
The Messenger's (صلى الله عليه وسلم) supplication for Anas (rad iyallaahu `anhu)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Taken from 'Silsilah Ahadeeth As-Saheehah'¹

140 – From Qatadah (rad iyallaahu `anhu)² who said: I heard Anas saying: I heard Umm Sulaym who said:

'O Messenger of Allaah! Make Du'aa' to Allaah for Anas'

The Messenger (صلى الله عليه وسلم)³ said: **'O Allaah increase his wealth and offspring and bless him in what you have provided for him.'**⁴

141- From Thaabit (rad iyallaahu `anhu), from Anas bin Maalik (rad iyallaahu `anhu) that the Messenger of Allaah (صلى الله عليه وسلم) came to Umm Haraam (rad iyallaahu `anhaa)⁵ and she brought him some dates and margarine but the Messenger of Allaah (صلى الله عليه وسلم) 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 rak'ah⁶ 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 Du'aa'⁷ to Allaah for your young servant Anas.

The Messenger (صلى الله عليه وسلم) never left anything of good from the Duniya⁸ and the Hereafter except that he supplicated it for me, then he (صلى الله عليه وسلم) said:

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

Anas (rad iyallaahu `anhu) 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.'⁹

In the narration of Ahmad (rahimahullaah):

¹ Taken from 'Silsilah Ahadeeth As-Saheehah' vol.1 hadeeth no. 219

² (rad iyallaahu `anhu) May Allaah be pleased with him

³ (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him.

⁴ Collected by Bukhaaree and Tirmidhee

⁵ (rad iyallaahu `anhaa) May Allaah be pleased with her

⁶ (ركعة) Rak'ah: unit of prayer

⁷ (دعاء) du'aa' Supplication and Invocation to Allaah

⁸ (دنيا) Duniya: This world or life

⁹ Collected by Abu Daawood, I say that this Isnaad is Saheeh upon the conditions of Muslim. It is also collected by Ahmad & Muslim.

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'Then the Messenger (صلى الله عليه وسلم) supplicated for Umm Sulaym (rad iyallaahu `anhaa) and her family.'

And the narrator mentions:

'Anas (rad iyallaahu `anhu) mentioned that his eldest daughter Ameenah informed him that there were more than one hundred and twenty from his offspring buried when Hajjaj¹⁰ appeared.'¹¹

Shaykh al-Albaanee (rahimahullaah) commented:

'From the benefits of the hadeeth and its Fiqh¹²:

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.

Bukhaaree (rahimahullaah) 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 Fatawaa¹³ to make their actions permissible! !

3- Allaah answered the Du'aa' of His Prophet (صلى الله عليه وسلم) for Anas (rad iyallaahu `anhu), and it became reality, until he became the one with the most wealth and offspring from amongst the Ansaar.

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 Bukhaaree (rahimahullaah): '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 (صلى الله عليه وسلم) repeatedly led individual companions in prayer.

There is a hadeeth of Ibn Abbaas (rad iyallaahu `anhu) regarding this in Saheeh Bukhaaree and Muslim, and Bukhaaree (rahimahullaah) brought a chapter heading for the hadeeth of Ibn Abbaas (rad iyallaahu `anhu), and Muslim (rahimahullaah) brought it from Jaabir (rad iyallaahu `anhu). The chapter which Bukhaaree (rahimahullaah) mentions is: 'Chapter: if there are two people praying then one stands **equal next** to the one leading the prayer.'

Al-Haafidh (rahimahullaah)¹⁴ said in 'al-Fath' (2/160)¹⁵:

¹⁰ الحجاج بن يوسف al-Hajjaj ibn Yusuf

¹¹ Shaykh al-Albaanee (rahimahullaah) said: that this Isnaad of three narrators is authentic upon the conditions of Bukhaaree & Muslim.

¹² Fiqh: Islaamic jurisprudence based directly on the Qur'aan and the authentic Sunnah

¹³ Fatawa: A fatawa is a legal verdict given using Islaamic law. Fatawaa is the plural of fatawa.

¹⁴ al-Haafidh Ibn Hajar al-`Asqalane (rahimahullaah)

¹⁵ Fath al-Baree ('Victory of the Creator') explanation of Saheeh al-Bukhaaree

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'Regarding the saying of Bukhaaree (rahimahullaah): 'equal' means that he does not stand forward from the Imaam and nor just behind him, it is as if the compiler (Bukhaaree rahimahullaah) indicates to what occurs in some of the narrations from Ibn Abbaas (rad iyallaahu `anhu) 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'¹⁶ from Abdullaah bin Utbah bin Mas'ood who said:

I entered upon Umar bin al-Khattaab (rad iyallaahu `anhu) during the morning before Dhuhr¹⁷ and I found him in rukoo¹⁸ I stood in prayer behind him, but he brought me forward until he placed me next to him on his right side.'

I (al-Albaanee rahimahullaah) say: This Athar in 'al-Muwatta' with an authentic chain from Umar (rad iyallaahu `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 Imaam should stand slightly behind the Imam, as is mentioned by some of the Madhaahib¹⁹, 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 (rad iyallaahu `anhu), and the previously mentioned statement of 'Atta and he is the Imam, the noble Taabi'ee²⁰ Ibn Abee Rabah and likewise it opposes the other statements.

It is more befitting for the Believer to leave those statements of the Madhahib 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 (صلى الله عليه وسلم).

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad (صلى الله عليه وسلم), his family, his companions and all those who follow his guidance.

¹⁶ Al-Muwatta' of Imaam Maalik (rahimahullaah)

¹⁷ (ضهر) Dhuhr: Midday

¹⁸ Rukoo: Bowing in the prayer

¹⁹ Madhaahib: Schools of thought

²⁰ Taabi'ee: Follower of the Companions