikmah is.
- Homework: Hug your child and make this dua for him.
- Qur'an is Hikmah and the sunnah also teaches us hikmah.

حديث: 101

حَدَّثَنَا مُوسَى حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدٍ مِثْلَهُ وَالْحِكْمَةُ الْإِصَابَةُ فِي غَيْرِ النَّبُوَّةِ

Khalid related the like of it.

Wisdom consists of being correct in things which are not part of prophethood.

- Having the right, correct opinion regarding matters, besides what we have learnt from the Prophet (s).