

The Messenger's *-sallAllaahu alayhi wa sallam-* Supplication

For Anas *-Radi Allaahu anhu*

Taken from

'Silsilah Ahadeeth As-Saheehah'

By the

Muhaddith, Shaykh, Allamaa'

Muhammad Nasir uddeen al-Albaani

Translated by

Abbas Abu Yahya

140 – From Qatada who said: I heard Anas saying: I heard Umm Sulaym who said:

'O Messenger of Allaah! Make *Dua'* to Allaah for Anas'

The Messenger *-sallAllaahu alayhi wa sallam-* said: 'O Allaah increase his wealth and offspring and bless him in what you have provided for him.'

Collected by Bukhari and Tirmidhi

141- From Thaabit, from Anas bin Malik that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* came to Umm Haraam and she brought him some dates and margarine but the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Return this to its container and the other to its jug, since I am fasting.’

Then he stood and led us in a two *Rakab* optional prayer and Umm Haraam and Umm Sulaym stood behind us. He made me stand on his right hand side – and according to Thaabit - Anas continued: He led us in an optional prayer on a mat. When he finished his prayer, Umm Sulaym said: I have a specific request, make *Dua*’ to Allaah for your young servant Anas.

The Messenger *-sallAllaahu alayhi wa sallam-* never left anything of good from the *Duniya* and the Hereafter except that he supplicated it for me, then he *-sallAllaahu alayhi wa sallam-* said:

‘O Allaah increase his wealth and offspring and bless it for him.’

Anas said:

‘My daughter informed me that I had been provided with some ninety odd offspring from my loins. There was not a man from amongst the Ansaar who had more wealth than me, then Anas said: ‘O Thaabit, I do not own any gold or silver except for my ring.’

Collected by Abu Dawood, I say that this *Isnaad* is Saheeh upon the conditions of Muslim. It is also collected by Ahmad & Muslim.

In the narration of Ahmad:

‘Then the Messenger *-sallAllahu alayhi wa sallam-* supplicated for Umm Sulaym and her family.’

And the narrator mentions:

‘Anas mentioned that his eldest daughter Ameenah informed him that there were more than one hundred and twenty from his offspring buried when Hajjaj appeared.’

Albaani said: that this *Isnad* of three narrators is authentic upon the conditions of Bukhari & Muslim.’

Al-Albaani Commented:

‘From the benefits of the hadeeth and its *Fiqh*:

There are many benefits in this hadeeth, I will mention some of them briefly, except where detail is necessary:

1- That supplicating for increase in wealth and offspring is something which is legislated.

Bukhari has a chapter heading for this hadeeth: ‘Chapter: Supplicating

for blessings in having lots of wealth and offspring.’

2- And that wealth and offspring are a blessing and goodness if Allaah -Tabaraka wa Ta’ala is obeyed in respect to them. How misguided is the one who tries to limit how many children they have, using so many different means, like birth control or regulating it, let alone aborting the foetus and for the most insignificant reasons, and obtaining *Fatawa* to make their actions permissible! !

3- Allaah answered the *Dua*’ of His Prophet -*sallAllaahu alayhi wa sallam*- for Anas, and it became reality, until he became the one with the most wealth and offspring from amongst the Ansar.

4- That it is allowed for the one fasting an optional fast, when he visits a person and food is presented to him that he does not have to break his fast, but he supplicates for the host with goodness. And from the chapters of Bukhari: ‘Chapter whoever visits a people and does not break his fast with them.’

5- That if a man is led in prayer by another man, he should stand on the right of the one leading the prayer. What is evident is that he stands right next to him, not forward nor just behind him, because if

anything like this ever occurred then the narrator would have narrated it, especially since the Messenger *-sallAllaahu alayhi wa sallam-* repeatedly led individual companions in prayer.

There is a hadeeth of Ibn Abbas regarding this in Saheeh Bukhari and Muslim, and Bukhari brought a chapter heading for the hadeeth of Ibn Abbas, and Muslim brought it from Jabir. The chapter which Bukhari mentions is: ‘Chapter: if there are two people praying then one stands **equal next** to the one leading the prayer.’

Al-Hafidh said in ‘al-Fath’ (2/160):

‘Regarding the saying of Bukhari: ‘equal’ means that he does not stand forward from the Imam and nor just behind him, it is as if the compiler (Bukhari) indicates to what occurs in some of the narrations from Ibn Abbas with the wording: ‘**So I stood next to him**’ and that apparently means equal to him.

And AbdurRazzaq narrates from Ibn Juraij who said: I said to ‘Atta:

‘A man prays along with another man, where should he stand?’

He answered: ‘On his right hand side.’

So I asked: ‘Does he stand equal to him so that he is in line with him and one is not ahead of the other?’

He answered: ‘Yes.’

I asked: ‘Do you like it that they stand equal so there is no gap between them?’

He answered: ‘Yes.’

In ‘al-Muwatta’ from Abdullaah bin Utbah bin Mas’ood who said:

I entered upon Umar bin al-Khattab during the morning before *Dhur* and I found him in *Ruku* (bowing in the prayer) I stood in prayer behind him, but he brought me forward until he placed me next to him on his right side.’

I (Albaani) say: This Athar in ‘al-Muwatta’ with an authentic chain from Umar - *Radi Allaahu anhu*-, along with the previously mentioned Ahadeeth are strong proof of the previously mentioned issue of standing equally in the prayer.

As for the saying that it is recommended that the single person following the Imam should stand slightly behind the Imam, as is mentioned by some of the *Madhabib* (schools of thought), with some of them elaborating about this issue

– along with there being no evidence for it from the Sunnah likewise, it also opposes what is apparent from these Ahadeeth, and this narration of Umar, and the previously mentioned statement of ‘Atta and he is the Imam, the noble *Taba’ee* (Follower of the Companions) Ibn Abee Rabah and likewise it opposes the other statements.

It is more befitting for the Believer to leave those statements of the *Madhabib* (schools of thought) to their founders, believing that they are rewarded for it, because they endeavoured and formulated an opinion intending the truth, and it is upon the believer to follow what is established in the Sunnah, since indeed the best guidance is the guidance of the Messenger *-sallAllaahu alayhi wa sallam.*

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 219 p.]

All Praise belongs to Allaah, may His Praise
and Blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.

